



# Mass of Ages

The quarterly magazine of the Latin Mass Society

Issue 216 – Summer 2023 – FREE

## From Lancaster to ordination in Florence

Universal in time and space: how the Latin Mass bonds people across the world

Plus: news, views, Mass listings and nationwide reports



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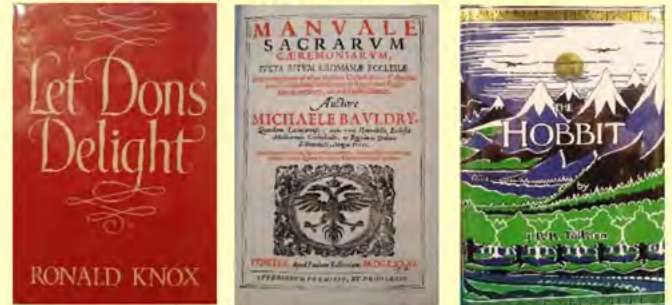
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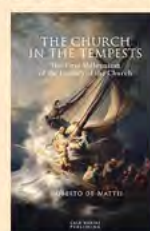


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Canon Michael McCowan from Preston is ordained by Cardinal Burke in Florence.

See John Rogan's diocesan report from Lancaster.

Photo courtesy of ICKSP

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**Mass of Ages No. 216**

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

<b>MAY</b>					
SAT	13	St Robert Bellarmine B C D	FRI	21	St Lawrence of Brindisi C D
SUN	14	5th Sunday after Easter	SAT	22	St Mary Magdalen Penitent
MON	15	St John Baptist de la Salle C	SUN	23	8th Sunday after Pentecost
TUE	16	St Ubaldus B C	MON	24	Feria
WED	17	Vigil of the Ascension	TUE	25	St James Ap
THU	18	Ascension of Our Lord	WED	26	St Anne Mother of the BVM
FRI	19	St Peter Celestine P C	THU	27	Feria
SAT	20	St Bernard of Sienna C	FRI	28	SS Nazarius & Celsus MM & Victor I P M & Innocent I P C
SUN	21	Sunday after the Ascension	SAT	29	St Martha V
MON	22	Feria	SUN	30	9th Sunday after Pentecost
TUE	23	Feria	MON	31	St Ignatius C
WED	24	Feria			
THU	25	St Gregory P C	<b>AUGUST</b>		
FRI	26	St Augustine of Canterbury BC	TUE	1	Feria
SAT	27	Vigil of Pentecost	WED	2	St Alphonsus Mary de Liguori B C D
SUN	28	Pentecost	THU	3	Feria
MON	29	Whit Monday	FRI	4	St Dominic C
TUE	30	Whit Tuesday	SAT	5	Dedication of St Mary of the Snows
WED	31	Whit Wednesday (Ember Day)	SUN	6	Transfiguration of OLJC
			MON	7	St Cajetan C
<b>JUNE</b>			TUE	8	St John Mary Vianney C
THU	1	Whit Thursday	WED	9	Vigil of St Lawrence M
FRI	2	Whit Friday (Ember Day)	THU	10	St Lawrence M
SAT	3	Whit Saturday (Ember Day)	FRI	11	Feria
SUN	4	Trinity Sunday	SAT	12	St Clare V
MON	5	St Boniface B M			
TUE	6	St Norbert B C			
WED	7	Feria			
THU	8	Corpus Christi			
FRI	9	Feria			
SAT	10	St Margaret Q W			
SUN	11	2nd Sunday after Pentecost			
MON	12	St John of San Facondo C			
TUE	13	St Anthony of Padua C D			
WED	14	St Basil B C D			
THU	15	Feria			
FRI	16	Sacred Heart			
SAT	17	St Gregory Barbarigo B C			
SUN	18	3rd Sunday after Pentecost			
MON	19	St Juliana Falconieri V			
TUE	20	Feria			
WED	21	St Aloysius Gonzaga C			
THU	22	St Alban M			
FRI	23	Vigil of Nativity St John the Baptist			
SAT	24	Nativity of St John the Baptist			
SUN	25	4th Sunday after Pentecost			
MON	26	SS John & Paul MM			
TUE	27	Feria			
WED	28	Vigil of SS Peter & Paul Aps			
THU	29	SS Peter & Paul Aps			
FRI	30	Commemoration of St Paul Ap			
<b>JULY</b>					
SAT	1	Most Precious Blood of OLJC			
SUN	2	5th Sunday after Pentecost			
MON	3	St Irenaeus B M			
TUE	4	Feria			
WED	5	St Anthony Mary Zaccaria C			
THU	6	Feria			
FRI	7	SS Cyril & Methodius BB CC			
SAT	8	St Elizabeth Q W			
SUN	9	6th Sunday after Pentecost			
MON	10	Seven Holy Brothers MM & SS Rufina & Secunda VV MM			
TUE	11	Feria			
WED	12	St John Gualberti Ab			
THU	13	Feria			
FRI	14	St Bonaventure B C D			
SAT	15	St Henry Emperor C			
SUN	16	7th Sunday after Pentecost			
MON	17	Feria			
TUE	18	SS Camillus de Lellis C			
WED	19	St Vincent de Paul C			
THU	20	St Jerome Emiliani C			



V. Dómine salvum fac Regem nostrum Cárolum.

R. Et exáudi nos in die, qua invocáverimus te.

Oremus.

Quæsumus, omnipotens Deus, ut fámulus tuus Cárulus, Rex noster, quæ tua miseratióne suscepit regni gubernácula, virtútum étiam ómnium percípiat increméntum; quibus decénter ornátus et vitiórum monstra devitáre, [*in tempore belli*: hostes superáre,] et ad te qui via, véritas, et vita es, cum Regina Consorte et Prole Régia gratiósius valeat perveníre. Per Christum Dóminum nostrum.

R. Amen.

*O Lord, save Charles our King. And hear us in the day that we shall call upon thee.*

*Let us pray. We beseech thee, almighty God, that thy servant Charles our King, who through thy mercy has undertaken the government of this realm, may also receive an increase of all virtues. Fittingly adorned with these, may he be able to shun all evildoing, [in time of war: to vanquish his enemies,] and, together with The Queen Consort and the Royal Family, to come by thy grace unto thee who art the way, the truth, and the life. Through Christ our Lord. Amen.*

# Redeeming the time



## Joseph Shaw looks back at the roller-coaster of recent events

It is reasonable for LMS supporters to want to read, in this column, where we have got to on the roller-coaster of recent months, in relation to the place of the Traditional Mass in the life of the Church.

Thus, in March 2020, provision was made for saints canonised since 1962 to be celebrated in Traditional Masses at the discretion of the celebrant. On Christmas Eve 2020 the Institute of Christ Sovereign Priest celebrated its first Traditional Mass in the basilica of Saints Celso & Giuliano in central Rome. Both these events spoke of an attitude on the part of the Holy See that the Traditional Mass should be nurtured and encouraged, and that it was here to stay.

In July 2021 *Traditionis custodes* was published, and in December the same year the follow-up Instruction, *Responsa ad dubia*. Both these documents manifested an attitude that the Traditional Mass should be restricted, and in due time should disappear entirely.

In February 2022, Pope Francis issued a Decree concerning the Fraternity of St Peter, confirming that they had the right to use all of the 1962 liturgical books, allowing them to celebrate baptisms, weddings, and arrange confirmations and ordinations. It seems logical that the same privilege belongs to the other priestly institutes and religious communities whose founding charism includes the Traditional Mass. In the meantime, the Dicastery for Clergy, given authority over these 'Ecclesia Dei groups' by *Traditionis custodes*, have issued no instructions and made no visitations. Thus, for these groups, the official attitude seems to be 'business as usual': young Catholics may marry and raise their children in the context of the older liturgy, and build up communities around it.

In March 2023, the Prefect of the Dicastery for Divine Worship, Cardinal Arthur Roche, issued a *Rescriptum ex Audientia*, whose most important provision is that bishops must receive special authorisation to allow the Traditional Mass in parish churches. This reiterates, in a more emphatic fashion, one


of the provisions of *Traditionis custodes*. Its implementation will take time, and depends on both local conditions and the judgement of the Dicastery case by case.

On recent form, however, some new document or event may throw everything up in the air again within the year. To my mind the overarching lesson of these four years is that it is a mug's game to base too much on discerning an 'official attitude'. As the Canon lawyers say, of the Holy Father, *Quod voluit exprimit, quod noluit tacuit*: What he wanted to say, he didn't stay silent about. It's as much as we can do to keep abreast of the letter of the law, never mind the spirit behind it, of which one can only say, *Spiritus ubi vult spirat* ('the Spirit bloweth where he listeth': John 3:8).

The Latin Mass Society is committed to the ancient Latin liturgical tradition: its celebration, its appreciation, its music, its language, and all that pertains to it. Readers will find in this edition of *Mass of Ages* reviews of recent books about it available in our online shop; notices of devotional events, including our major walking pilgrimage from Ely to Walsingham (and

from Cambridge to Ely first, for those who want a bit more); sewing retreats and training events organised by the Guild of St Clare; training for servers organised by the Society of St Tarcisius; a Summer School for children; and opportunities on- and off-line to learn Latin. As the Latinists will agree, *adversus huiusmodi non est lex*: against such things there is no law (Galatians 5:23).

Don't miss out on the opportunities to do something positive and objectively worthwhile in times which seem confusing and dark. The more difficult our circumstances, the more precious the time and resources we can use for good, and the more we need the human contact which these activities involve. In St Paul's words: *redimentes tempus, quoniam dies mali sunt*: redeeming the time, for the days are evil (Ephesians 5:16).

Topically enough, this edition's cartoon reminds us of the importance of maintaining Latin as a means of communication with our fellow Catholics, especially when things go wrong. 



"In Cubam altus-Joannes sum"

From: *Cracks in the Curia* by Brother Choleric (Hubert van Zeller), 1972

# 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](http://lms.org.uk).

**Sung Mass in thanksgiving for the Coronation** Monday 8 May, Corpus Christi Maiden Lane, London, 6.30 pm. Votive Mass of the Holy Ghost in thanksgiving for the Coronation of HM King Charles III. Music: *Tye Missa Euge Bone, Taverner Christe Jesu, Sheppard Spiritus Sanctus Procedens*.

**Iota Unum Talk – Dr Joseph Shaw** Friday 19 May, Our Lady of the Assumption Warwick Steet, London (enter via 24 Golden Square W1F 9JR), 6:30 pm for 7.00 pm. Dr Joseph Shaw 'Clericalism and Clerical Abuse'. Refreshments provided. £5 on the door.

**Guild of St Tarcisius Server Training Day** Saturday 17 June, St Mary Moorfields 10:00am for 10.30am until 3.30pm. See LMS website for details.

**Iota Unum Talk – Prof Thomas Pink** Friday 30 June, Our Lady of the Assumption Warwick Steet, London (enter via 24 Golden Square W1F 9JR), 6:30 pm for 7.00 pm. Prof Thomas Pink 'Authority and the image of God'. Refreshments provided. £5 on the door.

**LMS AGM and Sung Mass at Westminster Cathedral** Saturday 15 July, Annual General Meeting at Westminster Cathedral Hall, 11.00 am and Sung Mass at Westminster Cathedral, 2.00 pm. Members will receive formal notification of the meeting with this edition of Mass of Ages. The guest speaker is John Smeaton. The Mass is open to everyone.

**St Catherine's Trust Summer School** Sunday 30 July to Saturday 5 August at St Cassian's Kintbury RG17 9SR. See [stcatherinestrust.org](http://stcatherinestrust.org) for details.

**Residential Latin and Greek Course** Monday 14 to Saturday 19 August at Park Place Pastoral Centre, Fareham PO17 5HA. The course is designed to assist clergy who wish to learn or improve their Latin in order to celebrate Mass in Latin, and for all who may be interested in Latin from devotional, cultural, or scholarly motives. The LMS now also offers a New Testament Greek Course alongside the Latin Course. Book via the LMS website.

**Annual Walsingham Pilgrimage** Thursday 24 to Saturday 27 August. Pilgrims gather in Ely on Thursday in preparation for the start of the walk on Friday morning. They arrive in Walsingham Sunday lunchtime, to be met by day pilgrims from London. There is an early bird offer for those wishing to take part in the walking pilgrimage. Full details on the LMS website.

**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 of the LMS.

**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](http://lms.org.uk)

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

*Requiescant in Pace*

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Francis Radcliffe  
Winifred Swift  
Bernard Swinburn  
Adeline Thirtle  
Graham Wilding

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.

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# Faith permeates everything

Barbara Kay looks at a truly exceptional school community  
 Photographs by Davina Tester

**R**egina Caeli UK Academy, a centre in Bedfordshire for home educators operating in the Catholic tradition, opened in September 2019. It is affiliated to Regina Caeli, which was founded in the USA in 2003, and is the first branch of Regina Caeli in the UK. An indication of the need for such an organisation, and a mark of its success, is that Regina Caeli UK started with 17 children in 2019 and now has 50. One family is travelling for two hours each way twice a week to send their children to the Academy. One family has moved from Spain to do so. At a recent Parents' Information morning, 20 new families came along from far and wide to see if the Academy was the right place for their children.

So, what is it that attracts these families? Regina Caeli's first concern is to help parents – the primary

educators of their family – to lead their children to Christian perfection and the knowledge and love of God. In practical terms, it supports home educators with a structured two-day programme in the classical, Catholic tradition and is committed to faithful adherence to the Magisterium of the Catholic Church. It receives pastoral support from the Priestly Fraternity of St Peter (FSSP), one of whose priests acts as chaplain and says Mass at the Academy once a month.

A striking feature is the absence of technology at the Centre. You will not find computers here and the only permitted mobile phone is for emergency messages. Children may not discuss what they have seen on the television. It has been noted that cliques form in schools centred around particular TV characters. Without

this, there is room for friendships to form based on a common faith and its practices (“when did you last go to confession?”).



*“No matter how far you live from the RCA centre... one of the amazing things about being part of RCA is that families don't join just a home-schooling hybrid academy, they become part of a truly exceptional community, where people offer and most importantly feel free to ask for help, support and prayers in raising their families and growing in faith.”*

(RCA parent).

The staff at Regina Caeli are not like those at other schools. Instead of retiring to the staff room for a cuppa at break times, they are sitting at lunch with the children, out on the playground with them, playing games, getting to know them. “With an eye to safeguarding, of course!” explains Maria Jones, the Centre Co-ordinator. “We are like older



brothers and sisters to the children, just slightly ahead on our journey to heaven.”

The 50 children at Regina Caeli currently range in age from four to 11, but the intention is to add one new grade a year, so that eventually students up to 18 will be admitted.

The original premises became too small and so in September 2022 the Academy moved to Meppershall, near Shefford in Bedfordshire. Centre days

are Mondays and Thursdays each week and on the other days the children work at home with their parents following a closely structured lesson plan. This means that everyone is learning the same things, and they come to the Centre ready to learn from a common starting point. Memorisation is an important part of classical education and even the four- and five-year-olds are able to recite simple poems by Robert Louis Stevenson.

The children are divided into seven classes according to their age. In Maths children may join a higher grade if they are particularly gifted. All the children wear a navy uniform, including caps for the boys and berets for the girls, to give them a sense of community and unity; they come to the Centre looking smart and ready to work! Some children have been home-schooled in the past, for others it marks a new chapter in their education.

Regina Caeli has its own classical curriculum, using some of the American syllabi. Maria Jones explained that as this is an American syllabus, it has needed to be adapted for use in the UK, for example focusing on British and European rather than American history. For this an English syllabus has been written in-house by Mrs Isabelle Lubbock, who is also the 5th grade tutor. Phonics, which are taught only in Reception in the UK, are continued in a more leisurely style in the American syllabus.

Whiteboards in each area show the timetable for each day, and it is a packed one. Literacy and numeracy are taught in the mornings when minds are fresh. Lunch is early at Regina Caeli – 11.30 –







because at 12noon, everyone stops and says the Angelus together.

In afternoon sessions, there is history, geography and science followed by 'Specials' – art, drama, music. The 5th grade students will be acting a scene from Hamlet for their Spring Play this year; Shakespeare is introduced much earlier at Regina Caeli than at state schools.

*“For us RCA is the answer to our prayers. After having experienced school as well as home-schooling, RCA brings us the best of both. It’s a joy seeing my boys happily lining up in the morning and meeting their friends and tutor and knowing that they will be in good hands and company. Being with them three full weekdays sharing and learning together is priceless”*

(RCA parent).

Faith permeates everything at the Academy. Each lesson begins with a prayer, each class has a patron saint chosen by the children, there is a “Saint of the Week” who is discussed and frequently invoked, grace is sung before lunch.

Regina Caeli children are polite, enthusiastic and eloquent. They stand and greet when an adult enters


the classroom. They learn how to be responsible; they are chosen as monitors to do various tasks in their classrooms. Of course, as in any family, there are moments which are not so positive. Discipline is based on the St John Bosco method, which aims to be preventive by being gentle, loving and encouraging (“punishment should be your last resort”). In each class there is an Angel Club chart, consisting of four discs, working upwards one red, one amber, one green, and one at the top with a picture of an angel on it, called the Angel Club.

At the beginning of the day, each child has a clothes peg with their name on clipped beside the green disc. At the end of the day, if all has gone well, the peg is moved up to the Angel Club. If the child has to be given a ‘reminder’ to behave, their peg is moved down to the amber disc, and a second reminder results in a further downward move to the red disc. Fortunately, these placings are frequently reviewed and the child is strongly encouraged to recognise their mistake. If a child has achieved Angel Club status on eight days, he or she is given a small reward. Rewards are offered in many situations - for example, good behaviour from the whole class earns a pompom to go in the cookie jar with the prospect of cookies when various marks on the jar are reached. Children can work towards a Virtue Award at the end of the school year by displaying behaviours in accordance with the various virtues of the Church.

As one of the parents said, Regina Caeli UK is truly an exceptional community.

*“Joining the RCA has blessed our family in ways we couldn't have imagined. When I was struggling with the demands of our house move, postpartum issues and starting off with home-schooling all at the same time, the support and encouragement of other mums helped me navigate that period. Having such a faith-focused, warm community is indeed a great blessing. And seeing our boys grow in confidence and competence with their learning, has shown us that classical education does work.”*

(RCA parent).

If you'd like to know more, please sign up to our mailing list on our website, [www.rcahybrid.org.uk/](http://www.rcahybrid.org.uk/) or 'like' us on Facebook. 



# Universal in time and space

The old Mass in Latin inclusively bonds all people,  
as J.B. Burke explains

The argument for introducing a new Mass, back in 1970, was that Catholics would absorb it better in their own languages. Reference was made to Vatican II, but that had really decreed “the Latin language is to be preserved”, whilst simply allowing a bishop to extend use of the vernacular as seen fit.

