

Mass of Ages



The quarterly magazine of the Latin Mass Society

Issue 222 – Winter 2024 – FREE



From all walks of life...

**Forty-eight prominent figures
help save the Latin Mass**

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FOR THE TRADITIONAL ROMAN RITE



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PATRONS: Sir Adrian Fitzgerald, Bt; Rt Hon. Lord Gill; Sir James Macmillan, CBE; Lord Moore of Etchingham; Prof. Thomas Pink; Sir Edward Leigh MP and Mr John Smeaton.

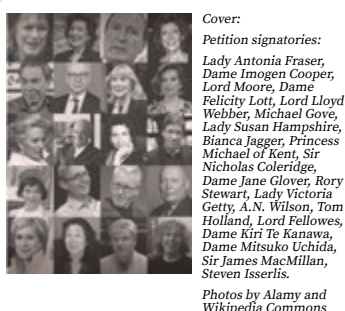
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 Lady Antonia Fraser, Dame Imogen Cooper, Lord Moore, Dame Felicity Lott, Lord Lloyd Webber, Michael Gove, Lady Susan Hampshire, Bianca Jagger, Princess Michael of Kent, Sir Nicholas Coleridge, Dame Jane Glover, Rory Stewart, Lady Victoria Getty, A.N. Wilson, Tom Holland, Lord Fellowes, Dame Kiri Te Kanawa, Dame Mitsuko Uchida, Sir James MacMillan, Steven Isserlis.

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Mass of Ages No. 222

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

NOVEMBER

Monday	11	St Martin of Tours B C
Tuesday	12	St Martin I P M
Wednesday	13	St Didacus C
Thursday	14	St Josaphat B M
Friday	15	St Albert the Great B C D
Saturday	16	St Gertrude V
Sunday	17	6th Sunday remaining after the Epiphany
Monday	18	Dedication of the Basilicas of SS Peter & Paul
Tuesday	19	St Elisabeth of Hungary W
Wednesday	20	St Felix de Valois C
Thursday	21	Presentation of the BVM
Friday	22	St Cecilia V M
Saturday	23	St Clement I P M
Sunday	24	24th & Last Sunday after Pentecost
Monday	25	St Catherine of Alexandria V M
Tuesday	26	St Sylvester Ab C
Wednesday	27	Feria
Thursday	28	Feria
Friday	29	Feria
Saturday	30	St Andrew Ap

DECEMBER

Sunday	1	Advent Sunday
Monday	2	St Bibiana V M
Tuesday	3	St Francis Xavier C
Wednesday	4	St Peter Chrysologus B C D
Thursday	5	Feria
Friday	6	St Nicholas B C
Saturday	7	St Ambrose B C D
Sunday	8	Immaculate Conception of Our Lady
Monday	9	Feria
Tuesday	10	Feria
Wednesday	11	St Damasus I P C
Thursday	12	Feria
Friday	13	St Lucy V M
Saturday	14	Feria
Sunday	15	3rd Sunday of Advent (Gaudete Sunday)
Monday	16	St Eusebius B M
Tuesday	17	Feria
Wednesday	18	Ember Wednesday
Thursday	19	Feria
Friday	20	Ember Friday
Saturday	21	St Thomas Ap. Ember Saturday
Sunday	22	4th Sunday of Advent
Monday	23	Feria
Tuesday	24	Vigil of the Nativity of Our Lord
Wednesday	25	Nativity of Our Lord (Christmas Day)
Thursday	26	St Stephen Protomartyr
Friday	27	St John Ap E
Saturday	28	Holy Innocents MM
Sunday	29	Sunday within the Octave of the Nativity St Thomas of Canterbury B M.
Monday	30	6th Day within the Octave of the Nativity
Tuesday	31	7th Day within the Octave of the Nativity

JANUARY

Wednesday	1	Octave day of the Nativity
Thursday	2	Feria
Friday	3	Feria
Saturday	4	Our Lady on Saturday
Sunday	5	The Most Holy Name of Jesus
Monday	6	Epiphany of Our Lord
Tuesday	7	Feria
Wednesday	8	Feria
Thursday	9	Feria
Friday	10	Feria
Saturday	11	Our Lady on Saturday
Sunday	12	The Holy Family of Jesus, Mary and Joseph

Monday	13	Baptism of our Lord
Tuesday	14	St Hilary B C D
Wednesday	15	St Paul, first Hermit C
Thursday	16	St Marcellus I P M
Friday	17	St Anthony Ab
Saturday	18	Our Lady on Saturday
Sunday	19	2nd Sunday after Epiphany
Monday	20	SS Fabian P & Sebastian MM
Tuesday	21	St Agnes V M
Wednesday	22	SS Vincent and Anastasius MM
Thursday	23	St Raymund of Penafort C
Friday	24	St Timothy B M
Saturday	25	Conversion of St Paul Ap
Sunday	26	3rd Sunday after Epiphany
Monday	27	St John Chrysostom B C D
Tuesday	28	St Peter Nolasco C
Wednesday	29	St Francis de Sales B C D
Thursday	30	St Martina V M
Friday	31	St John Bosco C

FEBRUARY

Saturday	1	St Ignatius of Antioch B M
Sunday	2	Purification of Our Lady (Candlemas)
Monday	3	Feria
Tuesday	4	St Andrew Corsini B C
Wednesday	5	St Agatha V M
Thursday	6	St Titus B C
Friday	7	St Romuald Ab C
Saturday	8	St John of Matha C
Sunday	9	5th Sunday after Epiphany
Monday	10	St Scholastica V

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Making good things happen



Joseph Shaw on the resurgence of interest in the Traditional Mass

In this edition of *Mass of Ages*, I am able to take stock of many of our most important summer events. The St Catherine's Trust Summer School, which is supported by the Latin Mass Society, took place as it has for nearly 20 years, with the highest numbers ever in its current venue, St Cassian's Centre in Berkshire. Our annual Latin Course, though a small-scale event, also had the highest numbers of students ever, and I was glad we took the precaution of engaging three Latin tutors for the first time since it started in 2009. Our annual walking pilgrimage to Walsingham was the largest ever, continuing an extraordinary growth spurt which has taken us from 90 pilgrims pre-Covid to 220 this year. All over the country, indeed, congregations at the Traditional Mass have grown, as has the Society's social media presence: our Twitter/X account, @latinmassuk, now has 34,800 followers.

