



Mass of Ages



The quarterly magazine of the Latin Mass Society

Issue 218 – Winter 2023 – FREE

Benedict – One Year On

The Petitions that Saved the Traditional Mass
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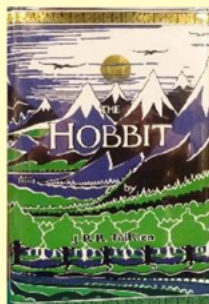
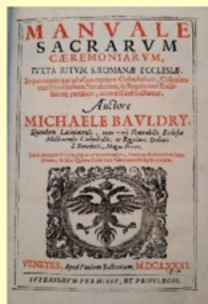
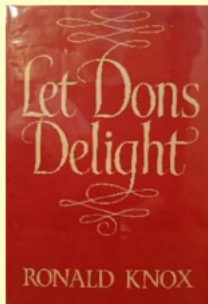
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Cover: Pope Benedict XVI
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Due to the considerable volume of emails and letters received at Mass of Ages it is regrettably not always possible to reply to all correspondents.



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Liturgical calendar

NOVEMBER

Sun	12	5th Sunday remaining after Epiphany
Mon	13	St Didacus C
Tue	14	St Josaphat B M
Wed	15	St Albert the Great B C D
Thu	16	St Gertrude V
Fri	17	St Gregory Thaumaturgus B C
Sat	18	Dedication of the Basilicas of SS Peter & Paul
Sun	19	6th Sunday remaining after Epiphany
Mon	20	St Felix de Valois C
Tue	21	Presentation of the BVM
Wed	22	St Cecilia V M
Thu	23	St Clement I P M
Fri	24	St John of the Cross C D
Sat	25	St Catherine of Alexandria V M
Sun	26	24th and last Sunday after Pentecost
Mon	27	Feria
Tue	28	Feria
Wed	29	Feria
Thu	30	St Andrew Ap

DECEMBER

Fri	1	Feria
Sat	2	St Bibiana V M
Sun	3	Advent Sunday
Mon	4	St Peter Chrysologus B C D
Tue	5	Feria
Wed	6	St Nicholas B C
Thu	7	St Ambrose B C D
Fri	8	Immaculate Conception of the BVM
Sat	9	Feria
Sun	10	2nd Sunday of Advent
Mon	11	St Damasus I P C
Tue	12	Feria
Wed	13	St Lucy V M
Thu	14	Feria
Fri	15	Feria
Sat	16	St Eusebius B M
Sun	17	3rd Sunday of Advent
Mon	18	Feria
Tue	19	Feria
Wed	20	Ember Wednesday of Advent
Thu	21	St Thomas Ap
Fri	22	Ember Friday of Advent
Sat	23	Ember Saturday of Advent
Sun	24	Vigil of the Nativity of OLJC
Mon	25	Nativity of OLJC (Christmas Day)
Tue	26	St Stephen Protomartyr
Wed	27	St John Ap E
Thu	28	Holy Innocents MM
Fri	29	St Thomas of Canterbury B M
Sat	30	6th Day in Christmas Octave
Sun	31	7th Day in Christmas Octave

JANUARY

Mon	1	Octave day of the Nativity
Tue	2	The Most Holy Name of Jesus
Wed	3	Feria
Thu	4	Feria
Fri	5	Feria
Sat	6	Epiphany of the Lord
Sun	7	The Holy Family of Jesus, Mary and Joseph
Mon	8	Feria
Tue	9	Feria
Wed	10	Feria
Thu	11	Feria
Fri	12	Feria
Sat	13	Baptism of the Lord

Sun	14	2nd Sunday after Epiphany
Mon	15	St Paul, first Hermit C
Tue	16	St Marcellus I P M
Wed	17	St Anthony Ab
Thu	18	Feria
Fri	19	Feria
Sat	20	SS Fabian P & Sebastian MM
Sun	21	3rd Sunday after Epiphany
Mon	22	SS Vincent and Anastasius MM
Tue	23	St Raymund of Penafort C
Wed	24	St Timothy B M
Thu	25	Conversion of St Paul Ap
Fri	26	St Polycarp B M
Sat	27	St John Chrysostom B C D
Sun	28	Septuagesima Sunday
Mon	29	St Francis de Sales B C D
Tue	30	St Martina V M
Wed	31	St John Bosco C

FEBRUARY

Thu	1	St Ignatius of Antioch B M
Fri	2	Purification of BVM (Candlemas Day)
Sat	3	Celebration of the BVM
Sun	4	Sexagesima Sunday
Mon	5	St Agatha V M
Tue	6	St Titus B C
Wed	7	St Romuald Ab C
Thu	8	St John of Matha C
Fri	9	St Cyril of Alexandria B C D
Sat	10	St Scholastica V


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Personal sacrifices

Joseph Shaw on changes to this magazine



Mass of Ages began as the Latin Mass Society's *Newsletter*; we started selling a few copies in about 2005 and we made it free in 2009. Its availability to non-members, indeed to anyone in the world online, allows us to explain ourselves to a wider audience. It also means that in these pages we are not simply talking among friends.

With this issue, we are instituting a new approach to the information available to readers. Readers picking up *Mass of Ages* for free at the back of church will no longer find, bound into their copies, a list of Masses celebrated according to the 1962 Missal around England and Wales. Nor will this list any longer appear on the publicly accessible part of our website. Members of the Latin Mass Society who receive their copies in the post, on the other hand, will find them included.

To casual readers, this part of the magazine was the bit in the middle they skipped over. For our members, I know, it can be a lifeline, especially when travelling. Others again, looking at the list, didn't like what they saw, and didn't think others should be able to see it. This reality has a distorting effect on the listings: there have always been a few perfectly licit and regular celebrations that could not be advertised. Sometimes this has been a condition imposed by bishops.

The seriousness of the problem has depended on official attitudes to the Traditional Mass. When, in the 1970s and 1980s, permissions for it were seen by some as pastoral concessions to something that really ought to hurry up and die out, a long and growing list of Masses celebrated with permission was seen as an indication of the failure of the official policy, and even a spur to greater repressive efforts. Furthermore, listing these Masses, and therefore making them known to a wider group of people, could be seen as 'promoting' them, in defiance of the official policy. When people resorted to travelling long distances for the Traditional Mass, their personal sacrifices were regarded by some as a bad thing: not a sign of love for the liturgy, but contrary to the spirit of the permission, supposedly given only for some vaguely defined local group of people.



'Guy here says he was denied the right to speak at the Council of Trent and doesn't want it to happen again. Do we take this up?'

From *Cracks in the Curia or Brother Cholerick Rides Again*, by Brother Cholerick (Dom Hubert van Zeller), 1972

Of course, what the official attitude—the will of the bishop, or of the pope of the day—really was, was not always easy to discern. Bishops naturally varied in their views, among themselves and over time. Again, I remember being told firmly that that Pope John Paul II 'doesn't like it', but the historical record of his words and actions paints a rather more complex picture.

Readers know that those days, with all their confusion and spiritual suffering, are back. Once again, we are being told that promoting the Traditional Mass is somehow problematic, and once again advertising Masses has the potential to cause difficulties for celebrants, and even for their bishops.

We have made the decision, therefore, to make the Mass listings available only to our members, who are also kept up to date through electronic means. I encourage those readers who value and make use of our Mass listings to join the Society, if you share our aims. The membership fee is equivalent to approximately 1p a day through the year, even if you do not qualify for a concessionary rate. We have not raised it

in line with inflation in the last few years, and I'd say it was very good value. You can pay for it in monthly instalments if you wish, and you get a discount if you pay by Direct Debit. You also get a discount in our shop and when booking our major events.

Membership of the Latin Mass Society, however, should not be seen primarily in terms of what you can get out of the Society. We are not a commercial venture offering a parcel of goods for a fixed sum. We are a group of Catholics determined to preserve the Church's liturgical patrimony, and to use every resource, of our prayers, knowledge, skills, time, and energy—and money as well—to do so. As an LMS activist, Bernard Wall wrote in explanation of the 1971 Petition to save the ancient Mass, signed by Agatha Christie and so many others: the signatories, 'felt that a liberal and plural approach to church ceremonies was in harmony with our age where all are allowed to do and think what suits them best, and that a totalitarian prohibition of the old Mass involved an out-of-date approach'.

For more on the Petition see pages 10-13. 

LMS Year Planner – Notable Events

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

Bedford High Mass of Reparation

Saturday 11 November, 12 noon, at The Holy Child & St Joseph's Church, Bedford. This Bedford church is the Shrine of a Relic Image of Our Lady of Guadalupe. This High Mass will be offered in Reparation for Abortion.

Society of St Tarcisus: Server Training Day

Saturday 18 November, St Mary Moorfields, London, 10.30am until 3:30pm. Men and boys will be able to learn all roles for Low Mass and Sung Mass; tuition on High Mass ceremonies is also available, if there is demand. See lms.org.uk to sign-up.

Guild of Saint Claire: Vestment Mending Day

Saturday 8 November, 10.30 am – 3.30 pm, at St Mary Moorfields, Eldon Street, London. If you are already a member of the Guild, or if you are interested in becoming involved, see guildofstclare.org.

Byrd Festival: Sung Mass of the Presentation of Our Lady

Tuesday 21 November, 8 pm, at the Rosary Shrine, Haverstock Hill, London. Music: William Byrd's Gradualia Propers for 5 voices and Salve Regina. Plainchant Mass IX with Byrd organ works.

Iota Unum Talk: Henry Sire

Friday 24 November, 7pm, at Our Lady of the Assumption, Warwick Street, London. Henry Sire will give a talk on 'Pope Francis – a personal view'. These talks focus on topics connected with the everyday life of traditionally minded Catholics. Doors open at 6.30pm for the talk at 7pm; entrance via Golden Square. There will be a charge of £5 on the door to cover refreshments and expenses.

Byrd Festival: Requiem Mass

Monday 27 November, 6.30 pm, at Corpus Christi, Maiden Lane, London. Requiem offered for Prince Rupert Loewenstein and the deceased members and benefactors of the LMS. Music: Plainchant and William Byrd's Miserere Mei, Miserere Nostri and Peccavi Super Numerum.

Guild of Saint Claire: Oxford Embroidery Training Day

Saturday 16 December, 10.00 am - 4.00 pm at SS Gregory & Augustine, Oxford. With Royal School of Needlework tutor Jacqui Macdonald. See guildofstclare.org.

Sung Requiem for Pope Benedict

Monday 8 January, 6.30 pm, at Corpus Christi, Maiden Lane, London. Sung Requiem to mark Pope Benedict's year's mind. Palestrina's *Missa pro Defunctis* will be sung by the Southwell Consort.

Future dates for 2024

Further details will be published at lms.org.uk

16 March:

Guild of St Clare – miniature dalmatic making at the Royal School of Needlework

4 - 10 August:

St Catherine's Trust Summer School

12 - 17 August:

LMS Residential Latin Course

22 - 25 August (tbc):

LMS Walking Pilgrimage to Walsingham

14 September:

Snave Sung Mass

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

Requiescant in Pace

Nicolas Jerome Bellord

Leonard Carter

Fr Paul Chavasse, CongOrat

Margaret Dunne

Jose Farr-Tew

Ann Luke

James (Jim) Pennington

Geraldine Roberts

Hazel Sinclair

John Wall

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

The LMS relies heavily on legacies to support its income. We are very grateful to Jose Farr-Tew who remembered the society in her Will.

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

The heart of the Church

Richard Pickett looks at the teachings of Benedict XVI and his belief in the need to come to an interior reconciliation within the Church

Looking back over the past, to the divisions which in the course of the centuries have rent the Body of Christ, one continually has the impression that, at critical moments when divisions were coming about, not enough was done by the Church's leaders to maintain or regain reconciliation and unity.'

This is what Pope Benedict XVI told the bishops of the world, explaining his rehabilitation of the traditional Latin Mass through the 2007 Apostolic Letter *Summorum Pontificum*. Many had prayed for this moment, while to others it seemed like a repudiation of Vatican II.

It is true Benedict lived more amid the smell of incense than the smell of the sheep. He had a brilliant mind but there was a childlike innocence about him, in which there was both weakness and strength. His critics will always remind us that he struggled to address ugly issues such as the abuse crisis, reform of the curia and Vatican finances. If these were his weaknesses, what were his strengths?

When a new pope accepts office, the first question put to him is, *Quo nomine vis vocari?* – by what name do you wish to be called? The regnal name of a new pope is generally interpreted as a signification of intent for his papacy. These days, there is much media excitement about what ecclesiastical or political programme the choice might signify. After the death of St John Paul II, many expected a new John/Paul, some hoped for a Pius, but Joseph Ratzinger confounded almost all pundits by taking the name Benedict XVI.

In an interview he gave to the journalist Peter Seewald after his resignation, he said, 'I could not be a John Paul III ... I was a different character, cut from a different cloth; I had a different sort of charisma, or rather a non-charisma'.

He had hoped for a quiet retirement, but told Seewald on the first day of the Conclave he realised the lot could fall to

him. He went on to explain there was an altogether more spiritual reason behind his choice of name: 'then it came to my mind that Benedict XV – and beyond him St Benedict himself – is the right connection to make'. Seewald did not probe further, so we are left asking, what did Benedict mean by this choice?

A monk once described the charism of St Benedict and his order in this way: 'Benedictine peace is the product of a life characterized by obedience, humility and simplicity'. Although a curial cardinal and one of the heavyweight theologians of modern times, Joseph Ratzinger described himself upon election as, 'a simple and humble worker in the vineyard of the Lord'. This was not posturing. He meant it and lived a simple life, enjoying modest pleasures such as playing the piano, drinking Fanta and – allegedly – smoking Marlboro cigarettes, which were never caught on camera. People saw that authenticity. We have only to recall the little-known Benedict XV, primarily known for his peace efforts ahead of World War I, to understand why Ratzinger took his new name. There was a deep spirituality here and by his choice of name, *Benedictus* signalled a blessing of peace upon the church.

His message was crystal clear from the outset. His 2005 Christmas Address challenged the Roman Curia with a forensic assessment of problems facing the church. He called for an end to a post-conciliar, 'hermeneutic of discontinuity and rupture' which, since the 1960s, had eviscerated church unity from the inside. He spoke about an authentic interpretation of Vatican II, faithful to tradition but open to dialogue and transformation. His wider teaching emphasised the effects of secularization, moral relativism, loss of religious identity and the need for spiritual renewal. While this followed the trajectory of John Paul II's teaching there was a new urgency in its articulation and an openness in naming problems. The church could not remain

static in history, but neither could it yield in articulating its perennial duty of handing on the truth imparted by Christ.

His tryptic of encyclicals on faith, hope and charity was planned to emphasize the inseparable connection between the theological virtues, with love as the foundation, hope as the driving force, and faith as the guiding light. This was intended as a clear statement of God's action in the contemporary world. He introduced *Deus caritas est* with an incarnational principle, saying, 'being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction'.

Then came another trilogy, which again placed the person of Jesus at front and centre of his theological programme. *Jesus of Nazareth* was scholarly and yet written to be intelligible to the ordinary reader, breaking down the boundaries between academia and the professing faithful. This was a work of Joseph Ratzinger, giving insights from decades of scholarship; he wrote using that name to be clear it was not a formal act of papal magisterium. He was always precise in that way. Academic problems are addressed head on, but the central purpose of the three books is the retelling of the Gospel centred on the historic person of Jesus, Son of God.

As Prefect of the Congregation for the Doctrine of Faith, Joseph Ratzinger had been described by his critics as John Paul's theological rottweiler. But from the outset of his papacy olive branches were extended. Within months of his election, he met his so-called nemesis, the liberal theologian Hans Küng, seeking a constructive dialogue on subjects where there could be common understanding. His creation of new Ordinariates through the *Motu Proprio Anglicanorum coetibus* cut through polite but moribund interdenominational dialogue to create a concrete solution for Christians who desired full communion with the Holy See. Similarly, his lifting

of the excommunications of the Lefebvrist bishops was intended to open a new pathway to reconciliation with the traditionalist Society of St Pius X. History will be the judge of these endeavours.

It may well be for his programme of liturgical renewal that future generations best remember Pope Benedict. He inherited John Paul II's Master of Ceremonies, the liturgically avant-garde Piero Marini, but in a move perhaps emphasizing continuity with a touch of humour, Benedict eventually replaced him with a new Marini. Under *maestro* Guido Marini, Benedict's gradual but purposeful transformation of papal liturgies gained pace. There was the reintroduction of Roman vestments, which Benedict wore interchangeably with the prevailing Gothic style, to signify there was no rupture in this *ressourcement*. Curial Cardinal-Deacons re-emerged in contrasting servile-dalmatics and high-mitres, mirroring the paradox of their office. Also making a comeback were the papal *fanon*, the fur-trimmed *mozetta*, red leather shoes, and even the *camauro*, a Santa Claus-like red velvet hat. The secular media was intrigued by these sartorial revivals, while the intention behind their return was well understood within church circles.

Benedict always emphasised theological continuity with previous Pontiffs. But symbols evolve and under Benedict they acquired new meanings as Paul VI's Lello Scorzelli designed pastoral staff – the *ferula* – was sidelined for one of more traditional design and the beige wooden chairs of John Paul II were jettisoned for baroque thrones of gilt and crimson damask. The Pope's lips moved as he recited *secreto* the Old Rite incensation prayers under his breath at Mass. Lace rochets and birettas became *de rigueur* at the Vatican as cardinals and prelates hurried to Gammarelli's to update their wardrobes.

Witnessing Pope Benedict's final public liturgies in 2013 was visually like slipping back into the world of Pius XII or John XXIII. To many this seemed like a renaissance and there was a trickle-down effect in cathedrals and parish churches. A new generation of clergy engaged with traditional liturgical theology and spirituality, giving renewed attention to the *ars celebrandi* of the Mass.

