



Mass of Ages

THE QUARTERLY MAGAZINE OF THE LATIN MASS SOCIETY

HAIL HOLY CROSS! JUBILEE YEAR PILGRIMAGE 2025

ENGLAND'S ZION:

Is Durham the place to be for young Trad Catholics?

PRAYERS FOR POPE FRANCIS

WALSINGHAM PILGRIMAGE

20th anniversary 2005 – 2025

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20th anniversary 2005 – 2025



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*In the tempest-tost Church all her eyes are on thee
They look to thy shining, sweet Star of the Sea!*

Westminster Hymnal – Rev F W Faber

Rome's recent document on the Council of Nicaea (325) seeks to place a heterodox interpretation on the Creed, originally formulated to combat Arianism. As the 'different' church unfurls its 'banners of darkness', pray that Our Lord's faithful shepherds will hold fast to His teaching and so save souls.

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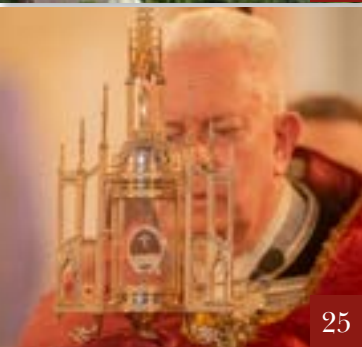


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CURÉ OF ARS

A Film by Stefano Mazzeo





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The Latin Mass Society
Mallow Street, London EC1Y 8RQ
Tel: 020 7404 7284
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Cover: Procession and Benediction of the True Cross. Photo by John Aron

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GENERAL MANAGER:
Richard Pickett, richard@lms.org.uk
FINANCIAL ADMINISTRATOR:
Gareth Copping, gareth@lms.org.uk
OFFICE ASSISTANT:
Mauricio Rodriguez, info@lms.org.uk
EDITOR, MASS OF AGES:
Tom Quinn, editor@lms.org.uk
COMMUNICATIONS OFFICER:
Daniel Beurthe, daniel@lms.org.uk
LONDON DIRECTOR OF MUSIC:
Dominic Bevan, southwell@lms.org.uk

VOLUNTARY ROLES

SAFEGUARDING:
David Forster, safeguarding@lms.org.uk
GUILD OF ST CLARE:
Lucy Shaw, guildofstclare@lms.org.uk
GREGORIAN CHANT NETWORK:
Alastair Tocher, chant@lms.org.uk
SOCIETY OF ST TARCISIUS
Dr Joseph Shaw, tarcisius@lms.org.uk
EDITOR, LMS ORDO:
Peter Day-Milne, ordo@lms.org.uk

LOCAL REPRESENTATIVES

BIRMINGHAM (City & Black Country): Louis Maciel, birmingham@lms.org.uk
BIRMINGHAM (North Staffordshire): Alan Frost, staffs@lms.org.uk
BIRMINGHAM (Oxford): Dr Joseph Shaw, oxford@lms.org.uk
BIRMINGHAM (Warwickshire): John Bradley, warwickshire@lms.org.uk
BIRMINGHAM (Worcestershire): Alastair Tocher, malvern@lms.org.uk
BRENTWOOD (East): Alan Gardner, brentwoodeast@lms.org.uk
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CARDIFF-MENEVIA (Cardiff): Andrew Butcher, cardiff@lms.org.uk
CARDIFF-MENEVIA (Herefordshire): Shaun Bennett, herefordshire@lms.org.uk
CARDIFF-MENEVIA (Ledbury): Alastair Tocher, malvern@lms.org.uk
CARDIFF-MENEVIA (Menevia): Tom & Elaine Sharpling, menevia@lms.org.uk
CLIFTON: Clive & Mari Carmen Osborn, clifton@lms.org.uk
EAST ANGLIA (Walsingham): Tom Fitzpatrick, walsingham@lms.org.uk
EAST ANGLIA (West): Gregor & Alisa Dick, cambridge@lms.org.uk
EAST ANGLIA (Withermarsh Green): Sarah Ward, withermarshgreen@lms.org.uk
HALLAM: Nick Ross, hallam@lms.org.uk
LANCASTER: John Rogan, lancaster@lms.org.uk
LANCASTER (Cumbria): Nicholas Steven, warwickbridge@lms.org.uk
LIVERPOOL: Andrew Doyle, liverpool@lms.org.uk
LIVERPOOL (Warrington): Alan Frost, warrington@lms.org.uk
MIDDLESBROUGH: Paul Waddington, middlesbrough@lms.org.uk
MIDDLESBROUGH (Ampleforth): Andrew Hutchinson, ampleforth@lms.org.uk
NORTHAMPTON (South): Barbara Kay, bedford@lms.org.uk
NOTTINGHAM: Jeremy Boot, nottingham@lms.org.uk
NOTTINGHAM (South): Paul Beardsmore, northampton@lms.org.uk
PLYMOUTH (Cornwall): Stefano Mazzeo, cornwall@lms.org.uk
PLYMOUTH (Devon): Patrick Oliver, devon@lms.org.uk
PLYMOUTH (Dorset): Maurice Quinn, dorset@lms.org.uk
PORTSMOUTH: Carol Turner, portsmouth@lms.org.uk
PORTSMOUTH (Isle of Wight): Peter Clarke, iow@lms.org.uk
SALFORD: Alison Fraser-Kudlowski, salford@lms.org.uk
SHREWSBURY (Cathedral): Victoria Keens, shrewsbury@lms.org.uk
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SOUTHWARK (Chislehurst): Christopher Richardson, chislehurst@lms.org.uk
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SOUTHWARK (Kent): Marygold Turner, kent@lms.org.uk
SOUTHWARK (Thanet): Dr Christopher Serpell, thanet@lms.org.uk
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WESTMINSTER (Cathedral): Edward Kendall, westminster@lms.org.uk
WESTMINSTER (Willesden): Mauricio Rodriguez, willesden@lms.org.uk

A very happy Easter to all our readers!



Suffering has a meaning, a value, if undertaken in the spirit of sacrifice, as Joseph Shaw explains

The Easter story is about sacrifice. When Christ rose from the dead, this was a divine vindication of His death, not its erasure: He rises and still bears His wounds, and nothing will be the same again. The Cross is certainly part of a bigger story, but it is the hinge around which that story turns. Christ, who could have evaded this shameful death in all sorts of ways, did not do so, because it was to be the perfect sacrifice for sin that would save the world. As St Paul writes, *predicamus Christum crucifixum*: 'we preach Christ crucified' (1 Cor 1:23).

Sacrosanctum Concilium, the Vatican II document on the liturgy, uses the term 'sacrifice' ten times, in three cases in the capitalised phrase *Sacrificium Missae*, 'the sacrifice of the Mass'. And yet the liturgical reformers clearly wanted to play down the sacrificial nature of the Mass, leading to Cardinal Ratzinger, as he then was, remarking in 2001, with reference to Luther's rejection of the idea of the Mass as a sacrifice: 'a sizable party of Catholic liturgists seems to have practically arrived at the conclusion that Luther, rather than Trent, was substantially right'.¹ Ratzinger even suggested this attitude was a source of the hostility to the celebration of the Traditional Mass: it represents, he said, an 'intolerable contradiction', to many theologians, of this unfortunate error.

The importance of understanding Christ's death as a voluntary sacrifice, of which the Mass is the unbloody representation, is not a merely academic one. It cuts to the heart of how we are to understand the suffering that we encounter in our own lives: the suffering of individuals, of communities, and of whole nations. This suffering has a meaning, a value, if undertaken in the spirit of sacrifice, for some good cause.




This is something which the secular world finds particularly difficult to comprehend. Suffering to get fit for some athletic contest makes sense, but the good results of the suffering of Christ and of his followers can be hard to discern. The suffering of our English and Welsh martyrs was not directly connected with the lifting of the legal restrictions on the practice of the Faith, which did not begin until more than 250 years had passed since the first martyrdoms, and a century after the last ones. Similarly, the difficulties that beset us – money, jobs, houses, relationships – don't go away because Christ died on the Cross, nor do we escape them when we are baptised into that death. All this suffering was for a cause, certainly, but, the secularist might suppose, it didn't seem to advance the cause.

In fact this is not correct. The English and Welsh Catholic communities would not have survived Penal Times if there had not been men and women prepared to die for the Faith. Nevertheless, the martyrs did not think of martyrdom in cost-benefit terms. They suffered and died because that was the price of staying true to the Faith and the Mass. Their suffering was something of intrinsic value. It was a grace for those men and women to be able to suffer for this cause, and their merits brought down yet more graces on us all.

'The English and Welsh Catholic communities would not have survived Penal Times if there had not been men and women prepared to die for the Faith'

In this they are an inspiration and a model for us, and we invoke their intercession for our own cause, for which we are often called on to suffer: the cause of the preservation of the Traditional Mass, the same liturgy that they experienced and for which they died.

In particular, the Latin Mass Society has commissioned watercolour images of the two saints who were chosen as our special patrons in 2008: an English woman and convert, St Margaret Clitherow (1556-1586), and a Welsh man, and a cradle Catholic, St Richard Gwyn (c.1537-1584). For this commission we chose the well-known American Catholic artist Gwyneth Thompson-Briggs. Prayer cards with her images will be included with successive editions of *Mass of Ages* going to members, to mark our 60th anniversary; more are available from the Office. 

1. Address to the Fontgombault Liturgical Conference.

Year Planner

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



HOLY CROSS PILGRIMAGE

To mark the Jubilee Year 2025 and the LMS' Sixtieth Anniversary a relic of the True Cross is visiting churches throughout England and Wales. To find out when the relic is in your area visit the official website: holycross2025.org. Prayer petitions can be left on the website. The relic will be present at events marked with an asterisk (*) below.

Iota Unum Talk: Dr Joseph Shaw, LMS Chairman, 'You Do You': the false promise. Friday 30 May, Our Lady of the Assumption, Warwick Street, London. Refreshments £5, 6.30 pm for 7.00 pm talk.

Society of St Tarcisus Server Training Day and Guild of St Clare Vestment Mending Day, Saturday 31 May, St Mary Moorfields, London, 10.30 am – 3.30 pm. Booking: lms.org.uk/events.

Paris – Chartres Pilgrimage, taking place over the Whitsun weekend, Saturday 7- Monday 9 June. The pilgrimage is organised by Notre-Dame de Chrétienté: nd-chretienite.com.

VISIT OF BISHOP ATHANASIUS SCHNEIDER



St Augustine Pilgrimage with Whit Friday Pontifical High Mass, Friday 13 June, Shrine of St Augustine, Ramsgate, 6.00 pm.*

LMS Faith and Culture Conference with Cardinal Burke, Saturday 14 June, London Oratory. Speakers: Cardinal Raymond Burke (via video link), Bishop Athanasius Schneider, Fr Christopher Baseden, Dr Tim Stanley, James Gillick and Dr

Joseph Shaw. The conference will include Benediction with the Holy Cross and a dinner to celebrate the LMS' sixtieth anniversary. Registration and livestream booking at lms.org.uk.*

Pontifical High Mass, St William of York, Reading, 11.00 am. *

High Mass and LMS AGM, Saturday 28 June, St Walburge's, Preston. High Mass 11 am, Lunch 12.30 pm, AGM 2 pm. Guest speaker: Canon William Hudson ICKSP. Book lunch by 22 June: lms.org.uk.*

Nominations are open for two Committee positions, including Chairman. Nomination forms are available from the LMS office and should be returned by 10 May 2025: election@lms.org.uk.

Juventutem Summer Weekend, Ampleforth Abbey, 18-20 July. Booking: lms.org.uk/events.

Canterbury to Ramsgate Walking Pilgrimage, with the Marian Franciscans, Sunday 20 July. Further information and registration: marianpilgrims@gmail.com.

LMS Residential Latin Course, 11-16 August, Boars Hill Carmelite Priory, Oxford. Expert tuition in ecclesiastical Latin. Information and booking: lmw.org.uk/events.

LMS Walsingham Walking Pilgrimage, 21-24 August. Annual walking pilgrimage from Ely to Walsingham. Early-bird discount ends Ascension Day. **Day Pilgrimage** on 24 August with 2 pm High Mass at Walsingham. Information and booking: lmw.org.uk/walsingham.*

Chiddiok Martyrs' Pilgrimage, Saturday 20 September. High Mass followed by devotions, 12 noon.*

Snave Sung Mass, Saturday 20 September. St Augustine's, Snave, 12 noon.

Oxford Martyrs' Pilgrimage, Saturday 11 October. High Mass at Blackfriars, St Giles, Oxford, 11.00 am followed by Procession and Benediction.

Rome Pilgrimage – Peregrinatio ad Petri Sedem, 25-26 October. en.summorum-pontificum.org.

VISIT OF BISHOP MIRIAN ELEGANTI



Pontifical High Mass of All Saints, Saturday 1 November. Annual Mass of reparation for abortion, Holy Child, Bedford, noon. Followed by reception.*

Pontifical High Mass, Sunday 2 November, SS Peter and Paul, New Brighton, 10.30 am.*

Pontifical High Mass of Requiem, LMS Annual Requiem, Monday 8 November, Blackfriars Priory, Oxford, 11.00 am.*

Catholic Police Guild Annual Sung Requiem, Monday 3 November. Corpus Christi, Maiden Lane, London, 6.30 pm.

Catholic Military Association Annual Sung Requiem, Monday 10 November. Corpus Christi, Maiden Lane, London, 6.30 pm.

Palestrina 500 Festival, in celebration of the Jubilee Year the Southwell Consort is holding a season of music by Palestrina and his contemporaries at Corpus Christi, Maiden Lane, London, and elsewhere. lms.org.uk/music.

Two Shrines Walking Pilgrimage, from Edinburgh to St Andrews, 26-28 July. Daily traditional Latin Mass and devotions. Discount code for LMS Members booking by 31 May: "MASS OF AGES". confraternity-of-st-ninian.com

Pope Francis dies on 21 April



As Mass of Ages went to press, we heard of the death of Pope Francis, on Easter Monday.

Readers will probably already know the identity of his successor by the time this lands on doorsteps, although not necessarily: it took nearly three years to elect Pope Gregory X in 1271.

Please pray for the repose of the soul of Pope Francis, a duty we owe to him as a fellow wayfarer as well as the man entrusted with the fearful responsibility of the government of the Church under God.

In the words of the English poet Thomas Grey:

No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose)
The bosom of his Father and his God.

The Church has special liturgical orations for popes, as for many categories of people, and we were able to use these for a Requiem Mass for Pope Francis on the very day of his death, Easter Monday. The Collect is also suitable for private use.

Deus, qui inter summos Sacerdotes famulum tuum Franciscum ineffabili tua dispositione connumerari voluisti: præsta, quæsumus; ut, qui unigeniti Filii tui vices in terris gerebat, sanctorum tuorum Pontificum consortio perpetuo aggregetur. Per Christum. Amen.

O God, who by Thy ineffable providence willed to number Thy servant Francis among the Supreme Pontiffs; grant, we beseech Thee, that he who reigned as the Vicar of Thy Son on earth, may be gathered into the eternal company of Thy holy Pontiffs [in heaven]. Through Christ. Amen.

Assuming the Cardinal Electors have acted with the customary speed of recent conclaves, please pray for the new pope, whoever he may be.

We have long encouraged our supporters to pray for the pope; the following, from the *Manual of Prayers* approved by the Bishops of England and Wales in 1953, is reproduced in the *Vademecum* used by the LMS pilgrims to Walsingham.

V. Let us pray for our holy Father the Pope.

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies.


Let us pray.

O Almighty and eternal God, have mercy on thy servant N., our Pope, and direct him according to thy clemency into the way of everlasting salvation; that he may desire by Thy grace those things which are pleasing to Thee, and perform them with all his strength. Through Christ our Lord.

R. Amen.

Another, shorter, prayer is found in the 1951 edition of the *Raccolta*, the old manual of indulgenced prayers:

Lord Jesus, shelter our Holy Father the Pope under the protection of Thy Sacred Heart. Be Thou his light, his strength, and his consolation.

May the new Pope, supported by the prayers of all Catholics and the good will of many even outside the Church, find the wisdom, strength, and courage, to 'preach the Word in season, and out of season': *praedica verbum insta, opportune, importune* (2 Tim 4:2). 