Yet the worldwide versions of *Novus Ordo* are as novel as its paradoxically Latin title suggests. Existing translations of the Tridentine rite were adulterated, abridged, altered or axed, notably the Last Gospel. The reform encouraged liturgical innovations that ranged from leaving bells and berettas in the sacristy to removing pulpits and altar-rails, not to mention introducing lay readers and ministers of both sexes who, with the priest, faced the congregation. Worst of all, in some places a table replaced the traditional stone altar of sacrifice.

Even without the overwhelming doctrinal and liturgical case for the rite standardised by St Pius V in 1570, it is a fallacy to suggest that Catholics of this or earlier eras could not follow the Mass because it was in Latin. There are a good eight practical objections, given that worshippers know from the catechism that the Holy Sacrifice of the Mass represents both the Last Supper and Crucifixion.

Setting aside that there was no need to change private Masses anyway, let us start by disposing of the Vatican fathers’ not unreasonable concern that churchgoers should appreciate what was being spoken. The Church had already addressed this long before 1970, because the officiant at Sunday Mass, having just intoned the Epistle and Gospel at the altar, would read it in the vernacular from the pulpit before giving his sermon.

Now, those are not only important readings, since they contain messages about behaviour and passages from Christ’s life; they are simply the two longest of the old rite’s seven variable passages that are recited out loud, as also a dozen minor amendments to the Common Preface for certain seasons or occasions. Besides, the sermon may well cover what is in those readings. For example, on Whit Sunday the power of the “Holy Spirit” is inserted into the preface, words repeated in the Communion and Post Communion prayers.

Four-fifths of the old Mass remains the same in its year of 364 days, bar special occasions like funerals. It is common sense that a teenager will be familiar with the Mass after 52 weeks, and proof is in young altar-servers who recite Latin responses as much on cue as actors.

Then, the most widely spoken group of languages is derived from Latin, and they retain enough similarities for them to show through in a score of words like *apostolos*, *baptisma*, *gloria*, *spiritu*, *tabernacula*, *virgine*... Pater and credo have even gained a meaning as English. All this must help, with key words surely enough for calling to mind what was learnt in catechism: the Lord’s Prayer ... the short Apostles’ Creed ... the penitent’s Confession.

In any case, the celebrant recites almost half of the Mass under his breath, and those passages are after the Creed when the congregation is meant to heed what he does more than what he says. Indeed, the whole order of Mass is an action. It opens with the first of many visible Signs of the Cross whose last imparts the Final Blessing, which is also one of six times when the priest briefly addresses the people. They assist too by standing, kneeling and genuflecting even if not

taking Holy Communion. Nor is Latin needed for crossing oneself or beating one’s breast. This is active worship, unlike a prayer meeting or even the Rosary, however devout.

In the nature of things, there is also an acoustic factor. As the phrase goes, we hear Mass, but many of the congregation could not distinguish the spoken words in a large church or cathedral thanks to distance from the altar or due to approaching deafness. So, the language remains irrelevant. On the other hand, Gregorian plainchant would be audible, while the long-lost High Mass with its singing and incense was a godsend for the blind.

Likewise, the liturgy is not a lecture where hearers dare not miss a word, and can even ask a question or request a repeat. Take the 364+ versions of the brief Communion and Post Communion whose imagery and symbolism might not be grasped instantly even in translation. Compare state, legal or parliamentary proclamations that are obscure to outsiders, even though they recognise the occasions.

The strongest evidence that Catholic laity gladly flocked to the ancient Mass is that, for 16 centuries, most were too uneducated for even a translation, let alone the Latin itself. Even nobles had only basic schooling for more than a millennium after the western Church switched from Greek round about AD 215, which is a reminder that ordinary holidaymakers in the Aegean pick up phrases as short as our *Kyrie eleison* incorporated from the Byzantine era. Likewise, anyone may put a line of Latin on gravestones or they know the meaning of Latin mottos for their school, college or regiment, not to mention *Alleluia* and *Hosanna*, retained in Hebrew by both eastern and western liturgies.



Anyhow, when Rome codified the Tridentine rite, some nine Europeans out of ten were illiterate, and printing had merely encouraged Protestants to read the Bible. Even during the nineteenth century, while industrial societies were obliging education to become universal, only colleges and seminaries taught Latin. Yet again, when the new Mass was introduced in 1970, half of the Catholics in Africa still could not even read, while one South American in five remained illiterate.

What all that means is that any local language has long been irrelevant for one reason or another, especially since texts would have faced continual updating, as witness the glossaries required for Dante, Shakespeare, Molière and Cervantes. On the other hand, widespread literacy encouraged bilingual guides to the Mass more than a century ago, including *Missels* from Tours, Limoges and Turnhout. Dom Anselm Schott's *Das Messbuch* was into its 42nd edition by 1936.

Next came pocket-sized ones, smaller and lighter than today's

smartphones. Burns Oates in London published a *Small Missal* in 1924, running to fourteen editions by 1947, while a *Small Roman Missal* also in hardback, came from Widdowson in 1930. Eight years later, the Confraternity of the Precious Blood in Brooklyn produced *My Sunday Missal*, with all nine variable parts only in English. Similarly in paperback was *El Breve Misal*, smaller than the *Misal Completo* of 1943, printed in Spain.


Indeed, were there a true need for Mass in the vernacular, the obvious solution would have been to use the translation already alongside Latin in a comprehensive *Messale* or *Msz* or *livro de Messa* or *Leabhar Aifrin*... Incidentally, Latin had been preferred for converting Ireland despite its being a beacon of civilization during the Dark Ages, so that it became a land of saints as well as scholars, whereas a recent attempt to impose Masses in Gaelic is proving a fiasco.

One way or another, generation after generation of Catholics easily

followed the Tridentine rite, as proven by the rising figures for parishes, attendance and conversions. Unlettered people followed the action, with youngsters learning from elders. A few did know Latin, and later explained the Mass in schools. And most Catholics could use bilingual Missals long before Vatican II, after which the statistics show universal or accelerated downturns.

Then, the very timing of *Novus Ordo* exposes a logistical oversight in Rome's thinking, if not the calculated ignoring of linguistic realities. The best time for translating would have been in, well, 1570 when Europe was divided into nation-states with static populations, yet spreading four of several mature languages to other continents. The Council of Trent, however, wisely opted to unify what, even in Latin, had developed local variations.

The new Mass arrived just when rapid travel and mass tourism were creating multilingual cities and multiracial societies on top of the obvious fact that many countries, from the Philippines to Paraguay, not to mention several African lands, were already bilingual or more. Work out how many baptised were among World Tourism Organization's 165 million arrivals, businessmen included, in 1970 – a figure since increased tenfold. In many places or on many occasions, there simply is no “mother-tongue” as Vatican II called it. That includes Rome, Lourdes and Fatima where I have watched a succession of layfolk, stepping up to say a bidding prayer in their native languages. Moreover, priests continue to be posted to foreign countries, either as missionaries or auxiliaries.

Logically, this babel challenges *Traditionis Custodes* that claims “to promote the concord and unity of the church” by restricting the Mass of centuries in favour of different versions, including English updated in 2011 and French in 2017. Being universal in time and space, the old Mass in Latin inclusively bonds all people that on Earth do dwell. 

# A spiritual affinity

## Diane Montagna reports on restoration plans for one of Rome's thriving churches

In a welcome sign of hope, the Priestly Fraternity of St Peter parish in Rome is embarking on an extensive renovation project aimed at completely restoring their historic church, bolstering the parish's charitable outreach, and accommodating a young and growing community.

The Church of Santissima Trinità dei Pellegrini, located in the historical center of Rome, has a façade that has long needed restoration, and under the enthusiastic leadership of don Brice Meissonnier work on its restoration is set to begin at the end of April 2023.

The project is the most emblematic of a series of improvements and positive alterations to the church, which is experiencing a phase of expansion due to a burgeoning congregation.

We sat down with don Meissonnier to discuss his vision for the restorations. He explained that rather than opting for a less costly and work intensive general cleaning of the facade, he plans to completely restore it, reincorporating all its original elements including a large cross that stood at its peak. The project should be completed in six months to a year (so possibly by Christmas 2023) and is the last façade in Rome's historical center to be restored.

The next major projects envisioned are the installation of an entirely new electrical and lighting system in the Church (the existing one dates back to the 1930s) and the complete renovation of the sacristy, including its electrical system and all furnishings. After this, the Church's eight side chapels will be restored.

Don Meissonnier said he also plans to restore the church's ceiling. Redone in the 1930s, it is currently cement grey in color, but it is unknown whether this replaced or simply covered what once adorned it. French baroque painter Philippe Casanova, a Rome-based artist, has drawn up plans for a baroque vault,

but the execution of those designs will depend on the results of various tests to solve this mystery.

Other works Don Meissonnier plans to accomplish more rapidly include the cleaning and restoration of the high altar and sanctuary, as well as the restoration of the church organ.

### 'The renovation project is emblematic of the renewal and growth of the parish community'

Appointed parish priest of Santissima Trinità dei Pellegrini in May 2020, don Meissonnier is known as someone who gets things done. And once he arrived, he immediately began to accomplish things great and small. Doorknobs changed, professionally restored paintings of angels and saints popped up around the church, a new church bell was blessed and began to toll, a striking black veil with an immense golden cross—draped over the church's famous Guido Reni painting of the Trinity—appeared on the feast of All Souls, and a beautiful new nativity scene created especially for the church by Naples' La Scarabattola art studio, arrived for Christmas 2022.

"Watching these worthy plans to renovate and improve the church take shape, and with such fervency and enthusiasm, actually aides one's faith as it gives hope for the future of the Church," parishioner Edward Pentin told *Mass of Ages*.

Renovation plans also include a separate, subterranean project. Don Meissonnier explained that there is an immense space underneath the church. As there is currently no parish hall or place to gather, he hopes to renovate and use it to host parish activities, and welcome families, pilgrims, and groups.


"It's more or less a matter of changing a catacomb into a home," he said.

The subterranean project will also allow the parish's growing archconfraternity to expand its charitable work in the spirit of its founder, the Apostle of Rome St Phillip Neri.

In 1579, Pope Gregory XIII definitively entrusted the original church (then named after St Benedict) to St Phillip and the archconfraternity. Five years after St Phillip's death, the original church was raised and construction on the larger existing church began. A hospital was also established around the church and cared for up to 100,000 pilgrims and convalescent poor each year. In the 1930s, under fascism, the hospital was demolished and replaced with apartment buildings, and the confraternity fell dormant.

In recent years, however, and at the wish of the Vicariate of Rome, successive parish priests of Santissima Trinità have revived the archconfraternity. It now has 130 members from various nations. Don Meissonnier said he believes the growth in the archconfraternity, particularly among Italian men, is due to the "bond" members feel with its founder. "They feel a spiritual affinity with St Phillip, and the archconfraternity allows them to enter into his spirituality," he said.

The renovation project is emblematic of the renewal and growth of the parish community, which is both truly Italian and undeniably international, attracting Catholics of all ages and social strata—from European nobility to working professionals to the homeless of Rome.

Don Meissonnier estimated that the median age during Holy Week this year was 35, and said the growing parish, similar to those in his native France and elsewhere, is attracting more and more young families. 

# 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

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.

Please note there will be a new registration location this year. For more information & to register go to [www.lms.org.uk](http://www.lms.org.uk) or call 02074047284



The  
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OF ENGLAND & WALES

# The Church of St Mary & St Augustine, Stamford

Paul Waddington takes a look at one of George Goldie's churches with some unusual features

The origins of the historic town of Stamford in Lincolnshire can be traced back to Roman times. It lies on the north bank of the River Welland at the point where Ermine Street, the Roman road between London and Lincoln, crossed the river by ford. Though not developed by the Romans, it became a port and important commercial centre during Anglo Saxon times, with a healthy trade in wool and broadcloth.

As its commercial importance grew, Stamford attracted a number of monasteries and friaries. At the time of the dissolution of the monasteries in 1539 there were Benedictine and Augustinian priories in the town, as well as Dominican, Franciscan, Carmelite and Austin friaries. There was also a community of Friars of the Sack, or Brothers of Penitence.

Immediately to the south of Stamford, in the Soke of Peterborough, is Burghley House, the seat of Sir William Cecil (later Lord Burghley), the First Minister of Queen Elizabeth I. With such an influential neighbour, it is not surprising that there were few Catholics living in the area in the years following the Reformation. However, some families did remain faithful, and there are records of Mass being offered secretly by visiting priests in the cellars of various Stamford houses.

In 1815 one local resident, Dr Joseph Michael, put forward the money for the purchase of a property in All Saints Street where Mass could be offered more conveniently. A chapel, suitably disguised from public view, was built behind this house in 1825, and it was enlarged in 1833. In the same year, William Wareing, later to become the first Bishop of Northampton, became the first post-Reformation priest to be resident in Stamford. According to one account, the chapel was one of only



*The bell tower at St Mary and St Augustine: Pevsner described it as "unbelievable"*

six Catholic chapels in the whole of Lincolnshire. The Stamford Mercury reported: 'the building is of considerable size, though there are at present in Stamford few persons of the Roman Catholic persuasion.'

Unlike in the larger towns and industrial areas of Britain, there was little or no immigration of Catholics into Stamford due to the Irish famine of the 1840s. Nevertheless, the congregation did grow, and this has been attributed to the influence of the Oxford Movement. Two converts during this period stand out as particularly influential. One was Charles Ormston Eaton, a prominent banker in Stamford and leading cricketer, who was a member of the Marylebone Cricket Club (MCC). He was educated at Harrow and Trinity College, Cambridge and lived at Tolethorpe Hall, some two miles from Stamford.

Tolethorpe Hall now hosts an outdoor theatre, and is the home of the Stamford Shakespeare Company.

The second influential convert was Charles George Noel, the Second Earl of Gainsborough, who had also been educated at Trinity College, Cambridge. As well as having a military career with Prince Albert's Own Leicestershire Yeomanry, Noel, at various times, held the positions of Member of Parliament for Rutland, High Sheriff of Rutland and Lord Lieutenant of Rutland. He converted to Catholicism in 1850.

In 1861, the congregation, led by Fr James Daly, decided that it was time to have a permanent church. Through the generosity of Charles Ormston Eaton, the Dolphin Inn in Broad Street was purchased and demolished to provide a site in the town centre. Charles Ormston Eaton also donated the organ,

which was installed in 1866 by J W Walker & Sons, and remains to this day in full working order.

George Goldie, who had recently moved his practice from Sheffield to London, was selected as the architect; and work on a suite of buildings, consisting of church, priest's house and schoolroom, commenced in 1863. The church opened in 1865 with a Solemn Mass attended by no less than four bishops.

The church was not complete at the time of its opening. Some internal works were outstanding and the belfry was not added until 1871. The school was built in 1869 and opened the following year. The Stamford Mercury reported that the cost of the new buildings, church, schoolroom and priest's house came to £2,296 0s 6d, which seems a remarkably low sum, even for those times.

### Unduly squat

Goldie had a tricky task fitting the buildings into a confined site, but managed to produce an attractive arrangement, with the three buildings arranged around a courtyard. However, it seems that he may have had to save money by reducing the height of the church, resulting in a building that seems unduly squat. This had implications for many aspects of the design.

The gable of the (liturgical) west front rises directly from the pavement of Broad Street, and includes a large four light window with bold tracery. However, the proportions do not seem right, with the tracery taking up a disproportionate amount of space. Flanking the west window are blind arches in typical Goldie style.

To the north, and striding the entrance porch, is the church's most conspicuous feature. This is the rather idiosyncratic belfry that Pevsner described as "unbelievable" and "most crudely detailed", although I doubt whether many would agree with the latter comment. It has a steep, hipped roof with complicated ironwork decorating the ridge. A large bell is mounted between two square columns with richly carved capitals, and beneath these is a storey of blind Gothic arches flanked by half columns in typical Goldie style. This belfry was not completed until 1871, presumably due to a shortage of funds, and it seems that Goldie was not prepared to compromise on the design of this feature.

The church is entered via a gabled porch, the doorway featuring triple

columns with stiff leafed capitals, another typical Goldie feature. Once inside, one must admire the beautifully designed roof trusses of the nave. These are continued in the sanctuary, but with a separating chancel arch of unusual, but very effective design. The chancel arch and trusses of the sanctuary have been attractively painted.

On the north side, a two arch arcade separates the nave from the large chapel of St Joseph. Surprisingly, the arches are of the rounded Romanesque type, and this may be because Goldie was unable to fit taller pointed arches into the relatively squat structure. Even more surprising, and presumably for the same reason, is the squatness of the polished granite columns that support these arches. Nevertheless, Goldie equipped them with substantial bases and very generously sized floriated capitals.

The north aisle is lit by a pair of two light windows set into gables, an arrangement also determined by lack of available height. These windows have richly coloured stained glass by Wailes & Son of Newcastle and date from 1873-4.


### Statue of the Madonna

There is some very clever design at the sanctuary end of the church. The apsidal chancel has arches set into two of its walls, allowing access to the irregularly shaped Lady Chapel, which is to the south. Unlike on the north side of the church, these arches are pointed

and the columns supporting them are well proportioned, one being a cluster of four shafts. Goldie designed this chapel expressly to house the large statue of the Madonna and Child crafted by Franz Mayer of Munich that remains there to this day.

The interior of the church has been much altered by both pre-Vatican II and Post-Vatican II reordering. Goldie's High Altar was built of Caen stone with richly decorated panels divided by shafts of serpentine marble with foliated capitals. Attached to it was a similarly ornate reredos featuring sculpted adoring angels, and a lofty pinnacled canopy over the tabernacle. These have been swept away, and replaced by a modern pedestal altar, which, although nicely designed, looks out of place in a Gothic church. Only a small fragment of the terracotta altar rails remains.

There is extensive linenfold panelling covering the lower parts of the walls. This was installed in 1945 and is well executed. Other twentieth century additions are the hand carved stations of the cross, which were donated by American servicemen stationed in the area as a memorial to their colleagues who died in the two World Wars.

The Church of St Mary and St Augustine in Stamford and the adjacent schoolroom, now the church hall, are Grade II listed. A Low Mass in the traditional rite is offered there on Thursday evenings at 7pm. 



*The church has a rather squat appearance*

# DIOCESAN DIGEST

## Mass of Ages quarterly round-up

### Arundel & Brighton

**Huw Davies**

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During February the Sung Requiem Mass of Peter Bird was celebrated at St Joseph's in Guildford, not a regular venue for a Vetus Ordo Mass but one which was widely attended and marked with the musical propers and a full complement of altar servers. Peter had been a teacher at Salesian College in our diocese and was also well-known for his sideline in making birettas – perhaps some of *Mass of Ages'* clerical readers have utilised his services over the years. May he rest in peace.

