

Mass of Ages



The quarterly magazine of the Latin Mass Society

Issue 217 – Autumn 2023 – FREE



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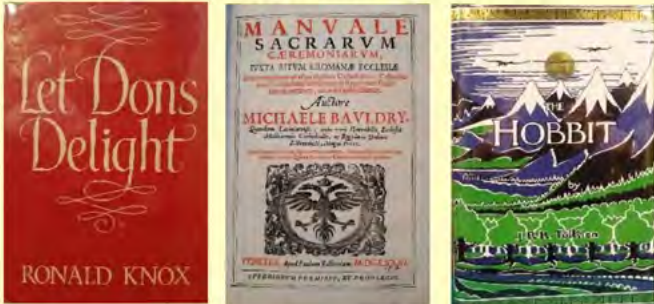
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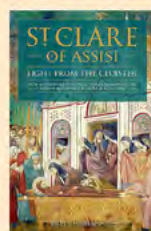


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The Pilgrimage to Chartres
Photo by John Aron

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Mass of Ages No. 217

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

Liturgical calendar

AUGUST

SUN	13	11th Sunday after Pentecost
MON	14	Vigil of the Assumption
TUE	15	Assumption of the BVM
WED	16	St Joachim Father of the BVM
THU	17	St Hyacinth C
FRI	18	Feria
SAT	19	St John Eudes C
SUN	20	12th Sunday after Pentecost
MON	21	St Jane Frances Fremiot de Chantal W
TUE	22	Immaculate Heart of the BVM
WED	23	St Philip Benizi C
THU	24	St Bartholomew Ap
FRI	25	St Louis K C
SAT	26	Our Lady's Saturday
SUN	27	13th Sunday after Pentecost
MON	28	St Augustine B C D
TUE	29	Beheading of St John the Baptist
WED	30	St Rose of Lima V
THU	31	St Raymund Nonnatus C

SEPTEMBER

FRI	1	Feria
SAT	2	St Stephen K C
SUN	3	14th Sunday after Pentecost
MON	4	Feria
TUE	5	St Laurence Justinian B C
WED	6	Feria
THU	7	Feria
FRI	8	Nativity of the BVM
SAT	9	Our Lady's Saturday
SUN	10	15th Sunday after Pentecost
MON	11	Feria
TUE	12	Most Holy Name of Mary
WED	13	Feria
THU	14	Exaltation of the Holy Cross
FRI	15	Seven Sorrows of the BVM
SAT	16	SS Cornelius P & Cyprian B MM
SUN	17	16th Sunday after Pentecost
MON	18	St Joseph of Cupertino C
TUE	19	St Januarius B & Comps MM
WED	20	Ember Day
THU	21	St Matthew Ap E
FRI	22	Ember Day
SAT	23	Ember Day
SUN	24	17th Sunday after Pentecost
MON	25	Feria
TUE	26	Feria
WED	27	SS Cosmas & Damian MM
THU	28	St Wenceslaus Duke M
FRI	29	Dedication of St Michael Archangel
SAT	30	St Jerome Priest C D

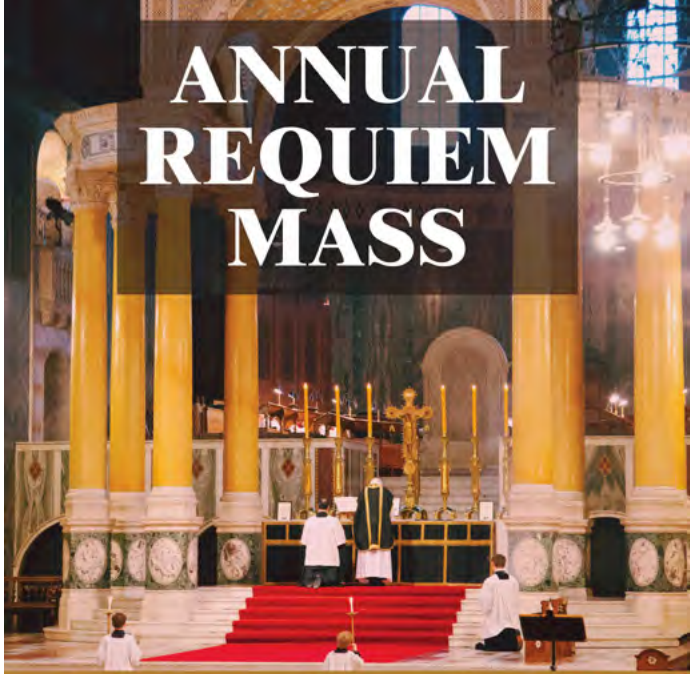
OCTOBER

SUN	1	18th Sunday after Pentecost
MON	2	Guardian Angels
TUE	3	St Teresa of the Child Jesus V
WED	4	St Francis C
THU	5	Feria
FRI	6	St Bruno C
SAT	7	BVM of the Rosary
SUN	8	19th Sunday after Pentecost
MON	9	St John Leonardi C
TUE	10	St Francis Borgia C
WED	11	Motherhood of the BVM
THU	12	Feria
FRI	13	St Edward K C
SAT	14	St Callistus I P M

SUN	15	20th Sunday after Pentecost
MON	16	St Hedwig W
TUE	17	St Margaret Mary Alacoque V
WED	18	St Luke E
THU	19	St Peter of Alcantara C
FRI	20	St John Cantius C
SAT	21	Our Lady's Saturday
SUN	22	21st Sunday after Pentecost
MON	23	St Anthony Mary Claret B C
TUE	24	St Raphael Archangel
WED	25	Feria
THU	26	Feria
FRI	27	Feria
SAT	28	SS Simon & Jude Aps
SUN	29	OLJC the King
MON	30	Feria
TUE	31	Feria

NOVEMBER


WED	1	All Saints
THU	2	All Souls
FRI	3	Feria
SAT	4	St Charles Borromeo B C
SUN	5	23rd Sunday after Pentecost
MON	6	Feria
TUE	7	Feria
WED	8	Feria
THU	9	Dedication of the Archbasilica of the Saviour
FRI	10	St Andrew Avellino C
SAT	11	St Martin B C



**ANNUAL
REQUIEM
MASS**

Saturday, 4 November

Our Annual Requiem Mass for departed members and benefactors takes place in **Westminster Cathedral** on **Saturday, 4th November 2023 at 2.30pm.** This will be a Sung Mass followed by Absolutions at the catafalque.



Greatness of heart

It is by permitting the beauty of diversity,
that the Church is most true to herself
as Joseph Shaw explains



I write this shortly before the Society's Annual General Meeting, and a succession of major summer events in which I am personally involved, above all the St Catherine's Trust Summer School, and the Society's Walking Pilgrimage to Walsingham. As I write, the Summer School is booked out and the Pilgrimage is heading towards the largest numbers we have ever had. A few weeks ago, the great French walking pilgrimage to Chartres also recorded record numbers: 16,000.

The ultimate test of a movement in the Church is its fruits: *'omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit.'* (Matthew 7:17). The number of people taking part in gruelling walking pilgrimages is one kind of fruit; those who know the congregations attending the traditional Mass will be familiar with more subtle ones: vocations and changes of life, conversions, marriages, children brought to the sacraments, and good works of all kinds. No subset of Catholics can claim exclusive ownership of these; it is enough that grace is active.

This was the test, also, of St Francis of Assisi and his extraordinary project of radical poverty, when he burst onto the scene in the 13th century. To give St Francis and his community official approval must have seemed risky, even foolhardy, and yet his bishop and the Popes of his day did exactly that. There is room for an extraordinary range of charisms in the Church, and indeed of philosophies, artistic styles, and schools of spirituality. We can debate their pros and cons, but it is not the Catholic way to condemn all ways to Christ except one.

St Francis was the subject of an exhibition in the National Gallery, which closed on 30 July. It showed St



"On the left for saying Mass in English before the Decree ... on the right for saying Mass in Latin after the Decree."

From *Cracks in the Curia* by Brother Choleric (Dom Hubert Van Zeller), 1972

Francis' extraordinary attractiveness, within and without the Church. The art St Francis has inspired is truly remarkable. Not only did Catholic painters produce work of great spiritual depth under his influence - the exhibition includes paintings by Sassetta, Botticelli, El Greco, Caravaggio, and many others - but St Francis stirred the imaginations of many non-Catholic artists, including Frank Cadogan Cowper, Stanley Spencer, and Antony Gormley.


I could have spent all afternoon looking at Francisco de Zurbarán's masterpiece, *St Francis in Meditation*, which is used as the signature image of the exhibition. El Greco, we were informed, painted 135 pictures of St Francis. And Marvel, inventor of a whole universe of superheroes, dedicated a cartoon book to his life.

St Francis caused many sensible people anxiety, and was a source of conflicts which continued beyond

his lifetime. These things are not unimportant, as though holy people don't have to live by the virtue of prudence, but they pale in significance next to the value of his witness to a radical love of God. The fact that the Church was able, not just to tolerate, but to embrace, this extraordinary personality, is a tribute to the greatness of heart—the *magnanimitas*—characteristic of Catholic culture and spirituality.

I hope we have not seen the end of the era of greatness of heart in the Church today. I am in the final stages of preparing for publication a book about the petitions to save the Traditional Mass, the most famous of which was signed by Agatha Christie in 1971 (*The Latin Mass and the Intellectuals: Petitions to Save the Ancient Mass from 1966 to 2007*, to be published by Arouca Press). It contains a quotation from a British organiser of that petition, Bernard Wall, who wrote at the time:

'In addition to the aesthetic aspect of the matter, I resent the autocratic ways of the Church, as do many other signatories of the appeal, although some of them cannot be considered believers. I regret that the Church issues extraordinary decrees without consulting the interested parties and overthrows without any explanation what was still its official position ten years ago. Mine is a protest both against the authoritarianism of the Church and against the disavowal of the intrinsic value of the Mass in its traditional form.'

As Pope Benedict wrote of the Traditional Mass in 2007: 'Let us generously open our hearts and make room for everything that the faith itself allows.' It is by permitting the beauty of diversity, that the Church is most true to herself. 

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.

Walking Pilgrimage to Walsingham Thursday 24 to Sunday 27 August. Pilgrims gather in Ely on Thursday in preparation for the start of the walk on Friday morning. They arrive at the Shrine at Sunday lunchtime, with a 2 pm High Mass and Procession to the Priory Ruins following. There is also a Pre-Pilgrimage from Cambridge to Ely. There will be a 10.30 am Sung Mass in the Slipper Chapel on Monday 28 August for pilgrims remaining an extra day. See lms.org.uk/walsingham.

Day Pilgrimage to Walsingham Sunday 27 August. A coach departs Westminster Cathedral at 9.15am to join the walking pilgrims at the Shrine of Our Lady of Walsingham for lunch followed by High Mass at 2 pm. This is followed by a Procession to the Priory Ruins, the site of the medieval Shrine. Independent pilgrims can join at Walsingham. See lms.org.uk/walsingham

York Martyrs Pilgrimage Monday 28 August. Devotions at the Bar Convent at 10.30 am followed by a Procession through streets of York, visiting the place of St Margaret Clitherow's martyrdom at Ouse Bridge and the Shambles, where she lived. The pilgrimage concludes with a Sung Mass at St Wilfrid's Church at 12 noon.

Chideock Martyrs Pilgrimage Saturday 16 September. 11.30 am High Mass at the Shrine Church of Our Lady Queen of Martyrs & St Ignatius, North Road, Chideock, Dorset DT6 6LF. Followed by Veneration of the Relics, a talk and visits to the museum and the hidden Mass chamber. Bring a picnic.

Guild of St Tarcisius Server Training Day Saturday 16 September, St Mary Moorfields, 10.30am until 3:30pm. See LMS website for sign-up and further details.

Snave Sung Mass Saturday 23 September. The now redundant thirteenth century church of St Augustine's in Snave on Romney Marsh, Kent, opens its doors for the eighth annual Sung Mass organised by the LMS. The Mass is at Noon and The Victoria Consort will sing.

Iota Unum Talk – Dr Joseph Shaw Thursday 28 September. LMS Chairman, Dr Joseph Shaw, on 'Clericalism and Clerical Abuse'. Our Lady of the Assumption, Warwick Steet, London (enter via 24 Golden Square W1F 9JR), 6:30 pm for 7.00 pm. Refreshments provided. £5 on the door

Oxford Martyrs Pilgrimage Saturday 21 October. High Mass at Blackfriars at 11 am. At 2 pm there will be a Procession from St Michael's Church, Carfax, to the place of martyrdom of Bl Thomas Belson and his Companions in 1589. The pilgrimage Concludes with Benediction in Blackfriars.

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

Guild of St Clare Sewing Retreat Friday 3 to Sunday 5 November, St Joseph's Centre, Southampton SO40 7DU. Further details on the LMS website.

Sung Requiem at Westminster Cathedral Saturday 4 November, Westminster Cathedral, 2.30 pm. Annual Sung Requiem Mass with Absolutions. Offered for the deceased members and benefactors of the LMS.

Mass of Reparation for Abortion Saturday 11 November. The Holy Child & St Joseph's Church, Bedford, is the Shrine of the Relic Image of Our Lady of Guadalupe. High Mass in Reparation for Abortion will be offered at Noon.

Guild of St Tarcisius Server Training Day Saturday 18 November, St Mary Moorfields, 10.30am until 3:30pm. See LMS website for sign-up and further details.

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

Requiescant in Pace

John Griffin

Linda Helm

Barbara Hustwick

Ilse Inman

Alexander Moody

Richard Rainbow

Michael Rutherford

Christina Sewell

Iveron Stone

Bernard Swinburn

Timothy Walker

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 the following who remembered the society in their Will: James Atkinson, Patrick Brady, Joan Dixon, Helen Jimack, Winifred Smith, William Quirk and James Watkinson.

Byrd's Song

This year marks the 400th anniversary of the death of the composer William Byrd who devoted his music to the Catholic Faith. Dominic Bevan looks at his life and legacy

Father Robert Southwell had recently arrived in England, accompanied by Father Henry Garnet. They joined Father William Weston at Harleyford Manor in the greatest secrecy (discovery for them would mean torture and death), accompanied by a gathering of the English recusant gentry. They were all guests of Richard Bold, former sheriff of Lancashire, who had recently been received into the Church by Father Weston. He was also risking his life by hosting such a gathering.

The objective of the conference was quite simply to establish a strategy for the survival of English Catholicism. Six years earlier the severest of penalties had been decided in Parliament for Catholic priests and those who converted. The first major execution was that of Edmund Campion in 1581, the brutality of which had sent shockwaves through recusant households. There had been several other such meetings and the beginnings of a plan was taking shape, but it was during the course of this eight-day conference that we think it was firmly established. We know that the mornings were reserved for worship and the sacraments, and the afternoons were set aside for strategy. This is where we must introduce our next, very important guest at the conference: the composer and master of the Chapel Royal, William Byrd.

Father Weston wrote: "On reaching this gentleman's house, we were received...with every attention that kindness and courtesy could suggest... [the house] possessed a chapel, set aside for the celebration of the Church's offices. The gentleman was also a skilled musician, and had an organ and other musical instruments, and choristers, male and female, members of his household. During those days it was just as if we were celebrating an uninterrupted octave



William Byrd: secret language

of some great feast. Mr Byrd, the very famous English musician and organist, was among the company...Father Garnet sometimes sang Mass, and we took it in turns to preach and hear confessions."

The strategy finally decided upon was to send priests to live at private estates, disguised as members of the staff, from where they could minister to all on the estate. It is from this moment that St Nicolas Owen set about his work of building priest holes in country houses. This strategy lasted until the relaxation of anti-Catholic edicts, and thus ensured the survival of the Mass in England.

One might be forgiven for asking why William Byrd would be present at such a meeting. Was it just to provide music? Was his presence simply the result of the Lord of the manor's artistic tastes? The answer to this question holds the key to understanding the life and music of Byrd, the 400th anniversary of whose death we are celebrating this year.

It comes as a surprise to many that William Byrd was not born Catholic. He was a boy chorister at the Chapel Royal and studied under Thomas Tallis. No doubt Tallis' influence coupled with the exposure to Catholic liturgy

4. Voc. CANTUS. W. Byrd.

under the brief reign of Queen Mary helped to cement Byrd in Catholicism, which influenced every aspect of his life. His wife, Julian, was a Catholic and cited for recusancy in 1577. Byrd was cited in 1584 and his house searched the following year. For the rest of his life Byrd was frequently fined and appeared in court, but his closeness to Queen Elizabeth prevented any escalation of charges brought against him.

The Birmingham University academic and Byrd scholar Dr Katherine Bank writes: “The Queen ultimately remitted his recusancy charges and halted his prosecution for Catholic activities in 1592 with a direct order, though this would not mark the end of the charges against him or his family.”

His talent was such that the Queen granted him (and Tallis) exclusive music printing rights. By the time of the Harleyford conference, he was arguably the most important musician of his day.

Most importantly, it is not Byrd’s fines and citations that define him as Catholic: it is his music.

We all familiar with Eamon Duffy’s monumental work, *The Stripping of the Altars*, and the very obvious parallels between the violence of liturgical reform in the sixteenth century and that of the 1970s following the reforms of the liturgy after the Second Vatican Council. Exactly the same parallels can be found within the context of Catholic music. The influence of Puritanism on English music was such that the future of Church music was uncertain.

Dr Katherine Bank writes: “Elaborate melismatic polyphony was out in favour of simpler syllabic settings of English texts, and accompanied singing was now verboten. Many cathedrals even dismantled their pipe organs. Luckily, Lincoln’s organ remained intact, but Byrd was only allowed to give the choir their starting pitches during anthems.”

Byrd was in fact fired from his job at Lincoln Cathedral in 1569 for six months, no doubt for playing the organ.

It is precisely forms of elaborate melismatic polyphony that Byrd excelled at. His protest was to write more of it, not less. He did write Anglican Church music which is simpler, more homophonic and easier to sing. However, when he writes Catholic music, we witness an explosion of colour and harmony. It requires the utmost virtuosity from the performer, and yet the picture being painted is beautifully clear.

There are two distinct periods in Byrd’s musical life. The first is the period of compositions until 1590, during which he prints three volumes of motets under the title *Cantiones Sacrae*. There is an undeniable common theme to these books. Dr Katherine Bank again: “The anxiety of this turbulent time stoked the fires of his creativity, particularly in the genre of the Latin motet. These Latin motets were more than likely intended for domestic use in Catholic residences and represented penitential meditations, outbursts, or protests on behalf of the Catholic community.” Again, and again, Byrd writes music to words that lament Jerusalem at the time of Babylonian captivity. The linking of that biblical era and contemporaneous religious persecution reflects the poetry and writings of the Jesuit missionaries in England, in particular Robert Southwell:

“For upon the fluddes of Babilon, what cause have we, but layinge a syde our myrth and musicke, to sitt & weepe, remembre our absence, out of our heavenly Sion: In the vassalage and servilitye of Egipt, where we are so dayly oppressed with uncessante afflictions, & filthy workes.”