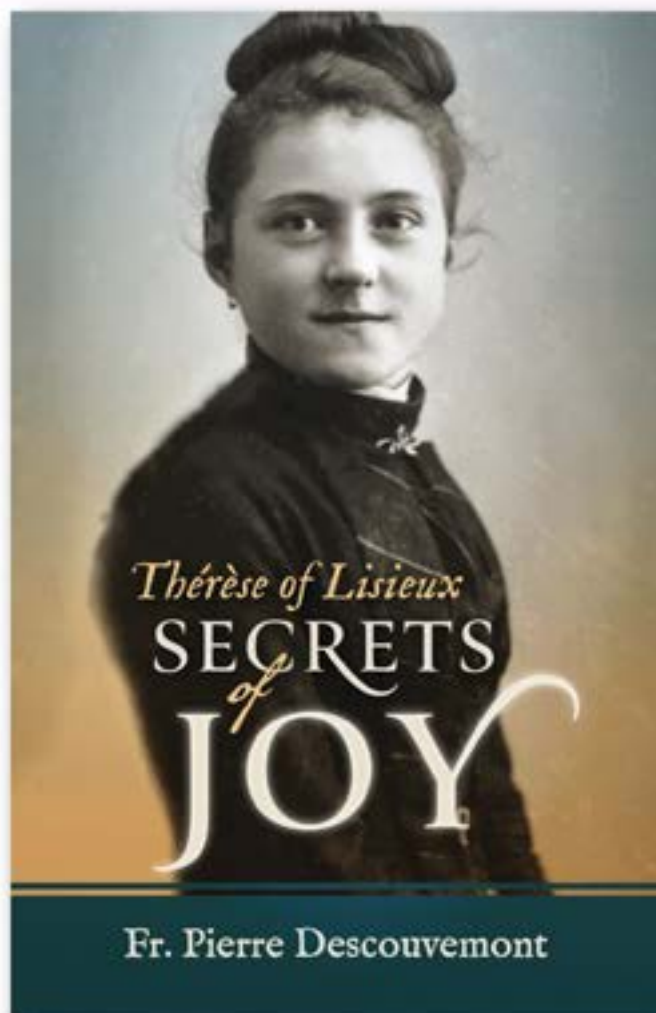
Requiem Mass for Pope Francis at Maiden Lane

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True joy can elude everyone. Even the greatest saints are no exception. And yet, joy in the Christian life is not simply a suggestion, but a command: "Rejoice in the Lord always, again I say, rejoice!" (Philippians 4:4) Christians are a truly blessed people, for the very fabric of the Christian faith demands joy and happiness. But how do we attain to this joy? How do we live out the command to be always joyful? These are some of the challenges that the faithful have encountered throughout history. Yet we have the blessing of living in the light of a tremendous saint who can teach us the secrets of joy: St Thérèse of Lisieux. In this book you will discover

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Learning Latin

Joseph Shaw on this year's LMS Residential Latin Course,
9-11 August


For more than a decade, the Latin Mass Society has been running a residential Latin course, where priests, seminarians and other students can spend a week learning Latin in a Catholic atmosphere: with daily Traditional Mass, looking at liturgical and other Christian Latin texts and examples. It is a natural complement to the rolling programme of online Latin courses which the Society also advertises and sponsors.

This course is designed specifically for clergy, seminarians, and religious for whom a lack of Latin can be a barrier to celebrating the liturgy in Latin. It is open to all, however, and will benefit



students of Medieval studies, philosophy and theology, and everyone who wants to engage more deeply with the riches of our Catholic patrimony.

Last year we moved from having two Latin tutors to three, an innovation which makes it easier to fit everyone into the ideal group, be it beginners, intermediate, or more advanced, and also keeps the class sizes small: in recent years they have been four to six. Our youthful tutors themselves combine enthusiasm with extraordinary patience, and the week places book learning in the context of a relaxed and truly Catholic atmosphere, with the Traditional Mass each day. It will take place in the Carmelite Retreat Centre at Boars Hill, outside Oxford.

Find out more through the LMS website's events page. 

A new Chant Training scheme from the Gregorian Chant Network

By Joseph Shaw



We are pleased to announce a new scheme for training singers in Gregorian Chant: an increased number of one-day chant training days with a variety of experts, and the opportunity, for a hand-picked few, to attend chant weekends in Silverstream Priory in Ireland.

Why is this necessary, and what does it aim to do?

The spirit of Gregorian Chant is best absorbed in a Benedictine monastery. In 2023, 26 members of the Southwell Consort, the Latin Mass Society's London choir based at Corpus Christi, Maiden Lane, visited the Abbey of Notre-Dame, Fontgombault, a spiritual daughter of the great Abbey of St Pierre at Solesmes which did so much to restore Gregorian Chant in the late 19th century.

These singers have formal musical training, and regularly sing Chant for the Traditional Mass, but nevertheless this experience, of listening to the monks and having tuition from them, was for many a revelation (see *Mass of*

Ages Winter 2023). Conventional musical training produces singers able to sight-sing complex polyphony, but has nothing to say about chant.


The problem is that Fontgombault, and other suitable French monasteries, are not easy to get to from the UK. The network of Traditional Benedictines, and their focus on Chant, does have an outpost closer to us, however: Our Lady of the Cenacle at Silverstream, in County Meath, just half an hour by car north of Dublin airport.

The Prior, Dom Basile McCabe, himself comes from a French Benedictine house, Clairval (Flavigny). He and his Choir Director Dom Isaac, with characteristic hospitality, have agreed to be part of this scheme, to make the spirit of Chant available to more singers. They will be making themselves available about eight weekends a year, for no more than four singers, to listen and to be coached in the Chant.

This is for 'advanced students', that is students who have spent some years

singing chant, with or without formal training. There are many singers in Britain who have learnt 'on the job', and would benefit from something both authentic and systematic. Yes, this is going to be a tiny scheme for a hand-picked group of people, to start with, men only, with a view to giving them that depth of understanding of chant that will enable them to sing as a soloist and lead a schola. Singers will be able to do the course at their own pace, and pick up on the Chant days with experts we are organising, and perhaps some Latin as well.

In addition, the Latin Mass Society has agreed to sponsor some of them, who will therefore not have to pay the modest fee charged by Silverstream. This offer is open to singers from England and Wales, and also one at a time from Scotland and from Ireland.

More details are available from chantraining@lms.org.uk 

Hail Holy Cross!

Relics of the Cross were sought by rulers, they became attributes of kingship, national treasures, and resources for corporate prayer, as John Whitehead explains

The Holy Cross Pilgrimage organised by the LMS maintains a 17-century old spiritual tradition of devotion to the True Cross. The Alexamenos graffito in Rome from about 200 suggests widespread awareness of Christian worship focussed on the Cross, but not until about a century after St Helena discovered the True Cross in 326 were representations of the Crucifixion created. Of the three crosses Helena uncovered at Calvary she identified the True Cross by investigating which possessed miraculous powers. The desire for relics was, and remained, enormous. St Cyril, wrote in 350/351, “already the whole world is filled with fragments of the wood of the Cross”, John Chrysostom spoke of relics being “fought over” and Paulinus of Nola wrote in 403 of the faithful as being able to see the whole Crucifixion in one sliver.

Jerusalem developed a specific liturgy around the Cross, which the pilgrim Egeria attended in 381/2-384, one we would easily recognise on Good Friday.

During the reign of the Emperor Heraclius, Jerusalem and the Cross were temporarily lost to the Persians in 614, but the Cross, recovered by treaty in 628, was ceremonially returned to Jerusalem in 629.

By then the Cross had feast days. The earliest was September 14, the date in 335 of the dedication of the church in Jerusalem commissioned by St Helena. By the seventh century, this feast was celebrated in Rome. Later a Gallican feast on May 3, was incorporated in the calendar. That celebrated the discovery, the Invention, while in September the Exaltation, its return to Jerusalem, was celebrated.

The Second Council of Nicaea in 787, in a decree reissued by the Eighth Council of Constantinople in 869, laid down that the Cross did not merit *latría* but, as the greatest of relics, one degree lower. In adoring the relic or image the faithful adore the Divine prototype. This was later re-stated in scholastic terms by Aquinas, Bonaventure and others.



The Holy Rood of Bromholm

Relics of the Cross were sought by rulers, they became attributes of kingship, national treasures, and resources for corporate prayer. When the Frankish Queen St Radegund received a relic from the Byzantine emperor at Poitiers in 569 it was taken in procession from the city to Radegund's monastic foundation of Sainte-Croix. For the occasion the poet, and future bishop, Venantius Fortunatus wrote hymns including *Vexilla regis prodeunt* and *Pange lingua gloriosi* which subsequently became part of the liturgy of Good Friday.

These probably inspired the eighth century Old English poem *The Dream of the Rood*. In this the relic itself reflects upon its significance, mixing Christian and pre-Christian heroic warrior imagery. The Cross and Christ become as one. The Cross is described as bejewelled, reflecting contemporary reliquaries, but also bloodstained.

Sculptured standing stone crosses became common in Britain and Ireland.

Where the tradition began is unclear and there are recognisable regional schools from an active, innovative artistic tradition. Most examples are ninth or tenth century and are especially found in Ireland, Scotland and Northumbria.

Originally brightly painted they appear to have served as public statements of faith, preaching places, for private devotion, as boundary markers, indicators of graveyards, as specific memorials to distinguished individuals. Their imagery reflects the enduring teaching influence about images of St Gregory the Great and of Bede.

Monasteries like Iona, Monasterboice and Clonmacnoise had several, maybe as stations for prayer on feasts. The ninth or tenth century St Martin's Cross on Iona has one face with reliquary-like bosses, and on the other Christian history, combining narrative with bejewelled relic. Many show the Serpent / Devil as defeated, linking Eden to Calvary, and the concept of the wood of the Cross springing from the seeds planted on Adam's grave. The outstanding eighth century cross at Ruthwell in Dumfriesshire has runic verses, from *The Dream of the Rood*, reflecting a shared literary and artistic culture.

The Dream of the Rood is also apparently quoted on the battered remains of the eleventh century reliquary now preserved in Brussels Cathedral. This encloses what is claimed to be the largest relic of the True Cross. It may have been a Papal gift to King Alfred which later came into the possession of Westminster Abbey from whence it was looted by Flemish mercenaries in the reign of King Stephen.

In 1068 St Margaret of Scotland took another relic, which became known as the Black Rood, to Scotland. Seized by Edward I with other Scottish regalia, from 1346 until the sixteenth century, it was held by Durham Cathedral.

Probably in the tenth century the Cross Gneith, believed to contain wood from the True Cross, came into the



The Cross of Wales. The modern replica with at its centre the reliquary given by the Pope to the King to mark his coronation

possession of the Princes of Gwynedd. Surrendered in 1283 to the victorious King Edward I it accompanied him on his later campaigns. Given by King Edward III to St George's at Windsor in 1352 it received its own display niche in the rebuilding of the 1470s, but it was removed in 1552. As a symbol of Welsh Christianity, it was recreated at the behest of the present King in 2023. Entrusted to the Anglican as well as the Catholic Church in Wales it has at its centre a relic of the True Cross given by the Pope to the King to mark his coronation, and led the procession that day into Westminster Abbey.

Early eleventh century England saw the creation of elaborately dressed and decorated life-size crucifixes in many major churches, none of which have survived. In Hampshire sculptors carved monumental, naturalistic stone crucifixes at Romsey, at Breamore and at Headbourne Worthy. Despite the loss of painted decoration and deliberate vandalism at the reformation, they still convey the emerging sense of individual humanity characteristic of their time.

Other crucifixes which, while not relics of the True Cross, possessed miraculous powers, attracted the interest of kings and nobles. At Montacute in Somerset about 1030 a carved crucifix was discovered which indicated by

miraculous signs its future home at Waltham in Essex. Before this image King Harold II sought spiritual guidance in 1066. In 1177 Henry II re-founded Waltham Holy Cross abbey in atonement for the death of St Thomas Becket.

In London above the north transept door of St Paul's there hung, certainly by the fourteenth century, a miraculous crucifix venerated by Londoners and claimed to have been carved by no less than Joseph of Arimathea.

The Holy Rood of Boxley in Kent, where the crucified figure of Christ apparently moved, was much ridiculed by 1530s reformers who exposed its mechanical gearing. However, this may have been an automaton, not intended to deceive, like figures known to have existed at Salisbury Cathedral in the medieval period.

A crucifix at the Cistercian abbey at Meaux in the East Riding in the 1340s was temporarily deemed miraculous and at Amesbury priory in the 1470s a crucifix in a chapel was a focus for pilgrims.

The catastrophic sack of Constantinople in 1204 brought numerous relics to western Europe. One became the Holy Cross of Bromholm. Given by an English monk to a small and obscure Cluniac house on the north Norfolk coast it transformed it

into a popular place of pilgrimage. It is mentioned in the fourteenth century William Langland's *Vision of Piers Plowman* and as the 'holy cross of Bromeholme' by Chaucer in *The Reeve's Tale*. An illustrated early sixteenth century prayer roll that belonged to an assistant bishop in the diocese of Norwich depicts the relic and witnesses to continuing devotion.

From the same period is the early sixteenth century Hockley pendant found in Essex in 2010 and now in the British Museum, an apparent instance of a private reliquary of the Cross.

Royal patronage continued with Queen Isabella, mother of King Henry III, in 1233 giving a relic of the True Cross to the Cistercians of Holy Cross abbey in Tipperary. This attracted pilgrims until the wars of the mid-seventeenth century.


Passion relics arrived in Paris in 1239 when King Louis IX paid Emperor Baldwin II the enormous sum of 135,000 livres, equivalent to almost half the annual expenditure of his realm, for a collection of relics, including the Crown of Thorns, wood from the True Cross, and nails used at the Crucifixion. St Louis went on to create the Sainte Chapelle to house these treasures in 1248.

In his widely circulated *Golden Legend* of 1259-66 Jacopo de Voragine published several ultimately fifth century narratives of the history of the Cross. Their rich allegories linked the wood of the Cross with many of the events in the Old Testament. Two centuries later Piero della Francesca used these stories for the *Legend of the Rood* painted in 1452-66 around an older painted hanging crucifix in the sanctuary of the Franciscan church in Arezzo, where the damaged but still beautiful frescos can still be seen.

Henrician and Edwardian 'Reformers' wrought a destructive end to all English public devotion to the Cross. Some fragments survived as treasured recusant family relics. It was three centuries before Pugin would be able to install an antique Flemish Crucifix when he built St Chad's Birmingham.

So let us join in the Pilgrimage and sing with our predecessors and with Venantius,

The royal banners forward go,
The cross shines forth in mystic glow;
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.

Where deep for us the spear was dyed,
Life's torrent rushing from His side,
To wash us in that precious flood,
Where mingled water flowed, and blood. 

England's Zion

Is Durham the place to be for young Trad Catholics, asks Portia Berry-Kilby

Cheap drinks, nights out and an embrace of secular values form the mainstay of many university experiences. But not for Catholic students at Durham University. For them, pilgrimages, early morning Mass, and “spouse shopping” is more the vibe. Earlier this year I met with members of Durham University Catholic Society (CathSoc, for short) and experienced firsthand the vibrant Catholic scene on offer.

After a couple of days spent chatting with students and gatecrashing their events, it was clear that the student Catholic scene at Durham is pretty ‘trad’, to say the least. Significant numbers of students travel a good distance to attend a traditional Latin Mass on a Sunday, and the weekly Friday traditional Latin Mass celebrated in Durham, at an antisocial time of 7:30am I might add, was teeming with students (even if several boasted a bedhead and a liberal understanding of punctuality!). Students proudly told me pilgrims on the 2024 LMS Walsingham Pilgrimage rolled their eyes when they met “yet another Durham student”, as they were (as the Durham students claim, anyway) unrivalled in their enthusiasm.

A graduate student hypothesised that the Catholic scene is so traditional at Durham because, “Durham itself tends to be a fairly traditional place.” He explained further that: “The collegiate culture and traditions of each college mean that people apply to study here who appreciate culture. The Cathedral too plays a big part in university life, which helps foster that sense of tradition.”

Durham has many reminders of its ancient Catholic past, with St Cuthbert and St Bede the Venerable buried in its Norman cathedral, which rises high above the Wear Valley. The university’s motto, drawn from Psalm 87, alludes to this inheritance: “Fundamenta eius super montibus sanctis” (*Her foundations are set upon the holy hills* – “her” refers to Zion). The CathSoc Vice-President proffered that: “There’s a great devotion to local saints in a way that



Durham Cathedral: ‘There’s something special about the northern English saints’


there just isn’t in the South of England. There’s something special about the northern English saints.” The graduate student chimed in again and doubled down: “Durham is England’s Zion!”