The period was otherwise observed with the usual schedule of Masses, with some additional celebrations marking the start of Lent on Ash Wednesday at Sacred Heart in Caterham and on the first Sunday at Our Lady of Consolation and St Francis in West Grinstead; the next Mass at the latter will be at 3 o'clock on Whitsunday. The Solemnity of Solemnities at Easter was celebrated with Masses of the day at St Pancras Lewes, as usual for a Sunday, an additional Low Mass at St Edward's near Guildford, and a congregation of around 60 celebrated the great feast with an 8 o'clock Mass at St Barnabas in Molesey.

I wish all our members in the diocese a blessed Eastertide and give my usual thanks to our devoted priests, who perform this most needed spiritual service to us, even in these challenging times for devotees of the Vetus Ordo and alongside their manifold other commitments.

### Birmingham & Black Country

**Louis Maciel 0739 223 2225**

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The Birmingham Oratory had a full schedule of Masses for Lent and Easter, beginning in Septuagesima with a High Mass of Exposition to open the Quarant'ore devotion on the Thursday before Ash Wednesday. Ash Wednesday Masses are amongst the most well-attended Masses in any Catholic church, and it was obviously no exception for the High Mass on that day at the Birmingham Oratory. Mass started at the slightly earlier time of 10am on Palm Sunday to fit in all the ceremonies, and Holy Week culminated with a full 1962 Missal Triduum: Maundy Thursday Mass, the Liturgy of the Passion on Good Friday and the Easter Vigil alongside the usual Sunday Easter Masses, and Tenebrae celebrated at 8pm every day from Spy Wednesday to Good Friday in anticipation for the next day. High Mass was also celebrated for the Lenten Feasts of St Joseph and the Annunciation.

St Mary on the Hill in Wednesbury celebrated Masses for Ash Wednesday and the Annunciation in addition to its weekly 11.30am Sunday Mass. Our Lady of Perpetual Succour

had an additional Mass on Easter Sunday at 8am in place of the Mass which could not be celebrated on the usual day on Good Friday.

The first Friday Masses at Acocks Green and Third Friday Masses at St Dunstan's continued as usual in this quarter.

### Birmingham (Oxford)

**Joseph Shaw**

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Regular Masses continue as usual. We are fortunate to have Mass every Sunday at the Oratory (8am, Low) and at Holy Rood (5pm, Sung) over the diocesan boundary in south Oxford, which is in Portsmouth Diocese.

If particular note at this time of year is the series of sung or high Masses with polyphony which will be celebrated at SS Gregory & Augustine's in the Woodstock Road, at 6pm: Ascension, Corpus Christi, Sacred Heart, and SS. Peter and Paul. These feast days are also celebrated at 12:15 at the Oratory with Low Mass.

See the Mass listings for more details.



*High Mass for Corpus Christi at SS Gregory & Augustine, 2022*

### Birmingham (North Staffs)

**Alan Frost**

**north-staffs-lms.blogspot.com**

There is some very disappointing news to report for the Traditional Mass in North Staffs. Fr 'Kaz' Stefek is scheduled to be transferred from St Augustine's Church in Stoke-on-Trent (Meir), where he has celebrated a midweek Traditional Rite Mass for three years, to Wolverhampton. There was a remarkable turnout for his last Wednesday evening Mass.



He will be based at the Church of St Mary and St John, run by the Pauline Fathers, of which Order he is a member. He will be able to offer a Private Mass each day at the chapel at the corner of the church.

This, for the moment, just leaves Fr Paul Chavasse offering the Sunday Parish Mass at Our Lady of the Assumption Church, Swynnerton, and other days throughout the year. Recently Fr Paul has been ill and treated in hospital, but the good news is he is making a steady recovery and has resumed celebrating the TLM. Archbishop Bernard Longley has been apprised of the situation and is bearing it in mind.



*Fr Stefek offering Low Mass at St Augustine's Church, Meir, Stoke-on-Trent*

**Birmingham (Worcestershire)**

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**Facebook: Extraordinary Malvern**

There are to the best of my knowledge no 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 6.30pm continue as normal.

Our thanks 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 granted permission for these Masses to continue. Please remember them all in your prayers.

**Brentwood (East)**

**Alan Gardner**  
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Laus Deo, we are continuing to see some good green shoots around the diocese; although we must guard against complacency!

The hard work at Chelmsford is bearing fruit, in that we are seeing some regular TLM Masses in the Chapel there. Heartfelt gratitude to all concerned.

There was some excellent effort in Holy Week, resulting in various elements of the Triduum in some places, together with the 'full opus' at Withernmarsh Green just over the border (see elsewhere for full details), in which it was a privilege and joy to participate. Similarly, a Missa Cantata for the Feast of St Joseph there, was also a joy.

It is always heart-warming to see First Holy Communions, such as recently at Our Lady of Lourdes Leigh; the reverence and seriousness on such occasions are a most helpful reminder to us all, and a real contrast to the distressing indifferent lax approach to the Sacrament that can be observed in some places sometimes – Ave Verum Corpus!

While this seems to be occurring less often, it is also comforting to see Old Rite funerals, such as at recently at Leigh; may God send that these still be available at the time of our own demise!

As always, a reminder that this is a large region undergoing much 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 get in touch.

**East Anglia (West)**

**Alisa and Gregor Dick**  
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Sunday Masses at Blackfriars continue as normal. Fr Nicholas Crowe, having been elected prior of Blackfriars Cambridge in November, was promptly elected prior of Blackfriars Oxford, to where he has now moved, and has been succeeded as prior in Cambridge by Fr Robert Verrill, who is one of the regular celebrants of the Dominican-rite Masses here. We commend both to readers' prayers.

In addition to the usual Sunday Masses, there will be Mass for the feast of the Ascension as detailed in the Mass listings. For SS Peter and Paul, please consult the online listings closer to the time, or contact us.

**Hexham & Newcastle**

**Keith McAllister**  
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Our Ancient Liturgy program has continued as before with additional Masses on Ash Wednesday and Maundy Thursday celebrated by Canon Michael Brown at St Joseph's Gateshead plus Ash Wednesday at Coxhoe by Fr Shaun Swales.

Lenten weekday Low TLMs at Thornley, were introduced, thanks to Fr Paul Tully. Also, we continue to have 1st Saturday Masses with Fatima devotions in Gateshead and Coxhoe, with good attendance.

Our Sunday congregations at Thornley have been increasing ever since the regrettable lockdown deep freeze and we now see many large young families, university students and visitors to our region seeking true Catholic Tradition. We are still without a diocesan Bishop, so we pray that we may soon see the installation of an orthodox Catholic Shepherd. We can look forward to Ancient rite Masses at Ascension, Pentecost, Corpus Christi, plus other Feasts up to the Assumption.

**Lancaster**

**John Rogan**

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The established pattern of Masses in the Lancaster area continues as before. The change to monthly Masses in the chapel at Hornby hasn't had a negative impact on attendance; some people attended most weeks, others as time permitted, so while there's less Masses, there's a larger attendance at each.

Masses continue on the 1st Saturday of each month with any deviation being noted on the blog, should the need arise.

There's a change to the schedule of 1st Friday Masses in the chapel at Lancaster University this term, as Fr Docherty has a Mass in the parish for the Coronation. These masses are open to the public and parking is available on the campus.

There has been much to celebrate in Preston in recent months. In February Josh and Bethany were joined in Holy Matrimony, and Helena, Wilfrid and Jane were baptised. May God pour His blessings on them and their families.

Abbé Almeida left Preston in January to return to Gricigliano and was ordained by Cardinal Burke on 29th January, the Feast of St Francis de Sales. On Sunday 26th February he offered his first High Mass at St Walburge's and afterwards gave First Blessings.

At the beginning of March, Mgr Gilles Wach, the Prior General of the ICKSP, paid a visit to St Walburge's, his first since 2018. On the Sunday the church was packed to welcome him and he was delighted to meet the congregation in the hall afterwards. He stayed until the Tuesday for the Feast of St Thomas Aquinas and celebrated Solemn High Mass in the evening. Before the Mass, nine people made their first commitment to the Society of the Sacred Heart, the lay branch of the Institute.

On the Feast of the Annunciation, seven novice Sisters Adorers made temporary private vows and received their black veils from Mgr Wach in Naples, including Sister Bianca-Marie who was at Preston until August last year, and Sister Victoire-Marie who is presently there.

On 1st April four ICKSP seminarians were ordained by Cardinal Burke at SS Michael & Gaëtan in Florence, including Canon Michael McCowan from the Preston congregation. Canon McCowan was supported by a large group of family and friends and it was an especially joyous occasion as only the month before he had been suffering from pneumonia and it was not certain that he would be well enough. But all was well, *Deo gratias*, and he returned to Preston to celebrate his First Solemn Mass on 14th May and give First Blessings.

The solemnities of Holy Week and Easter were well supported at St Walburge's. The Altar of Repose was particularly beautiful and the church was resplendent with flowers on Easter Sunday.



*The chapel at Lancaster University*

**Lancaster (North)**

**Nicholas Steven**

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Things have been unusually quiet here in Cumbria since the last report. With the exception of Easter Saturday, our regular 10am Saturday Masses at St Margaret Mary's in Carlisle have continued, with each of our three resident priests taking their turn to celebrate.

Richard Fern and Jakob Janik have recently joined the server team, now ably led by John-Paul Whalen. Our Schola meets for practice weekly and sings for the *Missa Cantata* once per month. The Mass at Workington continues at 7 pm on the second Friday of each month at Our Lady & St Michael's.

Meanwhile, we wait to see whether any further measures will be taken to suppress the *Vetus Ordo*. Cumbria and Lancashire were once hotbeds of Catholic resistance in an earlier time of nationwide apostasy. There may not be as many of us as there were during those harsh penal times, but we are equally determined to preserve our precious God-given patrimony no matter what.

**Liverpool**

**Neil Addison**

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This has been a sad period for us since we have lost one of our two Diocesan Traditional Masses as the Archbishop has implemented the restrictions in *Traditionis Custodes*. Fr Simon Henry in Leyland has had to end his weekly Latin Mass following the requirement in TC that Traditional Masses cannot be held in Parish Churches.

My wife and I attended the last Mass on Saturday 4 March. Fr Simon gave a Sermon remembering those in the past who had unjustly suffered but had kept their faith and were now recognised as Saints. The Mass finished with a rousing rendition of 'Faith of Our Fathers' and many tears

There is slightly happier news in Wigan where Fr O'Shea will continue to offer a weekly Mass but in the Oratory of his Presbytery not in his Parish Church. You will need to phone him on 01942 247561 to confirm the service since he cannot mention the Mass in his Parish Newsletter because of the rules in TC. Fr O'Shea is offering the Oratory Mass with the Knowledge of the Archbishop and apparently Fr Simon would have been allowed to do the same except that his Presbytery is too small. The feeling of a retreat to the Catacombs is definitely there

My impression is that the Archbishop is implementing TC in obedience but with no enthusiasm and with no malice towards the Traditional Rite. It must be a difficult and sad time for him and many other Bishops and they need our prayers

**Liverpool (Warrington)**

**Alan Frost**

Since the last report, St Mary's has been without the excellent services of Fr Verrier through illness. He is recuperating in Reading at present and our prayers continue for his recovery and return to The Shrine. Fr Stewart has done a fine job helping with the scholas/chant from the choir stalls or from the loft.

Rector Fr de Malleray, Fr Quirke, Fr Stewart and visiting priest Fr Jolly have coped well with the additional duties required in his absence. Indeed, Fr de Malleray has been able to write an in-depth article on the prefigurations of the Crowning with Thorns in the Old Testament, following on his short book *Meditations on the Stabat Mater* published last year by CTS. The Spring issue of the FSSP quarterly *Dowry*, which includes an article on the further threat to the Traditional Latin Mass, is available online for all on [fssp.org.uk/category/dowry/](http://fssp.org.uk/category/dowry/) and in print for subscribers.

In the lead up to the Feast of the Annunciation, a Shrine Novena to Our Lady for Priory Court and St Mary's Academy was held from March 16 to 24. At the beginning of Lent, there was all-night adoration in intercession for unborn children at St Mary's Shrine with about 15 worshippers staying the entire night until an early morning Mass. Earlier in the month, Warrington FSSP seminarian David was ordained a Porter and Lector among 32 others on 4 March. Pictures of this event are available online at: [fsspwigratzbad.blogspot.com/2023/03/2023-ordres-mineurs.html](http://fsspwigratzbad.blogspot.com/2023/03/2023-ordres-mineurs.html)

On 7-8 May a fully booked Shrine Pilgrimage of 54 people is planned to Walsingham.

Upcoming events include the visit by Archbishop McMahon to administer the Sacrament of Confirmation on Saturday, 24 June at 3:00pm. This is a much-appreciated gesture by the Archbishop, who has performed this service on several occasions at this time of year. Please God, that date should also mark the inauguration of Phase 1 of the conversion of Priory Court, with the blessing of the new Shrine hall by Archbishop McMahon that afternoon. Your assistance to cover the cost of work is gratefully received.

The Priory Campaign (figures as published in *Dowry* No. 57) comprises three phases:

Phase 1: Middle Floor conversion into large hall sitting 218, including choir loft, lift, kitchen, toilets.

Phase 2: Ground Floor conversion to office space, library, bookshop, catechism class, toilets.

Phase 3: Top Floor conversion into 12 bedrooms for Shrine pilgrims and external safety staircases. The overall contract cost of Phase 1 is just over £400k, but VAT, contingencies and fees add a further £130-135k depending on input required. £485k has already been secured, but there is an urgent need to raise

around £50,000 to cover the deficit and complete this current phase. Any surplus raised would be carried over into Phases 2 and 3 which combined are currently costed at an additional £490k (including VAT) but recent scheme changes give hope that these costs can be brought down so are not yet fixed. Updated figures will be available for the next edition of *Dowry*. Should funds raised exceed final completion costs, they would be used to support the running costs of the new facility and adjacent Shrine.

On Sunday, 25 June, a pro-life fete will take place and a presentation of St Mary's Academy. The families at the Academy will be pleased to show the visitors the newly designed space for their activities at Priory Court. Three weddings of young Shrine parishioners are to take place this summer, and a group of six new catechumens is preparing to become Catholic, following on the six others converts of last year. Shrine parishioners are organizing bookings for the annual international pilgrimage to Chartres on the Weekend of Pentecost, 26-30 May 2023: email [m.hall@talk21.com](mailto:m.hall@talk21.com)

Another important event, being led by Fr de Malleray, is the Juventutem Summer Weekend 21-23 July at Ampleforth Abbey for young Catholics aged 18-35. Any young people should contact as soon as possible [bit.ly/juventutem2023](https://bit.ly/juventutem2023) or email [juventutemldn@gmail.com](mailto:juventutemldn@gmail.com). Furthermore, any young adults intending to attend World Youth Day in Lisbon on 2-6 August 2023 are welcome to visit the Juventutem base in central Lisbon for Holy Masses and teaching on the faith (contact details to be posted on [juventutem.org](http://juventutem.org) some time before WYD).

FSSP seminarians and Shrine Clergy will also take part in the most popular Summer Camps in the Peak District in August for children aged 10-17. The St Peter's Summer Camp for Boys runs 7-12 August; the St Petronilla Summer Camp for Girls runs 14-19 August. The cost is £200 for the first child of a family attending each camp, and then £100 for subsequent children from that family. For booking forms and further details, please visit our website, [fssp.org.uk](http://fssp.org.uk) or contact Fr Phipps ([fsspccamps.uk@gmail.com](mailto:fsspccamps.uk@gmail.com)). If anyone feels able to help with sponsorship, for families who would otherwise be unable to pay the full costs, please contact Fr Phipps using the email address just given. Many thanks in advance for your generosity!

Daily and Sunday Masses with homily are still broadcast online from St Mary's Shrine on the FSSP global channel [LiveMass.net](http://LiveMass.net). The homilies for Sundays and major feasts are also uploaded to [youtube.com/@stmaryswarringtonyoutubech6943](https://www.youtube.com/@stmaryswarringtonyoutubech6943). Also of note, for regulars and visitors, is the creating of a small altar and prie-dieu for personal prayer before the large image of Our Lady of Guadalupe to the right of the sanctuary.

Congratulations were offered to Fr Gerard Quirke, FSSP on his first yearly incorporation into the FSSP after completing his year of postulancy. After four more years, Fr Quirke will be able to become permanently incorporated into the FSSP, like his fellow Irishman before him, Fr Patrick O'Donohue, FSSP.

## Menevia

**Tom and Elaine Sharpling**

[meneviastabatmater.blogspot.com/](http://meneviastabatmater.blogspot.com/)

All well here in Menevia thanks to the continued support of Canon Jason Jones at Sacred Heart, Morriston and Father Liam Bradley at Saint David and Saint Patrick in Haverfordwest.

With much gratitude to Canon Jones, we were able to have a very successful Missa Cantata for Easter Sunday and whilst Tom and I were not quite able to reach the polyphony heard elsewhere, the sequence and the *Filii et Filiae* were sung with good hearts. Also, under the expert guidance of Mihangel, our new servers are becoming more confident and are a great asset to the provision of the Traditional Mass in Menevia.

We have also heard from Bishop Mark O'Toole who responded to our letter about the ongoing provision of the Traditional Mass in Menevia in a very kindly way. We understand that he has written to Rome and we eagerly await the outcome. Like many other parts of the country, the rural nature of Wales and the absence of public transport on Sundays has a significant part to play, and we hope that both Swansea and Haverfordwest will be able to continue.

In other news, I joined in the Lenten Vestment Mending Challenge organised by the Guild of St Clare for the preservation of the Traditional Mass. No matter how much of a beginner you are, I can witness to the fact that you will receive a very warm welcome into this sewing community where each stitch is infused with prayer. My contribution was very small but I did manage to repair a stole and a chasuble in time for Canon Jones to wear for Pentecost!

Just a reminder that Holy Mass at Sacred Heart, Morriston is at 1pm – typically on the 1st, 3rd & 5th Sundays. Livestream can be found here: 24/7 Livestream – Sacred Heart Roman Catholic Church, Morriston ([sacredheartmorriston.org.uk](http://sacredheartmorriston.org.uk))

Holy Mass at St David and St Patrick, Haverfordwest is at 4pm on the 4th Sunday. However, please ring or text to check if Holy Mass is taking place before travelling on: 07702230983.