This was a secret language that would have been familiar to Catholics. Byrd’s volumes of motets were carefully crafted to avoid detection as overtly “popish” (they are dedicated to Queen Elizabeth!). Byrd’s biographer Craig Monson wrote: “The words of Byrd’s ‘political’ motets speak a language that turns out to have been much closer than previously realised to the rhetoric of other English Catholics, and especially of Jesuits such as Garnet and Southwell, both in their public and private communication. The existence of this common language helps explain how Byrd (or his priests or patrons) came to choose many of his texts, how others besides musicians could have known their sources, and also how such texts would have been ‘heard’ by Byrd and his fellow Catholics.”



Byrd moved to a house near Ingatestone: by the time of the Harleyford conference, he was arguably the most important musician of his day

The next period of Byrd's life begins in the 1590s when he moves to a house very near Ingatestone, which is the seat of the Petre family. John Petre is perhaps one of the most important recusants of the time, hosting many of the great Jesuit missionaries. Byrd dedicated most of his future publications to him. These include the three famous settings of the Mass: three-part, four-part and five-part, as well as his *Gradualia*. These are of course much more overtly Catholic. The *Gradualia* in particular sets the proper texts of the Mass that would have been used by the Jesuits. This was, of course, the Roman Rite rather than the Sarum, a fact that confused English music historians until the early 20th century. Byrd even composed music for the very Jesuit practice of *Quarant'ore*.

How Byrd got away with publishing such music can only be explained if we remember that Queen Elizabeth was undeniably sympathetic to his music. There seems to be a mysterious contradiction between her protection of Byrd and her treatment of Catholics in general, especially by her chief of police, Topcliffe, who tortured and killed most of the priests that Byrd came into contact with. The police knew very well that Byrd's music was subversive. One of Byrd's contemporaries was arrested for merely possessing a copy of the *Gradualia*.




Robert Southwell: risking his life

So why was Byrd included at the Harleyford conference. Quite clearly the answer is that he was an integral part of the Jesuit mission in England. He was involved from the very start and continued to support the mission throughout his life. This is one of the reasons he deserves so much of our attention. His music forms part of our identity as English Catholics. The other reason that our readers should appreciate Byrd's music is that he

resisted the puritanical influences of his day to continue the tradition of beautiful and elaborate polyphonic settings of liturgical texts. Those who love the Latin Mass and despair at the attitudes towards liturgical music since the 1970s will find common cause with Mr Byrd.

Eminent conductor and scholar Michael Noone writes in the prologue to his recent recording of Byrd's *Gradualia*: "Byrd's musical rhetoric, a direct and sophisticated response to the suffering of a people living and dying under a brutally oppressive regime, is as searingly relevant today as it was when the works were notated with ink that flowed as copiously as the blood of Catholic martyrs within the walls of the Tower of London."

From September to December the Southwell Consort will be performing Byrd's music within the context of the Traditional Latin Mass. Most Mondays his music will be sung at Corpus Christi Maiden Lane, and some special feasts will take place at the Oratory of Mary Magdalen, Wandsworth, as well as the Rosary Shrine, Haverstock Hill. The only way to truly appreciate Byrd's extraordinary music is to hear it within the liturgy for which it was written. 

Trads at Oxford

Portia Berry-Kilby talks to two homeschooled traditional Catholic students about life at university



The Latin Mass Society organises an annual Oxford pilgrimage

Homeschooling is on the rise in the UK, with school closures during Covid-19 propelling more parents than before into taking a more active role in their child's education. It is estimated that 86,000 children in England were homeschooled on one day this year, while 116,300 were in elective home education for a period over the 2021-22 school year. This marks a 50 percent increase compared with 2018.

Homeschooling is far from an unknown entity for many Traditional Catholics. The last issue of this magazine highlighted the wonderful work of the Regina Caeli UK Academy in Bedfordshire, which supports home educators by supplementing home-learning with two days of in-person learning in a classical, Catholic tradition. The Academy started with 17 children in 2019 and now has 50

pupils. Regina Caeli, like other forms of homeschooling, enables education to be tailored to the individual child's ability, unrestricted by some of the unnecessary protocols found in mainstream schools.

But what is it like for students who "graduate" from homeschooling and then enter the university system? I travelled to Oxford to find out.

Peter and Clare are two confident, first-year Catholic students at Oxford University. One is studying mathematics, and the other classics. They both come from what one might call "Trad" families, but their familiarity with the Old Rite Mass is not the only thing they share in common. Both students were also homeschooled.

I meet them at a cafe in the centre of Oxford on a Wednesday afternoon in June, after they agreed to be interviewed for this issue of *Mass of Ages*. I feel

rather underdressed when Peter turns up in full academic dress, but he has just come from an end-of-year exam he tells me, and is graciously fitting me in before continuing to study for his next exam. He says it hasn't gone too badly.

We have a tight time limit of 45 minutes to accommodate Peter's extra studying, so I cut to the chase with the most standard of questions. Why Oxford? Peter says: "I set my sights on the best course, the one that would stretch me the most. Plus, I really liked the maths course here."

For Clare, almost with whimsy in her voice, it was because, "Oxford is the best place to do Classics in the world". Well, I couldn't argue with that.

Did homeschooling prepare you for the intensity of study at Oxford, I wondered. Clare jumps straight in, saying, "it has prepared me pretty well as a lot of learning is tutorial based

here and I'm always the most willing to speak up". To some extent, Clare feels that homeschooling prepared her better than it prepared her peers.

"People aren't used to talking to adults, and a lot of it is one to one – just like homeschooling." Similarly, Peter feels that his previous education pattern prepared him well: "I have that independence to work; some people aren't used to it though."

I'm curious as to whether their fellow students know they're home-educated and what the typical Oxford student makes of it. Clare says, "it can be quite bewildering to some people, as they don't understand why you'd do it". Peter adds that, "it comes up in conversation every now and again, and people will ask about what it's like". And are they open-minded? "Because everyone is from completely different backgrounds, it's less of a shock. And anyways, it must have worked as we're here. They can't be too dismissive."

We shift gear and start chatting about the Catholic scene at Oxford.

"There are a lot of practising Catholics around. You're expected to be familiar with what you believe in," Clare says. It sounds very positive. "There's lots of conversions too." I'm told there's also a student-run society for Catholics at Oxford that invites speakers every week – the Newman Society. Founded in 1878, Oxford's Catholics established the Society in order to renew the Catholic life of the University. Today, the Society issues "Termcards" with the term's scheduled speakers and events, aimed to, "provide a thriving Catholic community amongst the students". Clare also tells me that, "once a term there's a Catholic Mass in every college". It seems a vibrant place for Catholics. They both heartily agree.

So is it easy to keep steadfast in the faith at Oxford, I ask. Peter points out that, "at home, Catholicity is the thing you have to do whereas here it's a choice. You have to be more independent about it. But as with any particular topic at Oxford you find people who are really into it. And being a serious Catholic is no exception." He adds that, "you can go to daily Mass if you want; there's Confession available too. It's perfectly possible to stay Catholic if you want to." With a hint of Oxbridge rivalry, Clare points out that, "it's more difficult in Cambridge. The Dominicans [who celebrate their

Traditional Mass on Sunday] are away from the centre there." In Oxford, two Sunday TLMs are close to the centre of town: the early Low Mass option, 8am in the Oxford Oratory, and Sung Mass, over the diocesan boundary, 5pm at Holy Rood.

What about the "Trads"? Do they exist in large numbers at Oxford?

Peter says that, "the traditional mindset is definitely around, especially among younger Catholics... even if they go to the Novus Ordo. A lot of the students know the faith, are sound about it, and know good doctrine."

And why do they think the Traditional Mass is attractive to young people? Clare opts for a practical answer: "there's no handshake of peace. It's also a lot easier to pray properly during it. And once you've been to one Traditional Latin Mass, you're more likely to want that sort of experience again." Peter thinks it's in large part due to the good priests the Traditional Mass attracts.


"The priests who say the TLM are formed because of the way they say the Latin Mass, they're very pastoral leaders. That's not always the case in the Novus Ordo. The TLM has good priests and good homilies."

Clare also thinks the Latin Mass is, "more spiritually nourishing". She adds, emphatically, "you need that; you're not at home".

Our time is almost up so I end by asking whether, should they have their own children in the future, will they homeschool them?

Both are somewhat cautious in answering the hypothetical, but say most likely. Clare thinks, "there's not much advantage to sending children to school. I think it's simpler to homeschool. You know what's being taught to the children." Similarly, Peter assesses that, "the way schools are going now, I would homeschool". But he notes that, "I can't assume it will work for my family just because it worked for me. You can always find an in-between as well." Peter clarifies that he started out in education at a Catholic school, but left once the school, "brought in a lot of other things" that weren't terribly Catholic in nature. He later attended a Sixth Form college for A-Levels.

Similarly, Clare's homeschooling was supplemented by private tutors, who mostly dealt with science subjects. And did one parent alone homeschool? I ask. Both Clare and Peter explain that both their parents were involved in their homeschooling.

At this point the lemonades and Earl Grey tea have been drunk, and exam-prep is beckoning Peter back to the library. It's clear that both had very positive homeschool experiences, with clear transferability of technique from homeschool to Oxford-level academia. I wish them both well with their studies, confident that their parents deserve a great deal of credit for any Firsts or 2:1s earned down the line. 

(Names in this interview have been changed at the request of the two interviewees.)



The LMS has an active presence in Oxford: a Rorate Mass at the Oxford Oratory

Moving the goalposts

Diane Montagna on the dangers of redefining orthodoxy

“Pass not beyond the ancient bounds which thy fathers have set,” (Proverbs 22:28), the Good Book warns us. But liberals in the Curia are afraid their favourite ideas and most cherished ambitions may not be able to win the day if they are not allowed to move the goalposts just a little bit.

There used to be a test in English Law for reasonable action called the “reasonable man test”. What would a “reasonable man” do in the circumstances in question? The problem for contemporary liberals is that there is so much case law in which the hypothetical reasonable man acted in a way liberals now wish to proscribe by law.

A recent distressing case occurred when the children of Slovak Catholic parents were placed with a homosexual couple because of alleged neglect on the part of the birth parents. The Slovak parents challenged the placement on the grounds that it was unreasonable to place their children with a couple whose lifestyle was so offensive to the birth parents. In his judgement, Sir James Munby said that while any judge should, “respect the opinions of those who come here from a foreign land”, he had to follow English law and, “the standards of reasonable men and women in contemporary English society”.

Now many in the Curia are following suit. The test of orthodoxy used to be the irreformable definitions of the Magisterium. Now irreformable is out, and it’s not the magisterium in general but the “recent Magisterium” that’s the litmus test.

The incoming Prefect of the restyled Dicastery for the Doctrine of the Faith, Archbishop Víctor Manuel Fernández, said: “I must ensure that both the documents of the dicastery and those of others accept the recent Magisterium. This is essential for the internal

coherence of thought in the Roman Curia. Because it can happen that answers are given to certain theological issues without accepting what Francis has said that is new on those issues. And it’s not only inserting a phrase from Pope Francis but allowing thought to be transfigured with his criteria. This is particularly true for moral and pastoral theology.”


St Pius X would be surprised by this as he probably thought he had nipped this sort of thinking in the bud with his 1910 Oath Against Modernism, where one swears: “Finally, I declare that I am completely opposed to the error of the modernists who hold that there is nothing divine in sacred tradition; or what is far worse, say that there is, but in a pantheistic sense, with the result that there would remain nothing but this plain simple fact - one to be put on a par with the ordinary facts of history - the fact, namely, that a group of men by their own labour, skill, and talent have continued through subsequent ages a school begun by Christ and his apostles.”

As every single ordained person in the Church was bound by law to swear this Oath for half a century, it is undoubtedly an irreformable definition. But on the other hand, 1910 was a long time ago. As a wit once said: “God used to be immutable but all that changed with Vatican II.”

Fernández has admitted that he is the sort of person the Congregation for the Doctrine of the Faith (CDF) would previously have been inclined to investigate (having advocated gay blessings, the liceity - ie, the legitimacy - of contraception in certain cases, and the redefinition of orthodoxy in terms of the “recent” Magisterium). And in fact, former CDF prefect Cardinal Gerhard Müller confirmed not so long ago that the Vatican’s doctrinal office had a file on him.

As Fernández himself said in 2015: “One needs to realize that [Pope Francis] aims at irreversible reforms. If one day he senses that he has little time left, and that he does not have enough to do what the Spirit asks of him, one can be sure that he will accelerate.” And Fernández will have an extremely powerful position from which to implement this. Formerly he was Pope Francis’ ghost-writer. Now, as DDF Prefect, Cardinal, and member of the upcoming Synod, he will likely be both censor and ghost-writer of Pope Francis’s post-synodal Apostolic Exhortation at the conclusion of the 2023-2024 synodal process.

With Fernandez strategically in place, “Team Francis” can begin its final push headlong down the synodal path. This handpicked group includes Cardinals Jean-Claude Hollerich, Mario Grech, Blase Cupich, Wilton Gregory, Robert McElroy, and Fr James Martin. All men who, as New York priest and canon lawyer, Fr Gerald Murray, has observed, are of one school of thought in wanting the Church, “to soften up on her approach to homosexuality,” which, “in the end means changing the doctrine”.

“It’s very sad to say that the Synod on Synodality is turning into the Synod on homosexuality,” Fr Murray, a reasonable man if ever there was one, said: “It’s hard to believe that here we are talking about the most vital issue in the life of the Church [being] to declare that we’ve been mistaken for 2000 years about a teaching that is Biblical and clear: that sodomy is a sin and should not ever be approved by the Church, but that’s what’s going on now.” 

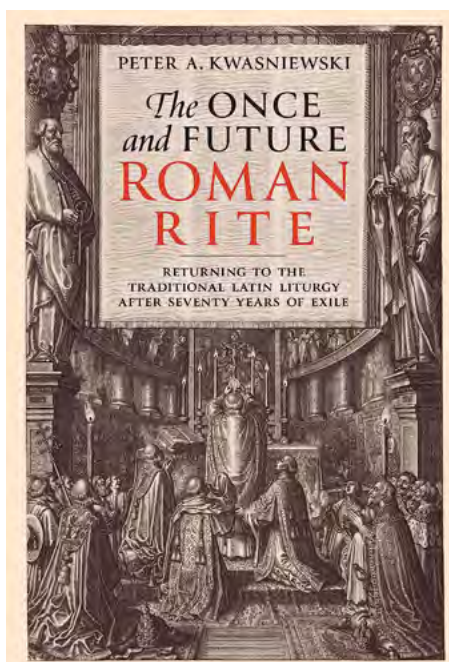
Bordering on the prophetic

John Morris reviews *The Once and Future Roman Rite*
by Peter Kwasniewski

This is a fighting book. In its proposals it is, I think, ultimately correct, but it makes one wonder: how angry is Peter Kwasniewski? He is angry about the state of the Church, angry about covid hysteria (p158), and above all angry about injustice. At times he borders on the prophetic: ‘those who follow the modern path will get their paltry rewards in this life and their eternal punishment in the next if they do not repent’ (p103), or moves from a description of what the Church ought to be to the observation that it is perhaps much smaller than it looks—although if sanctity is required for membership we are in trouble. The architects of the liturgical rupture are guilty, at any rate materially, of sinning against the Holy Spirit. (p55ff)

These are strong words, and the world Kwasniewski paints is bleak: he takes comfort in his own mortality, which at least sets ‘a limit to the evils each of us must endure’ (p324). But precisely because this is an angry book (I do not mean an intemperate book) the question arises: for whom is it written? The tone is popular, rather than scholarly; at times we sacrifice accuracy: Kwasniewski is well aware that theological development in the early Church did not really occur by adding clauses to creeds, for instance. But this is not a book out to make converts either. References to ‘trads’ and even ‘non-sede trads’ (p334) pick up as the book goes on, and the outsider will struggle to place many of the allusions.

The usual targets are shot down: the revolutionary spirit after the Council is called (somewhat inaccurately) Nietzschean, and even poor confused (and rightfully forgotten) Teilhard gets a mention, plausibly as a Modernist (p215) and




less plausibly as a candidate for impending canonisation (p323).

Nor will it be easy reading among traditionalists. The *Novus Ordo* is a mule, ‘the infertile hybrid’ of the Faith and Modernity. We should, Kwasniewski clearly thinks stop going to it, stop celebrating it, refuse to settle even for the already tainted books of ’62, and take matters into our own hands: ‘we have the books; we have the know-how; we have the clergy and laity.’ (p354) This is fighting talk, as is the claim that promulgating the modern rite (which Kwasniewski is clear is objectively not the Roman rite) was beyond the pope’s power (*ultra vires*: 171), or the call for ‘ashes and sackcloth, widespread book-burnings, and Latin Mass training sessions’ (p184) in response to the contemporary collapse of faith. The trouble is

that these last two arguments are familiar in traditionalist circles, and have been defended carefully in less colourful language (including by Kwasniewski). But his proposal of a widespread adoption of what I agree is a far superior liturgy (even to that of ’62), whilst simply rejecting the authority of anyone who tries to forbid it, needs a far more careful argument than we get here, and a far more liturgical-anthropological argument than (naturally) we get in his recent *True Obedience*.

His position is uncomfortably close (as he notes: p337) to de-facto Orthodoxy. The relationship between liturgy, Tradition and authority which he proposes is not merely opposed to the *fait accompli* defences of the reform: it is in direct conflict with the universal understanding of papal liturgical authority *before* the council—on which, *inter alia*, a great deal of traditionalism is built. Kwasniewski is quite right to attack that extrincisism: the idea that liturgy is ultimately arbitrary symbolism sanctioned by authority, sometimes illustrating an otherwise unrelated doctrine. He calls this, not entirely accurately, ‘neo-scholastic reductionism;’ it is the theory (as he notes: 335) of *Mediator Dei* as much as of *Missale Romanum*, and it is nonsense, but one does not demolish centuries of shoddy thinking in a few paragraphs.

In the end—ungrateful as this sounds—we must demand yet another book. In the meantime, *The Once and Future Roman Rite* remains in equal measure provocative and unashamedly Catholic. 

The Once and Future Roman Rite by Peter Kwasniewski is published by Tan Books. Available from the LMS shop at £27.99.

