

Mass of Ages



The quarterly magazine of the Latin Mass Society

Issue 220 – Summer 2024 – FREE

Ancient paths of meaning
Why pilgrimage is growing
ever more popular

To the Island of Saints!
LMS Chairman Joseph Shaw
in Ireland

Pippet's lost cycle
A work of restoration
at the Oxford Oratory

Plus: news, views and nationwide reports





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*My thoughts are not your thoughts, nor your ways my ways,
saith the Lord.*
(Is 55:8)

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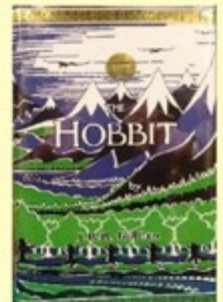
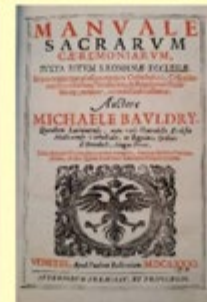
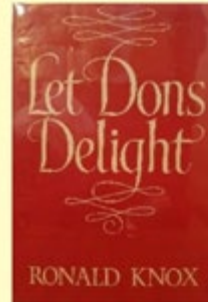
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Registered UK Charity No. 248388

MASS OF AGES:
Editor: Tom Quinn
Design: GADS Ltd
Printers: Intercity Communications Ltd



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Cover:
Walsingham Pilgrimage
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The Latin Mass Society
9 Mallow Street, London EC1Y 8RQ
Tel: 020 7404 7284
editor@lms.org.uk

Mass of Ages No. 220

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

Liturgical calendar

MAY

Mon	13	St Robert Bellarmine B C D
Tue	14	Feria
Wed	15	St John Baptist de la Salle C
Thu	16	St Ubaldus B C
Fri	17	St Pascal Baylon C
Sat	18	Vigil of Pentecost
Sun	19	Pentecost (Whitsun)
Mon	20	Whit Monday
Tue	21	Whit Tuesday
Wed	22	Whit Wednesday (EMBER DAY)
Thu	23	Whit Thursday
Fri	24	Whit Friday (EMBER DAY)
Sat	25	Whit Saturday (EMBER DAY)
Sun	26	Trinity Sunday
Mon	27	St Bede C D
Tue	28	St Augustine of Canterbury B C
Wed	29	St Mary Magdalen of Pazzi V
Thu	30	Corpus Christi
Fri	31	Our Lady, Virgin and Queen

JUNE

Sat	1	St Angela Merici V
Sun	2	2nd Sunday after Pentecost
Mon	3	Feria
Tue	4	St Francis Caracciolo C
Wed	5	St Boniface B M
Thu	6	St Norbert B C
Fri	7	The Sacred Heart of Jesus
Sat	8	Celebration of the BVM
Sun	9	Feria
Mon	10	St Margaret Q V
Tue	11	St Barnabas Ap
Wed	12	St John of St Facundo C
Thu	13	St Anthony of Padua C D
Fri	14	St Basil B C D
Sat	15	Celebration of the BVM
Sun	16	4th Sunday after Pentecost
Mon	17	St Gregory Barbarigo B C
Tue	18	St Ephrem, Deacon C D
Wed	19	St Juliana Falconieri V
Thu	20	Feria
Fri	21	St Aloysius Gonzaga C
Sat	22	St Alban M
Sun	23	5th Sunday after Pentecost
Mon	24	Nativity of St John the Baptist
Tue	25	St William Ab
Wed	26	SS John & Paul MM
Thu	27	Feria
Fri	28	Vigil of SS Peter & Paul App
Sat	29	SS Peter & Paul App
Sun	30	6th Sunday after Pentecost

JULY

Mon	1	The MOST PRECIOUS BLOOD of OUR LORD JESUS CHRIST
Tue	2	Visitation of Our Blessed Lady
Wed	3	St Iranaeus B M
Thu	4	Feria
Fri	5	St Anthony-Mary Zaccaria C
Sat	6	Celebration of the BVM
Sun	7	7th Sunday after Pentecost
Mon	8	St Elisabeth, Queen of Portugal, W.
Tue	9	SS John Fisher & Thomas More MM
Wed	10	The Seven Holy Brothers MM and SS Rufina and Secunda VV MM
Thu	11	Feria
Fri	12	St John Gualberti Ab
Sat	13	Celebration of the BVM

Sun	14	8th Sunday after Pentecost
Mon	15	St Henry II, Emperor, C.
Tue	16	Our Lady of Mount Carmel
Wed	17	Feria
Thu	18	St Camillus of Lellis C
Fri	19	St Vincent de Paul C
Sat	20	St Jerome Emiliani C
Sun	21	9th Sunday after Pentecost
Mon	22	St Mary Magdalen, Penitent
Tue	23	St Apollinaris B M
Wed	24	Feria
Thu	25	St James the Greater, Ap
Fri	26	St Anne, Mother of the B.V.M.
Sat	27	Celebration of the BVM
Sun	28	10th Sunday after Pentecost
Mon	29	St Martha V
Tue	30	Feria
Wed	31	St Ignatius of Loyola C

AUGUST

Thu	1	Feria (Lamas Day)
Fri	2	St Alphonsus Maria de Liguori B C D
Sat	3	Celebration of the BVM
Sun	4	11th Sunday after Pentecost
Mon	5	Dedication of St Mary of the Snows
Tue	6	Transfiguration of OLJC
Wed	7	St Cajetan C
Thu	8	St John Mary Vianney C
Fri	9	Vigil of St Lawrence M
Sat	10	St Lawrence M
Sun	11	12th Sunday after Pentecost



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In the footsteps of the martyrs



Joseph Shaw pays tribute to all those involved
in the fledgling LMS

This issue of *Mass of Ages* seems like an appropriate opportunity to note that next year, 2025, will be the Latin Mass Society's 60th anniversary: our diamond jubilee.

Our plans for the year are not complete, but we hope to do some special things to mark it: the celebration of Mass with special solemnity, some special publications, and a conference in June with especially distinguished speakers.

The Society might be said to have been founded several times over, inasmuch as independent initiatives with the same objectives were rolled into one in early 1965. In October 1964, Geoffrey Houghton-Brown placed an advertisement in *The Times* to gather support for an 'appeal' to retain the Latin Mass (major changes to the text and rites were not yet anticipated by anyone except Vatican insiders), gaining 1,500 names. He only then discovered that Miss Gillian Edwards and Miss Ruth McQuillan, both of Cambridge, were already organising a petition for Cardinal Heenan with 3,446 signatories, having placed an advert in *The Tablet*.

In November, Mrs Cathleen Hindmarsh of Manchester republished a version of Houghton-Brown's appeal in *The Guardian*, gaining another 3,000 names. Then, in January 1965, Hugh Byrne got a letter published in *The Catholic Herald* soliciting expressions of interest in a 'Latin Mass Society', and arranged an inaugural meeting.

All these individuals, two men and three women, were, so far as I have been able to ascertain, simply strongly motivated lay Catholics: none were public figures, activists, scholars or writers. They found themselves part of a movement which was spontaneous, world-wide, and truly grass-roots, and all ended up involved in the fledgling LMS.

Throughout the history of the Latin Mass Society there have been attempts to portray us as trouble-makers: if only we would stop making a fuss, then ordinary Catholics would settle down to the

reformed Mass and everything would be fine. The reality, however, is that we *are* ordinary Catholics, and the fuss we make is a fuss made by ordinary Catholics. Back in 1965 not everyone was happy to see the Church's ancient liturgy lost forever. This is still true today, and will continue to be true, I dare say, until Christ returns to right all wrongs. This is a perfectly healthy instinct for an ordinary Catholic to have.

Our predecessors organised petitions and appeals, and then organised themselves into a national Society, because their voices as individual, ordinary Catholics were not being heard. For every person who signed a letter or joined the Latin Mass Society, there must have been dozens who agreed with our aims but were too demoralised to get involved. The Cambridge petition noted that, 'most of the Catholic press ignored the Petition. Some who wished to sign were discouraged or even forbidden by their priests'.

It is above all to honour these men and women, and to uphold their values and aspirations, that we should mark the Society's anniversaries. They followed in the footsteps of the English and Welsh martyrs who underwent every kind of suffering - the loss of status, the loss of friends, the loss of property, the loss of liberty and finally the loss of life itself - for this Mass, for the priests who celebrated it and the souls who benefitted from it.


In the great crisis of the Protestant Reformation, when so many were quietly or even noisily going along with something that had been regarded as unthinkable just a few years earlier, the martyrs stood up for what they believed in.

Evelyn Waugh's biographer Christopher Sykes noted a similar *volte-face* of elite opinion in 1966: 'Were they [the clergy] consciously talking nonsense all those years, or are they really sincere in their criticisms (which sometimes amount to denigrations) [of the Traditional Mass] today?'

'Our predecessors organised petitions and appeals, and then organised themselves into a national Society, because their voices as individual, ordinary Catholics were not being heard'

The dangers our predecessors faced were not as great, certainly, as in the 16th century, but in one way the psychological challenge they overcame was even greater: to stand up, on behalf of Holy Mother Church, to defend something that the Church's own bishops and priests, even the Pope himself, seemed to be seeking to destroy. The temptation to do nothing, perhaps to numb the pain by ceasing to attend Mass altogether, was powerful, and many succumbed to it. But not our founders. As Chesterton wrote, in *For a War Memorial*:

A storm stooped on the place of tombs
With bolts to blast and rive;
But these be names of many men
The lightning found alive.

Please pray for Hugh Byrne, Gillian Edwards, Ruth McQuillan, Geoffrey Houghton-Brown, and Catherine Hindmarsh, and all the early members of the Society. We may be assured that, when each of them (God willing) enters God's presence, they will pray for us. 

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.

Iota Unum Talk: Dan Hitchens 'Sr Clare Crockett: a modern saint?' Friday 17 May, 6.30 pm for 7.00 pm at Our Lady of the Assumption, Warick Street, London (enter via Golden Square). Enjoy conversation and refreshments followed by a talk. £5 charge to cover expenses. Dan Hitchens is a journalist for The Spectator and senior editor at First Things.

Whit Monday High Mass at Corpus Christi, Maiden Lane, London Monday 20 May, 6.00 pm. Music by the Southwell Consort.

High Mass marking twenty years of Juventutem Friday 24 May, Oratory of St Mary Magdalen, Wandsworth, at 7.00 pm. All are invited to join in the social afterwards.

Society of St Tarcisus Server Training Day and Guild of St Clare Vestment Mending Day Saturday 8 June, St Mary Moorfields, 10.30am until 3:30pm. Register at lms.org.uk.

Iota Unum Talk: Sebastian Morello 'Cartesian Catholicism and the loss of sacred space' Friday 28 June, 6.30 pm for 7.00 pm at Our Lady of the Assumption, Warick Street, London (enter via Golden Square). £5 charge to cover expenses. Dr Morello is a public speaker and author with publications on philosophy, religion, politics, history, and education.

National Pilgrimage to the Shrine of St John Henry Newman – High Mass and AGM Saturday 29 June, Feast of SS Peter and Paul, Birmingham Oratory. Starts with High Mass at 11.00 am, followed by lunch, a talk on Newman, a tour of the Newman museum, and the Annual General Meeting. The AGM at 3.30 pm is open to LMS members only but all are welcome to participate in the rest of the day.

Two Shrines Pilgrimage 2024 Saturday 28 to Monday 30 July. Sixty-mile walking pilgrimage from Edinburgh to St Andrews with traditional Latin Mass and devotions. confraternity-of-st-ninian.com.

Juventutem London Summer Weekend at Ampleforth Abbey Weekend for those aged 18 to 35 with traditional Latin Mass, talks and devotions. Visit facebook.com/londonjuventutem for details.

St Catherine's Trust Summer School Sunday 4 August to Saturday 10 August 2024, St Cassian's Retreat Centre, Kintbury, Berkshire. Ages 11-17. Friendly atmosphere with lessons in philosophy, sacred art, Latin, Greek, Gregorian Chant, polyphony, and Catholic history and literature along with daily rosary and traditional Sung Mass. Supported by the LMS. stcatherinestrust.org

LMS Residential Latin Course Monday 12 - Saturday 17 August at Park Place Pastoral Centre, Hampshire. Expert tuition for all interested in religious, cultural, or scholarly Latin. Bursaries available for clergy and seminarians. Find out more and book online at lms.org.uk.

LMS Ely to Walsingham Walking Pilgrimage Thursday 22 to Sunday 25 August 2024. Last year 200 pilgrims participated in the LMS' annual pilgrimage in honour of Our Lady, walking 59 miles from Ely to Walsingham. The pilgrimage looks set to be larger than ever this year. lms.org.uk/walsingham.

LMS Chiddeock Martyrs Pilgrimage Saturday 14 September, 11.30 am, High Mass. Further details to be announced.

LMS Sung Mass at Snave Saturday 14 September, 12 noon, Sung Mass of the Exultation of the Holy Cross at the medieval marsh church of St Augustine, Snave, on the Romney Mark, Kent.

Oxford Martyrs' Pilgrimage Saturday 19 October, Blackfriars, St Giles, Oxford at 11.00 am. Solemn Mass in the Dominican Rite followed by procession and Benediction.

Peregrinatio ad Petri Sedem 2024 – Rome Pilgrimage Friday 25 to Sunday 27 October. The LMS is a member of the *Coetus Internationalis Summorum Pontificum* which organises this annual pilgrimage. The pilgrimage includes Pontifical or Solemn Mass each day and a procession to the Vatican. See summorum-pontificum.org

Guild of St Claire Sewing Retreat Friday 8 – Sunday 10 November, St Joseph's Centre, Ashurst. With sewing sessions, talks and daily Mass.

Bedford Reparation Mass of Our Lady of Guadalupe Saturday 9 November, 12 noon. High Mass offered in reparation for abortion at The Holy Child and St Joseph, Bedford. relicourladyofguadalupe.co.uk.

Guild of St Clare – Embroidery Training Sponsorship Scheme

Do you have a passion for hand embroidery and the restoration of fine vestments? We are pleased to announce an exciting sponsorship opportunity for those interested in studying Needlework. The Guild of St Clare is offering sponsorship for candidates wishing to study The Royal School of Needlework Certificate Course. Visit lms.org.uk/news for details. The deadline for applications is the 23 June 2024.

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

Requiescant in Pace

Colin Barrett
Hilary Connolly
Margaret Gibbons
John Gurr
Stanley Spackman
Kathleen Lakeland
Mary Nash
John Walton
George Wilson

Every effort is made to ensure 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 Philip Henry Hudson and Graham Francis Wilding for remembering the society in their wills.

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

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

How am I to judge?

By Fr Thomas Crean

Our Lord says in the Sermon on the Mount, “Judge not, that you be not judged”. How should we understand these words, quoted as they often are both aptly and ineptly? As with many other passages of Scripture, they have several senses, which we are not obliged to choose between. St Hilary of Poitiers, for example, understands them to mean that when God speaks, we are not to judge whether His message seems plausible or implausible, but simply to believe it without hesitation.

More commonly, though, this verse has been understood as forbidding the sin called “rash judgement”. Often ranked under the 8th of the 10 commandments, this sin consists in condemning another even before all the facts are clear. For St Thomas Aquinas, such a judgement, even if remains hidden within our heart, is a form of violence against our neighbour. “From the very fact,” he writes, “that a man thinks ill of another without sufficient cause, he injures him. Hence, unless we have plain tokens of a man’s wickedness, we ought to deem him good, by interpreting for the best whatever is doubtful about him.”

It may well be, acknowledges the angelic doctor, that the person who acts up to this principle will be deceived more often than not, given the prevalence of wrong-doing in the world, but even so, he will suffer no harm. It is not, after all, just any random facts for which our minds were made, or else nosiness would be a virtue, and newspapers the highest form of spiritual reading. Rather, it is the truth about God, and about whatever shares in His necessity, that constitutes the mind’s perfection. Better to err more frequently, Aquinas tells us, by thinking well of wicked men, than to err less often, and think badly of good ones.


‘If abstinence from food and drink can be a useful practice for the body, abstinence from framing opinions about other people can be no less valuable... for the soul’

A caveat, however, is in order, here. It may be that we have to protect someone, whether ourselves or another, from a person whose behaviour is suspect. In that case, we are not to shut our eyes to warning signs. To quote St Thomas once more: “When we have to apply a remedy to some evil, then it is expedient to take the worst for granted; for if a remedy be effective against a worse evil, much more will it be so against a lesser.” In other words, better safe than sorry. Yet to judge in this manner that a person may be dangerous, he notes, is not to pass sentence against him, even in our heart, but simply to form “a kind of hypothesis”.