Although some of these practices have since been dropped at the Vatican, Benedict enshrined a lasting principle that organic development of the *novus ordo* should come about under the tutelage of liturgical tradition: 'the Missal

of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage'.

Those with more liberal perspectives found Benedict's reforms deeply problematic. They seemed like a rejection of Vatican II and the spirit of the council. Ever the scholar, Benedict insisted on returning to the conciliar texts, emphasizing what the Council Fathers and Pontiffs had actually said in *Sacrosanctum Concilium* and other magisterial documents. Here, he explained, was the authentic teaching.


Ratzinger's most substantial treatment of Divine Worship, *The Spirit of the Liturgy*, was published in 2000 while he was a cardinal. In this book we discover much of the thought which underpinned his liturgical programme as pope. He argued the liturgy is more than a human construct, seeing it as a participation in the timeless worship of God. He saw the Mass as a place of numinous encounter with the person of Christ. He presented traditional patterns of worship, sacral language, and beauty in music, art and architecture as inspired means of raising the human mind in a God-centred ecclesial action. When pope he restored eastward facing orientation of Mass in the Sistine Chapel and placed a central crucifix on the altar at other celebrations, reminders that both priest and people are engaged in a common action centred upon Christ. Holy Communion was given to the faithful kneeling and on the tongue. For Benedict, these ancient expressions of liturgical reverence, spoke of Jesus' abiding presence and symbolised a deeper interior reorientation to which he believed Christ was calling the church. This was not, he said, to the preclusion of communal celebration, but to deepen a common understanding of sacramental worship.

Pope Benedict came to believe a rehabilitation of the traditional Latin Mass was necessary because, in his words, 'the faithful continued to be attached with such love and affection to the earlier liturgical forms which had deeply shaped their culture and spirit'. He knew this restoration would be met with resistance, but called for magnanimity and an openness to the Holy Spirit: 'it is a matter of coming to an interior reconciliation in the heart of the Church ... Let us generously open our hearts and make room for everything that the faith itself allows'.

This language of the heart, of *agape*, the selfless love of God and neighbour of which he spoke in *Deus caritas est*, was absolutely intentional. It purposefully told those who felt marginalised because they loved the Old Mass – you are within the heart of the church. In a great theological statement of his papacy, he asserted, 'what earlier generations held as sacred, remains sacred and great for us too'.

Benedict also observed a phenomenon of young people gravitating to the traditional Mass. After his death, his personal secretary Archbishop Georg Gänswein explained the late Pope's thinking: 'many young people who were born long after Vatican II and who don't really understand all the drama surrounding the Council ... knowing the New Mass, have nevertheless found a spiritual home, a spiritual treasure, in the Old Mass as well'. He commented that the 2021 Apostolic Letter *Traditionis custodes*, which reversed aspects of Benedict's reform, 'broke Pope Benedict's heart ... because his intention had been to help those who simply found a home in the Old Mass to find inner peace, to find liturgical peace'.

I began by quoting Pope Benedict: 'at critical moments when divisions were coming about, not enough was done by the Church's leaders to maintain or regain reconciliation and unity'. These twin fruits of the Petrine office – reconciliation and unity – are the common threads of his papacy. His vision was not the superficial accord of commanded uniformity, but rather an interior unity of ecclesial mind and heart, centred on belief and encounter with the person of Jesus Christ. His programme of discovering unity in diversity mapped a clear path for the healing of theological and liturgical rupture. He sought an end to past divisions, calling all to follow Christ anew in meekness of heart. Many have not forgiven his resignation, but his answer was that he trusted in the Holy Spirit, knowing human history is ultimately rooted in God and not man, even if that man happens to be a Pope.

It will take decades to see if Benedict's reforms are fully received within the wider church. But amid today's renewed theological and liturgical controversies, this gentle German Shepherd stands as a prophet of future peace, showing us the path toward a new *Pax Romana*. 



Benedict: a brilliant mind

The gathering of the names

A new book, edited by LMS Chairman Joseph Shaw, celebrates the Petitions that Saved the Traditional Mass. In this specially written article Dr Shaw explains the genesis of *The Latin Mass and the Intellectuals*

Many, probably most, readers will have heard of the petition delivered to Pope Paul VI by Cardinal Heenan in 1971, begging him to allow the continued celebration of the Traditional Mass, alongside the newly-promulgated *Novus Ordo Missae*. Pope Paul is said to have remarked on the presence on the list of signatories, among the assorted members of Britain's cultural elite, of Agatha Christie, the crime writer. At any rate, he did give the necessary permission, which became known as the English Indult.

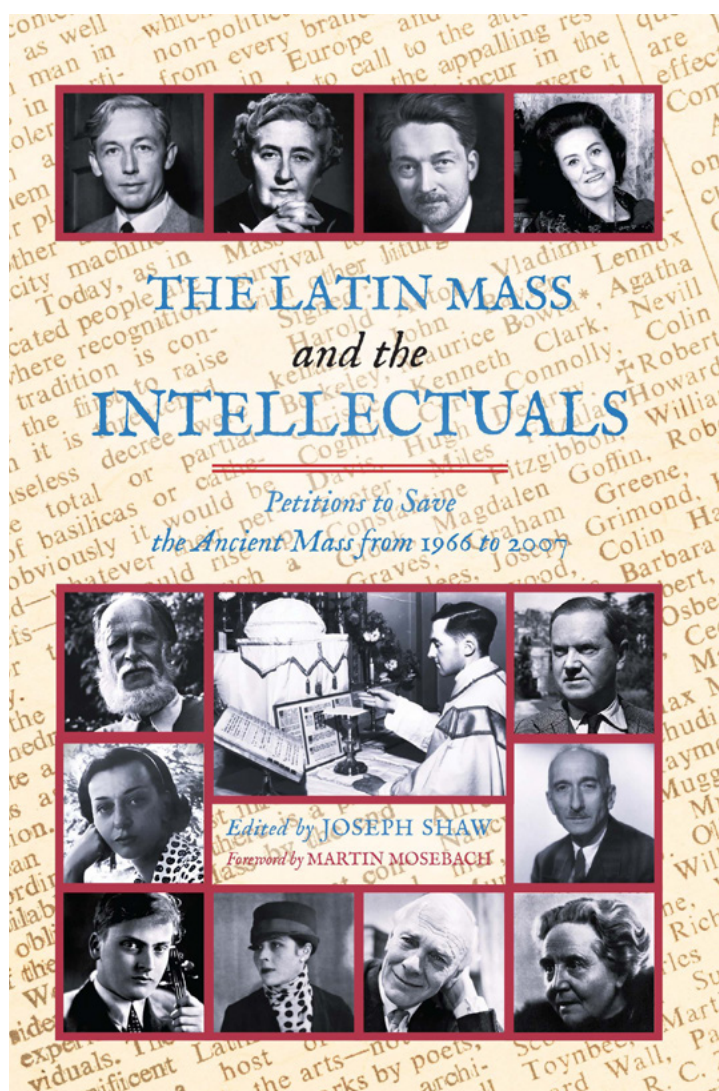
What is less well known is that this was just one of a series of petitions, and that even the 1971 petition was signed by many more people than generally realised: not just the 57 UK-based people whose names appeared in *The Times*, but a total of 104, including Romano Amerio, later famous for his book on Vatican II, *Iota Unum*; the American poet Robert Lowell; the French film director Robert Bresson; the Italian philosopher Augusto Del Noce; and the Argentinian surrealist writer, Jorge Luis Borges. Borges and Bresson had already signed a similar petition in 1966, alongside Evelyn Waugh; the poet W.H. Auden; the French philosopher Jaques Maritain; the communist Philip Toynbee; and Benjamin Britten.

Petitions in support of the Traditional Mass were also organised in 1995 and 1997. These focused on numbers rather than the fame of individual signatories. The former gained 70,000 signatories and was endorsed by the German philosopher Robert Spaemann. The latter was supported by 73 lay groups across Europe and North America, and many priestly and religious institutes and

associations. Three more petitions appeared in 2006 and 2007, to show support for Pope Benedict XVI's intention to liberate the Traditional Mass. These were signed by, among many others, the French philosopher René Girard; the Italian film director Franco Zeffirelli; an MP and an MEP; the Australian historian Sheridan Gilley; the philosopher Catherine

Pickstock; the Catholic novelist Piers Paul Reid; and three future Patrons of the Latin Mass Society: the late Prince Rupert von Loewenstein; the Scottish Judge, Lord Gill; and the composer Sir James MacMillan.

For most of the signatories, their involvement with these petitions doesn't even merit a footnote in their biographies, but in the centenary year



of the birth of the principal organiser of the 1966 and 1971 petitions, the Italian writer Cristina Campo (real name, Vittoria Guerini), I have set out, in a book being launched this month, to tell the story of the petitions, and to set them into the intellectual and cultural context from which they emerged, with the assistance of a number of contributors.

Cristina Campo is little known among English-speaking traditional Catholics, and this alone was motive enough to undertake this book. At once courageous, hard-working, and self-deprecating, a member of a literary network that spanned Italy, Greece, Spain, and Argentina, and having returned to the practice of the Faith only in the early 1960s, she became the founding figure of *Una Voce Italia*. She died in 1977, at the age of 53. It was her idea to present the threat to the Church's liturgical tradition to international men and women of culture, Catholic and non-Catholic alike, as a question of the loss of a precious spiritual and cultural heritage: a heritage that belongs to all. In a letter from *Una Voce Italia* to the Italian Bishops' Conference, she wrote:

Whoever, wishing to build modern churches, would demolish all Romanesque and Gothic cathedrals for this, would be prevented not only by the religious authority, but also by the civil one and public opinion throughout the world. The Latin-Gregorian liturgy, which corresponds perfectly to those sublime constructions so revered by the people, is the patrimony of all the faithful, as well as of the Ecclesiastical Authority. May it lovingly watch over the duty of its preservation.

This line of reasoning was taken up by another figure who is almost completely forgotten today: the British critic and Italianist, and Latin Mass Society activist, Bernard Wall, who was the person deputed to receive letters from signatories agreeing to sign the 1971 petition, whether they had been asked by Cristina Campo, England's Alfred Marnau, or other contacts around the world. Wall told an Italian newspaper, about the petition:


Mine is a protest against both the authoritarianism of the Church and against the disavowal of the intrinsic value of the Mass in its traditional form. We should not forget that the traditional Mass is not only a rite, but also a form of art.

In presenting the petitions in favour of the Traditional Mass, I have wanted to do more than merely preserve the memory of these documents, or list their signatories. As well as giving the background of the petition organisers, I and my collaborators have explored the personal contacts that made the gathering of the names possible, and the intellectual themes that joined the petitioners together. It is interesting to note, for example, that Evelyn Waugh's wife was the niece of Esmé Howard (d. 1926), under whose influence the archaeologist Max Mallowan became a Catholic. Although Mallowan stopped practicing when he married the divorcée Agatha Christie in 1930, he and she both signed the 1971 petition, as did Esmé's nephew Auberon Herbert, a founding member of the Latin Mass Society. Waugh had signed the 1966 one. In another twist, Auberon Herbert opposed his sister's marriage to Waugh, so the two never got on.

Connections of family and friendship are overlaid by connections of ideas. A notable intellectual network is that of the group that met at the home of Tom Burns, later famous as the Editor of *The Tablet* who repudiated *Humane Vitae* in 1968, but which in the inter-war years had introduced Bernard Wall, Christopher Dawson, Eric Gill, the poet David Jones, Harman Grisewood, later Controller of the Third Programme, Waugh, Fr Martin D'Arcy, and many others. This circle discussed questions of religion and politics, authentic culture, tradition, and modernism. Many of its members became passionate opponents of the authoritarian and culturally destructive aftermath of the Second Vatican Council, having at first welcomed the idea of an 'opening up' of the Church.

My own contributions to the book include a series of chapters on different intellectual currents that influenced signatories in their attitude to the Traditional Mass,

whether they were Catholic or not. I seek to understand the particular willingness of Catholic converts to align themselves with the nascent Traditional movement, including not only many signatories like Waugh and Jones but the most prominent early leaders of the Latin Mass Society, including Sir Arnold Lunn, Geoffrey Houghton-Brown, and Hugh Ross Williamson. I examine the relationship between artistic development, artistic modernism, tradition, and ritual; the medievalising movement founded by the likes of A.W. Pugin, which had its final, influential moment with the work of J.R.R. Tolkien; the place of mystical 'Perennialists', such as the poet Kathleen Raine, among the petitioners; and the theme common to many of the Italian and Spanish signatories, of opposition to fascism.

I hope the book will be a contribution to the understanding of the nascent movement to defend the Traditional Mass: linking Cristina Campo to Marcel Proust, Tito Casini to Joseph de Maistre, and exploring the implications of Pope Pius V's revision of the Roman Missal. It is also a contribution to a debate which is far from over, about the value of the Church's ancient liturgical tradition. Its particular value here is in exploring the inspiration for early supporters of the Traditional Mass from different strands of modern thought. Their arguments and their vision, sometimes complementary and sometimes in tension with each other, remain resources for all those defending the Church's liturgical heritage today. 

Factfile

The Latin Mass and the Intellectuals: Petitions to Save the ancient Mass from 1966 to 2007 is published by Arouca Press. Edited by Joseph Shaw, it has a Preface by Martin Mosebach, and contributions by Leo Darroch, Fr Gabriel Diaz Patri, Philip Maxence, Sebastian Morello, Matthew Schellhorn, and Erik Tonning.

Six Intellectuals Defend the Traditional Mass in 1971

An extract from *The Latin Mass and the Intellectuals: Petitions to Save the ancient Mass from 1966 to 2007*, edited by Joseph Shaw

Immediately after the publication of the famous petition to save the Traditional Mass appeared in *The Times* in July 1971, it was reported in Italian and French newspapers with additional names, not mentioned in *The Times*. It seems that the list of names in *The Times* was merely a selection of those best known to UK-based readers; there were in truth not 57 signatories, but 104.

In addition to these reports, the Italian newspaper *L'Espresso* devoted a full page to a series of statements by six of the petitioners, with a brief introduction, the very day after *The Times* notice, that is, 18th July.

The instant availability of these texts after the publication of the petition is an indication of careful advance planning. The petitioners picked out for inclusion were two Britons, Bernard Wall and the composer Lennox Berkeley (who was knighted in 1974), and four Italians: the philologist Giacomo Devoto, Campo's old friend, the poet Mario Luzi, the historian Massimo Pallottino, and a second composer, Luigi Dallapiccola.

The full text of the first four of these interviews is here reproduced, in an English translation prepared for the *The Latin Mass and the Intellectuals*.¹

A hundred European men of culture, some well-known progressives among them, have asked the Pope to reinstate the traditional Mass. Why? We asked them about it directly.

A hundred European men of culture (a number of well-known progressives among them) have signed an "ecumenical and apolitical" memorandum in the defence of the traditional rite of the Mass, and have

sent it from London to the Holy See. This has come as a great surprise to the Vatican. In fact, among the signatories of the memorandum are people generally thought to be indifferent, if not hostile, to religious issues. It is already quite unusual for Protestants, members of the Orthodox Church and Jews to comment on a matter of ritual that does not directly concern them, but when it comes to well-known agnostics and even atheists who do so, the mystery deepens. Why did they do it? We put this question to some of the more distinguished signatories.

The critic

BERNARD WALL

For me, defending the Mass in its traditional form is a bit like defending Venice: it means preserving an artistic heritage that is under threat. But besides the aesthetic aspect of the issue, I also feel some resentment over the Church's autocratic way of operating, a view shared by many other signatories of the petition, even though some of them are clearly not believers. I am disappointed that the Church simply issues extraordinary decrees, without even consulting those concerned, overturning without any explanation what only ten years ago was its official position. Mine is a protest against both the authoritarianism of the Church and against the disavowal of the intrinsic value of the Mass in its traditional form. We should not forget that the traditional Mass is not only a rite, but also a form of art. Some object that these considerations only apply to a few intellectuals, and that the intention of the Church is to make the ritual more accessible to the masses. Well, I am not sure whether the masses

will appreciate this attempt; maybe they will, maybe they won't. I have no problem with the translation of the Mass into vernacular languages, as long as they are translated well.

But changing the rite itself is sheer stupidity. In any case, I would not have imposed the changes in such a totalitarian manner. I am both a traditionalist and a radical: a traditionalist when it comes to Latin, and a radical when it comes to politics. Hence, I hope that our anti-authoritarian appeal has an impact, as there must be many other intellectuals in Italy and France who feel as we do about this. It is a great shame that Latin, which was already disappearing from our universities, is now also disappearing from the Mass. Latin is a fundamental European language, and, at a time when we are all becoming very good Europeans, it seems wrong to remove such an essential tool from our lives, not least for the knowledge of our immediate past; for example, who will understand Dante, with all his references to classical culture, if there are only a few scholars who continue to cultivate Latin? But I am also afraid of tastelessness, of ugliness and vulgarity. I find it troubling that today's priests can get so worked up and frantic, writing so many bad books. We are in an age of decadence for the Church, something akin to the late Middle Ages, with those futile squabbles of Scholasticism in mid-decline.

The musician

LENNOX BERKELEY

I think there is cultural value in a rite that has been celebrated for so long and has close connections with art, and with music in particular. If



Lennox Berkeley: 'the liturgy needs its own higher register of language'

you abolish Latin at Mass, you are also abolishing *cantus firmus* or Gregorian chant, which was made for Latin words. Besides, the current English translation of the Mass is not a good one: I think everyone agrees on that. It strikes me that the translators have tried to turn the text of the Mass into a kind of colloquial English, whereas I think the liturgy needs its own higher register of language, and not the common English used here, which is not best suited to inspire music. The Church's aim was quite rightly to help people more easily understand and follow the Mass. But it is often the case that when you start to adapt, you are suddenly overcome by a zeal for total demolition. Some claim that the Tridentine Mass does not in fact exist anymore, and has not been in use for some time already, since there had already been numerous liturgical changes made in recent years; but this is not true. There have been many changes in the Mass from the time of the apostles until the Council of Trent, but not one since the 16th century, at least in the Latin version. The Tridentine Mass has been universal since 1570 and no one has ever been allowed to change a single word of it in the last four centuries. Personally, I do not think these changes were necessary. I therefore hope that our petition proves effective.