Imperial Monastery

Paul Waddington takes a look at one of Europe's finest examples of Rococo architecture, the Abbey Church and Basilica of St Alexander and Theodore Zu Ottobeuren

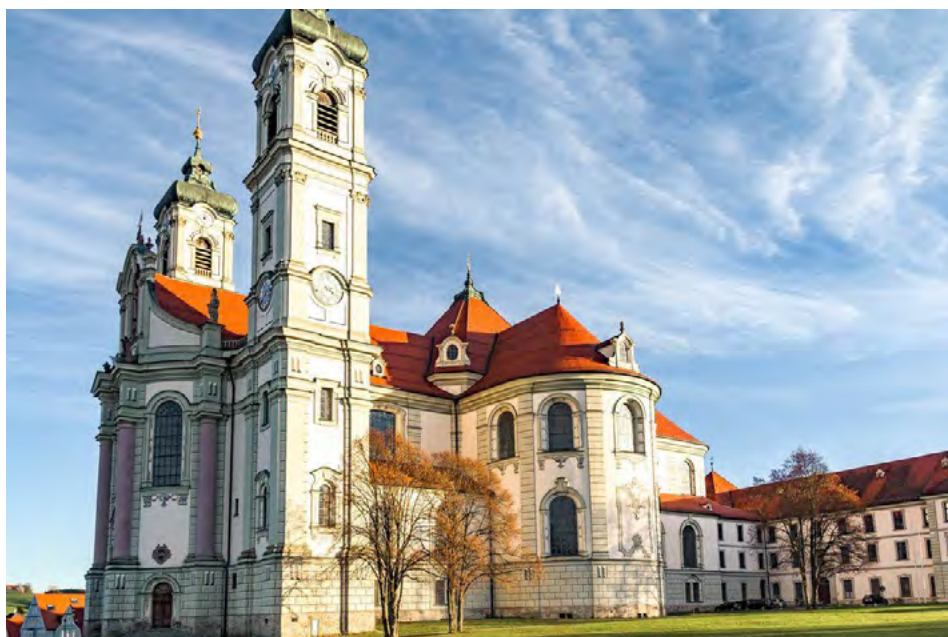
In the year 764, Count Silach and his wife Ermenswint gifted a manor house at Ottobeuren in what was then known as Swabia, (now south western Germany), to Benedictine Monks. It was to serve as a mausoleum for them and their descendants. The manor house soon acquired the status of an Imperial Monastery of the Holy Roman Empire, and became very wealthy.

Imperial Monasteries in the Carolingian period were not just religious institutions, but also an integral part of the government of the Empire, exercising considerable temporal power in the locality. In return for royal protection and exemption from customs dues, Imperial Monasteries were required to contribute to the royal coffers, and to provide hospitality for the royal court whenever it was in the area.

Centre of learning

The monastery at Ottobeuren grew to be a great centre of learning, and in the ninth century had more than 100 monks. In the eleventh century, a convent was added for noble ladies. In the year 1802, Ottobeuren fell victim to a process known as mediatisation, which was the secularisation of the imperial estates. The territory of Ottobeuren, which, at the time covered 266 square kilometres with around 10,000 inhabitants, was annexed to Bavaria, and the monastery lost all its temporal power.

Over its long history, Ottobeuren Abbey has had many changes in fortune, having been burnt down twice, and once almost extinguished by plague. During other periods, it has been a great centre of learning. One of its most prosperous times was the middle years of the eighteenth century, when most of the current conventual buildings were constructed. These buildings were grouped so as to be



The monastic buildings were built in the baroque style

cruciform in shape, with the abbey church representing the head of the crucified Christ. The abbey church is built slightly out of line with the other buildings, resembling the inclined head of Our Lord on the Cross.

Stunning decoration

The monastic buildings were built in the baroque style, with stunning internal decoration, especially in the library. However, our interest is focused on the abbey church. Built between 1737 and 1766, and thus a product of the imperial period, the Abbey Church was raised to the status of a minor basilica by Pope Pius XI in 1926.

It was built in the Rococo style, a development of the Baroque that was popular in the middle years of the eighteenth century. Rococo has its origins in France, where coloured stones and seashells were used to add decoration to the interiors of buildings. It spread to northern Italy, Austria and southern Germany,

where it found its most extreme expression.

Rococo is an exuberant form of decoration featuring an abundance of curves, undulations and moulded elements. Stucco is used to form a myriad of decorative shapes typically including flowers, fruit, acanthus leaves and cherubs. Flat surfaces are avoided wherever possible. Where they do exist, tromp-l'oeil (which is a clever use of perspective) is frequently employed to provide the illusion of three dimensions.

Elevated ground


The basilica stands on slightly elevated ground alongside the market square of the small town. It is itself cruciform, although very compact. The main facade of the Basilica features two typically Bavarian multi-storied towers, topped with bell-shaped cupolas. Between the towers, and protruding from them, stands the (liturgical) west end of the nave, with volutes hiding the roof.



The interior: 'a myriad of decorative shapes'

The Interior of the church is jaw-dropping. The ceiling is formed of three domes, covering the chancel, crossing and nave. The apsidal transepts have ceilings in the shape of half domes. All surfaces are highly decorated in a way that would be hard to describe in words, but easily appreciated by photographs. Of particular note are the high altar, the choir stalls, the side altars, the pulpit and the centrally placed Romanesque Crucifix.

The Basilica has no less than three treasured organs. The oldest, actually a double organ, dates back to the early years of the basilica. A third organ dates to 1957, was augmented in 2002, and now boasts 100 stops available over five manuals.

Ottobeuren Abbey is not far from the Wigratzbad Seminary of the Priestly Society of St Peter, and is often used by the FSSP for ordinations. This year, ten of their number were ordained to the sacred priesthood by Bishop Bertram Meier of Augsburg at the Basilica. 



The abbey church is built slightly out of line...

DIOCESAN DIGEST

Mass of Ages quarterly round-up

Arundel & Brighton

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I write on the Feast of Our Lady of Mount Carmel and the second anniversary of the promulgation of *Traditiones custodes*. While the past two years have been uncertain and undoubtedly more challenging for devotees of the Tridentine Mass, we remain well-served in our diocese by faithful priests who celebrate the liturgy with love and dedication, and who are always encouraging of their congregations.

We continue to see strong or strengthening numbers at Masses – the congregation for a Mass at St Pancras in Lewes, to take one example, included a diocesan seminarian, a tonsured seminarian for the Institute of Christ the King, a student for the permanent diaconate and a young religious sister, alongside the usual plethora of families.

The usual schedule across the diocese continued through the quarter, with a few additional Masses for feast days including at St Edward the Confessor near Guildford on the Feast of the Sacred Heart of Our Lord, where a barbecue followed Mass, and at Our Lady of Consolation and St Francis in West Grinstead for the Feast of Pentecost, where it was good to have the choir back after a brief absence. Organisational challenges prevented the usual August Bank Holiday pilgrimage from being arranged this year, but I fully expect it to return next year.

This will be my final quarterly report as Diocesan Representative, as I prepare to leave the diocese for pastures new later in the year. I wish my successor and the Society in Arundel and Brighton well and assure them of my prayers (and any practical assistance I might be able to give from afar!), and extend my thanks to all members, especially those who assist in arranging the liturgies in any way, our priests for everything they do, and to Bishop Moth for continuing to arrange provision for the *Vetus Ordo* in our diocese, amid the many conflicting priorities of the times.

Birmingham & Black Country

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The previous quarter is always busy at the Birmingham Oratory, with High Masses offered on the Ascension, Corpus Christi and SS Peter and Paul as well as the patronal feast day of St Philip Neri, which replaced the usual daily Low Mass.

Our Lady of Perpetual Succour in Wolverhampton celebrated a High Mass for the Sacred Heart, and an impressive novena preceding the patronal feast saw the Friday Low Mass moved to Saturday morning for one week.

St Mary on the Hill had a Low Mass on all of these (non-patronal) feast days, and we managed a *Missa Cantata* for the third Friday Masses at St Dunstan's in May and June for the patronal feast day and Sacred Heart respectively. However, I am sorry to report bad news on the future of these Masses: the Masses at Wednesbury will cease probably by the end of August, where Fr Paul Lester is retiring from public ministry, having discerned a vocation over the past couple of years to a life more dedicated to prayer with the assistance of the Archbishop. He will continue to produce videos for his YouTube channel *In Montem Sanctum*. Similarly, the future of the monthly Friday Masses at Kings Heath and Acocks Green are uncertain after August, with both the parish priest and curate at St Dunstan's moving this summer.

I understand the Archbishop has petitioned Rome for the Masses in the 1962 Missal currently being celebrated in the Archdiocese to continue.

Birmingham (North Staffs)

Alan Frost

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It has been a difficult time for Fr Paul Chavasse, parish priest of Our Lady of the Assumption Church, Swynnerton, the mainstay of the weekly TLM for the faithful, through health issues. Fortunately, Fr 'Kaz' Stefek from Wolverhampton has been able to celebrate the traditional Mass when required. A former regular attender at the Swynnerton Masses for some years, who is now a nun in a traditional Order in the USA, Sr M. Caritas, gave a talk on Vocations for Ladies on a visit to St Mary's Shrine, Warrington on July 29.

Birmingham (Oxford)

Joseph Shaw

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All our regular Masses continue as usual, with Sunday Masses in the Oratory (Low, 8am) and Holy Rood over the diocesan boundary on the Abingdon Road (Sung, 5pm: Low in August). Many feast days are marked with Sung Masses in SS Gregory & Augustine's in the Woodstock Road, usually accompanied with polyphony of a very high standard.

In the Oratory, the St Catherine's Trust Summer School will be visiting and celebrating Sung Mass on Wednesday 2nd August at 12:15pm.

The LMS Oxford Pilgrimage will take place at Blackfriars on Saturday 21 October, with High Mass in the Dominican Rite at 11am. Please support this annual witness to Oxford's Catholic martyrs, which includes a procession through the streets to a place of martyrdom.

Please email me to join the local email newsletter for updates on events, and if you would like to join the chant schola which accompanies many of the Masses said in the area.

Birmingham (Worcestershire)

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There have been no recent changes to Masses across Worcestershire – Sung Masses at St Ambrose, Kidderminster on first Sundays at 6pm, and Low Masses at Our Lady of Mount Carmel, Redditch on first Fridays and at Immaculate Conception & St Egwin, Evesham on Tuesday evenings at 18:30 have continued as before. That said, I have learned that clergy moves are afoot across the Archdiocese which might impact provision of some of these Masses from late August/early September. Remember to check for the latest information if planning to attend any of these Masses.

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

Brentwood (East)

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Much good work continues in the diocese, although sadly there are some areas which have not returned to the pre-Covid situation; please continue to pray for those priests and laity who are working hard to ensure that the Mass flourishes; do please support them where you can.

A number of us find it easier to cross the border to Withermarsh Green (see the report from East Anglia, Withermarsh Green) where much good work also continues.

As always, a reminder that this is a large region undergoing continuing change, so do please keep me informed about developments in your local area so that I can circulate details. If you are not currently on my local email circulation list (you should be receiving something from me at reasonably regular intervals), do please feel free to contact me.

Cardiff (Ledbury)

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Regular Sunday Low Masses continue as previously at Most Holy Trinity, Ledbury and continue to be well supported, attendance having increased noticeably since Masses reverted to 11:30am. We are pleased to welcome many visitors, young and old to the parish, especially over the summer months.

It is understood that Archbishop O’Toole wrote to Rome shortly after Easter requesting permission for the few Latin Masses across his two dioceses – Cardiff and Menevia – to continue. It has now been expressly confirmed by His Grace, however, that there should be no expectation of music of any kind being permitted at Masses in Ledbury

in the foreseeable future. The local Schola was delighted, however, to receive and to be able accept invitations to sing Mass on the feast of the Sacred Heart of Jesus at St Dunstan’s, King’s Heath in June and also at the annual pilgrimage Mass to Holywell, Flintshire in July.

Please remember Archbishop Mark O’Toole, Fr Adrian Wiltshire, and all those attending Most Holy Trinity in your prayers.



Sung Mass at Holywell Church

East Anglia (West)

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Masses continue at Blackfriars in Cambridge. In the students’ absence over the summer months, sung Masses will be less frequent, resuming in earnest in October.

We ask readers to pray that the Latin Mass Society’s walking pilgrimage from Cambridge to Walsingham at the end of August might be fruitful both for the pilgrims and for the Church in East Anglia and beyond.

East Anglia (Withermarsh Green)

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Daily Masses in the old rite continue, with two Masses on Sundays and a monthly Sung Mass on the last Sunday of the month. Having met with Bishop Collins, Fr Whisenant says there will be no immediate changes to the status quo.

The Friends of Withermarsh Green Latin Mass Chaplaincy charity continues to offer teas and coffees after 11am Sunday Mass.

On the feast of Corpus Christi, the Chaplaincy commenced a traditional 40 hours of Adoration, or Quarant’ore, which was very well supported.

In July, Father Henry Whisenant celebrated the 10th Anniversary of his ordination to the sacred priesthood with a beautiful High Mass, the schola singing Byrd’s Mass for three voices. It was wonderful that Father Henry’s parents were able to come over from Texas and very fitting that the priests wore beautiful Marian vestments, which had been made by Mrs Whisenant for the first High Mass that Father Henry offered, the day after his ordination. Mass was followed by a delicious lunch in the grounds and some home-grown entertainment. Thanks to all who helped to make this a truly splendid celebration.

At the time of writing, the weather is fine but a reminder to visitors that in wet weather, the parking area at Withermarsh Green can become very muddy indeed and you may wish to park a little way up the lane and walk down to the chapel.

Hexham & Newcastle

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This diocese has enjoyed a vigorous spring quarter of Traditional liturgies with Masses on all major feasts, including Ascension, the Precious Blood and Corpus Christi for which there were three parish venues. On June 20 Father Shaun Swales of Coxhoe celebrated his Silver Jubilee while announcing a schedule of 17 TLMs through to October.

After several months of anxious waiting while a new Bishop is selected for us, we now know that Bishop-elect Rt Rev Stephen Wright of Birmingham is appointed and will be installed soon. We look forward to welcoming him as he takes up a very challenging role in a huge geographical area, stretching from the Tees Valley to the border with Scotland.

During the Durham University academic year now ending, we have had a heartening attendance of keen students to our Thornley TLMs and we are hoping for an increase from the autumn intake. There is a strong provision of TLMs through to All Saints and All Souls.

Lancaster

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The slumber of summertime has been upon us, so for now, please check in advance before you travel anywhere, this includes Preston, with details on their website.

Mass in the chapel at Hornby will take place on the first Saturday in August and September; the Friday evening Masses in the University Chaplaincy, which are open to all, recommence in October.

A clergy move that has been publicised this weekend is that of the Rev Dr Robert Billing to become Rector of the National Shrine of Our Lady at Walsingham in Norfolk. He was the Bishop's Secretary in this diocese for many years and did a great deal of work in the background to get the current arrangements in Preston into place, for which we have much to be thankful.

And speaking of Preston, there's been a lot going on there:

At St Walburge's, High Mass was sung for HM King Charles III and the Royal Family on Sunday 7th May, followed by a well-supported lunch.

The following weekend saw the traditional pilgrimage in honour of the English Martyrs on the Saturday. Prayers were said at St Walburge's at noon and then the pilgrimage made its way, singing and saying the rosary, with the statue of our Lady, relics and banners, through the streets to St Thomas of Canterbury and the English Martyrs where our Lady was crowned and High Mass was sung.

On the Sunday, Canon Michael McCowen sang his First Solemn High Mass at St Walburge's in the presence of a large group of his family and friends. He was assisted by Canon Amaury Montjean, ICKSP Provincial, with Canon Cristofoli

in choir. Canon Le Picard was Deacon, and Canon Michael's brother, Joseph, was sub-Deacon. Canon Montjean preached the homily. Music was supplied by Margaret Simpson, resident organist, with Paul Thomas and Trevor Bartlett, playing trumpet and timpani respectively. (Paul and Trevor had already played at New Brighton the previous day for Canon Liam Dodd's First Solemn Mass.) A choir from St Philip Neri in Manchester sang the Mass. After Mass, Canon McCowen gave First Blessings. It was a most moving and beautiful occasion.

There are still places available at the House of Discernment for this autumn. If you are a man interested in discerning his vocation, please contact Canon Cristofoli on 07927 965 696 or email chn.cristofoli@icrsp.org

This quarter saw the reception of several sacraments for members of the Preston congregation: Baptism for baby Jane Elizabeth, Reception into the Church for Rebecca and Nathan, and the Nuptial Mass of Martin and Rebecca. We ask God's blessings on them all.

May 28 was the last Guild Sunday before the summer. The adult catechism has been well attended with more than 30 regular participants and thanks are due to Canon Post for his detailed preparation and ability to respond off-the-cuff to many and searching questions; he rarely reaches the end of his prepared material because of the enthusiastic discussions!

The Solemn High Mass for Corpus Christi was celebrated at St Walburge's and was followed by a Procession of the Blessed Sacrament around the streets. On the Sunday following was observed the External Solemnity of Corpus Christi and in the afternoon another procession, this time of churches from the Preston Deanery. Both processions were well attended.

The Solemn High Mass for the Feast of the Sacred Heart was celebrated at noon at English Martyrs. The Sisters Adorers sang the Propers and the children of St Benedict's Academy sang a beautiful rendition of *Tantum Ergo*. For the benefit of those who had been unable to attend on the Friday, an External Solemnity of the Sacred Heart was celebrated on the Sunday, again with beautiful music, this time by the St Walburge's choir.

On the Feast of SS Peter and Paul the celebrant for the Solemn High Mass was Canon Palomar ICKSP. He had spent a few months in Preston as Deacon but had to return home when his father became ill and subsequently died, RIP. He was ordained in July 2021 but had not been able to visit sooner to offer First Solemn High Mass. Nevertheless, it was a great joy to see him once again. After the 12 noon Mass was said the consecration of our country to the See of Rome and veneration of the relics of SS Peter and Paul.

St Benedict's Academy closed for the summer on 30 June and will re-open on 7 September. If you would be interested in your child attending SBA, please contact the Principal, Canon Ryan Post on 07856 720900 or email canon.post@icksp.org.uk. The Academy offers teaching in a wide range of subjects on one full day and three half days in support of home schooling.

Jane Latin asks: "Please would you keep in your prayers Bob Latin, former Local Representative of this diocese, who sadly had a stroke on Sunday, 11 June. At the time of writing, he is still in hospital but recovering slowly." Please do remember Bob and Jane in your prayers.



Corpus Christie Procession in Preston

Lancaster North (Cumbria)
Nicholas Steven 07715 539395
pilgrimways@gmail.com

On November 13, 1745, had I been sitting where I am today, I would have seen and heard Prince Charles Edward Stuart's Jacobite Army marching to their muster at Downgate before crossing the River Eden on their way to capture Carlisle Castle. Surely many of the parishioners of Wetheral parish who, under the patronage of the Howards of Corby Castle, comprised the largest body of recusant Catholics in Cumberland at that time, added their cheers to those of the Highlanders as Bonny Prince Charlie reviewed his troops.

The same week I might have seen the Prince riding to dine with Mrs Warwick, daughter of Thomas Howard of Corby Castle, across the Eden at Warwick Hall. The Prince stated that these were the first Christian people he had met since he passed the Border. Mrs Warwick responded, "May God bless him". Holy Mass was surely offered at Warwick Hall that day by the unnamed resident chaplain, perhaps with the Prince in attendance. One hundred years later, Holy Mass was being celebrated publicly in Warwick Bridge by Fr Wilfrid Ryan OSB in the church of Our Lady and St Wilfrid, built in 1842 to the exquisite design of A.W.N. Pugin, beside the same road down which the Prince and his army marched - and from where I am now writing this bulletin.