But the Vice-President of the Society was keen to emphasise that there is no animosity or firm dividing line between the “trads” and the “regular” Catholics at the university. Although, “A lot who join for the weekly TLM are traddies, you will see a new face every now or then”, he told me. Right on cue, the next morning when I attended the Friday traditional Latin Mass followed by a student breakfast, I met a second-year student whose first experience of a TLM had been that morning. He had heard his freshman friend wax lyrical about the Old Rite for several weeks, and finally decided to go see what all the fuss was about.

The 20 or so students who attended the Friday TLM spanned a range of academic disciplines, ethnicities, and backgrounds. And, contrary to the common trope of young traditionalists, the male-female ratio was pretty even. The President of the CathSoc (engaged to be married to a man she met through the university Catholic scene) laughed that, “A lot of spouse shopping does take place” at CathSoc events. She told me: “It’s wonderful to meet people who are on the same page as you and share your values, and there’s more of a view that dating leads to marriage among Catholics than among most people at

university.” Indeed, the Vice-President quipped: “Coming to Durham means you can save the faff of downloading Catholic Match.”

When probed for what they made of *Traditionis Custodes*, the students were thoughtful and considered in their response. The President reflected that: “The general attitude is not one of anger or hatred, but upset. If the Holy Father could see how our faith has been solidified and allowed to grow through what such a reverent liturgy allows, I don’t think he’d go after a form of the Mass that brings such flourishing.” She said that while most of the student response to a crackdown on the Old Rite was one of “sadness and general confusion rather than polemical discourse”, she was keen to emphasise that, “due respect should be given to the Pope because of his office and dignity as a human person. We would quickly shoot down disrespectful remarks about Pope Francis.”

With a chaplaincy room that is open to students most of the time for studying, regular socials (often featuring the student dream of free food), and seemingly deep friendships that centre on Christ, Durham’s CathSoc struck me as a wonderful place to grow in faith for a young adult. I’d certainly encourage school leavers to consider applying if they want to deepen their faith while at university, and might even suggest those single Catholics hoping to find a spouse enrol for a Master’s. 

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World News

Paul Waddington reports on the Institute of Christ the King in America

On 25 March, the Most Reverend Gregory Parkes, the Bishop of St Petersburg, made an announcement concerning the Church of the Epiphany of Our Lord in Tamper, Florida. He stated that, after considering the spiritual needs of the faithful in the diocese who were devoted to the Roman Rite of 1962, he had decided that this church would be converted from a parochial church to a diocesan shrine, and that it would become a place of pilgrimage for those throughout the diocese *devoted to the liturgical fruits of the antecedent liturgy*.

To ensure the shrine's *devotional mission to the incarnational spirituality of the Epiphany*, Bishop Parkes will be entrusting the pastoral care of those who worship at the shrine to the priests of the Institute of Christ the King Sovereign Priest (ICKSP).

The statement added that the decision to establish the Shrine of the Epiphany of Our Lord emanated from a request by the parishioners, who were seeking a way to conform with the wishes of the Holy Father while continuing to worship according to the Missal of 1962. This request had the support of their pastor, Fr Edwin Palka.

As from 1 July, the parish of the Epiphany of Our Lord will be divided and merged into two other parishes, enabling the creation of the diocesan shrine. Fr Palka will continue to

provide pastoral care at the shrine until the priests of the ICKSP arrive in September.

The traditional liturgy is celebrated with an indult from the Holy See at two other parishes in the Diocese of St Petersburg. Bishop Parkes stated that he would continue to work with these communities to ensure the stability of pastoral care *in conformity with Traditionis Custodes with pastoral solicitude for the spiritual needs of the faithful*.

The ICKSP have a presence at 21 locations within the United States, including their recently established mission at the chapel of Bishop Manogue High School in Reno Nevada.

Diocese of Oakland

There is a less happy story emerging from the Diocese of Oakland in the Bay area of California. In a statement issued by the Diocese of Oakland, Bishop Michael C Barber SJ, has requested that the ICKSP leave the Church of St Margaret Mary where they have had a presence for the past 20 years. No reason for the decision has been given other than stating that it followed a visitation of the parish, and that the Oakland Diocese has enough properly trained clergy to provide the Traditional Latin Mass to the faithful.

The statement also says that the ICKSP has long asked for their own church to celebrate Extraordinary Form Masses, rather than sharing a parish church and will seek a new location for this and their other ministerial works in the very near future.

The Institute has been offering a daily Mass at the Church of St Margaret Mary, as well as two Masses on a Sunday (a Low Mass at 7.30am and a High Mass at 12.30pm). Between these two Masses, they have had to vacate the church to allow Novus Ordo Masses to take place. This arrangement is less than convenient, so it is not surprising that the ICKSP have been seeking an alternative venue. We can only hope and pray that they find somewhere.

Ambitious schemes

Since the ICKSP completed the restoration of Old Saint Patrick's Church in Kansas City 15 years ago, the congregation has been growing in leaps and bounds. There is now an urgent need for additional space for conferences, social events, catechism classes and offices, as well as parking spaces.


By good fortune, the Institute has been able to agree a deal to purchase the former Public Library that occupies adjacent land for \$3.4 million. This is a very fine building that is more than adequate to cater for all anticipated needs. A campaign to raise \$5million over five years has been launched to repay a \$2.5million loan and to fund alterations to the building and the car park.

Meanwhile, in Detroit, the Institute have been able to acquire for \$2.75 million a 4.9-acre site of development land close by their church. They intend to use the land to build a larger hall with better facilities, and possibly at some time in the future to build a school. The land will also provide much needed parking spaces.

The Institute has served the Church of St Joseph in Detroit for the past eight years. When they took it over, the building was in a poor state of repair, and there has been a continuous programme of works to restore the fabric of the building. Currently, the Institute is in the process of raising \$1.5 million to complete the restoration of the bell tower.

Priestly Fraternity of Saint Peter

In February, 25 young men, of thirteen different nationalities, were raised to the Order of Sub-deacon in the Priestly Fraternity of Saint Peter. The ordinations took place in Germany and the United States.

Among the ordinands, there was an Austrian, a Croatian, three French, a Hungarian, an Italian, two Poles, two Portuguese, a Swede and a Czech ... 

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A certain perfection...

The grace of confirmation is above all a grace to defend the faith, as Fr Thomas Crean OP explains

The second of the seven sacraments – to follow the order of the Council of Florence and the Council of Trent – has received many names, down the years. Sometimes we find it named by its matter, and called ‘the laying on of hands’, or ‘the chrism’; Catholics of the Eastern rites today generally call it ‘chrismation’. But often it has received a name that suggests completion. So, we find some early authors call it ‘the signing’ or ‘the sealing’, which is what one does to a letter that has already been written, or else, ‘perfection’ or ‘consummation’. We as Latin Catholics call it confirmation. This name, which became standard in the west from the fifth century, likewise implies the strengthening of something that already exists.

Our name corresponds well to the circumstances of its institution. Rejecting as ‘most absurd’ the opinion of some of his contemporaries that confirmation had been started by some council or other after the time of the apostles, St Thomas Aquinas states that this sacrament was instituted by our Lord on Maundy Thursday, when He announced to the apostles the future coming of the Holy Spirit: *the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things*. The apostles were already ‘clean’, living in God’s grace; they had just made their first Holy Communion; yet they needed a further gift to strengthen them to be Christ’s witnesses before the world.

Yet we might wonder why this should be so. We might suppose, after all, that baptism and holy communion would suffice to make a Christian perfect. Baptism puts a child into a state of grace, and each good communion causes this grace to

grow, along with faith, hope, charity, and the seven gifts of the Holy Ghost, including fortitude. What more remains to be desired?

On the other hand, if confirmation perfects the life of baptism, does that not mean that all children who are confirmed, provided that they place no obstacle in the way of the sacrament, must be made thereby into saints? And yet this does not appear to be always true... How shall we resolve these perplexities?

First of all, our experience of natural life already suggests a need for some sacrament, other than Holy Communion, that will perfect the grace of baptism. After all, it is not food alone that makes a person grow, or else we should all be growing ever taller until our dying day. There is, rather, some distinct power of bodily growth within us, which ceases to act when we have attained maturity. This is an analogy for the sacrament of confirmation, which unlike bodily or spiritual food, is not received repeatedly, but only once. The nature of this sacrament is such that no one can be confirmed a second time, just as no one can pass twice through puberty. But what is the spiritual maturity that it brings?

St Thomas, in his discussion of the question, makes an intriguing remark. “When a human being comes to a perfect age”, he writes, “he first begins to share his own actions with others, whereas before, he lived as it were individually to himself alone.” What does he mean by this? Clearly, he doesn’t suppose that boys or girls of seven or eight years of age live like hermits. He has seen them playing games together; I like to think that as a child-oblate at Monte Cassino, the young Tomasso

d’Aquino himself sometimes played at tag, or hide-and-seek.

Nor does he mean that a boy or girl of that age is inevitably selfish. A baptised child has all the infused moral and theological virtues; he can love God and obey his parents and be kind to his siblings and his play-mates. What he must mean, I think, by saying that children live individually for themselves alone is that they don’t yet have a feel for *society*. They can act well, or badly, toward each individual with whom they live or whom they meet. But they have little sense of responsibility for any common good; little sense, for example of a duty to their nation, or of their place within it.

Something similar holds good on the supernatural plane. A child who is baptised but unconfirmed, explains Aquinas, already has what he needs to work out his own salvation. He has the power to live a holy life, and even to resist the devil. But he is liable, even so, not to think much of the common good of the Church, or of his own place within the mystical body. We may draw an analogy with the apostles, before Pentecost. They were enclosed within the cenacle, certainly praying hard and living virtuously, but not having yet come into public. They were like pious children who are not yet confirmed. But once the Holy Spirit had come, they emerge with a message for the men of their time: they tell to save themselves *from this perverse generation*, and by baptism to enter into a new society, the Church (Acts 2:40).

The particular kind of maturity conferred by this sacrament helps us to understand the militant imagery that is often used in its regard.

The Catechism of the Council of Trent states that by confirmation a Christian begins to be a perfect soldier of Christ: but a soldier, unless he is a mere mercenary, must have a keen sense of the society that he defends. St Thomas, in his relatively short treatment of the sacrament, uses the word *pugna* ('fight') and its derivatives no less than eighteen times. "To do battle against visible foes", writes the angelic doctor, "that is, against the persecutors of the faith, by confessing Christ's name, belongs to the confirmed, who have now come spiritually to man's estate."

Even the matter of the sacrament suggests this same idea, of uniting with others for the good of the Church. Chrism is made up of olive oil and balm. But oil spreads, just as the child who grows up is no longer as it were confined to himself but spreads himself into society. As for balm or balsam, this, writes Aquinas, "is mixed in on account of the fragrance of the smell, which affects others".

This, then, is the perfection that this sacrament brings, and which leads Aquinas to assert that "in confirmation a human being receives as it were a certain perfect state of spiritual life" (*Summa Theologiae* 3a 72.1). But the very caution with which he frames that statement may suggest to us that there is also some other kind of Christian perfection. And so there is. For, as he explains elsewhere, summarising a doctrine that is classic among spiritual authors, there are three stages to the growth of charity. These three pertain to those whom he calls, respectively, the beginners, the 'intermediate' (*proficientes*), and the perfect.

Thus, a beginner in the spiritual life is someone whose main concern is to avoid sin and uproot vices. In the second stage, while a person does not of course forget the need to be on his guard, his principal concern is to grow in the virtues. The 'perfect' – which does not mean 'utterly flawless' – are thinking primarily neither of virtues or vices but of union with God through Christ (*Summa Theologiae* 2a 2ae 24.9).


These distinctions allow us to resolve the perplexities mentioned



St Thomas Aquinas: "battle against visible foes"

above. A newly-confirmed boy or girl is unlikely to be perfect in the sense of possessing perfect charity; unlikely, indeed, to be more than a beginner. So, we should not be disconcerted if those who have been strengthened by this sacrament still evince weakness of all kinds; this is not a sign that their confirmation did not take hold. Those weaknesses are to be overcome by Holy Communion, Confession, and all the other practices of the Christian life.

Yet, in the other sense of the word, this sacrament has indeed brought them to spiritual maturity

once for all. The confirmed person is disposed by grace to work with others for the good of the Church, being granted to perceive the Church as a society for which he also is responsible. He will therefore want to defend its common good against its enemies. But the most fundamental common good of the Church is the faith itself, since the faith is the basis of all supernatural life. The grace of confirmation is thus above all a grace to defend the faith. And this perfection we may rightly look for from all our *confirmati*. 

Risky behaviour

Mary O'Regan on how a celebrated TV series may do more harm than good



The fact that Netflix's *Adolescence* has been screened in schools all over the UK may just be the trigger that makes many more parents decide against state schools and even independent ones. Bear with me as I explain how Netflix may have produced a series that could lead to more parents choosing homeschooling – and via homeschooling who knows how many may also discover traditional Catholicism.

As most of us are by now aware, the plot of *Adolescence* concerns Jamie, a thirteen-year-old boy arrested on suspicion of murdering Katie, a girl in his year at school. After his arrest Jamie is confronted with CCTV footage of him stabbing Katie. He continues to deny his guilt in the face of damning evidence. The police begin to unravel the events that led to the crime. Jamie's school is a veritable zoo of frustrated teenagers, while teachers who seem mentally absent try to cope. The police officers are nauseated. One asks: "Why do schools always have that same smell? It's a mixture of vomit and cabbage."

In this atmosphere where little authority is exerted by adults, the youngsters form their own hierarchy. The detective in charge of the case has no leads, until his own son tells him that Jamie had been the victim of cyber-

bullying, that the girl he viciously knifed, had taunted him on Instagram as an "incel", branding him as someone who was going to be involuntarily celibate indefinitely.

It turns out that Jamie was especially galled by this because he had a crush on Katie and had made this known to her, only for her to mock him online for all his peers to see as someone who was not only going to be rejected by her but by every girl.

'Does the current education system do more harm than good?'

Later we learn that Jamie was spending time on online misogynistic sites – the so-called manosphere – that claim to support boys and young men.

But whether we support these online spaces or not, the screening of *Adolescence* in schools is the biggest advertisement they will ever receive in the UK among the very young. Parents might just be taking their children out of school, not because they are Traditional Catholics but because they know in their hearts that their children may seek out the "manosphere" after seeing it receive so much attention in a celebrated television series.

In fact, the series does an adequate job of presenting the modern school day as a dysfunctional daycare centre for those who are between childhood and adulthood. Everyone from the political right and the left (and everywhere in between) is left wondering: does the current education system do more harm than good?

Commentators are saying *Adolescence* has good intentions in showing the "radicalization" that can happen online when unhappy boys fall prey to misogynistic groups; but just as sex-ed can drive children to risky sex, can it not also be said that *Adolescence* may also plant ideas, even violent ones, in impressionable young minds? *Adolescence* could run the risk of promoting the very behaviour it tries to warn against.

Whether we like it or not, *Adolescence* has now become part of the school curriculum; required viewing for pupils who face many of the same pressures as the characters. The world of Instagram means that bullying does not stop at the school gates; it follows youngsters wherever they go. The series shows cinema being used in schools to fill the time, and that *Adolescence* is being used in schools to educate the young means that life and art are imitating each other too closely.

I had a horrible time at school when I was Jamie's age, but I was in favour of the school system because I believed I needed to get to know my peers; I needed to adapt to the ways of my fellow Millennials to get along in the world. But if I had children now, even if I were not a Traditional Catholic, I'd never put them into the education system in which we see the Jamie character. *Adolescence* will without doubt increase the numbers joining the ranks of the homeschoolers and many perhaps will even acknowledge that Traditional Catholics were well ahead of their time. 🙏

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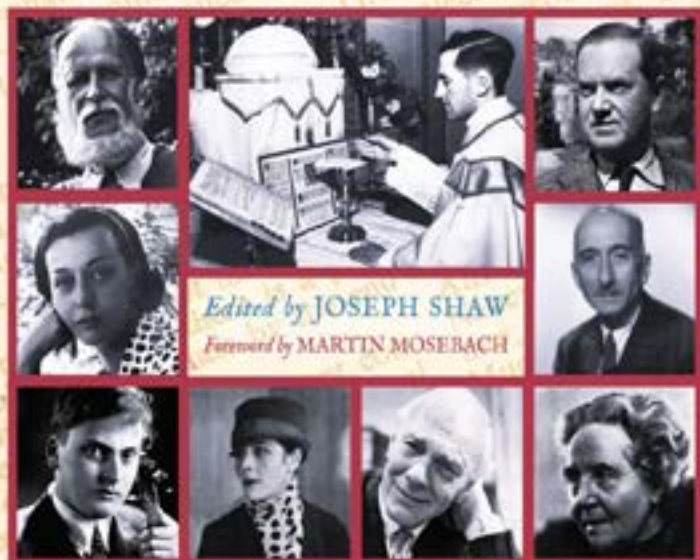
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Edward Welby Pugin

Paul Waddington takes a look at one of the finest architects of the Gothic Revival, who has been over-shadowed by his more famous father

Edward Welby Pugin was the eldest son of Augustus Welby Pugin, the leading architect of the Gothic Revival in England. Edward was born in 1834, and following his father's early death in 1852, he took over the reins of his father's architectural practice at the age of only seventeen. Like his father, Edward also died young at the age of only 41. Nevertheless, in a career lasting only 23 years, he managed to design more than 100 Catholic churches and cathedrals, as well as convents, monasteries and orphanages. Most of his churches were in England, many were in Ireland and one was in Belgium.