We continue to post information on our blogspot and Facebook group so please check here for the latest information: [meneviastabatmater.blogspot.com/](http://meneviastabatmater.blogspot.com/)

## Middlesbrough

**Paul Waddington**

[waddadux@gmail.com](mailto:waddadux@gmail.com)

Latin Masses continue at three locations in the Middlesbrough Diocese. Very good news is that permission has been granted by Rome (Cardinal Roche) for all these Masses to continue for two years.

Following the February Rescript, Bishop Draine wrote to the Dicastery for Divine Worship seeking permission for all the Latin Masses in the Diocese to continue. This was granted, with the proviso that the matter would be reviewed in two years.

## Northampton (South)

**Barbara Kay**

**01234 340759**

[mbky3@outlook.com](mailto:mbky3@outlook.com)

Traditional Masses continue in this part of the world thanks to the generosity of Bishop David Oakley. We had good attendance on Ash Wednesday and at the Easter Masses in our beautifully decorated church. Fr Gwilym Evans FSSP has continued to work with our schola as we sing Mass once a month at Bedford and Fr Seth Phipps FSSP has now given two talks in his monthly Saturday catechism series on the Seven Capital Vices.

We are now looking forward to an 11 am Mass at Chesham Bois and a 7.30 pm Mass at Bedford to mark the Feast of the Ascension on Thursday 18th May. The same times will apply for the Feasts of SS Peter and Paul on Thursday 29th June and the Assumption on Tuesday 15th August.

Our Facebook page: [www.facebook.com/bedfordlatinmass/](http://www.facebook.com/bedfordlatinmass/) is regularly updated and contains all the latest news from Bedford and the FSSP page [fssp.org.uk/bedford/](http://fssp.org.uk/bedford/) also contains updates and other articles of interest.

## Northampton North (Northamptonshire)

**Paul Beardsmore**

**01858 434037**

[northampton@lms.org.uk](mailto:northampton@lms.org.uk)

For the third year it was possible to celebrate the ceremonies of the Easter Triduum at St Brendan, Corby, and for the first time the Masses on Maundy Thursday and Holy Saturday were sung. Sincere thanks to Fr Byrne, who undertakes two Solemn Liturgies on Good Friday in order to achieve this. Thanks also to the servers, under the capable direction of Stephen Parker.

The regular Mass schedule has continued at St Brendan's, with additional Masses for feast days and during Easter week. Sunday Mass attendance is fairly stable at around 60. We look forward to celebrating the 25th anniversary of Fr Byrne's ordination with a sung Mass for the feast of SS Peter and Paul.

## Nottingham South (Leicestershire and Rutland)

**Paul Beardsmore**

**01858 434037**

[northampton@lms.org.uk](mailto:northampton@lms.org.uk)

The schedule of regular Masses in Leicester continues, thanks to Canon Cahill. A sung Mass was celebrated for the feast of the Annunciation at St Peter's, Hinckley Road.

Canon Dye has not been well enough to celebrate his Friday evening Mass at Oakham in recent weeks. Thankfully he is responding to treatment, but continued prayers would be most welcome.

For Loughborough see report from Jeremy Boot.

**Nottingham****Jeremy Boot****0115 849 1556/ 07462 018386**

With regret we say goodbye to Fr K Athaide who has been celebrating Masses at 8am on Sundays at St Joseph's Derby but who is now being transferred to Louth and Mablethorpe in Lincolnshire. To him we send our thanks and prayers for his new appointment as Parish Priest. The Derby Masses will cease at the end of April. Unfortunately, Derby has long been a desert for old rite Masses. To date no replacement Mass has been found but there is reason to hope one will be.

Other Masses at the Good Shepherd Nottingham (Saturday evening before the second Sunday of the month at 4.30pm,) continue successfully as well as the Mass at Our Lady and St Patrick, Nottingham on the third Sunday at 3pm. The Cathedral Mass continues at 6.15 third Wednesdays, and Our Lady of the Annunciation, Loughborough at 6.30pm most Wednesdays. We had a sung Mass there for Ash Wednesday which was very well attended.

Times of our Masses are hardly convenient for anyone, but there is no choice in the matter and it is good of our priests to give up their time for us as well as running busy parishes on ever reduced resources. We need servers to step forward please and more people to attend our Masses whatever the cost. As ever our thanks to singers, servers, helpers and our beloved priests. Please pray for them all.

**Plymouth (Cornwall)****Stefano Mazzeo****cornwall@lms.org.uk**

Attendance at the Latin Masses at Lanherne Convent near Newquay in Cornwall continue to grow. Renovations to the St Joseph's Hall continue as do preparations for work on the chapel.

If anyone is willing to contribute to the hall or to the chapel, please contact Canon Smith [canon.smith@institute-christ-king.org](mailto:canon.smith@institute-christ-king.org) or by phone to the Chaplain's house 01637861752.

The now annual Cornish Pentecost pilgrimage is in preparation. We will march over three days from Lanivet to Lanherne Convent for traditional Mass on Pentecost Sunday. Traditional Mass will be offered every day for the pilgrims. The dates are 26-28 May. Please contact the Olivers at [patrickcolletteoliver@gmail.com](mailto:patrickcolletteoliver@gmail.com) or [patrickoliver08@yahoo.co.uk](mailto:patrickoliver08@yahoo.co.uk) for registration and details.

A new Christendom Rising video magazine based at Lanherne will hopefully be released this Summer. Christendom Rising Episode 6 will have as a main theme life as a Traditional Catholic in the modern world. What does it mean in the work place, the college, university, and the family?

**Plymouth (Devon)****Maurice Quinn****07555536579****devon@lms.org.uk**

The Devon Latin Mass scene has enjoyed many wonderful moments over the months since the previous issue of *Mass of Ages*. An example of this was at Candlemas when a beautiful Solemn High Mass was celebrated at the Shrine Church of Holy Angels in Torquay, followed by a candlelit procession in the dark up and down the road outside (with excited young children joyfully protecting their candles from the wind). This occasion was marked by the unusual occurrence of there being three

seminarians in Minor Order assisting Canon Tanner (ICKSP) at the shrine – Abbe Arron Zielinski, Abbe Michel Waveoke, and Abbe Charles Morris, the latter having since returned to seminary studies at Gricigliano in Italy.

Another highlight to brighten the local Mass scene was the visit to Holy Angels by Mgr Gillis Wach, the Prior Superior of the Institute of Christ the King Sovereign Priest, who celebrated a Solemn High Mass for us on the Second Sunday of Lent, and was pleased to pose for a photograph with regular servers Raphael and Joseph Oliver, Joseph Miller, and young Marcus Snack, the latter having been a valuable member of the team since autumn 2022. On Palm Sunday, the Blessing of Palms, Procession, and the Solemn High Mass which included the singing of St Matthew's Passion - superbly executed by the now enlarged and mixed choir led by choirmaster Abbe Aaron - was a wonderful opportunity to experience traditional liturgy at its best. There were three occasions for people to experience the ancient but sombre, hauntingly beautiful candle-lit liturgy of Tenebrae in a darkened church – Spy Wednesday, Good Friday, and Holy Saturday.

The Solemn High Mass of Maundy Thursday ended with the stripping of the altar and the night of 'watching' before the Blessed Sacrament at the Altar of Repose, followed on Good Friday by the Mass of the Presanctified, then, of course, the joys of the Resurrection at the Easter Vigil and Easter Masses, when, once again, the quietly dignified servers and choir singers enhanced the proceedings with growing confidence.

It was also a joy to see Philip Hindley, a visitor from York, and Dylan Garren (who normally serves Mass at St Edward the Confessor in Plymouth) serving at Holy Angels a number of times during Holy Week.

We have to thank Canon Tanner for celebrating the Requiem Mass of Mrs Andrea Tindal-Robertson RIP at Blessed Sacrament, Heavitree, Exeter, on Thursday 19th January. With her sweet smile and gentle nature, Andrea, who was well known among Latin Mass congregations at Blessed Sacrament, Buckfast Abbey, and at Ugbrooke House, died after a long illness on 5th January and is sadly missed by those who knew her. In your charity, please pray for the repose of Andrea's soul and for her husband Timothy and the whole family.

I had the privilege of being able to attend the 11.30am 1st Saturday Mass on the 1st April (St Hugh of Chateaufneuf) at St Edward the Confessor in Plymouth, where our good friend Fr Martin Budge celebrated a Low Mass and was kept busy in the Confessional before and after Mass. This Mass was well attended by families with many children, as was the little social gathering in the church hall afterwards, where it was a personal joy for me to see many old friends. We also have to thank Fr Martin for celebrating the 8.30am Sunday Mass at St. Edwards, something that he is pleased to do on numerous occasions.

Due to the success of last year's three-day walking pilgrimage to Lanherne (see Winter Edition 2022 *Mass of Ages* article pages 44-45), the organiser, Mrs Collete Oliver is thinking about doing the same thing this year at around the end of May/early June. If interested in joining this pilgrimage – with Latin Masses en route, do contact her by email as follows: [patrickcolletteoliver@gmail.com](mailto:patrickcolletteoliver@gmail.com)

Lastly, there have been some changes to Mass times at Holy Angels in Torquay, so do please check the Mass Listings before travelling any distance, or contact me if you have any other relevant questions.



*Servers with Mgr Gillis Walch at Holy Angels*

**Plymouth (Dorset)**

**Maurice Quinn**

**07555 536579**

**devon@lms.org.uk**

Good news from Dorset regarding this year's planned Saturday 16th September Latin Mass Pilgrimage to Chideock in honour of the Chideock martyrs. Permission for us to stage the popular event this year at Chideock has already been given by the Trustees of the venue (the beautiful and historic church of Our Lady Queen of Martyrs & St Ignatius) and the Parish Priest of Bridport, Mgr Keith Mitchell, so I am now pleased to report that Canon Tanner ICKSP (Prior of the Shrine Church of Holy Angels, Torquay) has once again agreed for Institute involvement as has been the case for the previous two years. This is very good news indeed, and, no doubt, will attract visitors from around the country, so make sure that you put the day and date in your diaries – more details about the event will be forthcoming over the next few months.

At Our Lady of Lourdes & St Cecilia, Blandford Forum, our precious Latin Mass continues to be offered every Saturday morning at 9.30am, and is supplemented by a monthly 12noon Mass, so please do check the Mass Listings for precise dates. We have to thank Mgr Francis Jamieson (PP Our Lady of Lourdes & St Cecilia) for his unwavering devotion in celebrating the Old Latin Rite for us in such a beautiful church. Do please try to attend one of the Masses at Blandford, and take note that there is always a free social lunch after the monthly 12noon Mass.

**Portsmouth (Reading and Portsmouth North)**

**Adrian Dulston**

Thank you to the FSSP priests for once again offering the Holy Week Masses and the Good Friday solemn liturgy.

Although this will be read after April is past, just to let you know that the pro-Life Rosary Intentions for April were: for the support and consolation of struggling parents.

Parishioners of St John Fisher Parish gave generously to the Lenten almsgiving, which was for Aid to the Church in Need's appeals for Ukraine and Syria. They raised £2,282.98!

There was an Adult Catechism talk given by Fr Evans on Saturday 22 April at Chesham Bois.

On Wednesday, 26 April the Juventutem group in Reading had a 7pm Sung Mass, followed by social at St John Fisher House.

Reading Men's and Ladies' Groups resume in May.

Just to let young adults know that there is a Juventutem Summer Weekend - Last call for discount! Ampleforth Summer Weekend for young adults, 21-23 July 2023 – more information from: details...juventutemldn@gmail.com

Also, Juventutem Reading is organising a pilgrimage to Lourdes for young adults aged 18-35. The pilgrimage will include daily Mass with the FSSP chaplain. The planned dates are 6-10 July. If you are interested, please contact Juventutem at the email address above.

**Salford**

**Alison F. Kudlowski**

**salford@lms.org.uk**

The Traditional Latin Mass at 4.45 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](http://www.manchesteroratory.org)

**Shrewsbury (Wirral)**

**Neil Addison**

**liverpool@lms.org.uk**

Services have continued at the Dome with our congregation increasing steadily. What is particularly heartening is to see the number of young couples with young children and babies.

We were blessed to be able to attend the full Easter Triduum according to the pre-1955 Rite. A full Palm Sunday procession, Stations of the Cross and a Saturday Vigil Mass that went on for three hours including the blessing of the Baptismal Font and water. On Maunday Thursday the Sacred Heart Chapel was beautifully decorated as the Chapel of Repose and the Church remained open till midnight. Credit has to be given to the Canons, Altar Servers and Choir who gave up many hours of their time both in rehearsal and in the services.

A particularly happy event for us occurred on 1st April when four new Priests were ordained for the Institute including Canon Liam Dodd who is from the Wirral. I first met Liam as an Altar Server when the Dome reopened 10 years ago. It seems like only yesterday he left to join the Seminary and now he is an Ordained Priest so many congratulations to him. He will be returning to the Dome to say Mass and give first blessings which will be a great day for us all. Congratulations to the other three new Canons especially the new Canon McCowen who is also British. The fact that young Men continue to come forward to the Priesthood within the Institute and FSSP should be a source of hope to us all.

**Southwark (St Bede's, Clapham Park)**  
**Thomas Windsor**  
**claphampark@lms.org.uk**

Our chapter of the Guild of St Clare finished their Lenten task by producing a beautiful rose altar frontal in time for Laetare Sunday. This matches the Rose High Mass set that was formerly used at Blackfen. The Guild continue to meet each month and welcome new members.

After our successful Epiphany Mass mentioned in my last report, the following Sunday we were busy handing out Epiphany water, blessed chalk, and texts of the house blessing. In January we had a Sung Requiem for Pope Benedict, with a beautiful catafalque pall newly made by our Guild. On the Third Sunday after Epiphany as is now usual, we had the full set of Issac and Palestrina polyphonic Propers sung by our choir. On Candlemas we had the usual Blessing, Procession followed by Sung Mass, with a record 80 in attendance. On Quinquagesima we once again had the complete set of polyphonic Propers including the Issac setting of the Tract *Jubilate Domino*.

Sung Masses followed for Ash Wednesday, and 1st Sunday of Lent where the choir sang *Emendemus in melius*, by William Byrd. On the 3rd Sunday of Lent the choir sang the Introit: *Oculi mei*, Tract: *Ad te levavi*, and Communion: *Passer invenit* by Heinrich Isaac, and Offertory: *Justitiae Domini* by Palestrina. On the 4th

Sunday Missa super *Dixit Maria*, by Hassler and the beautiful *Cum esset desponsata* by Isaac and *Ave Regina Caelorum*, by Pierre de la Rue.

Holy Week was very busy for our choir and servers, Palm Sunday during the distribution of palms the choir sang the *Pueri Hebraeorum* setting by Palestrina alternating with the setting by Victoria, the *Passion setting* by Victoria and Communion: *Pater, si non potest* by Isaac. We Sung *Tenebrae* on Wednesday and Friday evening with a newly made hearse made by one of our senior servers. On Maundy Thursday the choir sang *Introit Nos autem gloriari* by Isaac, Gradual *Christus factus est* by Anerio, Offertory: *Dextera Domini* by Palestrina and three-part Mass and *Ave Verum*, by Byrd.

On Good Friday we had the *Passion setting* by Victoria, a polyphonic *Crux fidelis*, alternated with chant *O caput cruentatum*, Hassler / Bach and the *Stabat Mater*, by Aichinger. For the Easter Vigil we had a record attendance with many families for our longest Liturgy of the year, *Sicut Cervus / Sitivit anima mea* by Palestrina, four-part Mass by Byrd, *O Salutaris Hostia*, Pierre de la Rue ending with the *Regina caeli*, by Witt. Over Holy week beside the record attendances we have had up to 20 servers on the sanctuary, and more than 10 in the choir.

On Easter Sunday our choir came back to sing *Missa O Quam Gloriosum* Victoria, *O filli et Filliae* with Polyphonic chorus finishing with the magnificent *Regina coeli* by João Baptista Lehman.



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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](http://stbedesclaphampark.blogspot.com) for all our Mass times, catechetical programmes, talks and activities.

**Southwark (St Mary's Chislehurst)**

**Christopher Richardson**  
[chislehurst@lms.org.uk](mailto:chislehurst@lms.org.uk)

Our usual schedule continues: Missa Cantata at 11am on Sundays and low masses on Thursday (times vary, please check the LMS website the day before) and Friday (7pm). The Sunday masses are well attended with many young families participating.

**Southwark (Thanet)**

**Christopher Serpell**  
[thanet@lms.org.uk](mailto:thanet@lms.org.uk)

Lent and Easter have again been a busy time for traditional liturgy at the Shrine of St Augustine in Ramsgate. We were blessed to once again welcome Fr Gabriel Diaz Patri for the celebration of Holy Week and the Triduum according to the pre-1955 liturgy, most wonderfully supported by music combining both chant and polyphony from Paul Plommer and Alistair Dixon, and with serving by Jonathan Hague as well as the Robinson brothers, Bell brothers, and Jairus Kuriakose, a convert from Syro-Malabar Orthodoxy. As well as the visitors to help with the ceremonies, we also had many people coming from far and wide for Holy Week, including Yen Ping Chan, who has been attending the Old Mass at Corpus Christi Maiden Lane with her boyfriend Paolo from Liguria who has also rediscovered his faith through the traditional liturgy.



*Yen Ping Chan's baptism by Fr Gabriel Diaz Patri during the Easter Vigil*

Other changes are afoot - we have bid a grateful farewell to Ben Scott, our music director of the past five years, who is moving to the parish of St Thomas in Canterbury. He has been an extremely capable and dedicated leader, enabling us to have sung Masses (often with polyphony) each Sunday and feast day.

Arrangements are coming along apace for his replacement. We have continued to grow our body of servers, with Fr Simon Heans, the Shrine Chaplain, giving instruction in Latin. We are looking forward to a second visit from the Mass of Ages (online film) team from the USA expected in July.

**Southwark (Wandsworth)**

**Julia Ashenden**

All continues as usual at St Mary Magdalen under the care of Canon Martin Edwards, with Masses as advertised in the Listings, and when Holy Days fall during the week, they are celebrated at 7pm.

After a solemn Lent, we had a Missa Cantata for Palm Sunday with a very well-attended Procession which went out into the surrounding streets.

On Maundy Thursday we had another Missa Cantata with watching until Midnight.

Good Friday and Holy Saturday were celebrated as one would expect, followed by the glory of Easter Sunday and a sung Mass (David Guest's Choir) appropriately named Missa di Gloria by Puccini.

Ascension Day will be the next Holy Day and the Missa Cantata will be at 7pm.