St Francis de Sales has a chapter on rash judgement in his timeless and incomparable *Introduction to the Devout Life*. Whence does it come, he wonders, that this sin is so widespread among mankind? Some people, he notes, have a naturally bitter temperament; and “everything looks yellow to a man that has the

jaundice”. Some are moved by pride to belittle their neighbours, while others seek more or less consciously to console themselves for their own defects by searching out those of others. And some people, again, derive a sort of philosophic pleasure from a nice dissection of their neighbour’s faults. Whatever the cause, he tells us, there is but one remedy: “Drink freely of the sacred wine of love”. We might add: if abstinence from food and drink can be a useful practice for the body, abstinence from framing opinions about other people can be no less valuable, or challenging, an asceticism for the soul.

What makes rash judgement a sin, is not so much that our opinion may be false. It is rather that even when correct, it is a kind of usurpation. By this sin, writes Fr Garrigou-Lagrange, “a man arrogates to himself a jurisdiction which is not his to exercise”.

May we never, then, judge that our neighbour has acted badly, or even that he is a bad person? Sometimes, thinks St Thomas, the evidence may be incontrovertible, and then by definition to recognise it will not be rash. Otherwise, how could public sinners be excluded from the sacraments, as the Church says they must? St Francis does not deny this, but immediately adds: “If Love is forced to recognise the fact, she turns aside hastily, and strives to forget what she has seen.” Even where we cannot deny another’s evil, he bids us attribute it to the least blameworthy motive that we can, such as ignorance or infirmity. In this, he is the faithful follower of St Paul, who advises us that *charity rejoiceth not in iniquity*. Above all, of course, no one may judge another incapable of repentance, or already condemned, after death. “The Catholic Church offers Mass for all the departed,” wrote St Albert the Great, “since she cannot be sure of the final impenitence of anyone.” 

Pippet's lost cycle

Richard Pickett reports on the restoration of the polychromatic murals at the Oxford Oratory

Exciting things are happening at the Oxford Oratory Church of St Aloysius Gonzaga. The Oratorian Fathers have ambitious plans to reinstate the historic high altar and build a new baptistry and 'Little Oratory' in honour of St John Henry Newman in the city of his conversion. In the last edition of *Mass of Ages* Paul Waddington reported on this 1870s Gothic Revival church built by the architect Joseph Hansom, who designed the Hansom Cab. Since then, a first phase of the sanctuary restoration project has been completed.

In the 1900s and 1910s the arts and crafts artist Gabriel Pippet executed a series of vibrant polychromatic murals in the sanctuary and two of the side chapels. The son of a family of Catholic artists – his father had worked with John Hardman Powell – Pippet was born in Solihull in 1880. He became friends with Robert Hugh Benson and together with a small group of Catholic artists worked on the restoration of Benson's Hare Street House, which subsequently served as a country home to successive Archbishops of Westminster. He is perhaps best known for his collaboration with Benson in illustrating *A Child's Rule of Life* and *Old Testament Rhyme* but also designed murals and mosaics at St Mary's, Wolverhampton and St Catherine's, Droitwich.

As Paul Waddington reported, Pippet's Oxford murals were whitewashed over in the 1950s, a portent of future iconoclasm, the tale of which is better saved for another article. His scenes from the life of the church's patron, St Aloysius, which formerly ornamented the spandrels of the sanctuary arches, were thought lost forever. But in

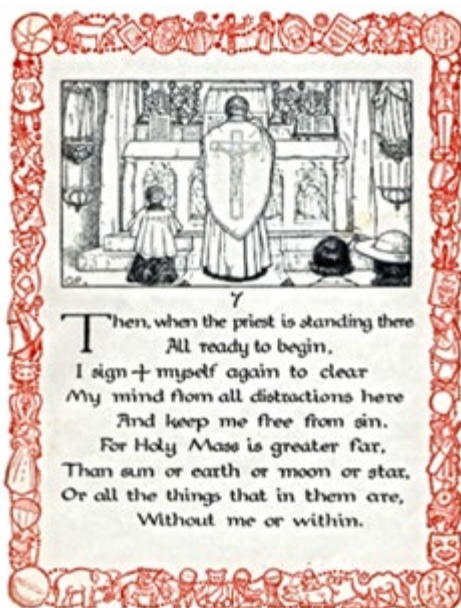


Illustration from a Child's Rule of Life

November 2022 exploratory work by Cliveden Conservation revealed the murals remained in surprisingly good condition under successive layers of paint.

The relatively small sum of £20,000 was all that needed to be raised to uncover and restore the paintings. This painstaking work began in mid-February 2024 and over the ensuing weeks Pippet's lost cycle slowly came back to life. The exact subject matter of each scene from the life of St Aloysius had been lost to memory and as things transpired the roundels were uncovered in reverse order. Starting on the north side of the sanctuary, the first roundel to be revealed was a depiction of the death of the saintly youth, who caught the plague ministering to the poor of Rome and died at the age of 23. Then came a depiction of Aloysius as a Jesuit novice kneeling to receive Holy Communion, possibly during his ordination to the Minor Orders.



Cliveden Conservation uncovering the murals



St Aloysius receiving Holy Communion

Next, the scaffolding moved to the south side of the sanctuary and two further scenes emerged – Aloysius receiving his father's blessing to renounce the Gonzaga title and fortune and the First Holy Communion of the saint at the hands of St Charles Borromeo.


When the Oratorians arrived at St Aloysius' in 1990 it was a declining parish with a dwindling inner-city congregation. Bereft of its historic ornament, the church felt unused and unloved. There had been talk of merger with other parishes and



Roundels depicting St Aloysius receiving his first Holy Communion and renouncing the world

even closure of the church. Today, the church has standing room only for those who arrive late on Sundays and is very much at the heart of a vibrant Catholic culture flourishing in the city and university. The daily queue for the confessional is probably the best visible testimony to the transformation which has taken place.

The Fathers reintroduced eastward facing celebration of Mass some years back and fundraising has now begun to restore the historic high altar to its original position. This will reinstate Hansom's original vision of the high altar as an integral part of his monumental reredos with arcaded niches containing 52 statues of saints. Steps behind the gradine will enable

use of the Benediction Throne, which towers high above the altar, for the first time in almost 60 years. The rediscovery of the Pippet murals is just the start. If you would like to find out more, you can visit oxfordoratory.org.uk. 

A Child's Rule of Life by Robert Hugh Benson with illustrations by Gabriel Pippet is available at the LMS Shop, price £13.50. lms.org.uk/shop



The images revealed

Perpetual Help: Iconic Grace

Anthony Edward Dundon on an icon whose history is filled with intrigue, theft and war

The Church of Saint Alphonsus Liguori is a standout among Rome's many churches. Built between 1855 and 1859, it is one of the last papal churches and is located in the Merulana district of Rome. The church's apse has been crowned by a mosaic of Christ the Redeemer, and on either side are the Virgin Mary and Saint Joseph. Below this mosaic, in the main altar, is the original icon of Our Lady of the Perpetual Succour or Our Lady of Perpetual Help.

You will find the same sixteen-by-twenty-inch image of Our Lady displayed in churches, homes, monasteries and convents worldwide.

In the upper right corner of the icon, the Archangel Gabriel holds the Cross and nails of the crucifixion. In the left corner, the Archangel Michael clasps the spear, vinegar-soaked sponge and crown of thorns. Mary presents the Christ child to signify He is true God and true man. As He contemplates His Passion, His torment is visible in the loss of one sandal. He grasps Mary's hand for consolation as He gazes in awe towards the Archangel. Our Lady is looking at us with compassion, not at Jesus.

The Archangels' instruments and the golden background of the icon convey Christ's victory over sin, death and resurrection. An eight-pointed star on Mary's veil indicates that she is the Star of the Sea, the Mother of God, and our mother.

The history of the image is full of intrigue, theft and war. It is also the subject of many apparitions of Our Lady.

Legend has it that Saint Lazarus, a ninth-century Byzantine saint, painted it on wood in an Eastern Orthodox monastery (dedicated to the Virgin Mary) in Heraklion, Crete.

While enshrined in a church in Crete in 1495, a merchant acquired it, possibly stole it, to ship to Rome. After arriving in Rome, he became seriously

'A copy of the icon was received from Rome and enshrined in the church on Pentecost Sunday, May 28, 1871. Miracles began to happen as soon as the icon was displayed. Shortly after a new, larger church was constructed because of the zeal of the devotees'

ill and begged a friend to ensure that the icon be publicly venerated in a church in Rome. The friend's wife, however, persuaded her husband to keep the icon in their house.

The husband was warned twice by Our Lady in a dream not to keep the icon. She warned that if he continued to disobey her, he would die an awful death. Despite the warning, his wife refused to give up the icon. Our Lady appeared again to tell him that he would soon die. Mary told the man's young daughter to tell her mother to take the image out of their house and put it in a church between Saint Mary Major and Saint John Lateran Churches.

On March 27, 1499, the icon was taken in procession to St Matthew's Church and placed above the altar. It remained here for three hundred years and was known as The Madonna of Saint Matthew. Miraculous graces began before the icon was even placed in the church when a disabled man was cured as the procession passed his home.


In 1798, Napoleon destroyed the Church of St Matthew, leading to the loss of the image for many years. The Augustinians removed the image and

its location was unknown until 1840 when an Augustinian monk recognised it at the Santa Maria Church, Posterula, Rome. The Redemptorists knew where the icon was, but were unaware of Our Lady's command. In February 1863, a Jesuit priest announced in a homily what Our Lady's intentions were for the icon. When the Redemptorists heard this, they requested the icon from the Augustinians.

In December 1865, the Redemptorists' superior brought the matter to Pope Pius IX. The Pope believed it was God's will for the icon to be venerated where Our Lady specified it should be venerated. The Augustinians were sad to see the icon leave their church but happy it was returning to where Our Lady wanted it.

The icon was taken to the Church of St Alphonsus Liguori on April 26, 1866. Many miraculous cures were recorded that day as Mary responded to the love shown to her and pilgrims came from far and near to honour the icon. In June 1867, crowns were placed on the heads of the Blessed Virgin and the Infant Jesus.

Devotion to Our Lady of Perpetual Help now spread to Boston in the United States where the Redemptorists had established a mission church. A copy of the icon was received from Rome and enshrined in the church on Pentecost Sunday, May 28, 1871. Miracles began to happen as soon as the icon was displayed. Shortly after a new, larger church was constructed because of the zeal of the devotees.

The feast of Our Lady of the Perpetual Succour is celebrated on June 27. The day begins with Mass at St Alphonsus Liguori Church followed by a procession down the Via Merulana. 

The icon was taken to the Church of St Alphonsus Liguori on April 26, 1866. Many miraculous cures were recorded that day as Mary responded to the love shown to her...



Thoroughly Catholic

Caroline Farey on The Seven Sacraments Window St Michael's Church, Doddiscombsleigh, Devon



The most unusual and prominent detail of this extremely rare, pre-reformation window is the pattern of lines of red glass radiating out directly from the wounds of Christ to each of the seven Sacraments that encircle the seated figure of Christ in the centre panel.

The window dates from the middle of the 15th century, a period of orthodoxy and growth in the practice of the faith and the adornment of churches, immediately before the destructive reigns of the next two centuries.

The Sacraments depend upon Christ's wounds and his outflowing blood, so that we might be freed from sin and become partakers of his divine life. The Sacraments are the redemptive 'work of God'. The window proclaims this thoroughly Catholic doctrine of salvation. This window, with only a few minor breakages, has remained in this church through the vicissitudes of anti-Catholic history in this country since it was created.

Remnants of this window theme also exist in other regions of England and Wales. Some fragments of other stained-glass windows show evidence of the red lines, some frescos and a series of fonts in East Anglia depict the theme of seven sacraments and all are from the same narrow period of the second half of the 15th century. One commentator gives a credible argument that these were done to counteract the early Protestantism of the Lollards, followers of John Wycliffe, who rejected among other things, the Catholic doctrine on the sacraments.

In the window at Doddiscombsleigh being examined here, the seated figure of Christ the king at the centre, is a nineteenth century reconstruction by the Victorian company, Clayton & Bell. Although it is well done and the red lines well matched with the original medieval scenes around it, the figure is most unlikely to have been of this kind.

Other evidence from around the country has either a crucifix or a living, standing figure of Christ showing his wounds. A complete example still exists at St Michael and all Angels, Cadbury, Devon. Here in the church at Cadbury the lines are red but the blood from the wounds on His hands and feet are depicted as golden droplets.

The sacramental scenes of this window, to which the red lines would have been linked, have now gone.

Paenitentia

Beginning at the base of the window, this scene of the Sacrament of Penance receives two red lines, one from each of Jesus' feet. Since Christ's feet are always together in a crucifixion scene, we can deduce that the lines here must have come from a standing figure of Christ with his feet spread. You can see that one line goes to the penitent and one to the priest dressed here like a monk – possibly



linking him to the great abbey of Buckfast not far away.

The scene shows several interesting details of contemporary practice. It was a time of extraordinary flourishing of manuals for confessors, such as Robert Mannyng's popular 'Handlyng Synne' of the previous century, sometimes with over a thousand tabulated entries. The confessor here is using one of these but there are two further books leaning up behind the monk's chair indicating the seriousness of finding the most suitable penance to fit the sin. There is obviously no confessional 'box' since these were not developed until after the Council of Trent (1563).



Ordo

At the top right-hand side of the window, the single red line comes in from Christ's hand to rest on the

tonsured head of one of the three men kneeling in a row in front of the bishop, already wearing their chasubles. With his mitre and crook, the bishop lays his hand on the head of the first man, the most significant and fundamental gesture of the Sacrament of Holy Orders. There are three figures at the back of the scene, one carrying a box, looking like the holy oils, and the other carrying the Sacramentary book for the rite of Ordination.



holy Eucharist, or viaticum, from a tonsured priest holding a paten. Two accompany him, one with a box of anointing oils, the second with what looks like a large candle or taper. In this window it seems to be the norm that the blood line reaches to the one receiving the sacrament more than the one officiating it, although both are present.



the officiating priest can be clearly seen, such as the embroidered apparel at the base of his alb and a crossed stole in front. He has taken hold of the right hands of the groom and bride as the groom places the ring on the bride's finger. The red line is possibly displaced (although it doesn't look like it) as it simply goes into the accompanying crowd. Again, an acolyte holds the Sacramentary book for the marriage rite.



Baptismus

Below the Sacrament of Holy Orders can be seen Baptism with a clearly visible golden coloured font. The red line linking this scene to Christ's side-wound follows St John's gospel that out of his side came blood and water. The red line seems to be directed to the father, or parents (a lady in red stands next to the man in green) of the baby who is being held precariously over the font. Two acolytes in blue assist, one helping to hold the baby and one to hold the Sacramentary book for the rite of Baptism.




Confirmatio

The Sacrament of Confirmation is depicted at the bottom left. It is being administered by the bishop helped by an acolyte in blue holding the aumbry box of oils. Here the red line from Christ's feet points directly at the bishop. The Sacrament at this time is clearly for babies and quite distinct from baptism. The mitred bishop helps to hold the baby in one hand while with the other he clearly anoints the forehead of the baby with his thumb. A woman with another baby waits in a queue behind the first.



Eucharistia

At the top on the left is a marvellous depiction of the high point of the Mass as the priest, facing East of course, raises the sacred host – to which the red line from Christ's hand points directly. The surpliced acolyte raises the hem of the chasuble in one hand holding a candle in the other. There is a chalice on the altar with the corporal draped over it and there is an image of Our Lady beside the altar (behind the red line). She is crowned and haloed with the Christ child on her lap. This image of the sacrifice of the Mass, its altar, rite, vestments and all its appropriate furniture, remained in this window for all to see, right next to the new table that replaced the altar and the sanctuary now stripped for the new memorial service of communion. 

Extrema unctio

At the base of the window on the left, one can see a big bed with a green coverlet. The red line points straight to the sick man receiving the

Matrimonium

Interestingly, the bride and groom here are both in rich blue clothing. The bride is not wearing white. Her veil is uncoloured. The vestments of

Photos courtesy of Benedict Beards.

NATIONAL NEWMAN PILGRIMAGE & AGM

The Birmingham Oratory Shrine of St John Henry Newman Saturday 29 June 2024

- 11.00 am High Mass of SS Peter & Paul
- 12.30 pm Lunch
- 1.30 pm Museum Tour 1
- 2.00 pm Dr Joseph Shaw, LMS Chairman
- 2.40 pm Fr Richard Duffield, Benedict XVI & Newman
- 3.30 pm Annual General Meeting (LMS members)
Museum Tour 2 (non-LMS members)

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OF ENGLAND & WALES

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Talking points

Serenhedd James muses on pilgrimage, the papacy, and cultural Christians

The world turns, and the moon waxes and wanes. A blustery Easter saw the traditional Triduum at St Mary Moorfields in London finally fall victim to *Traditionis Custodes*, although record numbers apparently turned up for the ceremonies at Westminster Cathedral. This is bad news and good news rolled into one, although I often wonder why it is that some prelates spend so much time obsessing about stopping relatively small numbers of Catholics going to one type of Mass while remaining untroubled by the millions of Catholics who, Sunday by Sunday, go to no Mass at all.