Given such a diverse preamble you might suspect that little has happened in Cumbria this quarter. In fact, on the Solemnity of the Sacred Heart of Jesus, Canon John Watson of Christ the Good Shepherd Parish in Workington celebrated his Golden Jubilee with 28 of his fellow priests and a packed church. Our thanks for his devoted service and best wishes for his jubilee year go out to him. Readers may recall that Canon Watson was Parish Priest at Our Lady and St Joseph in the days when Carlisle was the epicenter of traditional liturgy in Lancaster Diocese, an honour long since passed down to The Institute of Christ the King Sovereign Priest in Preston. Canon Watson will continue to offer the Traditional Mass at Our Lady and St Michael's Workington, every second Friday of the month at 7 pm until further notice.

The following day, James Knox and Catherine Pattinson married at Our Lady and St Wilfrid, Warwick Bridge, with the traditional Rite of Holy Matrimony. Canon Luiz Rusillo celebrated the Missa Cantata with Fathers Michael Docherty, Daniel Etienne and John Howard in *choro*. The Mass was served by William Steven and the propers were sung by our Schola under the direction of Andrew Plasom-Scott. As usual our weekly Saturday Masses continue at St Margaret Mary, normally these are low Masses with one per month being sung. We are now busy practising *Salve Sancta Parens* again. We continue to pray for a Sunday traditional Mass.



James Knox and Catherine Pattinson at Our Lady and St Wilfrid, Warwick Bridge

Liverpool (Warrington)
Alan Frost

During a very busy time at St Mary's Shrine, the Sacrament of Confirmation & Pontifical Benediction were conferred by His Grace Archbishop Malcolm McMahon on June 24. Among the twenty-four *confirmandi* from all over the country was a daughter of our LMS Chairman, and three adult ladies baptised at St Mary's the week before. In a further ceremony at the outdoor reception for the newly confirmed was the Blessing of Priory Court by the Archbishop. Among the guests was Fr Anton Guziel, parish priest of the Birmingham Oratory. In the following weeks, three young couples were married in the Traditional Rite.

The eldest daughter of a large family in the Warrington congregation is now a nun in a traditional Order in the USA, Sister Mari Caritas. She returned to St Mary's on 29 July to give a talk with Fr de Malleray on Vocations Discernment for women. A week earlier, she attended the annual Juventutem weekend, this time in Ampleforth Abbey, with FSSP clergy and 70 participants altogether. Three weeks earlier, Fr de Malleray led a Pilgrimage to Holywell, which the LMS had been glad to join. Holy Mass was sung at Holywell parish church for around 120 pilgrims. Veneration of the relic of St Winefride followed at the Well. On 11 June, the annual Corpus Christi procession across the centre of Warrington went very well, with around 150 parishioners attending. In early August boys (7-12) and girls (14-19) from all over the UK will join the FSSP Summer Camps in the Peak District.

The summer camp coordinator this year will be one of the FSSP seminarians from the UK, Miklos Homolya (Hungarian by birth), who was ordained a deacon in Bavaria on 20 May. From the UK as well, Seminarian Benjamin was admitted in the second year and applicant Rafal was accepted in First Year for September at the FSSP seminary in America. With David, Federico, Tom and Conan, it will be altogether seven FSSP seminarians either British or from this country in formation this autumn.

Fr Verrier, organist and choirmaster has been intermittently obliged to convalesce due to chronic fatigue, but has usually been seen in the choir loft during Sunday High Mass and major services, not least at the Confirmations with the Archbishop. In connection with which, the latest issue of Dowry (Summer 2023, edited by Fr de Malleray) has an excellent front cover picture of Archbishop McMahon blessing the Priory Building. On Sunday 25 June, Isabel Vaughan-Spruce of *March for Life* was the main speaker at the Shrine's annual pro-life fete. A presentation of St Mary's Academy followed: visit www.stmarysacademywarrington.co.uk. A number of families and visitors attended the Academy's Open Day. Bookings are open for September.

With such a range of activities, the need for space becomes critical at Priory Court, next door to St Mary's Church. A new Priory Campaign webpage displays updates: fssp.org.uk/warrington/priory-campaign. The Rector wrote that miracle donations have happened since the beginning of the Campaign five years ago. He asks for prayers and that the Campaign link should be shared with friends and on social media to help reach completion of the conversion work. Building a vibrant Catholic sanctuary is more needed than ever in uncertain times. Before lockdown more than £1 million was raised to buy and convert the property, but costs have soared since Covid, and funds are needed for a three-stage programme on three floors of the building: a versatile Shrine hall with seating for 218 guests and pilgrims; classrooms, repository and admin space; and twelve bedrooms for pilgrims, visiting seminarians and priests. It is important to note that St Mary's Shrine is so far in England the only place of its kind legally owned by a traditional order; and the FSSP has a special decree from the Pope to use the traditional liturgy for all the sacraments.

For your autumn reading, why not purchase from the LMS shop Fr de Malleray's novel *Vermeer's Angel*, just released (and reviewed elsewhere in this issue of *Mass of Ages*)?



His Grace Archbishop McMahon conferring the Sacrament of Confirmation in the Traditional Rite at St Mary's Shrine Church, Warrington

Menevia

Tom and Elaine Sharpling

07702230983

All is well in Menevia, thanks to Canon Jason Jones and Father Liam Bradley. A quieter time of year given that various parish events and pilgrimages have changed the schedule a little.

We were delighted that Father Rod was able to offer the Mass in the absence of Father Jason, and we hope that he found the experience as uplifting as we did.

Low Masses have included some music as the new servers have allowed Tom to return to his seat on the organ bench!

We have had some newcomers and it is always lovely to see people coming to experience the Traditional Mass for the first time.

In other news, we are delighted to report that Father Gregory Beckett was ordained to the priesthood on Saturday 15 July and will spend the first few months of his sacred ministry at Sacred Heart Morrilton.

The summer months see some changes to our usual pattern, so please do get in touch for details of the Holy Mass.

Middlesbrough

Paul Waddington

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The York Oratory continues to offer a Missa Cantata on Sundays and a Low Mass every weekday. In addition, on Holydays of Obligation and major Feast days there is a 6pm Sung Mass. Sunday and Feast day Masses during the University term time usually benefit from a polyphonic setting sung by choral scholars. Otherwise, a plainsong setting is usually sung by the Oratory Schola.

Fr Sellars continues to offer a Low Mass on Sundays in Teesville, and Fr Massie offers a Low Mass on Thursday evenings in Hull. See the listings for a full list of Latin Masses in the Middlesbrough Diocese.

On the Feast of Corpus Christi, there was a Solemn Mass at the York Oratory, followed by a procession through the streets of York. The spectacle of so many in procession singing *Gloria*, *Laus et Honor* and other hymns attracted the attention of the many tourists that throng the streets of York during the summer months.

The annual pilgrimage in honour of St Margaret Clitherow will be held on Monday 28 August. The pilgrimage will start at 10.30 am with devotions at the Bar Convent in Blossom Street in York. The procession will then move through the streets of York passing Ouse Bridge (the place of Margaret Clitherow's execution) and the Shambles (where Margaret Clitherow lived). Solemn Mass will be offered at the York Oratory at midday.

Northampton North (Northamptonshire)

Paul Beardsmore

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Fr Byrne celebrated his silver jubilee of ordination on June 29th, and a sung Mass was celebrated for the feast of SS Peter and Paul. It was a celebration tinged with sadness, as Fr Byrne will be moving to Bletchley in August. He has been parish priest at St Brendan, Corby since 2007, and has provided Saturday celebrations of the traditional Mass virtually from day one. For the past three years worshippers have also benefited from a Sunday Mass, which has attracted a significant number of people. His departure will leave a hole that it will be very difficult to fill. He leaves with our enormous thanks, and, of course, our prayers and good wishes for his new appointment.

At the time of writing, it seems very doubtful that it will be possible to provide an old rite Mass in this area on anything like a regular basis. However, 20 years as an LMS Rep have taught me that unexpected things can happen, and certainly not to abandon hope.

Northampton (South)

Barbara Kay

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We are looking forward to the arrival of Fr Richard Aladics as the new Parish Priest of Christ the King, Bedford; his first Sunday will be 20 August. Fr Aladics has recently moved into the Diocese of Northampton from the Diocese of Leeds.

Both Sunday and Holyday Masses continue to be well attended at both Bedford and Chesham Bois. Bedford Sunday Masses are at 8.30am and 12.30pm, and the Chesham Sunday Mass is at 8am. Holyday Masses are at 7.30pm at Bedford and 11am at Chesham.

At both churches on the External Solemnity of Corpus Christi, some of our children celebrated their First Holy Communion. Fr Seth Phipps FSSP continues his monthly Saturday catechism series on the Seven Capital Vices to a small but enthusiastic audience at Bedford.

There will be Mass for the Feast of the Assumption on Tuesday 15 August at 11am at Chesham and 7.30pm in Bedford. Looking ahead to November, there will be All Saints Day Mass at these same times at the respective churches. Please check nearer the time regarding Mass on All Souls Day at Bedford.

The annual Latin Mass Society Mass of Reparation for Abortion will take place at Holy Child and St Joseph's Church, Brereton Road, Bedford, MK40 1HU, the home of the Relic Image of Our Lady of Guadalupe, on Saturday 11th November at 12noon. Fr Gerard Byrne will be the celebrant

and Dominic Bevan will be directing the music on that occasion.

Please contact me as above if you would like further details about the Latin Mass in our area. You will always be welcome as a newcomer or visitor.

Nottingham

Jeremy Boot

0115-8491556 / 07462-018386

See the published schedule for times and places at our usual venues in Nottingham and Loughborough. We were sorry to say goodbye to Fr Athaide in Derby and therefore we lost the Derby Mass on Sundays; however, many from Derby are joining us at Our Lady and St Patrick for third Sunday at 3pm Mass and they are very welcome.

In addition, we were pleased to have a sung Mass for SS Peter and Paul at Our Lady of the Annunciation and we anticipate Masses there too for the feasts of the Holy Cross (in fact anticipated on Wednesday 13 September at 6.30pm) and All Souls (2 November) at 12noon.

We are aware, as everyone else is, that our schedules could be changed "remotely" in the present worrying atmosphere, but meanwhile we thank God for what we have, and we pray for the stability the faithful deserve in their worship.

Our sincere thanks as always to our priests, musicians, servers, church helpers and all who assist us in any way.

Nottingham South (Leicestershire and Rutland)

Paul Beardsmore

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Sung Masses were celebrated for the feasts of the Ascension and Corpus Christi at Blessed Sacrament church in Leicester. Our thanks go to Canon Cahill for these and of course for the regular weekly Masses that he provides for the faithful attached to the traditional rite.

By kind permission of the former prior the funeral Mass for Maureen Clearkin, RIP, was offered at Holy Cross Priory in Leicester on 25 May. Maureen's son Dominic has sung and served at old rite Masses in the area for some years. The Mass was offered in the Dominican rite by Fr Gregory Pearson, OP.

For information concerning Loughborough, see report from Jeremy Boot.

Portsmouth (Isle of Wight)

Peter Clarke

Traditional Latin Masses continue on the Isle of Wight, mainly at St Thomas's, Cowes. These are offered on most Thursdays at 12noon by Fr Jonathan Redvers Harris. There is usually Exposition and the opportunity for Confessions beforehand from 11.15am; and lunch (our own) in the church hall afterwards. Fr Jonathan celebrated his 12th anniversary of Ordination as a Catholic priest (in the Ordinariate) on 25 June.

At the Ascension Day Mass, Fr Jonathan reminded the faithful in his sermon that this feast was pre-figured at the Transfiguration when the three apostles witnessed Our Lord speaking with Moses and Elijah, and begun on the Cross when the Son of Man was "lifted up". It is also part of the Paschal Mystery when taken together with Easter (the

Resurrection) and Pentecost (the descent of the Holy Spirit).

We were pleased to have a small procession in honour of the Blessed Sacrament around the church after Mass on the Feast of Corpus Christi.

In June we were delighted to welcome Fr Thomas Crean OP back to the Island for a few days. He was pleased to meet again with old friends. Father has been here several times before. His first visit was in 2004. On this occasion he offered Masses privately, with authorisation, at St David's, East Cowes and St Thomas's, Cowes.

St Thomas's, is arguably one of the oldest Post-Reformation Catholic churches in England and (probably) one of the oldest parish churches, where the traditional Latin Mass is offered (weekly).

Please ring for confirmation of these Masses if you are coming from the mainland: 01983 566740 or 07790 892592.



Mass at St Thomas of Canterbury Church, Cowes

Plymouth (Cornwall)

Stefano Mazzeo

Cornwall@lms.org.uk

Lanherne always welcomes many visitors in summer and it is good to see new faces among our growing congregation. I remember in the 1960s summer Masses in Penzance near where I grew up were always overflowing, down the aisles and even out onto the street. Sunday morning Latin Mass then picnic on the beaches of Mounts Bay in the afternoon - those were the days.

Mass times reminder for visitors: 8.30am and 10am for Sundays and Holy Days of Obligation. 8am Monday to Saturday. Thursday: 8am Mass, Holy Hour 5-6pm, & Mass at 6:15pm.

Renovations to the Hall and chapel are still ongoing. If anyone would like to contribute, please contact Canon Smith: canon.smith@institute-christ-king.org

Our next Christendom Rising video for the summer has been delayed and will be live in the autumn. It will be about being a Traditional Catholic in the modern world.

Salford

Alison F. Kudlowski

salford@lms.org.uk

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

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

Shrewsbury

Victoria Keens

shrewsbury@lms.org.uk

Mass is offered daily at St Winefride's Church in Shrewsbury by a priest of the Institute of Christ the King Sovereign Priest. We have a good choir which provides music for Sung Masses on all Sundays and many special feast days that occur on weekdays. On other days there are Low Masses at other times. On Tuesdays and Thursdays there is a Holy Hour with Confessions and Benediction, starting at 5.30pm, before the 6.30 Mass. All are invited to tea and coffee and refreshments after Mass on Sundays.

The following is our usual schedule: Sunday, 12.30pm Sung Mass; Monday, 10am Low Mass; Tuesday, 6.30pm Low Mass (with Adoration and Benediction before Mass at 5.30pm); Wednesday, 10am Low Mass; Thursday, 6.30pm Low Mass (with Adoration and Benediction before Mass at 5.30pm); Friday, 10am Low Mass; Saturday, 10am Low Mass.

Regular arrangements include First Saturdays, enrolment in the Brown Scapular, Stations of the Cross during Lent, First Communions, and there are frequent special talks and other events.

The weekly newsletter, variations in Mass times, plus news and notices of events can be found at icksp.org.uk/shrewsbury.

Our address is St Winefride's Church, 187 Crowmere Rd, Shrewsbury SY2 5RA. The priest is Canon Wiener, Prior of the House of Saint Chad: canon.wiener@institute-christ-king.org, 07311 443323.

Southwark (Kent)

Marygold Turner

Not a great deal has happened here, *Deo gratias*, as most changes these days are not for the better! We are very lucky to have Holy Mass every Sunday, and on Holydays of Obligation: always at midday, 12 o'clock. Ben Bevan has given us a number of superb Sung Masses, for which we are most grateful, funded as ever by the generosity of Dr Andrew Czaykowski. We have welcomed some distinguished priests and were very glad to welcome Dr Michael Cullinan; he gave us a superb sermon on St Thomas More and St John Fisher. How relevant their lives are to the present time! I gave him lunch with some friends.

We shall have Holy Mass here on the feast of the Assumption of Our Lady, 15 August, which will be celebrated by Father Neil Brett. Also, All Saints and All Souls, the latter celebrated by Fr Chris Connor - we look forward to welcoming him again.

Southwark (St Bede's Clapham Park)

Thomas Windsor

claphampark@lms.org.uk

After our usual busy Easter and Holy week described in my last report, the choir sang only chant settings on Low Sunday. Our break did not last long - the Feast of St George fell on a Sunday this Year, where the choir sang the Processional Hymn: *Salve Festa Georgi* from a London manuscript of 1413-1422, the *Missa brevis* in F by Palestrina, the *O quam Gloriosum est* and *Deus tuorum militum* by Victoria. This was also our special

Sunday, with shared lunch, catechetical talks for young people, activities with the nuns for children, and this week the adults had a talk on Sacred Music by members of our choir.

For the 3rd Sunday after Easter, we had one of our Polyphonic Proper days, with the Introit *Jubilare Deo* and Communion *Modicum* by Heinrich Isaac and the Offertory *Lauda anima mea* by Palestrina. We did not sing the setting of the Alleluia as the Gradual set by Issac uses a different text to the Roman Gradual.

Sung Masses followed for the Ascension and SS. Philip & James, the choir then sang the *Missa Pro defunctis* by Victoria, and the *Pie Jesu*, and *In Paradisum* by Gabriel Fauré at a Requiem for Daphne Goddard. For the Sunday within the Octave of the Ascension the choir sang the setting of the Offertory, *Ascendit Deus*, and the *Regina Caeli* by Franz Xaver Witt and for the Communion motet, *Ascendens Christus* by Jacob Handl. Choir members managed to take yet another day off work to sing a Solemn High Mass on the Feast of St Bede.

I must thank Fr Gabriel Diaz who kindly celebrated the full Vigil of Pentecost with us. The choir sang the Palestrina's *Sicut Cervus / Sitivit Anima mea*, the Byrd's three-part Mass and *Ave Verum*.

This year is the 400th Anniversary of William Byrd's death, so for Pentecost Sunday the choir sang the Proper settings from his *Gradualia*, Introit: *Spiritus Domini*, Alleluia: *Emitte Spiritus tuum* Offertory: *Confirma hoc Deus* and Communion: *Factus est repente*. The choir did not have time to learn the setting of the Sequence so this will have to wait till next year.

The choir sang Mass on Ember Saturday when the Day with Mary came to visit. For Trinity again we had Polyphonic Propers, Introit, *Benedicta sit sancta*, *Alleluia*, *Benedictus es*, *Domine* and Communion, *Benedicimus Deum caeli* by Isaac, and the *Tres sunt motet* by Victoria. Sung Masses followed for Corpus Christi and SS. Peter & Paul. For the Visitation we had the *Missa super Dixit Maria* including the motet, by Hassler, *O gloriosa Domina* setting by William Byrd. *Salve Regina*, four-part Palestrina setting.

Our First Holy Communion took place on the feast of SS John Fisher & Thomas More, with a record 309 in attendance - we usually have an average of 200. The choir sang the Victoria's *Missa O Quam Gloriosum* with motet and his setting of the *Deus tuorum militum*. At Communion the choir sang the *O Salutaris Hostia*, by Pierre de la Rue.

I would like to thank Fr Pullicino who has now retired to Malta for his services to the Latin Mass community here.

Our chapter of the Guild of St Clare continues to meet repairing vestments. They have started a new project to make an Altar frontal for the Lady altar.

Our catechetical programmes continue on Friday nights, beginning with Low Mass at 7pm; 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 (St Mary's Chislehurst)

Christopher Richardson

chislehurst@lms.org.uk

Our usual schedule continues with a Sunday Missa Cantata and Low Mass on Thursdays and Fridays, always well attended, with many young families on the Sundays.