The resurgence of interest in the Traditional Mass is a world-wide phenomenon: record numbers have made the pilgrimages to Chartres in France and to Covadonga in Spain, for example. It is our task to try to keep up with it: to put on events, answer enquiries, offer training, engage with the media, and maintain a dialogue, whenever possible, with the hierarchy.

The success of the events just mentioned is testament to the fact that the Latin Mass Society is an organisation that makes good things happen. Indeed, these events are only some among a wide range of our activities, which include research, lobbying, and publishing: including of this magazine. All these things are needful: small but vital components in the restoration of the Traditional Mass to a place of honour in the Church.

The Society's membership is essential to this work. The most obvious, but perhaps the least significant, is the income we receive from subscriptions. A more subtle difference members make is by giving the Society *locus standi*: standing, a right to speak on your behalf, in light of your needs and views.

A most important advantage of having a large membership is that we




"I haven't seen one of those for years. Easy to see whose side he's on."

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

can communicate more effectively with members than with the wider public. Members naturally hear about our events, respond to our news and comment articles, and volunteer for us in all sorts of roles, far more than non-members. Again, our members represent the Society to those they meet: they can recommend our events, and feed back to us through their Local Representatives the information they learn and the attitudes they encounter. The commitment represented by joining, small as it is, is the basis of a community. It is not just that you support the Traditional Mass, but that you support the Latin Mass Society as a means to support it.

If you are reading this as a member, I offer you my thanks. If you aren't a member yet, or have forgotten to renew your membership, please consider joining or rejoining. If you have a life-threatening allergy to joining organisations, you can subscribe to our free electronic newsletter, find this magazine in your local church,

and follow us on social media. We have invested in these free channels of communication because we want as many people as possible to be in touch with us as closely as possible. We want you to know what we are doing; we want to hear from you; our events need you as volunteers.

The work of the Latin Mass Society doesn't happen automatically: it is the result of sustained effort – effort that has been sustained, indeed, over sixty years, by the Society, which means by our members. As we gear up for our 60th anniversary next year, we must acknowledge our debt not only to our founders, but to the many who followed them, and have passed the torch on to us. We are proud of what they achieved, in the most difficult circumstances, and I think they would be delighted by what we have been able to do more recently. But the story does not end there: our work must go on. Join us, and help to make yet more good things happen. 

Future dates

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

Sung Requiem for the Catholic Military Association on Armistice Day

Corpus Christi, Maiden Lane, London, on Monday 11 November at 6.30 pm. The Southwell Consort will sing Cardoso's Requiem a6 and Absolution at the catafalque will be given.

Cardinal Burke's Marian Novena against the crisis of our age

Cardinal Raymond Burke has issued a worldwide call for prayer, asking the faithful to join him in a nine-month novena to Our Lady of Guadalupe 'against the pressing crisis of our age'. The Latin Mass Society is responding to this call by holding a nine-month novena of Sung Masses in honour of Our Lady. The final two novena Masses will take place at Corpus Christi, Maiden Lane in the Covent Garden area of London on Monday evenings at 6.30 pm:

- Monday 25 November: Mass of the Seven Sorrows of Our Lady
- Monday 9 December: Mass of the Immaculate Conception

For further details and more information about how you can join in the novena visit lms.org.uk/novena.

2025 dates for your diary

Subject to confirmation:

- Residential Latin Course: Monday 11 to Saturday 16 August at the Carmelite Priory and Retreat Centre, Boars Hill, Oxford
- Ely to Walsingham Walking Pilgrimage: Thursday 21 to Sunday 24 August
- Annual Sung Mass at Snaves: Saturday 20 September, 12 noon
- Oxford Pilgrimage: Saturday 18 November

Please check our website ... which will be updated with news about our forthcoming events, together with booking and payment facilities where applicable including the next **Iota Unum** series of talks. There will also be **Society of St Tarcisius** server training days in London on Saturday 23 November at St Mary Moorfields. Go to lms.org.uk

Society of St Tarcisius and Guild of St Clare Day There will be a day for our altar server society and needlework guild at St Mary Moorfields in London on Saturday 23 November, starting at 10.00 am. Please register online at lms.org.uk/events.



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*On the rocks of tribulation, look to the star.
Call upon Mary...*

St Bernard of Clairvaux (1090 – 1153)

We are living through turbulent times. The world is riven by conflicts and the Church by the 'reforms' of the Synod. As Rome seems to break away from Tradition, there will be confusion among Catholics and souls could be lost. However, Bernard continues, *Following her, thou strayest not.* Pray that, through her Son's faithful priests, she will chart us a safe passage. Please help us to support them in their need with a donation, standing order or a legacy in your will.

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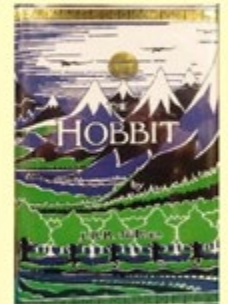
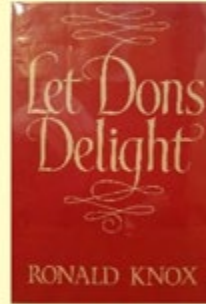
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What they said...

Here we reprint the comments of just a few of those forty-eight prominent figures who signed the petition

As the last edition of *Mass of Ages* was going to press back in July, a remarkable letter appeared in *The Times* under the headline “Latin Mass at risk”. Credible reports indicated the Vatican was poised to issue further restrictions on the Traditional Latin Mass and 48 prominent figures from British national life intervened in a direct appeal to Pope Francis. They spoke of the traditional liturgy as, “a ‘cathedral’ of text and gesture” and appealed to the Pope against the “painful and confusing prospect” of its destruction.