Pilgrimage, however, seems to be going strong – although whether all pilgrims fit the traditional model is, as ever, open to debate. BBC2's sixth eponymous series followed various celebrities along the North Wales Pilgrim's Way, where they met the Bishop of Wrexham, the Rt Revd Peter Brignall, at St Winefride's Well in Flintshire. It has been a pilgrimage destination for centuries, and like Canterbury has had an impact on the literary scene: it appears in the first of Ellis Peters' Brother Cadfael detective books, and in Simon Caldwell's much more recent *The Beast of Bethulia Park*.

Even further north, another writer has been making her mark, and very much in the public interest. J. K. Rowling, now no stranger to controversy, stepped up to challenge the Scottish National Party's new and problematic hate-crime laws, which came into force – in all seriousness – on 1 April. In a challenge to what Douglas Ross, the leader of the Scottish Conservatives, called legislation that was “unworkable and dangerous”, Ms Rowling identified 10 well-known people who identify as women and called them men. Police Scotland declined to arrest her, while the Prime Minister, Rishi Sunak, lent the Harry Potter creator his support.

“People should not be criminalised for stating simple facts on biology,” Mr Sunak said. “We believe in free speech in this country, and Conservatives will


always protect it.” The latter part may come as news to those involved in the pro-life apostolate, but it is an election year and he needs the soundbites. They are unlikely to help, for all the polls suggest that Sir Keir Starmer will soon become the UK's first avowedly atheist prime minister. In 2015 Sir Keir supported the unsuccessful Assisted Dying Bill from the back benches; he has assured the campaigner Dame Esther Rantzen that he will allow another vote if Labour comes to power.

**‘Rumours
abound about
who might be
elected should
a conclave be
called next week,
next month, or
next year...’**

This all sits uncomfortably with the worrying news that HM the King and HRH the Princess of Wales are being treated for cancer, for both of whom prayer continues to rise. In Rome Pope Francis's health also continues to give cause for concern, although at the time of writing His Holiness seems characteristically robust. His memoir *Life: My Story Through History*, written with the journalist Fabio Marchese Ragona, makes for an interesting read; but anyone who wants to learn anything new about the reopening of the liturgy wars may come away disappointed.

Meanwhile, the scarlet-sock stock rises and falls in the usual way, and rumours abound about who might be elected should a conclave be called next week, next month, or next year. Will it be Zuppi or Tagle? Sarah or Müller? Parolin or Cupich? Nichols or Roche? I long for the Sacred College to settle the China question once and for all by choosing Cardinal Zen. I know he's in his 90s, but it's not as if popes haven't been carried about in a chair before. If not Zen then Arinze, and we can all go back to communion kneeling and on the tongue.

Meanwhile, Professor Richard Dawkins, the world's leading atheist, continues to declare – after a lifetime of vaunted unbelief and the publication of his bestselling *The God Delusion* in 2006 – that he is, in fact, “a cultural Christian”. Speaking in the context of the promotion of Ramadan in London – with special lights on Oxford Street and quotations from the Qur'an being displayed at King's Cross Station – he said on LBC Radio that, “I sort of feel at home in the Christian ethos, and I feel that we are a Christian country in that sense”.

Readers will no doubt understand his concerns, even from a different point of departure. “I call myself a cultural Christian,” he went on, “and I think it would be truly dreadful if we substituted any alternative religion.” There are plenty, no doubt, who will think that this is too little; but to give Professor Dawkins his due, he seems genuinely and intelligently concerned about the shifts in society which have influenced his position over the years. What we need, of course, is more outdoor processions, but until then perhaps someone should pop round and slip a copy of *Mass of Ages* through his door. 

Dr Serenhedd James is Deputy Editor at The Catholic Herald.

To the Island of Saints!

LMS President Joseph Shaw is also President of Una Voce International (the FIUV). Here he describes his visit to Ireland earlier this year



Rosary Procession in Galway

I first visited the traditional ‘Benedictine Monks of Perpetual Adoration’ at Silverstream Priory, in County Meath north of Dublin, whose Prior is Fr Basil Mary MacCabe, originally from Flavigny in France though of Irish descent. The growing community (currently sixteen monks) is running out of cells, but the complex includes a very comfortable guest house where I spent two nights.

Next, I gave a well-attended talk in the Catholic Central Library of Dublin, thanks to the good offices of the Latin Mass Society of Ireland. The Library has recently celebrated its centenary.

I then travelled to the west coast to visit the Shrine of Knock in County Mayo, where the Blessed Virgin Mary appeared to more than a dozen people in 1879. Here Fr Philomeno of the Marian Franciscans, based in Dundee, celebrated Low Mass in the

Blessed Sacrament Chapel, an event organised for us by the energetic Seán McGee of the Roundtower Association.


The following day I spoke at the annual Roundtower Conference in Galway, entitled, ‘She Shall Crush Your Head’, alongside Fr Philomeno and Robert Colquhoun of 40 Days for Life. The conference included a Rosary Procession through the streets of the city.

I then crossed Ireland again, travelling south east to Waterford, where I attended the regular Sunday Sung Mass celebrated by the resident priest of the Fraternity of St Peter, Fr Patrick O’Donohue, at St John’s Church. Some readers will remember Fr O’Donohue from his time with the Fraternity in England.

The following day I gave a final talk in Waterford, organised by the Latin Mass Society of Ireland, before returning home.

The three talks I gave in Ireland were different approaches to the subject of Catholic culture. Recordings have been uploaded to the Latin Mass Society’s podcast channel ‘Iota Unum’, which readers can find on their usual podcast platform or via the LMS website. A long video presentation of the Roundtower conference is available on YouTube (search for ‘Roundtower Association’).

Coincidentally, the Guild of St Clare has received an enquiry about setting up a chapter in Belfast. Any readers who might be able to participate in such a project should email guildofstclare@lms.org.uk.

I would like to thank the monks of Silverstream, Fr O’Donoghue FSSP, the Latin Mass Society of Ireland, and particularly Seán McGee of the Roundtower Association, whose initiative the trip was, for their welcome to the Island of Saints, where tradition is very much alive! 



At St John's Waterford



Fr Philomeno of the Marian Franciscans



Fr Patrick O'Donahue at St John's Waterford



Robert Colquhoun of 40 Days for Life



Silverstream Priory



The Basilica of Our Lady, Queen of Ireland, at Knock



The writer speaking during his tour of Ireland



The Confraternity of St Ninian invites LMS Members to join them for the ninth annual Two Shrines Pilgrimage, modelled on the Chartres Pilgrimage, walking from the National Shrine of St Andrew in Edinburgh to the site of the former shrine of Scotland's patron saint in St Andrews, Fife. The Traditional Latin Mass will be sung each day together with traditional devotions during the sixty mile ancient pilgrimage route through the stunning Scottish scenery.

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The beauty of truth

Ferdi McDermott on Socrates and creating your own knowledge

The Socratic method of teaching, after Socrates, who taught Plato and died in 399BC, is one which uses inductive questioning, moving from one premise to another and then on to a conclusion. It is interactive and engaging and can involve pupils in an exercise of *epistemology*, where they seemingly create knowledge for themselves (or rather, arrive at a conviction about something, by a structured, analytical reflection).

It is similar to the famous medieval disputations practised by the Dominicans and others in front of crowds of students in Paris and Oxford in the 13th century. Both Socrates and Aquinas are almost playful as they move along, step by step, taking their audiences with them. Whether one is following Socrates' train of thought in Plato's dialogues or St Thomas's in the *Summa* the same step-by-step approach can give the reader the impression that he is in the room with the teacher, engaged actively in the pursuit of truth.

This method is very different from a series of catechetical questions and answers, or the rote-learning of tables and grammatical paradigms, even though a classical education might also involve aspects of this. As anyone enjoying the slightest familiarity with Plato will know, this method is at the heart of the western intellectual tradition. And yet the strange thing is that because it is so difficult to do the Socratic method well, it has often not been employed at all, even in the best schools; on other hand it has been widely admired.

I do however remember it happening in my school as a boy. We had teachers who never tired of questioning us. We had a few followers of Diogenes as well as few Socrates types. It will be remembered that Diogenes once emptied his bowels in front of his disciples in order to make a point which involved surprising them. One Mr Diogenes (not his real name) rushed in with a sword and threatened to kill us before delivering a lesson on the Book of Judges. Another threw an enormous and very holy Bible across the room, ranting and raving as he did



In the classroom: a true classical education is experiential...

so, but it then turned out to be a very old dictionary saved from the dustbin. His point was about not judging a book by its cover. There were many such examples.


Forgotten truths

A fellow old boy of King Edward VI School, Southampton, the celebrated hymn-writer Isaac Watts (1674-1748) said of the Socratic Method that, "it leads the learner into the knowledge of truth as it were by his own invention, which is a very pleasing thing to human nature; and by questions pertinently and artificially posed, it does as effectually draw him on to discover his own mistakes, which he is more easily persuaded to relinquish when he seems to have discovered them himself". (*The Improvement of the Mind*, 1741.)

Watts had to extol the pedagogy of Socrates in this period, precisely because it was largely unknown, glossed over or neglected, even by men who quite clearly had a regard for each pupil as a human being: educational pioneers and reformers such as Dr Thomas Arnold (1795-1842) and educational saints such as St John Bosco (1815-1888).

Rousseau (1712-1778) is famous for his idea that a boy can educate himself without a teacher. He explores the idea in *Emile, ou l'Education*. Such a doctrine, even if it seems naive in regard to original

sin, at least suggests a high regard for the intellect and potential of every child. It is very close to what Lord Baden Powell thought and practised. But in the hands of lesser men, and of the iconoclastic left, this was a licence to destroy, from the 1960s on, much of the educational patrimony that made Rousseau into the intellectual giant that he admittedly was; not in France, which preserved its classical learning until fairly recently, but in the UK and America. In these cultural contexts Rousseau's idea was to spawn untold classroom horrors.

Maria Montessori and Lord Baden Powell both realised that a true classical education is experiential... we perceive first through the senses before we apprehend something in our intellect. And a lesson learned heuristically, not just accepted and memorised, is a lesson learned for good. But teachers like Lord Baden Powell and Maria Montessori had a clear idea of what they wanted to teach ... the method was at the service of the content. That is the way it should be. The rediscovery of the Socratic tradition among proponents of classical education can perhaps bring about a kind of reconciliation between those standing either side of an artificially polarised debate over whether education is more about content or process, about children or about facts. 

Reflections on motherhood

Portia Berry-Kilby on a new study that asks why some women choose to have lots of children

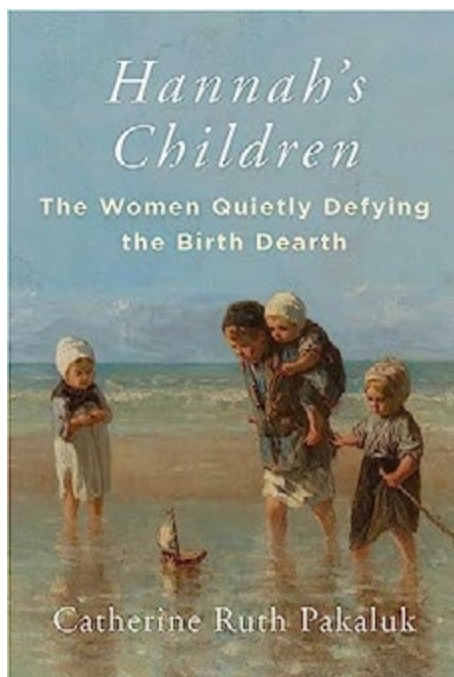
In the age of shrinking populations in countries across the globe, what leads some women to defy this demographic trend and choose to have lots of children? That is the question that Catherine Pakaluk, associate professor at the Busch School of Business at the Catholic University of America, sets out to answer in her new book *Hannah's Children: The Women Quietly Defying the Birth Dearth*.

Hannah's Children presents conversations with college-educated women who each have the blessing and burden of parenting five or more children. Five was picked as the threshold for qualifying to be interviewed for the study as that number minimises the chance of a woman having had a lot of children by accident or from “merely ‘trying for a girl,’” and the “effect of childbearing is pretty high at that point”. Only a paltry five percent of Americans have five or more children, and one can’t functionally care for a family of that size without some lifestyle changes.

Pakaluk makes the astute point that while researchers may hope to answer the birth dearth question by examining why women have so few children, a study of the inverse will also help understand what can be done to solve the demographic winter. Why do some women have lots of children? And, once a woman already has a large family, why might she choose to add even more to her larger-than-average brood?

Catherine Pakaluk is well positioned to write such an ethnography; she is a Catholic mother of eight children, with a PhD in Economics from Harvard University. Her own reflections complement those of the women she has interviewed throughout *Hannah's Children*, offering greater insight and drawing pertinent conclusions.

What I didn’t expect from reading *Hannah's Children* as a mother of one, was the extent to which so many of the observations made, and comments




shared, by the women interviewed in the book resonated with me. Pakaluk and her team travelled across the US to speak to the mothers, ensuring a range of backgrounds, income levels, ethnicities, and faiths in the cohort. But the mothers who said something that struck a chord with me were as sundry as the sample interviewed. Although I could not quite relate to the day-to-day realities of a large family, many of the deeper reflections on motherhood and the value of bringing life into the world read like an articulation of my own thoughts.

I found one such example in the way Pakaluk’s women (and, in fact, Pakaluk herself) help debunk the idea that devout Catholics only have large families due to the proscription of contraception. Although some mothers in *Hannah's Children* make the case against contraception, particularly its so-called empowerment of women, none attribute their large families to a mere

shunning of modern contraceptive technologies. Quite bluntly, Pakaluk addresses the question of why she has so many children: “I know what the answer isn’t. It’s not because I don’t believe in using artificial birth control – even though I don’t.” The reasons given for large families are far more positive in their framing – they give an affirmative “yes” to certain life choices rather than a sequence of “no’s”.

Hannah's Children also helps present a tangible solution to the challenge of falling birth rates. Pakaluk does not shy away from criticising pro-natalist policies attempted by governments to date. For her, such policies fall short of what is needed to defeat the baby bust, and fail in their diagnosis of the problem. She writes that typical pro-natalist policies such as, “Cash incentives and tax relief won’t persuade people to give up their lives”. She observes, however, that, “People will do that for God, for their families, and for their future children”. Pakaluk therefore proposes a full embrace of religious liberty: “If you want to find a policy angle to improve the birth rate, expanding the scope for religion in people’s lives is the most viable path.” Only by a widespread fostering of “biblical values” can one hope to see birth rate trends bucked.

Arguably, Pakaluk’s solution best serves an American audience. I am sceptical that policy makers in Britain will be so bold as to link the importance of religion with remedying the birth dearth given the general reticence of British politicians to “do God”. All the same, I hope British readers of *Hannah's Children* will share in my admiration for the women Pakaluk profiles. But be warned: you might find yourself planning to buy a people carrier before you finish it. 

Hannah's Children: The Women Quietly Defying the Birth Dearth is available from Amazon at £21.99.

Wrecking ball

Dr Jules Gomes on the Humpty Dumpty of ecumenism

Pope Francis' declaration permitting same-sex blessings is turning out to be the Humpty Dumpty of his pontificate. Its latest casualty is ecumenical relations with the Copts, the Russian Orthodox Church, and even with orthodox Anglicans.

News is yet to break of a top-secret delegation from the Anglican Church of North America (ACNA), who were flown to Rome and met with the Holy Father just before the Dicastery for the Doctrine of the Faith (DDF) published *Fiducia supplicans* in December.

The delegation, who were personally invited by Pope Francis to the Vatican, met the pontiff to discuss the possibility of full communion with Rome — an initiative that came directly from the Holy Father, a top source told this correspondent.

Francis assured the Anglicans that their orders would be recognized despite *Apostolicae curae*, Pope Leo XIII's apostolic letter pronouncing Anglican orders "absolutely null and utterly void," the source specified.

The two senior bishops, who participated in the talks are tight-lipped on the issue, and while other sources have confirmed the meeting, they are still unwilling to reveal the content of the discussions and have asked to be kept anonymous.

Sources have also confirmed that this offer was extended only to provinces and dioceses within the Anglican Communion who do not ordain women. While some dioceses within the ACNA ordain women, several dioceses, particularly those in the Anglo-Catholic tradition, hold the line on an exclusively male priesthood.

The Anglicans rejected the offer days after the DDF issued *Fiducia supplicans* authorizing blessings for same-sex couples, arguing that ACNA and similar jurisdictions had split from the Episcopal Church in the USA precisely over the issue of homosexuality.

The remotest possibility of reunion with orthodox Anglicans is now dead in the water.

Worse still, *Fiducia supplicans* has become a wrecking ball shattering the prospects for full communion with apostolic churches. On March 7, 2024, the General Session of the Holy Synod led by Coptic Pope Tawadros II mothballed dialogue with Rome.