Recently we have had two FSSP seminarians from the seminary of Our Lady of Guadalupe in Lincoln, Nebraska in the USA staying in Chislehurst for a short while. Thomas Clovis and David Carter have provided wonderful support both on the sanctuary and in the organ loft. Thanks to them we have been able to upgrade our Missa Cantata to a Missa Sollemnis on some particularly memorable occasions, such as Corpus Christi and the feast of St John Fisher and St Thomas More.

Southwark (Thanet)

Christopher Serpell

Traditional Masses continue as usual at the Shrine of St Augustine. We are extremely happy to have Matthew Schellhorn as music director at the Shrine, supporting sung Sunday Masses as well as music for holy days. Concerning the latter, it's been a busy time of year, and we're pleased to have been able to hold celebrations for all the major feasts. This year we have had four boys from the community making their First Holy Communion at the traditional Mass, and they also took up special roles in the Corpus Christi procession which was attended by around 150 people. Visitors and pilgrims to the Shrine over the past few months have continued to arrive for the combination of praying to St Augustine and venerating his relic with traditional liturgy, including the Marian Franciscans at the end of July.

Southwark (Wandsworth)

Julia Ashenden

At The Oratory of Saint Mary Magdalen, we have had a good summer thus far, with many wonderful Holy Days.

Ascension Day was celebrated with a Missa Cantata at 7pm, followed by refreshments in the Hall.

Ten days later, for Pentecost, we had the gift of David Guest's Choir, paid for by a parishioner. The choir sang Mozart's Coronation Mass and a farewell to Easter with Mascagni's Easter Hymn. All very splendid! Being Sunday, this was at the usual time of 11am.

Then for the Feast of Corpus Christi we had an evening Missa Cantata with our own choristers who sang the Missa de Angelis, followed by a procession of the Blessed Sacrament into the adjacent streets of Wandsworth singing the Pange Lingua.

At the end of June with the Feast of SS Peter and Paul, on a Thursday, we had a 7pm Missa Cantata followed by the usual gathering, this time in the courtyard garden. It is always a bonus to be able to keep in touch with all those who make this journey.

Lastly, for this Newsletter, on 1 July, there was a Missa Cantata for the Feast of the Most Precious Blood as well as the First Saturday Devotions.

On all first Saturdays there is a 10.30am traditional Latin Mass with the usual Devotions.

Grateful thanks as ever to Canon Martin Edwards for his energy and devotion in organising and saying these Masses.

Westminster (Spanish Place)

As we enter these balmy summer days, here in Westminster everything has changed, and yet everything has stayed the same.

The provision of the Traditional Mass relies in most places on the generosity of individuals who give significant amounts of their time to organise celebrants, corral serving teams, and arrange sacristies. For many years, Roger Wemyss Brooks and Linda Helm led the charge in the archdiocese, centred on Spanish Place, and, after a long stretch of sacrifice and hard work, decided to retire from their roles. Sadly, Linda died on 8 July.

Adherents to the Traditional Mass in London owe a huge debt to each of them for all they have done to maintain the provision of the Mass of Ages, and we do well to remember each of them in our prayers in gratitude for this, and especially we should offer prayers (in particular, the Holy Sacrifice) for the sweet repose of Linda's soul. May the Lord reward them for their labours.

Enough about change! We continue to be grateful to His Eminence the Cardinal for his generous application of *Traditionis custodes* which has allowed weekly Masses to continue, together with principal feasts, in a number of places across his diocese. We are encouraged that these will continue with the same regularity for the foreseeable future, including the annual High Mass on New Year's Day to mark the Octave of Christmas.

A great highlight of this past quarter was the annual Eucharistic Procession from Warwick Street, via the Ukrainian Cathedral, to Spanish Place, with many hundreds of faithful walking with Our Lord down the main thoroughfares of London, including Regent Street and Oxford Street. Those of you who have not attended in the past are encouraged to mark the Sunday after Corpus Christi, 2 June 2024, in your diaries to join us on the remarkable occasion.

Gregorian Chant Network

Alastair J Tocher


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The Gregorian Chant Network's aim is both to support the development of existing Scholas and to encourage the founding of new Scholas.

Having attended Masses at the ICKSP Apostolate at Lanherne Convent, Cornwall over Holy Week, I am pleased to report that the regular chant tuition provided by John Rowlands-Pritchard is beginning to show fruit.

If you know of any other schola or parish which might benefit from chant tuition, whether regular or occasional, please get in touch. 



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Upcoming LMS Pilgrimages across the UK

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



Chideock Martyrs, 16 September
Our Lady Queen of Martyrs,
Chideock, 11.30 am



York Martyrs, 28 August
Bar Convent, York, 10.30 am



Mass of Reparation, 11 November
Holy Child & St Joseph's,
Bedford, Noon



Romney Marsh, 23 September
St Augustine's, Snave, Noon



Oxford Martyrs, 22 October
Blackfriars, Oxford, 11 am

Holy, Catholic and Apostolic

Frances Carey reports on the Pilgrimage to Chartres. Photographs courtesy of Raja and Jeremiah Wolstenholme, and Notre-Dame de Chrétienté

“Nothing will ever replace a Mass for the salvation of the world...”

Benedict XVI said those words during his 2008 visit to Paris and nowhere else do these words ring so true as during the Pilgrimage to Chartres at Pentecost. This annual pilgrimage of 100 km from Paris to the wonderful Gothic Cathedral in Chartres is anchored firmly on the rock of the Mass of Ages.

Despite the burning of Notre Dame Cathedral in Paris (traditional starting point for the pilgrimage), despite Covid, despite the storm which lashed last year’s pilgrimage, the pilgrims keep marching, keep praying, keep offering themselves to God for the salvation of souls, the purification of the Church and for the conversion of the world. This pilgrimage is one, holy, catholic and apostolic.

Fortieth anniversary

This year marked the fortieth anniversary of the revival of the pilgrimage in 1983 (the 41st pilgrimage) and felt like a watershed event with 16,000 pilgrims. It was sold out for the first time in its history. Registrations were halted a week before the start due to the outstanding response which threatened to overwhelm the resources of the organisation, Notre Dame de Chrétienté, which organises it.

The evening campsites were unable to deal with any more tents and the length of the column of the pilgrimage would exceed two hours past a fixed point. This latter would have meant pilgrims arriving late into camp (after dark) and being late for the Masses of Pentecost and Pentecost Monday. The amazing media coverage given to the pilgrimage as a result of this success was not only extensive, but generally supportive. They reported



what they saw which was vast crowds of predominately young people giving up their holiday weekend to do something difficult for God.

From every viewpoint, this pilgrimage is extraordinary: the numbers taking part, the distance covered, the amazing logistics which manage to build two tent cities on consecutive nights to house the pilgrims, the traffic management, the security, the 300 priests who say Mass each day, the vast numbers of confessions and Holy Communions, the spiritual preparation, the amazing Masses.

“The most important annual Catholic event taking place in the Church today.” That’s how Michael Davies described the pilgrimage a number of years ago and, if anything, it is now even more important, more vital to the life of the Church. Whatever difficulties lie elsewhere, the pilgrimage goes from strength to strength.

Universal character


The Chartres Pilgrimage has long ceased to be a French-only pilgrimage and the 1,500 or so foreign pilgrims demonstrated the universal character of the event, the universal love for a traditional liturgy and the universal longing for the Faith of their Fathers. Among them, the 200 English pilgrims (plus chapters from Wales, Scotland



and Ireland) played their full part. Helen Parry ably organised a coach and accommodation for 60 of the pilgrims and, in a notable first for the English pilgrims, there were two Missa Cantatas and a Low Mass on the Ferry enroute to France!

The pilgrimage began with a Missa Cantata at St Sulpice in Paris at 6.45 am. The majority of the pilgrims were outside the Church as the second biggest Church in Paris

was filled to overflowing. It was the word of the weekend – the campsites were overflowing; the tents were overflowing, the greatest Cathedral in France was overflowing with pilgrims, with music, with prayer, with joy, with Grace, with the love of God through the medium of the Traditional Liturgy, with the fruits of the Holy Ghost. And yet it all worked, the net did not break, the pilgrims were fed and watered and accommodated and transported and the tide of pilgrims broke upon the Cathedral and the whole town rang with prayer and singing in tune with the magnificent bells which pealed the ancient call: *Chartres Sonne; Chartres t'appelle!*

And we were welcome. The Bishop of Chartres, Mgr Philippe Christory, made time to meet the pilgrims during the weekend and personally escorted the children into his Cathedral on Pentecost Monday. The Cathedral was full of children. Only the children’s chapters were able to fit into the Cathedral. The adult chapters, the youth chapters, and even the family chapters surrounded the Cathedral, but none was able to enter. These are the children of Pope Francis – born during his pontificate. It is their faith which will preserve the traditional Mass for future ages. 



Earthly father

Mary O'Regan



The two great feast days of beloved St Joseph occur in the spring. Because less attention is given the earthly father of Our Lord in these autumn months, we arrive at Advent and are often in a rush to prepare for Christmas without sufficient time to think of the man whom God the Father entrusted with His Son.

Mary and Joseph were chaste throughout their married life. This was utterly self-abnegating of Joseph. It seems Joseph discounted the possibility that he might be the father of the Saviour, despite being of the royal line of David - King David had been told the Chosen One would be of his flesh and blood. By being chaste in his marriage, he was not planning to be a parent of any child and he probably never imagined the Christ-child would be cradled in his arms. The Lord God had led Joseph to remain pure, yet Joseph's humility meant he never thought he might be entrusted with the Divine.

This was even more evident when Joseph discovered that Mary was with Child. He was riven by doubt, and begged to know how the woman he had been convinced was a virgin was now pregnant. He must have felt horribly betrayed. His mind was devastated by the mere question - could she

have been with another man? Joseph planned to separate from her because he knew the Child was not his and he would not have imagined that his wife was carrying the Messiah. Joseph knew well the prophecy that a virgin would bear the Saviour as foretold by the Prophet Isaiah, and yet it must have been almost unimaginable that this would come to pass within his own modest family in Nazareth.


‘Only someone strong and determined could have made such a courageous move, and only one who relied on Divine Providence’

His reaction to Mary's pregnancy speaks volumes about his meekness. Joseph has often been described almost as though he was shy and tongue-tied, which has the faint implication he was cowardly but, in a dream, he learned Mary's baby was conceived by the Holy Spirit, which meant he went from a state of mistrust to awe and adoration. Joseph had gone through his darkest hour to the brightness of Christ's light shining right in front of him. He was also humbled; he had gone from never thinking it might be him to realising God had given him the awesome responsibility of protecting the Life of His Son.

When Joseph journeyed with Mary to Bethlehem to put their names on a census, he was making the prophecy come true - it had been foretold that the baby would be born in Bethlehem.

Back home in Nazareth Joseph was told by an angel in a dream to take Mary and the child to Egypt. They fled from Herod to an uncertain future - only someone strong and determined could have made such a courageous move, and only one who relied on Divine Providence.

A dozen years passed, and Jesus was on the cusp of adulthood. On their way back from their yearly pilgrimage to Jerusalem, Joseph and Mary trusted He was with them or with one of their travelling companions, and they were shocked when they found He had gone missing. Both Mary and Joseph were distraught. They were forced to travel back to the temple, only to find their Child holding forth before the elders and amazing them with His wisdom. After they asked for an explanation, they were greeted with a rhetorical reproach: why did they not know He was to be found in His Father's House? This was a most humbling moment for Joseph. Jesus, however, was having no pubescent hissy fit. Rather, he was gently revealing Himself before Joseph and Mary as the only Begotten Son of the Father.

After Jesus leaves the temple with His father and mother, He remains the obedient son to Joseph. Joseph may have seen that this trial of the three days when Jesus was "lost" was part of God's plan to prepare him for the next stage of raising Jesus in the second third of His Life. After the Redeeming role entrusted by the Father to His Divine Son, Joseph's was the most profound role ever given to a man, that God should put Himself under Joseph's care. If Jesus deigned to accept Joseph's protection, so should we. 

Join us for the 2023 LMS Walking Pilgrimage Ely to Walsingham 24th to 27th August



You are invited to join us for our annual pilgrimage to the Basilica Shrine of Our Lady of Walsingham. Pilgrims arrive in Ely on Thursday and after an early Mass on Friday, begin the walk to Walsingham, arriving on Sunday.

- Family groups and individuals welcome
- Traditional pilgrims' blessing at departure
- Daily Sung/High Traditional Latin Mass
- Confessions available throughout the pilgrimage
- Pilgrim's handbook of hymns, devotions, & Masses
- Camping or indoor accommodation

Please note there will be a new registration location this year. For more information & to register go to www.lms.org.uk or call 02074047284

Day Pilgrimage option available for Sunday, 27th, with a coach leaving from London. Join us for Mass at 2pm followed by a procession to the priory grounds.



The
Latin Mass Society
OF ENGLAND & WALES

The Wounded One

Caroline Farey on a remarkable 16th century Virgin Mother and Child

This was an especially fine 16th century Spanish example of the Virgin Mother and Child. Looking closely, one can see behind the scars the delicate natural beauty, finely carved and painted, of Mary's face. Much has been written about this statue over the centuries but to those who see it for the first time, as I did recently, it is a shock. Whatever her original title, she is now venerated under the title given to her by the Bishop of Valladolid in 1600, as the 'wounded' one, the 'Vulnerata'.

Standing around four-feet tall, the statue resembles in large part the Virgin in Majesty style that was favoured for the Madonna and child in many parts of Medieval Europe from the 12th-16th century. We see this in the grandeur of the Virgin's pose and the majestic polychrome of her golden cloak. An earlier style of this type tended to be rather static and regal in pose with the child Jesus as a little king held centrally in front, sitting on Mary's lap as on a throne.

By the 14th century the Virgin Queen was portrayed with increasing tenderness and Jesus as more of a real child than a ruler. Here Mary has those traits of tenderness as well and there is an unusual fluidity in the lively young Mary's form as she sits to hold the child Jesus on her raised right knee.

Of course, the child is no longer there. He was severed from the statue, together with Mary's arms, by English seamen raiding the port of Cadiz in 1596. It was known in England that Spain was gathering a fleet at Cadiz to renew its attacks on England. Sir Walter Raleigh and the Earl of Essex lead the expedition and it was reported that having destroyed most of the Spanish fleet in the port, they then gave permission to the English troops to enter and ransack the city for booty.

Some reports say that Essex forbade any attack on the churches. Others corroborate this by telling us that this


statue was from the cathedral of Cadiz and was pulled out into the street before being desecrated. Only the tiny feet of Jesus are visible, one poised on Mary's knee, the other on her lap. The position of Mary's arms, clearly raised even though now just cut or broken stumps, shows us that the Blessed Virgin is most likely to have been holding and balancing a standing Christ child.

'When they realised what their fellow Englishmen had done, they wrote and asked for the statue to be housed with them so that they could make reparation for the hatred of their countrymen towards Our Lady and the Catholic Church'

The infant Jesus is often portrayed standing in statues of Our Lady of the Rosary and some suggest that this statue may have been one of this kind. The feast of Our Lady of Victories had been instituted a little earlier by Pope St Pius V, to celebrate the victory of the Battle of Lepanto over the Turks in 1571, a victory against huge odds, due to praying the rosary. Pope Gregory XIII changed the name of the feast day to Our Lady of the Rosary in 1573. Since Spain was the birthplace of St Dominic, to whom the rosary is said to have been given, and since Spain was at war with a new anti-Catholic force, this time from England under Queen Elizabeth I, some suggest that this subject would have been an appropriate theme for this statue carved, significantly, in the second half of the 16th century.

The account of the historical event continues when the Countess of Santa Gadea (Agatha), wife of the Governor of Castilla heard of the beautiful though broken statue and took it for her own chapel in Madrid. Very soon, the Royal English College of St Alban, founded only recently in the Spanish town of Valladolid for training English men for the priesthood, heard of the statue's story. When they realised what their fellow Englishmen had done, they wrote and asked for the statue to be housed with them so that they could make reparation for the hatred of their countrymen towards Our Lady and the Catholic Church.

It is recounted that the Countess only reluctantly agreed. The statue was brought to the English college and, 'installed with great solemnity in the College Chapel in the year 1600'. The staff and students of the English seminary there, continue to keep the promise made more than 400 years ago: they pray for reparation and for England.

The story of how this statue became deliberately damaged is well known. Honouring this particular statue heightens our awareness of Mary as mother of the whole Christ, *Christus totus*, Christ and his Church, in whom members continue to wound the body of Christ on earth by their sins. The Church in Mary remains one, holy, catholic and apostolic but, like the undiminished holiness of the beaten and scourged body of Christ carrying the cross, this statue of Mary reveals the beauty of Holy Mother Church beneath her scourges. Honouring this depiction of the Virgin Vulnerata is similar to honouring the 'pieta', where Mary carries the wounded Christ, even unto death, in her arms. 

Many of the details included in this article are taken from www.sanalbano.org and from www.historytoday.com/archive/cadiz-expedition-1596.



World News

Paul Waddington reports on Latin Mass developments around the Globe

The Archbishop of Glasgow, Most Reverend William Nolan, announced in April that as from 1 May this year, Latin Masses will no longer be celebrated at the Church of the Immaculate Heart of Mary in Balornock, which is a housing estate on the northern fringes of Glasgow.

The parish priest, Fr Mark Morris, has done a great deal to promote the Latin Mass over many years in one of the most socially deprived areas of Glasgow. In 2019, the Immaculate Heart Church hosted a Pontifical High Mass celebrated by Cardinal Raymond Burke.

Latin Masses continue in the Archdiocese at St Brigid's Church in Toryglen at 9.30am on Sundays. Toryglen is a housing estate on the southern fringes of Glasgow, which, like Balornock, has many high-rise tenements developed in the 1960s.

The statement issued by Archbishop Nolan states that the authorities in Rome gave permission for the 1962 Latin Mass to be celebrated in the Archdiocese solely at St Brigid's in Toryglen. This would imply that, in accordance with the *Rescriptum* of February, Archbishop Nolan applied to Rome for permission to continue Latin Masses at both churches, but that it was given for only one location.

The Archbishop thanked Fr Morris for the care he had shown over the years for the Latin Mass community at Immaculate Heart of Mary, and acknowledged that many would be disappointed that they will have to travel to another parish.



The Bishop of Chartres leading pilgrims in prayer

United States

On 1 May, the Bishop of Las Vegas, Most Rev Leo Thomas, wrote to the Latin Mass Community in his diocese stressing the value that he places on maintaining access to the Traditional Latin Mass. Latin Masses were being offered in the diocese on Sundays at the Parish Church of St Bridget in Las Vegas.

Rather than seek approval for the continuation of Latin Masses at St Bridget's Church, as would be required by the *Rescriptum* of Cardinal Roche, Bishop Thomas decided to transfer all Latin Masses to the Shrine Church of the Most Holy Redeemer. In his letter the Bishop wrote:


"Out of my desire to provide for this ministry, while remaining faithful to the Holy See, I believe that this change will provide other benefits, including the ability to provide the Sacrament of Reconciliation prior to each Mass and the opportunity to provide non-Sunday Masses, such as the Holy Week Triduum and moveable feasts. There is also the possibility of celebrating other Sacraments (including First Communion, Weddings and Funerals) at one location."