We swiftly reassembled the magazine and were able to include the letter and commentary by our chairman, Dr Joseph Shaw. It is understood *The Times* letter was delivered to the Holy Father in person and what may have surprised him is the diverse range of support for the Traditional Mass existing in Britain.

The letter’s architect, the composer Sir James MacMillan, told us: “The people who have signed this letter are an impressively mixed bunch! Catholics, Protestants, Jews, agnostics, atheists - all convinced that the Traditional Latin Mass is a thing of great beauty, wonder and awe, and a profound shaper of our culture, one way or another over the centuries.” Writing in the *Spectator*, LMS Patron Lord (Charles) Moore described this breadth of support, saying: “Signatories included Ian Bostridge, Nina Campbell, Lady Antonia



Bianca Jagger



Rory Stewart

Fraser, Dame Jane Glover, Michael Gove, Tom Holland, Tristram Hunt, Lord Lloyd-Webber ... Fraser Nelson, Sir Andras Schiff, Rory Stewart, and Dame Kiri Te Kanawa.” He went on to say: “The British media almost ignored the story, but it was big worldwide.” Various signatories have gone on record describing why they signed the letter -

The economist

Economic historian Lord Skidelsky spoke about the sacrality of the Mass saying: “What prompted me to sign the letter, was my hostility to the secularisation of religion.

The argument of course is that the vernacular makes religion more accessible. I believe on the contrary that the elimination of the sense of the sacred tends to the redundancy of religion.”

The author

A. N. Wilson commented. “There is a great strength and profundity in the awe-struck silence of the rubric of the old rite, which reminds me ... of the Christmas carol - ‘How silently, how silently, the wondrous gift is given.’” He went on to remark that: “Anyone who has read David Jones’ *Anathemata*, which is a commentary on the old Mass, would not contemplate its abolition.”

The historian


Tom Holland said the reason he signed the letter was: “Because the Catholic Church is an institution that provides the twenty-first century with a living link to medieval civilisation, and, before that, to the empire in which Christianity itself was incubated, and the Latin Mass serves as a particularly potent manifestation of that link.”

The political commentator

Rory Stewart observed: “The Traditional Latin Mass is a rare and precious connection to the deep history of the church ... [extending back] to the church fathers, to the whole community of past believers and communities of worship linked through the language of the liturgy.”

The churchman

Following the petition, Cardinal Juan Sandoval Íñiguez, Archbishop Emeritus of Guadalajara, wrote to the Holy Father saying: “It cannot be wrong ... the Mass of Saint Pius V in Latin... naturally invites one to penetrate into the Mystery of God.” He remarked: “Individuals and groups, both Catholic and non-Catholic, have expressed the desire for it not to be suppressed but preserved, because of the richness of its liturgy.” He reminded the Holy Father: “You are the guardian of the historical, cultural, and liturgical richness of the Church of Christ.”

Sir James MacMillan told *The Latin Mass Society*: “If Rome were to do what is rumoured, it would be grossly unjust.” He said: “Many observers outside the Church, in these difficult days of ideological and political tension, see this now as an issue of religious freedom.” Sir James explained his motivation saying: “It is surely a mark of diversity, inclusion and equity that the Church can celebrate different rites - the Old Dominican rite, the liturgy of the Ordinariate, the rites of our eastern co-religionists, the Novus Ordo and, God willing, the Traditional Latin Mass.” 

The MacMillan Petition: Why Britain?

Joseph Shaw on why prominent Catholics and non-Catholics signed an appeal in September imploring the Holy See to reconsider any further restrictions on the Latin Mass

The following article is a lightly adapted section of an appendix updating last year's publication, The Latin Mass and the Intellectuals. The appendix includes material on the petition to save the Traditional Mass organised by Sir James MacMillan, and related petitions organised from the United States and Mexico. The appendix can be downloaded on the website of the publisher, Arouca Press, and is included with newly printed copies of the book.

The question why Pope Paul VI's Indult was limited to England and Wales is related to the question why the 1971 petition organizers were so successful in Britain. Both could be put down to personal factors: the friendly role of Cardinal Heenan in delivering the petition to Pope Paul, and the connections of Alfred Marnau and Bernard Wall in British artistic circles.

The success of the 2024 petition organizers raises the parallel question, and without minimizing the importance of personal contacts, it does seem that these projects do particularly well in Britain, compared with the spirited attempts to do similar things in Italy, Latin America, France, and Germany recorded in *The Latin Mass and the Intellectuals*. It doesn't matter how good your contacts are: if your friends aren't interested in the Traditional Mass, they won't put their names to a petition to save it.

Some of the explanations for the special place of Britain – or England and Wales – which applied in 1971 have less force in relation to 2024, notably the number of high-profile Catholic converts, and consciousness of the English and Welsh martyrs of the Reformation period.

On the question of converts, eight of the twenty-four Catholic signatories in The Times list were converts, counting two lapsed converts, Graham Greene and Raymond Mortimer. This is a



Journalist Lord Moore at the Mass for Petitioners

significant contribution, but clearly not the whole story of the list. In any case, although the Church in Britain has continued to welcome converts over the ensuing decades, the scale of this phenomenon is a fraction of what it was up to the mid-1960s, and only one appears to have signed the 2024 petition: Lord Moore.

The question of the martyrs was certainly in people's minds following the canonization of the Forty Martyrs of England and Wales in 1970. It is referred to in Mgr Buggnini's letter to Cardinal Heenan which accompanied the Indult, and the connection with the liturgical reform was made

explicit by Auberon Waugh, Evelyn Waugh's son, in an article in The Times in 1970, quoted in chapter 13. Again, though, this is hardly the whole story, and consciousness of the martyrs is clearly not as great today as it was in the immediate wake of these canonizations.