The synod issued a decree stating that after consulting with other Eastern Orthodox churches it had, "decided to suspend the theological dialogue with the Catholic Church, reevaluate the results achieved by the dialogue from its beginning twenty years ago, and establish new standards and mechanisms for the dialogue to proceed in the future.

"The Coptic Orthodox Church affirms its firm position of rejecting all forms of homosexual relationships, because they violate the Holy Bible and the law by which God created man as male and female, and the Church considers any blessing of such relations, whatever its type, to be a blessing for sin, and this is unacceptable," the synod declared.

Pope Francis' apostolic declaration on same-sex blessings could not have been more catastrophic to his own vision of union with the Copts.

In May 2023, Francis permitted Pope Tawadros II, to celebrate the Holy Eucharist at the Archbasilica of St John Lateran — the official seat of the pope as bishop of Rome.

In his address during an audience with Pope Tawadros II, Pope Francis said 21 Coptic Orthodox martyrs would be inserted into the Roman Martyrology, "as a sign of the spiritual communion that unites our two Churches".

These were the first saints recognized by Rome and Alexandria since the schism in the fifth century. The 21 Coptic Christians—20 Egyptian and one Ghanaian—were beheaded in Libya in 2015 by Islamic State and were seen praying as they died in a video published by ISIS.

Raymond Ibrahim, author of *Defenders of the West* and *Sword and Scimitar*, explains that the Copts have

snubbed Rome over *Fiducia supplicans*, because "the Egyptian church is the quintessential Church of Martyrs, not of compromise".

Most Christians killed during the "Great Persecution" (AD 303-313) unleashed by Rome were Egyptians, according to Eusebius's history. Muslim historian al-Maqrizi records Islamic hordes destroying 30,000 churches in Egypt and Greater Syria in the eleventh century.


"Is it because they refuse to embrace worldly teachings that various ancient Christian communities—including the Armenians and Assyrians, who have both experienced genocides, past and present—continue to be persecuted?" asks Ibrahim.

Meanwhile, the Synodal Biblical Commission of the Russian Orthodox Church has accused Pope Francis of "rejecting the Christian moral ideal" by sanctioning same-sex blessings.

In a March 25 report, the commission noted that, "the entire section of the document devoted to these blessings is in radical conflict with Christian moral teaching" even though *Fiducia supplicans* affirms, "the inviolable understanding of marriage as a union of man and woman".

Pope Francis' declaration says nothing about "renouncing a sinful lifestyle," and is "completely silent about the sacrament of repentance," the report lamented. "One can conclude from it that a sinful lifestyle does not pose an obstacle to communion with God."

With the suspension of dialogue with Anglicans, Orthodox and Copts, all the king's horses and all the king's men, all the pope's diplomats and all the pope's theologians, will not be able to be put the Humpty Dumpty of ecumenism together again.

Dr Jules Gomes, (BA, BD, MTh, PhD), has a doctorate in biblical studies from the University of Cambridge. Currently a Vatican-accredited journalist based in Rome, he is the author of five books and several academic articles. 

The Shrine Church of Our Lady of the Rosary and St Dominic

Paul Waddington visits Haverstock Hill in North London

In 1861, Cardinal Wiseman invited the Dominican Order to establish a mission in Kentish Town. Initially, the friars found a place to live close to the current Kentish Town Underground Station. Within a year, they were able to purchase three acres of land at Southampton Road in the district known as Haverstock Hill. Designs for a church and priory were prepared by Gilbert Blount who had designed several Catholic churches, mostly in the south of England and in the Midlands.

Blount was born at Mapledurham near Reading, and educated at Downside, before training as a civil engineer with Isambard Kingdom Brunel, and working on the construction of the Thames Tunnel. In 1842 at the age of 23, Blount decided on a change of career, and trained to be an architect with Anthony Salvin whose architectural practice was in London. After completing his apprenticeship in 1849, he worked independently, mostly on Catholic churches, and becoming the favoured architect of Cardinal Wiseman.

The churches he had designed included St Mary Magdalen in Mortlake



St Dominic's viewed from the street

(1852), St Ambrose in Kidderminster (1858), the church of St Peter at Bromsgrove (1858), the church of St Peter in Gloucester (1860), and St Mary Magdalen's in Brighton (1862). While working for the Dominicans at Haverstock Hill, he also worked on Catholic churches in Newton-le-Willows, Duncton in Sussex, Swynnerton in

Staffordshire (for the Earl of Stafford) and Husbands Bosworth (in the grounds of Bosworth Hall) in Leicestershire.

Work started at the Haverstock Hill site in 1863, with priority being given to the Priory buildings. While this was going on, a temporary church was provided at the site. The Priory opened in 1867. Although the foundation stone of the permanent church had been laid in 1863, progress on the building was very slow, presumably due to a lack of funds; and by the time of Blount's death in 1876, work had ceased with only parts of the sanctuary and the Lady Chapel constructed.

In 1873, there was an unexpected intervention. One Thomas Walmesley of Tunbridge Wells wanted to build the chapel in honour of Our Lady of Lourdes in order to, "mark the gratitude of Catholics of the United Kingdom for the many graces and blessing received through Our Lady of Lourdes." He suggested to the Dominicans at Haverstock Hill that their church might be devoted to Our Lady of the Rosary, and offered financial support. The Dominicans welcomed the suggestion and appointed Charles Buckler as the architect to complete the church started by Gilbert Blount.

Charles Alban Buckler was born in 1824 into an architectural family, his father being John Chessell Buckler, who had studied and written extensively about St Alban's Abbey. In 1844 Charles Buckler converted to Catholicism, as did his three brothers who all joined the Dominican Order. Charles went on to design more than 20 Catholic churches, mostly in southern England.

Besides St Dominic's, his better-known churches include: Holy Cross Priory in Leicester (also for the Dominicans), St Thomas of Canterbury and the English Martyrs in St Leonards, and St Edward the Confessor at Sutton Park (which was covered in an earlier edition of *Mass of Ages*). In the 1870s, Buckler was commissioned by Henry Fitzalan-Howard, 15th Duke of Norfolk, to rebuild Arundel Castle.



High Altar



One of the 23 side altars

At Haverstock Hill, Charles Buckler designed a large church which incorporated Blount's sanctuary and Lady Chapel. It had fourteen side chapels, which, together with the sanctuary, represented the fifteen mysteries of the rosary. Work resumed on the building of the church in 1878, and it was completed in 1883 at a cost of £40,000. Although Blount had used stone to build his east end, Buckler chose to complete the church in yellow brick.

Viewed from the street, St Dominic's Church has a very tall frontage with a rose window contained within the gable end. Beneath the rose window are three Gothic windows with tracery, the central one having four-lights and the outer ones two lights. Below these again is a multi-ordered tympanum in the form of a Gothic arch containing a pair of matching doors, with a medallion depicting the Holy Family above. The dressings of the west end are of a light stone, which contrasts with the yellow brick of the walls.

The spaciousness of this church becomes apparent when one steps inside. It has an eight-bay nave with tall, slender arcades, above which iron galleries have been affixed to the walls to give access for maintenance of the clerestory windows. The galleries were not part of Buckler's plans, but were reluctantly accepted by him. The large clerestory windows admit copious amounts of light, which, along with the light-coloured stone of the interior, contributes to the brightness of space. The vaulted ceiling is of timber.


The side aisles are free of benches, allowing good circulation. Extending from seven of the bays on each side, and separated from the aisles by metal screens, are side chapels. Each of these is devoted to a mystery of the rosary. The chapels vary in character and design, with the mysteries depicted in stone reliefs, either above or to the side of the altars. The fifteenth mystery, the Crowning of

Our Lady, is depicted in the stained glass behind the High Altar. This glass was produced by the Hardman Company of Birmingham.

Buckler's High Altar is particularly spectacular, having a reredos comprised of ascending Gothic arches, rising to a central spire, which forms the canopy of the Benediction Throne. Further canopies cover niches with statues. All is made from white marble with gilded highlights.

The sanctuary is spacious and contains three rows of choir stalls at each side, which are very finely carved. Some post-Vatican II reordering of the sanctuary has taken place to allow for a forward altar, but the marble altar rails with their ornate iron gates have been retained. Other features worthy of note are the marble pulpit with its wooden tester and the baptismal font.

The church has two organs. The one at the west end was installed in 1883 for the opening of the church and is the work of Henry Willis. The second organ, which was brought from a church in Somerset, was installed in the Lady Chapel in 2007, where it is more convenient for accompanying the friars singing their office.

The Church in Haverstock Hill is now known as the Shrine Church of Our Lady of the Rosary and St Dominic, and is Grade II* Listed. It continues to be served by Dominican friars, who offer a Sung Latin Mass every Sunday at 6pm. 



Slender columns of the nave

Infused with faith and prayer

Paul Hammond on efforts to revive Catholic scouting

A few years ago, some Catholic men identified a great need to re-launch scouting in a Catholic context in the UK, especially in the aftermath of the pandemic, which had left many children and young people isolated.

As recently as 1984 there had been 603 Catholic scouting groups in England and Wales, with 23,792 members spread across beavers, cubs, scouts and venture scouts (male and female). The dioceses of Birmingham, Liverpool, Salford, Southwark and Westminster each had more than 50 Catholic groups. Today we can count the number on one hand.

The Catholic faith was originally integrated into scouting by Venerable Fr Jacques Sevin SJ. The founder of scouting, Lord Baden-Powell, was deeply impressed and famously said of him, "He made the best realisation of my own thoughts". Fr Sevin's vision and methods have subsequently been enriched over the past six decades by the Guides and Scouts of Europe (UIGSE-FSE), which is the only scouting movement recognised by the Holy See as an Association of the Faithful.

Catholic scouting is holistic and has five overall aims: health (physical, mental and intellectual), character, practicality, service, and sense of God. Under the Scouts of Europe pedagogy, boys and girls are kept separate, and the whole family is encouraged to be involved. The vast majority of time is spent outdoors and in uniform, and the emphasis is on peer mentoring, self-initiative and growth in virtue, rather than on collecting as many badges and experiences as you can. Everything is infused with faith and prayer as we strive to raise saints.

As 1st Gateshead FSE patrol leader, Aidan Soy, put it: "Scouting is a way to build our personality to be more independent, brave and strong. We take up the responsibilities of serving others, to put our fellow scouts before ourselves and most importantly to be closer to Christ."

The re-launch of Catholic Scouting in the UK

In December 2021, Catholic scouting was re-launched in the UK by Robert Colquhoun and me, with help from the Federal President of the UIGSE-FSE, who visited Bedford and Gateshead, respectively, to provide information sessions and training. We are set up as a Charitable Incorporated Organisation (CIO) and are now an "Observer" member of the Federation. Our National Religious Adviser is Fr

Lawrence Lew OP, who has many years of UIGSE-FSE scouting experience.

We have commenced with two groups: one in Bedford, the other in Gateshead. The Bedford group have the FSSP as their religious advisors; the Gateshead group have Fr Peter Hannah OP, assisted by various other priests with traditionalist sympathies. In each location we have meetings twice per month, which build up towards the annual camps, plus various day-trips.



Fr Lawrence Lew OP celebrating Mass for the 1st Gateshead FSE scouts and wolf cubs in a rustic chapel in the grounds of the Emmaus Youth Village in Hexham and Newcastle Diocese



Fr Lawrence Lew OP blessing the tents at the 1st Gateshead FSE camp at the Emmaus Youth Village

Patron Saints

Each Catholic scouting group needs to discern for itself a patron saint. When setting up the 1st Gateshead group, we invited the children to vote for a patron, and they chose Bl Carlos Acutis due to his holiness at a young age; his interest in computers and sports; and his love for daily Mass and Eucharistic miracles.

During our February 2024 camp, which was held in Northumberland

and included pilgrimages to Holy Island and Shepherd’s Law Hermitage, Fr David Phillips, a ex scoutmaster himself and a loyal supporter of our fledgling group, learnt that we had chosen Bl Carlo as our patron saint. The next day he not only offered veneration of a relic of Bl Carlo, but he generously presented the relic to our group to keep in perpetuity. It was a wonderful surprise for the wolf cubs and scouts.




1st Gateshead FSE scouts and wolf cubs at their winter camp in Powburn, Northumberland



Fr David Phillips presenting the 1st Gateshead FSE scouts and wolf cubs with a certified relic of Bl Carlo Acutis

Expansion

We are keen to develop additional groups around the country, for both boys and girls, and we welcome any enquiries from parents who are keen to start one. Full assistance will be provided.

For more information, contact me, Paul Hammond, President of the UK association, at paul.hammond@gseuk.org or visit gseuk.org 

Ancient paths of meaning

Portia Berry-Kilby on why pilgrimage is growing ever more popular



At the time of writing this article, the annual Chartres Pilgrimage in France has just announced that it will cap numbers of registered pilgrims at 18,000 this year. Last year the pilgrimage boasted a record number of 16,000 pilgrims – including a large number of young people – and it was the first time the organisers had to turn away hopeful participants due to capacity constraints since the pilgrimage began in 1983.

Termed by some Catholic media as a “victim of its own success”, the pilgrimage’s mammoth number of participants shows no signs of dwindling any time soon. Blisters from walking miles on end while praying is supposedly back in vogue.

The Chartres pilgrimage is not unique in attracting widespread interest. Traditional pilgrimage routes both here in the UK and abroad have witnessed increased interest across the past few decades, with a surge of interest in the past few years.

The pilgrim office at Santiago de Compostela in Spain reports that 2023 was their busiest year ever, with 446,053 pilgrims earning a *Compostela*, the official Latin

certificate awarded to those walking at least 100 km on the Camino de Santiago – two percent higher than the year before. This works out at more than one thousand pilgrims a day. The Basilica of Our Lady of Guadalupe welcomed a record 12.5 million pilgrims in 2022. And, closer to home, record numbers attended the Latin Mass



Society’s Walsingham Pilgrimage in 2023. Never let it be said that the LMS can’t keep up with the latest trends!

But what is driving the uptick in interest? The possible answers to this question are, of course, many and varied. And odds are we won’t all agree on the core driver of what has made pilgrimage popular again. That is not to say, however, the question is not worthy of consideration and that broader lessons cannot be learnt from the phenomenon.

The British Pilgrimage Trust conducted a survey that found half the respondents cited either emotional well-being, connecting with nature, spirituality, or cultural heritage as their main motivations for pilgrimage, and a mere 13 percent quoted religious observance as their primary motivation. In a western world of increasing secularism, it is understandable that the reasons for pilgrimage are less religious than we might hope.

It will surprise no one that devout Catholics are not solely to thank for the surge of interest in pilgrimage – and that’s not necessarily a bad thing.

Of course, all Catholics should pray that those who turn to pilgrimage for whatever reason might complete their journey closer to a realisation of the Truth and a love for God than when they started. It would be cynical to suppose men and women could journey along ancient paths of meaning without discovering something of a higher purpose in the process.

Guy Stagg, an author who went on pilgrimage from Canterbury to Jerusalem in 2013, recently wrote a review for *The Spectator* of author Oliver Smith's *On This Holy Island: A Modern Pilgrimage Across Britain*. The book was published in March 2024, and in it, Smith traces many of the ancient pilgrim paths of Britain.

In his review, Stagg assesses that, "Visiting shrines allows people to experience ritual without having to accept any difficult doctrines or unfashionable teaching". He therefore credits the "spiritual-not-religious" category with helping to bolster the pilgrimage revival. But he caveats such an observation by wondering, "if something's lost when pilgrimage is stripped of any religious content beyond a vague sense of the numinous. If there's no attempt at inner transformation, it simply becomes a lofty word for a walk, or else joins the yoga retreats and



meditation apps as a spiritual practice repackaged for the wellness industry."

The British Pilgrimage Trust has done an impressive job in recent years at marketing pilgrimage routes to modern day saints and sinners alike. The trust is a charity that, "aims to advance British pilgrimage as a form of cultural heritage that promotes holistic wellbeing".