**Guild of St Clare**

**Lucy Shaw, National Coordinator**  
[guildofstclare@lms.org.uk](mailto:guildofstclare@lms.org.uk)  
[guildofstclare.org](http://guildofstclare.org)

The Guild of St Clare is pleased to announce that sponsorship is once again being offered to help a student to do the Certificate in Hand Embroidery at the Royal School of Needlework. The scheme has been running for five years now; please see the website for full details. The application deadline is 23rd June.

The number of local chapters has increased remarkably over the last year. Anyone considering starting one please get in touch with me. High standards and the sharing of expertise is the key to the Guild's success.


More than thirty people joined the Lenten Vestment Mending Challenge, from as far away as New Zealand. The ICKSP at St Walburge's have two new monstrance covers, St Bede's Clapham Park has an Altar frontal for Laetare Sunday, the LMS has a newly complete black Low Mass set, and many other projects were completed which will add to the dignity and solemnity of the Traditional liturgy.

**Society of St Tarcisius**

**Joseph Shaw**  
[tarcisius@lms.org.uk](mailto:tarcisius@lms.org.uk)  
[tarcisius.org](http://tarcisius.org)

Server training continues at St Mary Moorfields and St Dominic's, Haverstock Hill: see the website and the Classified section.

We recently had a large enrolment of new members at St Bede's, Clapham Park, and I'd encourage any established Latin Mass location to get in touch with me about arranging enrolments of servers who may already be experienced. We can supply the medals and cords at no cost.

Sung Mass will be celebrated for members of the Society of St Tarcisius on 14th August at 6:30pm in Maiden Lane, the Eve of the Assumption. The feast of our heavenly patron, the Roman martyr St Tarcisius, coincides with the Assumption. 



# Sung Mass & Annual General Meeting



**Saturday 15 July 2023**  
**Westminster Cathedral**

**11.00 am** AGM with Guest Speaker  
John Smeaton, former Chief Executive of  
the Society for the Protection of Unborn  
Children, speaking on  
Discovering the Latin Mass.



Lunch will follow in the Cathedral Hall.  
Visit [www.lms.org.uk](http://www.lms.org.uk) to book.

**2.00 pm** Sung Mass, Westminster Cathedral.

*William Byrd Mass for Four Voices,*  
*Robert Parson Ave Maria,*  
*Tomàs Luis de Victoria Ave Maris Stella,*  
*with the men of the Cathedral Choir*



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# Light in the darkness

## Jane Latin looks at the ICKSP Preston's House of Discernment

It is 6am on a cold Saturday in December. The temperature in Preston is just about 0 Deg C and it's snowing but as the temperature on Friday had plunged to 8 Deg C inside St Walburge's it feels much colder - there hasn't been a working heating system since 2018!

Shadowy figures move about the Sanctuary, methodically lighting hundreds of candles ready for the Rorate Caeli Advent Mass at 6.30am. Another day begins in the life of the candidates at the Institute of Christ the King's House of Discernment.



*Candles for Rorate Caeli Mass*

Preston is one of 12 Houses of Discernment across the world, including Chicago and Maria Engelport in Germany. The Houses are open to candidates to the ICKSP, both future seminarians and oblates, and this formation to the life of the Institute is a common programme for both vocations: Latin Gregorian chant, spirituality, Liturgy, and the spirit of community life. Some men feel a strong vocation to the community life but without having a call to the priesthood and their oblate training will be with an apostolate of the Institute where they will take a full part in the liturgical life and work in whatever positions their personal skills suggest. Since the Preston House opened in 2017, 25 men have been through the discernment process.

New Candidates arrive in Preston over the weekend of Christ the King and spend nine months exploring their vocation by living the liturgical and spiritual life in community with the Canons. After this they will, God willing, go forward to the Seminary.

For the first month or so, the candidates' life is somewhat reclusive as they immerse themselves into the community and get to know one another, free from distractions. Some of them may have met before, others not, but the House is welcoming and they soon feel at home. (There is space for up to seven candidates at any time, while still allowing room for the three resident Canons and any visiting priests or seminarians.) As they gel as a team, they help each other and these relationships will last throughout their Seminary and priestly lives.

With Canon Cristofoli they study liturgy and the spirituality of St Francis de Sales, Canon Ducret covers the canonical life and the Constitutions and Rules of the Institute, with Fr Millar they study catechism and the doctrine of the Church, and with Canon Poucin they learn Gregorian Chant. There are also three hours of French each week as all the classes at the Seminary will be in French.

All is not study: around the beginning of December, they are able to relax a little and take a part in the social life of the Shrines. Traditionally, one of the candidates consents to dressing up as St Nicholas and joins in enthusiastically at the Christmas Bazaar! Various outings are arranged: the whole community makes a pilgrimage to Lancaster to follow the footsteps of the Lancaster Martyrs and the candidates spend a day at the Dome of Home in New Brighton. Towards the end of their discernment period, they will go to Gricigliano for a week to get a taste of life at the Seminary.



*Sacristy duties*

They also take part in all aspects of community life – cooking and cleaning, decorating the church for Feast Days and the hall for social events, even some renovation work – often the churches that the ICKSP has been assigned are in a poor condition so this is good training!

James, a seminarian who was at the House from 2018-19, says that the life there is, “dedicated to physical and practical works, ensuring that future priests are down-to-earth, hard-working and humble”. The domestic tasks are undertaken with goodwill and humour, even singing: Canon Cristofoli caught on video the Sunday washing-up to the tune of, “What Shall We Do with A Drunken Sailor” accompanied by suitable actions.



*Learning Gregorian Chant*



*Assisting at Vespers*

The men come from a variety of backgrounds, some cradle Catholics and others converts, some with plenty of experience of serving the Traditional Mass, others who have only been on the receiving end as members of a Traditional congregation. Some have a few years of work experience or university studies; others have come straight from school.

There are six candidates at the House this year - four Englishmen, one Irish and one French - with different backgrounds and experience. I spoke to three of them to find out their reactions to the time spent with the community.

David is from Somerset and has been serving the Mass for about ten years, in both the new and old rites. For him living in community is not new, having been to boarding school and university, but he has appreciated how well all the candidates have integrated despite their different personalities. He said that there is space for genuine respect and the environment fosters it. He attended a French school and his university studies included theology so the discernment year has not been as foundational as for some of the others, but it has built upon his experience. For him the best part is the beauty of the liturgy and the biggest challenge that he foresees in Seminary will be the workload. However, he is fortunate in that having gone from school to university and thence to the House, he has hopefully not lost the discipline of study.

Ignatius from Staffordshire is another candidate with a decade of serving the Mass. He has found it most enjoyable to be immersed in the community life and although used to the give and take required in a group of people living together, having experienced this with his four siblings, he recognises that his self-discipline has been vital in keeping to a schedule. He sees the discernment period as a valuable intermediary time, getting one more used to the workload and ethos of religious life. When asked what has been the most challenging part of his time so far, he replied, "sitting in a cold church!".

At the other extreme is Thomas from Cumbria. His experience of the Traditional Mass has only been as a member of the congregation so it has been somewhat daunting to learn serving from scratch, but he has been grateful for the support of the more experienced candidates. Gradual immersion into the studies and ethos has given him confidence and he felt that this discernment period would acclimatise a candidate to the life of the Seminary and hopefully minimise the drop-out rate. In his previous life he spent nine years with the RAF Air Cadets and this has taught him self-discipline and attention to detail. For him the challenge at Seminary could be having all the classes in French, having opted for German instead at school!

I also spoke with Charles, now in his second year at the Seminary. He became a Catholic while at University in Exeter and there felt the call to the priesthood. He also only learnt his serving once at Preston. He found his year at the House invaluable as a preparation for the Seminary life, the Salesian spirituality and the consideration and awareness required to live in community.

I was encouraged and inspired by talking with these young men who, despite the challenges that are ahead of them, are full of determination and enthusiasm. Please keep them in your prayers.




*Food for the community*

These men are the future of our church. Obviously, a house full of hungry young men takes some funding. If you would like to help with their support, formation and training, please search ICKSP Preston, click the Donate button and state in the message box that it is for the 'House of Discernment'.

If you are a man who feels drawn to the life of the Institute you will need to fulfil the following conditions:

- you should be 18-30 (prospective seminarian) or 18-40 (oblato)
- have at least A levels or equivalent and/or work experience
- have letters of recommendation from at least two priests

If you are interested, please contact Canon Cristofoli, the Rector, by email: [chn.cristofoli@icrsp.org](mailto:chn.cristofoli@icrsp.org) Weekend visits can be arranged. 

# Falsehoods and fertility

## Mary O'Regan on why we shouldn't be playing Russian Roulette with reproduction



After I turned 30, it became much harder to take some of my single female friends to the Mass of the Ages. Mind you, at least one was having a conversion and said how much she wanted to assist at the Holy Sacrifice. When she did come, she just looked at the ground and at Communion she closed her eyes which were brimming with tears. She had been taking the contraceptive pill for years and is also post-abortion. In her 20s, the abortion industry told her: "You can go on to have a football team!" I have known hundreds of women who were told the same lie.

Like my friend, many of women aborted the only babies they ever conceived. When my friend goes to the Traditional Latin Mass with me, she sees women with many children and she feels harrowing pain. No one told her the psychological harm; that she would crave a baby but at the same time have "an allergy" as she describes it to being near one. It's too easy to call her jealous, but I sometimes hear other friends, Trad Mums with a big, beautiful brood who complain of women who give them rude looks and who behave angrily towards them.

The usual remark to a woman with many babies is that she and her husband are overpopulating the world. Jealousy

is a factor here, when a childless woman tries to make a family with children feel at fault or even guilty for having something she desperately wants for herself.

I know many women who spent their 20s on the pill, sleeping with men who were not father material, using up their precious fertile years when that same time could have been spent looking for a good man. Until recently, women were sold a falsehood of eternal fertility.

*'But nothing is so strong a factor in making a woman decide against promiscuity as explaining the link between the pill and a childless life'*


We can debate the varying degrees to which the contraceptive pill and abortion negatively impact fertility, but there is something we can all agree on: the pill and abortion allow for a lot of wasted time. Encounter after encounter can add up to years. When I was in the pro-life trenches, I discovered that fear of infertility was *the* major issue that deterred pregnant women from having an abortion. I've met pregnant women from every walk of life and the vast majority had grave concerns that an abortion would impact their fertility. Their concerns were well-founded, not just because abortion is not good for the womb, but because no one can turn back the clock. As Shakespeare puts it: "And nothing 'gainst time's scythe can

make defence/Save breed to brave him when he takes thee hence."

If a couple want children, why would they abort the one they already have? Many rape victims, when they hear about the impact an abortion could have on their fertility turn against the idea of having one. As a proud African mum said to me: "My rapist took control of my body, he's not getting my fertility, too."

Another young woman I know paid for an abortion but didn't go through with it. She was in a very difficult position because her boyfriend was involved in crime, yet once again she cancelled "the procedure" because she feared for her fertility.

The pill and abortion mean playing Russian Roulette with reproductive functions and I fear we are about to see an explosion of women on the cusp of middle age who conceived in their younger years, "got rid", and then never had a baby. Childless by choice, and childless not by choice. True respect for the young who are coming up entails telling them it could be them. I write this as a childless woman myself; I gave my best years to helping others have children but am content I followed a certain calling.

This summer it is 65 years since *Humanae Vitae* was promulgated, a document that tried to answer the proponents of contraception. I think it is only now, however, that the tide is turning on contraception, Louise Perry's ground-breaking book, *The Case Against the Sexual Revolution* finally gives voice to women who felt under great pressure to have sex when the pill became ubiquitous. But nothing is so strong a factor in making a woman decide against promiscuity as explaining the link between the pill and a childless life. Thus, if we want to stop abortion, this needs to be better known. 

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# Rich with significance

## Caroline Farey looks at Ercole de' Roberti's remarkable 15th century painting of The Eucharist

This little picture, measuring only 8in x 11½in (29cm x 21cm), has exquisite features, but more than that, everything in it expands in significance when one learns that X-ray examination has revealed a keyhole. This discovery confirms that the painting is not only a predella panel of an altarpiece, but it was the central panel and the tabernacle door. The hole is now filled in with slivers of wood and has been painted over as the long white beard of the apostle in red on the left-hand side. This apostle is intently recollected with his hands joined in prayer as though knowing that he is the guardian of the keyhole and entrance to the Holy of Holies within.

An essential feature is the picture's perspectival structure. All the lines of perspective, moving up from the floor tiles and the side-edges of the table and moving down from the two architraves either side of the central arch, reach their vanishing point at the centre of Christ's forehead. The golden curve of the central arch also sits perfectly above the scene with Christ at the centre. In deliberate contrast, there is a line of sunlight cutting across from the right which leads one's eye directly to the sacred white host in Jesus' hand which is at the exact centre of the painting. In this way, the structural details unite the person of Christ (especially his head) with the eucharistic species in his hand.

In the centre of the table is the great dish which would have held the Passover lamb. This dish, with its dark spreading rim is almost as wide as the figure of Christ in his similarly dark cloak just behind it, as though it is meant for him, the true paschal lamb. The sacred host that he raises in one hand and blesses with the other shines out, pure white, from the heavenly blue of his garment beneath the deathly coloured cloak. We are reminded here that the word 'host',

from 'hostia' means 'victim', as we read in the eucharistic prayer '*hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitæ æternæ*,'.


Either side of the great dish we see, as expected, carafes of wine, glasses and pieces of broken bread. Although not a bone of Christ's body was broken on the cross, St John Chrysostom tells us that in the eucharistic oblation he 'submits to be broken, that he may fill all.'<sup>1</sup> It would be abundantly clear to the priest and congregation that the actual bread on the table pales before that held up by Christ which is obviously the sacred eucharistic host. There is usually a knife on the table for cutting into the lamb and, in this scene, it can just be discerned on the left-hand side of the dish, on the very edge of the table. There it points directly at Jesus reminding us of the sword that will pierce his side on the cross.

Let us turn to the apostles, of which there are still twelve, so Judas has not yet left. In fact, he can be seen in black on the far right, markedly turned away from Jesus and from Christ's gesture of blessing at the centre of the scene. Judas gazes intently to the side and is clearly about to move. One foot is drawn back, one hand is on the table and the other is on the bench ready to lift himself up and go from Christ's blessing to bring about his betrayal.

Unexpectedly, very few of the apostles are looking at Jesus, in fact only one. Peter and John, either side of Jesus are in deep reverence, John serenely, but Peter with a worried, furrowed brow. Some of the others are in dispute, following the gospel of Luke (Lk 22:24), but several are looking upwards and outwards. Perhaps this is the portrayal of them simply looking towards heaven, but if we think about the position of this door directly in front of the priest during the Holy

Mass, then when he raises the Eucharist during the sacred liturgy, their gaze would be seen to fall directly upon it. Alternatively, and this is perhaps more likely, their positions remain within the unity of the artistic schema of an altarpiece. In that case, directly above the centre panel of the predella is the main central panel of the altarpiece and the gaze of the apostles would draw the gaze of onlookers upwards to that panel and main scene. It is believed that this altarpiece was of another image of the *Corpus Christi*, this time a pieta with the body of Christ lying across the lap of his Blessed Mother.

Close viewing reveals an Old Testament scene in the arc above Christ's head, sadly not discernible in a print of this painting. Some say this is the sacrifice of Isaac, which is a foreshadowing of Christ's sacrifice on the cross. There is certainly an altar, or table, in the centre and it looks as though flames are coming from it, but there are people on all sides, no angel and no ram.

There are more scenes in the plasterwork. The only one discernible is directly above Judas' head. This carving is of the flight of Mary and Joseph with the child Jesus. This poignantly reminds viewers of a previous Herod's evil intent to kill the 'king of the Jews' as an infant. Judas is about to facilitate the same and the title on the cross will be precisely that, 'the King of the Jews'. 

1. From *The Mass and the Saints*, by Thomas Crean OP, Family Publications, 2008, p.170.

*Factfile*  
*Last Supper predella panel*  
 Ercole de' Roberti's  
 Circa 1490  
 National Gallery, London



# World News

## Paul Waddington reports from around the Globe

The Vatican is conducting an apostolic visitation into the Diocese of Fréjus-Toulon in the south-east of France. The Diocese is led by Bishop Dominique Rey, who is known for his support of the Latin Mass. He has frequently offered Mass in the traditional rite, and presided at the ordinations of priests of traditionalist communities, three of which have apostolates in the diocese. The diocese has a reputation for attracting many priestly vocations, with a total of nineteen ordinations during 2020 and 2021.

In 2022, the Vatican ordered the Diocese to suspend the ordinations of four priests and six deacons that were due to take place on the Feast of Saints Peter and Paul. It has been claimed that Bishop Rey's success in attracting large numbers of vocations is due to his policy of accepting all comers, whether they be from the diocese or elsewhere.

The visitation, which began in February is being conducted by Archbishop Antoine Hérouard of the Dijon Archdiocese with the assistance of Bishop Joël Mercier, a former secretary of the Dicastery for the Clergy. A communiqué from the Apostolic Nunciature of France stated that the apostolic visitation was, "by mandate of Pope Francis" and comes after, "a certain number of difficulties encountered in the diocese". Unofficial sources suggest that the reasons for the visitation are a "traditionalist drift" at the diocesan seminary of La Castille, and the acceptance of candidates considered "problematical" by prelates of other dioceses. The visitation follows a so-called fraternal visit carried out by Archbishop (now Cardinal) Aveline at the request of the Vatican in 2020.

Bishop Luc Crepy of the Diocese of Versailles has made provision for Latin Masses to be celebrated at a Franciscan chapel in Saint-Germain-en-Laye, a district in the western suburbs of Paris. This replaces a Mass which has been offered on the steps of a nearby hospital chapel. The Latin Mass originally took place inside the hospital chapel, but was forced outside after Bishop Crepy's predecessor declared that the congregation could not be regarded as a *stable group*.

Last December, representatives of the Latin Mass community in Saint Germain met with Bishop Crepy, and arrangements were made for the use of the Franciscan chapel over the Christmas period. This has now been extended to all Sundays and principal feast days. The new arrangement is one example of several in France where bishops have demonstrated their willingness for Latin Masses to continue despite *Traditionis Custodes* and the more recent *Rescripta*.

### United States

One North American diocese has taken decisive action to ensure the continuation of the Mass of Ages. In the Diocese of Springfield in Ohio, regular Latin Masses have been offered at two locations. At one, the Mass has been said by a priest of the FSSP and consequently is exempt from the restrictions imposed by *Traditionis Custodes*. At the Church of the Sacred Heart in Springfield, the Mass has been offered by a diocesan priest. Aware that the restrictions imposed by *Traditionis Custodes* only applied to parish churches, Bishop Thomas Praprocki, who is a Canon Lawyer, formally redesignated the Church of the Sacred Heart as a non-parochial church in January 2022. He was able to do this because it lies within a parish that already had two churches. Following Cardinal Roche's *Rescripta*, requiring specific permission from Rome for Latin Masses to continue in Parish Churches, Bishop Praprocki has been able to argue that permission is not required in the case of the Sacred Heart Church.