Besides his prodigious architectural output, he developed business interests, establishing the South Eastern Works (so called because it was connected with the South Eastern Railway), which manufactured and supplied ecclesiastical items such as church benches, confessionals and holy water stoups. More disastrously, in 1872 he promoted the Granville Hotel, an extensive complex of luxurious buildings in Ramsgate, which led to his bankruptcy.

Edward Pugin (again like his father) had little schooling, but received some education from private tutors. More importantly, he learned from his father, effectively starting his apprenticeship in the architectural trade at the age of seven. He soon became his father's right-hand man, especially in the design of brasses and stained glass.

After his father's death, Edward became responsible not only for the family business, but also for his stepmother and six siblings. He moved the family from Ramsgate to Birmingham to be near John Hardman, his father's closest collaborator, staying there for four years, before moving again, this time to London. Finally, in 1861 he returned to The Grange, the house in Ramsgate designed by his father Augustus, where he built a studio from which to conduct his expanding business.



Gorton Friary, one of Edward Pugin's finest works, showing his emphasis on the vertical dimension. Built for the Franciscans, but alas no longer used as a church

Edward Pugin enjoyed the company of influential people, and was an active member of the Ramsgate community, taking an interest in civic affairs, particularly in matters concerning housing. He joined the Ramsgate Voluntary Artillery Corps where he rose to the rank of Captain. He was also known as a smart dresser, and in later life enjoyed Turkish baths.

Mostly, Edward Pugin practised on his own, but did for brief periods enter into partnerships, which seem not to have been altogether harmonious. The first was with James Murray, with whom he opened an office in Liverpool for a three-year period when Edward had a number of commissions in the counties of Lancashire and Cheshire. Between 1860 and 1868, in order to facilitate his

work in Ireland, Edward collaborated with George Coppinger Ashlin (who married Edward's younger sister, Mary, in 1867). He also worked in partnership with Joseph Aloysius Hansom for a brief period.

George Coppinger Ashlin went on to be very successful in his own right, designing many churches in Ireland.

Edward Pugin took on his younger half-brother, Edmund Peter (better known as Peter Paul Pugin), as a pupil. Following Edward's death, Peter Paul became responsible for the completion of several of Edward's churches; and, in partnership with another brother, Cuthbert Welby Pugin, continued the family tradition of designing Catholic churches. Another of Edward Pugin's pupils was Edmund Kirby, who later built several churches in the north-west



The Basilica of the Immaculate Conception, Dadizele, Belgium

of England, some of which were featured in an earlier edition of *Mass of Ages*.

In the first few years of Edward Pugin's professional career, his churches followed the styles developed by his father. Indeed several, like Shrewsbury Cathedral, were projects started by his father. They were mostly in the English Decorated style of the 14th century, and featured square ended chancels that were under a lower roof line than the nave of the church. Later, he developed styles of his own, with a strong emphasis on the vertical dimension, achieved by making the churches taller and giving them more steeply pitched roofs.

A tower supporting a tall spire, usually set to one side, featured in most of Edward Pugin's plans. Where this was not practical, or could not be afforded, Pugin substituted a bellcote, usually perched somewhat precariously at the apex of the west gable. A particularly fine example can be seen at the Church of All Saints, Barton-on-Irwell in Greater Manchester.


Edward Pugin was more accommodating than his father in adjusting his designs to suit the liturgical thinking of the time. He was accepting of the idea that the sanctuary should be more integrated with the nave. Hence, in his later church designs, the chancels were widened, and placed under a single roof which covered both nave and sanctuary. This arrangement, together

with the absence of a rood screen, brought the people closer to the altar.

Along with this move to wider and more open sanctuaries, their shape also changed. Edward started to favour an apsidal (usually polygonal) east end. One consequence of this was that the single multi-light window of the east end gave way to three or sometimes five, smaller

ones. Often these extended above the level of the eaves, and were equipped with their own gables, which significantly changed the external appearance of the church.

In Pugin's earlier churches, the altar was usually attached to the wall, with a relatively low reredos so as not to obstruct the view of the east window. Taller churches allowed for a more elaborate reredos and the incorporation of a benediction throne. The introduction of the apse to the later churches made it more convenient to provide access to the benediction throne via steps behind the reredos. These developments gave rise to the much more monumental altar and reredos assemblies that we see in the later churches of EW Pugin. The detailed design of many of these was undertaken by Peter Paul Pugin, who excelled in this particular area.

The collapse of the Grenville Hotel project had a profound effect on Pugin, damaging his health as well as his finances. He felt the need for a new start in life and decided to seek work in America. He arrived there in 1873 and set up an office in New York. The work failed to materialise and he returned the following year. He became vindictive, trying to settle old scores by initiating legal proceedings against various parties. He died suddenly in 1875 possibly due to a life of overwork, combined with the excessive use of dubious medicines. 



The Church of All Saints, Barton-on-Irwell showing its bellcote

The Lion and The Lily

Sebastian Morello finds a suitable tippie for the bucolic landscape of Staffordshire

I write the present column from an 18th century farmhouse in Staffordshire. My family and I have escaped to this glorious part of England's Black Country for a short holiday with extended family. Here, a motorcar cannot be heard, and one's ears are filled only with the birdsong to which St Francis replied with the message of the Holy Gospel. Far away from my native Bedfordshire where those who love rustic England must ever contend with urban sprawl, one encounters true, rural England in Staffordshire.

From the front door, the rolling fields unfold beyond a still and peaceful pond, which is set amid grazing sheep and visited by excitable mallards whose play is overseen by a noble heron. Two donkeys stroll about their field beside the house, beyond which a copse of willow and birch stands, presumably reaching down into a subterranean stream. Behold sacral England, which Christopher Dawson must have believed was lost altogether when he wrote the following in 1935: "Since English culture has been historically a peculiarly rural one, the victory of bourgeois civilization involves a more serious breach with the national tradition and a more vital revolution in ways of life and thought than in any other country of Western Europe."

For Dawson, bourgeois culture is antithetical to what he calls 'baroque culture', the former being legalistic, rapacious, greedy, and at root Protestant, and the latter being creative, festive, charitable, and at root Catholic.

But perhaps sacral, rural—dare I say, 'baroque'—England lives on here in Staffordshire because of the county's unique Catholic history. Staffordshire produced a considerable number of martyrs in the 16th century, one of whom was Saint Edmund Gennings (1567-1591), son of an innkeeper, who at the age of sixteen became a page in the household of Richard Sherwood, a Catholic; when Sherwood left England to become a priest, Gennings followed. Across the Channel, Gennings became a Catholic and then studied for ordination, becoming a priest at the age of twenty-three, in 1590.



Gennings returned to England to minister to the persecuted Catholics. His missionary career was brief, as he was captured within a year by the priest-hunter Richard Topcliffe and his officers as he said Mass in London. He was hanged, drawn, and quartered.

Ten years after the martyrdom of Edmund Gennings, his only surviving relation, his brother John, who had condemned Edmund for becoming a Catholic, himself became a Catholic. John entered Douai College and was ordained a priest in 1607. John later became a Friar Minor and was sent back to England to restore the English province of Franciscans. We know much of Edmund Gennings because Friar John wrote a biography of his brother. These two brothers are, or should be, the pride of Staffordshire.


In pondering these thoughts in the bucolic landscape of the West Midlands, I needed something aptly 'baroque' to drink, and certainly something from Bordeaux—that is, a drink developed specifically for the English palate—and also one suitable for the gorgeous Spring weather with which we have been blessed for our recreation. Undoubtedly the reader will grasp the gravity of the challenge that was before me.

My brother, on the second day of our break, produced a bottle of 'Lion & The Lily' Rosé. (The name, of course, immediately evokes our Lord and our Lady.) And I was amazed to see that this rosé was made purely of Merlot, a robust and hardy grape which I typically trust.

The wine was light, fruity, and slightly sour, but in a way that gave it freshness. It was dominated by strong notes of peach. Each sip offered a long, aromatic finish, fresh minerality, mild tannins, and the bottle just cried out to be taken on a picnic. (The glass cap, rather than a cork or screw-top was, by the way, a nice touch.)

Of course, one generally associates rosé with Provence, and certainly that region offers a gentler ride. The easy-drinking yet zesty hit of this Bordeaux, though, was just what we needed to keep us hydrated through the late-night jollity of our family get-together.

I recently picked up a copy of H.J. Massingham's *The Tree of Life*, originally published in 1943. Therein, the great agrarian develops a convincing argument that the Christianity unique to these isles is distinctly Cistercian.

Massingham writes: "The Cistercian Order was the most direct legatee of the British Church. Both professed and practised a husbandry in which farming was part of religion, and religion was in daily contact with nature." Of course, an achievement for which the Cistercians are known the world over is their rapid development of viticulture in the Middle Ages. In turn, I invite you, dear reader, to select some good wines, organise a holiday in rural England, and rediscover the great baroque spirit that is still woven into our sacral landscape, and awaits to be celebrated once more or lost forever. 

RELIC *of* THE HOLY CROSS

JUBILEE YEAR PILGRIMAGE 2025

YORK: 11 May

GATESHEAD: 18 May

STOCKPORT: 3 June

MANCHESTER: 4-6 June

RAMSGATE: 13 June

LONDON: 14 June

READING: 15 June

PRESTON: 28 June

BIRMINGHAM: 25-28 July

NORWICH: 3 August

HUTTON: 14 August

WITHERMARSH GREEN: 15 August

WALSINGHAM: 24 August

LONDON: 15-16 September

CHIDEOCK: 20 September

PLYMOUTH: 4 October

BEDFORD: 1 November

NEW BRIGHTON: 2 November

OXFORD: 5-8 November

AND MORE

For details of the relic in your area visit:

holycross2025.org



The
Latin Mass Society
FOR THE TRADITIONAL ROMAN RITE



The Holy Cross Pilgrimage


Throughout the Jubilee Year 2025, the Holy Cross Pilgrimage will carry a relic of the True Cross to churches across England and Wales, offering the faithful an opportunity for veneration and prayer

Photographs from Maiden Lane by John Aron

The pilgrimage began on Good Friday at Corpus Christi, Maiden Lane, in London with a Solemn Procession and Benediction of the Holy Cross at 6.30 pm. The service was accompanied by polyphony from the Swhell Consort, who performed works including Palestrina's *Vexilla Regis* and Victoria's *Improperia*.

Following this inaugural service, the relic will be travelling northwards to visit towns, villages, and traditional pilgrimage sites, crisscrossing the country throughout the year. Each stop will include special liturgical celebrations or devotions drawing the faithful together in prayer. Details of events can be seen at the pilgrimage's official website: holycross2025.org

This national pilgrimage is taking place as the Latin Mass Society marks its sixtieth anniversary, and its principal intentions are for the good estate of the Catholic Church and the conversion of England and Wales.

The faithful are warmly invited to submit their own prayer intentions via the pilgrimage website. The site also includes up-to-date information on forthcoming events and will be continually updated as new venues and dates are confirmed. 

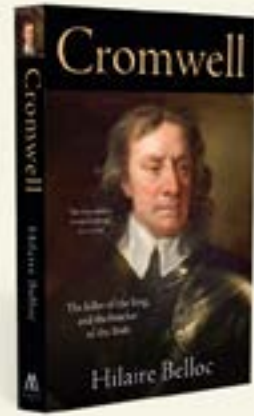




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Getting the big things right

For Catholics, eternal salvation is the kitchen table of our lives, as James Preece explains

If you know me personally, you may have heard me mention that I am working on my kitchen at home; then perhaps a few months later I would have mentioned working on my kitchen again. It's been more than two years now and I think some of my friends suspect that I live in a mansion and have multiple kitchens because nobody could possibly work on a single kitchen for so long.

The story of my kitchen begins with a naive plan to remove some old wooden box cupboard things and replace them with new ones, paint the walls - job done in a week or three. However, sometimes a kitchen is not just a kitchen. Sometimes it's new windows and doors, boarding out a new ceiling, insulating walls, digging out rubble from the crawl space, replacing lead pipes and so on. When you peel back the layers on an old house, things are not always what you expect.

One of the challenges with our kitchen is the size. It's not a huge space and so a previous owner had gone for a "galley" layout with long worktops down both walls and a narrow space down the middle for one cook to pace up and down. Lots of storage, but lacking something... a kitchen table!

Oh, how I have yearned for a kitchen table. Visiting friend's houses and sitting around theirs, there is something just plain wholesome about a kitchen table. Somewhere to let the toddlers go wild with icing sugar and rolling pins, but also a place where we can shut the door and have a quiet cup of tea and a chat. I really wanted that kitchen table - and so it was that I planned every aspect of our kitchen around the table.

If that meant moving the door a foot to the left, so be it. Moving the sink, washing machine and all of the plumbing that goes with it. No bother. An awkward gap where it's hard for two people to pass at the same time and we're always bumping into each other. Well, we did want to be close as a family.




Kitchens are not the priority: children are

You may have heard about the rocks in the jar. If you half fill a jar with sand, it's impossible to force larger stones to fit - but if you put the big stones in first then the sand will trickle in and fill the spaces. Every now and then my wife will say to me "rocks and jars" and I know exactly what she means. Rocks in jars, kitchen tables. It's a metaphor for life. If you fill your life with little things, you may find there is no space for the big things.

In our case the "big things" include making the time every Sunday to travel over to York for the Latin Mass. As a result, our Sunday doesn't look anything like a "traditional" Sunday with roast dinner and maybe taking the kids to the park. No, our "day of rest" is all about finding lost shoes, arguing over who sits in the middle, making sure toddlers don't go too long between loo breaks and so on. I am exceedingly grateful to the wonderful, excellent, phenomenal people of York who week after week provide soup, bread and cakes to my weary children. It makes an enormous difference.

Another reason my kitchen has been two years in the making is that kitchens, you may be surprised to learn, are not a priority. Children are. Saturdays come and Saturdays go and I could easily spend them all doing DIY until one day I look around and my toddler is doing her GCSEs. Once you have enough of a kitchen to feed your family, it's really not important to paint that last bit of wall behind the sink. It can wait. Play with your kids.

I think this is perhaps the kind of lesson Our Lord had in mind when He said, "if thine eye offend thee, pluck it out". It is better to enter into eternal life with an unfinished kitchen than have a finished kitchen and be thrown into the fires of hell. The point is: Get your priorities straight.

Ultimately, when it comes to rocks in jars - getting yourself and your family to heaven is the big one. For Catholics, eternal salvation is the kitchen table of our lives and everything else should be squished in around it. Don't worry - if Jesus goes in first, you can be assured He will make room in your life for anything else worth having. 

St Peter as Pope

Caroline Farey on a remarkable painting by the Sienese artist Lippo Vanni

As we pray especially for the Pope during these days, we might reflect on some of the traditional symbols of his mission, exquisitely painted here by the Sienese artist, Lippo Vanni, in around 1365AD.

Whether this is the haloed St Peter depicted as a medieval pope, or the pope of the time, Blessed Pope Urban V (1362-1370), as St Peter, it would not be easy to tell except that popes are rarely, if ever, painted without the keys that Peter received, personally, from Christ.

Looking at the painting we first see Peter looking determined yet anxious, showing wrinkles of strain on his forehead. He looks intently upward to the source of his office in heaven while he grips the book of the Scriptures tightly under his arm and holds the great 'keys of the kingdom'.

Pontifical Gloves

Perhaps the first striking detail of this painting is the gloves or '*chirothecae*'. The emblem on the back of this pontifical vesture has varied over the centuries. Most often one finds the monogram, IHS, a decorative cross or a lamb. Here, at this early date, we get a glimpse of what might have been the origin: the hand wounds of Christ, or of Peter's own martyrdom in Christ's name.