Neither factor, in fact, helps to explain the place of non-Catholics in the two lists, without which they would both have lacked much of their force. The explanation for the friendly interest of prominent non-Catholics in the Traditional Mass must be sought in the place of the Catholic Church in British society, in 1971 and 2024.

The Catholic community can best be described as an integrated, and yet distinct, component of British society. Unlike in previous centuries, it is not limited to certain socio-economic categories, such as Irish immigrants, nor to particular professions or political allegiances, nor is it openly persecuted. Catholics are able to get a good education in both the independent and state sectors, rise in their professions and flourish in business, and are found in all major political parties. They are, then, diffused through British society, and yet they remain distinctive. The main reason for this seems to be that though the rules around divorce, contraception, abortion, and end of life issues are widely ignored by Catholics, the rules are still remembered by non-Catholics.

The situation is well summed up by a remark by Cherie Blair, the Catholic wife of former Prime Minister Tony Blair: "People seem to be quite shocked that perhaps a Catholic girl even uses contraception."¹ As Mrs Blair suggests, this shock is outdated. Practising Catholic women do have more children than secular women (more than 0.5 children more, on average),² but the popular image of large Catholic families is more a reflection of a bygone age.

The Catholic liturgy is another example of how non-Catholic perceptions have been slow to catch up with reality. The association between the Church and Latin liturgy with "smells and bells" has resisted post-Vatican II realities to a remarkable extent. The ancient Latin liturgy remains as a perceived feature of Catholic culture, and a source of interest to non-Catholics.

The gap between perception and reality may be related to the size of the Catholic community: it is not so small that outsiders don't have some mental image of it, but it is not large enough to ensure that misconceptions are quickly corrected.

The intermediate size of the Catholic Church in Britain also affects its internal attitude towards traditionalists. In a very large Church, such as the Church in France or the USA, traditionalists can easily be ignored; in a very small

one, like those of the Baltic states and Scandinavia, they could easily become isolated, as a small minority of a small minority. The British Catholic community is large enough to have a reasonably well-developed network of traditional Catholics – writers, academics, musicians, artists and so on – but not so large that the Catholic establishment can ignore them as irrelevant. Sir James MacMillan is Britain's premier Catholic musician; Lord Moore is its most respected Catholic journalist; Princess Michael of Kent is the most senior Catholic member of the Royal Family. Those who dislike their traditionalist inclinations don't have lots of other Catholics of equal calibre to choose instead.

Traditionalist leanings, then, are not systematically ignored or persecuted in the Church in Britain, even if they are often unwelcome. Britain today is a very secular society, but nevertheless, Catholics with traditionalist inclinations find that their more cultured non-Catholic friends are often rather fascinated by them. Do you still do that stuff? they might ask: How interesting!

This interest is reflected by the special exhibitions on Catholic-related themes which Britain's artistic institutions have put on in recent years: St Francis of Assisi in the National Gallery in 2023; St Thomas Becket in the British Museum in 2021; "Opus Anglicanum" (medieval embroidery) in the Victoria & Albert Museum in 2016-77; the Pre-Raphaelites in the Tate in 2012-13. The precursor to this interest was a stunning exhibition in the National Gallery in 2000, which brought in record-breaking crowds – averaging 5,000 people a day for 4½ months – including Catholic prelates: "Seeing Salvation: The Image of Christ". As *The Guardian* reported: "You don't have to be Christian to appreciate Christian art, argues Neil MacGregor [Director of the National Gallery] – and he has a National Gallery exhibition, a TV series and a book lined up to prove it."³

Such was the impact of this exhibition that it stimulated scholarly studies of its effect on the audience. As one of


these concluded with what is perhaps a statement of the obvious: "modern secular audiences can engage with Christian art at an emotional as well as a purely aesthetic or historical level".⁴

Traditional Catholics, indeed, are very familiar with the way the Church's traditions can draw people in. The curators of the Opus Anglicanum exhibition discovered this by chance.

For the first time in decades, the museum has dared to use Latin in an exhibition title. ... "We were a bit worried that people would find the title baffling," said co-curator and textile expert Clare Browne. "Older people thought that younger people would find it off-putting – but in fact younger people thought it was mysterious and exciting."⁵

Going beyond what I wrote in the appendix to *The Latin Mass and the Intellectuals*, I would like to emphasise that every nation has its place in God's plan, and the role of Britain, specifically related to the Traditional Mass, should not be neglected. The factors that made British public figures so willing to support Sir James MacMillan's petition, those mentioned above and many others, have also made the Latin Mass Society the most stable and active lay association supporting the Traditional Mass, making a wholly out-sized contribution to Una Voce International over the decades. This should not make us complacent, but all the more determined to make the most of whatever possibilities exist for us in Britain to do good things for the Church.

Mass for Petitioners, Maiden Lane September 2024

High Mass was offered for the good estate of those who signed petitions in defence of the Traditional Mass in July 2024, in Corpus Christi Maiden Lane. It was celebrated by Fr John Scott, assisted by Fr Michael Cullinan (deacon) and Fr Thomas Crean OP (subdeacon) It was accompanied by the Southwell Consort, which sang Victoria's Mass Pro Victoria. 

1. Interview with GMTV, reported by the Catholic News Agency on 20th May 2008. <https://www.catholicnewsagency.com/news/12699/tony-blairs-wife-praises-contraceptives-in-tv-interview>

2. Nitzan Peri-Roem, "Fertility rates by education in Britain and France: the role of religion," *Population* 75 (1) 2020, 9–36; quoted in Paul Morland, No One Left: *Why the World Needs More Children* (Forum, 2024), 63.

3. *The Guardian* 24th February 2000

4. Graham Howes *The Art of the Sacred: An Introduction to the Aesthetics of Art and Belief* (I.B. Tauris, 2007) p57; quoted in Crispin Paine *Religious Objects in Museums: Private Lives and Public Duties* (Bloomsbury, 2013) p30.