The philologist

GIACOMO DEVOTO

While it is the responsibility of another authority, namely the ecclesiastical one, these issues certainly also arise in the mind of the layman, if he is ready to acknowledge without reticence or hypocrisy that in Europe – and particularly in Italy – the

Catholic tradition has had, and can still have, a part to play. Admittedly habitual use, more than tradition, has played an important part, and no one can insist on calling the use of loosely-pronounced Latin in formulas and prayers such as the *Pater noster* or the *Tantum ergo* a tradition *per se*. But neither are such prayerful utterances the same thing as, for example, an act drawn up by a notary, in which it must be clearly understood by everyone concerned exactly what is being accepted or imposed. Liturgical language is not just about communication: it is an act of submission, or even humility. Since the age of Emperor Constantine, i.e. for almost 1,700 years, this language has had two aspects: the literal one, of simple communication – in which the priest communicates with the faithful, admonishes them, listens to them, adapts himself to them – and that is everyday language, and even changes imperceptibly each day. The other is of symbolic value. The symbols of liturgical language are twofold: universality and eternity. From this it follows that wherever you are in the world – whether the prayer is intelligible or not, pronounced correctly or less so – the religious formula is the same. In the passage of time then, even as everything else changes, the religious formula remains identical, however mispronounced it may be, to the point of sometimes becoming almost unrecognisable. This is an act of faith. Admittedly, this recognition of the universal and the eternal may suffer the drawback of appearing socially [i.e. to the public] like a sort of stasis; yet the application of a traditional and universal liturgical language, namely Latin, as well as the emphasis on the Gregorian musical canon, hold too small a place in the religious debate for them to have much general influence on the linguistic and social community. We have arrived at a moment when it is not enough simply to demonstrate that religious bilingualism, both in the grammatical and rhythmical sense, is not harmful; it is a case of needing to affirm that it is also beneficial – whereupon it becomes immediately apparent that it [sc. the liturgical reform] is an assault on certain distinctive linguistic treasures such as can stand beside national and hierarchical ones. Such an interpretation

of religious language fosters a symmetry that prevents the asocial atomism of individuals. Regardless of the ideology to which we belong and for which we are willing to fight, we should always recognise the pre-eminence of those utterances which are universal, have continued in use and have been practised over time, especially since we are not in a position to propose any new international – but artificial – language of our own.

The poet

MARIO LUZI

In truth, I had some hesitation before agreeing to sign: the way the text of the oppositional petition took on vague Brahminic [i.e. elitist] overtones from the start left me somewhat perplexed. But then the substance of the argument won me over. In its troubled new course, the Church risks adopting a new ideology wedded to our times, while appearing to do the very opposite. The need it feels to establish itself as an acknowledged historical and cultural presence makes it almost fear the unique treasure of which it is the custodian. The Church therefore tends to strip herself of the sacred. The topics we are dealing with (the Latin Mass and Gregorian chant) are, it seems to me, proof of this on a formal level. But is it only on a formal level? For those with no religious sentiment, the Latin Mass is an absurdity, or at best a delightful ritual form, which together with other forms – such as Gregorian chant – constitute a tradition that should not be discarded. But anyone with religious insight will know that the language of the Mass cannot be adequately translated into any other language. It is susceptible only of interpretation. Do you remember St Paul when he speaks of the charism of interpretation? I believe that such languages cannot be relinquished with impunity. What I say about the Mass I think also holds true for Gregorian chant.

Of course, I do not deny that aesthetics and sentiment, and ultimately the *genius of Christianity*, have played a certain role in my attachment. But why be ashamed of that?

The Editor of The Latin Mass and the Intellectuals would like to express his gratitude to Fr Stephen Morrison O.Praem for his assistance with the translation.

DIOCESAN DIGEST

Mass of Ages quarterly round-up

Birmingham & Black Country

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Fr Paul Lester retired at the beginning of October, ending the celebration of the 1962 Missal at St Mary on the Hill which has taken place for the past six years. A gathering took place after this Mass to celebrate his ministry, which formed one vocation and two discerning vocations, ironically the kind of tsunami predicted by the Second Vatican Council. Masses were celebrated at 10am on Saturday, and 11.30am on Sunday, with an extra Mass for the Assumption this quarter. We will keep him in our prayers, and I am sure he will keep us in his.

The beginning of September saw both priests leave St Dunstan's, ending the third Friday Mass in this parish and the first Friday Mass at Sacred Heart and All Souls in Acocks Green. The last 1962 Missal Mass took place on 1 September, which was coincidentally the anniversary of my parents wedding at St Dunstan's church fifty years ago. The first replacement English Mass took place on 15 September, the memoria of Our Lady of Sorrows in the new calendar.

The Oratory celebrated High Masses for the Feasts of the Assumption, the Exaltation of the Holy Cross, the Feast Day of St John Henry Cardinal Newman, and All Saints and All Souls in addition to its usual daily Mass schedule.

The Friday Masses at Our Lady of Perpetual Succour continue.

Birmingham (North Staffs)

Alan Frost

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The dominating and sad recent news is that of the passing away of Fr Paul Chavasse, Cong Orat, parish priest of Our Lady of the Assumption Church, Swynnerton, near Stone. The poor man had been ill for a long time and had suffered over several years. We shall always be grateful to him for establishing, some ten years ago, the TLM as part of the weekly parish schedule, as well as offering the Old Rite on Feast Days and a Low Mass on fortnightly Saturday mornings. He was a quite remarkable and much appreciated priest, giving lectures to his fellow Oratorians. He was also related to Captain Chavasse, a chaplain in the First World War and one of only three men ever to be awarded the VC twice.

During his illness Fr Goodman and Fr Stefek stood in for him, coming from Wolverhampton to celebrate the Mass. Fr Paul would have wanted the Mass to continue at Swynnerton and currently it is continuing, through the priests of the ICKSP with the approval of Archbishop Longley.

Birmingham Oxford

Joseph Shaw

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Regular Masses continue thanks to our dedicated local priests, with many Sung Masses. Readers can contact me if you would like to serve or sing; there is also a local chapter of the Guild of St Clare for making and repairing liturgical vestments.

Birmingham (Worcestershire)

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There have been no recent changes to Masses across Worcestershire – Sung Masses at St Ambrose, Kidderminster on first Sundays at 6 p.m., and Low Masses at Our Lady of Mount Carmel, Redditch on first Fridays and at Immaculate Conception & St Egwin, Evesham on Tuesday evenings at 6.30 continue as before.

In last quarter's report it was noted that some rumoured clergy moves might impact some Masses in the county but that does not seem to have happened. Nevertheless, do remember to check for the latest information if planning to attend any of these Masses.

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

Brentwood (East)

Alan Gardner

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It is good to see some fine work continuing in various parts of the diocese, although there are some pockets here and there which are thirsting in vain for the EF Mass; please pray for those who are suffering in this way, and for priests and laity who are working hard to ensure that the Mass continues to flourish; do please support them where you can!

Sadly, sung Masses are few and far between in the rural part of the diocese, so that a number of us find it easier to nip over the border to Withermarsh Green (see report) where much good work also continues.

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

Cardiff (Ledbury)

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Regular Sunday Low Masses continue at Most Holy Trinity, Ledbury and well supported with average attendance still markedly higher since Masses reverted to 11.30 am. We are delighted to see a stream of visitors from across the country, from Bedford to Lanherne, who are always made welcome over refreshments in the parish hall afterwards.

The past quarter saw both the LMS annual pilgrimage to Walsingham and the Chideock Martyrs' pilgrimage and I am pleased to report that both were supported by attendees from Herefordshire.

Please remember Archbishop Mark O'Toole, Fr Adrian Wiltshire, and all those attending Most Holy Trinity in your prayers, not forgetting 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.

East Anglia (West)

Alisa and Gregor Dick

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Sunday Masses at Blackfriars continue as normal. Fr Dominic White OP, who has been one of the regular

celebrants of Mass in the Dominican rite in Cambridge, has been elected prior of St Dominic's in London to where he has now moved. We are very grateful to Fr Dominic for his generosity to us during his time in Cambridge and we commend him and his brethren in the capital to readers' prayers.

As students have now returned to Cambridge, we are able to resume sung Masses. The schedule for these is on the noticeboard at the entrance to the cloister.

East Anglia (Withermarsh Green)

Sarah Ward

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Daily Mass in the Old Rite continues at St Edmund's and Our Lady Immaculate, Withermarsh Green. There are two Low Masses on Sundays (9.15 am and 11am) and a monthly Sung Mass on the last Sunday of the month at 11am. Tea and coffee are served in the Presbytery after 11am Sunday Mass.

A big thank you to all the many individuals who give their time so generously to help at Withermarsh Green and keep things running smoothly. Particular thanks to the altar servers, cleaners and florists, the finance committee, and those who help to serve teas and coffees.

Please be aware that in wetter weather, the parking area at Withermarsh Green can become very muddy indeed and it is not unheard of for vehicles to get stuck! Visitors may wish to park a little way up the lane, where there is some roadside parking available and walk down to the chapel.



Sarah Ward's bus stuck in the mud at Withermarsh Green – thankfully the Marian Franciscans were passing through and able to assist Fr Henry to push it out!



Joseph Hammond (age 13) with Fr David Phillips on 26 August, a First Saturday and the Feast of the Martyr Bl Thomas Percy

Hexham & Newcastle

Keith McAllister

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Traditional liturgies have continued as usual in the summer period with increased attendance.

We enjoyed the Installation of our fifteenth Bishop, the Rt Reverend Stephen Wright on 19 July at Newcastle Cathedral in the company of the Apostolic Nuncio Archbishop Buendia, Cardinal Nichols and other Bishops. He is a qualified barrister who prepared for priesthood at both Oscott and Rome, prior to ordination in 2000. A warm welcome was given and we know he will meet the major challenges ahead.

The diocese still needs more altar servers as age and infirmity deplete our numbers, although the future is set to improve thanks to the Hammond Family whose father Paul plus five sons are either already serving or training towards sanctuary service!

Fr Shaun Swales of Coxhoe has just undergone surgery and will be out of action for several weeks: we are very grateful to Fr Paul Tully who has taken on the TLM program at Coxhoe *pro tem*.

There is a strong series of ancient liturgies through to February 2024.

Liverpool

Neil Addison

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In September we had the sad death of Jim Pennington who was the Liverpool LMS Rep for many years before bad health forced him to retire. I took over from Jim and I will always be grateful for his support and advice though any mistakes I made were down to me and not Jim's advice.

In his years as Rep Jim was particularly involved in organising the weekly Sunday Mass in St Anthony's Church on Scotland Road. Despite the inconvenient time of 3pm in the afternoon the Mass attracted a regular congregation and was for many years the only Traditional Mass available in the Liverpool Region all due to Jim's perseverance and hard work. Sadly, the St Anthony's Mass ended with the Covid Lockdown and before it could restart *Traditionis Custodes* ended any likelihood of the Mass being revived so today the only regular traditional Latin Mass in Liverpool is offered by the SSPX. The ending of the Mass at St Anthony's was a particular sadness for Jim in his last years.

Jim's body was received into Our Lady Immaculate & St Joseph in Prescott on Tuesday evening and a Traditional

Requiem Mass was said that evening by Fr Ian O'Shea with Fr Simon Henry 'in choir'. There was a good attendance of LMS members and supporters for the Traditional Requiem and also a good attendance the next morning for the Funeral Mass (Ordinary Form) when we said our final farewells to Jim. The Ordinary Form Requiem was said very beautifully and prayerfully by Fr Dominic Risley with the Parish Choir singing wonderfully. We are all grateful to the Archbishop for giving permission for Jim to have the Traditional Requiem.

Fr O'Shea continues to offer his weekly Mass in Wigan and the FSSP continue their work in Warrington

Liverpool (Warrington)

Alan Frost

In September, Fr Gerard Quirke, who came to the Priory Shrine in January 2022, departed St Mary's for the USA where he will continue his work and formation with the FSSP. He was most grateful for all the efforts put in by the community at the Priory Shrine for his farewell party. Visiting Priest Fr Andrew Jolly, who has been assisting at St Mary's for several years, also expressed his gratitude for the contribution made by regulars for the celebration of his Silver Jubilee as a priest. Joining the priests at St Mary's is Seminarian Peter Uhel FSSP, who will help with catechism and altar service training during his pastoral stage over the next year. Peter is from Hungary and studies at the FSSP seminary in Bavaria. In September the Very Rev Fr Andrzej Komorowski, the FSSP Superior General, attended the annual gathering of 11 FSSP priests in England, Scotland and Ireland, taking place this time in Stonyhurst. Fr Komorowski stayed in Warrington afterward.

A very welcome achievement at this time was the restoration of the Live Mass transmission for the Sunday and midweek Masses (livemass.net). There was heartfelt thanks to the remote LiveMass parishioners scattered all over the world; Rector Fr de Malleray also conveyed heartfelt thanks on behalf of the shrine to Jeff Hall, Tim Wright and DD the discreet US operator who spent many, many hours trying to identify and fix a complex software issue with LiveMass.

Using 'issue' in another sense, the latest *Dowry* (Autumn) which Fr de Malleray edits, was published. In it he considers why priests use fiction to promote the Faith, himself being a recent example with his novel *Vermeer's Angel* (available at lms.org.uk/product/vermeers-angel). There are reports on *Juventutem* events attended by young people from St Mary's, as well as news of the blessing by the Bishop of Waterford of the first FSSP House in Ireland under Fr Patrick O'Donohue, among the varied articles.

Five weddings took place at St Mary's over the past summer, and two more families relocated near St Mary's to enjoy daily access to the shrine. The completion of the shrine hall at Priory Court is a top priority at St Mary's, and should hopefully occur within months. The building continues to be used for pastoral purposes, as has been the case since its purchase three years ago (in October 2020 - see fssp.org.uk/warrington/priory-campaign). Thus, at the end of September, the weekly Converts' Classes resumed with seven booked in; it is open to all men and women interested in learning about the one true Faith. The monthly Men's Group started with 20 laymen attending, and the monthly Ladies' Group with 32 women. The monthly *Juventutem*

Warrington group has also resumed. Coffee after the Sunday High Mass attracts many parishioners, and other activities take place in the premises. A new and engaging event was the organising of a football game between St Mary's Shrine XI and the ICKSP shrine church in Preston. The Priory Shrine was also represented in London at the March for Life and the Rosary Crusade of Reparation. Other related events included the funeral of Jim Pennington in Prescott with Requiem Mass at St Mary's on 5 October. Jim, the LMS Rep for Liverpool for many years, was a lovely and devout man. Also in Liverpool, and promoted by the Priory Shrine, a 40 Day Autumn Pro-Life Prayer Vigil began on 27 September. Based on the September/October Sunday Mass counts, the congregation at St Mary's is stable with 250 visitors, plus another 250 on weekdays - hence about 500 visits every week. There are around 71 penitents heard in confession every week on average.

It was also announced that Fr Armand de Malleray would be assigned in Bedford as of 29 October, serving also Chesham Bois. Fr de Malleray will have spent eight years in Warrington since the FSSP took over in November 2015. He will continue to oversee the English Apostolate of the FSSP, to edit the quarterly magazine *Dowry*, promote vocations, be Chaplain to *Juventutem* London and occasionally preach retreats. Fr Matthew Goddard, FSSP, will replace him as Rector in Warrington, assisted by Fr Gwilym Evans, FSSP. Prayers are requested for the two other Warrington FSSP priests: Fr Alex Stewart has suffered from chronic fatigue for four years and is presently in residence rather than in ministry, to help him regain his health; Fr Ian Verrier is slowly recovering from long Covid that manifested itself in December 2022. Fr de Malleray will be leading a pre-Advent Retreat for all at Stonyhurst on 24-26 November. christianheritagecentre.com/events/why-god-became-man-



The FSSP priests of the British Isles gathered at Stonyhurst last year with the Fraternity's Superior

Menevia

Tom and Elaine Sharpling

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We continue in Menevia in our quiet and steadfast way thanks to Canon Jason Jones, Father Liam Bradley and Father Paul Brophy.

Thanks to Father Brophy, Masses have resumed at St Therese of Lisieux, Sandfields, which means that there is a Traditional Mass for each Sunday in Menevia.

As yet, we have not heard from Bishop Mark about any response to his request from Rome, so we continue with our usual pattern.

We were delighted that on Rosary Sunday, Canon Jason was able to bless roses for the home and the congregation left feeling uplifted and sustained.

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

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

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

Middlesbrough

Paul Waddington

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The York Oratory continues to offer a Missa Cantata every Sunday, and a Low Mass every weekday. In addition, Solemn Masses are offered on Holydays of Obligation and on major Feast Days. Fr Sellars continues to offer a Low Mass on Sunday afternoons at the Church of St Andrew in Teesville near Middlesbrough. Fr Massie also continues to offer a Thursday evening Mass at the Church of Our Lady and St Peter Chanel in Hull.

The pilgrimage in honour of St Margaret Clitherow and the Martyrs of York took place on August Bank Holiday Monday and was very well attended. It started at the Bar Convent where they have a relic of St Margaret Clitherow, and the procession wound its way through the streets of York, stopping at Ouse Bridge, the place of her execution, and The Shambles, where there is a shrine to her. The day ended with a Solemn Mass and Benediction at the York Oratory.

Northampton (South)

Barbara Kay

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We were pleased to welcome both Fr Richard Aladics as the new Parish Priest of Christ the King, Bedford, at the end of August, and Fr Armand de Malleray FSSP, at the end of October. Fr de Malleray has moved from Warrington to consolidate the provision of Old Rite Masses at Bedford and Chesham Bois. We thank Fr Goddard, Fr Phipps and their FSSP confreres for their dedication over the past six years at Bedford and Chesham.