You can see that the gloves' embroidery is painted as blood red jewels that radiate gold glory; the glory that Christ's wounds won for St Peter and for us. These are replicated in the jewels that make up the crosses on the orphreys of the cope and the bands of the papal tiara.

The pope was expected to be prepared to die with Christ for the Church and various symbols developed as visible and public reminders. As Tertullian says, "How blessed is the Church of Rome, on which the Apostles poured forth all their doctrine along with their blood!" (*De Praescriptione Hereticorum*, 36).

The Papal Tiara

There are different theories for the origin of the papal headdress. From early fresco paintings we can see that it developed from a simple cone-shaped hat, until, at the beginning of the fourteenth century, it had become an elaborate *triregnum*, a metal cone adorned with three crowns. In this painting, St Peter does not wear the *triregnum* but an earlier form without an obvious crown but with bands of jewels, intricate gold decoration and a jewelled cross at its summit.

The papal coronation ceremony (changed since Pope John Paul I to 'inauguration' with a mitre) included significant scriptural texts. For example, Psalm 21 sings of God's crowning of the king: "Thou didst meet him with goodly blessings, thou didst set a crown of fine gold upon his head."

In Exodus, when the Lord gives the "pattern of the sanctuary and of all its furniture" (Ex 25:9) to Moses, he describes the garments for Aaron and his sons as "for glory and for beauty". On Aaron, as high priest, the Lord said to Moses "... you shall set the turban on his head and put the holy crown upon the turban" (Ex 29:6). Aaron's sons, meanwhile, were to have caps to indicate their priesthood.

The Keys of the Kingdom

St Matthew is the only gospel writer who includes these words from Jesus Christ to St Peter, after also calling Peter the rock on which he would build his Church.

"And I will give you the keys of the kingdom of heaven. And whatever you shall bind on earth shall be bound in heaven. And whatever you shall release on earth shall be released in heaven." (Mt 16:16-19).

There are many interpretations of the "keys of the kingdom" among Christians generally; sometimes three keys, sometimes seven or more. Catholic tradition acknowledges two keys given to St Peter, with a specific relationship between them signified by the red cord that holds them together.

A distinction between the two keys is often made by one being gold and the other, which often hangs below it, being silver. In this painting the higher key

is named '*authoritas*' while the second key is named '*discretio*', translated as discernment.


Lumen Gentium describes the papal ministry as a "lasting and visible source and foundation of the unity both of faith and of communion" (LG 18). Peter's "power of the keys" can therefore be interpreted as firstly the authority of Faith (Divine revelation) that he is to hold firm and safeguard. This is the source of his discernment of the sacramental needs for communion.

We are used to the red cord being symbolic of the blood of Christ, indicating salvation by Christ on the cross. As a cord that joins the keys, it indicates for us that the authority and capacity for opening, unbinding, or releasing, flows down from the first key because of the paschal mystery of Christ. Thus, it is the sacred power of the liturgy and sacraments which is often understood to be indicated by this secondary key that hangs from and depends entirely on the first.

It is interesting that a 'key' is only mentioned twice in the Old Testament, most especially in Isaiah 22:22. The master of the palace or royal steward who was over the king's household had the power of the keys. It is said that certain keys of governance would be hung from a cord from the steward's shoulder.

In Isaiah's account, the stewardship is being taken from a bad steward, Shebna, and given to Eliakim. God says to Shebna:

"I will clothe him with your robe and will bind your girdle on him and will commit your authority to his hand and he shall be a father to the inhabitants of Jerusalem and the house of Judah. And I will place on his shoulder the key of the house of David; he shall open and none shall shut; and he shall shut and none shall open" (Is 22:21-22)

In a similar way to Joseph under Pharaoh (Gen 41:40-44), this was the highest position in the kingdom under the king, a fatherly office, an office with succession. As Pharaoh says to his servants about Joseph: "can we find such a man as this, in whom is the Spirit of God?" 



The Divine Trinity

Fr Aidan Nichols with the third part of his introduction
to the Creed



The Divine Trinity: ...by the agency of the Holy Spirit, the living Love between Father and Son, manhood was assumed into God

An obvious comparison for the Creed is a 'triptych': a painting of the kind favoured in the Middle Ages and Renaissance where a central panel is flanked on hinged doors by two others, to left and to right. For the Creed falls naturally into three parts, corresponding to the person and work of each of the divine Trinity.

The first panel of the Credal triptych, surveyed in the previous article in this series, had been devoted to the Father – though, as we saw, this can only mean to the Father *of the Son* who thereby enters into our confession of faith from the very start. The Creed's second panel is devoted centrally to the Son and his self-involvement in history for the sake of human salvation. It is of course the middle panel – which is why we say our faith is 'Christocentric'.

The Messiah asks his disciples, 'Who do men say the Son of Man is?' (Mark 8:27). That question has resounded through the centuries and still has no generally accepted answer – outside the Church, that is. Which is what anyone would expect if the Church were brought into being as the divinely intended means of Messiah's continuing mission.

The only way to make sense of Jesus Christ as the Gospels portray him is to do so in the way proposed by the Council of Chalcedon (451)– the mid-point of the seven Ecumenical Councils of the undivided Church, before Western Catholics and the Eastern Orthodox became separate. Chalcedon is the fulcrum of the Seven Councils at which our Christological doctrine was settled for all time. As Catholics we are necessarily Chalcedonian Christians, Christ, we say, is a single person who exists in, and operates by way of, two natures, one divine, the other human – two natures, so joined together they are entirely inseparable and yet wholly unconfused. The bewildering variety

of conflicting theories about the 'Jesus of history' strongly suggests that without this key the lock in the closed door of the four Gospels will never open.

Jesus Christ comes before us as 'our Lord' in two senses that, like the two natures, are utterly distinct but intimately inter-related. In his divine nature, he is the Father's consubstantial Son, the eternal Logos, the uncreated Pattern, through whom the entire cosmos, including ourselves, came to be. We rightly call him 'God from God'. And in his human nature he is the Second Adam, a fresh beginning for the human species under its new Head. We therefore hail him as our Master, the only human being who can rightly claim the privileges of leading men and women to salvation.

By his human conception in Mary's womb, so the Athanasian Creed tells us, the Godhead was not converted into flesh. Instead, by the agency of the Holy Spirit – the living Love between Father and Son, manhood was assumed into God. The Word, the divine person through whom we were made thus stooped down to share our condition by taking it upon himself. In so doing not only did he not lose anything that was his as the everlasting Son. He also stamped with the indelible mark of that same divine Sonship the instance of our humanity he had made his own. This is why at the climax of the story of the Seven Councils, the Second Council of Nicaea (787) could claim that his eternal Sonship remains visible to us in painted icons of his human life on earth.

He was born of the Virgin: that is, the Woman who was virgin before, during, and after his birth. *Before*: the Old Testament knew wonderful examples of unexpected fertility but here the Son is breathed into a virginal womb to permit the fertilizing of an ovum without the cooperation of any created father. The only true father the incarnate Word will ever know as man is the Uncreated Source of all things.

Mary is also a virgin *during* his birth. That the physical circumstances of this birth were different, the hymen remaining unruptured, unlike with any birth midwives have seen, is fully appropriate to the Incarnation. After all, as a result of this child's birth the whole condition of the cosmos is going to change when a 'new heavens and

new earth' (Apocalypse 21:1) come to be. Meanwhile the birth-pangs of the New Eve are delayed till the suffering of the Cross when Mary's other child, the Church that is her Son's 'mystical' (not physical) Body, will enter this world.

Finally, Mary will remain a virgin *after* the birth of Jesus: her task as Mother of the redeemer and Mother of the infant Church will leave no time for any alternative all-absorbing activity.


So it was that God was made man, and, more especially, was made man in order to die. The Creed moves directly on from the mysteries of Christ's conception and birth to the mysteries of his Passion and death. Throughout the interval that is his ministry the Saviour will reveal himself through signs. His teaching will have to be 'read' from the context given it by his gestures and actions and the way he responds to the actions of others. Yet by far the greatest of these 'signs' will be the sign of the Cross. It is in the light of that supreme sign that all the events and words of his ministry must be understood. That explains why the Creed hurries on to the culmination of them all in the Paschal Mystery.

We might be tempted to think that in the way she has formulated her Creed, skimming over the public life of Jesus, the Church has been unfaithful to the four Gospels, and thus to the Scriptures. But in fact, the Creed reflects his own preoccupation with what he called his 'hour' (John 2:4; 7:30; 8:20), 'I have a baptism with which I am to be baptized and how I am straitened until it is accomplished' (Luke 12:50). Everything before Calvary is a matter of preparing the Saviour's humanity to do its work on Golgotha. His humanity has to be moulded according to the pattern of divine love before it can be the agent of that love and its channel to the world in the all-sufficient Sacrifice. There the Father will tenderly surrender the incarnate Son in pity for the world, the incarnate Son will give his all as man to the Father for the sake of a fallen creation, and the Holy Spirit will act as the medium in which this sacrificial love-exchange of theirs takes place, for our sake.

'My song is love unknown' starts the Passiontide hymn, and we underline that unknown dimension, the unsoundable depth, when with

the Apostles Creed we add after memorializing the death on the Cross, 'He descended into Hell'. The arrival of the soul of Jesus in the realm of the dead, which for Jewish tradition is a realm of alienation from God (the Psalmist asks [6:5], 'In Sheol who can praise you?') is at once the climax of the mysteries of humiliation of the Word and at the same time the beginning of the mysteries of his exaltation. At the first Easter Christ rises not just from the grave. He rises from Hell.

But what is the Resurrection? Though the Resurrection intersects with our space and time in the form of the Empty Tomb and the Resurrection Appearances to Mary Magdalen and the rest, it is first and foremost a transaction in the Holy Trinity. Now that he has fulfilled his mission, the Father can love Jesus under, so to say, a new rubric, in a new form of entitlement. His manhood is no longer simply pure innocence. It had been that, from the moment of his conception. But it has become more than that. It has become sheer sacrifice. That makes his humanity absolutely transparent to the Trinity for, as the Jesuit poet Gerard Manley Hopkins grasped, the Holy Trinity is itself eternal sacrifice.¹ Accordingly, Jesus's humanity is able now to be the instrument of our homecoming, as redeemed creatures, to God.

'Ascending on high he.... gave gifts to men' (Ephesians 4:8), and above all the Gift, the Holy Spirit. In his treatise on the Trinity, St Augustine considers *Donum* ('The Gift') to be the proper name of the Spirit², who thus enters my life as gratuitous blessing, and not just my personal life or the lives of many individual persons taken as individuals, but into the life of the world as a whole. The Spirit's economy after Pentecost cannot have a narrower context than world history, since the Spirit of the Lord, as the Liturgy proclaims at Whitsun, has filled the whole world. But the world does not yet know its new goal, or it would cease to be the world and become the Church instead. The Spirit's economy will be the topic of the last of this series of introductory articles on the Creed. 

¹ Christopher Devlin, ed., *The Sermons and Devotional Writings of Gerard Manley Hopkins* (London, 1959), p. 197.
² Augustine, *On the Trinity*, V. 6-17.



LMS FAITH AND CULTURE CONFERENCE

LONDON ORATORY, SATURDAY 14TH JUNE

The conference will include Solemn Benediction of the True Cross, as part of the Latin Mass Society's Holy Cross Pilgrimage. In the evening there will be a dinner marking the sixtieth anniversary of the society. Booking will open at lms.org.uk in May.



His Eminence Raymond Cardinal Burke

Cardinal Priest of Saint'Agata de'Goti

Cardinal Raymond Burke will join the conference via video link. His Eminence is known for his strong defence of Catholic tradition, canon law, and pro-life issues. He served as Prefect of the Apostolic Signatura between 2008 and 2014 and has been a vocal critic of modern doctrinal developments. He is a prominent advocate of the traditional Latin Mass and Catholic moral teaching.



The Rt Rev Dr Athanasius Schneider

Auxiliary Bishop of Astana, Kazakhstan

Bishop Athanasius Schneider is a Kazakhstani auxiliary bishop known for his staunch defense of traditional Catholic liturgy and doctrine. A member of the Canons Regular of the Holy Cross, he has written extensively on the Eucharist and Church tradition. He frequently speaks on the need for continuity in Catholic teaching and practice.



Dr Tim Stanley

Author and journalist

Tim Stanley is a British journalist, historian, and columnist for The Daily Telegraph. A Catholic convert, he frequently writes on politics, culture, and religion from a conservative perspective. He is known for his engaging commentary on faith and modern society.



Fr Christopher Basden

Priest of the Archdiocese of Southwark

Fr Christopher Basden is a Roman Catholic priest known for his dedication to the traditional Latin Mass. He has served in various parishes, promoting traditional Catholic catechesis and reverent liturgy. He is a well-known advocate of fidelity to Catholic teaching.



James Gillick

Painter

James Gillick is a British painter known for his classical realist style, specializing in religious, still life, and portrait painting. Deeply influenced by historical techniques, he uses traditional methods and materials in his work. His art is widely appreciated for its craftsmanship and connection to Catholic themes.



Dr Joseph Shaw

Academic and Chairman of the Latin Mass Society

Joseph Shaw is a British academic and chairman of the Latin Mass Society of England and Wales. A philosophy lecturer at Oxford, he is a leading advocate for the traditional Latin Mass and Catholic tradition. He writes and speaks extensively on liturgical and philosophical matters.

Theme: Mary
as the Model of
Hope

WALKING PILGRIMAGE

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DIOCESAN DIGEST

Mass of Ages quarterly round-up

Arundel and Brighton

Emma-Louise Jay

arundel@lms.org.uk

We have been enjoying peaceful low Masses in Lewes on both on Saturdays (10am) after 9am Confessions, and Sundays (12:30pm) celebrated by Fr Jonathan Martin where an established congregation attend these Masses from across the Diocese. Some dedicated effort is needed to encourage a greater number of our younger persons to serve at these Masses across our Diocese, as currently a High Mass is challenging to coordinate.

Leading on efforts at our own parish is Dylan Ridgway, who was enrolled with the Society of St Tarcisius on 30 April and who has been serving Mass elegantly on Sundays for just over a month now. He says: "Being a recent convert to Christianity, and, in particular, Catholicism, I have asked myself: 'since God has called me to baptism, what must I do now?' Whilst I do not presume to know what God has in store for my life, I do know that after He delivers He desires worship. Therefore, the appropriate corollary question arises: 'how do I best thank and worship God?' I have found the answer to this question most fully in approaching the altar of God in the Tridentine Latin Mass. In this extraordinary participation in the sacrifice of Christ at Calvary, in the new Passover, I have found the way the Lord desires worship most fully. It is these things which have drawn me to the Latin Mass, through - what I have faith are - the promptings of the Holy Spirit."

On Easter Sunday (20th of April) Fr Richard Biggerstaff offered an 8am low Mass in St Barnabas in East Molesey.

At the shrine of Our Lady of Consolation in West Grinstead there will be a sung Latin Masses on 8 June at 3pm (offered by Fr Bruno Witchalls or Fr Tristan Cranfield). Do check the Events section of the shrine's website.

Canon Jonathan Martin will offer low Masses on Whit Sunday (8 June) at 12:30pm, Trinity Sunday (15 June) at 12:30pm, Corpus Christi (19 June) at 6pm and Saints Peter & Paul (29 June) at 12:30pm.



Canon Jonathan Martin and Dylan Ridgway at St Pancras Church, Lewes

Birmingham (City and Black Country)

Louis Maciel 0739 223 2225

birmingham@lms.org.uk

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

In addition to the weekly 10.30am High Mass on Sundays, the Birmingham Oratory celebrated High Mass on Ash Wednesday and the Solemnities of St Joseph and the Annunciation. The Sunday High Masses on Candlemas and Palm Sunday started at 10am to accommodate the additional ceremonies. The Triduum was celebrated in the 1962 Missal, starting with High Mass of the Last Supper on Maundy Thursday, the Solemn Liturgy on Friday afternoon and concluding with the Vigil on Holy Saturday, with Tenebrae celebrated in anticipation each day from Spy Wednesday to Good Friday.

In Wolverhampton, Mass was celebrated on Holy Monday and Easter Sunday, with a celebration of High Mass occurring on Easter Friday, in addition to the usual Friday Masses.

Birmingham (Oxford)

Joseph Shaw

oxford@lms.org.uk

Regular Masses continue as usual: please see the Mass listings and email me to join the local email mailing list.

In particular, we are fortunate to have Sung Mass in SS Gregory & Augustine's in the Woodstock Road, with polyphony, for the Ascension and Corpus Christi, at 6pm, as well as Low Mass in the Oratory at 12:15pm. On Sundays, there is Low Mass at the Oratory at 8am and Sung Mass (Low in August) in Holy Rood, which is over the diocesan boundary in Portsmouth Diocese.