5. Report in *The Guardian* 26th April 2016

For great merit

Composer Sir James MacMillan has been awarded the De Saventhem Medal for his contribution to the cause of the Latin Mass

The founder-President of Una Voce International (FIUV), Eric de Saventhem, is the inspiration for an honour that the Federation awards only on rare occasions, the De Saventhem Medal. Dr de Saventhem, a German convert to the Catholic Faith, was implicated in anti-Nazi activities during the Second World War, and managed to defect to the British from the German embassy in Istanbul in 1944. Later he applied his great energy and international connections to the defence of the Traditional Mass.

The award takes the form of a die-cast medal, with the FIUV logo on one side, and an embossed image of Dr de Saventhem on the other, with the Latin phrase, *Pro merito magno*: 'for great merit'. It is given to those who have made a really significant contribution to the cause of the Traditional Mass. It has previously been given to Cardinal Castrillon Hoyos, and the last survivor of the 1971 petitioners, Vladimir Ashkenazy.

On Monday, 18 September, it was my honour as President of Una Voce International to present one of these to Sir James MacMillan, for his organisation of a petition in favour of the Traditional Mass, which gained international attention. On Wednesday 23 October, Felipe Alanís Suárez, one of our Vice Presidents, resident in Mexico, presented another to His Eminence Juan, Cardinal Sandoval Íñiguez, whose open letter to Pope Francis on the same subject was the occasion for a 'letter of adherence' to his letter, signed by many international figures, particularly from Latin America.

These initiatives, and related public statements, petitions, and behind-the-scenes interventions with Pope Francis by all kinds of people, have come together to make the point that the Traditional Mass is not the symbol of a narrow and friendless group of people. It is the heritage of all



The De Saventhem Medal

Catholics: of artists, composers, singers and celebrities; from world-bestridding businessmen to the stoical French 'mothers of priests'; from politicians to the simple faithful; all over the world. In this moment of crisis, created by persistent rumours of a supposedly final set of restrictions on the Traditional Mass, apparently to be published on 16 July, these interventions appear to have made a decisive difference.

The efforts of Sir James MacMillan and Cardinal Sandoval were the most prominent initiatives, and our thanks to all those involved is symbolised by our honouring of these two quite different men. Sir James MacMillan is a Scottish Catholic composer of international reputation, who has invested much talent and energy into religious music; he is also a Patron of the Latin Mass Society. Cardinal Sandoval, sometime Archbishop of Guadalajara in Mexico, now aged 91, is no stranger to controversy, and has even survived an assassination attempt. He is a signatory of the 2023 *dubia* submitted to Pope Francis, alongside his brother Cardinals Burke, Sarah, and Zen. He appears in the recent documentary *Guardians of Tradition*, the third of the *Mass of the Ages* series, which is available on YouTube.


Alongside them we recall all the signatories, and also such disparate figures as the maverick British left-wing politician George Galloway,

who personally advised Pope Francis against restricting the Traditional Mass in a private audience, and the French actress Brigitte Bardot, who, in an interview with Aleteia on the occasion of her 90th birthday, reflected that with the liturgical reform the Mass had lost its 'mystery' and become a mere 'theatrical performance'.

On behalf of the international movement, the Latin Mass Society had a Mass celebrated in Corpus Christi Maiden Lane on Monday 16th September, for the good estate of the petitioners. This was a votive Mass of the Holy Cross – the feast of the Exaltation of the Holy Cross falls on the 14th. It was a High Mass, with deacon and subdeacon, accompanied by the Society's affiliated polyphonic group, the Southwell Consort, who sang Victoria's Mass 'Pro Victoria', with the assistance of period instruments: a sackbut and a cornet. All the UK-based petitioners were invited to this Mass and also to a dinner afterwards. It was here that the presentation to Sir James MacMillan was made, before a number of distinguished petitioners, Latin Mass Society Patrons, and LMS Committee members.



Joseph Shaw with Sir James MacMillan

May all the petitioners, and all those who have used their influence for this cause, enjoy God's blessing and our eternal gratitude. 

A lost glory

Henry Sire on the history of Stonyhurst College

The onslaught of the Reformation in the sixteenth century called forth from the English Catholics a heroic work to preserve the Faith that was being taken from them. A major part of that work consisted in the foundation on the European Continent of an array of seminaries, monasteries and schools. One of the schools was the Jesuit St Omers College, founded by Fr Robert Persons in 1593.

For two centuries these institutions pursued their task of teaching boys and training a race of missionary priests who risked death to keep alive the Mass that a faithful minority was not prepared to let die. St Omers was the recruiting ground of the English Jesuit Province, which produced hundreds of missionaries in penal England, including fifteen alumni of the school who suffered martyrdom.

The French Revolution obliged nearly all these foundations to up sticks and relocate themselves to England, where the tide of persecution had by then passed. St Omers became Stonyhurst College, resettling in a pocket of Catholic Lancashire in 1794. With Emancipation, and the national resurgence of Catholicism that followed, these successor schools became the leading schools – Stonyhurst, Downside, Ampleforth – whose reputations were high and untarnished until not so long ago.

Today we are accustomed to thinking of these schools as part of the public-school world, incorporating that system's ethos and distinguished from it by little except the fact (until recently) of being run by Catholic religious; but in the nineteenth century this absorption had not yet taken place. They still retained their character as religious schools, with the mission imprinted upon them in the era of persecution.

This was particularly true of Stonyhurst, which for some sixty years, from the 1850s until the First World War, stood as the leader of the Catholic public schools. Its methods owed nothing to Arnoldian reform but remained rooted in its own tradition.