In connection with the change of priests, we have new Sunday Mass times: the 8.30 am Mass at Bedford continues, but the 12.30 pm Mass ceased after 15 October. The Mass at Chesham Bois, formerly at 8 am, is now celebrated at 12 noon.

Mass for All Saints Day was celebrated at 11 am at Chesham and at 7.30 pm at Bedford. At the time of writing, further Mass

times are not yet finalised. Please check fssp.org.uk for updates on all Mass times both in Bedford and in Chesham Bois.

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

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

Nottingham

Jeremy Boot

0115-8491556 / 07462-018386

See the published schedule for times and places at our usual venues in Nottingham and Loughborough. So far venues remain unchanged.

After the usual break in August for holidays, we started the autumn with unavailability of priests, but fortunately Fr Belsito was able to stand in for our Good Shepherd Mass and



Canon Cahill for Our Lady and St Patrick's Mass in September. We are grateful to them.

On 13 September (anticipating the 14 September, Holy Cross) we had a Missa Cantata at Our Lady of the Annunciation at Loughborough.

There are low Masses here each Wednesday evening at 6.30pm for those who can get to them. Our sincere thanks as always to our priests, musicians, servers, church helpers and all who assist us in any way.

Nottingham South (Leicestershire and Rutland)

Paul Beardsmore

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Canon Cahill continues to celebrate regular Masses in Leicester, both at Blessed Sacrament, Braunstone, and St Peter's, Hinckley Road. There was a Sung Mass for the feast of St Michael, and the Mass for All Saints will also be sung.

Canon Dye is now celebrating Mass regularly at St Thomas of Canterbury, Exton, the church attached to the Earl of Gainsborough's seat at Exton Hall. This Mass is at 7 pm on Fridays.

Members were sorry to note the death of Fr Duncan Campbell, OP, who celebrated Mass in the traditional Dominican Rite for some years when he was in Leicester. Fr Duncan's funeral was in Scotland. RIP.

Portsmouth (Isle of Wight)

Peter Clarke

EF Masses continue on the Isle of Wight, mainly at St Thomas's, Cowes. These are offered on most Thursdays at 12 noon by Fr Jonathan Redvers Harris. There is usually Exposition and the opportunity for Confessions beforehand from 11.15am; and lunch (our own) in the church hall afterwards.

We were fortunate to have Mass on the Feast of the Exaltation of the Cross (14 September); the anniversary of *Summorum Pontificum* (2007). In his sermon at the Mass, Fr Jonathan reminded the faithful that we were not necessarily remembering Christ's Passion on this feast, but rather, the cross (or crucifix) as an instrument which enables us to enter the kingdom of Heaven.

St. Thomas's (built in 1792), is arguably one of the oldest Post-Reformation Catholic churches in England and (probably) one of the oldest parish churches, where the EF Mass is offered (weekly).

Please ring for confirmation of these Masses if you are coming from the mainland: 01983 566740 or 07790892592

Plymouth (Cornwall)

Stefano Mazzeo

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The numbers attending Mass at Lanherne Convent continue to grow, so another cheery report from God's own country, Cornwall, the land that rose in defence of the Latin Mass and the Catholic faith in 1549. Planning and the renovation work on the chapel and St Joseph's Hall continue, and the local Catholic community is as active as ever. As I write, the Apple Harvest is about to commence with volunteers from the congregation bringing in the crop for the sisters to make their famous cider.

Other news from Cornwall: there was a pilgrimage to St Michael's Mount on the feast of St Michael the Archangel organised by the Oliver family, who also organised the Cornish Pentecost pilgrimage to Lanherne; a report and video will be included in the next episode of Christendom Rising, the video magazine programme in support of Lanherne Convent, which also covers other aspects of Catholic Traditional living in England and Wales. Just type in, Stefano Mazzeo You Tube Channel.

The theme of this sixth instalment is Traditional Catholics living in the modern world. We have an insightful interview with an Oxford student on what it's like today to be a Traditional Catholic in one of the world's top universities.

A regular contributor to Christendom Rising is Maurice Quinn, the LMS Rep for Devon and Dorset, who has announced his retirement. I want to take this opportunity to wish him well and thank him for all his excellent work for Tradition in the West Country. However, he has promised us a last video for Christendom Rising before he goes, and we are sure he will be at hand with help and



© Elvira Jephcott

Missa Cantata at Our Lady of the Annunciation, Loughborough

advice should we need him. Maurice tells me that my new neighbour and Rep for Devon will be Patrick Oliver, which is excellent news as I know Patrick well, and he took part in our *The Message of Lourdes* film.

Plymouth (Devon)

Maurice Quinn

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Many good things have been happening on the Devon Latin Mass scene over the past few months as our part of the county has been a hive of activity regarding traditional Catholic practices. Canon Tanner (ICKSP) Prior of the Shrine Church of Holy Angels in Torquay has a workload that includes responsibility for the spiritual needs of those who attend the Sunday morning 8.30 am Mass at S Edward the Confessor in Plymouth. As you will see from the Mass Listings this also includes the 11.30 am first Saturdays Mass with Confession available. Canon Tanner is sometimes assisted at Plymouth by Fr Martin Budge and a visiting priest. Also on the agenda for Canon Tanner is the preparation of people seeking Holy Matrimony with a Nuptial Mass in the Old Rite as happened recently at Sacred Heart in Exeter. In South Devon we are blessed to have daily provision for Traditional Catholics, most of whom are young people.

At Holy Angels in Torquay there is a full spiritual program including daily Holy Mass, Compline, Vespers & Veneration with Benediction, Confessions and much more. Looking back over the summer months we have had many holiday visitors from at home and abroad (Eire, China, Australia and elsewhere), which is good news as it shows that people do make plans for worship before travelling.

Street processions are a natural part of life at the shrine, such as the Marian procession in honour of Our Lady of the Most Holy Rosary after Mass (Sunday 1 October) that went up and down Queensway with the singing of Marian hymns and a recitation of the Rosary – with excited children scattering rose petals on the pavements. The Mass itself was a Solemn High Mass celebrated by a visiting Benedictine monk, supported by Canon Tanner as Deacon with another visiting priest as Sub-Deacon. The next procession will be a Blessed Sacrament procession in honour of Christ the King (Titular Feast of the Institute) on Sunday 29 October, when, once again, the congregation and clergy will process up and down the road outside thereby giving public witness to our faith. A popular event was the Pentecost Pilgrimage that attracted new people, being organised by Mrs Collette Oliver who attends Mass at Holy Angels with her family (see Collette's article in *Mass of Ages* Winter Issue, 2022). Pilgrims walk for three days from Lanivet to Lanherne in Cornwall ending with Mass at Lanherne Convent. For those interested, details of next year's pilgrimage will be in the next issue of *Mass of Ages* (Spring 2024).

On a more personal note, I am sorry to have to announce my retirement as LMS Rep for Devon at the end of December – due to a combination of old age and health reasons – but it should be business as usual from January 2024 with a new Rep. I have made many friends over my years as LMS Representative, and thank you all for your constant support and kindness on our shared journey seeking out and attending many venues for our beloved Mass of Ages.

At the present time, all of these previous Mass venues are not open to us for a variety of reasons – Buckfast Abbey, Ugbrooke House, Blessed Sacrament in Exeter – but these losses are more than compensated for with the Shrine Church of Holy Angels in Torquay being permanently in the hands of the canons of the Institute of Christ the King Sovereign priest. As always, do check the Mass Listings before travelling any distance, and feel free to contact me.

Plymouth (Dorset)

Maurice Quinn

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Once again, I met up with old friends at Our Lady of Lourdes & St Cecilia at Blandford Forum for Mass in honour of the Blessed Virgin Mary at 12 noon on Tuesday 15 August. Following the Low Mass we gathered - for the last time as it turned out - in the parish rooms for a shared lunch with Mgr Francis Jamieson, whose imminent retirement is fast approaching. Mgr Francis's tenure at Blandford has seen the completion of the beautiful re-ordering of the church (started by Dom Thomas Reagan OSB) to what it is today, so for this, and for his unstinting support of the Latin Mass we owe him a great measure of thanks. Unfortunately, Mgr Francis's leaving Blandford in November will see the end of Latin Mass celebrations at this venue, and indeed in the Dorset part of the Plymouth Diocese. With this latter in mind, then, I am making an appeal on behalf of somebody who is looking for a priest able to celebrate the Traditional Latin Mass (weekdays) in a private chapel situated just a few miles from Sherborne. If there are any takers, or if you can point me in the right direction, please contact me in the first instance.

The long awaited Chideock Latin Mass pilgrimage in honour of the Chideock Martyrs that took place on Saturday 16 September was a great success with visitors from London and elsewhere, and included the LMS Rep for the Mendips, Alistair Tocher, who joined the choir for the occasion and enjoyed every minute of the experience. Under the direction of Andrew Proctor, the choir sang the Mass propers with professional exactitude, their rendering of Mozart's *Ave Verum* being particularly singled out for praise. Also, as happens every year, the congregation raised the roof singing the Recessional Hymn *Faith of our Fathers*.

The widely advertised Solemn High Mass could not go ahead as planned as Canon Smith - travelling from Cornwall with the High Mass vestments – got stuck in a terrible traffic jam and as a result never made it to Chideock. However, all was not lost as Canon Montjean celebrated a Missa Cantata with Canon Tanner sitting in choir and delivering the homily. The rest of the advertised program went ahead as planned, with Veneration of the Relics, a talk on the church with a visit to the 'secret' Mass chamber in the loft, and with an opportunity to visit the Weld family's unique Catholic Mausoleum. Preparations for next year's Chideock Pilgrimage are in hand, especially as we are privileged to hold the event in such an historically unique church.

Reading**Adrian Dulston**

The life of St John Fisher Parish continues using St William of York Church, Reading. The FSSP priests are due to reshuffle but more on that if it occurs (or has occurred by the time you have received this) - this may or may not affect the activities in the community. The demand for the availability of the Latin Mass is tangible with new faces appearing at the Sunday Mass. I have reported previously how young people are getting involved in altar serving with a certain devotion and care and this has embedded itself into the life of the Parish. The Pro-Life activity is very prominent due to the hard-working parishioners although they may face pressure from the local council in terms of buffer zones.

Salford**Alison F. Kudlowski**

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No change from my last report in the autumn edition of *Mass of Ages*.

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

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

Southwark (Kent)**Marygold Turner**

Our main event recently has been our annual Mass at Snaive, on the Romney Marsh. These Marsh Churches are unique and well-kept by the Romney Marsh Historic Churches Trust. They are very welcoming to us. This is our eighth such Mass, celebrated by Fr Diaz with the Victoria Consort supplying wonderful music by William Byrd.

We had perfect servers in Jonathan Hague and Hugo and Wolfgang Robinson. We are extremely grateful to LMS Chairman, Joseph Shaw, for coming all the way from Woodstock, Oxfordshire, and taking such excellent photographs. *For more on Snaive see pages 34-36.*

We are very well looked after in this really rural part of Kent, by Fr Diaz and Fr Behruz, with a number of visiting priests.

At St Andrew's, Tenterden, we shall celebrate All Saints and All Souls, when Fr Chris Connor will come to celebrate. On the Immaculate Conception, Fr Richard Whinder will come to us – an annual event. We shall also celebrate the Epiphany. All these Masses are at 12 noon.

We struggle, but don't lose heart, since Our Blessed Lord is always with us!

Southwark (St Bede's Clapham Park)**Thomas Windsor**

In the last *Mass of Ages* we had a description by Paul Waddington of the magnificent Abbey Church and Basilica at Ottobeuren. Five of our Altar servers



The church at Snaive

© Joseph Shaw

visited the abbey for the recent Ordinations for the FSSP. They had been invited to see their uncle Fr Andreas Brem ordained with nine other priests by the local bishop Mgr Bertram Meier. They also had the honour of serving a First Mass at Fischingen Abbey beside the shrine of Saint Idda of Toggenburg. Another First Mass was held in the chapel in Freidlisberg, the village where their mother and uncle grew up. This made the local paper with a photograph of our servers wearing their guild medals; this was the first ordination in 70 years from the local area.

Back at St Bede's, the choir sang polyphonic propers on the VII Sunday after Pentecost, Introit: *Omnes gentes*, Alleluia: *Omnes gentes*, and Communion: *Inclina aurem tuam* by Heinrich Isaac and Offertory: *Sicut in holocaustis* by Palestrina. During the week the choir sang the Byrd three-part for the 10th Anniversary of the ordination of Fr Lynch. We had more polyphony on the VIII Sunday - Introit: *Suscepimus Deus* and Communion: *Gustate et videte* by Heinrich Isaac, *Ave maris stella* by Hans Leo Hassler at the Offertory, and *O sacrum convivium* by Giovanni Battista Pergolesi at Communion. After Mass the choir sang a Hymn to St Anne and our new statue to St Anne was blessed.

For the Feast of St James, the choir sang the *Salve Festa dies (Jacobum)* from the *Liber Sancta Jacobi* or *Codex Calixtinus*, c.1150. To mark the Byrd Anniversary the choir sang his three-part Mass and *Ave Verum* on the Feast of the Transfiguration, and on the XV Sunday after Pentecost his four-part Mass and his settings of the *Quem terra pontus* and *Salve Regina*. We also sang the Communion *Panis, quem ego dederō* by Isaac.

The 50th anniversary of the death of J.R. Tolkien gave us the opportunity to have a Sung Requiem. On the XVII Sunday the choir sang the Introit: *Justus es Domine*, and Communion: *Vovete* by Heinrich Isaac the Offertory: *Oravi ad Dominum* by Palestrina a polyphonic *Domine Salvum fac* by François Cosset and the *Salve Regina* (Antonio Lotti). This was also the occasion of two of our choir members Charlie and Kitty Reddin leaving us as they are moving to New Brighton. I would like to thank them for all their efforts with the music at St Bede's.

The music programme continues here at St Bede's although we would welcome new members. For Rosary Sunday a smaller choir than usual sang the *Missae super Dixit Maria*, and *Ave maris stella* by Hans Leo Hassler, and the beautiful *Ave Maria* setting by Robert Parsons.

The Guild of St Clare has been busy relining and repairing copes and is soon to start on a new altar frontal; new members are welcome. Please check our website / newsletter stbedesclaphampark.blogspot.com for all our Mass times, catechetical programmes, talks and activities.

Southwark (Thanet)

Chris Serpell

This season has seen the Thanet Latin Mass community engaging with the broader community, as well as maintaining the regular sung Sunday Masses (enabled by Matthew Schellhorn). We welcomed Fr Andreas Brem FSSP, newly ordained from Switzerland, and sent several members to the Chartres and Walsingham pilgrimages, as well as to the LMS Summer School and St Tarcisius server training events, and the Evangelium conference.

Fr Basden himself braved the Camino with Joseph Pearce, offering the Traditional Latin Mass for the pilgrims, and represented us with Edward Pentin at the Catholic Identity Conference in Pittsburgh, USA. Meanwhile, the band of servers continues to grow, such that we now have to send latecomers away for a lack of cassocks!

Southwark (Wandsworth)

Julia Ashenden

Parish life continues as usual at the Oratory of St Mary Magdalen, with the timetabled TLMs on Sundays, Tuesdays and Fridays as well as First Saturday Devotions at 10 am with Confessions, sung Latin Mass, Rosary and Benediction.

On 10 September we celebrated the External Solemnity of the Feast of St Mary Magdalen with Mozart's Mass in C, the *Wiesenhausmesse* sung by David Guest's Choir.

A couple of days before that, on 8 September, the second of the Byrd Masses sponsored by the LMS took place at St Mary Magdalen's to celebrate the Nativity of Our Lady. It was a Mass for Five Voices, beautifully sung by The Southwell Consort, directed by Dominic Bevan and very well attended with people coming from across London.

Westminster Cathedral

Edward Kendall

Westminster Cathedral once again played host to the Society's AGM and this year we had a good turn-out. The venue was the Cathedral Hall and our guest speaker was John Smeaton, former head of the SPUC, who spoke on his discovery of the Latin Mass and the impact it had on his faith.

Following the AGM the crowd migrated to the Cathedral for the annual High Mass, where numbers were boosted yet again with those who had come just for the Mass. The turnout was proof of the Traditional Latin Mass's continuing appeal amongst the faithful.

The Mass was accompanied by the Cathedral's wonderful choir singing a Mass setting by composer William Byrd. The choir had been singing Byrd's music throughout the course of the year during the regular timetable of sung Masses, but this was quite possibly the only occasion in the Cathedral's calendar when the choir had sung Byrd's music in the context of the liturgy for which it was composed.

Ed. We have received the news that the Annual Sung Requiem will not take place at the cathedral, but the monthly Low Mass will continue on First Saturdays at 4 pm in the Blessed Sacrament Chapel.

Westminster (Spanish Place)

James Turner

The year marches on and Christmas lights and evergreen foliage have appeared on every available surface across the Diocese to herald the arrival of the great retail festival of the secular year. For Catholics, of course, the celebration of Our Lord's Holy Nativity is some way off, and we are deep in the month of the Holy Souls with our minds occupied with earnest intercession for our beloved

family and friends whom we see no longer. In particular, we continue to pray for the soul of Linda Helm, who died just before publication of the last *Mass of Ages* – may she rest in peace.

At Spanish Place, the number of the Faithful attending the 9 am Low Mass has been slowly growing over the course of the year. We continue to be grateful for the ministrations of Fr Michael Cullinan and those clergy who stood in for him over the summer, as well as for the generous hospitality of the Rector and Archbishop. In particular we look forward to their continued support for the Old Rite in this place.

Westminster (Willesden)

Mauricio Rodriguez

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After a brief hiatus, I would like to introduce myself as the new Representative for the Shrine of Our Lady of Willesden. We extend our gratitude to Anna Grayson-Morley, our former representative, for her reporting and contributions over the past few years.