Support for the Latin Mass has also been shown by Bishop Daniel Fulton of the Diocese of Duluth in Minnesota. He, personally visited the Church of St Benedict on 22 January to attend the Latin Mass, where he

sat in choir and preached. In his sermon, he expressed his support for the traditional community in Duluth, and explained that he had received a dispensation from the Vatican for the Mass to continue until October 2024, after which a further dispensation would be sought.


The bishop also announced that he had not sought permission to continue a monthly traditional Mass in the Brainerd area, due to the availability of an Extraordinary Form Mass nearby in the Diocese of St Cloud.

On Saturday 25 March a pilgrimage for the restoration of the Latin Mass took place in the dioceses of Arlington and Washington. Pilgrims walked the five miles between the cathedrals of the two dioceses.

### News from the Traditional Orders

On 23 March, eleven seminarians of the Institute of the Good Shepherd, took the cassock and were tonsured. The Institute of the Good Shepherd has its seminary at Courtalain in France, where there are about 40 students. The Institute has around 50 priests.

On 29 January, the feast of St Francis de Sales, Abbés Almeida and Henry were ordained to the sacred priesthood by His Eminence Raymond Leo Cardinal Burke for the Institute of Christ the King, Sovereign Priest. This brings the number of ordinations for this year group to ten. Further ordinations will take place in the summer.

Eleven men were ordained to the subdiaconate on 11 February at the American seminary of the Priestly Society of Saint Peter. On the same day eight men were ordained to subdiaconate at the Society's seminary in Bavaria. This means the Order could have a record 21 priestly ordinations in 2024. 



The ordinations at Gricigliano on the Feast of St Francis de Sales



# Signs of new life

## James Preece on raising the next generation

**T**hey say that time flies by when you're having fun so I must be having a whale of a time because about two weeks ago I was a student at university and now my eldest kid just turned sixteen. David Tennant's incarnation of *Doctor Who* once explained that time is not so much a strict progression of cause and effect but, "more like a big ball of wibbly-wobbly, timey-wimey stuff". Whatever it is, we understand that God is outside of it. With the Lord, one day is a thousand years and a thousand years is one day. More on that later.

I mention my student days because it was as a student that I first read G.K. Chesterton's *The Everlasting Man* - a phenomenal must-read of a book in which Chesterton responds to some guy called H.G. Wells, an author whose science fiction novels have brought a lot of joy but whose *Outline of History* did not impress Chesterton one bit.

Wells presents a history in which Man is just another animal and Christianity is just another religion. For Wells, religion is, "a tangle of ideas about commanding beings and spirits, about gods, about all sorts of 'musts' and 'must-nots'" which grows up among human communities "to bind them together mentally and emotionally in a common life and action". Christianity is just another one of those tangles. It serves its purpose in so far as it unites us to a common life but isn't actually true. Somebody made it up. It's fiction, like Zeus and Odin.

Chesterton is having none of that of course and spends much of *The Everlasting Man* demonstrating how Man is not just another animal and Christianity is not just another religion. In the final chapter Chesterton discusses what he calls, "The Five Deaths of the Faith". He does not mean that the faith has really died of course, rather that the Catholic faith has often appeared to die and somehow been found alive again. "The Faith has to all appearance gone to the dogs," but in each case "it was the dog that died".


There are a few ways a religion might be expected to die. Something linked to a particular culture or civilisation might be expected to end when the society ends. Christianity became the official religion of the Roman Empire and we might expect Christianity to end when the Empire ended but it didn't. Religions can also grow old and tired, "to all appearance hollowed out from within by doubt and indifference".

I would say that the latter is happening in our age. Ageing congregations, closed seminaries, clergy shortages. You can plug some of the hole with migrants but sadly, the faith-toxic environment of modern Britain doesn't discriminate. When Catholicism becomes too tied up with cultural identity you have the perfect recipe for lapsation in a generation or two. Polish friends of mine tell me it's already happening, thousands of baskets to bless at Easter but only a fraction at Mass every week.

Further afield the German Bishops look close to schism and even Cardinals are denying the truths of the faith. You might be forgiven for thinking that the Catholic Church has had it, yet once again, "the sons were fanatical for the faith where the fathers had been slack about it". Those who know where to look

see signs of new life everywhere. Young Traditional Catholics with growing families are busy raising the next generation of Catholics and Traditional Seminaries are bursting at the seams. There are a lot of reasons to be hopeful. For now...

Which brings me back to my thoughts timey-wimey. We may laugh when the progressives tell us that it's time for X, Y, Z moral change because it's 2023 (you might as well say it was okay to steal your brother's sandwich because it's ten past three) but all the while we find ourselves looking to the Church for some kind of gradual linear development which is never going to happen. Hope in Christ isn't founded on this year being better than last year but on his victory over death on the cross. The road from here to there isn't a linear progression but, well, sort of wibbly-wobbly.

So next time you feel a bit of despair coming on at the latest bit of miserable news to come out of Rome, take a deep breath and remember that these things are temporal, this too shall pass. You may wish that this had not happened in your time - though to be fair I'd take this crisis over living through the reformation any day - but at the risk of going all Gandalf on you, that is not ours to decide. All we have to decide is what to do with the time that is given us. 



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# The Latin Mass Society

## Mass Listings – Summer 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, <b>LONDON SW1P 1LT</b>	1 <sup>st</sup> Saturdays <sup>[1]</sup>	4.00pm	Low Mass
The Oratory, Brompton Road, <b>LONDON SW7 2RP</b>	Sundays	9.00am	Low Mass
	Monday to Friday	8.00am	Low Mass
	Saturdays <sup>[2]</sup>	8.00am	Low Mass
St James's, Spanish Place, <b>LONDON W1U 3QY</b>	Sundays	9.00am	Low Mass
	Thursday 18 May (Ascension)	11.00am	Low Mass
	Sunday 28 May (Pentecost)	9.00am	Low Mass
	Thursday 8 June (Corpus Christi)	11.00am	Low Mass
	Thu 29 June (SS Peter and Paul)	11.00am	Low Mass
Our Lady of Willesden, Acton Lane, <b>WILLESDEN</b> , London NW10 9AX	Sundays	5.30pm	Low Mass
St Dominic's Priory Church, Southampton Road, <b>LONDON NW5 4LB</b> <a href="http://www.facebook.com/RosaryShrineUK">www.facebook.com/RosaryShrineUK</a>	Sundays	6.00pm	Sung Mass
St John the Baptist, 3 King Edward's Road, <b>HACKNEY</b> , London E9 7SF	1 <sup>st</sup> & 3 <sup>rd</sup> Friday	6.00pm	Low Mass
Our Lady of the Assumption & St Gregory, Warwick St, <b>LONDON W1B 5LZ</b>	Wednesdays <sup>[3]</sup>	6.30pm	Sung/High
	Saturdays	12 noon	Low Mass
Corpus Christi, Maiden Lane, <b>COVENT GARDEN</b> , London WC2E 7NB <b>Live-streamed at <a href="http://corpuschristimaidenlane.org.uk/live">corpuschristimaidenlane.org.uk/live</a></b>	Mondays	6.30pm	Sung Mass
	2 <sup>nd</sup> Fridays	6.30pm	Low/Sung
Our Lady of Dolours, Egerton Gardens, <b>HENDON NW4 4BA</b>	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, <b>LEWES</b> , Sussex BN7 1QX <b>Live-streamed at <a href="http://facebook.com/St-Pancras-Catholic-Church-163794330375517/?fref=ts">facebook.com/St-Pancras-Catholic-Church-163794330375517/?fref=ts</a></b>	Sundays <sup>[1]</sup>	12.30pm	Low Mass
	Saturdays	10.00am	Low Mass
Sacred Heart, Essendene Road, <b>CATERHAM</b> , Surrey CR3 5PB <b>Live-streamed at <a href="http://churchservices.tv/caterham">churchservices.tv/caterham</a></b>	Wednesdays	10.00am	Low Mass
Our Lady of Ransom, 2-4 Grange Road, <b>EASTBOURNE BN21 4EU</b>	Tuesdays	7.30am	Low Mass
	Fridays	6.30pm	Low Mass
St Barnabas, 28 Vine Road, <b>MOLESEY KT8 9LF</b> <b>Live-streamed at <a href="http://stbarnabasmolesey.org">stbarnabasmolesey.org</a></b>	Saturdays	10.00am	Low Mass
St Edward The Confessor, Sutton Park, <b>GUILDFORD GU4 7QN</b>	Fridays	7.30pm	Low Mass
Our Lady of Consolation & St Francis, Park Lane, <b>WEST GRINSTEAD RH13 8LT</b>	Sunday 28 May (Pentecost)	3.00pm	Sung Mass

[1] Check Facebook for Holy Days.

### Birmingham

The Oratory, Hagley Road, <b>BIRMINGHAM B16 8UE</b>	Sundays	7.30am	Low Mass
		10.30am	High Mass
	Monday to Fridays <sup>[1]</sup>	5.45pm	Low Mass
	Saturdays	9.00am	Low Mass
	Thursday 18 May (Ascension)	7.30pm	High Mass
	Friday 26 May (St Philip Neri)	7.30pm	High Mass
	Sunday 28 May (Pentecost)	7.30am	Low Mass
	Sunday 28 May (Pentecost)	10.30am	High Mass
	Thursday 8 June (Corpus Christi)	7.30pm	High Mass
	Friday 16 June (Sacred Heart)	5.15pm	Sung Mass
	Thu 29 June (SS Peter and Paul)	7.30pm	High Mass
	Tuesday 15 August (Assumption)	7.30pm	High Mass
	Our Lady of the Assumption, 8 Weaver's Walk, <b>SWYNNERTON</b> , Nr Stone, ST15 0QZ	Sundays	6.00pm
St Augustine of Canterbury, Sandon Rd, Meir, <b>STOKE ON TRENT ST3 7DF</b>	Wednesdays	7.00pm	Low Mass
Sacred Heart & Holy Souls, Warwick Road, <b>BIRMINGHAM B27 6RG</b>	1 <sup>st</sup> Fridays	7.00pm	Low Mass

St Dunstan's, Kingsfield Road, Kings Heath, <b>BIRMINGHAM</b> B14 7JN	3 <sup>rd</sup> Fridays	7.00pm	Low/Sung
OL of Perpetual Succour, Cannock Rd <b>WOLVERHAMPTON</b> WV10 8PG <b>Live-streamed at <a href="https://www.youtube.com/channel/UC4QvXSryMpsdmGahb9SKAxw">youtube.com/channel/UC4QvXSryMpsdmGahb9SKAxw</a></b>	Fridays	6.30pm	Low/Sung
St Mary on the Hill, St Mary's Road, <b>WEDNESBURY</b> WS10 9DL	Sundays Saturdays Thursday 8 June (Corpus Christi) Friday 16 June (Sacred Heart) Thu 29 June (SS Peter and Paul)	11.30am 10.00am 6.30 pm 6.30pm 6.30pm	Low Mass Low Mass Low Mass Low Mass Low Mass
St Ambrose, Birmingham Road, <b>KIDDERMINSTER</b> DY10 2BY	1 <sup>st</sup> Sundays	6.00pm	Sung Mass
St Mary & Egwin, High Street, <b>EVEESHAM</b> , Worcestershire WR11 4EJ	Tuesdays	6.30pm	Low Mass
The Oratory, Woodstock Road, <b>OXFORD</b> OX2 6HA <b>Sunday Mass live streamed at <a href="https://www.youtube.com/channel/UCZ6YQ4ZBs0fbenPHI16YyFw">youtube.com/channel/UCZ6YQ4ZBs0fbenPHI16YyFw</a></b>	Sundays Thursday 18 May (Ascension) Thursday 8 June (Corpus Christi) Friday 16 June (Sacred Heart) Thu 29 June (SS Peter and Paul)	8.00am 12.15 pm 12.15 pm 12.15 pm 12.15 pm	Low Mass Low Mass Low Mass Low Mass Low Mass
SS Gregory & Augustine, 322 Woodstock Road, <b>OXFORD</b> OX2 7NS <b>Live-streamed at <a href="https://churchservices.tv/oxford">churchservices.tv/oxford</a></b>	3 <sup>rd</sup> Sundays Wednesdays Fridays 1 <sup>st</sup> Thursdays Thursday 18 May (Ascension) Thursday 8 June (Corpus Christi) Friday 16 June (Sacred Heart) Thu 29 June (SS Peter and Paul)	12noon 6.00pm 6.00pm 12noon 6.00 pm 6.00 pm 6.00 pm 6.00 pm	Low Mass Low Mass Low Mass Low Mass High/Sung High/Sung High/Sung High/Sung

[1] Unless High Mass at 7.30pm

## Brentwood

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

## Cardiff

Most Holy Trinity, New Street, <b>LEDBURY</b> , 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](mailto:cardiff@lms.org.uk) or phone 07905 609770.

## East Anglia

Cathedral of St John the Baptist, Unthank Rd, <b>NORWICH</b> NR2 2PA	1 <sup>st</sup> Sundays	3.00pm	Low Mass
Blackfriars, Buckingham Road, <b>CAMBRIDGE</b> CB3 0DD	Sundays Thursday 18 May (Ascension) Thursday 29 June (SS Peter & Paul)	9.15am 7.30pm TBC	Low Mass Low Mass Low Mass
Our Lady Immaculate and St Edmund's, <b>WITHERMARSH GREEN</b> , Suffolk CO6 4TA	Sundays <sup>[1]</sup> Mondays and Saturdays Tuesdays and Thursdays Wednesdays and Friday	9.15am 11.00am 8.00am 6.00pm	Low Mass Low Mass Low Mass Low Mass
St Joseph's, 58 Cromer Road, <b>SHERINGHAM</b> NR26 8RT	Last Sundays	3.00pm	Low Mass
St Dominic's, Howdale Road, <b>DOWNHAM MARKET</b> PE38 9AB	Wednesdays	7.00pm	Low Mass

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

## Hexham and Newcastle

St Joseph's, High West Street, <b>GATESHEAD</b> NE8 1LX	Sundays Thursday 18 May (Ascension) Sunday 28 May (Pentecost) Thursday 8 June (Corpus Christi) Sat 24 June (Nat St John the Baptist) Saturday 1 July (Precious Blood) Tuesday 15 August (Assumption)	12noon 7.00pm 12 noon 7.00pm 11.00am 7.00pm	Low/Sung Sung Mass Sung Mass Sung Mass Low Mass Low Mass Sung Mass
Sacred Heart & English Martyrs, Dunelm Road, <b>THORNLEY</b> DH6 3HA	Sundays Thursday 18 May (Ascension) Sunday 28 May (Pentecost) Thursday 8 June (Corpus Christi) Friday 16 June (Sacred Heart) Tuesday 15 August (Assumption)	9.15am 10.00am 9.15am 10.00am 7.00pm 10.00am	Low Mass Low Mass Low Mass Low Mass Low Mass Low Mass
SS Joseph, Patrick & Cuthbert, Church St, <b>COXHOE</b> , Co. Durham DH6 4DA	Thursdays Thursday 18 May (Ascension) Thursday 8 June (Corpus Christi) Saturday 1 July (Precious Blood)	12noon 12noon 12noon 10.30am	Low Mass Low Mass Low Mass Low Mass
St Mary Immaculate, <b>WHITTINGHAM</b> NE66 4SY	Tuesdays	6.30pm	Low Mass

## Lancaster

St Walburge's Church, Weston Street, <b>PRESTON</b> P2 2QE	Sundays <sup>[1]</sup>  Mon-Sat Wed & Sat Thursday 18 May (Ascension) Thursday 8 Jun (Corpus Christi) Thursday 29 Jun (SS Peter & Paul) Tuesday 15 Aug (Assumption)	10.30am 6.30pm 8.30am 12noon 6.30pm 6.30pm 6.30pm 12noon 6.30pm	Sung/High Low Mass Low Mass Low Mass Low Mass Low Mass Low Mass Low Mass High Mass
St Thomas of Canterbury and English Martyrs, Garstang Road, <b>PRESTON</b> PR1 1NA	Sundays <sup>[1]</sup> Mon, Tue, Thu & Fri Thursday 18 May (Ascension) Thursday 8 Jun (Corpus Christi) Friday 16 Jun (Sacred Heart ) Thursday 29 Jun (SS Peter & Paul)	9.00am 12noon 12noon 12noon 12noon 12 noon	Low Mass Low Mass Low Mass Low Mass High Mass Low Mass
St Mary's, 59 Main Street, <b>HORNBY</b> LA2 5JT	Saturdays	11.00am	Low Mass
Our Lady & St Michael, Banklands, <b>WORKINGTON</b> CA14 3EP <b>Live-streamed at <a href="http://mcnmedia.tv/camera/christ-the-good-shepherd">mcnmedia.tv/camera/christ-the-good-shepherd</a></b>	<sup>[2]</sup>		
St Margaret Mary, 75 Scalegate Road, <b>CARLISLE</b> CA2 4JX	Saturdays <sup>[3]</sup>	10.00am	Low Mass

[1] For up-to-date information on special events and feast days please see either [latinmasslancaster.blogspot.com](http://latinmasslancaster.blogspot.com) or [icksp.org.uk/preston](http://icksp.org.uk/preston)  
 [2] Phone 01900 602114 before travelling. [3] Phone 07715 539395 before travelling.