Also in the USA, the Institute of Christ the King Sovereign Priest (ICKSP) has acquired a former Franciscan Friary at Burlington in the Archdiocese of Milwaukee. The Institute intend to use their new property, which has 70 bedrooms, several function rooms and a chapel capable of seating 300, as a retreat centre.

The property, which is to be dedicated to the Sacred Heart, is set in 100 acres of parkland, and so is particularly suited for youth camps and outdoor activities.

It was bought with the support of the Most Reverend Jerome Listecky, Archbishop of Milwaukee.

France

On Whit Sunday, the Bishop of Chartres, Mons Philippe Christy, joined the pilgrims on the final section of their walk from Paris to Chartres, and led them in prayer. Wearing his soutane with purple fascia, he joined the pilgrimage at the point where the pilgrimage crossed into the Chartres Diocese. 

For more on this, see pages 8-9.

The parenting paradox

Don't forget to love your children,
says James Preece

Why can you never run on a campsite? Because you can only “ran” – it's past tents! Something else which is rapidly becoming past tense is my eldest kid's childhood. At sixteen she's just finished her GCSEs and is ready to go to college next year. As home educators it's quite a milestone; she is no longer being home educated she was home educated.

Reaching this stage in our parenting journey has made me somewhat reflective of our journey so far and I thought it might be useful to share some of my thoughts with the ‘new wave’ of home educating traddy parents – just a decade ago we felt a bit isolated at times but you guys are everywhere with your toddlers and babies and it's awesome.

Firstly, I'd say don't try too hard to be a school. The first time I ever heard of home education I was a teenager myself, at school, in an English lesson. One of my classmates had left the school and the word was that they were being homeschooled. “Urgh”, somebody said “does that mean your mum is your teacher?” The mental image in my mind was our living room at home with a row of desks and my mother standing at the front, pointing at a blackboard.

I think this is partly why I'm not very keen on the word “homeschool”. In the UK the proper term is “elective home education”. Does it matter? Well, if you want people breathing down your neck demanding so see timetables and curricula – by all means keep calling yourself a school. Education is compulsory, school is not.

Learning can take place in many different ways and most of them don't involve sitting in rows wearing a uniform. Younger children especially can pick up a lot of maths baking a cake or counting plastic dinosaurs. Older children will probably have to grind their way through a textbook at some point but there's no reason they can't do

it sitting in a tree house. Kids need time to play, digest information, get outside and be active.

Somebody once said that education is what is left when what has been learned is forgotten. You may not recall Pythagoras, the water cycle, oxbow lakes or French grammar but somehow the process of learning those things changed you – or rather I would say, the culture you were immersed in changed you. School culture says fit in, keep your head down, do as you're told – but the culture in your family should be different, more to do with being fully the person God intended you to be. Don't recreate the sausage machine.

‘Confession
is good for
the soul,
but it's also
good for the
community’

Which brings me to my second point – learn to embrace failure. When I look back, I think particularly of all the things we haven't done. Our language learning and musical instrument attempts petered out, even our efforts to teach juggling didn't get very far. Where has the time gone? Why are we always late, always behind, always catching up?


Confession is good for the soul but it's also good for the community so I think

it's important that you know – many home educating families are just about getting by. I don't mean just financially. I mean boring stuff like getting out of bed on time. People will sometimes say, “wow, home educating, with five kids, how do you do it?” and the answer many days is – we don't. We make plans and then we never quite get around to it.

The truth is that being flexible with our kids rather than mashing them up and forcing them to fit a mould, well it takes time. We were not all born to spend several hours a day on Latin grammar and arpeggios before going on to get a first at Oxford. Lovely for your child if that's you – but it's not everyone.

Does that mean we're soft and our kids are spoiled? Time will tell I guess – but at the heart of all of this is my third point: something I like to call the parenting paradox. On the one hand, children need to be loved unconditionally in order to feel safe and secure. On the other hand, children are monstrous little ratbags who need to be constantly sent to the naughty corner and reminded that their behaviour is not acceptable.

See the problem? How to make your kids feel loved while simultaneously correcting them all the time? It's not an easy one – but I will say this: we don't even have to try to remember to get angry when our kids are being annoying, but it takes a special kind of effort to remember to make them feel loved. In sixteen years of parenting there has never been a time when I regretted an extra hug, a kind word, a “good job, well done” but I've often regretted words said in anger.

I know adults who carry a wound with them for want of a simple “well done” or “I'm proud of you” from their parents. No matter what they do, it's never good enough – so my final point would have to be this: however old you are: don't forget to love your children. 

The Latin Mass Society

Mass Listings – Autumn 2023

We make every effort to ensure that these listings are accurate. We cannot guarantee they are free of errors or omissions and acknowledge that some Masses can be cancelled at very short notice. When we are notified of changes, updates are posted on our website.

Westminster

Westminster Cathedral, Victoria Street, LONDON SW1P 1LT	1 st Saturdays ^[1] Sat 4 November (LMS Requiem)	4.00pm 2.30pm	Low Mass Sung/High
The Oratory, Brompton Road, LONDON SW7 2RP	Sundays Monday to Friday Saturdays ^[2]	9.00am 8.00am 8.00am	Low Mass Low Mass Low Mass
St James's, Spanish Place, LONDON W1U 3QY	Sundays Tue 15 August (Assumption) Wed 1 November (All Saints) Thu 2 November (All Souls)	9.00am 11.00am 11.00am 11.00am	Low Mass Low Mass Low Mass Low Mass
Our Lady of Willesden, Acton Lane, WILLESDEN , London NW10 9AX	Sundays	5.30pm	Low Mass
St Dominic's Priory Church, Southampton Road, LONDON NW5 4LB www.facebook.com/RosaryShrineUK	Sundays	6.00pm	Sung Mass
St John the Baptist, 3 King Edward's Road, HACKNEY , London E9 7SF	1 st & 3 rd Friday	6.00pm	Low Mass
Our Lady of the Assumption & St Gregory, Warwick St, LONDON W1B 5LZ	Wednesdays ^[3] Saturdays	6.30pm 12 noon	Sung/High Low Mass
Corpus Christi, Maiden Lane, COVENT GARDEN , London WC2E 7NB Live-streamed at corpuschristimaidenlane.org.uk/live	Mondays 2 nd Fridays	6.30pm 6.30pm	Sung Mass Low/Sung
Our Lady of Dolours, Egerton Gardens, HENDON NW4 4BA	Thursdays	8.00am	Low Mass

[1] In the Blessed Sacrament Chapel. [2] Usually in St Wilfrid's Chapel. [3] Phone 07815 320761 before travelling.

Arundel and Brighton

St Pancras, Ireland's Lane, LEWES , Sussex BN7 1QX Live-streamed at facebook.com/St-Pancras-Catholic-Church-163794330375517/?fref=ts	Sundays ^[1] Saturdays	12.30pm 10.00am	Low Mass Low Mass
Sacred Heart, Essendene Road, CATERHAM , Surrey CR3 5PB Live-streamed at churchservices.tv/caterham	Wednesdays Tuesday 15 August (Assumption) Thursday 2 November (All Souls)	10.00am 12noon 12noon	Low Mass Low Mass Low Mass
Our Lady of Ransom, 2-4 Grange Road, EASTBOURNE BN21 4EU	Tuesdays Fridays	7.30am 6.30pm	Low Mass Low Mass
St Barnabas, 28 Vine Road, MOLESEY KT8 9LF Live-streamed at stbarnabasmolesey.org	Saturdays	10.00am	Low Mass
St Edward The Confessor, Sutton Park, GUILDFORD GU4 7QN	Fridays	7.30pm	Low Mass
Our Lady of Consolation & St Francis, Park Lane, WEST GRINSTEAD RH13 8LT	Sunday 12 November (Remembrance Sunday)	3.00pm	Sung Mass

[1] Check Facebook for Holy Days.

Birmingham

The Oratory, Hagley Road, BIRMINGHAM B16 8UE	Sundays Mondays to Fridays ^[1] Saturdays Tue 15 August (Assumption) Thu 14 September (Holy Cross) Wed 1 November (All Saints) Thu 2 November (All Souls)	7.30am 10.30am 5.45pm 9.00am 7.30pm 7.30pm 7.30pm 7.30pm	Low Mass High Mass Low Mass Low Mass High Mass High Mass High Mass High Mass
Our Lady of the Assumption, 8 Weaver's Walk, SWYNNERTON , Nr Stone, ST15 0QZ	Sundays	6.00pm	Low Mass
Sacred Heart & Holy Souls, Warwick Road, BIRMINGHAM B27 6RG	1 st Fridays ^[3]	7.00pm	Low Mass
St Dunstan's, Kingsfield Road, Kings Heath, BIRMINGHAM B14 7JN	3 rd Fridays ^[3]	7.00pm	Low/Sung
OL of Perpetual Succour, Cannock Rd WOLVERHAMPTON WV10 8PG Live-streamed at youtube.com/channel/UC4QvXSryMpsdmGahb9SKAxw	Fridays	6.30pm	Low/Sung
St Mary on the Hill, St Mary's Road, WEDNESBURY WS10 9DL	Sundays ^[2]	11.30am	Low Mass

	Saturdays ^[2]	10.00am	Low Mass
	Tue 15 August (Assumption)	6.30pm	Low Mass
St Ambrose, Birmingham Road, KIDDERMINSTER DY10 2BY	1 st Sundays	6.00pm	Sung Mass
St Mary & Egwin, High Street, EVESHAM , Worcestershire WR11 4EJ	Tuesdays	6.30pm	Low Mass
The Oratory, Woodstock Road, OXFORD OX2 6HA Sunday Mass live streamed at youtube.com/channel/UCZ6YQ4ZBs0fbenPHI16YyFw	Sundays	8.00am	Low Mass
	Tue 15 August (Assumption)	12.15pm	Low Mass
	Wed 1 November (All Saints)	12.15pm	Low Mass
	Thu 2 November (All Souls)	12.15pm	Low Mass
SS Gregory & Augustine, 322 Woodstock Road, OXFORD OX2 7NS Live-streamed at churchservices.tv/oxford	3 rd Sundays	12noon	Low Mass
	Wednesdays	6.00pm	Low Mass
	Fridays	6.00pm	Low Mass
	1 st Thursdays	12noon	Low Mass
	Tue 15 August (Assumption)	6.00pm	High/Sung
	Thu 14 September (Holy Cross)	6.00pm	Low Mass
	Wed 1 November (All Saints)	6.00pm	High/Sung
	Thu 2 November (All Souls)	6.00pm	Low Mass
Blackfriars, St Giles, OXFORD OX1 3LY	Saturday 21 October (Oxford Martyrs Pilgrimage)	11.00am	High Mass

[1] Unless High Mass at 7.30pm

[2] Likely to end in September with retirement of celebrant

[3] Future uncertain from September because of clergy moves

Brentwood

St Margaret's Convent, Bethell Avenue, Canning Town, LONDON E16 4JU	Sundays	6.00pm	Sung Mass
SS Mary & Ethelburga, Linton Road, BARKING IG11 8HG	Sundays	12noon	Low Mass
	Mon-Wed & Fri	7.45am	Low Mass
	Thursdays	7.00pm	Low Mass
	Saturdays	9.30am	Low Mass
St John Vianney, 1 Stoneleigh Road, CLAYHALL IG5 0JB	Mondays	6.30pm	Low Mass
Our Lady of Lourdes & St Joseph, Leigh Rd, LEIGH-ON-SEA , SS9 1LN	1 st Sundays	4.00pm	Sung Mass
St Theresa's, High Lane, STANSTED MOUNTFITCHET , Essex CM24 8LQ	1 st Sundays	TBC	
	Tuesdays	8.00pm	Low Mass
St Teresa of the Child Jesus, 109 Ashingdon Road, ROCHFORD SS4 1RF [1]	3 rd Sundays	12noon	Low Mass
	1 st Saturdays	9.30am	Low Mass
	Tuesdays and Thursdays	7.30pm	Low Mass
	Fridays	9.30am	Low Mass
Immaculate Conception, 11 Church Hill, EPPING CM16 4RA	4 th Sundays	3.00pm	Sung Mass
St Mary Immaculate and the Holy Archangels, KELVEDON CO5 9AH	5 th Sundays	3.00pm	Low Mass
	1 st Saturdays	12.15pm	Low Mass
St Philip's Priory Chapel, 178 New London Road, CHELMSFORD CM2 0AR	2 nd Sundays	9.00am	Low Mass
	1 st Fridays	7.30pm	Low Mass

Cardiff

Most Holy Trinity, New Street, LEDBURY , Hereford HR8 2EE	Sundays	11.30am	Low Mass
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Contact Andrew Butcher, LMS Local Representative for updates: email cardiff@lms.org.uk or phone 07905 609770.

East Anglia

Cathedral of St John the Baptist, Unthank Rd, NORWICH NR2 2PA	1 st Sundays	3.00pm	Low Mass
Blackfriars, Buckingham Road, CAMBRIDGE CB3 0DD	Sundays	9.15am	Low Mass
	Tue 15 August (Assumption)	7.30pm	Low Mass
	Thu 24 Aug (Walsingham pilgrimage)	8.15am	Low Mass
	Wed 1 November (All Saints)	7.30pm	Low Mass
Our Lady Immaculate and St Edmund's, WITHERMARSH GREEN , Suffolk CO6 4TA	Sundays ^[1]	9.15am	Low Mass
		11.00am	Low Mass
	Mondays and Saturdays	10.00am	Low Mass
	Tuesdays and Thursdays	8.00am	Low Mass
	Wednesdays and Friday	6.00pm	Low Mass
St Joseph's, 58 Cromer Road, SHERINGHAM NR26 8RT	Last Sundays	3.00pm	Low Mass
St Dominic's, Howdale Road, DOWNHAM MARKET PE38 9AB	First Saturdays of the Month	10.00 am	Low Mass
Shrine of Our Lady of Walsingham, LITTLE WALSHINGHAM NR22 6AL	Sun 27 Aug (Walsingham Pilgrimage)	2.00pm	High Mass
	Monday 28 August	10.30am	Sung Mass

[1] 11.00am Mass is Sung last Sunday of the month.

Hexham and Newcastle

St Joseph's, High West Street, GATESHEAD NE8 1LX	Sundays Tuesday 15 August (Assumption)	12noon 7.00pm	Low/Sung Sung Mass
Sacred Heart & English Martyrs, Dunelm Road, THORNLEY DH6 3HA	Sundays Tuesday 15 August (Assumption) Wed 1 November (All Saints)	9.15am 10.00am 10.00am	Low Mass Low Mass Low Mass
SS Joseph, Patrick & Cuthbert, Church St, COXHOE , Co. Durham DH6 4DA	Thursdays Wed 1 November (All Saints) Thu 2 November (All Souls)	12noon 12noon 12noon	Low Mass Low Mass Low Mass
St Mary Immaculate, WHITTINGHAM NE66 4SY	Tuesdays ^[1]	6.30pm	Low Mass

[1] Subject to occasional change; those travelling far may wish to confirm with the Parish Office: 01665 574240.

Lancaster

St Walburge's Church, Weston Street, PRESTON P2 2QE	Sundays ^[1] Mon-Sat Wed & Sat Tuesday 15 Aug (Assumption)	10.30am 6.30pm 8.30am 12noon 12noon 6.30pm	Sung/High Low Mass Low Mass Low Mass Low Mass High Mass
St Thomas of Canterbury and English Martyrs, Garstang Road, PRESTON PR1 1NA	Sundays ^[1] Mon, Tue, Thu & Fri	9.00am 12noon	Low Mass Low Mass
St Mary's, 59 Main Street, HORNBY LA2 5JT	Saturdays	11.00am	Low Mass
Our Lady & St Michael, Banklands, WORKINGTON CA14 3EP Live-streamed at mcnmedia.tv/camera/christ-the-good-shepherd	^[2]		
St Margaret Mary, 75 Scalegate Road, CARLISLE CA2 4JX	Saturdays ^[3]	10.00am	Low Mass

[1] For up-to-date information on special events and feast days please see either latinmasslancaster.blogspot.com or icksp.org.uk/preston

[2] Phone 01900 602114 before travelling. [3] Phone 07715 539395 before travelling.

Leeds

St Patrick's, Sedgefield Terrace, Westgate, BRADFORD BD1 2RU	Sundays Holy Days of Obligation	1.00pm 5.00pm	Low Mass Low Mass
St Ignatius, Storrs Hill Road, OSSETT WF5 0DQ	Sundays	8.30am	Low Mass

Liverpool

St Mary's Shrine, Buttermarket Street, WARRINGTON WA1 2NS Live-streamed at livemass.net	Sundays Mon-Sat	9.00am 11.00am 6.00pm 12.10pm	Low Mass Sung Mass Low Mass Low Mass
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Menevia

Sacred Heart, School Road, Morrision, SWANSEA SA6 6HZ	1 st , 3 rd & 5 th Sundays ^[1]	1.00pm	Low Mass
SS David & Patrick Church, 9 Fountain Row, Barn Street, HAVERFORDWEST SA61 1SX	4 th Sundays	4.00pm	Low Mass

[1] Before travelling, check www.meneviastabatmater.blogspot.co.uk

Middlesbrough

The Oratory (St Wilfrid), Duncombe Place, YORK YO1 7EF	Sundays Mon – Fri Saturdays Tue 15 August (Assumption) Mon 28 August (St M. Clitherow) Mon 9 Oct (St John Henry Newman) Wed 1 November (All Saints) Thu 2 November (All Souls) Fri 3 November (Requiem)	12noon 8.15am 9.15am 6.00pm 12noon 6.00pm 6.00pm 6.00pm 6.00pm	Sung Mass Low Mass Low Mass High Mass High Mass High Mass High Mass High Mass High Mass
St Andrew's, Bondfield Road, TEESVILLE , Middlesbrough TS6 9BA	Sundays	3.00pm	Low Mass
OL of Lourdes & St Peter Chanel, 115 Cottingham Road HULL HU5 2DH	Thursdays	7.30pm	Low Mass

Northampton

Our Lady of Perpetual Succour, Amersham Rd, CHESHAM BOIS HP6 5PE	Sundays	8.00am	Low Mass
	Tue 15 August (Assumption)	11.00am	Low Mass
	Wed 1 November (All Saints)	11.00am	Low Mass
	Thu 2 November (All Souls) ^[1]		
Christ the King, Harrowden Road, BEDFORD MK42 OSP	Sundays ^[2]	8.30am	Low Mass
		12.30pm	Low Mass
	Tue 15 August (Assumption)	7.30pm	Low Mass
	Wed 1 November (All Saints)	7.30pm	Low Mass
	Thu 2 November (All Souls) ^[1]	TBC	TBC
Holy Child and St Joseph's, 2 Brereton Road, BEDFORD , MK40 1HU	Sat 11 Nov (Reparation for Abortion)	12noon	High Mass
St Brendan, Beanfield Avenue, CORB Y NN18 0AZ	Sundays	8.00am	Low Mass
	Fridays	7.00pm	Low Mass
	Saturdays	10.00am	Low Mass

[1] All Souls Day TBC – please check with Barbara Kay, 01234 340 759.