As noted in my last report, the Oxford Pilgrimage, in honour of the city's Catholic martyrs, will take place on Saturday 11 October, as usual in Oxford's Blackfriars. Mass is at 11am.

Also in Blackfriars, the Society's Annual Requiem will be celebrated on Saturday 8 November (at 11am), by Bishop Marian Eleganti.

Birmingham (Worcestershire)

Alastair J Tocher

01684 893332

malvern@lms.org.uk

extraordinarymalvern.uk

Facebook: Extraordinary Malvern

Traditional Masses continue as previously across Worcestershire: Low Masses at Immaculate Conception & St Egwin, Evesham on Tuesday evenings at 6.30; Sung Masses at St Ambrose, Kidderminster on first Sundays at 6 pm; and Low Masses, though now with occasional Sung Masses, at Our Lady of Mount Carmel, Redditch on first Fridays at 7pm. It is always best to check locally however for the latest information if planning to attend any of these Masses.

Please remember in your prayers our local priests – Fr Christopher Draycott, Fr Douglas Lamb, and Fr Jason Mahoney – who celebrate Traditional Latin Masses for us and who support us in many other ways; also Dom Thomas Regan OSB who has recently been appointed parish priest at St Wulstan's, Little Malvern; and last but certainly not least Archbishop Bernard Longley who generously permits these Masses to continue.

Cardiff-Menevia (Herefordshire)

Alastair J Tocher

01684 893332

malvern@lms.org.uk

extraordinarymalvern.uk

Facebook: Extraordinary Malvern

Regular Sunday Low Masses at Most Holy Trinity, Ledbury – the only weekly Sunday Traditional Masses in the three counties of Herefordshire, Worcestershire, and Gloucestershire – continue as normal, but please do contact us in advance to confirm local Mass times if you intend visiting the area.

Our two young trainee servers are progressing well and will hopefully be able to serve alone soon. It is hoped that they, along with some more of our adult servers, will be enrolled in the Society of St Tarcisius in the not too distant future.

As always, please remember especially in your prayers our parish priest, Fr Adrian Wiltshire who will, *Deo volente*, celebrate his 75th birthday in June. Please also remember the Most Rev Mark O'Toole, Archbishop of Cardiff-Menevia, together with all those attending Most Holy Trinity; also Dom Jonathan Rollinson OSB and Dom Joseph Parkinson OSB who, prior to Traditionis custodes, also celebrated public Latin Masses at Belmont Abbey near Hereford.

Cardiff Menevia (Menevia)

Tom and Elaine Sharpling

menevia@lms.org.uk

07702 230983

We continue to support Canon Jason Jones and Father Rod in their celebration of the Holy Mass in Sacred Heart Swansea and are pleased to see steady numbers in the congregation.

We were also delighted that we were able to have a sung Mass on Easter Sunday and are grateful to Andrew Butcher who travelled from Newport in order to serve. A new schola has been formed and we are just taking our first steps of singing the Mass – so prayers please!

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

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

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

East Anglia (West)

Alisa and Gregor Dick

01954 780912

cambridge@lms.org.uk

Sunday Masses at Blackfriars continue as normal. At the time of writing, we look forward to rejoicing in union with readers of *Mass of Ages* in our Lord's triumph over sin and death by the time this edition hits the presses. Dates of sung Masses during the Easter season are to be determined but will be posted on the cloister noticeboard; I am grateful to our new servers and am always glad to have new volunteers; new singers, likewise, are always welcome.

East Anglia (Withermarsh Green)

Sarah Ward

withermarshgreen@lms.org.uk

07522 289449

Daily Mass continues at St Edmunds and Our Lady Immaculate, Withermarsh Green, with two Masses on a Sunday at 9.15am and 11am. There is a Sung Mass on the last Sunday of the month (at 11am) and you are warmly invited to stay for Coffee after 11am Sunday Masses.

At the time of writing, we are looking forward to the Masses and services of Holy Week and Easter. Thank you to all those who have helped to clean and prepare the Chapel and the grounds, to all the servers and singers and especially to Fr Whisenant for his dedication and stamina at this busy time of the year.

Hexham and Newcastle

John Fagan

hexham@lms.org.uk

As I compile this little update on matters in the Diocese of Hexham and Newcastle, I cannot help but feel daunted by the prospect of trying to fill the shoes of my predecessor, dear friend, not to mention faithful Catholic, Keith McAllister.

Keith has been fulfilling this role for around eight years and certainly deserves a big Thank You from those of us here in the Northeast and indeed far beyond. Moreover, I would extend that gratitude to Keith's wife Pauline as I am sure her support will have underpinned the work that he has been able to carry out to all our benefits, not to mention The Honour and Glory of God. Thank you to you both.

So, to matters of a more routine nature. We continue to be blessed with provision of Old Rite liturgies across the diocese as per the published Mass Listings but please check.

In these days, when our priests carry a huge and often unseen workload, and responsibilities which can impinge upon the normal routine, it goes without saying that one would be wise to check locally before travelling significant distances. We are of course, ever grateful to our Priests who continue to provide the traditional Mass for us, and for the Servers who also play such a vital role. I think it is fair to say, that while we are just about covering the Mass schedule with Servers, we could certainly do to build some resilience in this area, so please bear this in mind and encourage any likely candidates to come forward: Age itself is not necessarily a barrier and local training can be arranged.

I am pleased to report that generally the Northeast continues to be a faithful and faith-filled area, and it is heartening to see that this is by no means restricted to the traditionalist part of the faith community, which is perhaps where one would expect to, and indeed does, find it. Recently the Hexham and Newcastle Diocese was blessed with a visit by the relics of Blessed Carlo Acutis, who, by the time of publication will have become the first millennial saint. A series of very well attended events were held across the diocese, with opportunities to venerate the relics of Blessed Carlo.

Also worthy of mention is another 'Blessed' namely John Ingram, annually honoured with a walk of Public Witness across Newcastle to the place of his Martyrdom at Gateshead in 1594. This walk takes place on the Sunday nearest to the date of his execution which this year should be 27 July (once again please check locally.) Although not an LMS organised event, I believe any such ventures which commemorate our northern martyrs are deserving of support.

Liverpool (Warrington)

Alan Frost

warrington@lms.org.uk

The monthly groups continue to be popular: the Playgroup for children (up to four years), the ladies' group, usually on the second Saturday (there was a special mums' group talk on the first Saturday in April), the men's on the third Wednesday, and Juventutem on the fourth Saturday (juventutemwarrington@gmail.com).

Fr Homolya is the usual contact for the groups. There was a children's homemade cakes and crafts sale on Laetare Sunday; 7am Masses were held on numerous days in April. Parishioners were urged to contact their MPs

to share their concerns over the assisted suicide Bill ('Terminally Ill Adults (End of Life) Bill').

As we approached Easter, helpful information as to the availability of Plenary Indulgences during the Sacred Triduum was set out in the Parish Newsletter.

A generous benefactor donated £25,000 towards the completion of the Priory Court project (the ground Floor of Unit 1), the success of which rector Fr Matthew Goddard asks prayers for, as there are still obstacles remaining. Archbishop Malcolm McMahon is coming to St Mary's on Sunday, May 18 to join parishioners in the Deanery May Procession that the Shrine Church is hosting on that day.

Middlesbrough
Paul Waddington
middlesbrough@lms.org.uk

Latin Masses continue at three locations in the Diocese of Middlesbrough. We are indebted to Fr David Smith for celebrating the Mass at 2pm on Sundays at Yarm, and to Fr William Massie for celebrating the 7.30pm Mass on Thursdays in Hull. In York, we are particularly fortunate to have the services of the Fathers of the Oratory, who offer a Low Mass every weekday, and a Sung Mass on Sundays.

During Holy Week we had the extra treat of Tenebrae on Spy Wednesday at the Oratory. The distinguished choir, *Caelestis* sang the responses by Palastrina and Victoria, as well as Allegri's very beautiful *Miserere Mei*.

There have been widespread reports recently of increased church attendance among young people, especially young men. This is certainly true for the Latin Masses in the Middlesbrough Diocese. Congregations have increased at all locations, and this is particularly true in York where University students form a large part of the congregation.

Northampton (South)
Barbara Kay
07399 078959
bedford@lms.org.uk

It's been an exciting past few weeks in the FSSP apostolate in Kempston and Chesham Bois. As well as our usual Masses, men's, ladies' and young adults' groups, there were a few special events.

At the end of February/beginning of March, Fr Armand de Malleray FSSP led the annual FSSP UK & Ireland Weekend of Vocational Discernment at Buckden Towers near Huntingdon which was attended by 24 young men.

The Very Rev John Berg, the Superior General of the FSSP, visited Bedford and Chesham Bois from 5-8 March as part of a trip to the UK. He celebrated Mass for Ash Wednesday at Chesham Bois, and Mass for the Feast of St Thomas Aquinas at Kempston. The faithful were able to meet him over refreshments after each Mass. It was under Fr Berg's earlier term as Superior General that the FSSP Chaplaincy was originally established on 19 July 2011.

The mothers in our Kempston congregation were treated to a lovely afternoon tea after Mass in Kempston on Mother's Day, after they had received blessed daffodils from the celebrant at the end of Mass to honour their motherhood.

A group for young single Catholics aged 18-35 started last December, consisting of a trek and lunch at a pub with a Chaplaincy priest attending. It attracts between 12 and 16 young adults from Chesham Bois, Bedford, and even London. Contact us to be added to the WhatsApp group. Our other monthly groups of doctrinal formation and friendship carry on successfully, with between a dozen and 20 people attending the Men's group, and also the Ladies' group, and often more than 40 attending the group for all at Chesham Bois.

A full Solemn Easter Triduum was held for the first time at All Saints, Kempston, the beautiful church in which our Sunday Masses are celebrated. A feature of the Good Friday liturgy was a beautiful crucifix which was rescued from a church skip. A stand was built for it and it was restored to its former glory by one of our parishioners who is a professional artist. It was possibly the first time in centuries that the Traditional Roman Easter Triduum was celebrated in an English pre-Reformation church (built in 1099).

On Easter Monday our seminarian Luke Mazurek left the Bedford apostolate, having completed his six months' pastoral placement with us. He was given a token of our appreciation for all his work among us and will be missed. We assure him of our prayers as well as for the six FSSP seminarians from the UK and Ireland. The most senior of them, Conan McGonagle, was ordained Deacon on 5 April.

An ongoing project at Our Lady of Ransom, Kempston, has been the upgrading of the confessional. Because the priest's compartment only had half a wooden door and a curtain, and because the penitent's door did not close tightly, one could be overheard when we started using that church. But thanks to

soundproofing work by a joiner (a former parishioner), this was remedied and was described in the church newsletter as "the best confessional in town" with an appeal to help cover the £1500 cost. We are grateful to a benefactress in the USA who saw the appeal and generously covered the whole amount. A Chaplaincy priest sits in the confessional 20 minutes before every Mass, every day; plus more than an hour every Saturday during Adoration, and also during most Sunday Masses.

Our thoughts are now turning to our longer-term future. For nearly a year in Bedford our Masses have been said in two different churches, for which we are grateful, but our aim is to acquire a stable Mass centre of our own. We have the blessing of Bishop David Oakley of Northampton and a bank account is being set up to receive donations, hopefully by the Ascension (please check our newsletter on fssp.org.uk/bedford/ to make sure you give to the correct new bank account). With close to 300 parishioners across two churches (Bedford and Chesham Bois), plus growing Scout and Guide groups, and Regina Caeli Academy UK, our Chaplaincy is attractive to families. The drawback is financial, though. Congregations consisting mostly of young families with children, with one salary, are less able to invest in a church building. Please help us invest in this promising apostolate, and pray that in time our dream will become a reality.

Meanwhile our Sunday and weekday Masses continue at the normal times and locations. Please see fssp.org.uk/bedford/ for details of all our news and forthcoming events, including the May processions, Corpus Christi processions and First Holy Communion, a visit to the Benedictine nuns at Colwich Abbey, a Chaplaincy pilgrimage to Walsingham on 12 July, the annual *Juventutem* Weekend (for any single Catholics aged 18-35) led by Fr de Malleray at Ampleforth Abbey on 18-20 July, and the sacrament of Confirmation to be administered by Bishop Oakley on 4 October.



Annual FSSP UK & Ireland Vocational Discernment Weekend for men, at Buckden Towers

Nottingham
Jeremy Boot
nottingham@lms.org.uk
07462 018386

Masses at the Good Shepherd, Arnold, Nottingham (Saturday before second Sundays), Our Lady and St Patrick, Meadows (third Sundays), Nottingham and the Cathedral, Nottingham third Wednesdays – see Mass schedules for more detail. This quarter included Palm Sunday (anticipated) at the Good Shepherd. All Masses are sung except at the Cathedral.

At St Mary of the Annunciation, Loughborough, there are low Masses each Wednesday at 6.30pm unless otherwise stated. Occasionally these Masses are sung, including on Ash Wednesday and the feast of St Joseph in March. Any other such Masses will be advertised nearer the time locally. These are always well attended.

Our sincere thanks to our priests, and to organists, singers and servers all of whom contribute their time so generously.

Nottingham South (Leicestershire and Rutland)

Paul Beardsmore

01858 434037

northampton@lms.org.uk

Sunday Masses continue at Blessed Sacrament in Leicester, thanks to Canon Cahill. On the first Sunday of Lent we were honoured to have Bishop McKinney preach at the Mass, as part of his parish visitation.

Saturday Masses have continued in Leicester as well, although these have moved temporarily to Blessed Sacrament while building works are in progress at St Peter's.

Canon Dye also offers Mass every Friday at St Thomas of Canterbury, Exton Hall.

Portsmouth

Carol Turner

portsmouth@lms.org.uk

023 8027 3585

Masses resumed at St Joseph's, Copnor, Portsmouth with the Marian Franciscans from Christmas Day 2024 onwards. There is a Low Mass at the usual time of 7am, Monday to Saturday and a sung Mass at 11.15am on Sunday.

On the feast of St Joseph on 19 March, Fr Serafino M Lanzetta offered a Solemn High Mass at 6.30pm for our patronal feast. Indeed, a very blessed day was held by all!

As we go to press, the friars are preparing for the Easter Triduum.

First Friday devotions continue at St Joseph's Church, Copnor with Mass at 6.30pm followed by the men's group (which includes Rosary, Benediction followed by a shared meal in the hall). New members are always very welcome!

An 8am Low Mass is offered at St Agatha's Church, Portsmouth each Sunday. The last Sunday of the month is a Sung Mass.

Holy Family Church, Redbridge, Southampton continues to have a Sung Mass each Sunday at 9am with Low Mass at 7.30pm on Thursday evening (Sung if it's a Holy Day or feast day). Confessions are usually available before both Masses.

A Sung Mass at St Thomas More, Bournemouth is offered every Sunday at 12.30pm.