A garden walk: 'In the late nineteenth century Stonyhurst was producing enough Jesuit vocations to staff itself four or five times over'

When Fr John Gerard wrote his centenary history of the school in 1894, he was able to quote descriptions of seventeenth-century St Omers and remark how Stonyhurst men could see in them, "their familiar customs thus pictured to the life, as though no centuries had rolled between." This was not just a matter of custom but of the whole formation, which stood in sharp contrast to that of the Anglican public schools. Stonyhurst was, first and foremost, a religious community, with some forty-five Jesuits living in the College, between priests, scholastics and lay brothers. The formation they imparted was the same that had made St Omers a refuge of the old Faith in penal times. The school day, and the school year, was centred on religious observance. The feasts of the Church were marked each with its distinctive character. There was the Consecration of Studies on the Feast of the Immaculate Conception, Holy Week celebrated with special solemnity, including a special Stonyhurst setting of Tenebrae, and ceremonies such as the Corpus Christi procession, when the College's rich

collection of vestments was on display, worn by the numerous resident clergy.

These ornaments, and the other religious treasures of the College, were not yet museum pieces as they have become today, but a familiar part of the school's life: vestments inherited from the Tudor Court, a Book of Hours that had belonged to Mary Queen of Scots, religious objects that had belonged to the College in its Continental days and had been brought over at the migration to England. Such heirlooms, as Archbishop Alban Goodier wrote: "declared by their mere existence that the line of the school was true, and unconsciously developed in the boy a love of the ancient faith, and a noble pride in England We heard our Mass every morning as our forefathers had heard it; we respected the statue of Our Lady as had been done of old at Winchester and Eton; while others might look down on us as being out of the scheme of to-day, we could only be sorry for them because they had been despoiled of the one thing that mattered."

Supporting these historic influences was an instruction that was clear, intellectually rigorous and visibly effective. In the late nineteenth century Stonyhurst was producing enough Jesuit vocations to staff itself four or five times over, and made a large contribution to the strength of the English Jesuit Province, which was growing vigorously at this time, with writers, preachers and missionaries who were household names.

In the twentieth century, however, the Catholic public schools began to change their character, adapting themselves to the national pattern which seemed so prestigious at the time. Downside and Ampleforth owed their rise specifically to emerging from their origins as monastic schools and embracing a public-school style.


Stonyhurst began to yield to the same pressures in the 1920s, with a secularisation of standards, a new-found cult of games and the adoption of a system of discipline based on boy prefects after the public-school pattern. By placing a layer of authority between the religious and the boys, the change weakened the influence of the former. The effects were soon seen in a decline in vocations. By the forties and fifties, Stonyhurst was no

longer producing enough Jesuits to staff the school, even less to fuel the strong growth of the Jesuit Province, which began to slacken at this time. Then came the disaster of the sixties, with a wholesale discarding of tradition. Daily Mass ceased to be part of the school's practice; the Sodality of Our Lady, which had been the centre of the school's Marian devotion since the time of St Omers, was allowed to die. Vocations almost entirely stopped. The Jesuits also rapidly disappeared as members of the staff, and by 1985 the school was incapable of producing a Jesuit headmaster. Where a hundred years ago there were over forty Jesuits, the Stonyhurst of today is entirely secularised. The only remaining Jesuit is the parish priest, who is expected to attend to the parish and the school together.

This collapse of religious character has been replicated in all the Catholic schools. At Downside the monks have now departed, while Ampleforth seemed two years ago on the verge of being closed, in both cases after revelations of the sad moral failings of the monks over the previous years.

The context of this is the ruin of the whole Catholic academic project in

England, which seemed so distinguished in the late nineteenth century when the Jesuits and Benedictines opened their houses of study in Oxford and Cambridge. Downside's foundation, St Benet's Hall in Oxford, folded two years ago; the equivalent Ampleforth house at Cambridge had disappeared thirty years before. The Jesuit house of studies in Oxford, Campion Hall, has survived by being internationalised and secularised; it would be empty if it depended, as it did with high distinction for seventy years, on the English Jesuit Province, which has dropped from the nine hundred members it had in the 1950s to about a hundred today. One cannot help noticing, as so often, the glowing fruits of conciliar renewal.

The writer's book, Stonyhurst 1884-1914, is a depiction of that College during the years when it was recognised as the leader of Catholic education in England, and analyses the traditional system of religious education followed at the time. It is published by Unicorn, price £50, and will be available soon in all major bookshops and online retailers or direct via www.unicornpublishing.org. To order please email orders@unicornpublishing.org 



Corpus Christi: Stonyhurst was rooted in its own tradition

School's out

Modern conventional schooling is an aberration, says Anthony Radice

There are compelling arguments in favour of considering alternatives to conventional schooling. Catholic parents increasingly recognise that the morality of those who teach their children in schools, including those labelled “Catholic”, is sometimes opposed to the perennial teaching of the Church. But it is not just about the teachers. Parents are also rightly concerned about the company their children keep. Children naturally wish to be normal and to fit in with others in a school, and what is considered normal in our modern world is fundamentally opposed to Catholic faith and morals. This danger is hugely aggravated by the ubiquitous presence of smartphones, which open up a world of evil that was unimaginable for previous generations. A further threat to children’s faith and morals lies in the school curriculum, especially given the relentless advance of the woke agenda.

Based on all these dangers, it is easy to see why some parents concerned about their children’s eternal salvation choose to educate them outside conventional schools. But home education must not be seen as nothing more than an emergency measure to protect our children from evil influences, a sort of hunkering down in the bunker in a post-apocalyptic world, where we try desperately to survive amidst the rubble of what was once Western civilization.

Home education is not just about hiding away and protecting our children from moral poison, important though that is. Education within the family is a positive good, not a second-best option. As a part of the natural order, the family is a society designed by God for the purpose of bringing children into the world and educating them. Parents are given grace through the Sacrament of Matrimony to achieve these ends, for God never gives us a mission without also giving us the means to accomplish it.