The Shrine continues to maintain its customary Mass schedule, namely the weekly Latin Mass on Sundays and the observance of various Holy Days.

I am delighted to report a well-attended October Rosary Procession, which was complemented by the participation of the Allen Hall Seminarians. They led us through the Rosary as we carried a statue of Our Lady in procession through the streets. May she pray for them and grant us more vocations!

The organ build is still ongoing. We will keep you informed as we achieve significant milestones in its completion. Any support and involvement would be greatly appreciated as we continue to enrich the Shrine of Our Lady of Willesden, that it may be glorious as of old.

Wirral

Neil Addison

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In September we sadly said goodbye to Canon Weaver who has returned to his native America to join the Institute in Connecticut. This move will allow Canon Weaver to be nearer his family in Ohio but he will be greatly missed here in New Brighton. During his time with us he endeared himself to everyone and was very assiduous in his priestly duties and became a firm favourite with the children. We held a small party for Canon Weaver following his last Sunday Mass. Our loss is America's gain and we wish Canon Weaver all the very best in his new post. For the moment we are left with just two priests in residence rather than three.

Having Priests moved a distance away is of course one of the inevitable side effects of our clergy being part of a Religious Order rather than Diocesan Clergy, but a more positive effect is that others can be moved in. Most years we have hosted an Abbe (Seminarian) who has assisted the clergy whilst continuing their studies. This year we are hosting Jules who is not yet a Seminarian. Apparently, the number of young men applying to join the Institute has exceeded the space available in the Institute's Seminary in Gricigliano and there is a waiting list of 25! Jules is part of the waiting list and in the meantime will be based in

the Dome assisting the clergy in particular by serving at Mass. We are all constantly told that there is a shortage of Vocations but clearly there is no shortage in the Traditional Orders. One wonders when the Church hierarchy will face up to this fact and draw the right conclusions

Gregorian Chant Network

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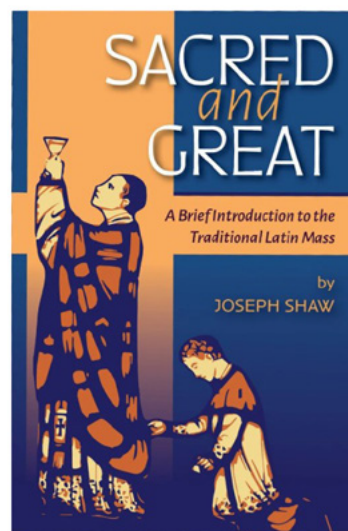
gregorianchantnetwork.blogspot.com

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.

This quarter brings news of a recently formed lay-led group which, no longer having access locally to the Traditional Latin Mass, has begun to meet weekly to sing Sunday Vespers. At present Vespers is a hybrid of sung and spoken parts, a couple of the psalms being recited so as to involve non-singers in the group; but the Invitatory, Hymn, Magnificat with antiphon, and the first Psalm are all sung. The group normally meets to sing Vespers at 5 pm on Sundays in Bradford-on-Avon, near Bath. Further details may be obtained from Christina Barry on 01225 863441. We were pleased to be able to provide advice on sourcing publications to support this initiative.

Are there perhaps others out there who might be interested in initiating a similar group?

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



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The Way of Beauty

Caroline Farey on Pope Benedict XVI and the Vocation of Sacred Art

Pope Benedict XVI's interest in sacred art, sacred music and ecclesial architecture was because of their "vocation" which is to make manifest the beauty of God's Trinitarian love and his entire plan of salvation in Christ and his Church.

"The truest beauty is the love of God, who definitively revealed himself to us in the paschal mystery... The beauty of the liturgy is part of this mystery; it is a sublime expression of God's glory and, in a certain sense, a glimpse of heaven on earth. ... Beauty, then, is not mere decoration, but rather an essential element of the liturgical action, since it is an attribute of God himself and his revelation. These considerations should make us realize the care which is needed, if the liturgical action is to reflect its innate splendour." (*S. Caritatis* 35).

Pope Benedict XVI spoke continually of beauty, especially but not only, in relation to the liturgy. It was never far from his mind or his speeches. The *via pulchritudinis*, the way of beauty, became an ever-present principle for him because God is beautiful and therefore everything of God, from God, about God, is beautiful; the way of beauty is a visible way to God.

Pope Benedict XVI's passion for truth was also a passion for the splendour of truth, *veritatis splendor*; "...truth carries with it the joy and splendour of spiritual beauty" (CCC 2500). "The relationship between truth and beauty is inseparable and therefore we need beauty." We need it, "above all, when it is a matter of evoking what is beyond words: the depths of the human heart, the exaltations of the soul, the mystery of God" (CCC 2500).

In an extraordinary gesture, for his visit to the UK in 2010, Pope Benedict XVI chose to loan four of the great Raphael



tapestries that hang in the Vatican palace to the V&A Museum to be hung beside the cartoon drawings made by Raphael for these very tapestries. With this gesture he demonstrates the spiritual power of sacred art to manifest the *veritatis splendor*, in this case, of the divine institution of the papacy.

The future Charles I bought seven of the twelve huge cartoon drawings in 1623. Three of the four tapestries that went to London were on the subject of St Peter, of whom Benedict was, of course, the direct successor. These were, the miraculous draught of fishes (Lk 5:1-11), Christ's charge to Peter (Jn 21:15-19) and Peter's healing of a lame man (Acts 3:1-10). The fourth was of the miracle of St Paul at Lystra.

Just as the protestant reformation was breaking Pope Leo X commissioned Raphael in 1515 for the designs of twelve tapestries depicting the apostles of Rome,

Saints Peter and Paul. They were to hang in the Sistine chapel along the lowest story. Michelangelo had finished the ceiling only a few years earlier in 1512 and Raphael's designs were to be in harmony with Michelangelo's work, hence the similarly sculpted muscular figures.

The cartoons were made of hundreds of pieces of paper stuck together and fixed to a wall for the scene to be painted. As cartoons for tapestries, the finished paintings had to be cut into strips, each one the width that a loom could produce. These were then sent to the finest Belgian weavers of the day to reproduce the scenes as closely as possible. The strips of painting and the strips of tapestry were then stuck and sewn back together.

The painting here shows the resurrected Christ dressed in white with the nail wounds visible in his hands and



feet. Eleven apostles, having arrived earlier by boat (visible furthest to the right), have just finished breakfast with Jesus (Jn 21:15) when he turns to Peter to ask, “Simon son of John, do you love me more than these?”. Peter is portrayed on his knees to give his answer: “Yes, Lord, you know that I love you,” and Jesus says to him, “Feed my lambs”.

With one hand Jesus points to the sheep and lambs behind him; with the other he points to the great key that Peter is clutching. It is as though he is showing Peter what his keys are for: to feed, look after and bring home Christ’s sheep. Pope Benedict’s message was also clear. As successor to Peter, he holds the same keys and he was coming to feed Christ’s lambs and sheep in the UK with a petrine love and obedience to the Lord Jesus.


In the strip of landscape visible between Jesus and St Peter, the dark hole

in the ground alerts us to the holes of the nail wounds and to the one grazing lamb on Jesus’ right, indicating Jesus himself as the lamb of God. Just above the sheep’s head an old tree trunk (the stump of Jesse) is lifeless while a single new shoot has many, young, leafy branches beside it (Christ and his Church).

On the verge, immediately below Christ’s erect figure, there is another stump that seems to signify the tree of the cross, the instrument of death now destroyed by the resurrection, with white flowers blooming around it. Significantly for the turbulent time in which the painting was made, there is a fire breaking out just below the great Church, the smoke of which can be seen wafting across the base of the tower to the right.

Across the river behind Jesus there is another flock of sheep. These are

being led by a woman with children followed by a man with a staff, through an archway lit by the dawn light; an image of the Church and its authority being led by the Blessed Virgin Mother of Christ and new, “mother of all the living” (Gen 3:20).

Pope Benedict XVI’s mastery of the significance of truth and beauty in art is evident, finally, in his chairmanship of the editorial committee of the *Catechism of the Catholic Church*. There, he oversaw the inclusion of works of art to introduce each of the four parts, demonstrating the Catechism’s text: “Sacred art is true and beautiful when its form corresponds to its particular vocation: evoking and glorifying, in faith and adoration, the transcendent mystery of God – the surpassing invisible beauty of truth and love visible in Christ” (CCC 2502). 



A group photo of the Southwell Consort with Fr Jean-Baptiste Cazelle

Peace, joy and music

Gregorian chant meets the English choral tradition at Fontgombault Abbey, as William Edwards explains

In the two years since the Southwell Consort was founded the group has come together on alternate Mondays to provide choral music for the Latin Mass at Corpus Christi Maiden Lane, in London. But it was earlier this year that our founder, Dominic Bevan, suggested something more ambitious: an overseas tour. And in the Abbey of Fontgombault, near Poitiers, he found the perfect destination. Its monks kindly offered us not only lodging and a warm welcome, but also some tuition on the finer points of Gregorian Chant, a form in which we as a choir aspire to specialise. In return, we would perform for them some of the finest works of the English choral tradition from around the time of the Reformation.

The popularity of the trip among the volunteer singers was certainly not hurt by the fact that the abbey is set in beautiful French countryside and, of course, we felt obliged to make the most of the local cuisine. In all, 26 of us made our way to Poitiers airport, whence we decanted into three minibuses and drove straight to the nearest hypermarché, arriving 15 minutes before closing time to stock up on supplies

for the weekend. Rarely has so much cheese been purchased in so short a time!

Arriving at Fontgombault late at night, we found the Abbey looming out of the darkness and most of the monks had turned in for the night, but we were shown to our simple yet homely accommodation, and before long cheese, wine and charcuterie were being laid out on trestle tables for a very convivial late-night supper.

The next morning, the most dedicated among us made it to 7am Matins, though I must confess it wasn't until 10am that I made my way to the Abbey Church for Terce, immediately followed by Mass. Hearing the monastic choir for the first time, their depth of experience was evident - clearly men who devote many hours a day to their craft, from the small hours of the morning to late at night. As the grey clouds of dawn burned away, we were



The choir enjoy dinner on their arrival at Fontgombault



The east end of the Abbey Church

treated to the sight of sunlight streaming through the stained-glass windows at the east end of the Abbey, silhouetting the monastic choir through a haze of incense.

After Mass it was time to learn from the masters first-hand. Fr Jean-Baptiste Cazelle is Fontgombault's choirmaster. Only in his 40s, he told us he has been at the monastery for 20 years already and that, surprisingly, he didn't study music before joining the abbey. But two decades of hourly devotions have made him a master of the art form, and in less than a couple of hours between services he did his best to impart some of his skills. One of his most important precepts is always to consider the text carefully, advising us to read it through before starting to sing. Even without understanding Latin, this helps one appreciate the metre and form, the better to shape it with the music, and of course one should always translate the passage one is singing to express it most meaningfully.

Fr Jean-Baptiste was endearingly shy about demonstrating techniques to us, reminding us that Gregorian chant is almost always about the effort of the group, rather than the individual - a useful lesson for religious life too perhaps.

Those of us staying in the accommodation for married couples and women then enjoyed another hearty meal *al fresco*, while the single men, who were lucky enough to be staying in the abbey itself, were welcomed to lunch in the monastic refectory. Meals there are conducted in near-silence, listening to one of the monks reading from the

Rule of St Benedict or other religious texts. A particularly hospitable touch is the washing of guests' hands by the Abbott himself.

Those unused to monastic dining among our number were surprised when the meal finished somewhat abruptly, leaving them still mid-mouthful - a mistake unlikely to be repeated!

After lunch the gentlemen were treated to a tour of the abbey grounds and church. Its exquisite Romanesque east end exterior is more than 900 years old, and while the church was a victim of several sometimes violent closures during the wars of religion and the French Revolution, it still looks as though it was built only yesterday.

Passing through the cloisters, we were shown some of the monastery's treasures, from ornate vestments to gilded crosiers. There were peaceful vignettes wherever one glanced, from the monks' cloaks hanging up in the filtered light of a corridor, to the small portrait of Pope Francis next to a simple altar set with ornate candlesticks and a gilded crucifix. In the Abbey Church itself we were treated to the beautiful contrast of ornate stained glass against stark Romanesque stonework.

The afternoon brought a rehearsal for our evening concert, as well as an hour or so in which some of us took advantage of the clear green waters of the slow-flowing local river for a refreshing dip.


Our evening performance was attended by both the monastic community and local laity. The

programme began by taking us back to pre-Reformation England with a piece by John Taverner, *Dum Transisset*, which would have been heard in churches very much like Fontgombault up and down the land. We illustrated the era on the cusp of the Reformation, and England's particular devotion to the Virgin Mary, with an Ave Maria by William Cornysh, the composer chosen to represent English music at the famous Field of the Cloth of Gold meeting between Henry VIII and François I.

We then turned to darker times for England's Catholics, during which destruction, loss and martyrdom were distilled and refined into works of exceptional beauty: Tallis's Lamentations of Jeremiah, and Byrd's *Ne Irascaris Domine* are emblematic of this period. Despite the enormous persecution brought about by the English Crown, Catholic liturgical music continued, albeit often in secret - the Southwell Consort is named for St Robert Southwell, a Jesuit priest who was a friend of William Byrd's and was martyred in 1595.

We paid tribute to those keepers of the Faith with Agnus Dei settings from Palestrina's *Missa Papae Marcelli* and Byrd's Mass for Five Voices. We ended on a more defiant and joyful note: the celebration that is Byrd's *Laudibus in Sanctis*.

As the piece rang out with its epic conclusion, we paused and waited in the hope of applause - only to realise that, of course, no such thing is permitted in the Abbey Church! Nonetheless, the monks made clear their deep appreciation for this whirlwind tour of English Renaissance polyphony.

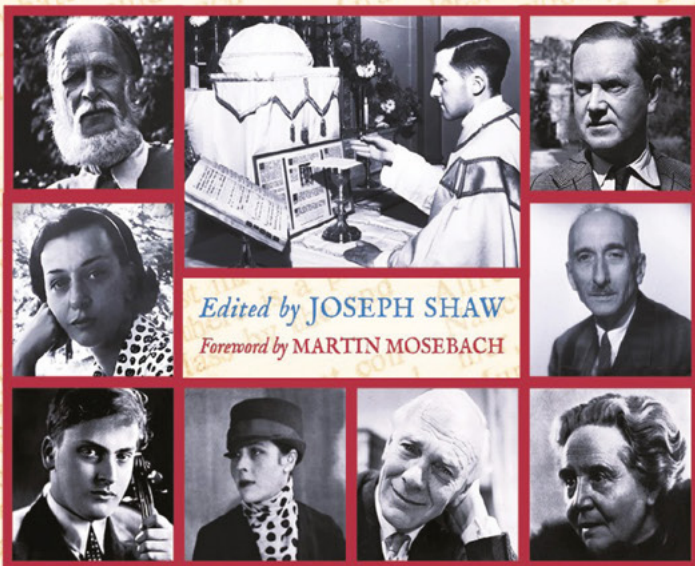
Our final morning came and went too quickly, taken up with Mass - during which we sang two anthems - then packing, lunch and, for some, a final cheeky river swim. It was already time to return to the 'real world' of jobs, admin and city life. Still, even though our visit had been short - perhaps partly because of it - we were all hugely grateful not only for the musical and cultural exchange we enjoyed with our monastic hosts, but also the fascinating glimpse into their prayerful way of life, whose peace and joy we will carry with us into our future musical endeavours. 

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World News

Updates from France, Spain and the USA, with Paul Waddington

In July, a notice, signed by Rt Rev Pascal Roland, Bishop of Belley Ars, in France, was posted in the sacristy of the shrine to St John Vianney, the Curé d'Ars. The notice effectively outlaws the celebration of the Tridentine Mass at the Shrine. It states that a priest can celebrate with the old missal *only* if he is alone, and *exclusively* in the crypt. It is ironical that the website of the Shrine places great emphasis on the welcoming of pilgrims.

Spain

The Traditional Catholic Pilgrimage to Covadonga in Spain took place for the third time in July. The three-day pilgrimage takes place each year over the weekend closest to the feast of St James. This year, it attracted 1,200 pilgrims, most of them young people. The pilgrims walked around 100km from the Cathedral of Oviedo to the Sanctuary of Our Lady of Covadonga, carrying flags and banners. They were arranged in 22 chapters, mostly Spanish groups, but including groups from France, Germany and Portugal.

USA

The Diocese of Cleveland announced in August that the Church of St Elizabeth of Hungary in the City of Cleveland would become a Shrine Church for the promotion of the Christian heritage of the Hungarian people, as well as for divine worship according to the liturgical books in use prior to the reforms of 1970.



Pilgrims at the end of the Covadonga Pilgrimage


Although not a Parish Church, the bishop's decree stated that, so far as is possible, the Shrine should be treated as analogous to a parish, with the privilege of celebrating the sacraments and other acts of divine worship normally specific to parish churches. The Shrine also has the privilege of keeping its own registers of baptisms, confirmations, first communion, marriage and death.

The announcement stated that in the near future a Religious Order would assume responsibility for the daily operations at the Shrine of St Elizabeth of Hungary. It subsequently became known that the Institute of Christ the King Sovereign Priest would be taking charge of the Shrine in September. Traditional Masses are now offered daily with two Masses on a Sunday.

The Church of St Elizabeth of Hungary was opened in 1922 and its

architectural style has been described as Baroque Revival with a strong Italian influence. It is a large, and particularly beautiful church, which has retained many of its original features, including its white marble High Altar.

This change has come about as a result of the merger of the parish of St Elizabeth of Hungary with the neighbouring parish of St Emeric, which will continue to serve the Hungarian community.