## Leeds

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

## Liverpool

St Mary's Shrine, Buttermarket Street, <b>WARRINGTON</b> WA1 2NS <b>Live-streamed at <a href="http://livemass.net">livemass.net</a></b>	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, <b>SWANSEA</b> SA6 6HZ	1 <sup>st</sup> , 3 <sup>rd</sup> & 5 <sup>th</sup> Sundays <sup>[1]</sup>	1.00pm	Low Mass
SS David & Patrick Church, 9 Fountain Row, Barn Street, <b>HAVERFORDWEST</b> SA61 1SX	4 <sup>th</sup> Sundays	4.00pm	Low Mass

[1] Before travelling, check [www.meneviastabatmater.blogspot.co.uk](http://www.meneviastabatmater.blogspot.co.uk)

## Middlesbrough

The Oratory (St Wilfrid), Duncombe Place, <b>YORK</b> YO1 7EF	Sundays	12noon	Sung Mass
	Mon – Fri	8.15am	Low Mass
	Saturdays	9.15am	Low Mass
	Thursday 18 May (Ascension)	6.00pm	Sung Mass
	Thursday 8 June (Corpus Christi)	6.00pm	Sung Mass
	Thursday 29 June (SS Peter and Paul)	6.00pm	Sung Mass
St Andrew's, Bondfield Road, <b>TEESVILLE</b> , Middlesbrough TS6 9BA	Sundays	3.00pm	Low Mass
OL of Lourdes & St Peter Chanel, 115 Cottingham Road <b>HULL</b> HU5 2DH	Thursdays	7.30pm	Low Mass

## Northampton

Our Lady of Perpetual Succour, Amersham Rd, <b>CHESHAM BOIS</b> HP6 5PE	Sundays	8.00am	Low Mass
	Thu 18 May (Ascension)	11.00am	Low Mass
	Thursday 8 June (Corpus Christi)	11.00am	Low Mass
	Thu 29 June (SS Peter and Paul)	11.00am	Low Mass
	Tue 15 August (Assumption)	11.00am	Low Mass
Christ the King, Harrowden Road, <b>BEDFORD</b> MK42 0SP	Sundays <sup>[1]</sup>	8.30am	Low Mass
	Thu 18 May (Ascension)	7.30pm	Low Mass
	Thursday 8 June (Corpus Christi)	7.30pm	Low Mass
	Thu 29 June (SS Peter and Paul)	7.30pm	Low Mass
	Tue 15 August (Assumption)	7.30pm	Low Mass
St Brendan, Beanfield Avenue, <b>CORBYP</b> NN18 0AZ	Sundays	8.00am	Low Mass
	Fridays	7.00pm	Low Mass
	Saturdays	10.00am	Low Mass
	Thu 29 June (SS Peter and Paul)	7.00pm	Sung Mass

[1] Other Masses as announced. Please see our webpage [latinmassbedford.wordpress.com](http://latinmassbedford.wordpress.com) or telephone 01234 340759.

## Nottingham

The Good Shepherd, 3 Thackeray's Lane, Woodthorpe, <b>NOTTINGHAM</b> NG5 4HT	Saturday before 2 <sup>nd</sup> Sunday (anticipated Mass of Sunday)	4.30pm	Low/Sung
Our Lady and St Patrick, Launder Street, <b>NOTTINGHAM</b> NG2 1JQ	3 <sup>rd</sup> Sundays	3.00pm	Low/Sung
St Joseph's, Burton Road, <b>DERBY</b> DE1 1TJ	Sundays	8.00am	Low Mass
Blessed Sacrament, Gooding Avenue, <b>LEICESTER</b> LE3 1JS	Sundays	8.00am	Low Mass
St Mary's, 24 Horncastle Road, <b>BOSTON</b> PE21 9BU	1 <sup>st</sup> & 3 <sup>rd</sup> Sundays	4.00pm	Sung Mass
Sacred Heart, 22 Grosvenor Road, <b>SKEGNESS</b> PE25 2DB	2 <sup>nd</sup> & 4 <sup>th</sup> Sundays	4.30pm	Low Mass
St Peter's, Hinckley Road, <b>LEICESTER</b> LE3 0TA	Saturdays	11.00am	Low Mass
St Mary of the Annunciation, 97 Ashby Road, <b>LOUGHBOROUGH</b> LE11 3AB	Wednesday	6.30pm	Low Mass
SS Mary & Augustine, Broad Street, <b>STAMFORD</b> PE9 1PG	Thursdays	7.00pm	Low Mass

## Plymouth

St Edward the Confessor, Home Park Ave, Peverell, <b>PLYMOUTH</b> PL3 4PG	Sundays	8.30am	Sung Mass
	1 <sup>st</sup> Saturdays	11.30am	Low Mass
St Joseph & St Anne, St Mawgan, <b>NEWQUAY</b> , 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 <b>TORQUAY</b> 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, <b>BLANDFORD FORUM</b> DT11 7BN	Saturdays	9.30am	Low Mass
	Thu 18 May (Ascension)	12noon	Low Mass
	Fri 16 June (Sacred Heart)	12noon	Low Mass
	Sat 22 July (St Mary Magdalen)	12noon	Low Mass
	Tue 15 Aug (Assumption)	12noon	Low Mass

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

## Portsmouth

St John's Catholic Cathedral, Edinburgh Road, <b>PORTSMOUTH</b> PO1 3HG	Sundays	8.00am	Low Mass
St William of York, Upper Redlands Road, <b>READING</b> RG1 5JT	Sundays	11.00am	Sung Mass
	Mondays and Wednesdays <sup>[1]</sup>	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, <b>NORTH HINKSEY</b> , Oxford OX1 4PD <b>Live-streamed at <a href="http://hinkseyparish.org/hinksey-parish-webcam">hinkseyparish.org/hinksey-parish-webcam</a></b>	Sundays	5.00pm	Sung Mass
	Fridays	12.30pm	Low Mass
English Martyrs, 13 Manor Crescent, <b>DIDCOT</b> OX11 7AJ	1 <sup>st</sup> Sundays	7.30am	Low Mass
	Wednesdays	6.30pm	Low Mass
Holy Family, Redbridge Hill, <b>SOUTHAMPTON</b> SO16 4PL	Sundays	9.00am	Low Mass
	Thursdays	7.30pm	Low Mass
St Joseph, Queens Road <b>ALDERSHOT</b> , Hampshire GU11 3JB	Sundays	9.00am	Low Mass
	Saturdays	9.30am	Low Mass
St Joseph's Church, Tangier Road, <b>PORTSMOUTH</b> PO3 6JH	Sundays	11.00am	Sung Mass
	Mondays to Saturdays	7.00am	Low Mass
St Thomas More, 42 Exton Road, Iford, <b>BOURNEMOUTH</b> BH6 5QG	Sundays	4.00pm	Low/Sung
Bournemouth Oratory Richmond Hill <b>BOURNEMOUTH</b> BH1 1BZ <b>Live-streamed at <a href="http://churchservices.tv/bournemouth">churchservices.tv/bournemouth</a></b>	1 <sup>st</sup> Fridays	6.00pm	Low Mass
St Thomas's Church, Terminus Road <b>COWES</b> , IoW PO31 7TJ	Most Thursdays <sup>[2]</sup>	12noon	Low Mass

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

## Salford

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

St Winefride's, Crowmere Road, Monkmoor, <b>SHREWSBURY</b> SY2 5RA	Sundays	12.30pm	Sung Mass
	Mon, Fri & Sat	10.00am	Low Mass
	Tue & Thu	6.30pm	Low Mass
	Wed	7.00am	Low Mass
SS Peter & Paul and Philomena, Atherton Street, <b>NEW BRIGHTON</b> , Wallasey CH45 9LT <b>Live-streamed at <a href="http://icksp.org.uk/newbrighton/streaming-service">icksp.org.uk/newbrighton/streaming-service</a></b>	Sundays	8.30am	Low Mass
		10.30am	Sung Mass
	Mon - Fri	6.30pm	Low Mass
	Saturdays	10.00am	Low Mass

## Southwark (North)

St Bede's, 58 Thornton Road, <b>CLAPHAM PARK</b> , London SW12 0LF	Sundays	11.00am	Sung Mass
		12.30pm	Low Mass
	Mondays – Thursdays <sup>[1]</sup>	12.15pm	Low/Sung
	Fridays	7.00pm	Low Mass
	Saturdays	9.00am	Low/Sung
	See newsletter for extra Masses		
St Mary Magdalen (East Hill), 96 North Side, <b>WANDSWORTH COMMON</b> , London SW18 2QU	Sundays	11.00am	Sung Mass
	Tuesdays	10.30am	Low Mass
	Fridays	7.00pm	Low/Sung
	1 <sup>st</sup> Saturdays	10.30am	Sung Mass
	Thursday 18 May (Ascension)	7.00pm	Sung Mass
	Thursday 8 June (Corpus Christi)	7.00pm	Sung Mass
	Friday 16 June (Sacred Heart)	7.00pm	Sung Mass
	Saturday 1 July (Previous Blood)	10.30am	Sung Mass
St Mary's, 28 Crown Lane, <b>CHISLEHURST</b> , Kent BR7 5PL	Sundays	11.00am	Sung Mass
	Thursdays	9.00am	Low Mass
	Fridays	7.00pm	Low Mass
	Thursday 18th May (Ascension)	7.30pm	Sung Mass
	Thursday 8 June (Corpus Christi)	7.30pm	Sung Mass
	Thursday 29 June (SS Peter and Paul)	7.30pm	Sung Mass
Our Lady & St Peter, 15 Victoria Drive, <b>WIMBLEDON COMMON</b> SW19 6AD	Fridays	6.30pm	Low Mass
St Thomas More Church, Long Lane, <b>BEXLEYHEATH</b> DA7 5JW	Saturdays <sup>[2]</sup>	10.00am	Low Mass

[1] Check Newsletter before travelling. [2] Check before travelling 01372 457651.

## Southwark (Kent)

St Augustine's Church, St Augustine's Road, <b>RAMSGATE</b> , Kent CT11 9NY	Sundays	12noon	Sung Mass
	Thursday 18 May (Ascension)	7.00pm	Sung Mass
	Thursday 8 June (Corpus Christi)	7.00pm	Sung Mass
	Thursday 29 June (SS Peter and Paul)	7.00pm	Sung Mass
	Wednesdays	9.30am	Low Mass
St Ethelbert, 72 Hereson Road, <b>RAMSGATE</b> , Kent CT11 7DS	Sundays <sup>[1]</sup>	12noon	Low Mass
St Andrew, Ashford Road, <b>TENTERDEN</b> , Kent TN30 6LL	Saturdays	9.30am	Low Mass
English Martyrs, 37 Frindsbury Road, <b>STROOD</b> , Kent ME2 4JA			

[1] Sung twice each month.

### Volunteer with the LMS

From time to time, we need help in our central London office from volunteers with routine administrative duties, such as stuffing envelopes for mailings, bundling up Christmas cards and so on. We would also like someone to help sort out and catalogue our small library of liturgical books. We are happy to reimburse expenses for travel and lunch. The work is straightforward, and our volunteers can enjoy a chat and a cup of tea as they work. The work is occasional and there is no long-term commitment required. If you live in London and would like to help us from time to time, please contact Richard Pickett on 020 7404 7284 or email [info@lms.org.uk](mailto:info@lms.org.uk).

### Advertise in Mass of Ages

If you would like to advertise in Mass of Ages, please contact the LMS office to ask for our advertising rates: 020 7404 7284 or email [info@lms.org.uk](mailto:info@lms.org.uk).

## THE DEFINITIVE EDITION OF MICHAEL DAVIES' LAST BOOK

This book brings together and offers incisive observations on material that other treatments summarise rapidly or even omit altogether. Davies connects Medjugorje with a variety of controversial issues in the Church today: the relationship of authority and obedience, the nature of the charismatic movement, the dangers of private revelations, clerical scandals, and the lure of false ecumenism.

*"I am firmly convinced that no responsible person will dare to defend the apparitions. The contrary arguments are too strong. It is only necessary to be aware of them." —Bishop Pavao Žanić*

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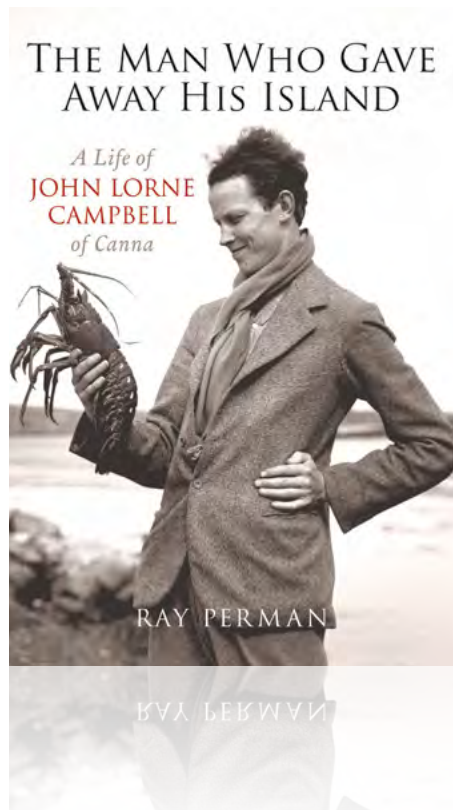


# Campbell of Canna

Charles A. Coulombe remembers a staunch defender of the Latin Mass and Gaelic tradition

The Celtic Revival of the late 19th and early 20th centuries was a fruitful source of converts to the Catholic Church, as many of its participants became aware of the historical role of the Church and latterly the House of Stuart in defending and preserving the native cultures of Ireland, Scotland, Man, Wales, and Cornwall from the ever-encroaching and assimilating bonds of Englishry – so soon identified with Protestantism, despite heroic pockets of Recusant Catholics from Lancashire to Hampshire. A typical example of this phenomenon was John Lorne Campbell, whose ongoing defence and cultivation of Scottish Gaelic throughout his adulthood would be joined after Vatican II by a similar love of the Latin Mass.

Born to a Landowning gentry family in Argyllshire, Campbell was raised in an atmosphere of seeming wealth, Imperial and pro-Unionist loyalties, and Scottish Anglican Faith. His several times great-uncle, General Sir Archibald Campbell – successively Governor of Georgia, Jamaica, and Madras – had become Laird of Inverneill in 1773; John's family descended from the childless General's younger brother. Not least to save the secretly near-bankrupt estate, John's father, Duncan, had married an American heiress, Ethel Waterbury – a native of Morristown, New Jersey. For the time being, this allowed life to continue as it had for this typical Anglo-Scottish gentry family. But despite being educated as an Englishman (he attended Rugby), John was fascinated by the lives and culture of the Gaelic-speaking and primarily Catholic and Presbyterian tenants on the estate. That the feeling was mutual was shown on his 21st birthday, when they pooled their resources to present him with a gold watch and cufflinks as his father's heir-presumptive. His response was also his first public use of Gaelic: *Tha mi gle thoilichte a bhith comhla ribha*



*nochd* – “I am very pleased to be with you tonight.” The young and diffident heir presumptive was very pleased with the warm response this provoked.

John's diffidence was not unearned. Although his father was Laird, it was John's paternal Aunt, Olive, who really ran the estate – and there was no love lost between John's Mother and her sister-in-law. Ever more, John and his three brothers were left in the care of their aunts, while his parents lived elsewhere – and increasingly apart. The deep secret that his father's distant manner and long-term absences concealed – that even with the infusion of American funds, the estate was bankrupt due to some financial missteps on John's grandfather's part – would not be revealed until the father's death in 1954.

In the meantime, however, the feeling of distance between John and his family encouraged him to strike out in his own direction. In 1926 at a Highland Games in Oban, he heard a group of men speaking Hebridean Gaelic, and he decided that he “needed more of that”. The following year he went up to Oxford, to study farm economy, with a minor in Celtic Studies. But in 1928, the farming sections of the Estate were sold, leaving only the house and several other fragments. John graduated in 1929, and continued to study Scottish Gaelic; he received his MA in Celtic Studies in 1933.

That year also saw the publication of a book that in many ways would signal the direction of the rest of his life: *Highland Songs of the Forty-Five*. This contained 32 song/poems in Gaelic about the Jacobite rising in 1745 that he discovered in various manuscripts in the Bodleian Library and the British Museum, with English translations made with the help of his Oxford Gaelic instructor, Professor John Fraser. But what set this collection apart was the introduction, in which he demolished the picture of the Jacobite clansmen found in the works of Sir Walter Scott and Robert Lewis Stevenson. So far from being ignorant near savages blindly following their hereditary chiefs into doom and ruin, these poems showed them to be quite aware of the religious and political issues involved in the struggle between the Houses of Stuart and Hanover – and Gaelic to be as sophisticated a literary medium as any language in Europe. Given his own ancestors' support of the Hanoverians, he very publicly rejected their legacy with the words: “the Rising of 1745 was the natural reaction of the Jacobite clans and their sympathisers in the Highlands against what had been, since the coming of William of Orange in 1690, a calculated genocidal campaign against the



religion of many and the language of all Highlanders.” As his knowledge of the latter increased, so too did John’s appreciation of the former.

In the mid-1930s, John moved to the island of Barra, living with Sir Compton Mackenzie (the distinguished writer and Catholic convert) and his wife. The Barra dialect of spoken Gaelic and the Catholic Faith of both his host and the local population much impressed him, and with Sir Compton he threw himself into trying to safeguard the livelihoods of the fishermen of Barra and the surrounding islands against English trawlers. Together they spearheaded the foundation of the Sea League, in imitation of the Irish Land League. It was at this time, again thanks to Sir Compton, that John became acquainted with Distributism and Catholic Social teaching. After meeting an American of wealthy background, fellow Scottish Gaelic folklore enthusiast Margaret Fay Shaw, John married her in Glasgow in 1935. The couple formed a personal and professional partnership that would last the rest of their lives.

Two years after their marriage, the Campbells set off to Cape Breton Island in Nova Scotia, Canada. This trip would be a revelation in many ways. Using the latest equipment they brought with them from home, the pair collected and recorded a number of Gaelic folksongs; not stopping there, they also recorded a number of Miq’maq plainchants – tunes composed for the Mass centuries before. The Gaelic tunes were later published in *Songs Remembered in Exile: Traditional Gaelic Songs from Nova Scotia Recorded in Cape Breton and Antigonish County in 1937, with an Account of the Causes of the Highland Emigration, 1790–1835*.

In 1938, the Campbells bought the island of Canna in the Inner Hebrides. For the following decades, John tried with gradual but ever-increasing success to manage the island and its inhabitants as his fathers had done at Inverneill. But his care was not only the welfare of his tenants and the growth in numbers of his sheep and cattle. He also acted as steward of the local wildlife and scenery, and continued to collect folklore, attempting in various ways to keep it alive. It was a difficult task, made all the harder by the outbreak of World War II, which introduced all sorts of restrictions into the lives of the islanders. These were

somewhat mitigated by the visits of Sir Compton and other literary and personal acquaintances.


Nevertheless, the various requirements upon him as well as the deepening division between his parents and other members of his extended family contributed to a mental breakdown in 1946. Then, according to his biographer, Ray Perman, the Faith he had long been considering, assisted his recovery: “In 1946, after healing from a nervous breakdown at Oxford with the assistance of a Roman Catholic therapist, John Lorne Campbell was received into the Roman Catholic Church inside St Ninian’s Cathedral in Antigonish, Nova Scotia. While writing a subsequent explanation for his conversion, Campbell cited his intense dislike for the role that Protestantism had played in the 17th and 18th-century Whig political party and that party’s legacy in creating the modern centralised British state. Campbell also explained that his research into Highland culture and history had led to many close and lasting friendships with Catholic priests and laity. Lastly, Campbell expressed an ‘aesthetic preference’ for the Tridentine Mass over the High Church Anglican worship of his childhood.” He became an authority on the life of the Hebridean Catholic priest, Fr Allan MacDonald (1859-1905), whose work in so many ways paralleled his own – religious, cultural, and political.