[2] Other Masses as announced. Please see our webpage latinmassbedford.wordpress.com or 01234 340759.

Nottingham

The Good Shepherd, 3 Thackeray's Lane, Woodthorpe, NOTTINGHAM NG5 4HT	Saturday before 2 nd Sunday (anticipated Mass of Sunday)	4.30pm	Low/Sung
Our Lady and St Patrick, Launder Street, NOTTINGHAM NG2 1JQ	3 rd Sundays	3.00pm	Low/Sung
Blessed Sacrament, Gooding Avenue, LEICESTER LE3 1JS	Sundays	8.00am	Low Mass
St Mary's, 24 Horncastle Road, BOSTON PE21 9BU	1 st & 3 rd Sundays	4.00pm	Sung Mass
Sacred Heart, 22 Grosvenor Road, SKEGNESS PE25 2DB	2 nd & 4 th Sundays	4.30pm	Low Mass
St Peter's, Hinckley Road, LEICESTER LE3 0TA	Saturdays	11.00am	Low Mass
St Mary of the Annunciation, 97 Ashby Road, LOUGHBOROUGH LE11 3AB	Wednesdays	6.30pm	Low Mass
	Tue 15 August (Assumption)	12noon	Low Mass
	Wed 13 Sep (Holy Cross-anticipated)	6.30pm	Sung Mass
	Thu 2 November (All Souls)	12noon	Sung Mass
SS Mary & Augustine, Broad Street, STAMFORD PE9 1PG	Thursdays	7.00pm	Low Mass

Plymouth

St Edward the Confessor, Home Park Ave, Peverell, PLYMOUTH PL3 4PG	Sundays	8.30am	Sung Mass
	1 st Saturdays	11.30am	Low Mass
St Joseph & St Anne, St Mawgan, NEWQUAY , Cornwall TR8 4ER (Lanherne)	Sundays & Days of Obligation	8.30am	Low Mass
		10.00am	Sung Mass
	Monday to Saturday	8.00am	Low Mass
	Thursdays	6.15pm	Low Mass
Shrine Church of Holy Angels, Queensway, Chelston TORQUAY TQ2 6BP ^[1]	Sundays	10.45am	Sung/High
	Monday, Tuesday & Saturday	8.30am	Low Mass
	Wednesday & Fridays	12noon	Low Mass
	Thursday	12noon	Sung Mass
OL of Lourdes & St Cecilia, White Cliff Mill Street, BLANDFORD FORUM DT11 7BN	Saturdays ^[2]	9.30am	Low Mass
	Tue 15 Aug (Assumption)	12noon	Low Mass
Shrine Church of Our Lady Queen of Martyrs & St Ignatius, North Road, CHIDEOCK , Dorset DT6 6LF.	Saturday 16 September (Chideock Martyrs Pilgrimage)	11.30am	High Mass

[1] Contact Rep for details regarding Holy Days of Obligation & Special Feasts 07555 536579.

[2] Sunday Masses may cease after 13 August because the celebrant is retiring. Contact the LMS Rep for further information: 07555 536579.

Portsmouth

St William of York, Upper Redlands Road, READING RG1 5JT	Sundays	11.00am	Sung Mass
	Mondays and Wednesdays ^[1]	12noon	Low Mass
	Tuesdays	7.00am	Low Mass
	Thursdays	10.00am	Low Mass
	Fridays	7.30pm	Low Mass
	Saturdays	8.00am	Low Mass
Holy Rood, 38 Abingdon Road, NORTH HINKSEY , Oxford OX1 4PD Live-streamed at hinkseyparish.org/hinksey-parish-webcam	Sundays	5.00pm	Sung Mass
	Fridays	12.30pm	Low Mass
Holy Family, Redbridge Hill, SOUTHAMPTON SO16 4PL	Sundays	9.00am	Low Mass
	Thursdays	7.30pm	Low Mass
St Joseph, Queens Road ALDERSHOT , Hampshire GU11 3JB	Sundays	9.00am	Low Mass

	Saturdays	9.30am	Low Mass
St Joseph's Church, Tangier Road, PORTSMOUTH PO3 6JH	Sundays	11.00am	Sung Mass
	Mondays to Saturdays	7.00am	Low Mass
St Thomas More, 42 Exton Road, Iford, BOURNEMOUTH BH6 5QG	Sundays	4.00pm	Low/Sung
Bournemouth Oratory Richmond Hill BOURNEMOUTH BH1 1BZ Live-streamed at churchservices.tv/Bournemouth	1 st Fridays	6.00pm	Low Mass
St Thomas's Church, Terminus Road COWES , IoW PO31 7TJ	Most Thursdays ^[2]	12noon	Low Mass

[1] For all weekday Masses, check before travelling: 0118 966 5284, www.fssp.org.uk/reading. [2] Phone Peter Clarke 07790 892592 for details.

Salford

The Manchester Oratory, St Chad's Church, Cheetham Hill Road, MANCHESTER , M4 4EX	Sundays	4.45pm	Low Mass
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Shrewsbury

St Winefride's, Crowmere Road, Monkmoor, SHREWSBURY SY2 5RA	Sundays	12.30pm	Sung Mass
	Mon, Wed, Fri & Sat ^[1]	10.00am	Low Mass
	Tue & Thu	6.30pm	Low Mass
SS Peter & Paul and Philomena, Atherton Street, NEW BRIGHTON , Wallasey CH45 9LT Live-streamed at icksp.org.uk/newbrighton/streaming-service	Sundays	8.30am	Low Mass
		10.30am	Sung Mass
	Mon - Fri	6.30pm	Low Mass
	Saturdays	10.00am	Low Mass

[1] Sung Mass on principal Feast Days

Southwark (North)

St Bede's, 58 Thornton Road, CLAPHAM PARK , London SW12 0LF	Sundays	11.00am	Sung Mass
		12.30pm	Low Mass
	Mondays – Thursdays ^[1]	12.15pm	Low/Sung
	Fridays	7.00pm	Low Mass
	Saturdays	9.30am	Low/Sung
	Tue 15 August (Assumption)	7.00am	Low Mass
	See website for extra Masses		
St Mary Magdalen (East Hill), 96 North Side, WANDSWORTH COMMON , London SW18 2QU	Sundays	11.00am	Sung Mass
	Tuesdays	10.30am	Low Mass
	Fridays	7.00pm	Low/Sung
	1 st Saturdays	10.30am	Sung Mass
	Tue 15 August (Assumption)	7.00pm	Sung Mass
	Fri 8 September (Nativity BVM)	7.00pm	Sung Mass
	Fri 29 September (Michaelmas)	7.00pm	Low Mass
	Sat 7 Oct (Our Lady of the Rosary)	10.30am	Sung Mass
	Wed 1 November (All Saints)	7.00pm	Sung Mass
	Thu 2 November (All Souls)	7.00pm	Sung Mass
St Mary's, 28 Crown Lane, CHISLEHURST , Kent BR7 5PL	Sundays	11.00am	Sung Mass
	Thursdays ^[2]	8.00am	Low Mass
	Fridays	7.00pm	Low Mass
	Tue 15 August (Assumption)	7.30pm	Sung Mass
	Wed 1 November (All Saints)	7.30pm	Sung Mass
	Thu 2 November (All Souls)	7.30pm	Sung Mass
Our Lady & St Peter, 15 Victoria Drive, WIMBLEDON COMMON SW19 6AD	Fridays	6.30pm	Low Mass
St Thomas More Church, Long Lane, BEXLEYHEATH DA7 5JW	Saturdays ^[3]	10.00am	Low Mass

[1] Check Newsletter before travelling. [2] Time may change – check newsletter before travelling. [3] Check before travelling 01372 457651.

Southwark (Kent)

St Augustine's Church, St Augustine's Road, RAMSGATE , Kent CT11 9NY	Sundays	12noon	Sung Mass
St Ethelbert, 72 Hereson Road, RAMSGATE , Kent CT11 7DS	Wednesdays	9.30am	Low Mass
St Andrew, Ashford Road, TENTERDEN , Kent TN30 6LL	Sundays ^[1]	12noon	Low Mass
	Tuesday 15 August (Assumption)		
	Wednesday 1 November (All Saints)		
	Thursday 2 November (All Souls)		
St Augustine's, SNAVE , Ashford, TN26 2QJ	Saturday 23 September	12noon	Sung Mass
English Martyrs, 37 Frindsbury Road, STROOD , Kent ME2 4JA	Saturdays	9.30am	Low Mass

[1] Sung twice each month.

Erdevik and the Keys of St Peter

Sebastian Morello sings the praises of Ex Cathedra sauvignon blanc

It turns out I have a man on the inside, an up-and-coming sommelier at Highbury Vintners who was pleased to send me some very interesting wines from the Erdevik Estate in Serbia. The young man in question had caught the wino's bug not only from drinking a good many fine wines, but due to his careful study of Roger Scruton's *I Drink Therefore I Am*, a book that Scruton once described to me personally as, "a significant work of mystical theology." It was largely in gratitude to Scruton that my friend wanted to send some exquisite wine to me, one of Scruton's last research students, and he found me ready to take on the duty.

In the post arrived two bottles. I want, though, only to focus on the white wine, the Sauvignon Blanc, 2019—wonderfully named Ex Cathedra. To explain its curious name, we'll have to entertain a small historical digression.

Marcus Aurelius Probus, born in what is now Serbia, became Roman Emperor in 276 AD. Being a wise ruler with a clear understanding of what his priorities ought to be, Emperor Probus immediately initiated a schema of planting vineyards throughout his empire. He never forgot his native land, and as Edward Gibbon wrote in *Decline and Fall of the Roman Empire*:

"Probus exercised his legions in covering with rich vineyards the hills of Pannonia, and two considerable spots are described which were entirely dug and planted by military labour. One of these, known under the name of Alma Mons, was situated near Sirmium, the country where Probus was born, for which he ever retained a partial affection and early recognised its vine growing potential."

The vineyards of Sirmium remained much treasured by the Roman Emperors, an affection that continued after the baptism of the *Pax Romana*. But in time the shadow of the crescent moon darkened the east, and finally the Ottoman infidel marched over those vines and into the heart of the Empire, eventually besieging Vienna in 1683. The




Ottoman ambition seemed unbreakable, and after a month of raining havoc upon Vienna, it looked as if the city would be theirs. On the 12th of September, the Anatolian throng made a final push, smashing the city's walls and killing its people from 4am and continuing the onslaught through the day.

By early evening, the Ottomans were ready to enter and take the city in the remaining daylight. Then, up on the hillside above Vienna, there was a sight unlike anything witnessed since the prayer of Elisha revealed that, "the mountain was full of horses and chariots of fire" (2 Kings 6:17). Those Ottomans heard and felt the thundering of thousands of hooves shaking the earth. They looked up to see the largest cavalry charge in history: 18,000 horsemen, led by 3,000 Winged Hussars, all following the bellowing war cries of that titan, Jan Sobieski, King of Poland. Down the hillside raged this avalanche of centaurial warriors, utterly obliterating the unbelieving horde at the city walls.

This great moment in our history, however, never would have occurred had it not been for Benedetto Odescalchi, now better known as Pope Blessed Innocent XI. He had begun to create what became the Holy League, a coalition of Christian lords founded on the alliance between the Holy Roman Empire, the German principalities, and the Kingdom of Poland, whose sole purpose together would be to rescue Christendom. Innocent gave millions of scudi to the war fund, to expel the armies of Islam entirely from Europe.

In gratitude to Pope Innocent, the Holy Roman Emperor Leopold I gifted to the House of Odescalchi the Serbian province of Syrmia, a region covered—thanks to Emperor Probus—with vineyards. From that time, the Erdevik Estate has borne the papal insignia, the Keys of St Peter. And in 1826, a certain Count Livio Odescalchi established there the winery that exists today.

It is not just the extraordinary history of this winery that makes its wines so special. As a rule, I cannot bear sauvignon blanc. Generally, I find it sour and tart. The advocates of this ancient grape have attempted to convince me of its virtues with expensive examples from New Zealand, but with little success. Erdevik's delightfully named Ex Cathedra, 100 percent sauvignon blanc, astonished me. It isn't tart, but tangy. Any possibility of sharpness is subdued by the dominant flavours of peach, apricot, passionfruit, and vanilla, with a fantastic floral bouquet that made its consumption almost euphoric. In one sweep, my prejudices were wiped away, as this bottle demonstrated what sauvignon blanc is capable of—hitherto unknown to me. Whilst avoiding all sourness, this wine is both crisp and complex. From its limestone minerality, it has all the pureness of a newly defined dogma, making this wine both serious and fresh, and requiring attention. It's not a drink to be swigged while wandering about at a summer garden party. Rather, this wine should be sipped in a contemplative relation with it, and as the name suggests, from a chair. 

And shall Trelawny live?

Charles A. Coulombe remembers Robert Hawker, Catholic convert and author of the great Cornish song, The Western Men

The church harvest festival is as much a part of the English customary year as Morris dancing on the one hand, and Lessons and Carols on the other. But while the idea dates back to the Middle Ages, the form in which we know it, together with a great many other interesting things, we owe to an extraordinary and eccentric Church of England cleric and Catholic convert from Cornwall – Robert Stephen Hawker (1803-1875). Grandson and namesake of the famed Evangelical cleric, he was born in his grandfather's rectory at Charles Church, Plymouth. At the age of ten, young Robert was left in the care of his grandparents, when his father, Jacob Stephen Hawker, was ordained and took up a parish – St Nonna's, the "Cathedral of the Moors," at Altarnun on Bodmin Moor. The area is rich in Cornish legends, and although Robert did not live there, his childhood visits must have had an effect on his imagination.

Just before Hawker entered Oxford, at age 19, he married the 41-year-old Charlotte Eliza I'ans. An heiress, her fortune financed his Oxford education – first at Pembroke College, and then Magdalen Hall (their honeymoon featured a trip to Tintagel, site of King Arthur's birthplace, which made Hawker a confirmed Arthurian for the rest of his life). Since childhood the young Hawker had been reading and writing poetry; two years into his Oxford stay he wrote, "The Song of the Western Men," with its stirring refrain:

And shall Trelawny live?

Or shall Trelawny die?

*Here's twenty thousand Cornish men
Will know the reason why!*

In time it became a sort of national anthem for Cornwall. But he wrote a great many other poems, and as a result won the coveted Newdigate Prize in 1827, the year he graduated. His time at Oxford coincided with the beginning of the Oxford Movement, whose principles he shared. As Frederick Lee put it: "A Tory by birth and conviction, a respectful admirer of More and Fisher,

the noble Laud, the saintly Charles, and the high-principled Bancroft, a hearty detester of both the Cromwells, all the German reformers, but more especially of William of Orange, Tillotson and Burnet, he was the very model of an English clergyman, absolutely untainted by 'Liberalism,' so-called, and wholly uncorrupted – either by Latitudinarian Erastianism, or the wild and far-fetched historical theories of recent literary gymnasts."

Thus, enrolled among the High Churchmen, Hawker was ordained in 1831, and sent to be curate in North Tamerton, Cornwall, a church, coincidentally, in the gift of his wife's family. Three years later, Bishop Henry Philpotts of Exeter appointed him rector of St Morwenna's church, Morwenstow, on the north Cornish coast. When he arrived, it had been a century since the place had had a resident clergyman. An isolated spot on the rocky north coast of Cornwall, Morwenstow saw many shipwrecks, and a good many locals made such use of the wrecked ships and their cargoes as they could – often ignoring the dead, dying and wounded crewmembers and passengers.

Hawker resolved to end this state of affairs. Upon arrival, he found a ruinous rectory, neglected medieval church, and a community largely in the hands of what he considered dissenting heretics. Yet alongside their Methodist leanings, they were great believers in witchcraft and fairies. Hawker initiated parish calls, getting to know the scattered dwellers in his remote domain. The new Vicar incorporated what he had learned at Oxford in terms of antiquarian and archaeological pursuits – cleaning the churchyard and church, restoring a great deal of the medieval framework of the latter, and reviving devotion to St Morwenna, a British princess. In time he began wearing Eucharistic vestments, and referring to the Holy Communion service as Mass. All the while, he continued to write poetry and articles for learned publications.

In 1842, the wreck on the coast of the *Caledonia* gave him a new apostolate:

rather than simply looting the doomed vessel, the parishioners were led by their vicar in rescuing the living and burying the dead. This in time became a regular apostolate for both priest and people. He would continue with it until his last illness, leading Catholic American poet Joyce Kilmer to call him, a "a coast life guard in a cassock". Not only did Hawker's actions save many, they inspired eventually a regular coastguard service in the area.

On October 1, the following year, Hawker was inspired by the plentiful harvest to invite his parishioners to a special thanksgiving service, in which the communion bread was made from the first cut of corn; this, of course, was suggested to the vicar by his expansive knowledge of medieval customs. The idea spread fast and far around England and is a staple of the calendar in many rural areas of the country today.

Although initially facing a chilly reception from his flock, in time Rev Hawker would become very popular among them. In turn, their ways and tales were a steady source of inspiration for the poetry and prose that flowed from his pen. *The Quest of the Sangreal*, his unfinished Arthurian poem bears comparison with Tennyson's treatment of the same topic. He built a small hut in which to write and paint; it is today the smallest structure in the keeping of the National Trust.

But for all that he was deeply involved in the local affairs of his tiny and obscure parish, his literary efforts ensured him a national reputation. Hawker kept up a correspondence (often illustrated with amusing sketches) with many of the leading political, religious, and artistic figures of his time, from Charles Dickens to Cardinal Newman. In return, an equally interesting set of characters beat their way to the Vicarage at Morwenstow.

In addition to piety and deep learning, he became renowned for his wit and humour. Despite the difference in age, his marriage – although childless – had been very happy. Hawker was devastated at his wife's death in 1863. He remarried

the following year at age 60 to the 20-year-old Pauline Kuczynski. Daughter of Polish refugees in London, she would bear her husband three children in rapid succession.

As an Anglo-Catholic clergyman, ensconced as a sort of latter-day George Herbert in a parish where he was popular and able to shape worship and devotions as he liked, Hawker was a believer in the so-called "Branch Theory". This holds that Anglicanism, Eastern Orthodoxy, and "Roman" Catholicism are three coequal branches of one "Catholic Church". A number of clerics of this school - such as Percy Dearmer and Sabine Baring-Gould (of whom more presently) - held that not only did the Church of England and her sister bodies have all the Sacraments and Apostolicity of the latter two Churches, but that they were in fact more "Catholic" than the latter. This allowed for a strand of Churchmanship that could scorn such as Newman, Manning, Faber, and Wiseman as converts to the, "Hiberno-Italian Mission". But this was entirely foreign to Hawker, even during the time he was most comfortable as a member of the establishment.