It seems that Bishop Malesic of the Cleveland Diocese has taken the opportunity of the merger of two former parishes, which was done to make better use of diocesan clergy, to establish a venue for traditional liturgy. In doing so, he has demonstrated that, despite *Traditionis custodes*, there are ways of ensuring the continuance of the *Usus Antiquior*. 

Church of St Patrick, Edinburgh

Paul Waddington looks at a church that may become the first Oratory of St Philip Neri in Scotland

Anyone who has visited the Edinburgh Festival, or more likely the Edinburgh Fringe, will be familiar with Edinburgh's Royal Mile, the cobbled street in Edinburgh's Old Town that extends from Holyrood Palace to Edinburgh Castle. During Festival time, the Royal Mile, along with Grassmarket Square and Cowgate, the street running parallel to the Royal Mile, host thousands of shows put on by would-be performers hoping to make their way in the world of entertainment.

Right in the centre of all this festive activity, but serenely insulated from it, lies the Church of St Patrick. Although its exact location is in South Gray's Close, a tiny back street between Cowgate and the Royal Mile, the southern facade is clearly visible from Cowgate.

Originally known as the Cowgate Chapel, it was built between 1772 and 1774 for the Scottish Episcopal Church. Although described as a chapel, it was in fact quite a large and well-appointed church. Following the completion in 1818 of the much grander and better located Church of St John the Evangelist in Princes Street, the Episcopalians sold the Cowgate Chapel to a group of Presbyterians who had broken away from their Church of Scotland congregation.

This group applied for and was granted admission to the Scottish Relief Church, itself a breakaway faction of the Church of Scotland. It seems that the group based at the Cowgate Chapel had difficulty sustaining itself, and in 1828 merged with another congregation of the Scottish Relief Church based in Infirmary Street. In 1847, the Scottish Relief Church merged with the Scottish Succession Church to form the United Presbyterian Church of Scotland, but this merger was insufficient to save the Cowgate congregation, which continued to suffer financial difficulties and was eventually forced to sell its chapel in 1856.



Little Ireland

By this time, a large number of Irish immigrants had settled in the area around Cowgate, a part of Edinburgh which became known as Little Ireland. To this day, some of the street signs in the area retain the words, Little Ireland, beneath the name of the street. Bishop Gillis, the Vicar Apostolic for the Eastern District of Scotland, was keen to provide a church for this impoverished community, and was able to buy the Cowgate Chapel for £4,000. Half the cost was raised almost immediately by the Irish community.

The new Catholic Church was dedicated to St Patrick and was opened on 3 August 1856 with a Mass presided over by Bishop Gillis with an estimated 2,600 in the congregation.

The original chapel was designed by John Baxter for the Scottish Episcopal Church. It was built in a Georgian

style using a honey-coloured stone. The building was approximately square, with gable ends to the north and south. There were two tiers of large windows, the upper tier having rounded heads. On the eastern side was a broad but shallow apse to accommodate the altar. At the southern end, rising from the apex of the roof, Baxter provided a square tower which supported an elegant octagonal bell chamber. This was capped by a dome and topped off with a fleche.

The Episcopal chapel was approached from South Gray's Close, which is on its western side, where there was a central door. Later a porch featuring a Norman arch was provided. Inside, the chapel was a single open space, with no pillars to obstruct the view of the altar. The apse had colourful stained-glass windows, and four murals (two rectangular and two oval) adorned the walls. These depicted Christ addressing the women of Samaria,



the return of the Prodigal Son, Moses and Elijah. The semi-dome forming the ceiling of the apse, measuring more than 40ft in length, was covered with a depiction of the Ascension. When Presbyterians took charge of the chapel in 1818, this great painting was considered inappropriate and was over painted.

Sympathetic extensions

In 1898, thirty-four years after the chapel had become a Catholic Church, the building was extended with a new sanctuary added to the northern end, allowing the orientation of the church to be rotated through 90 degrees. Normally I shudder when I hear of this being done to a church, but at St Patrick's it has been done with great success.

The new sanctuary was larger and deeper than the original, and carried more decoration than the rest of the church, which served to give it emphasis as the focal point. Later, side chapels were added. These extensions were very sympathetically carried out, with the new chancel arch and its pilasters closely resembling those of the original apse.

Baxter had intended that there would be a colonnaded portico with an impressive pediment at the southern facade, but this was cut from the plans as a cost saving measure. This omission was partially rectified in 1929 when the church was extended southwards to provide a more spacious entrance. Although the new facade did not include a colonnade, it did have pedimented windows, and niches for statues of St Patrick and St Brigid. It included a central

high arch, which now provides cover for the main entrance. Above is a balustrade with the original gable end and the belfry visible behind. There is a broad flight of steps leading up to the facade, and the whole can be viewed from Cowgate across a small formal garden.

National importance


In more recent years, there has been interest in the murals of the original apse. It was discovered that they were the work of Alexander Runciman, a distinguished Scottish artist. The four wall paintings have been restored, and some investigative work has indicated that the ceiling painting is intact behind several layers of paint. Since no similar murals by Runciman are known to have survived, his work in St Patrick's Church

is considered to be of outstanding national importance, and a trust has been set up with the objective of removing the covering layers of paint, and restoring the artwork beneath.

Venerable Margaret

Turning towards the opposite end, there is a large balcony and choir loft over a generously sized narthex. Organ pipes are neatly placed within the structure of the tower, which grows, almost like a tree, through the narthex and balcony. In one corner of the narthex is a small museum devoted to the life of the Venerable Margaret Sinclair, a parishioner who entered a Poof Clare convent, and died of tuberculosis at the tragically young age of 25. Her remains are buried within the church which one day may become her National Shrine.

St Patrick's Church has another, perhaps more secular claim to fame. Canon Edward Hannan, an Irishman who served the parish for nearly 30 years until his early death in 1891 founded the Edinburgh branch of the Catholic Young Men's Society. Out of this society was born in 1875 the Hibernian Football Club, Canon Hannan becoming its President and its first manager.

St Patrick's Church has for most of its history been served by diocesan priests, although in more recent times it has been served by Franciscans, Redemptorists and by Nigerian priests belonging to the Sons of Mary Mother of Mercy. Since the beginning of August this year, two priests, one from the Diocese of Arundel & Brighton and the other from the Diocese of Dunkeld, have taken charge of St Patrick's Church with the intention of forming an Edinburgh Oratory. 



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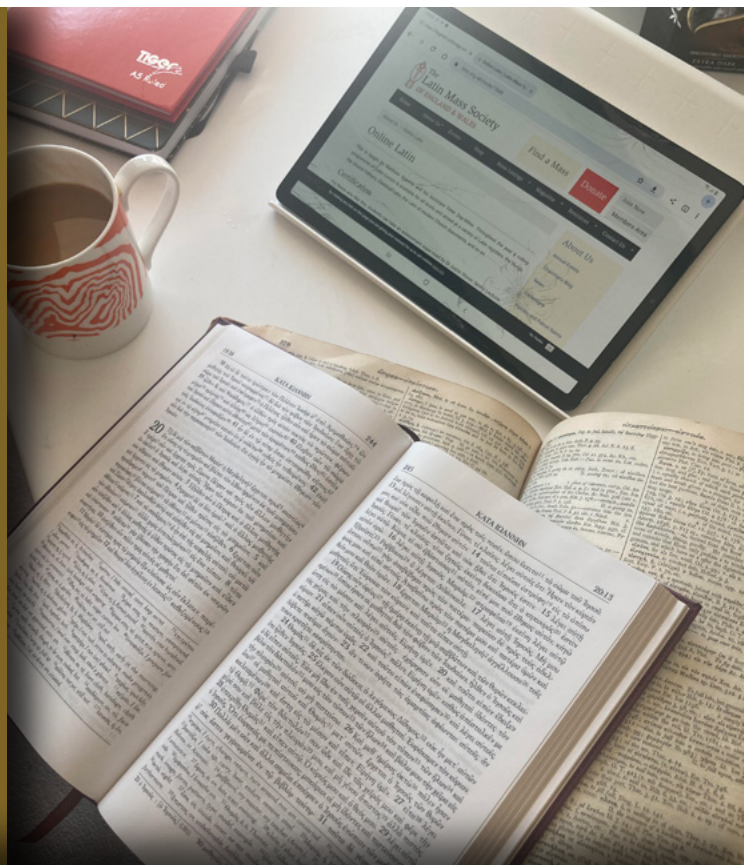
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Spiritual health

We must keep our eyes on the prize,
as James Preece explains

One of my children is studying GCSE History this year and as a result she has taken to writing snippets of information on little pieces of paper and sticking them around the house. Recently I was minding my own business, getting a cup of tea when I found the following nugget hanging on my fridge door: "The Church encouraged people to believe disease was a punishment from God rather than having a natural cause. This prevented people from trying to find cures for disease - if disease was a punishment from God, all you could do was pray and repent."

Is this true? Maybe some historians can write in and let me know, but it seems to me a bit of an oversimplification. The mean old Catholic Church, all fire and brimstone and punishments from God. Holding us back and stopping us from discovering penicillin.

One wonders what Hildegard von Bingen would have to say on the subject. Her book *Causae et Curae* written sometime in the 1150s described the practical application of tinctures and herbs in the treatment of various ailments, information she had picked up working in the infirmary at her monastery. Monastery herb gardens across Europe grew specialist plants as cures for all manner of diseases which seems a strange thing to do if, "all you can do is pray and repent".

In 1215 when the Fourth Lateran Council prohibited clergy from being involved in the shedding of blood, they went out of their way to say that, "nor may a subdeacon, deacon or priest practise the art of surgery, which involves cauterising and making incisions", which suggests, that until this time, some of the clergy were perhaps doubling up as surgeons. Note that Lateran IV didn't prohibit surgery, only clergy surgery. I wonder if this prohibition remains and if so, what do our Priests do if they ever get a really bad splinter?

Theodoric Borgognoni, a Dominican Friar and Bishop of the mid-13th Century somehow got around that particular restriction and practised surgery alongside his episcopal and religious duties, even becoming Physician to Pope Innocent IV. In *Cirurgia* (literally "surgery") his four-volume treatise covering all aspects of surgical work, he recommended soaking bandages in wine as a form of disinfectant and instructions for using opium, mandrake, hemlock, mulberry juice, ivy and other substances as anaesthetics. Do not try this at home.


I could go on, but the point is that this image of the medieval world as a place where the Church, "prevented people from trying to find cures for disease" doesn't entirely ring true, once we begin to dig a little. The monks who grew herbs for healing were clearly at ease with the idea of natural remedies, but at the same time, they knew that physical healing isn't the whole story.

Medieval people knew their Scripture and they would have read many tales of Our Blessed Lord healing disease and sickness. In each case physical healing is accompanied by spiritual healing. For example, in Matthew 9 Jesus *first* tells a paralysed man, "your sins are forgiven"

and only when some scribes mutter to themselves does Our Lord ask: "Which is easier: to say, 'Your sins are forgiven,' or to say, 'Stand up and walk?'" Jesus tells us the true reason for his healing miracle: "So that you may know that the Son of Man has authority on earth to forgive sins."

This is why, although the Church most certainly doesn't prohibit people from trying to find cures for disease, she must also remind us that spiritual health has to come first.

The Catechism of the Council of Trent sums it up like this: "It is God who has given medicines to man to heal his corporal infirmities; and hence these words of Ecclesiasticus: The most High hath created medicines out of the earth, and a wise man will not abhor them. He, therefore, who has pledged his fidelity to Jesus Christ, does not place his principal hope of recovery in such remedies; he places it in God, the author of these medicines."

Faith in God doesn't mean closing the door on natural reason or refusing the use of our God given talents - but it does mean we have to keep our eyes on the prize and ultimately, the goal is not to prolong our lives on earth but to find eternal life in Heaven. 

'Medieval people knew their Scripture and they would have read many tales of Our Blessed Lord healing disease and sickness. In each case physical healing is accompanied by spiritual healing'


Mass on the Marsh

The Latin Mass Society's annual Sung Mass was held in St Augustine's, Snave, Kent, on Saturday 23 September.
Report and photos by Joseph Shaw

This is the eighth of these Masses, in collaboration with the Romney Marsh Historic Churches Trust, which has the care of the church. Their other 13 'marsh churches' continue to function as Anglican Parish churches, but St Augustine's does not. The Annual Mass is one of this church's only two services a year, the other being a Harvest thanksgiving/ evensong.

The Mass was attended not only by the Latin Mass Society's Local Representative for the area, Marygold Turner, but the President and the Chairman of the Trust: Mr John Doyle MBE and Mr Peter Anwyl-Harris.

Mass was celebrated by Fr Gabriel Díaz-Patri, and accompanied by the Victoria Consort. The Mass was for the Ember Saturday, and the Consort sang Byrd's Mass for Four Voices and motets.

There is no electricity or piped water at St Augustine's, which was built in the 13th century, but the church was bathed in brilliant autumn sunshine. It was a great privilege to have Mass in this wonderful medieval church. 



Left to right: John Doyle, President of the Marsh Churches Trust, Fr Gabriel Díaz-Patri, celebrant, Mr Peter Anerley-Harris, Chairman of the Marsh Churches Trust, Mrs Marygold Turner, LMS Local Representative





Liberating the Old Rite

Andrew Cusack remembers Pope Benedict's visit to Britain in 2010

Proximity to events is an inherent danger in rendering historical judgement, which means it is probably too soon to describe the late Pope Benedict XVI as one of the most important pontiffs for the history of Catholicism in Great Britain since the Reformation. Benedict's gentleness and erudition stood him in great stead and earned him the love and respect of many Catholics as well as other Christians and non-believers.

Most memorable was his 2010 State Visit to the United Kingdom – the first official State Visit of any reigning Pontiff to this realm. The visit began with an historic arrival in Edinburgh, the second city of the union, where he was welcomed by Queen Elizabeth II and Prince Philip, Duke of Edinburgh – both of whom predeceased Benedict. Papal Masses in Glasgow and Westminster preceded a well-attended liturgy in Birmingham during which Pope Benedict beatified John Henry Newman, the scholar and churchman whose influence has guided, swayed, and encouraged many people from around the English-speaking world to come into full communion with the See of Peter.

Among the most important roles of the Pontiff is that of teacher and guide. In that capacity, Benedict XVI was given the privilege of addressing a joint sitting of the Lords and Commons in Parliament assembled on the fifth day of his visit in the medieval great hall of the Palace of Westminster which had witnessed the trial of St Thomas More, sometime Speaker of the House of Commons and Lord Chancellor of England.

Pope Benedict acknowledged the deep and abiding influence that Westminster, in one shape or another, has had on the evolution of participatory democracy which is now held as the common standard of government across most of the planet. In addressing the gathered lawmakers, he reminded



Benedict outside Westminster Cathedral

© The Bishops' Conference



Benedict with the Queen and Prince Philip

them that, rather than an end in itself, democracy is instead a tool for the promotion of the common good.

He also reminded these paragons of Britain's highly secularised political class that religion has an informative role to play in the process of government.

"If the moral principles underpinning the democratic process are themselves determined by nothing more solid than social consensus," Benedict told Parliament, "then the fragility of the process becomes all too evident."

"Herein," the teaching pontiff asserted, "lies the real challenge for democracy."

In a democratic society, Benedict contended, the clarity and logic which religion contains is a handmaid to democratic government rather than an obstacle, with a helpful role to play even in secular societies. The defence of objective truth and reality which Benedict upheld in 2010 appears all the more prescient more than a decade later, considering virulent assaults on biological reality have moved from academic fringes into the cultural mainstream. Once again, today in Europe and North America it is the Church who is defending science against science's enemies.

For anyone needing an insightful and timely reflection on the value of public service to the nation and the value of religion to politics, Pope

Benedict's address in the Palace of Westminster will remain a touchstone for years to come.


Another accomplishment from Benedict's papacy had particular resonance here in the United Kingdom. Since the introduction of the new liturgy following the Second Vatican Council, Great Britain has acted as an attractive pole of appreciation for the spiritual, aesthetic, musical, and cultural value of the traditional liturgy of the Roman Rite. The role in which the letter signed by, among other cultural figures, the detective writer Agatha Christie, in preserving the faithful's access to the traditional liturgy has now become almost legendary. (*For more on this see pages 10-13.*)

If Britons can bear any badge of pride in today's universal church, it is that from these isles came the indult which allowed the Mass of Ages to persist, to survive, and eventually to thrive.

The 2007 motu proprio *Summorum Pontificum* had the effect of liberating the "Old Rite" from the shackles that had been arbitrarily imposed upon it, and made a wise attempt to end the liturgical civil wars that had plagued many a diocese across the world by allowing for a tolerance of diversity of forms of worship. The increase in devotion to the Eucharist and appreciation of the traditional rites

which followed Benedict's motu proprio was not limited merely to ostensibly side-lined factions but flourished at the heart of the Church in parishes across the United Kingdom and well beyond.

The limitations and restrictions which have since been imposed on the celebration of the traditional Roman liturgy since Pope Benedict's abdication have been frustrating for many around the world, even if the overwhelming preponderance of Catholic bishops in England and Wales have been quite pastoral and accommodating in their approach. Indeed, the perception of threat to this beautiful and immensely rewarding liturgy has in some ways renewed the zeal and fervour which are necessary for its propagation and defence.

It would be tempting to wonder what Saint John Henry Newman – born in London, beatified in Birmingham, and canonised in Rome – would make of Pope Benedict and his contribution to the English cardinal's native land. I can't help but imagine in their case Heaven might resemble the Senior Common Room of an Oxford college to which both Benedict XVI and St John Henry Newman occasionally repair for a brief conversation – before returning to the celestial college chapel to adore the Creator of all. 

Key questions

Back in 1989, the then future Pope Benedict spoke of Faith as the alternative which the world awaits after the failure of the liberalistic and Marxist experiments, as Diane Montagne explains

So much of the controversy that has been generated by the “Synod on Synodality” could have been negated had those involved in the assembly heeded the prophetic words of Cardinal Joseph Ratzinger spoken nearly thirty-five years ago.