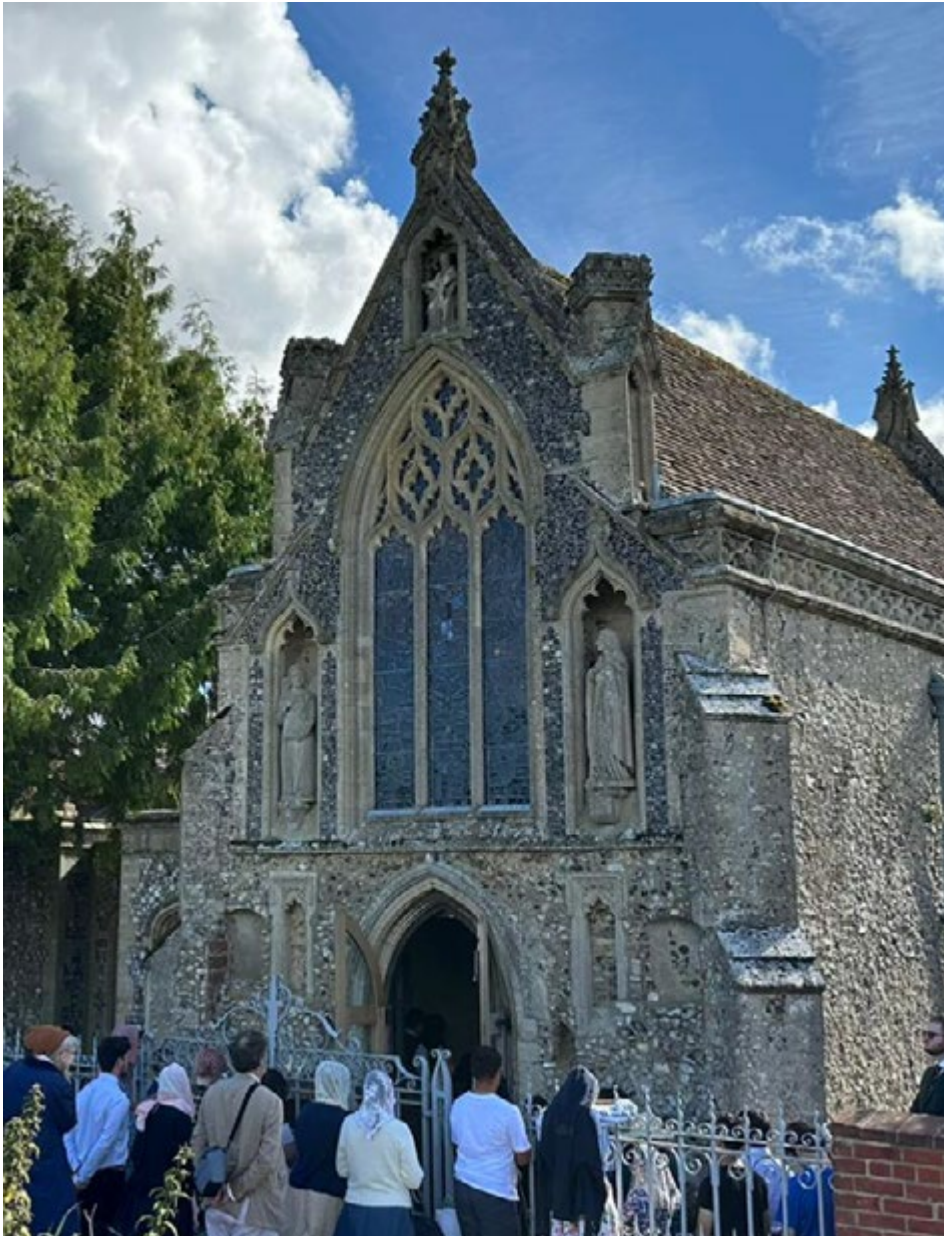
As well as providing resources for self-guided pilgrimages, they organise day pilgrimages along many

of the old Christian pilgrimage routes in Britain, promoting, "the practice of pilgrimage itself by suggesting people say 'bring your own beliefs'." Although they could be criticised for paganising religious routes with talk of "intentions" rather than prayers, they also should be praised for introducing the non-religious to aspects of the Christian tradition. If there is a growing desire for meaning in everyday life and a search for an encounter with the numinous, then we should not be too quick to dismiss the provision of easy access to a Christian practice.

I am sure many of us have heard stories of friends or relatives who journeyed a pilgrim route and returned either reverted, converted, or more convicted of the faith. Granted, the sample cohort is self-selecting, but the result maintains. Ardent ramblers might take to the Camino for the scenery and sunshine, but that doesn't mean they'll leave with nothing more than a tan.

Whether it's fitness, fashion, or faith that leads people to make a pilgrimage, it is a trend that's captured a spread of ages, with younger generations being no exception. American youth offer a fine example of young Catholics rediscovering pilgrimage as a form of prayer. The National Eucharistic Pilgrimage has captured the attention of many young people, and will rely on young people for its "perpetual pilgrims". The Eucharistic Pilgrimage aims,





“To inspire a movement of Catholics across the United States who are healed, converted, formed, and unified by an encounter with Jesus in the Eucharist – and who are then sent out on mission ‘for the life of the world.’”

Pilgrims will, “accompany Jesus in the Eucharist across 6500+ miles of the United States, stopping at many holy




sites and churches along the way”. The so-called perpetual pilgrims are 24 young people who have committed to making the entire journey along one of the four main routes: “This small, dedicated group will travel full-time from May until July 2024, accompanying Jesus as he draws near to countless communities across the nation on his way to the 10th National Eucharistic Congress.”

Any amount of research into those perpetual pilgrims will show a dynamic group of young people with varied backgrounds and talents. A mammoth pilgrimage does not attract fitness freaks or rad trads only – it draws Catholics from all corners. Archbishop Andrew Cozzens predicts that the Eucharistic Pilgrimage, “will be a powerful, once-in-a-lifetime witness of how Jesus Christ comes

close to us and invites all to encounter him in the Eucharist”. I doubt he will be disappointed.

The youth appeal of the US Eucharistic Pilgrimage reflects patterns many readers of this magazine will have observed closer to home. The Latin Mass Society’s Walsingham pilgrimage is well known for attracting young pilgrims, as is the Chartres pilgrimage. Similarly, the World Youth Day in 2023 saw a record number of nations represented. Of course, there is a traditionalist streak in many of those pilgrims - with around 40 percent of French pilgrims to World Youth Day attending the Traditional Latin Mass at least occasionally - but the Eucharistic Pilgrimage shows that the cohort attracted by pilgrimage is a little wider in terms of liturgical preference. This is no bad thing. Although it may feel most fitting to chant the Pater Noster and Ave Maria beneath banners and behind billows of incense, pilgrimages need not be limited to those with affection for the Old Rite.

Henry VIII banned pilgrimage in 1538. As part of Cromwell’s Injunctions it was forbidden to place, “trust and affiance in any other works devised by men’s phantasies besides Scripture; as in wandering to pilgrimages, offering of money, candles, or tapers to images or relics, or kissing or licking the same”.

Now, almost 500 years later, “wandering to pilgrimages” has made a comeback. What is remarkable is that these old pilgrimage routes stood the test of time and now flourish despite years of suppression. 





Join us for the 2024
LMS Walking Pilgrimage
Ely to Walsingham
22nd to 25th August



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

- Traditional pilgrims' blessing at departure
- Daily High Traditional Latin Mass
- Confessions available throughout the pilgrimage
- Pilgrim's handbook of hymns & devotions
- Camping or indoor accommodation

Sign up by 8th August

**For more information &
to register go to
lms.org.uk/walsingham
or call 02074047284**

**Suitable
for ages
12+**

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



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*Petitions to Save
the Ancient Mass from 1966 to 2007*



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WHAT DO EVELYN WAUGH, Lanzo Del Vasto, Nancy Mitford, F.R. Leavis, Agatha Christie, Yehudi Menuhin, René Girard, and Franco Zeffereilli have in common? Along with scores of others—artists, musicians, scholars, writers, actors, politicians, and business people—they signed petitions to save the Catholic Church's ancient Latin liturgy, between 1966 and 2007.

This is the story of how so many men and women of culture, Catholic or not, came to the defence of the world's greatest monument to the human spirit—the immemorial Latin Mass—and of the music, art, and spiritual tradition which it comprises and inspires.

Drawing on rarely seen historical documents and new research, editor Joseph Shaw weaves together a compelling account of the petitions' genesis, and the formation of the movement to preserve the Traditional Mass.

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A high ideal

Mary O'Regan remembers the Little Company of Mary and its founder, Mary Potter



Mary Potter, a native Londoner, had an extremely pressing meeting with Pope Leo XIII. She was a 35-year-old nun with cornflower blue eyes and a smile that imparted peace and joy to all who met her. In the Vatican, she presented the smiling Pope with a Constitution for a radical new religious order. Back in England, she had founded The Little Company of Mary which aimed to care for the sick and dying.

She was consumed by a calling to lead a movement of sisters who would tend to those who were close to death and most especially the souls in danger of losing out on Heaven. Mary Potter wanted sisters who wanted their hearts re-made in the mould of the Virgin Mary's Maternal Heart and who would serve the dying with the same tender loving care as Mary served Christ on the Cross.

A high ideal to care for every single dying person as the Queen of Heaven did for her Son, but Mary never flagged.

That day in 1882, Pope Leo XIII welcomed Mary with open arms, dipped his quill in ink, signed her decree, and gave papal blessing to her burgeoning community of sisters. The Pope told Mary: "The doors of Rome are always open to you," and there and then he asked her to stay in Rome and found the Mother House of her order so that

the sick and dying of Rome - through Mary Potter's influence - could know something of the same loving tender care that Our Lady gave Our Lord.

Mary Potter never returned to England. She suffered from cancer and in caring for the dying poor she contracted typhoid. She died in 1913.

To found the first convent, Mary had actually run away from home. She was in her twenties when, against the wishes of her mother, she took a train to Nottingham where the bishop gave her and four other women his blessing to start their work as The Little Company of Mary Sisters in an abandoned stocking factory. It was in an area of great poverty. The sisters set up a soup kitchen and worked tirelessly for the destitute.

This had not been the life her mother had wanted for her. Mary was born in Bermondsey, London, in 1847. Her father, an inept businessman,

'She was in her twenties when, against the wishes of her mother, she took a train to Nottingham where the bishop gave her and four other women his blessing to start their work as The Little Company of Mary Sisters'

absconded to Australia, and was never heard from again. Mary's mother hated the idea that her daughter should become a nun and work with the poor.

But curiously, her mother had placed a Miraculous Medal on Mary when she was born, and she gave her child the name Mary expressly in honour of the Mother of Christ. Mary was sickly, born with a congenital heart defect and a lung ailment, and her mother may have given her the medal and the name Mary to try to save her life, but perhaps there was more to it - Mary discovered much later in life that her mother had promised her to the Lord as His bride.

Mary's mother was a convert to the Catholic Faith, which wasn't the popular, social-climbing club to be in.

Before her calling, Mary had attracted a young chap who proposed marriage. He had reservations though - he thought Mary was too frivolous and shallow, so he gave her Louis de Montfort's *Total Consecration to Jesus Christ Through Mary*, and he could scarcely have imagined that this was to ignite the furnace of charity that made Mary want to give up everything for the sick and dying. She broke off their engagement.

Mary wanted a pale blue veil for The Little Company of Mary, in honour of the Mother who had stood, while her Child's Blood wet the wood upon which He was nailed. Mary saw the poor die on basic wooden planks, but the poor had Mary, as Jesus had Our Lady. As Our Lady's dowry is England, Mary Potter is an asset from that same special inheritance. It's not a bequest of pounds and pence, rather it's one that keeps on giving in souls saved; as we pray in every single Hail Mary that she who is without sin pray for us at the hour of our death, she sends people in her name, who are the living embodiment of the dowry, who help those dying to be at peace, and to be without the malady of sin as they prepare to meet her Son.

Mary Potter was proclaimed Venerable in 1988 by Pope John Paul II. 

DIOCESAN DIGEST

Mass of Ages quarterly round-up

Birmingham & Black Country

Louis Maciel 0739 223 2225

birmingham@lms.org.uk

<http://birmingham-lms-rep.blogspot.co.uk/>

In addition to the weekly 10.30am High Mass on Sundays, the Birmingham Oratory celebrated High Mass on Candlemas, the anniversary of the establishment of the English Oratory, and Ash Wednesday to begin Lent. The Triduum was celebrated in the 1962 Missal, starting with High Mass of the Last Supper on Maundy Thursday, the Solemn Liturgy of the Lord's Passion on Friday afternoon and concluding with the Vigil on Holy Saturday, with Tenebrae celebrated in anticipation each day from Spy Wednesday to Good Friday.

In Wolverhampton, Mass was celebrated on Holy Monday and Easter Sunday, with a celebration of High Mass occurring on Easter Friday. The transferred Feast of the Annunciation saw a Novus Ordo Mass celebrated for the Silver Jubilee of Fr Stephen's ordination, which was attended by around twenty priests from within and outside the Archdiocese as well as two seminarians from the ICKSP in choir, demonstrating that any accusations of the Old Rite fomenting division are unfounded in the West Midlands region. Ad Multos Annos, Fr Stephen!

Birmingham (Oxford)

Joseph Shaw

oxford@lms.org.uk

Masses continue as usual, and it is good to see increased numbers at our Masses. Unfortunately, the number of Sung Masses at SS Gregory & Augustine's will be limited this quarter due to the redecoration of the Church. See the Mass listings for details, remembering that Oxford is divided between Birmingham and Portsmouth Dioceses (see Holy Rood, Hinksey Parish, in the latter).

Please note in your diaries the date of the annual Oxford Pilgrimage: Saturday 19 October, which takes place between the copy deadline and the printing of the autumn *Mass of Ages*. After Sung or High Mass in Blackfriars at 11am, we have a procession to one of the sites of martyrdom in the city and return for Benediction. Please support this important witness to the Faith.

Birmingham (Worcestershire)

Alastair J Tocher

01684 893332

malvern@lms.org.uk

extrordinarymalvern.uk

Facebook: Extraordinary Malvern

There have been no known changes to Traditional Masses across Worcestershire – Sung Masses at St Ambrose, Kidderminster on first Sundays at 6:00 pm, 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 pm continue as before. Do check however 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, pending confirmation from Rome. Please remember them all in your prayers.

Brentwood (East)

Alan Gardner

alanmdgardner@gmail.com

There have been lovely 'pockets' of excellence around the diocese, to the extent that it was possible to attend all parts of the Triduum somewhere; although for some that did mean some considerable travel, I'm afraid – thank you to all those who made especial efforts to support our priests in their work.

We're most grateful for Fr Neil's co-ordination; I recommend getting on to his circulation list if you have not already done so.

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

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

Cardiff (Ledbury)

Alastair J Tocher

01684 893332

malvern@lms.org.uk

extrordinarymalvern.uk

Facebook: Extraordinary Malvern

Regular Sunday Low Masses continue as usual at Most Holy Trinity, Ledbury and are generally well attended. These remain the only weekly Sunday Traditional Masses in the three counties of Herefordshire, Worcestershire, and Gloucestershire. If you intend visiting the area do feel free to contact us ahead to confirm Mass times.

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

01954 780912

cambridge@lms.org.uk

Sunday Masses at Blackfriars continue as normal. Currently our rota of altar servers is somewhat diminished; new volunteers are always welcome.

Please pray for Fr Nicholas Crowe OP, presently prior of Blackfriars Oxford and sometime prior of Blackfriars Cambridge, who has been elected prior provincial of the English Province of the Order of Preachers.

East Anglia (Withermarsh Green)

Sarah Ward

07522 289449

withermarshgreen@lms.org.uk

Daily Mass in the Old Rite continues at St Edmunds and Our Lady Immaculate, Withermarsh Green. There are two Low Masses on Sundays (9.15 am and 11am) and a monthly Sung Mass on the last Sunday of the month at the 11.00 am. Confession is available a half an hour before every Mass. Tea and coffee is served in the Presbytery after 11.00 am Sunday Mass.

I write in the Easter Octave and reflect on a most beautiful and fortifying Holy Week and sacred Triduum. Wishing all readers a joyful Easter! Enormous thanks to Fr Henry Whisenant, ably assisted throughout by MC Thomas O’Sullivan and thanks also to the servers, singers, cleaners, ironers, flower arrangers and others, who gave their time and energy so generously. What stamina was demonstrated by all!

In the run up to Holy Week, Catholic Mothers East Anglia gathered at Withermarsh for a day’s retreat, with Holy Mass, talks, shared lunch and a walk. More events are in the planning.

As mentioned in my last report, Withermarsh Green’s third Tolkien Quiz took place on Saturday 13 January 2024. The quiz was won by the visiting team (unbelievable) who came from the nearby Catholic Chaplaincy at the University of Essex. The home team are keen to recover the title so if any other teams are interested in competing do get in touch.



Catholic Mothers’ retreat



Benediction at Withermarsh Green

Hexham and Newcastle

Keith McAllister

01325 308968 07966 235329

k_mcallister@ymail.com

Our Traditional Liturgies schedule for 2024 is proceeding steadily as before, with special Masses for Epiphany and Ash Wednesday; then regular TLMs in Lent continued through Holy week to Easter.

First Saturday Fatima devotions with confessions, rosary and low Mass have become a very welcome fixture, with good attendance. We have a forward program of TLMs thru to 27 June to include Ascension and Corpus Christi Feasts: thanks to Canon Michael Brown, Father Paul Tully, Father Shaun Swales & Father David Phillips for their strong lead in orthodox ministry.

Lancaster

John Rogan

lancaster@lms.org.uk

Masses at Hornby continue, with core attendances holding steady and a number of people attending frequently but not every time. Passing visitors are always welcome. Excuse the lack of photos for Hornby – when you’re serving, it’s not the easiest thing to manage!

The term-time Masses at the university continue to draw a good number of attendees – some current students, some former students and some not-students, who are always welcome too. It’s good to see those not resident on campus still making the journey up to attend. It’s good to see, also, that the servers are students at the university themselves. So, I get a rare chance to observe from the congregation!