In a Catholic home-educating family, children have access to many rich means of learning in the most

natural way possible: from their parents and from their brothers and sisters. They are not locked into an artificially created group, segregated by age. They can have conversations with those who are older and wiser. Ironically, given the monstrously high cost of paying so many professionals to teach children in schools, a home-educated child gets far more input from adults than they ever could in a school environment, where the one-to-one attention available for each pupil is typically close to zero.


to books, home-educating parents can make use of Catholic programmes and tutors from across the world. A wealth of material and a huge number of options are available to them, especially with the rise of online tutoring and platforms such as Outschool. Many families make use of full home education programmes such as Our Lady of Victory School or Mother of Divine Grace, thus ensuring that their children’s education is integrally Catholic, not just a bog-standard curriculum with some catechesis bolted on.

‘If we want to find models of education... we need to look back to the golden age of Christendom’

In a Catholic home-educating family, children and their parents can pray together; they can sing together; they can garden together; they can go for walks in the countryside together. It is true that these things could happen outside school hours, but will they? School swallows an obscene proportion of the waking hours of children, especially when homework is set on top of all the hours spent travelling to and from an institution that demands full-time attendance.

It may be objected that a family is not a perfect society, that it lacks the means to achieve by itself everything necessary to its God-given goal. This is undoubtedly true, but then home-educating parents do not treat it as one. It is a rather ridiculous straw man to claim they do, because everyone who has even bought a single book for their children has acknowledged they do not have all the means within their family to achieve a perfect education. In addition

At the end of the day, we need to ask ourselves why the modern system of schooling was created, and by whom. It was developed during the nineteenth and twentieth century by secular governments, with the goal of creating loyal, conformist citizens. Unfortunately, as with many other inventions of the modern secular powers, it has been imitated by churchmen, often to the detriment of Catholic faith and morals. These days it is not suited to the goal of creating saints. If we want to find models of education that have that as their goal, we need to look much further back, back to the golden age of Christendom, and more fundamentally, to the Holy Family itself. If we want to rebuild Christendom, we must begin within our families.

The writer is a home-educating father of seven with many years’ experience teaching in schools, who switched to working as a freelance teacher online in 2021. 

A bustling Catholic village

Andrew Hutchinson reports from Youth 2000

In August this year, I had the privilege of running a Latin Mass Society stall at the Youth 2000 retreat at Ampleforth. The atmosphere had the feeling of a bustling Catholic village – everywhere you turned, you were met with the presence of our faith.

Priests in their clericals, religious brothers, nuns and laity walking side by side filled the grounds, creating an air of a world set apart from the secular. There was a palpable sense of community, reinforced by the constant rhythm of perpetual adoration, which was a source of solace and strength for those present.

At the Latin Mass Society stall, we had quite a few people stop by, curious about the Latin Mass and the work of the Society. It was heartening to see the level of interest, especially from the younger generation. Many of the young people who struck up a conversation mentioned that the only reason they don't attend the Latin Mass is because they feel lost, unable to understand what unfolds in front of them.

It was a perfect time for me to place Joseph Shaw's book on the Latin Mass – *Sacred and Great* – in their hands, recommending it as a wonderful introduction to their learning. One particular highlight was a conversation with a Franciscan friar who mentioned that their friary in Bradford celebrates the Latin Mass regularly. He was delighted to receive copies of the same book, which I hope will be a helpful resource for their community.


Overall, the weekend was a powerful reminder of the richness of our Catholic faith and the deep hunger many have for it. The Latin Mass stall was just one small part of a much larger tapestry of faith on display at Ampleforth that weekend.

As the retreat came to a close, my wife and I reflected on how wonderful it would be to have more opportunities for traditional Catholic families to come together throughout the year; a Catholic festival that blends the richness of tradition with community life. We imagined gatherings where families could attend daily Latin Mass and the



Andrew Hutchinson and his son at the LMS stall during the Youth 2000 event at Ampleforth in August this year

Divine Office, with workshops on the faith, talks on Catholic family life, with opportunities for children to engage in wholesome activities.

There could be a market with vendors displaying Catholic books, vestments, and traditional goods, and perhaps even a space for religious art and music. To have such events to look forward to for traditional Catholics across the country would truly be a blessing. A time of renewal and connection, where families might deepen their faith and build lasting friendships. The sense of shared purpose and the beauty of the traditional liturgy could create a truly unique event, leaving the faithful spiritually enriched and practically fortified for a journey often marred by the confusion and challenges of modern life. 



The LMS stall at Youth 2000

Speeding our path up the mountain of the Lord

We should value indulgences, and try to gain them, but not make them the centre of our spiritual life, says Fr Thomas Crean

St Theresa of Avila, for whom the veil between this world and the next was sometimes lifted, was once surprised to see the soul of a nun whom she had known ascend to heaven almost immediately after death. She had thought of this nun as a decent religious but less holy than others whose souls she had seen lingering in purgatory. It was revealed to her that while this nun's life had not been exceptional, she had always made good use of the indulgences granted by the Church, and as a result, when she came to leave this world, she had few 'debts' still to pay to divine justice.

The Church can claim apostolic warrant for the granting of indulgences. In the 1st epistle to the Corinthians, St Paul excommunicates an incestuous man, and even, in a mysterious phrase whose meaning is disputed, tells the Corinthians to deliver such a *one to Satan for the destruction of the flesh* (1 Cor. 7:5). But in the 2nd epistle, he pardons him *in the person of Christ* (2 Cor. 2:10). The servant of God Richard Challoner comments in his notes on this verse: "The apostle here grants an indulgence or pardon to the incestuous Corinthian whom before he had put under penance: which pardon consisted in a releasing of part of the temporal punishment due to his sin."

In the early centuries, Catholics who had succumbed to the threats of the government and offered incense on pagan altars would sometimes, having repented of their sin, go to the faithful who were in gaol and awaiting execution. These future martyrs would not only promise to pray for their lapsed brethren when they had come into the presence of the Lord, but would also give them letters saying that they wished



St Thomas Aquinas by Fra Bartolomeo: Aquinas notes that in his day there was still discussion among theologians about exactly what is accomplished by the indulgences of the Church

their own future sufferings to serve as reparation for the others' sins. Both the martyrs and the penitents understood that, since we are all one in Christ, the sufferings of one can be remedial for another. St Cyprian in the third century bears witness to this practice, though asserts his right as bishop to regulate it, and to decide when the lapsed who had received letters from their stronger brethren might be allowed back to Holy Communion (Letter 22).