In an address to the Doctrinal Commissions of Europe in Laxenburg, Austria, in 1989, the future pontiff foresaw many of the challenges afflicting the Church today, and proposed how to understand and effectively deal with them.

The then-prefect of the Congregation for the Doctrine of the Faith pinpointed a, “litany of objections to the practice and teaching of the Church” regularly recited by “progressive-thinking Catholics”. According to Ratzinger, its “principal elements” are: “the rejection of the Church’s teaching about contraception, the rejection of every form of ‘discrimination’ as to homosexuality and the consequent assertion of a moral equivalence for all forms of sexual activity as long as they are motivated by ‘love’ or at least do not hurt anyone; the admission of the divorced who remarry to the Church’s sacraments; and the ordination of women to the priesthood.”

While the first two claims in this litany pertain to sexual morality, and the second two concern the sacramental order, Cardinal Ratzinger said that, considered more deeply, they are all linked and “spring from one and the same vision of humanity within which there operates a particular notion of human freedom”.

Cardinal Ratzinger said these demands arise from a worldview comprised of four key elements: the claim that traditional Catholic doctrine is simply alien and has nothing to say to modern man; the very idea of an authoritative teaching office as unacceptably offensive; the denouncing of the fundamental distinction between men and women as simply a form of oppression with which the Church in opposing women’s ordination among

other things, remains complicit; and that the Church must choose between conservatism and freedom.

He told bishops: “The fact that the Church, as the particularly conservative institution that she is, might not go along with this line of thinking would certainly not be surprising. If the Church, however, would wish to promote human freedom, then, ultimately, she will be obliged to set aside the theological justification of old social taboos, and the most timely and vital sign of such a desire at the present moment would be her consent to the ordination of women to the priesthood.”

‘But the future pope also offered a way out of this mindset...’

For the past 60 years these four key questions have been raised again and again in opposition to the Church’s teaching on morality and the sacraments and led to bitter opposition to the pontificates of both Pope St John Paul II and Benedict XVI. With the Synod on Synodality, these issues are now taking centre stage within the Church.


In his 1989 address, Cardinal Ratzinger turned to the “roots” of this “progressive thinking,” and noted that its “key concepts” are the words “conscience” and “freedom” which, although supposed to “confer the aura of morality,” actually are a “surrender of moral integrity” and the “simplifications of a lax conscience”.

The future pontiff said this new worldview, or “revolutionary vision about man,” involves a change in the understanding of conscience whereby

“the individual decides for himself what is moral in a given situation”. Such a change in thinking, he explained, is described as “liberation,” and the body viewed as a “possession” which a person can “make use of in whatever way seems to him most helpful in attaining ‘quality of life’.” This, Ratzinger said, would eventually lead to considering no difference between the sexes and the difference between heterosexuality and homosexuality as unimportant – views, he said, that ultimately derive from artificial contraception that separates sexuality and procreation. “Likewise divested of every metaphysical symbolism is the distinction between man and woman,” he added, which would come to be regarded “as the product of reinforced role expectations”.

“Who would not be for conscience and freedom and against legalism and constraint?” Cardinal Ratzinger asked rhetorically. “Who wishes to be put into the position of defending taboos? If the questions are framed in this way, the Faith proclaimed by the Magisterium is already manoeuvred into a hopeless position. It collapses all by itself because it loses its plausibility according to the thought patterns of the modern world and is looked upon by progressive contemporaries as something that has been long superseded.”

But the future pope also offered a way out of this mindset predominating at the synod: “Only by learning to understand that fundamental trait of modern existence which refuses to accept the Faith before discussing all its contents, will we be able to regain the initiative instead of simply responding to the questions raised,” he said.

He added: “Only then can we reveal the Faith as the alternative which the world awaits after the failure of the liberalistic and Marxist experiments.” For Cardinal Ratzinger, this was the challenge facing Christianity today and, “our great responsibility as Christians at the present time”. 

The restoration of beauty

Fr Christopher Basden reviews *Good Music, Sacred Music and Silence* by Peter A. Kwasniewski

On reading this book, I felt I had been waiting 50 years for this apologia! In the past two generations, our liturgy has been cheapened by the invasion of secular music. All the Popes have been concerned about the quality of music that accompanies the sacred liturgy. The second Vatican Council called for Gregorian chant to have “pride of place,” but it is not untrue to say that in most places across the world, it has no place at all!

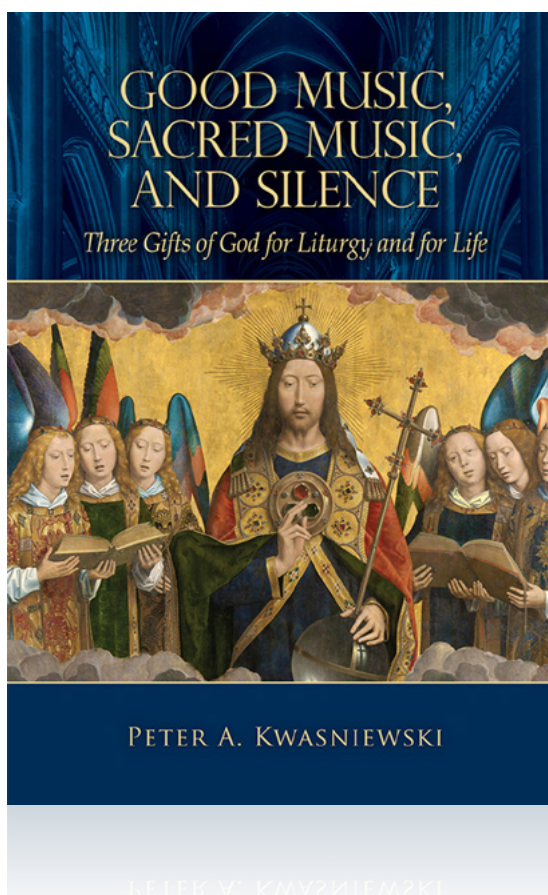
In this excellent apologia, Peter Kwasniewski underlines the sublime impact of music on the human psyche. The Catholic Church has traditionally been concerned about the business of nourishing souls in beauty. It cannot be disputed that the invasion of secular and often sensual and sentimental pop music into the liturgy has rendered our worship unattractive, ineffective and mediocre for decades. We have seen a pitiful decline in Mass attendance throughout the world. This is no doubt associated with the paucity of good and beautiful liturgical music.

In this book, there is a concerted defence of the need, not only to have good music but also chant and polyphony which involves sacrality. No other religion has turned its back on its own culture and music as has the modern Catholic Church, despite numerous interventions from Pope John Paul II and Pope Benedict XVI, as well as *Sacrosanctum Concilium*. These have all but been ignored. In this remarkable study, we have an apologia for sacred music, balanced by sacred silence which again has all but disappeared from the reformed Liturgy. The book is a reminder that we have to stand up and resist contemporary cultural Philistinism.

Even Thomas Merton, beloved of the liberals, was quoted as being very unhappy at the demise of Gregorian chant in the monastic world. Before the Council, in this country, every parish had copies of *Plainsong for Schools*; at the Eucharistic congresses some thousands of children


sang chants that today we would think most complicated. Why guitars and pianos have no real place in genuine sacred music is admirably expressed. Repeatedly we read of church instructions which have stressed that the organ, plainsong and sacred polyphony should be always at the core of our liturgical music.

I would recommend this book to every priest concerned about the state of liturgical music at the present time. Also, it would be good for musical directors and teachers to have this splendid resource. Anyone interested in how to promote evangelisation must come to grips with the theses of this work. As the then Cardinal Ratzinger said, “At the heart of the ecclesial crisis is the state of the liturgy”. All the musical principles of our Tradition coupled with the indispensable need for silence in our noisy world is chronicled excellently in this remarkable book.



Peter Kwasniewski is passionate and forthright, as we should be in promoting the treasure of the traditional liturgy of the church. Even righteous anger, I think, would be excused. For the pitiful sight of the decadence into which liturgical life has fallen and the rich culture of which we have been robbed is truly appalling! Kwasniewski does us a great service. His stupendous corpus of academic defence of the Mass we hold dear is not unlike the work of Michael Davies, two generations ago.

We have waited long enough for voices both courageous and learned in defending the restoration of, “The most beautiful thing this side of Heaven”. This book is an excellent contribution to the restoration of beauty!

Good Music, Sacred Music and Silence by Peter A. Kwasniewski is available from the LMS online shop at £24.99 (plus £3.20 P&P in the UK). 

Rehabilitating the past

Charles A. Coulombe on the history of Abbotsford and its remarkable religious and literary associations

There can be no doubt that the single man who had the most religious, cultural, and political impact on Great Britain in the 19th century – and indeed, into the 20th century and today – was Sir Walter Scott (1771-1832). This may seem like an outrageous statement, until one really thinks through what came out of his series of novels and poems rehabilitating the Catholic and Medieval past of the British Isles. Among the many movements and trends that owe inspiration to him may be numbered Neo-Medievalism; Neo-Gothic architecture; Kenelm Digby and the Cambridge Converts; the Oxford Movement and Anglo-Catholicism; Young England; the Pre-Raphaelite Brotherhood; the Arts and Crafts Movement; the Celtic Revival; Merrie England; the Neo-Jacobite Revival; and on and on. The Renaissance Faires and Christmas Revels of modern-day America are among his innumerable spiritual offspring – as, in fact, is the modern Anglo-American Christmas itself.

Although kept as well in the British Isles as anywhere in Christendom prior to the Protestant Revolt, the celebration of Christmas took a heavy beating after the that Revolt; it also took a heavy beating from Presbyterianism in Scotland, and Puritanism in England – which carried over to New England as well. By the beginning of the 19th century – other than as a liturgical observance – it was barely noted in much of the Anglosphere, save by Catholics and very High Church Anglicans. Indeed, although today almost completely merged with Santa Clause, Father Christmas owed his origins to a Royalist symbol of adherence to forbidden Christmas customs under Cromwell.

Scott began his rehabilitation of Christmas with his best-selling 1808 long poem, *Marmion: A Tale of Flodden Field*, which has a detailed description of the Medieval Scots observance of the feast. Having converted from Presbyterianism to Anglicanism, Scott began keeping Christmas at his new home, the Scots Baronial manor-house of Abbotsford, which he began building in 1811. Six

years later he was visited by the American writer, Washington Irving – himself a devotee of Christmas as it was kept among the Dutch in his native New York. They became lifelong friends, and Scott in turn introduced Irving to his friend Abraham Bracebridge, squire of Aston Hall, near Birmingham, who did his best to keep up the old Yuletide customs kept time out of mind by the Holtes, builders of the Hall, and whose last heiress he had married. Enchanted, his account of the events appeared in his 1819 *Sketch Book*. This in turn would inspire one of Irving's greatest fans, Charles Dickens, to write *A Christmas Carol* in 1843. Together with Prince Albert's reintroduction of Christmas customs at Court, the feast day – thankfully – has never looked back.

But with all his contributions to British Catholicism and British life in general, Scott had not converted to Catholicism by the time of his death in 1832. Having been made a Baronet, both his title and Abbotsford went to his son, likewise Walter. Alas, he died in 1847, with no children. Abbotsford went into the administration of his brother-in-law, John Lockhart, whose wife, the first Sir Walter's daughter, had died ten years before her brother. Of John and Sophia's children, two died young; the third, Walter Scott Lockhart, although Abbotsford's legal owner after his uncle's death, was an army officer on active duty. Their daughter Charlotte also survived, and she was married the year her brother inherited Abbotsford to James Hope.

Hope came of a distinguished noble and military family, being the third son of General Sir Alexander Hope (founder of Sandhurst Military College, where young James would be raised), himself a younger son of John Hope, the 2nd Earl of Hopetoun (and ancestor of the future first Governor-General of Australia, and his son, the last but two Viceroy of India). Educated at Eton and Christchurch, Oxford, he was a contemporary and close friend of Gladstone and Newman. He was called to the bar at Lincoln's Inn in 1838, and between 1840 and 1843 co-founded

Glenalmond College in Scotland with Gladstone for the purpose of training clerics in the then very High Scottish Episcopal Church. For eight months in 1840-41 he also travelled in Italy with fellow Anglo-Catholic barrister Edward Badeley.

Upon his return to England, Hope became active in the Tractarian Movement, publishing some pamphlets of his own and advising Newman and Pusey in the course of their writings. His legal practice boomed, as he worked for both the government on various cases and for the Church of England. Although he did not follow Newman into the Catholic Church in 1845, he did that year refuse to take the Oath of Supremacy then required to take silk, and so did not become a QC.

In 1847, as mentioned, Hope married Charlotte Lockhart. Although it was a happy marriage, only one of their children would survive to adulthood, as we shall see; the following year they rented Abbotsford from Walter Lockhart. Meanwhile, the friction between the remaining Tractarians and the hierarchy of the Church of England was heating up; the Gorham Judgement in 1850 was a major turning point. What had happened was that a Church of England cleric named Gorham had been deposed by his bishop for heretical views on baptism – a deposition upheld by the ecclesiastical courts. Gorham appealed to the Judicial Committee of the Privy Council, which nullified both the Bishop's and the ecclesiastical court's decisions. This obvious proof of the Church of England's subjection to secular authorities in doctrinal matters in turn led to a great deal of soul-searching by a number of Anglo-Catholics.

In response, on March 12, 1850, a group of fourteen prominent Anglicans, including Badeley, Henry Edward Manning, and Archdeacon Robert Wilberforce met at Hope's London home. The group adopted a number of resolutions, asking that the Church of England repudiate the opinion that the Privy Council had expressed concerning baptism. There was no response, and



A 19th century sampler showing Sir Walter Scott at Abbotsford

the following year Hope, Charlotte, and Manning were all received into the Catholic Church at Farm Street.

This caused a certain amount of stress at Abbotsford, as Lockhart was not happy with their conversion. But in 1852, James and Charlotte had a daughter, Mary Monica. Meanwhile, the Vicar Apostolic for Eastern Scotland, James Gillis, had asked the Oblates of Mary Immaculate to take on a mission in Galashiels, close by Abbotsford. James had already built a temporary chapel for the local Catholics there. He now agreed to, “furnish a large house to accommodate six to eight priests to form a mission centre, to provide a theological library and to have the community in undisturbed possession of this property as long as they fulfilled the terms of the agreement”. The agreement was signed on 31 December 1852.

The following year, Charlotte’s brother Walter, who had ruined his health with drink, came home to Abbotsford to spend his last days, and died in his father’s arms. On inheriting Abbotsford, Hope and Charlotte changed their name to Hope-Scott by deed poll. John Lockhart followed his son by a year.


As the new masters of Abbotsford, James and Charlotte did a great deal of entertaining – not least among their guests was Cardinal Newman. A fan of Sir Walter Scott’s writing since childhood, he became a regular visitor to the home. Mary Monica – “Mamo,” as he called her – was a special favourite of his. In 1855, the Hope-Scotts added a Catholic chapel to Abbotsford, which survives today. Newman regularly offered Mass there; two of his sets of vestments – now second-class relics – which he gave the Hope-Scotts are still preserved there. In 1856, James began construction of what is now the parish church of Our Lady and St. Andrew in Galashiels.

The Hope-Scott’s second child, Walter, was born on June 2, 1857, and died on November 11, 1858. Margaret Anne, their third child, was born on September 17, 1858, and died on November 3, 1858. Tragically, Charlotte died in childbirth in Edinburgh that same year. All three were buried in St. Margaret’s Convent, Edinburgh – now the Gillis Centre, the Edinburgh Campus of St Mary’s College, Twickenham. Two years later, James

married Lady Victoria Alexandrina Fitzalan-Howard, a daughter of the 14th Duke of Norfolk. In 1862, their eldest child, Minna Margaret was born. She was followed two years later by Josephine, and in 1870 by James; sadly, Lady Victoria died giving birth to him. James retired from the law, devoting his time to his children and charitable and literary pursuits. This proved to be a short retirement, as he died in 1873. Fortunately, although he died three months before its official opening, he did live to see the completion of construction on the Galashiels church.

He was laid to rest beside his first wife and children at St Margaret’s. Cardinal Newman delivered a long sermon at the Requiem, in which he described James as, “a great soul”, a man of “rare excellence”, who foreswore a great public career to “aim at doing good of a nature more distinctly religious, at works, safely and surely and beyond all mistake meritorious; at offices of kindness, benevolence, considerateness, personal and particular; at labours of love and self-denying exertions, in which the right hand knows nothing that is done by their left... He was one of those rare men who do not merely give a tithe of their increase to their God; he was a fount of generosity ever flowing; it poured out on every side; in religious offerings, in presents, in donations, in works upon his estates, in care of his people, in alms deeds”.

Mary Monica inherited Abbotsford, while the care of her younger half-siblings went to their maternal grandmother, the Dowager Duchess of Norfolk. In 1874, she married the Hon Joseph Constable-Maxwell, third son of William, Lord Herries, a cousin of her stepmother’s and a Catholic peer. They both would take the name Constable-Maxwell-Scott, and have eight children – of whom five would survive their mother. Her oldest son, Sir Walter Constable-Maxwell-Scott, 1st Baronet, would have a distinguished military career, and inherit Abbotsford in 1920, on his mother’s death. His daughters, Patricia Maxwell-Scott (1921-1998) and Dame Jean Mary Monica Maxwell-Scott (1923-2004) would in turn look after the house upon his death in 1954, until their own. Afterwards a trust set up by the executors and family would administer the house down to the present.

Without a doubt, Abbotsford – and for that matter, Our Lady and St Andrew’s Church in Galashiels – should hold a firm place on any pilgrimage trail in Scotland, for both their religious, literary, and historical connections. 

Volunteers welcome!

Volunteers are the life blood of the Latin Mass Society. Much of our activity is 'grass roots' and we rely on the imagination and energy of members in developing initiatives in their local areas.