Portsmouth (Isle of Wight)

Peter Clarke

iow@lms.org.uk

01983 566740 / 07790892592

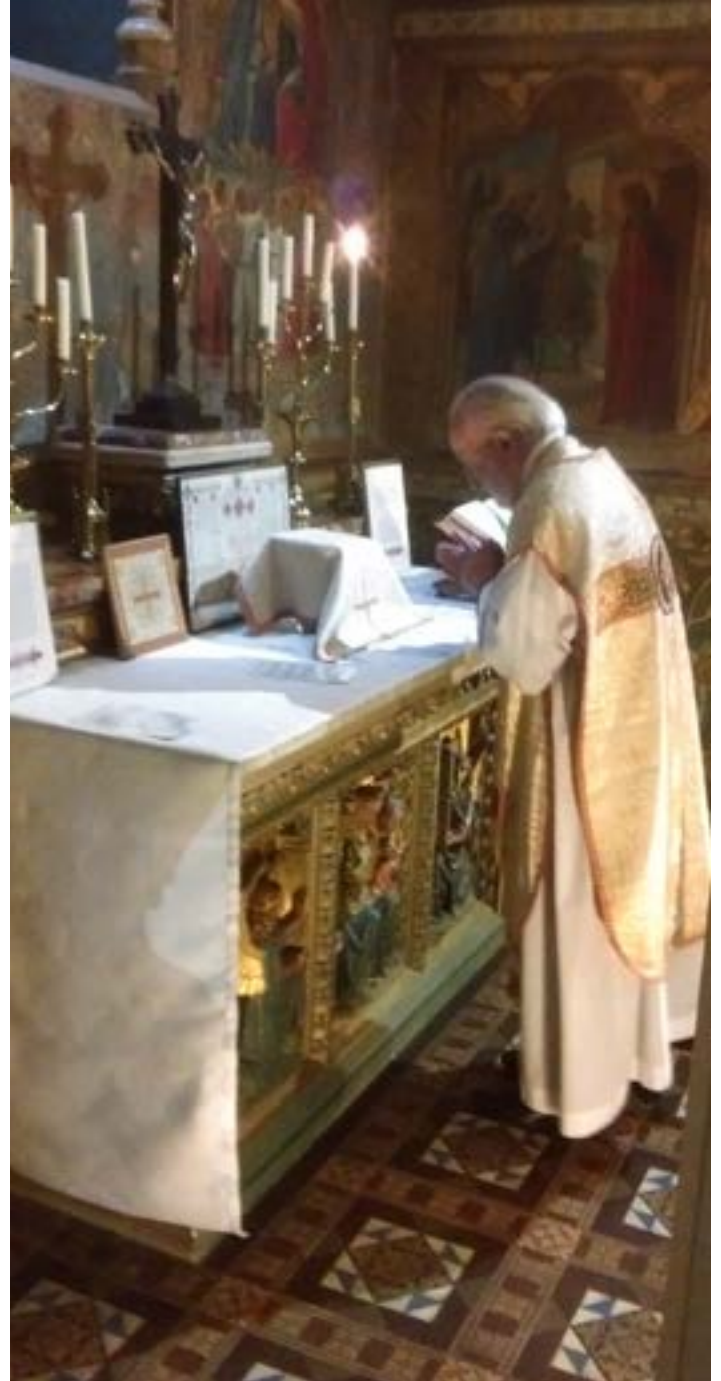
It is with much regret that we have to report that Fr Jonathan Redvers Harris (parish priest of St Thomas's Cowes and St David's, East Cowes) is leaving the Island this summer. Father came to the spiritual aid of the Latin Mass devotees here when Fr Anthony Glaysher departed in 2017 and we faced the end of EF on the Island after almost 30 years.

Fr Jonathan felt moved by the Holy Spirit to learn to offer the Mass and consequently to provide spiritual succour for those who, otherwise, would be without the Traditional Mass. After attending an LMS course, he began to offer a weekly EF Mass either at Cowes or East Cowes. With two churches under his care, plus his work as the chancellor of the Ordinariate of Our Lady of Walsingham, Father had a heavy work schedule. Nevertheless, he still found time for the spiritual needs of the Island's LMS group. The faithful who attend the Masses are extremely grateful to Fr Jonathan and we wish him well for the future.

At this present time, the signs look positive that we will be able to return to St Mary's, Ryde in the Autumn for a limited number of EF Masses.

We look forward to Masses at St. Thomas's, Cowes on both the Feast of the Ascension (29 May) and on Corpus Christi (19 June), which will be followed by a Corpus Christi Procession.

Please ring for confirmation of our Masses if you are coming from the mainland.



Fr Jonathan Redvers Harris offering Mass at the Lady Chapel in St Mary's, Ryde

Plymouth (Cornwall)

Stefano Mazzeo

cornwall@lms.org.uk

There was a beautiful High Mass for Passion Sunday at Lanherne, celebrated by Msgr Gilles Wach, the co-founder and Prior General of the Institute of Christ the King. A huge congregation crammed into our little chapel with standing room only. I apologise for taking up one of the front pews with my camera equipment for we filmed it for a coming edition of our Christendom Rising series, to promote Lanherne and the Latin Mass Society through video.

Mass times at Lanherne are on Sunday at 8am and 11am during the week at 8am with an extra Mass on Thursdays at 6.15pm. We look forward to meeting Traditional Catholic visitors and welcoming them to God's own country, Cornwall. If you need further information or would like to support the Sisters at Lanherne please contact Canon Smith lanherne@icksp.org.uk or call 07366 321039.



© Jacqueline Mazzeo

Msgr Wach at Lanherne

Plymouth (Dorset)
Maurice Quinn
dorset@lms.org.uk
07555 536579

Unfortunately there are no changes regarding the lack of a priest able and willing to celebrate a Traditional Latin Mass for us in the beautiful county of Dorset. Unlike our sister counties of Devon and Cornwall, we are bereft of Traditional Latin Masses, and as such I appeal for your fervent prayers to Our Lady Queen of Martyrs and to the Dorset Martyrs for help in this matter; do this and our present situation will change!

Regarding September's Latin Mass Pilgrimage to Chideock in honour of the Chideock Martyrs, I can now confirm that the Relic of the True Cross traversing the country during this Holy Year will be present for veneration at the Chideock pilgrimage. It is also possible that this Holy Year's event will include – for the first time – a professional choir, although this still has to be confirmed.

As always, do not hesitate to contact me if you have any questions regarding the above or any relevant matter.

Shrewsbury (Wirral)
Kevin Jones
wirral@lms.org.uk

Life at the shrine has been without major event since I last reported with the traditional liturgical and sacramental life continuing at the Dome of Home ministered by priests of the Institute of Christ the King Sovereign Priest.

Numbers attending the two Sunday Masses (8.30am and 10.30am) remain steady with a diverse range of ages attending with a notable presence of younger people making up the congregation. Later on Sunday afternoons, solemn Vespers and Benediction are celebrated. Meanwhile, on weekdays, Adoration and Holy Mass are offered daily with sung offices of Vespers and Compline occurring when clergy numbers permit. Following Saturday morning Mass, a devotion to St Philomena, a shrine patron, takes place.

Over the last few months, children have been preparing for first Communion and Confession, some of whom will make their first Communion on Easter Day.

A First Steps in Faith Programme for younger children takes place almost as a prologue to preparation for first Communion. For older folk, a Catechism Class from Scratch is available for those who wish to be received or simply want to learn more about the Catholic faith. Anyone interested should contact Canon Montjean.

As I write this report, we approach Holy Week and a full liturgical programme is planned including Tenebrae across all three days of the Triduum.

Southwark (St Bede's, Clapham Park)

Thomas Windsor
claphampark@lms.org.uk

Our main news this quarter, is that our Parish Priest Fr Marcus Holden has been chosen as the next Rector of the Beda College in Rome. So, from St Bede's to the Beda, please pray for Fr Holden, and also that his replacement at St Bede's will continue with so many of the remarkable things we have been doing.

Our chapter of the Guild of St Clare continues to meet each month and welcomes new members; they have plenty of mending tasks including the English Chapter Banners for the Pentecost pilgrimage.

Our Masses continue as normal, with our slightly depleted choir keeping up most of our former repertoire.

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. For Candlemas we had the usual Blessing and Procession followed by Sung Mass. For Quinquagesima we once again had the complete set of polyphonic Proper by Issac and Palestrina.

On Septuagesima the choir sang the Byrd Mass for three voices; during the following week the choir was engaged to sing a burial Mass where the choir sang *Missa Pro defunctis* a 4 by Tomás Luis de Victoria.

Sung Masses followed for Ash Wednesday, and on the second Sunday of Lent, the choir sang the *Missa brevis* in F by Palestrina. On the third Sunday of Lent the choir sang the Introit: *Oculi mei*, and Communion: *Passer invenit* by Heinrich Isaac, and *Ave Regina Caelorum*, by Pierre de la Rue. We had a solemn High Mass for the Feast of the Annunciation, where the choir sang *Missa super Dixit Maria*, and *Ave Maris Stella* by Hassler, and the *Quem terra, pontus, aethera* by Byrd.

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

Southwark (Thanet)
Christopher Serpell
thanet@lms.org.uk

Alongside our usual three Masses a week, during this Lenten season, St Augustine's has formed a small schola and been happy to receive new members who have come forward to support it. Our new schola manages some full Propers and where this is beyond the necessary time to practice, they sing simplified forms. We have also welcomed some experienced visiting singers who have given us much encouragement, and in this regard, experienced Latin Mass singers are welcome to join our little choir any Sunday. Ramsgate is a great place to visit on a Sunday, especially combined with the Sung Latin Mass at St Augustine's, or indeed on a Saturday when low Mass is said at noon. We are encouraging all our servers to gain more experience in serving both sung and low Masses.

Also in this time, we are pleased with the repairs done to some old vestments, particularly a fine Roman chasuble which has come into use again and we have acquired a faldstool, ready for the Pontifical High Mass in June to celebrate the 60th anniversary of the Latin Mass Society.

Southwark (Wandsworth)
Julia Ashenden
wandsworth@lms.org.uk

The regular Masses said in the Tridentine Rite continue at The Oratory of St Mary Magdalen. Most notably the *Missa Cantata* on Sundays at 11am, on first Saturdays at 10.30 (arrival at 10 is advised for Rosary), and on Tuesdays at 10.30 am. On Fridays and Feast Days they are generally scheduled for 7pm. The website is stmarymagdalens.co.uk

Since Christmas there have been several Feast days.

On the Feast of Candlemas, or the Purification of Our Lady and the Presentation of Our Lord, which fell on a Sunday this year, we had a sung Mass with the Choir of David Guest, the blessing of the candles and a Procession outside around the block. It was a tad windy and many of the candles went out but it was a good public witness!

The next day was the Feast of St Blaise and after Mass we had the Blessing of Throats.

On the Annunciation, the Southwell Consort came to sing at the 7pm Mass. They were most impressive with their Renaissance period instruments of sackbuts and cornets. The Mass setting was Palestrina's Misse Sine Nomine, with motets by Animuccia and Victoria.

The Sunday following the Annunciation was Laetare Sunday so we were treated to another musical delight. David Guest's choir sang Mozart's Missa Brevis in B flat with the following motets, Laetatus Sum by Haydn and Ave Verum Corpus by F Warren,

Our thanks as ever to the tireless Canon Edwards who makes all this possible.

Westminster (Willesden)

Mauricio Rodriguez

willesden@lms.org.uk

Masses at the Shrine continue to be celebrated as usual, *Deo Gratias*.

As a designated Jubilee Church, we will be hosting a special event each month throughout the year. For details and updates, please visit our parish website.

Looking ahead, we are especially excited for our upcoming May Procession. All are warmly invited to take part in this cherished tradition of our Parish.

We are also delighted to welcome the Southwell Consort, who will be singing at several special events this year. Keep an eye out for announcements with further information or get in touch with me to learn more.

As always, our heartfelt thanks go to Fr Stephen Willis for his dedication and all he does for our parish community.

Gregorian Chant Network

Alastair J Tocher

01684 893332

chant@lms.org.uk

gregorianchantnetwork.blogspot.com

Facebook: Gregorian Chant Network

The Gregorian Chant Network seeks both to support the development of existing Scholas and to encourage the founding of new Scholas, whether to sing Mass or the Divine Office.

We continue to receive enquiries and to seek to do our best to help put interested singers in touch with their nearest Schola or to provide tuition and other support for existing Scholas. We are also investigating commissioning chant days and courses which will be publicised in due course. These courses, along with those organised by others including for example the Schola Gregoriana of Cambridge, are advertised both on our blog and now also via our new Facebook page. Forthcoming workshops include a one-day workshop in Iffley, near Oxford, on Saturday 17 May, run by the Schola Gregoriana of Cambridge and which will focus on chant for the feast of St Dunstan.

If you know of any schola or parish which might benefit from expert chant tuition or other support, whether regular or occasional, please get in touch, noting our new email address above.



Helen Harrold & Jenni Cassidy

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Feasts, hunting parties – and Faith

Katie Thamer Treherne reviews a new novel
by Maria Waddelove

Most school children will have learned that it was King Alfred who united the Anglo Saxons Kingdoms into one, and stopped the Danes from taking over the British Isles. He reigned from 871 to 899. His compassion and wisdom endeared him to his people and his military tactics were brilliant to the point of genius. His family, his battles, and his governance have all been carefully recorded. But the year 859 when Alfred was ten years old has not.

In her novel, *Young Aelfred*, Maria Waddelove has woven a tale of just what might have happened in that year – and just what sort of circumstances could have been the proving ground for the boy who would become a king.

The story of *Young Aelfred*, starts, like his education, slowly. He did not know how to read until the age of twelve, so Waddelove uses his tenth year as the fermenting jar of the lessons he did master – and those he struggled with. His arrows missed, he annoyed his siblings, and he had to develop coping tactics just to survive living with a huge extended family in which all names seem to start with Ae!

Descriptions of royal feasts and hunting parties were interrupted by Aelfred's quarrels with his brother, Athelred, as various older family members intervened. Historical figures slowly step across the page, leaving footprints of the careful research that went into the story. And what God-believing parent could fail to appreciate a depiction of faith as



sustaining and ordinary? But would a young reader appreciate it?

And then unexpectedly the story dives into adventure; into a speed-reading, page-turning, torchlight-under-the-bedcovers adventure. Perhaps Maria Waddelove wanted to lull her readers into thinking this was to be a cosy account of ordinary life of the kind to which most of us can relate; but no, just when we least expect it, we are swept into the wild. Wild, but not impossibly so.


Mad Danes, hamstringing, and 'Blood Eagle Executions' were all very real threats to the peaceful Anglo-Saxon life Aelfred's family tried to protect.

Waddelove's inventiveness and attention to detail makes those dark forests, swollen rivers, and creepy marshlands terrifyingly real, and you can practically smell the slaughtered animals and barrels of beer in the Viking camp. Imagined or not, who is to say that young Aelfred did not survive a fire, get kidnapped by Danes, or hide under floorboards stacked high with stolen treasure?

It is a wonder that Maria Waddelove wrote this book while homeschooling her five children. Oh, that all children could have a teacher who makes learning come alive. *Young Aelfred* certainly comes alive, exhibiting a bravery that not many of us would be capable of – but would certainly like to aim for! A bravery, Waddelove whispers, that comes about through faith in God: a faith that turned an unlikely prince into a pearl of a King.

Just think of the young readers who will know the real reason that Aelfred was the only English monarch to be called Great – and just what might happen in their own lives armed with such faith.

***Young Aelfred* by Maria Waddelove is available from Amazon, price £8.85.**

Katie Thamer Treherne is an artist and writer who lives with her family among apple orchards in East Sussex. katiethamertreherne.com 



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A genius for friendship

Charles A. Coulombe remembers the poet
and Catholic convert Eleanor Farjeon

When I was a little boy in the mid-1960s, new hymns came in to accompany the then-ever-changing Mass. One of the least offensive of these, by far, was called *Morning Has Broken*. The words for that hymn were written by Eleanor Farjeon, who also wrote:

*And so I got home safely.
I didn't drop the eggs,
My nose had grown no longer,
My legs were still my legs,
I didn't lose my penny
Or tumble in a ditch -
So mind you smile and say 'Good Day'
When you meet a witch.*

As with this one, called W is for Witch, the other Farjeon poems were funny, they were clever, and I have not forgotten them to this day. On looking into her life story, I found that in a strange way, Farjeon, who was born in 1881, encompassed all the searching and yearning of World War I's Lost Generation that has so informed both our literature and our theatre. Like many, she would find what she yearned for in the Catholic Faith. But it was a long, strange journey.

Eleanor came from a distinguished literary and theatrical family. Her father, Benjamin, was an extremely prolific novelist, playwright, printer, and journalist, born in London to an orthodox Jewish family. Losing his familial religion, he emigrated to Australia in 1854, and would remain there for 14 years. After his return to London, he met and married the American Margaret Jane "Maggie" Jefferson, daughter of the famed actor Joseph Jefferson, on 6 June 1877. Jefferson had made his fame and fortune by innumerable performances of *Rip Van Winkle* - eventually including the nascent medium of film. He had a number of homes, thanks to his wealth - including the famed Jefferson Island in Louisiana.

In addition to Eleanor, this talented couple gave birth to Joseph Jefferson Farjeon (1883 - 1955), who found fame



as a crime and mystery novelist (much admired by Dorothy Sayers); Herbert (Bertie) Farjeon (1887 - 1945) who made a name for himself presenting musical revues and as a theatre critic, lyricist, librettist, playwright, theatre manager and researcher. One of his most popular songs was *I've danced with a man, who's danced with a girl, who's danced with the Prince of Wales*, which received a second life as the theme song for the 1978 television series, *Edward and Mrs. Simpson*; and Harry Farjeon (1878 - 1948), a renowned composer who taught at the Royal Academy of Music for more than 45 years. As might be imagined, the children of such a household grew up loving music and literature, and were very closely knit, both in childhood and adulthood - Eleanor, Herbie, and Harry collaborating on a number of musical and literary projects.