As ever, with both venues, check before travelling any distance.

This quarter has seen a meeting of the Guild of St Clare at St Walburge, Preston, for a vestment mending day. Repair work is also being done on some of the huge, processional banners. These are original to the church and are probably around one hundred years old; they had been lost to the church for some time but were fortuitously discovered a few years ago in an antique shop in York and restored to their rightful place.

The end of February saw the traditional festive lunch for the feast of St Francis de Sales, one of the patrons of the Institute of Christ the King Sovereign Priest. Then in March, Canon Cristofoli was in Italy with candidates from the Preston House of Discernment who were paying a visit to the Seminary at Gricigliano. Whilst there he went to Naples to support four Sisters Adorers as they made their vows and had time to visit the cell of St Thomas Aquinas, their second patron. On the way back to the Seminary he also visited Montecassino and the tomb of St Benedict, the third of the Institute's patrons.

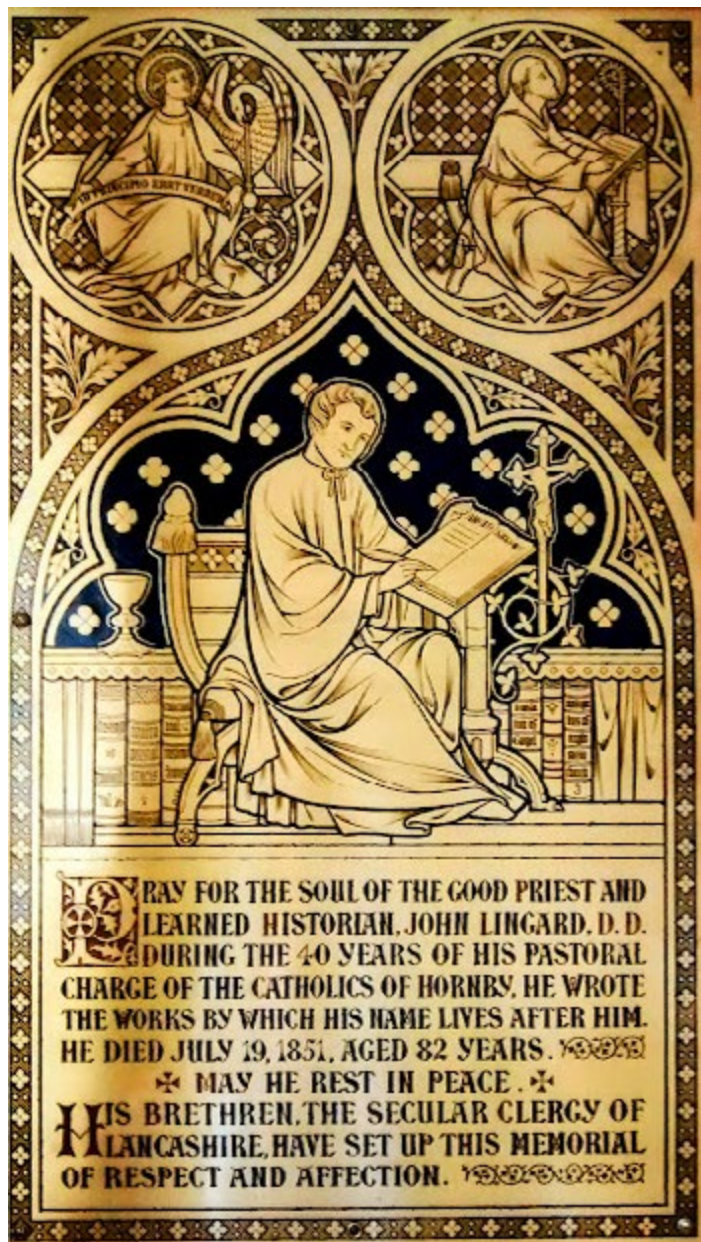
The beautiful celebrations of Tenebrae and Easter were well supported. On Easter Sunday the students from St Benedict's Cultural Centre sang during the Mass, six children made their First Holy Communion and the Easter lamb was blessed.



Reading of the Gospel, Easter Sunday, St Walburge Preston



Processional banners, St Walburge, Preston



Lingard Brass, Hornby

Liverpool (Warrington)

Alan Frost

The outstanding event of the last three months was the formal Installation as Rector of St. Mary's Shrine of Fr. Matthew Goddard, FSSP, by the Archbishop of Liverpool, Malcolm McMahon, OP.

The ceremony took place on 7 March beginning with an impressive procession to the singing of Elgar's 'Ecce Sacerdos Magnus', and ending with Pontifical Benediction. The Archbishop enlightened us with some unusual accounts of the life of fellow Dominican St Thomas Aquinas, author of the benediction hymns, and joined the people at the reception afterwards.

By contrast on Easter Monday, seminarian Peter Uhel who had been helping out at St. Mary's for six months, returned to Wigratzbad to resume his FSSP studies and training. In mid-March a special Novena to St Joseph was prayed for the continuing work at Priory Court and the raising of some £35,000 still needed for its completion. A small contribution to this came from an innovative Laetare

Sunday Sale of cakes made by children which raised some £315 (donation also to a 'Life' charity). Some young adults will be taking part in the annual (42nd) Chartres Pilgrimage on Pentecost weekend.

On 11 February a short ceremony renewing the consecration of the FSSP to the Immaculate Heart, was held after Sunday Mass to mark the second year of the original solemn declaration by Pope Francis that confirmed the FSSP's liturgical identity and unchanged right to use the older liturgical books.

Menevia

Tom and Elaine Sharpling

07702 230983

Hello from all in Menevia, Wales.

We have settled into our weekly routine at Sacred Heart, Morryston where Mass now takes place each Sunday at 1.30 pm. Attendance is stable and at times we are delighted to welcome new folk and parishioners. The regular time also means that the great feasts such as Easter Sunday are celebrated and we were delighted that Canon Jason Jones was able to offer the Mass on Easter Sunday and that Father Liam Bradley also offered the Mass on Palm Sunday.

Often, where possible, confession is also available and the parish offers many opportunities for this essential sacrament.

In wider news, a consultation is underway about merging the diocese of Menevia into the Cardiff diocese. We are confident that should this move take place, there would be no impact on the provision at Sacred Heart and the catalyst for the suggestion seems to be to make better use of resources within a relatively small Catholic population.

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.

Finally, we are looking forward to the AGM in Birmingham and hope to meet some of you there.

Middlesbrough

Paul Waddington

waddadux@gmail.com

01757 841022

The programme of Latin Masses in the Middlesbrough Diocese continues with regular Masses at three locations. There is a 7.30 pm Mass on Thursdays at the Church of Our Lady and St Peter Chanel in Hull, and a 3.00 pm Sunday Mass at the Church of St Andrew at Teesville in Middlesbrough. These are normally Low Masses.

At the York Oratory, there is a Latin Mass every day of the week, with the Sunday noon Mass being sung. On weekdays (Mondays to Fridays) the Mass is at 8.15 am, and on Saturdays at 9.15 am. Traditional Sung Vespers and Benediction are offered every Sunday at 4.00 pm.

The Feast of the Sacred Heart occurs on Friday 7 June, and there will be a Solemn Mass at the York Oratory at 6.00 pm. This will mark the start of Forty Hours devotions. There will be an additional Low Mass at 7.00 am on Saturday 8

June, and the mid-day Mass on the Sunday will be a Solemn Mass, followed by an outdoor procession. The Quarant'ore will conclude with Vespers and Benediction at 4.00 pm.

Since the Feast of St Peter and St Paul occurs on a Saturday, the 12.10 pm Mass on 29 June will be a Solemn Latin Mass.

Northampton (South)

Barbara Kay

07399 078959

mbky3@outlook.com

This year for the first time the FSSP Chaplaincy was able to offer the traditional full Holy Week in Bedford. The Triduum was held at St Philip and St James Church, Brickhill, on the north side of the town, a new venue for us. We thank the Parish Priest Fr Alexander Ibe SMMM and his parishioners for the use of their church. The ceremonies were well attended (nearly 200 on Good Friday), with worshippers travelling from Chesham Bois, Westminster, Peterborough, Leicester, Oakham and Oxford. Among them, we were delighted to welcome Dr Joseph Shaw and family to the Easter Vigil. Pictures are available here: [flickr.com/photos/138056205@N08/albums](https://www.flickr.com/photos/138056205@N08/albums).

Our thanks to all who made this possible, in particular our visiting clergy Fr Thomas Crean OP and FSSP seminarian Benjamin (from Wakefield); our altar servers and singers, our flower arrangers, and all who helped with essential practical preparations such as the Easter fire, the crucifix pedestal for Good Friday adoration, the advertising of the schedule, the lending of cassocks, and more.

Fr de Malleray and Fr Coelho attended in choir at the Chrism Mass at Northampton Cathedral on Maundy Thursday morning. In addition to prayer, it was an opportunity to meet up with clergy who have known the FSSP in the various locations where they have served since the late 2000s, such as Bedford, Flitwick, Chesham Bois, and Luton.

FSSP Seminarian David (from Warrington) took part in our Mass on Good Shepherd Sunday in Chesham Bois and met with parishioners afterwards.

Weekday and Sunday Masses and other activities continue as usual at Christ the King, Bedford and our Sunday Mass at Our Lady of Perpetual Succour, Chesham Bois. They include monthly Men's and Ladies' groups, altar servers' training, monthly Holy Mass and catechism at Regina Caeli Academy and chaplaincy work at our local Scout and Guide groups. From April onwards First Holy Communion and Confirmation classes will take every Saturday. Bishop Oakley will confer the sacrament of Confirmation to our candidates at Christ the King Church in Bedford on Saturday 27 July at 3 pm. Please check fssp.org.uk/bedford/ for updates.

On 16 - 18 February, 13 young men from all over the UK took part in the FSSP's annual weekend of vocational discernment led by Fr de Malleray, this time at Buckden Towers near Bedford. Young ladies from Bedford and Chesham Bois were among the 23 who took part in a day of vocational discernment again led by Fr de Malleray at Tyburn Convent in London on Saturday 13 April.

The Spring issue of *Dowry* magazine has been released (fssp.org.uk/category/dowry), including articles by various clergy and young people attending FSSP Mass centres, about the FSSP superiors' meeting with Pope Francis last

29 February, courtship, sacred art, Picasso, and about the new dedicated website dowry.org.uk for easier access to Dowry articles.

The *Juventutem* movement is preparing to celebrate the 20th anniversary of its foundation on Friday 24 May. A solemn High Mass will take place at St Mary Magdalene Church in Wandsworth, London, on that day at 7.00 pm. Anyone is welcome, especially those between 18 and 35 years of age. Young people from Chesham Bois and Bedford, but also from Reading and Oxford travel to the monthly *Juventutem* event at Wandsworth.

Also, bookings are open for the *Juventutem* annual Summer Weekend on 2 - 4 August at Ampleforth Abbey for £125/person all included. Click on bit.ly/juventutem2024, or email juventutemldn@gmail.com. Speakers include Fr Armand de Malleray FSSP, Fr Thomas Crean OP, and more clerical and lay participants.



Bedford 2024 Paschal Vigil

Nottingham
Jeremy Boot
07462-018386

Please see the published schedule for times and places at our usual venues in Nottingham and Loughborough. Attendances have been much improved in the last months at all venues. This is heartening. Long may it continue. We have seen converts also at our churches and there is no doubt that the old rite is a powerful attraction to souls old and new.

There have been sung Masses for Ash Wednesday, St George and the Ascension at Our Lady of the Annunciation, Loughborough, and there continue to be weekly low Masses there on most Wednesdays at 6.30 pm.

We usually leave the month of August free in the Nottingham area because of holidays and the attendant problems that absences cause. Any exceptions will be announced locally.

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





Scenes from the sung Mass for Ash Wednesday at Our Lady of the Annunciation, Loughborough (Photos by Elvira Jephcott)

Plymouth (Cornwall)

Stefano Mazzeo

cornwall@lms.org.uk

The Mass times for Lanherne Convent, St Mawgan, near Newquay, are at 8.00 am for a Coventual Mass and 11.00 am for a Low Mass on a Sunday. Throughout the week there is a Mass at 8am and on a Thursday there is an extra Mass at 6.15 pm.

The Annual Pentecost walking Pilgrimage to Lanherne continues to get bigger every year and is from Friday 17 to Sunday 19 May. For details, please contact Canon Tanner, Holy Angels Torquay.

Also, this year we are to film the English shoot of the Cure of Ars movie for EWTN at Lanherne, we are always happy to support Catholic locations when we can, so at the end of May and early June Lanherne will also become Ars!



St John Vianney, the patron saint of parish priests

Salford

Alison F. Kudlowski

salford@lms.org.uk

The Traditional Latin Mass at 4.45 on Sundays continues to be celebrated by the Oratorian Community at St Chad, Cheetham Hill Road, Manchester. Before this Mass, Vespers and Benediction take place at 4.00 pm.

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

Southwark (Kent)

Marygold Turner

We have been lucky enough to continue without interruption one Sunday Mass at 12 noon. We also had a beautiful Mass on Ash Wednesday, with the distribution of ashes.

Our congregations are very faithful, but not growing much above 20. We are very fortunate to have a regular server in Luke. We also have some Sung Masses when Ben Bevan and his little group can come.

Southwark (St Bede's Clapham Park)

Thomas Windsor

On the Third Sunday after Epiphany as is now usual the usual set of polyphonic Propers, Introit: *Adorate Deum*, Alleluia: *Dominus regnavit* and Communion: *Mirabantur omnes* by Heinrich Isaac and the Offertory: *Dextera Domini* and *Alma Redemptoris Mater*, by Palestrina. We sang goodbye and buried the Alleluia on the Eve of Septuagesima, this is a particular favourite of the ever-growing numbers of servers.

We celebrated the Feast of Candlemas, by blessing of what looked to be a mountain of candles, followed by the Procession and sung Mass.

On Quinquagesima the choir sang, Introit: *Esto Mihi*, Tract: *Jubilate Domino* and Communion: *Manducaverunt*, by Issac and the Jubi late beautiful Offertory: *Benedictus es Domine* by Palestrina, and the *Ave Regina Caelorum*, by Pierre de la Rue.

Sung Masses followed for Ash Wednesday, and on the 1st Sunday of Lent the choir sang *Emendemus in melius*, and *Ave Verum* by William Byrd. On the 3rd Sunday of Lent the choir sang the Introit: *Oculi mei*, Tract: *Ad te levavi*, and Communion: *Passer invenit* by Isaac, and Offertory: *Justitiae Domini* by Palestrina. On the 4th Sunday *Missa super Dixit Maria*, by Hassler and the Aichinger setting of the *Stabat Mater*.

Holy Week was very busy for our choir and servers, and I would like to thank Fr Southwell for returning to celebrating all the Liturgies. On Palm Sunday during the distribution of palms the choir sang the beautiful *Pueri Hebraeorum* setting by Palestrina alternating with the setting by Victoria, the *Passion setting* by Victoria and Communion: *Pater, si non potest* by Isaac. We sang *Tenebrae* on Wednesday and Friday evening. On Maundy Thursday we had our usual feast of polyphony including the Introit *Nos autem* by Isaac, Gradual *Christus factus est* by Anerio, Offertory: *Dextera Domini* by Palestrina and the 3-part Mass and *Ave Verum*, by Byrd.

On Good Friday we had the *Passion setting* by Victoria, a polyphonic *Crux fidelis*, alternated with chant and *O caput cruentatum*, Hassler / Bach. For the Easter Vigil we had a church filled with families for our longest Liturgy of the year, *Sicut Cervus / Sitivit anima mea* by Palestrina, 4-part Mass by Byrd, *O Salutaris Hostia*, Pierre de la Rue, finishing with the magnificent *Regina coeli* by Witt.

On Easter Sunday our choir came back to sing *Missa O Quam Gloriosum* Victoria, and the *O filli et Filliae* with Polyphonic chorus. We then had sung Masses for Easter Monday, the Annunciation and the Feast of St. Joseph. We are currently looking for new members to join our choir and members to join our chapter of the Guild of St. Clare, who have plenty of work to do.

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

Southwark (St Mary's Chislehurst)

Christopher Richardson

Our regular sung and low masses continue to be well attended. We have had the great good fortune to be able to welcome a number of new members to the schola. The LMS has kindly offered its support in Gregorian chant training and we will be looking to make use of its help in the coming months. We are also encouraged by the number of new altar servers coming forward.

Southwark Wandsworth.

Julia Ashenden

Lent and Easter were celebrated with solemnity and joy.

On Ash Wednesday, the Southwell Consort led by Dominic Bevan came to St Mary Magdalen's and sang magnificently. They are returning to sing on Corpus Christi and for the Feast of the Precious Blood.

On Laetare Sunday we welcomed David Guest's Choir who sang Mozart's *Missa Brevis* in B with motets by Haydn and Warren.