The great success story of 2023 has been our pilgrimages, which are increasing in popularity each year. The walking pilgrimage from Ely to Walsingham is becoming a major logistical operation. There are cooks, marshals, servers, choir, drivers and a range of other volunteers looking after logistics. Reports particularly praised Lucy Shaw and her catering team for providing delicious food, all made on the day from fresh ingredients. Bookings for the 2024 pilgrimage will open next year and there will be discounted rates for volunteers.

Another success story is the Southwell Consort. This LMS choir dedicated to singing liturgical polyphony was formed just two years ago under the direction of Dominic Bevan. September saw the launch of its Byrd 400 Festival, marking the 400th anniversary of the death of the renaissance composer William Byrd. Twelve festival Masses are highlighting works by this magnificent composer across three London churches. In September the festival went overseas, with 30 members of the consort performing a programme of music by Byrd and other reformation-period composers at Fontgombault Abbey. They also sung at the Abbey's Grand Messe the next day. In return they received a masterclass in Gregorian chant from the Abbey's *Père Maître de chœur*. You can read more about this elsewhere in this edition.

Our LMS officers and committee members give an enormous amount of time, both in formal duties and in other



Guild of St Clare Vestment Mending Day

more practical ways. Our network of Local Representatives is key to enabling the work of the society across the country. Each diocese has at least one Representative and there are additional Representatives for places such as Walsingham, Ampleforth and churches in London and elsewhere which are particularly active. Earlier in the year Louis Maciel (Birmingham City) and Stefan Mazzeo (Cornwall) were given life membership of the society in recognition of their long service as Representatives. October saw our annual Committee and Representatives' Meeting, which was an opportunity to get together and share perspectives from across England and Wales.


The Society of St Tarcisus continues to train new altar servers. The Guild of St Clare is equipping a new generation of needleworkers with skills for making and mending sacred vestments. This year our sponsorship programme has enabled two members to undertake advanced training at the Royal School of Needlework. They will share their new skills with local Guild members.

We would like to increase our pool of office volunteers at Mallow Street, which is in central London, near Old Street Station. Roger Wemyss Brooks continues work as our archivist and we have another member who spends an afternoon each



The Southwell Consort singing at Corpus Christi, Maiden Lane

week cataloguing our library of church music. Others participate occasionally, helping fulfil Christmas orders etc. We would welcome more volunteers to work on our archive, our library of liturgical and other books, and other projects. As many of our flagship events take place in London, we'd also appreciate a team of roving volunteers who could assist with stewarding and catering at events such as the Sacred Triduum and the AGM.

As indicated by this short summary, an enormous amount of work goes on behind the scenes. If you have further ideas or would like to become involved, please contact your Local Representative or our National Office: info@lms.org.uk. 



New members enrolled into the Society of St Tarcisus.



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www.lms.org.uk/membership



Traditional Priests' Support Trust
HMRC charitable status ref XR87762

'The ways of the Lord are right and the just shall walk in them, but the transgressors shall fall in them.'
(Os 14:10)

The Roman Synod (4–29 Oct) began on the feast of St Francis of Assisi. The thirteenth-century rebuilder of the Church must surely be dismayed to see his namesake now proposing a 'different' church: one which will warmly welcome all transgressors.

In these turbulent times we pray for God's faithful shepherds: among them the priests we are helping through our Trust. Please remember them this Christmas with a special gift or perhaps set up a standing order.

We repeat our offer of private Masses (more information on our website) until the end of February. Please send your sealed intentions and stipend for TPST to the address below.

- Total donations sent since 2005: £66,075
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A claret from Stellenbosch

Sebastian Morello enjoys Rustenberg John X. Merriman

Eating meat from an animal one has killed and prepared oneself, carries with it a strange imperative—one hard to explain but which nonetheless seems obvious—to take the meal *seriously*. Such was my recent experience when sitting down with my family to enjoy the muntjac haunch that I'd spent the afternoon slow cooking in beef stock and juniper berries, and served with long-stem broccoli, roast potatoes, and Yorkshire puddings.

This wasn't meat that had emerged from behind plastic packaging; it had once belonged to a free and wild creature that I'd looked in the face, and whose life and death were accordingly real to me in a way no supermarket flesh can be.

A part of the seriousness which accompanied that meal was found in carefully choosing the wine. Now, given that I am planning to embark on a hunting trip after springbok and kudu in South Africa next year, I thought it wise to treat our dinner of venison and veg as a preparation for more exotic tastes to come, and so I selected a bottle from one of my favourite wine regions in the world, South Africa's Stellenbosch region, the wine being Rustenberg John X. Merriman, 2019.

As with so many Stellenbosch wines, the Rustenberg Merriman is a traditional claret blend, comprising Merlot, Cabernet Sauvignon, Malbec, and Petit Verdot, which is cask matured for twenty months. My local Majestic informs me that on drinking the wine—which if opened before its time, *must* be decanted—one should anticipate flavours of “cassis, cherry, mint, and cigar box,” whatever that's supposed to mean. In truth, on opening the bottle just expect the kind of dark, rich, complex, full-bodied, long-finished red wine that typically comes from this region. Rustenberg Merriman is a very high-quality wine for a non-vintage, but it's heavy, and it will hit you in the back of the throat, and thus will likely benefit from being accompanied by gamey meat or a block of stilton on crusty sourdough.



The wine is of course named after John Xavier Merriman (1841-1926), the last Prime Minister of the Cape Colony. The wine honours him chiefly because he was himself a successful wine producer in Stellenbosch, purchasing there a farm which eventually became Rustenberg Wines. Merriman is, however, also famous for his opposition to the Boer War, his challenging of the corrupt business practices of Cecil Rhodes, and his support for the multi-racial franchise in the Cape Colony — insisting that qualifications for voting at parliamentary elections had to be applied equally to all men regardless of race. The Cape Colony, where the vast majority of Southern Africa's Catholics lived, became an exemplar for race relations throughout the land.

Very sad it is, then, that today South Africa appears to be going down the same path as did Zimbabwe, with ongoing

political mayhem and a failing economy. The Afrikaner community, descendants of northern European farmers who courageously arrived in the 1650s to till the inhospitable landscape and transform it into a stable source of food, is under threat of being eradicated. Official data tell us that since 1994, close to 3,000 farmers have been murdered in what amounts to thousands of farm attacks, and this figure is considered by many to be a dramatic underestimation of a problem that seems to be intensifying every year. Many farmers of European heritage have applied for asylum in commonwealth countries, on the grounds that they believe they have become targeted due to being an ethnic minority in the country. Many report that their asylum requests were straightforwardly denied.

Catholic history is thin in South Africa, and the Catholic population remains small. Nonetheless, the country gave us the important Catholic poet and acquaintance of Tolkien, Roy Campbell. South Africa also gave the Church the modern martyr, Blessed Benedict Daswa, a headmaster who was beaten to death on 2 February, 1990, for refusing to join a hysterical mob who were looking for a witch to lynch, insisting that his Catholic faith prevented him from acting on superstition.

If South Africa continues to fall apart, and racial tensions increase, not only will the Church's presence in the country hugely suffer—especially as most Catholics there are descendants of Irish workers who arrived in the 19th century—but it will also likely lose one of its great gifts to the world: its wine. The viticulture of South Africa, for which the country is now universally admired in the wine world, was a creation of European settlers. It is simply impossible to see how South Africa will continue to enjoy its role as a major player in the world's wine trade if attacks on agricultural families continue. Let us pray, then, that through some miracle these attacks come to an end, that the farming people of South Africa may be left in peace, and we can all enjoy the country's wonderful wines for many years to come. 🍷

Mallow Street

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We are approaching Pope Benedict's year's mind on 31 December and this edition of *Mass of Ages* contains a range of articles looking at aspects of his life and legacy. We owe much to the pope of *Summorum Pontificum*. There will be a Sung Requiem for him at Corpus Christi, Maiden Lane on Monday 8 January at 6.30 pm and other churches will no doubt be marking his anniversary too.


The high point of the summer was the Walsingham Pilgrimage, which saw 200 pilgrims walk from Ely to Walsingham over three days. Each day there was a full High Mass with polyphony and there were spiritual talks, rosary, hymn singing and devotions throughout the walk. The ranks swelled on the third day, with more than 400 pilgrims present in deepest Norfolk for a glorious outdoor High Mass at the National Shrine of Our Lady.

A setback since the last edition of *Mass of Ages* has been the cancellation

of the annual Requiem at Westminster Cathedral. This has been an important occasion for the LMS and the church more widely since it was begun by Cardinal Heenan after he secured the 1971 'English Indult' allowing the traditional Mass from St Paul VI. The 1962 Missal will continue to be used in the cathedral on First Saturdays with a Low Mass at 4 pm. A Sung Requiem with Absolutions for deceased members was held at Corpus Christi, Maiden Lane on 6 November, and Holy Mass continues to be offered each week for the living and deceased members of the society.

The Chairman's Message in this edition explains why the LMS has decided to discontinue Mass Listings in *Mass of Ages*. Instead, members will receive listings as a supplement distributed together with the magazine. LMS Local Representatives and staff at Mallow Street remain on hand to answer enquiries about the traditional Latin Mass in any particular area.

We've had an enquiry about LMS elections. This year our new officers and committee members were elected unopposed. Any member wishing to stand for office can see full details here: lms.org.uk/constitution.

Our Local Representatives meeting in October heard mixed reports from around the country. Clergy moves are presenting a problem in places, with some incoming clergy unwilling or unable to celebrate the Old Rite. But the mood was surprisingly optimistic. There were upbeat reports of growing congregations. In places where the traditional Rite is allowed to flourish, we see a phenomenon of young families and people from across all age ranges who have a newfound dedication to the traditional Mass. We continue to rely on the kindly support of our bishops and priests, few of whom seem enthusiastic about Rome's liturgical volte-face of recent years. 

OBITUARIES

Graham Francis Wilding

10 October 1929 - 19 March 2023



Roger Wemyss Brooks writes: 'My good friend Graham Wilding made his last Communion at an Old Rite Mass shortly before dying peacefully at home in Stowmarket in March this year. This was the end of a life of Faith centered on the traditional liturgy that he loved.'


'I knew Graham for several years, principally in the service of the Altar – at Spanish Place, completing crosswords in the Sacristy with Linda Helm; at Farm Street in the House Chapel with Fr John Edwards SJ on Saturday mornings; at First Friday Mass at Uxbridge and First Saturday Masses in Westminster Cathedral; at Corpus Christi, Maiden Lane, where his first Requiem was offered by Fr John Scott; at St Mary Moorfields for many Triduum ceremonies; at the refurbished shrine of Our Lady of Willesden, and at many places where ceremonies required experienced, prompt and dignified serving.

'Nothing was too much trouble for Graham; he gave his time generously, especially to support and encourage younger men, an example to all.

'Seeing his trim figure at the altar inspired confidence, especially in large or unfamiliar sanctuaries.

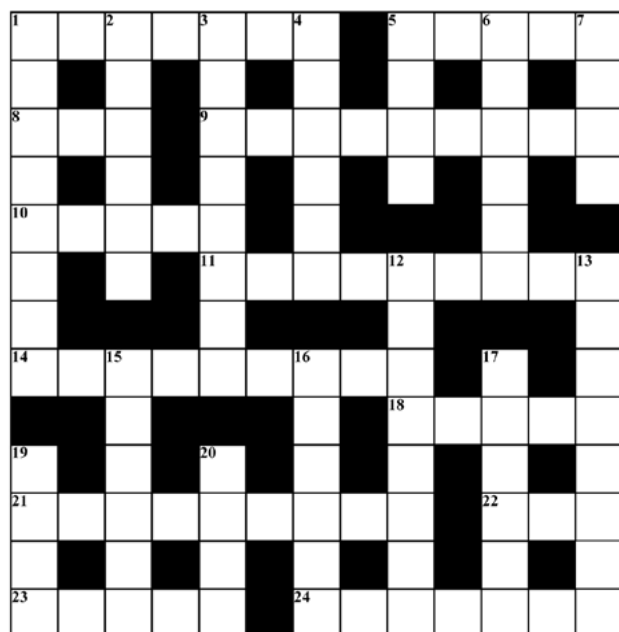
'Few knew that Graham had been ordained to Subdeacon orders before he met his wife. This enabled him to help greatly at High Mass ceremonies. He also said the traditional Breviary, often comparing notes with Gordon Dimon.

'In his later years Graham retired from Harrow to Stowmarket to be near his family. Here he travelled greater distances to reach Old Rite Masses, often being helped with a lift from fellow traditional Catholics. The arrival of Fr Henry Whisenant at Withermarsh Green was a blessing for East Anglia and Graham was happy to be able to serve Father's Low Masses there.

'I shall miss Graham greatly, both as a good friend and a devout Catholic, a stalwart supporter of the Latin Mass Society for many years. 

Requiescat in pace

Frederik Stone, who served for many years as Chairman of Una Voce Scotland, died on 12 October. Euan Fairholm, the current Chairman, paid tribute to him saying, "Fred was serving on our committee until his death and his contribution to UVS and the traditional movement in general cannot be overstated. It is a contribution which spans decades and he will be sorely missed by not only myself and the committee but by a great many who knew his qualities both home and abroad". RIP.



Alan Frost: Sept 2023

ANSWERS TO AUTUMN 2023 CROSSWORD

Across: 1 Andrews 5 Sting 8 Ely 9 Carpentry 10 Elect
11 Evaristus 14 Maccabees 18 Ephod 21 Superiors 22 Sin
23 Essen 24 Banneux **Down:** 1 Ave Verum 2 Dryden
3 Et Cetera 4 Strata 5 Shem 6 Intent 7 Goya 12 In Season
13 Sardonyx 15 Corpus 16 Entomb 17 Chaste 19 Iste 20 Erin

Clues Across

- 1 Order originating in Burgundy with 35 Houses at the time of the Dissolution (7)
- 5 & 9: Piece of music about heavenly bread by Franck, from Aquinas work (5,9)
- 8 Greeting garland in Pacific islands (3)
- 9 See 5 Across
- 10 Architect of still unfinished world heritage church in Barcelona (5)
- 11 Relating to the chosen followers of Jesus (9)
- 14 Saint of Hippo or Canterbury (9)
- 18 Presbyterian's favourite tree? (5)
- 21 Native Welsh Saint associated with the Holywell Shrine (9)
- 22 Short place of experimentation (3)
- 23 Long-standing wine producing region of Spain (5)
- 24 See 4 Down

Clues Down

- 1 Successor to Tiberius, Roman Emperor at the time of the Crucifixion (8)
- 2 Being one of its kind (6)
- 3 Nationals of country surrounding the Vatican (8)
- 4 & 24 Across: I think therefore I quote Descartes? (6,4,3)
- 5 Sunday commemorating Christ's triumphal entry into Jerusalem (4)
- 6 Metal used in coins and steel plating (6)
- 7 Nothing special in emphatic instruction at the St. Catherine's Guild we hear! (2-2)
- 12 Providing news or information on-line via a 'mobile' phone (8)
- 13 Heavenly spirits approaching the Sanctus (8)
- 15 A summer house usually with a view (6)
- 16 Delay with obstacles to progress (6)
- 17 '----- of the King', poems by Tennyson about the Arthurian legend (6)
- 19 First name of Stravinsky, composer of *A Symphony of Psalms* (4)
- 20 Anglo-Saxon King gave name to border earthwork between England and Wales (4)

Entries for the winter 2023 crossword should be sent to the Latin Mass Society or scanned and emailed to info@lms.org.uk.

The winner of the Autumn 2023 competition is Mrs Evelyn Nicholson, who receives copies of *Talks on the Mass* by Fr Arthur Tonne and *Sacred and Great: A brief introduction to the Traditional Latin Mass* by Joseph Shaw.

CLASSIFIED ADVERTISEMENTS

LMS Residential Latin Course 2024, date for your diary: Mon 12th Aug to Sat 17th, at Park Place Pastoral Centre, Fareham PO17 5HA.

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

St Catherine's Trust Summer School 2024, dates for your diary: Sunday 4th August to Saturday 10th.

Iota Unum talks: last of the season, Henry Sire on Pope Francis, 24th Nov. Please check venue.

St Tarcisus Server Training Days / Guild of St Clare Vestment Mending Days: Sat 18th Nov at St Mary Moorfields. Please book through the LMS website for the Server Training; email guildofstclare@lms.org.uk com for the Vestment Mending. In both cases all levels of skill are welcome! Dates for 2024 to be arranged. Join the email list through tarcisus@lms.org.uk

Guild of St Clare Sewing Retreats at St Joseph's Centre, Ashurst SO40 7DU: 3rd-5th November 2023, with Fr Stephen Morrison OPraem: please book through the LMS website. Retreats in 2024 will be 2nd-4th Feb and 8th-10th Nov.

Guild of St Clare: Embroidery training day 16th December 2023, at SS Gregory & Augustine parish hall, Oxford with Royal School of Needlework tutor Jacqui Macdonald, 10am-4pm. Email justsixkids@btinternet.com

Guild of St Clare: Miniature dalmatic-making course 16th March 2024 at the Royal School of Needlework, Hampton Court; please book through the LMS website.

Guild of St Clare Chapters

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

London (St Bede's Clapham Park) Chapter: please email Vreni Windsor at familywindsor@mac.com for details.

Northern Chapter: please email Clare Megarity clarefm0325@gmail.com for details.

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

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

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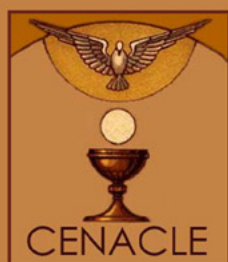
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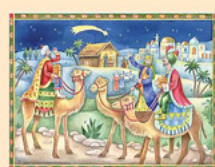


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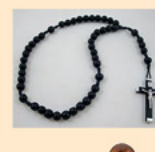
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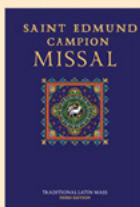
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