In such an atmosphere, Eleanor could not help but love words, although there was little organised religion save for a vague Christianity that seeped in through the great works of literature the whole clan enjoyed. None of the children was baptised. Nevertheless, this would result in a moral code of sorts that each tried to live by, and a vague identification of God with creativity. However unfulfilling Eleanor would find this to be later, in the beginning it was enough to be getting on with.

Her early childhood was spent at home with private tutors and many books. Thanks to her siblings and her own interests, much of her life was lived among the literary and theatrical circles of London. Although collaborating on plays and operettas with her brothers, from the beginning

Eleanor particularly enjoyed writing poetry. Knowing such literary figures early on as D. H. Lawrence, Walter de la Mare, Robert Frost, and Elizabeth Myers, she critiqued their work and was critiqued in turn, in a friendly fashion that augmented her creativity. Indeed, her skill at making and maintaining friends was legendary – no doubt because of the close and supportive household in which she had been raised. Among her closest friends was the poet Edward Thomas and his wife Helen. Eleanor's genius for close and platonic friendships with men as well as women was clearly exhibited here; when Edward was killed in 1917, she and Helen were if anything drawn closer by their shared tragedy.

Despite this sad occurrence, the postwar era saw Eleanor come into her own as a journalist, broadcaster, and especially a poet. Her poetry appeared in many publications, especially *The Herald*, *Punch*, *Time and Tide*, *The New Leader*, *Reynolds News*, and many others. At the same time, at the age of 40 she entered into her first real love affair – and a scandalous one it was. She fell in love with an English teacher named George Earle, who left his wife and family for her. They settled in Hampstead, and although not married legally, considered themselves as such. They would continue as such for almost thirty years.

In the meantime, Eleanor continued to write, and her fame grew. As the years went by, in relative contentment – punctuated by difficulties as Earle grew older – she began making enquiries about religion. During World War II, to her usual round of work she added efforts of behalf of PEN to aid in the common struggle against the Nazis in the literary and propaganda fields. Her nieces and nephews took up a great deal of her attention. But in 1949 Earle died, and she entered an entirely new chapter in her life, although her prodigious literary output continued.

In December of 1948 a new play of Eleanor's, *The Silver Curlew*, was performed in Liverpool. One of the actors was a man 20 years her junior, Denys Blakelock. A noted performer, he had survived a strict Protestant upbringing only to find himself possessed of homosexual tendencies. A mass of inner contradictions, he found solace to a great degree in converting to Catholicism. Although

there was no question of a physical relationship between them, Denys and Eleanor became inseparable. Maintaining separate homes, Denys would stay at Eleanor's most weekends when not performing. She played an important role in keeping him emotionally stable; he in turn provided an outlet for her deep love of home and family.

Wanting to understand his religion, Eleanor began taking instruction at Farm Street, the Jesuit Church, under Fr Robert Mangan, SJ. She would be baptised into the Catholic Church at St James Spanish Place on August 23, 1950. She explained her decision to one of her nephews in a letter written a few days later: "Strangely enough, although many of the loveliest things in life have been part of our family experience, love of people, and of beauty in many of its forms – the natural beauty of the world, the creative beauty of art and words and music – the experience of religion in a positive shape has not been, or seemed to be, among them. It is mine now, and the hope I have is that this new wonder won't seem to divide me from you all if it happens to be one you can't share or even talk about. (But I hope you can, if you want to.) To me, it makes all I love more mine, and I don't believe it will make me less yours in your hearts and thoughts. I don't think you'll find me any different from the Nellie you've always known and been able to come to now and then in difficulties. This last year has been a strange one for me, and what it has ended in is less, I believe, a Conversion, than a progression toward a form of faith towards which my own sense of spiritual life has been moving towards for the last thirty or forty years. One has to be converted from one faith to another – and I've never had another faith to be converted from. I have had an always increasing sense of the immortal spirit I could only think of as God..."

Although received at Spanish Place by a Jesuit from Farm Street, Eleanor's religious life from that time on revolved around her nearby parish, St Mary's Hampstead. Originally founded in 1796 for French Royalist refugees by the Abbé Jean Morel – the little chapel of St Mary was constructed by 1816 and reached its current appearance by the time a century had passed.


From the day of her conversion it became her spiritual home. She was remembered in a reminiscence by a BBC commentator: "There was

Eleanor Farjeon, writer, memoirist, and great friend of the poet Edward Thomas, a Catholic convert who looked like Mrs Tiggywinkle and was the most infectious and generous of friends. She usually went to the 1130 High Mass which suited her love of ritual and music. She's also buried at the top of the burial ground not far from the poet Sara Jackson..."

Eleanor reacquainted herself with the Meynell family as result of her conversion. She also became firm and fast friends with the clerical Mathew brothers – the first, David, being a Bishop, and the second, Gervase, an Oxford Dominican. The latter had been a member of the Inklings alongside Tolkien, Lewis, and Williams. In the meantime, Eleanor's own literary recognition was growing, as she received the 1955 Carnegie Medal for British children's books and the inaugural Hans Christian Andersen Medal in 1956 cited The Little Bookroom. She then received the first Regina Medal in 1959 from the American Catholic Library Association for her "continued, distinguished contribution to children's literature".

In 1963, she was visited after 50 years by her old friend, American poet Robert Frost. Two years later, she died of pneumonia.

Dying when she did, Eleanor was spared the post-conciliar horrors endured by Tolkien, Waugh, and other Catholic litterateurs of the era. Without a doubt she would have preferred the Latin Mass to its replacement, but how would her gentle spirit have permitted her to respond? Would she have signed the petition mounted by Agatha Christie? It is hard to imagine her either quietly acquiescing or becoming rabidly anti-hierarchical as a result.

Indeed, it might well be said that its quiet joy is the most important lesson Eleanor Farjeon's work can give us. The joy in simple things, in life and in literature that so characterised her life and efforts was completed by the Catholic Faith. In a time filled with constant combat in many areas, Eleanor's poetry reminds us that the Catholic life is not only about strife. It certainly must be stoutly defended, but to those who do so it brings peace and joy – something too often forgotten to-day. May we all emulate her ready laughter and wit, her kindness, and yet her unshakable commitment to truth. 

CALENDARIVM

MAY

9	Fri	St Gregory Nazianzen B C D
10	Sat	St Antoninus B C
11	Sun	3 rd Sunday after Easter
12	Mon	SS Nereus, Achilleus, Domitilla & Pancras MM
13	Tue	St Robert Bellarmine B C D
14	Wed	Feria
15	Thu	St John Baptist de la Salle C
16	Fri	St Ubaldu B C
17	Sat	St Pascal Baylon C
18	Sun	4 th Sunday after Easter
19	Mon	St Peter Celestine P C
20	Tue	St Bernard of Sienna C
21	Wed	Feria
22	Thu	Feria
23	Fri	Feria
24	Sat	Our Lady on Saturday
25	Sun	5 th Sunday after Easter
26	Mon	St Augustine of Canterbury B C (<i>St Philip Neri C outside England and Wales</i>) (<i>Rogation Day</i>)
27	Tue	St Bede C D (<i>Rogation Day</i>)
28	Wed	Vigil of the Ascension (<i>Rogation Day</i>)
29	Thu	The Ascension
30	Fri	Feria
31	Sat	Our Lady, Virgin and Queen

JUNE

1	Sun	Sunday after Ascension
2	Mon	Feria
3	Tue	Feria
4	Wed	St Francis Caracciolo C
5	Thu	St Boniface B M
6	Fri	St Norbert B C
7	Sat	Vigil of Pentecost
8	Sun	Pentecost
9	Mon	Whit Monday
10	Tue	Whit Tuesday
11	Wed	Whit Wednesday (<i>Ember Day</i>)
12	Thu	Whit Thursday
13	Fri	Whit Friday (<i>Ember Day</i>)
14	Sat	Whit Saturday (<i>Ember Day</i>)
15	Sun	The Most Holy Trinity
16	Mon	Feria
17	Tue	St Gregory Barbarigo B C
18	Wed	St Ephrem, Deacon C D
19	Thu	Corpus Christi
20	Fri	Feria
21	Sat	St Aloysius Gonzaga C
22	Sun	2 nd Sunday after Pentecost (<i>External Solemnity of Corpus Christi</i>)
23	Mon	Vigil of Nativity of St John the Baptist
24	Tue	Nativity of St John the Baptist

25	Wed	St William Ab
26	Thu	SS John & Paul MM
27	Fri	The Sacred Heart of Jesus
28	Sat	Vigil of SS Peter & Paul Aps
29	Sun	SS Peter & Paul Aps
30	Mon	Commemoration of St Paul Ap

JULY

1	Tue	The Most Precious Blood of Our Lord
2	Wed	Visitation of Our Blessed Lady
3	Thu	St Iranaeus B M D
4	Fri	Feria
5	Sat	St Anthony-Mary Zaccaria C
6	Sun	4 th Sunday after Pentecost
7	Mon	St Cyril B C and St Methodius B C
8	Tue	St Elizabeth, Queen of Portugal, W.
9	Wed	SS John Fisher & Thomas More MM (<i>Feria outside England and Wales</i>)
10	Thu	The Seven Holy Brothers MM and SS Rufina and Secunda VV MM
11	Fri	Feria
12	Sat	St John Gualberti Ab
13	Sun	5 th Sunday after Pentecost
14	Mon	St Bonaventure B C D
15	Tue	St Henry II, Emperor, C.
16	Wed	Feria
17	Thu	Feria
18	Fri	St Camillus of Lellis C
19	Sat	St Vincent de Paul C
20	Sun	6 th Sunday after Pentecost
21	Mon	St Laurence of Brindisi C D
22	Tue	St Mary Magdalen, Penitent
23	Wed	St Apollinaris B M
24	Thu	Feria
25	Fri	St James the Greater, Ap
26	Sat	St Anne, Mother of our Lady
27	Sun	7 th Sunday after Pentecost
28	Mon	SS Nazarius and Celsus MM, St Victor P M, St Innocentius P C
29	Tue	St Martha V
30	Wed	Feria
31	Thu	St Ignatius of Loyola C

AUGUST

1	Fri	Feria (<i>Lammas Day</i>)
2	Sat	St Alphonsus Mary de Liguori B C D
3	Sun	8 th Sunday after Pentecost
4	Mon	St Dominic C
5	Tue	Dedication of St Mary of the Snows
6	Wed	Transfiguration of Our Lord



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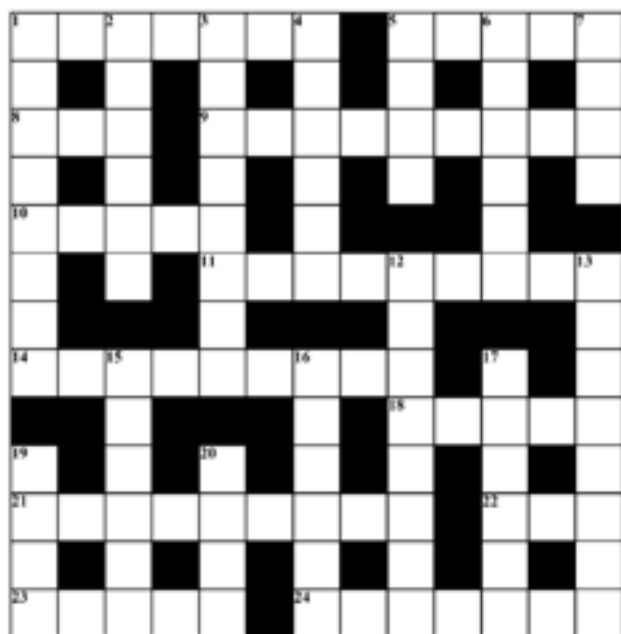
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Alan Frost: May 2025

ANSWERS TO SPRING 2025 CROSSWORD

Across: 1 Seances 5 Civil 8 Lea 9 Roundhead 10 Athos
11 Testament 14 Buttercup 18 Ember 21 Easter Egg 22 RAF
23 Mitre 24 Despair **Down:** 1 Syllabub 2 Agatha 3 Christie
4 Skulls 5 Cedd 6 Vierge 7 Leda 12 Asperges 13 Thurifer
15 Tissot 16 Aeneid 17 Iberia 19 Deum 20 Bede

Clues Across

- 1 Bridge of Constantine's important victory [312] for Christianity (7)
5 Name of a patchwork elephant, one of children's all-time best-selling books (5)
8 & 13 **Down:** Something that does not follow (3,8)
9 Entrance areas of churches (9)
10 'Pax ----', peace be with you (5)
11 Followers of Loyola (9)
14 Act as an agent (9)
18 Major religion of India (5)
21 Bishop Athanasius, long-standing promoter and celebrant of the TLM (9)
22 Greeted, for a concert in New York? (3)
23 'I am present' at rollcall (5)
24 Male equivalent of a Delilah (7)

Clues Down

- 1 Creature from Greek mythology with head of a bull and body of a man (8)
2 Madness (6)
3 '--- Patris' (2,6)
4 Invasion from France with huge impact on church architecture (6)
5 Heard again she pursued Narcissus (4)
6 'Mea ---- culpa' (6)
7 'Tabula ----' philosophical proposition of the mind at first being a 'blank slate' (4)
12 Secured with a rope, as, e.g. with a donkey (8)
13 See 8 Across
15 Emotional appeal by a writer to evoke sympathy (6)
16 Musical studies, especially by Chopin (6)
17 Lacking usual forms and practices of social behaviour (6)
19 'To pile Pelion upon ----', to make an awkward situation worse (4)
20 'Dictum ---- pactum', statement of dealer's integrity on the Stock Exchange (4)

The winner of the Spring 2025 crossword competition is Pat Duffel of Frome, who received copies of *Prayer in the Letters of St Paul* by Pope Benedict XVI, *Purgatory* by Fr Faber and *The Holy Eucharist Our All* by Fr Lukas Etlin OSB. Visit the LMS online shop to see our full range of products: lms.org.uk/shop. Entries for the Summer 2025 competition should be sent to the Latin Mass Society office or emailed to info@lms.org.uk by 30 June 2025.

Please pray for the souls of members and
benefactors of the Latin Mass Society
who have died recently

Requiescant in Pace

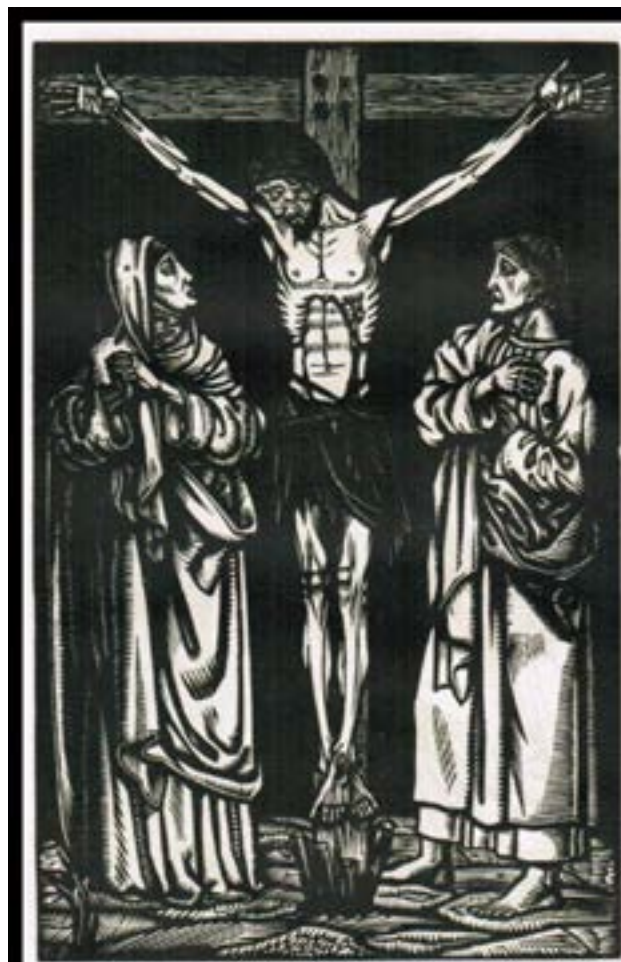
Among our deceased members please pray for

Michael Appleton
Cynthia Brown
William Gaynor
Anne Howet-Molan
Patricia Kiefer
Anne Roebuck
Christopher Windsor

Please also pray for Barbara Mary Henegan and Alan Sadler, who remembered the society in their Wills. The society relies heavily on legacies to support its income.

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

If you know of a recently deceased member whose name has not, so far, appeared in our necrology, please contact the LMS Office.





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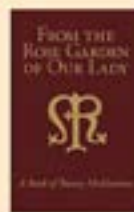


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