Hawker was too good an historian to accept the claims of such as Dearmer and Baring-Gould uncritically. Moreover, events in the political world were to have an effect on him. By upbringing and conviction, the Vicar of Morwenstow was a Tory - when that word had memories of the Cavaliers, Jacobites, and Dr Johnson. As with many others of like mind, he followed Gladstone into the Liberal Party in 1859. But nine years later, Hawker returned to the Conservative Party and Disraeli over Gladstone's disestablishment of the Irish Anglican Church; this disenchantment was sealed the following year when Gladstone appointed Tait - who had denied the Athanasian Creed - as Archbishop of Canterbury. This was followed by the appointment as Hawker's own Bishop of Exeter Dr Temple, who declared that the Church of England had room in its membership of both believers and disbelievers in the doctrine of Apostolic Succession.

What particularly galled Hawker was that neither of these acts called forth any strong protest from the leading Anglo-Catholics of the day. Then followed Archbishop Tait's introduction into Parliament of the Public Worship Regulation Act 1874; this outlawed many practices dear to Anglo-Catholics - and prescribed imprisonment for those who violated it. Bad as that was, it was backed by Disraeli and Queen Victoria; thus ended Hawker's return to the Conservative Party.




Robert Hawker: "His devotion to our Blessed Lady was the feature of his life..."

Hawker then began to correspond with the celebrated Anglo-Papalist, Frederick George Lee, rector of All Saints, Lambeth, as to the validity of Anglican Orders. Lee, renowned scholar that he was, had historical and doctrinal doubts - much along the lines that would culminate in Leo XIII's *Apostolicae Curae*. Hawker preached the Easter 1874 sermon at Lee's church, emphasising the joy of the Blessed Virgin Mary. Hawker began to re-examine the claims of the Church of Rome. He began rereading Newman, and composed a congratulatory verse when, in May of 1875, Archbishop Manning received the red hat.

Hawker's view of the Papacy was rather unlike that of the vast majority of Anglican clerics of the day and his view of the Church of England sank at roughly the same rate as his health, for Hawker had loved the Church of England, and seeing it revealed as other than he had always thought struck him hard. His last illness came while he and his wife were at Plymouth. As his final hour approached, Hawker sent for Canon Richard Mansfield from the town's Catholic Cathedral of St Mary and St Boniface.

His wife described what happened: "On Saturday night, twelve hours before his death, he was received into

the Catholic Church, and the last rites and ceremonies of that communion were administered to him by Canon Mansfield. His reason returned at the moment when, in the morning, I told him [that] a priest should see him in the evening. He broke forth into the jubilant antiphon, the *Gloria in excelsis, Te Deum*, and other canticles of praise." Hawker died the next day, the feast of the Assumption, of which fact Mrs Hawker wrote: "His devotion to our Blessed Lady was the feature of his life, and I have not in my own mind the slightest doubt [but] that she obtained for him the grace to die on the feast of her own assumption into heaven." Not too surprisingly, within a short while, his widow and three daughters followed him into the Church.

The conversion of such an important figure caused uproar. Baring-Gould rushed into print a biography that attempted to show him as a mere eccentric; he did so without bothering to contact Mrs Hawker or any of her late husband's close friends. Dr Lee wrote a defence of him in response. What remains for us is the conversion of a most Cornish and most English man of letters, whose work and life reveal that Catholicism is truly at the heart of what is best and truest in Hawker's native lands. 

Church and State: Is all now forgiven?

Serenhedd James

In East Hendred in Oxfordshire a Catholic church and presbytery sit opposite each other across a pretty country lane. It is not necessarily a unique scene in England (the Throckmortons had a similar arrangement at Buckland), but it is relatively rare. The Eystons have held Hendred manor for six centuries; they retained their faith, heads and property, and against all the odds managed to keep Catholicism alive on their land. They supplemented their domestic chapel with a new church in 1865.

What is remarkable about the arrangement at East Hendred is that the two buildings are linked with an overhead passageway that connects the upper storey of the presbytery with the sacristy across the road. Its plain functionality verges on the ugly and a renovation of the original has not helped, yet it speaks volumes. As the parish priest explained, it was constructed to enable his predecessors to go from house to altar without causing scandal by appearing in a cassock in the street.

There, in a nutshell, is where the Catholic Church in England was in the popular mind nearly three centuries after Pius V's excommunication of Elizabeth I and 35 years after Emancipation: still firmly on the back foot. In the wake of *Regnans in Excelsis* in 1570 William Cecil played his finest card: if the Queen were excommunicate, then all Catholics were absolved of their allegiance and by definition potential traitors, even those who wanted no more than to quietly count their beads and wish her well.


It must be admitted that the occasional plot did not much help, and nor did the Spanish Armada. The mud that Elizabeth's Protestant ministers slung at her Catholic subjects in the 16th century stuck, and stuck fast. After the flight of James II and the coming

of William & Mary the Toleration Act of 1688 only applied to non-Anglican Protestants; at the end of the 17th century the government passed "an Act for the further preventing the Growth of Popery". The Jesuits had the distinction of legislation of their own.

Although the penal laws diminished slowly in their application, anti-Catholic suspicion lingered despite the Relief Bills of 1778 and 1793, the repeal of the Test Acts in 1828 and the Catholic Relief Act of 1829. The March to Derby was not forgotten when Pius IX restored the Catholic Hierarchy in 1850, by which time Rome had itself long abandoned the Jacobite cause. The Ecclesiastical Titles Bill that followed in 1851 was little more than a government sop to "no Popery" sentiment among the electorate.

And yet, with glacial speed, there has been glasnost, which can be measured in lifetimes – or perhaps in coronations. In 1902 Edward VII regretted the vituperative anti-Catholicism of the Coronation Oath, but felt he had to swear it anyway. In 1911 George V simply refused, and a bespoke Act of Parliament provided for a simpler and less offensive form. That year the coronation fell on a Friday, and Pius X duly dispensed all Catholics in the British Empire from their obligation of abstinence.

George VI and Elizabeth II also swore to uphold the good of the Church of England without necessarily acting to the detriment of other denominations; in 1953 Cardinal Griffin would probably have attended the service had not the rules on Catholics attending Protestant worship still been in place. Since 2013 heirs to the throne have been free to marry Catholics without forfeiting their place in the line of succession, although it would be interesting to see what would happen constitutionally if Prince George of Wales were to do so.

The Catholic Church in England and Wales is now numbered among the Privileged Bodies of the United Kingdom; Cardinal Nichols duly addressed the King at Buckingham Palace on 9 March. Furthermore, Pope Francis sent a relic of the Cross to precede the King's Coronation procession into Westminster Abbey. Let that sink in for a moment: a relic of the Cross. Notwithstanding the challenges faced by the Catholic Church as it engages with various issues facing modern society, at the highest level in England things have undoubtedly and demonstrably changed. 

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**‘May God pour
upon you the
richness of his
grace, bless you
and keep you
in his holy fear,
prepare you for
a happy eternity,
and receive you
at the last into
immortal glory.’**

(Cardinal Nichols at the Coronation of King Charles III)



Vermeer's Angel

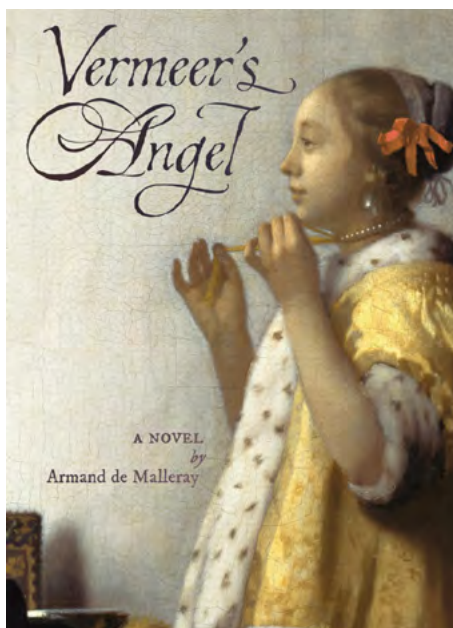
Elizabeth Walker reviews a novel
by Fr Armand de Malleray

This is no ordinary novel. In the process of brilliantly interweaving two distinct, but closely linked narratives, it explores many separate themes and, unlike most modern novels, leaves the reader with much to think about.

The story itself is fairly straightforward: a dead art expert suddenly reappears. Priestly diplomats fear someone has stolen his identity. Will the 'art expert' subvert Church policy? The answer may be hidden in Vermeer's paintings – hence the title of the novel.

Despite spies, evil adversaries and Vatican plots, it is an antidote to the many Dan Brown lookalikes: this is essentially a truly Catholic novel. It is a gripping spy story with a contemporary relevance, although set in the relatively recent past. While the story offers insights into the workings of the Vatican, it also defines a process of conversion in the hidden workings of the human soul: a meditation on a spiritual coming of age with all its culpabilities.

The Prologue, introducing two key characters, Bishop Dorf and Monsignor Altemps – both closely in touch with the Vatican but for different reasons – sets out a scheme of diverging clerical ambitions and machinations which hold the attention right to the dramatic end of the narrative. The outgoing, likeable Dorf subsequently offers amusing perspectives on a clerical love of luxury that dates back to Chaucer, but the ambition to see a lifetime's efforts rewarded by a cardinal's hat is his motivation. In contrast, the terminally ill Altemps apparently longs for the seclusion and secrecy of a cloister in which to die, while his old friend is desperate to persuade




him to fall in with his plans for the cardinalate. As their story develops it becomes evident that nothing is quite as it seems. Dorf's unexpected connection with an unidentified communist spy calls into question his eligibility as cardinal, and the search for this spy's identity is the plot which holds the entire novel together.

Interleaved with Dorf's story is the closely linked memoir of enigmatic Japanese art critic Ken Kokura. In the gripping opening to Part One of the novel, Kokura suffers a total memory loss in the trauma of Hiroshima and Nagasaki, clearly based on contemporary accounts of the disaster and echoing the miraculous survival of Jesuits in the target zone of the first bomb. Kokura's search for his identity – indeed for his soul – runs concurrently with his role as a spy; in the process of rehabilitation,

he is apparently recruited by a Moscow agent and agrees to pass on information in exchange for an education, which leads to a career in the authentication of paintings. Despite, or perhaps because of, his gradual recovery of memory, he proves to be an unreliable narrator, and it is for the reader to try to unravel his true role.

This is a novel with a wide perspective, covering a period of five decades or so, with scenes set in Europe, Japan, China, and America. The observation of differences in lifestyle, values, modes of expression is acute and illuminating, and the prose style reflects these, contrasting for example Kokura's careful narrative with the clichéd business-speak of advertisers who are without conscience.

There is humour in the depiction of some of the clerics, but as the title hints, this is a serious book about the role of art in the spiritual life of man. The works of art closely observed and knowledgeably analysed in their relevance to the plot include a selection of well-known paintings by Catholic artists, but others less famous are alluded to, well worth an internet search: Ricci's astonishing portrait of Tsunenaga Hasekura – key to Kokura's story – is just one. To adapt the author's own words elsewhere, we look at the paintings 'as a divine world, helping us men to learn, and dwell, serve, grow and be saved.' 


Vermeer's Angel by Fr Armand de Malleray is published by Arouca Press and is available from the LMS online shop at £17.50 (paperback) plus P&P.

Mallow Street

This year saw an increased turnout for the AGM, with 65 members attending. The Chairman read a report from the Treasurer and the Secretary reported that the LMS has 'held the line ... keeping the flame of tradition burning bright'. Whilst some Masses have sadly stopped, the number of traditional Latin Masses offered in England and Wales since *Traditionis custodes* has remained broadly the same overall. The Chairman's address drew chiefly from his forthcoming book *The Latin Mass and the Intellectuals*, which will be published later in the year. The guest speaker was John Smeaton, former Chief Executive of SPUC. John has recently become a Patron of the LMS and he spoke about 'Discovering the Latin Mass'. Members can view the accounts, draft minutes, and footage of the talks on our website (login with your member details and then go to

www.lms.org.uk/AGM2023). Afterwards, members enjoyed a hearty lunch followed by a Sung Mass at Westminster Cathedral, with music by Byrd, Bruckner and Parsons sung by the cathedral's Special Services Choir.

The AGM is a time for fond goodbyes, but hopefully not farewells. Antonia Robinson stood down as Secretary, having also served previously as a trustee. Alisia Dick concluded two terms as a trustee. David Forster's term as Treasurer also concluded and he has been appointed to take over from Antonia as Secretary, whilst serving trustee Paul MacKinnon has been appointed as Treasurer. Newly coopted to the committee are Aileen Seymour and Sarah Ward. There has been change at Mallow Street too, with Mauricio Rodriguez taking on the role of Office Assistant. Mauricio joins Richard Pickett (General Manager) and Portia

Berry-Kilby (Communications Officer), who are settling into their relatively new roles. Meanwhile thanks are due to Gareth Copping, our Financial Manager, who is much appreciated for providing continuity in a time of change. 



At the AGM: 'the LMS has held the line'



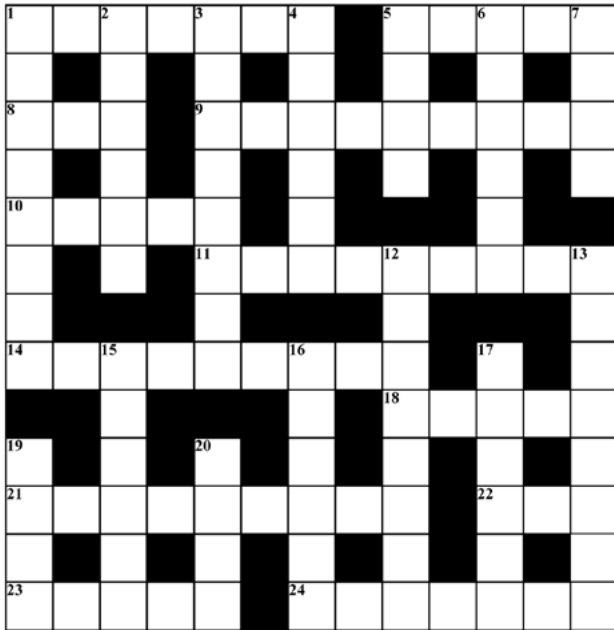
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Alan Frost: June 2023

ANSWERS TO SUMMER 2023 CROSSWORD

Across: 1 *Ichthys* 5 *Psalm* 8 *Eli* 9 *Recusants* 10 *Ashes*
 11 *Heterodox* 14 *Stripping* 18 *Inigo* 21 *Christina* 22 *Ora*
 23 *Roche* 24 *Hadrian* (also spelt 'Adrian') **Down:** 1 *Irenaeus*
 2 *Height* 3 *Hardship* 4 *Secret* 5 *Pisa* 6 *Aeneid* 7 *Muse* 12 *Reginald*
 13 *Xenophon* 15 *Rubric* 16 *Isaiah* 17 *Tivoli* 19 *Scar* 20 *Aske*

Clues Across

- 1 Saint, University in Scotland named after an Apostle (7)
- 5 'Death where is thy' ----', Paul to Corthos. Ch 15 (5)
- 8 Cathedral and start of LMS Annual Pilgrimage to Walsingham (3)
- 9 The craft of St Joseph (9)
- 10 Choose the chosen ones (5)
- 11 Early Pope and Saint, Feast Day in October (9)
- 14 One of two books of the Bible (9)
- 18 A sort of surplice worn by Jewish priests, e.g. in Exodus (5)
- 21 Those above one, especially cloistered Mothers! (9)
- 22 Original removal at Baptism (3)
- 23 German city with Cathedral dedicated to Ss Cosmas, Damien and the BVM (5)
- 24 Our Lady of -----, shrine in Belgium where apparition occurred (7)

Clues Down

- 1 & 15 **Down:** Motet hailing 'the True Body' by such as Byrd and Mozart (3,5,6)
- 2 John, first Poet Laureate, and a Catholic (6)
- 3 And so on (2,6)
- 4 Geological or social layers (6)
- 5 A son of Noah (4)
- 6 Purpose declared when bivouacking? (6)
- 7 Famous Spanish artist, Court painter to Charles III (8)
- 12 When fruit and vegetables are best for consumption (2,6)
- 13 Gemstone of varied symbolism going back to Ancient Greece (8)
- 15 See 1 Down (6)
- 16 Bury a deceased person (6)
- 17 In a virginal state (6)
- 19 'Locus ----' ('This Place'), sacred motet by Anton Bruckner (4)
- 20 Reference to Ireland in 'Hail Glorious St Patrick' hymn (4)

Entries for the autumn 2023 competition should be sent to the Latin Mass Society or scanned and emailed to info@lms.org.uk, to arrive before 29 September.

The winner of the Summer 2023 competition is Mrs Julie McCarthy, who receives a copy of *The Douai Martyrs* by Fr Gerard Skinner.

CLASSIFIED ADVERTISEMENTS

Online Christian Latin and New Testament Greek Courses with Matthew Spencer. For ongoing courses, email Matthew Spencer matthewjaspencer@yahoo.com

Iota Unum talks restart with 28 Sept Dr Joseph Shaw. Parish hall at Church of Our Lady of the Assumption and St Gregory, Warwick Street (please enter through 24 Golden Sq, London W1F 9JR).

St Tarcisus Server Training Days / Guild of St Clare Vestment Mending Days: Sat 12 Sept & 18 Oct at St Mary Moorfields. Please book through the LMS website for the Server Training; email guildofstclare@lms.org.uk com for the Vestment Mending. In both cases all levels of skill are welcome!

Guild of St Clare One Day Retreat at St Walburge's, Preston. Mass at 12 noon followed by light refreshments, a tour of the sacristy and vestment mending. To ask for more details or register your attendance please email Kelly at kelly.ellisradahd@gmail.com.

Guild of St Clare Sewing Retreats at St Joseph's Centre, Ashurst, 3rd-5th November with Fr Stephen Morrison OPraem; 2-4th Feb, retreat-giver tbc; 8-10th Nov with Fr John Saward: please book through the LMS website. Dates for 2024 will be 2nd-4th Feb and 8th-10th Nov.

Guild of St Clare: miniature dalmatic-making course on a Saturday in March (date tbc) at the Royal School of Needlework, Hampton Court; please book through the LMS website.

Guild of St Clare Chapters

Withermarsh Green Chapter. Please email Sarah Ward sarahcamping@hotmail.com for details.

London (St Bede's Clapham Park) Chapter: 11 Feb, 4 Mar, 1 Apr. Please email Vreni Windsor at familywindsor@mac.com for details.

Northern Chapter: 25 Feb at the York Oratory. Please email Clare Megarity clarefm0325@gmail.com for details.

Birmingham & Black Country Chapter: meets monthly on last Saturdays; email Julie Roberts julieroberts1708@hotmail.com for details.

Oxford Chapter meets fortnightly on Thursday evenings; email Clare Auty justsixkids@btinternet.com for details.

Oxford Chapter: Bobbin Lace for Beginners. Ongoing course, fortnightly on Thursday evenings, Oxford. Email as above for details.

WANTED used postage stamps (any country or period), foreign currency (any country or period), bits of gold & silver (even backs of earrings) and military medals (any conflict) to help raise funds for the Little Sisters of the Poor for their home, St Joseph's Home, in Newcastle upon Tyne.

Please send them to
 David & Theresa O'Neill,
 34 Morston Drive,
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WANTED DVDs of the Latin Mass. Contact Sarah 01253 408855.

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