The Palm Sunday Mass was a *Missa Cantata* sung by our parish choir, beginning with a procession out into the surrounding streets.

"Easter was celebrated most beautifully and as one would expect at St Mary Magdalen's. On Easter Day the Mass setting was Puccini's *Messa di Gloria* with motets by Elgar, Mascagni and Handel."

The donations to the Lenten Alms have been generous and most especially those for our twinned parish in Palestine.

The Church is popular, with a thriving and youthful congregation. Great thanks must go to Canon Edwards for his tireless dedication.

Westminster (Willesden)

Mauricio Rodriguez

willesden@lms.org.uk

Sunday Masses have continued as usual, along with Masses on feasts and days of devotion. Sunday Mass is celebrated at 5:30 pm and weekday Masses on feasts/days of devotion are celebrated at 12:45 pm. Please see the LMS Online Listings for upcoming Mass times or contact me for further details.

We entered the Lenten season with Mass on Ash Wednesday, drawing a commendable turnout. The feast of St. Joseph, Spouse of the Blessed Virgin Mary, on March 19, was also joyously celebrated. Easter Sunday was gloriously celebrated as always, with good attendance. We celebrated the Annunciation, transferred from March 25th, by having Mass in the Shrine Chapel under the watchful gaze of Our Lady of Willesden's statue.

Given our identity as a Marian Shrine, devotion to Our Lady remains central. The Rosary is normally recited at 10:30 am on weekdays. Additionally, we foster and promote adoration of Our Lord in the Blessed Sacrament with Eucharistic Adoration occurring on Tuesdays and Saturdays

between morning and evening Masses, culminating in Benediction. All are warmly invited and encouraged to spend time with our Lord in the Blessed Sacrament.



The Shrine Chapel

Gregorian Chant Network

Alastair J Tocher

01684 893332


chantnetwork@gmail.com

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 sees the Gregorian Chant Festival organised by the *Schola Gregoriana of Cambridge* at Douai Abbey on 28-30 May, coinciding with the feast of Corpus Christi. Full details of the festival including contact details can be found on the *Schola Gregoriana* website at www.scholagregoriana.org/category/events/.

The past quarter has also brought news of a Schola in Chislehurst in south east London wishing both to grow and to improve its chant skills. To that end arrangements are being made to provide professional tuition on a regular basis, funded by the Latin Mass Society.

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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NORTH OF THE BORDER
News from Una Voce Scotland

Dancing at Eastertide

Dorothy Cummings McLean reports on an event that brought together Latin Mass-loving Catholics from Scotland and beyond

Catholics who love the Traditional Latin Mass met for an evening of waltzing and *ceilidh* dancing on Saturday, April 6 in Edinburgh's Lauriston Hall to celebrate the Easter season.

The Eastertide Dance featured a *ceilidh* trio from Dundee - Elijah Smith on accordion, Anna Smith on guitar, and Marcjanna Słodczyk on violin. Glasgow's Anthony O'Connor accompanied six English waltzes on piano.

During the intermission, the crowd heard jazz standards sung by Joseph Yue and played by Janek Smiałek, whose talented improvisations contribute to monthly social dancing parties after the FSSP Mass at St Andrew's, Ravelston. A few swing-dance loving souls took advantage of the mid-century music while the rest of the company chatted by the refreshment tables.

The Eastertide Dance was the second of what its committee hopes will become biannual Edinburgh events. The tradition-to-be was inaugurated by the Michaelmas Dance last September; this introduced a new generation (or two) to dance cards and provided the gentlemen present with practice in inviting ladies onto the floor. Those who frequent the Ravelston TLM's After-Mass Tea pride ourselves on our hospitality, and it is edifying to witness familiar faces introduce themselves to newcomers and either strike up conversations or ask them to dance.

Currently the committee consists of Sophia Tait, who did double-duty as liaison to the musicians and the *ceilidh* caller at both dances; Madeleine Thurrott, who directed kitchen volunteers; Marek Muńko, who both manned the door and drove

an electric piano and a tea set from one end of Edinburgh to the other; and me, the hostess and flogger of tickets.

Proceeds - if any - were to go to Una Voce Scotland, but with the high cost of the hall and the family-friendly price of tickets, we're hoping that three times will be the charm. This third event will be on Michaelmas Eve, 2024 (and for information, please contact me at dorfle@yahoo.ca).

‘The dances
either foster
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or cooperation
between men
and women or
unite the whole
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the delightful
challenge of
getting through
vigorous
Scottish dances
unharméd...’


Our dances are inspired by Viennese balls as much as by Scottish *ceilidhs*, thanks to the Ravelston Catholics learning to waltz. The dances are also a homage to the mostly extinct institution of the parish dance, at which Catholics (including in my native Canada) often met their future spouses.

Our dances are meant to provide rational amusement and fellowship in an obviously extra-liturgical, but distinctly Catholic atmosphere. They begin with the Prayer to Saint Michael and conclude with a Marian anthem. The music is provided by church musicians and talented amateurs from within the Catholic community.

The dances either foster conversation and/or cooperation between men and women or unite the whole company in the delightful challenge of getting through vigorous Scottish dances unharmed. Wine and beer are provided, but interestingly I have taken home many bottles, which suggests that guests are there to dance, not to drink.

The celebratory atmosphere is supported by as-formal-as-you-have-in-your-closet eveningwear which, this being Scotland, includes Highland dress. And the formal structure of the dance allows for happy spontaneity: guests spontaneously volunteering to lay tablecloths or wash the dishes and - my favourite moment - the *ceilidh* violinist suddenly joining in the jazz musicians' rendition of 'Fly Me to the Moon' from across the hall.

As old-fashioned social dancing grows in popularity in TLM circles, there are also naysayers who dig up condemnations from various Catholic divines. I would argue that these texts need to be seen in their specific historic contexts; pre-war public dance halls, for example, were not salubrious places and such fad dances as the Bunny Hug and the Grizzly Bear were immodest.

But to reject all forms of social dance altogether would be a terrible mistake. As lovers of Catholic Tradition, we are simultaneously preserving and renewing Catholic social life, and dance has a useful role here. 

World News

Updates from around the globe, with Paul Waddington

Las Vegas, USA

One often hears reports of the increasing popularity of the Latin Mass and the growing congregations attending them, but it is not always easy to find the statistics to quantify this trend. Las Vegas in Nevada is an example of a city that has seen spectacular growth in its Latin Mass Community.

Weekly Sunday Masses were introduced in 2016 to the Church of St Bridget in Las Vegas, and it is said that these initially attracted a congregation of around 30. Largely due to the work of the music director and the high standard of the choir which includes several children, attendance grew to an average of around 100 before Covid intervened. However, the real growth occurred when Masses resumed following Covid. No doubt boosted by the reaction to the promulgation of Pope Francis' motu Proprio, Traditionis Custodes, congregations of 450 were being reported in 2021. The highest attendance recorded was 900 on Ash Wednesday 2022.

Presumably because of the ban on Latin Masses in parish churches, Archbishop Leo Thomas switched the venue to the Shrine Church of the Most Holy Redeemer, which is the largest church in the Diocese. It continues to be well supported there.

Austin, Texas

The Latin Mass in its traditional form returned to the diocese of Austin in Texas in 1988, and since 2007 has been offered in its Cathedral of St Mary, with two Latin Masses on Sundays, and one on Saturdays, as well as occasional Masses on other weekdays. The two

Sunday Masses attracted a combined congregation of at least 500. In February 2024 Bishop Vasquez wrote to the parishioners of St Mary's Cathedral informing them that, "following the guidance of the Holy See, the dispensations for celebrations according to the 1962 Missal at the Cathedral will come to an end on 19 March".

The Bishop had applied to the Dicastery for Divine Worship for permission to continue Latin Masses in the cathedral, which is also a parish church, as he was required to do by the Rescripta of February 2023. It is presumed that the guidance of the Holy See referred to by Bishop Vasquez was contained in the Dicastery's response to this request.


Washington & Arlington

The clampdown on Latin Masses in the Washington and Arlington Dioceses has been reported in earlier editions of Mass of Ages. One consequence of these restrictions has been that there were no ancient form celebrations of the Sacred Triduum in 2024 in these dioceses. The Latin Mass Society of Arlington responded to this situation by chartering buses to take the faithful to churches outside the dioceses. On Good Friday, buses were laid on for two routes. One route was to the Church of St Alphonsus in Baltimore, and the other was to the church of St Joseph in Richmond. Both routes had multiple pick-up points, so the round trips took most of the day.

France

A French court has ordered Cardinal Marc Ouellet to pay more than 100,000 euros in compensation to a former nun. Sister Marie Ferreol, had for 34 years been a member of the traditionalist Dominicans of the Holy Spirit, whose mother house is near Vannes in Brittany, until her dismissal from the order in 2020.

According to reports, the dismissal arose from a dispute within the Dominican community, which was under the supervision of the Ecclesia Dei Commission. Cardinal Ouellet, then the Prefect of the Congregation for Bishops was put in charge of an Apostolic visitation. Although he did not conduct the visitation personally, Cardinal Ouellet signed the order expelling Sister Ferreol from the order. No reasons were given for the expulsion.

Sister Ferreol lodged an appeal against her dismissal in 2021, but this was rejected by the Vatican. She later took the matter to the French Civil Courts. 

Top ten countries for the Latin Mass

The website, Latin Mass Directory, attempts to list all scheduled Latin Masses (ie, Traditional Masses) throughout the world. Inevitably, the listings are not always complete or up to date, but the managers of the site do a remarkable job. According to the listings on the site, the top ten countries for Latin Mass provision, as measured by the number of venues are as follows:

Country	Total Venues	Every Sunday Venues	Venues Per 1m Catholics
United States	495	413	7
France	203	144	5
Italy	134	83	3
Poland	108	58	3
United Kingdom	95	52	19
Brazil	85	70	<1
Germany	64	48	3
Australia	42	29	8
Canada	36	28	3
Spain	32	22	1

It is interesting that the United Kingdom (which includes Scotland but not Northern Ireland) ranks highest of the top ten countries when measured by the number of venues per million Catholics. Indeed, it leads the field by a long mile, having more than double the number of venues per million Catholics than Australia, which occupies second place.



A WORLDWIDE CALL TO PRAYER

RETURN TO OUR LADY

‘Now more than ever we must fly to the protection of Our Lady – she will not fail to provide for her children, we have only to ask.’

Cardinal Raymond Burke has issued a worldwide call to prayer, asking the faithful to join him in a nine-month novena of daily prayer to Our Lady of Guadalupe ‘against the pressing crisis of our age’. See novena.cardinalburke.com.

The Latin Mass Society is responding to the Cardinal’s call by holding a nine-month novena of Sung Masses in honour of Our Lady. The novena Masses started on the feast of the Annunciation and will continue once a month at 6.30 pm at Corpus Christi, Maiden Lane, in the Covent Garden area of London. Each Mass will conclude with novena devotions and can be viewed via livestream at lms.org.uk/novena.

13 May: Mass of the Queenship of Our Lady
17 June: Mass of the Immaculate Heart
15 July: Mass of Our Lady of Lourdes
5 August: Mass of Our Lady of the Snows

9 Sept: Mass of the Holy Name of Mary
7 October: Mass of Our Lady of the Rosary
25 November: Mass of the Seven Sorrows
9 Dec: Mass of the Immaculate Conception

Annual High Mass of Our Lady of Guadalupe

LMS High Mass of Reparation: Shrine of the Relic Image of Our Lady of Guadalupe,
Bedford, Saturday 9 November, 12 noon

lms.org.uk/novena



The
Latin Mass Society
OF ENGLAND & WALES

A monarchist and a Catholic

Charles A. Coulombe remembers that great champion of Wales and the Welsh language, John Saunders Lewis (1893-1985)

John Saunders Lewis, as he was christened, came from a Welsh-speaking family in Wallasey on the Wirral, Cheshire. At that time, the greater Liverpool area was inhabited by a great many Welshmen. As Lewis would later recall: "There were about a hundred thousand Welsh-speaking Welsh people... so I was not born in English-speaking England... but into a society that was completely Welsh and Welsh-speaking."

The second of three sons of a Calvinistic Methodist minister, Saunders lost his mother when he was only six years old. His father's library was filled with Welsh volumes, but the only books Saunders was allowed to read growing up were Bishop Morgan's Bible, the hymnbook, and various Calvinistic Methodist tracts. His high school education was conducted in English, of course, but in its library, he discovered the fruits of the Irish literary revival underway in poetry, prose, and plays inspired by Irish folklore and myth. Of these he would later comment: "I came for the first time to understand what patriotism meant and the spirit of the nation meant. And I soon began to think that things like those, which had seized hold of them in Ireland, were the things I should seize hold of in Wales."

Entering the University of Liverpool to study English literature in 1911, he there met an Irish girl from County Wicklow named Margaret Gilcriest. A devout Catholic and staunch Irish cultural nationalist, she was already well-read in the literature Lewis loved. As their correspondence shows, their love of letters was an important part of their growing bond.

In 1914, Lewis enlisted, and two years later was shipped to France as a lieutenant with the South Wales Borderers. While in France he was introduced to the works of Maurice Barrès, beginning a fascination with the work of French Catholic writers that would last his lifetime – and through this he developed a fascination with Welshness. For Lewis saw in his own



John Saunders Lewis: taught Latin and Welsh to the Carmelite Friars

people not only a small Celtic tribe with a language and culture worth preserving, but also the only one of the peoples of the British Isles (save the Cornish) who had been part of Latin Civilisation and the Roman Empire. This realisation would eventually influence the entirety of his religious, cultural, and political thought.

Badly wounded at Cambrai in 1917, he was sent back to England and demobilized two years later. Lewis returned to Wales and began writing in earnest with three major objectives: a more professional attitude to Welsh drama; reestablishment of a direct link between Welsh culture with European, especially French, culture; and the thorough exploration of pre-Reformation Wales by Welsh writers and intellectuals.

In 1922, Lewis became lecturer in Welsh literature at the University College of Wales, Swansea. Two years later, he would marry Margaret at last, at the Catholic church of Our Lady and St Michael in Workington, Cumberland. Although the marriage produced only one child (Mair, a daughter, born in 1926), it was a long and happy one, enduring until her death in 1984, a year before his.

Lewis would need his wife's support in the busy life that followed. He had already begun a stream of poetry, prose, and literary criticism in both Welsh and English that would endure until his

death. He would not formally convert to Catholicism until his father died in 1933. Nevertheless, Lewis' historical realisation that the Edwardian political conquest of Wales in the 13th century was far less damaging to Welsh nationhood than was Henry VIII's severing the Principality from Rome, dovetailed closely with the historical analysis of such as Chesterton and Belloc. Indeed, coming into the Church at the time he did, he began to apply the cultural, economic, and political thinking of the "Chesterbelloc" to the Welsh situation.

Having co-founded Plaid Cymru in 1925, he became its president the following year. Under his influence, Plaid concentrated more on extending the revival and rebirth of the Welsh language and extending its influence – especially in such important modern spheres as broadcasting. Under Lewis, Plaid adopted Distributist economic aims, and pushed for a stronger role for the King, as opposed to the British government.

He wrote in 1927: "The National Party has strong reasons for being loyal - let us not fear the word - to the throne of England, and for suspecting and rejecting every political anti-royalist movement ... Monarchy in England is better for Wales than a republic ... Wales's links with the English throne are centuries older than its link with the House of Commons ... the

English Parliament is Wales's arch-enemy ... the truth about the Nationalist Party's attitude to England is that it differs from the policy of Ireland's Sinn Féin. What we want is not to cut the link with England: that is what Ireland wanted. What we want is to base our union with England on the basis of the throne, and have a separate parliament for Wales. We are wholly prepared to swear an oath of loyalty to the King [but] we must be able to swear an oath in Welsh, in a Welsh Parliament on Welsh soil."

Lewis' Monarchism, and his association with French writers from Maritain to Maurras influenced both his approach to politics and to Catholicism.

For Lewis, Wales had been prior to the Reformation, an integral part of that Christendom, centred in Rome and extending across the Continent. This was, in his view, her golden age, which had begun its end in 1535 – for Europe as for Wales. He explained: "In medieval Europe, no one country... claimed that its government within its own boundaries was the supreme and only authority. Every nation and every king recognised that there was an authority higher than state authority, that there was a law higher than the king's law, and that there was a court to which appeal could be made from the State courts. That authority was the moral authority, the authority of Christianity. The Christian Church was sovereign in Europe, and Church law was the only final law." As a result: "Because there was one law and one authority throughout Europe, Welsh civilisation was safe, and the Welsh language and the special Welsh way of life and society. The idea of independence did not exist in Europe nor the idea of nationalism, and so no-one thought that the civilisation of one part was a threat to that of another, nor that a multiplicity of languages was inimical to unity."