From this time on, he delighted in speaking of “we Papists.” His Jacobitism expressed itself in the non-Marxist Scottish Nationalism of the period, as represented by such as Sir Compton, Charles Petrie, and Ruaidh Erskine of Mar. A few years later, his wife followed him into the Church. Initially, they worshipped at the fine church of St Edward on the adjoining island (which they also owned) of Sanday. With the permission of the Presbyterian Thom family who had owned the islands (and from whom John bought them), the church was given to the people of Canna and Sanday by Gwendolyn Fitzalan-Howard, the 3rd Marchioness of Bute. as a memorial to her father, Edward Fitzalan-Howard, 1st Baron Howard of Glossop, who had died in 1883.

Something else had occurred, of course – the gradual abandonment of Latin and the emergence of the

new Mass. John and Margaret added another cause to their list – the Latin Mass, joining Una Voce Scotland shortly after its formation in 1965. As with most isolated folk in those days, they were at the mercy of whatever the diocese gave them – but the Campbells were not quiet about their preferences. For John Lorne Campbell, the Latin and the Koine Greek once so well known by local priests were a bridge to the greater world for Gaeldom – as reflected in their songs and stories – without the medium of English. In addition to the religious issues the changes raised, they also threatened to submerge various Catholic subcultures around the globe through forcing worship in the ever-encroaching dominant vernacular. Subsequent experience has shown him to be entirely correct.

Unfortunately, after several miscarriages it became apparent that the Laird of Canna and his wife were to have no successors. The years went by, and John and Margaret aged; they began to ponder how to maintain their legacy. In 1981, John donated Canna to the National Trust for Scotland, but continued to live there. Nine years later, Queen Elizabeth II awarded him the Order of the British Empire for his services to culture and community; he declined to go to Holyrood to receive it from the Queen, so Her Majesty deputed the head of John’s Clan, the Duke of Argyll to bring it to him at Canna. In 1992, at the recommendation of a number of priests with whom he had worked in the Highlands and Islands of the diocese, the Bishop of Argyll and the Isles advised Pope John Paul II to award John the Order of St Gregory the Great.

In 1996, while breakfasting at an Italian villa with his wife, John died suddenly of a heart attack. It would be ten years before his body was returned to Canna; Margaret died at age 101 in 2004. In his will, John left money to the diocese for Tridentine Requiem Masses to be said for both he and his wife. Thanks to Una Voce Scotland and a very fine priest in the Hebrides, this request is honoured annually. May we all fare so well. 

*Ray Perman’s biography of Campbell was published in 2010*

# WALKING PILGRIMAGE

Sunday 23<sup>rd</sup> July

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# Vox Angelorum

## Sebastian Morello enjoys an unexpected gift

There was a knock on my front door. I opened it to find a clipboard in my face, requiring a signature. I brought the box inside. Opening it, I found six bottles of wine and a letter: “Hi Sebastian... I have enclosed a selection of wines which covers much of the range of Via Caritatis for your consideration... Each of these have a unique profile and drinking experience, and we believe should give a good overview of the kind of wines the Abbey of Sainte-Madeleine du Barroux produce. Should you wish to discuss these any further—or talk philosophy—please do get in touch. Pax, Brian Scarffe, *Monastic Order*.”

This is exactly the kind of post I like to receive.

I was already aware of the wonderful work of *Monastic Order*, introducing the wines of Le Barroux and the beers of Norcia to the UK market. As it happened, I had met Mr Scarffe and learned about his venture during a ‘philosophy dinner’ hosted at a friend’s farmstead plot in Surrey. On that occasion, we had drunk wines of Le Barroux, whose multiple blessings, acquired over the careful fermentation process, could be fully detected in the initial bouquet all the way to the last gift of the finish.

But on the happy day on which that wine case arrived, I was planning to travel down to East Sussex to join friends for a deer stalk. So, I drew a bottle of Vox Angelorum Rouge, 2017, to take with me. Near the woods later that day, we built a hideout and waited. A fallow herd came out of the trees at sunset and grazed in the meadow where we lay, silent and still.

Deerstalking, like all forms of hunting, plunges one deep into the hidden energy of the natural world, from which our technologized age has otherwise removed us. With this comes a profound joy. At root a deer stalk



remains a primal event: a predator animal in pursuit of a prey animal for the sake of sustenance.


After a successful stalk we arrived back at our shelter. We threw together a delicious meal of beefsteaks and rice on a portable gas stove, and we sat to eat. Under the stars, accompanied only by the melody of hooting owls and rustling leaves, we opened the bottle of Vox Angelorum.

The taste of that wine was exquisite. A sophisticated blend of dominant Grenache with Syrah and Marselan—grapes grown beside the monastery on the hills of the Rhone Valley—this bottled quintessence of an ancient land was exactly what we needed. Ripe raspberries and blackberries sat on the palate, with supple tannins and fresh, elevating acidity that culminated in a hint of spice. Flavours concentrated and emerging in complex layers with a suggestion of black liquorice that lingered on the finish—a finish that remained until the next sip.

The wines of the Abbey of Sainte-Madeleine du Barroux are special, and the Vox Angelorum is no exception. Located in the foothills of Mount Ventoux, the vineyards surrounding the Abbey include the first papal vineyard in France (which pre-dates Châteauneuf-du-Pape).

The high location of the vines, which are tempered by the Mistral winds, means work in the vineyards is very laborious. Everything is done by hand, and the grapes are subjected to a rigorous sorting process at the winery. Having been macerated on the skins for eighteen days to extract colour and tannin, fermentation takes place in concrete vats. The wine is then rested for twelve months before bottling.

The Church’s traditional movement is a sign of hope, especially visible in the many young vocations to the priesthood and to religious life, as well as the many large flourishing families that attend the ancient Roman Rite. Le Barroux Abbey is another example of the awe-inspiring grace that operates in the Church’s traditional movement. Utterly devoted to the ancient liturgy, whilst other Benedictine communities are closing or struggling for new vocations, the Abbey of Sainte-Madeleine continues to grow and accommodate young monks in its crowded novitiate.

I’m very grateful to *Monastic Order* for sending me this case of wine, more of whose contents I’ll explore in further columns. Despite Vox Angelorum being the Abbey’s entry-level wine, it was truly exquisite. I eagerly look forward to trying the rest. I urge the *Mass of Ages* readership to support *Monastic Order*, which will in turn mean supporting some wonderful religious communities wholly committed to the ancient liturgy. This is no quaffing wine, and if you won’t drink it in celebration of a day’s deerstalking, you must find an equally special occasion on which to enjoy this sacral elixir. Trust me, it deserves it. 

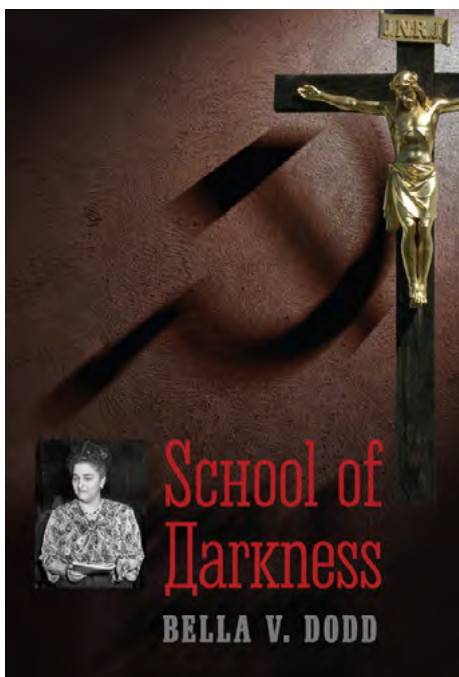
# An examination of conscience

John Morris reviews a recent new edition of Bella Dodd's famous book, *School of Darkness*

Bella Dodd is best known to the readers of this magazine for reportedly claiming to have infiltrated more than one thousand bright young communists into American seminaries, and to have known of four cardinals, 'who do the work of the Party'. This claim - and the accompanying commentary, which ranges from the almost scholarly to the frankly unhinged - has obscured Dodd herself, and the infiltration she spent half her life setting up and the other half trying furiously to tear down: the infiltration of education.

Where Dodd's comments on Communist seminarians are stubbornly elusive (the documentation is in Nicholas and Kengor, *The Devil and Bella Dodd*) and Dodd on one occasion denied ever meeting any communist clergy, the material on education is too large to unearth. Dodd's enormous FBI file is *still* partly redacted.

Learning had been her first love; when she lost a foot in a childhood accident her immediate reaction was to complain that hospitalisation would leave her 'behind the rest in Latin'. Soon she was in higher education and involved in the problems of the Great Depression, which Dodd was far too clear-sighted not to see were simply human problems. But the Communists had not merely a practical answer but an analysis. Dodd, who gravitated to this political philosophy, bought it, and gradually saw that it was only a sham. In truth, Dodd was a perfectly sincere Catholic Democrat, just as she was a perfectly sincere anti-communist who wished that the US had invaded Cuba when it had the chance, since it would have, 'saved lives in the long run'. She was also thoroughly American, giving her 'full name' at one hearing as Bella V. Dodd. The initial was in fact her maiden name, Visono.




*School of Darkness* is not an essay, and readers hoping for an account of the Party's machinations (beyond the dates of meetings and conventions) will be disappointed. It is somewhere between an autobiography and a defence against the Party's charges, but in essence it is an examination of conscience. Dodd recounts gaining her faith in Communism exactly as her faith in Christ, putting the counterfeit alongside the true with scarcely any comment.

Far from a bitter opponent of the Church (she attended the Catholic funerals of both parents and reveals, surprisingly, that she kept and read a New Testament throughout her life) the Dodd of these pages is thoroughly

sympathetic. Her error is not a frontal attack on religion but a life which failed to recognise her creator, whose slow descent into emptiness stands starkly against the schoolmistressy prose in which it is described. The argument is all the stronger for not being forced.

Reading her account of this school of darkness which sought to command automatic hatred, what stands out is her enormous warm-heartedness. Unemployment for sacked communist teachers bothers her long after the party has moved on; the hardness of erstwhile friends makes her sorrow for them, not herself. Always a teacher from her first hard school ('It is in the classroom that a teacher learns how to teach'), she fears the disruptive effect of this hatred on children.

Ultimately, she says, 'a longing for God is as natural a heritage of the soul as the heartbeat of the body'; cultivating this is the goal of education.

It is this human thread which keeps the book together which at times sounds like the memoirs of a teachers' committee and at others the annals of a Party with its fawning adulation of Russia and squads of thugs. Bishop Fulton Sheen baptised Dodd and—arriving providentially—gave her extreme unction. It was Sheen who gave her three questions to guide her testimony, the third being, 'am I doing it out of malice?' Despite the filth *School of Darkness* chronicles, both in the Party and the America it sought to subvert, this is a book free from malice. 

*School of Darkness*, by Bella Dodd, is published by Angelico Press. The paperback edition is available from the LMS bookshop at £14.

# Mallow Street



The big news at Mallow Street has been the departure of Stephen Moseling, who retired after eight years as the society's General Manager. Stephen oversaw many developments during his tenure. There was the launch of a new website, he vastly expanded sales through the LMS online shop and transformed *Mass of Ages* into a glossy magazine with an increased distribution and readership.

When he arrived the LMS was still in a second spring period following the papacy of Pope Benedict and *Summorum Pontificum*. Perhaps Stephen's greatest achievement has been to help calmly navigate the society through the choppy

waters stirred up by *Traditionis custodes*. The society is very much indebted to Stephen and we wish him a long and happy retirement. *Ad multos annos*.

**'She is busy thinking about new ways of publicising the society and the traditional Mass more widely'**

There have been other staff changes too. Portia Berry-Kilby took over from the excellent Clare Bowskill as the society's Communications Officer in mid-February. She is busy thinking about new ways of publicising the society and the traditional Mass more widely.

At the start of April, Richard Pickett joined as our new General Manager. Richard has been the society's Master of Ceremonies at its major London services for the past eight years and has previously worked at Westminster Abbey and the City of London Corporation in protocol and organisational roles.

Our Office Assistant, Edward Kendall, is moving to a new role in fundraising at Westminster Cathedral. We wish him every success - and if you would like to work for the society there is a job advertisement for his replacement on page 6!



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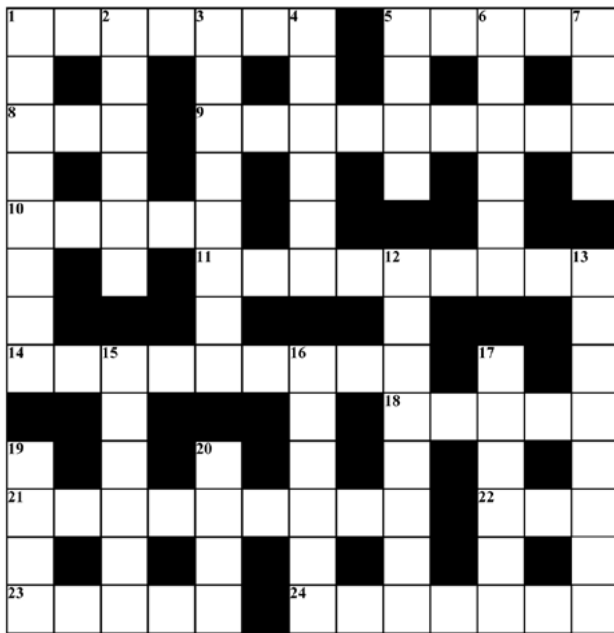
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Alan Frost: May 2023

**Clues Across**

- 1 Acronymic fish symbol used as sign for early Christians (7)
- 5 One of 150 in the Book of the OT (5)
- 8 High priest and long-serving judge in Book of Samuel (3)
- 9 People remaining loyal to the true Church during the Tudor persecution (9)
- 10 These to these at the beginning of Lent (5)
- 11 Opposed to the true and correct teachings of Catholic doctrine (9)
- 14 'The ----- of the Altars', Eamon Duffy's study of religion in 15th & 16th c. (9)
- 18 ---- Jones, architect of major London buildings and churches (5)
- 21 St. ----- the Astonishing, Belgian mystic, Feast Day 24 July (9)
- 22 '--- pro nobis peccatoribus', Ave Maria (3)
- 23 Bd. Alan de la, major reviver of the Rosary after the Great Plague (5)
- 24 Wall builder and name of only English pope (7)

**Clues Down**

- 1 Saint and theologian from Smyrna, early Doctor of the Church (8)
- 2 'Praise to the Holiest in the -----', St. J. H. Newman (6)
- 3 Suffering, not necessarily on a tough naval vessel (8)
- 4 'The ----- of the Rosary', St. Louis de Montfort's classic guide (6)
- 5 Italian cathedral with famous leaning campanile (4)
- 6 Epic poem in Latin penned by Virgil (6)
- 7 Ruminant about Erato or Terpsichore perhaps? (4)
- 12 St. ----- of Orleans, OP, given his habit by St. Dominic himself (8)
- 13 Athenian philosopher and military leader (8)
- 15 Set of instructions taken from the red letters used in medieval mss (6)
- 16 Prophet and Book of the OT (6)
- 17 Location near Rome of the famous Gardens of Villa D'Este (6)
- 19 Disfigurement familiar to geologists on limestone cliff (4)
- 20 Robert, leader of the Peasants' Revolt [1381], precursor of Poll Tax protests (4)

**ANSWERS TO SPRING 2023 CROSSWORD**

**Across:** 1 Richard 5 Brown 8 Ulm 9 Valentine 10 Sidon  
 11 Imprudent 14 Unfitting 18 Reeve 21 Upholland 22 Nee  
 23 Mercy 24 Didymus **Down:** 1 Rousseau 2 Comedy  
 3 Adveniat 4 Dollop 5 Bono 6 Otiose 7 Noes 12 Upgraded  
 13 Tireless 15 Father 16 Island 17 Regnum 19 Tuum 20 Clay

Entries for the summer 2023 competition should be sent to the Latin Mass Society, or scanned and emailed to info@lms.org.uk, to arrive before Saturday 30th June.

The winner of the spring 2023 competition is Dr Gregory Porilo, who receives a copy of *Benedict Up Close: The Inside Story of Eight Dramatic Years*.

**CLASSIFIED ADVERTISEMENTS**

**St Catherine's Trust Summer School 2023**, date for your diary: this will take place Sun 30 Jul to Sat 5 Aug at St Cassian's, Kintbury RG17 9SR.

**LMS Residential Latin / New Testament Greek Course 2023**, date for your diary: Mon 14 Aug to Sat 19, at Park Place Pastoral Centre, Fareham PO17 5HA.

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

**Iota Unum talks:** 18 May Dr Joseph Shaw; 30 June Prof Thomas Pink. 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 Tarcisius Server Training Days / Guild of St Clare Vestment Mending Days:** Sat 17 Jun 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 Sewing Retreats** at Park Place Hampshire, PO17 5HA: 3rd-5th November: please book through the LMS website. Dates for 2024 will be 2nd-4th Feb and 8th-10th Nov.

**Guild of St Clare:** One-fifth size Cope-making course 18 Mar at the Royal School of Needlework, Hampton Court; please book through the LMS website.

**Guild of St Clare Chapters**

**Withermarsh Green Chapter:** next meeting 11 Feb. Please email Sarah Ward sarahcampling@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.

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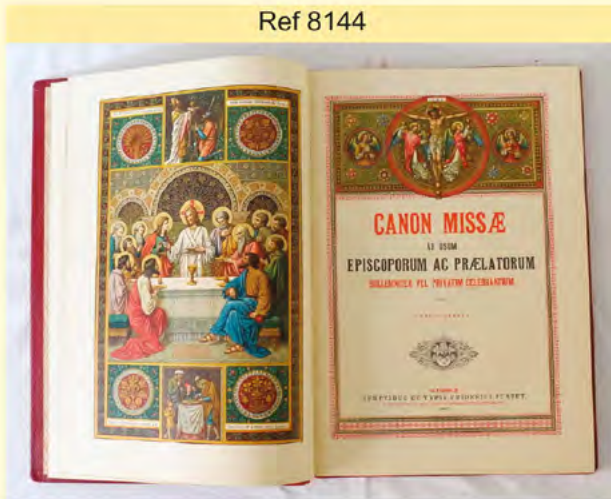
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