But with the Protestant Reformation all of this ended; Wales would be enfolded by Protestant England, despite her attempts to defend herself by rallying to the Stuarts during the Civil Wars and Jacobite Rebellions. The failure of the supply of Welsh-speaking priests would open up a spiritual vacuum between the Welsh and the English Established Church, which would be filled by the Welsh Calvinistic Methodist Revival of the 18th century – which would take on itself the role of preserving Welsh culture against Anglicisation.

But it must not be thought that Lewis' embrace of Catholicism was primarily political or cultural: rather he had come to believe it to be true. The conviction

'Like so many educated Catholics of the British Isles, he felt deeply betrayed by the ending of the Latin Liturgy and so very many of the post-Vatican II changes'

erupted in a great many poems, whose subjects ranged from the Real Presence in the Blessed Sacrament to St Joseph, to St Mary Magdalen after the Crucifixion of Jesus Christ, to Mass on Christmas Day, and much else besides. More than this, at the now sadly deconsecrated St Winifride's Church, Aberystwyth, Lewis taught Latin and Welsh to the Carmelite Friars on the Welsh Mission during the 1930s.

These were palmy days for Lewis; but they were to end in 1936. Stanley Baldwin, still engaged in sparring with Edward VIII over Mrs Simpson, had other matters on his plate, and one of these was the erection of a bombing school for the RAF. Rioters had prevented its being built in Dorset and Northumberland; Baldwin's government therefore targeted Penyborth, a farm on the Llŷn Peninsula in Gwynedd. The problem for Lewis and Plaid was that the farmhouse in medieval times had been a waystation on the road to the great shrine at Bardsey Island, and a home for many Welsh bards. It was bulldozed as part of the base-building. In their eyes, what had been a place of sanctity and scholarship was now a school for killing. Lewis and two collaborators burned down some empty workers' huts and then turned themselves in as an act of civil disobedience. All Wales was roused, and the government transferred the trio to a London Court, fearful that no Welsh jury would condemn them. They were duly found guilty and sentenced to nine months in Wormwood Scrubs. They returned home quite literally to a heroes' welcome.


Nevertheless, Lewis was losing ground in his own party – not least because of his religion. He naturally supported Dollfus against the National Socialists and Salazar and Franco against the Communists – "crimes" for which the Left have never forgiven him.

In 1938, his Distributist-based idea of *perchentyaeth* ("home ownership") was rejected by a party majority already moving

in a Socialist direction. The following year, he resigned the leadership of Plaid, convinced Wales was not ready to have a Catholic at the helm. When World War II began, European Catholic Conservatives with whom Lewis felt kinship were smashed between the hammer of Hitler and the anvil of Stalin. What was left, when the smoke of war had cleared, reconstituted itself primarily among the new "Christian Democratic" parties, who would take the lead in attempting to found a new united, Christian and Free Europe – which in the end became the EU. Lewis was close to Robert Schumann, the leading French representative of this group. It seemed the proper vehicle for a Welsh nation in a unified Christian Europe – of which, of course, Lewis had always dreamed. As we know, things did not turn out that way.

Indeed, much of what Lewis hoped for did not turn out. The continued erosion of the Welsh language, for example, horrified him. He did have a moment of glory in 1962, which would have encouraging results on that front, at least. Giving a radio speech, *Tynged yr iaith* ("The Fate of the Language"), he cited the 1961 census, which showed a decrease in the percentage of Welsh speakers from 36 percent in 1931 to 26 percent, in a population numbering roughly 2.5 million souls.

On that basis, Lewis predicted complete extinction of the Welsh language by 2000 unless immediate action was taken. He blamed not English bureaucracy but the Welsh people themselves for their laziness and cowardice in defending their language, hoping Plaid would at last shift from Marx to language. That did not happen; but Lewis' speech was the catalyst for the formation of the Welsh Language Society, whose successful efforts in promoting the Welsh language have resulted in Welsh being the only Celtic language that is not considered to be in near danger of extinction.

Alas, Lewis' greatest disappointment was to be with the Church. Like so many educated Catholics of the British Isles, he felt deeply betrayed by the ending of the Latin Liturgy and so very many of the post-Vatican II changes. Lewis requested a Latin requiem mass, which, at his death in 1985, was not given. Ironically, at the funeral, Lewis' creation as a Knight Commander of the Order of St Gregory by Pope Paul VI was made public. The decoration was placed on his coffin; he was buried next to Margaret in Penarth Catholic cemetery. One can only guess whether he would have preferred the requiem to the medal. 

Cloudy Bay

Sebastian Morello enjoys a fine New Zealand tippie while pondering the Lord of the Rings

Almost nothing about New Zealand interests me. ‘Almost’ being the important word, as I’m certainly aware that New Zealand has a breathtaking landscape, a remarkable hunting culture in which you can stalk monster 18 pointer red stags on the hills, and most importantly it is one of the most successful new world wine countries. By ‘successful’, I do not mean it produces more in quantity than other new world wines, but in general it exceeds other new world countries in the quality of its wines—even those of South Africa.

New Zealand is of course the place where the wonderful film adaptations of J.R.R. Tolkien’s *The Lord of the Rings* were shot. I love those films, but of course, there are aspects of them that are profoundly regrettable. The replacement of great elf lord Glorfindel with Arwen was a terrible mistake, and it warped the viewer’s notion of the latter, an elf princess whose power is in healing and not in wielding a sword.

Glorfindel was an important figure in *The Silmarillion*; in 1972, Tolkien wrote an essay explaining how Glorfindel returned to Middle-Earth following his death in the First Age of Arda. After perishing, Glorfindel was restored by the gods and thereafter he dwelt in Valinor, the land of the gods. Living among the greater and lesser gods—the Valar and the Maiar—his power greatly enhanced, so that he seemed like one of the Maiar himself. Glorfindel was then sent back to Middle-Earth by the Valar when the dark lord Sauron forged the One Ring. And thus, he was there to save Frodo from the Nazgûl after the hobbit was pierced by the Witch-king’s Morgul-blade. For Tolkienians, Glorfindel’s erasure from the story by film director Peter Jackson was truly scandalous.

Deleting Glorfindel, however, was nothing compared to removing Tom Bombadil, his wife Goldberry, and the whole episode with the Barrow-wights, during which Bombadil rescued the hobbits from near death at the very



beginning of their adventure. Those who think that Bombadil is ‘non-essential’ to the story do not understand the esoterica underpinning the Tolkienian saga.

Bombadil is the personification of nature. Or better, the animating force of nature personified—the ‘Master of the Wood’, as his spouse calls him. Bombadil is accompanied by beauty herself, Goldberry, ‘Daughter of the River’, because beauty is that for which Bombadil lives, and in praise of it he riddles.

We do not understand Bombadil because we have grown alien to ourselves and uprooted from the world that is our proper home. Bombadil is the *genius loci*, the living sacrality of the particular place, the embodiment of all things green and living. It is for this reason that Gandalf the wizard, at the end of *The Lord of the Rings*, departs to meet with Bombadil: it is in Bombadil that all must be reconciled—for he bears the face of creation. Hence,


it is frankly unforgivable that Bombadil was excluded from the films. To that great Oxford bard, Bombadil was all that comes to itself when redeemed by grace.

When the hobbits sit at the table of Tom Bombadil, and are waited on by the glorious Goldberry—whom Frodo will only address as ‘fair lady’—they together drink a peculiar draught:

“The hobbits were seated at the table, two on each side, while at either end sat Goldberry and the Master. It was a long and merry meal. Though the hobbits ate, as only famished hobbits can eat, there was no lack. The drink in their drinking-bowls seemed to be clear cold water, yet it went to their hearts like wine and set free their voices. The guests became suddenly aware that they were singing merrily, as if it was easier and more natural than talking.”

A long, merry, and very large meal, during which the drink opens the heart and frees the voice, causing all to sing as if it were easier than talking—Tolkien is here describing the kind of meal that is natural to Catholic cultures, be they those of Italy, Spain, or Ireland. Tolkien presents to us in high fantasy the everyday joy that his religion gave the world in all the cultures it touched.

We should learn from Tom Bombadil and Goldberry. Make this world, with its forests and rivers, your home. Be with your friends, eat long meals, drink wine, and sing! Let the wine free your voice!

To restore New Zealand’s honour, after being the country where Bombadil was erased from Tolkien’s *Legendarium*, drink at your next friendly gathering the pinot noir of Marlborough’s Cloudy Bay. It is an exquisite wine. It’s like a very high-quality, old-style Burgundy. It tastes best with friends and food and song, and such things are of the gravest importance in our times, when, to quote Bombadil, “the world is in shadow”. 

Theme: Mary
as the Model of
Faith

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Sunday 21st July

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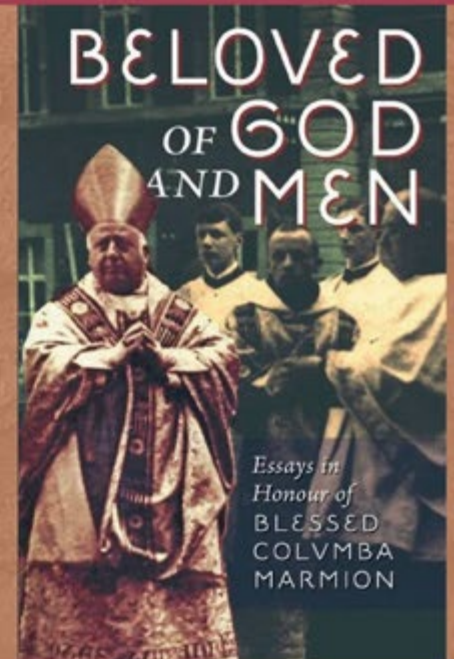
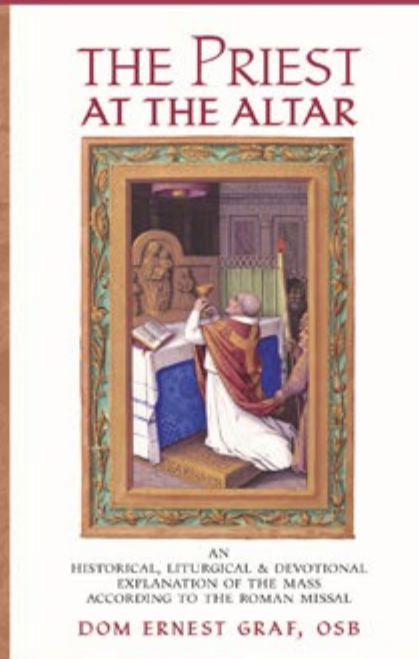
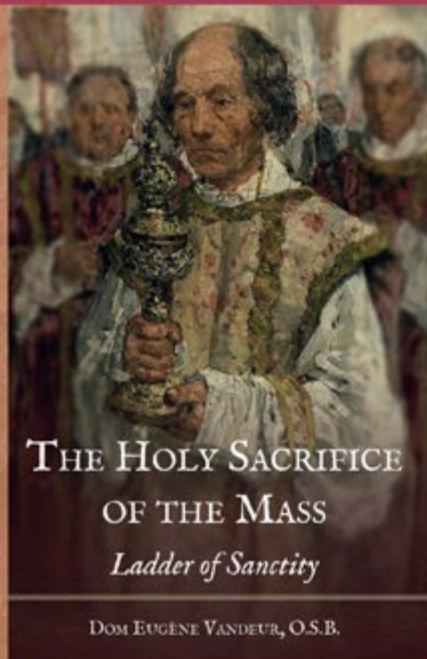
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News from head office


Pope Francis is fond of reminding us that we have a "God of surprises", and indeed, God never stops surprising us at Mallow Street. Some people have their grumbles with the LMS, but we are constantly surprised by just how many people – especially clergy – phone to thank us for our work. "Carry on the good fight", they tell us.

Our accountant is due to visit the office soon and he will be pleasantly surprised by the number of legacies we have received over the past year. People are increasingly leaving significant sums to the LMS because they value our work and trust us to use the money wisely. We take their trust very seriously and our benefactors are remembered at Mass each week.

Another recent surprise was the arrival of an unlikely second-class relic – a set of altar cards given by St Paul VI to an English bishop at the end of the second session of Vatican II. Every Council Father received a similar gift from the Pope. The altar cards have a simple but elegantly set typeface and are mounted in delicate gilt frames, now embellished with a few signs of age. What is so surprising one might ask?

The Council Fathers had only days previously voted through *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy. The offertory prayers, the Lavabo psalm, the Last Gospel – in short most of the prayers printed on the cards – were to disappear from the *Novus Ordo Missae*. But Paul VI's choice of gift lends credence to the now

increasingly accepted view that the Council Fathers intended nothing like the wholesale liturgical reform which ensued in their name.

Spring and Easter are a time of change. We've had a spring clean at the office and have put up an image of Our Lady Help of Christians in pride of place. We now assemble before her icon to say the Angelus ahead of our weekly office meetings. Christians are not soothsayers, but often small providential signs – surprises – suggest we may be on the right path. This issue contains an entirely unsolicited article about the history and devotion to Our Lady Help of Christians. A possible coincidence, but we redouble our prayers asking Our Lady to watch over us. *Auxilium Christianorum, ora pro nobis!* 



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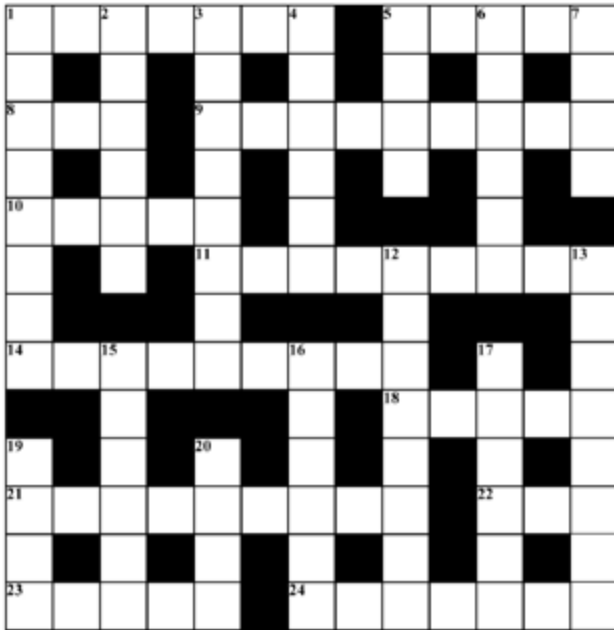
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Alan Frost: Mar 2024

Clues Across

- 1 See 16 Down
- 5 The 'Holy -----', Cup used by Christ at the Last Supper (5)
- 8 & 20 Down: ----- Loquitor, 'the thing speaks for itself' (3,4)
- 9 Saviour at sea (7)
- 10 '----- must when the devil drives', as the saying has it (5)
- 11 Person who seeks optimal outcome in decision-making processes (9)
- 14 The application of chrism formally (6)
- 18 Native of the country where Babylon located (6)
- 21 Type of plan of old technical drawing (9)
- 22 Supplier of honey(3)
- 23 City in China, capital of Tibet (5)
- 24 Jacob,15th c. Flemish composer of masses, songs and motets (7)

Clues Down

- 1 Saint who wiped the face of Jesus as He carried His Cross (8)
- 2 Hurries to get the sedge matting? (6)
- 3 A charm or amulet or perhaps a mascot (8)
- 4 Stem added at the end of a word (6)
- 5 Vincent Van, painter of numerous Sunflowers and 'The Church at Auvers' [dedicated to Our Lady] (4)
- 6 '----- de Rupe', theologian more commonly known as Bd. Alain de la Roche (6)
- 7 See 12
- 12 & 7 Down: 'Master of the Game', title used in translation for Hesse's novel The Glass Bead Game (8,4)
- 13 Permanent unit of soldiers in an army (8)
- 15 'Solita -----', 'usual kisses' of celebrants' hands, objects, by the faithful receiving palms (6)
- 16 & 1 Across: Latin saying for the observation that 'in the wine there is truth' (2,4,7)
- 17 '----- pentameter', metric line or 'feet' in verse, much used by Shakespeare (6)
- 19 First victim of fratricide in the Bible (4)
- 20 See 8 Across

ANSWERS TO SPRING 2024 CROSSWORD

Across: 1 Vexilla 5 Regis 8 Tor 9 Ruritania 10 Reels 11 Holy Water 14 Scrapyard 18 Dulia 21 Leviathan 22 Any 23 Rodin 24 Respect **Down:** 1 Veterans 2 Xerxes 3 Lordship 4 Aerial 5 Rita 6 Gannet 7 Slav 12 Weddings 13 Rubaiyat 15 Revved 16 Arthur 17 Old Age 19 Slur 20 Cain

Entries for the Summer 2024 competition should be sent to the Latin Mass Society, or emailed to info@lms.org.uk, by 30 June 2024.

The winner of the Spring 2024 crossword competition is Mrs M Ross of Bodmin who receives a copy of *St Nicholas Owen: Priest-Hole Maker* by Tony Reynolds as the prize.



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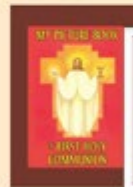
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