St Thomas Aquinas, a thousand years later, notes that in his day there was still discussion among theologians about exactly what is accomplished by the indulgences of the Church. He rejects several inadequate explanations.

First, he tells us that there were some theologians – rather cynical ones, we might think – who held that indulgences were a kind of 'pious fraud', by which the Church encourages us to do some good work that will indeed benefit us, but will benefit us only in proportion to our own faith and devotion. On this view, by indulgencing the stations of the cross, say, or a visit to our parish church on 2 August, the Church would be *simply* encouraging us to do something good, "just as a mother entices her child to walk by holding out an apple".

St Thomas rejects this view as both false and dangerous. "As Augustine states, *if any error were discovered in Sacred Scripture, the authority of Sacred*

Scripture would perish. In like manner, if any error were to be found in the Church's preaching, the documents of the Church would have no force in declaring the faith." In other words, if the Church were lying to us about the value of indulgences, even for our own good, what else might she be lying to us about?

Another error, he explains, is to hold that indulgences are valuable only 'in regard to the Church' and not 'in regard to God'. What does this mean?

The Church has her own law-courts, or 'forums'. There is what is called 'the sacramental forum', which we enter every time we go to confession. The confessor is acting not only as a father, and as a doctor of souls but also as a *judge*, albeit an unusual kind of judge, and therefore gives us a penance for our sins, like a judge passing a sentence. There is also the 'non-sacramental forum', which can issue public penalties for public sins: for example, a Catholic politician who had voted for abortion rights might be sentenced to fast on bread and water for a specified number of days.

Hence, some theologians argued that an indulgence is a remission of a penalty granted by one of these two tribunals, but that it doesn't change our standing before God. St Thomas points out that if this were true, indulgences would be less of a blessing than a curse. For they would encourage a person to do less penance than he otherwise would have done, but without benefitting him in any way in the hereafter. "The Church by granting such indulgences would do more harm than good, since by remitting the punishment she had enjoined on a man, she would deliver him to be punished more severely in purgatory."

This view of indulgences, he points out further, also runs contrary to the promise of Christ to St Peter, since what the pope had loosed on earth – the debt that had been incurred by the now penitent sinner – would remain bound in heaven.

A third mistake is somewhat more subtle. On this view, indulgences do benefit their recipients in the sight of God, but not necessarily as much as they claim. The more useful the indulgenced work, for example helping to build a church in a region that lacks them, or the more difficult it is for the one who performs it, the more the indulgence is worth.

This may seem plausible, but St Thomas rejects it also. Of course, a person must be in a state of grace to benefit from an indulgence, yet it is not as such his degree of devotion or the difficulty of the task to be done that gives the indulgence its power. It is simply the merits of the Church, that is, of Christ and the saints, the head and members of the mystical body: and these merits are "always superabundant". Hence, if the pope grants a plenary indulgence for reciting the rosary in a church, or in a group, or for saying the 'prayer before a crucifix' (*En ego...*) after Holy Communion on Fridays in Lent, this indulgence is really available.


Could a pope act imprudently in granting indulgences too easily? Yes, says Aquinas, if he so acts "that men are enticed to substitute mere nothings, as it were, for works of penance". This would be unwise, both because it might lead people to discount divine justice and also because penitential works, such as fasting, do not simply make satisfaction for sin; they can also help us grow in humility and charity, which is something far greater. Nevertheless, if a pope were to grant overly generous indulgences, that would be on him; the indulgence would still be gained by those who fulfilled the conditions.

Can a pope therefore indulge any act at all? Could he grant us all a plenary indulgence for eating roast chicken for our supper? No. By an indulgence, explains Aquinas, we become sharers in others' meritorious works, but this implies that we share in the intention with which they acted. Now, the saints did their good works for the honour of God and the benefit of the Church. So, only those works that tend of themselves to such ends are able to receive an indulgence. Eating roast chicken does not *of itself* tend to such an end, even though, as St Paul tells us, it should like everything else be done to the glory of God (1 Cor.10:31).

We are probably familiar with the phrase "the usual conditions", in connexion with indulgences. The Church decrees that to gain a *plenary* one, we must go to Holy Communion and to confession, and pray for the pope, either on the same day or at least a few days before or after we perform the indulgenced work. But there is also a fourth condition, which is that we are to be free from "all attachment to sin,

'Our focus is to be on union with Christ, through prayer and through the sacraments well-received, to which we must add some works of penance'

even venial" (*Manual of Indulgences, 'Norms', 20.1*). This is not to be thought of as something that the Church adds in order to make it harder to gain a plenary indulgence. It seems, rather, to flow from the nature of things: if we are attached to some sin, that is, if we have some habitual intention of committing it again, then we are not contrite for it. But indulgences can only benefit the contrite. On the other hand, foreseeing that one may well commit a sin if certain circumstances should arise is not the same thing as having an attachment to it.

We should value indulgences, and try to gain them, but not make them the centre of our spiritual life. Our focus is to be on union with Christ, through prayer and through the sacraments well-received, to which we must add some works of penance. This is what will bring us to the place in heaven that God desires for us. The purpose of the Church's indulgences is to speed our path up the mountain of the Lord, toward that predestined place. And, especially in the month of November, we are to remember our brethren in purgatory. Any indulgence that we gain for ourselves can be offered on their behalf instead; and they will certainly not be ungrateful. 

Under pressure

Mary O'Regan on why a dress code for the young might not be such a bad thing



This year marks the sixtieth anniversary of the miniskirt. It has been six decades since fashions that flashed thighs and hugged hips, first became all the rage. It seems a long time, from 1964 to 2024, but a genuine discussion surrounding choices in dress has never taken place, and young people today are paying the price. That may sound patronizing, but bear with me.

Those in favour of the widespread embrace of short skirts and tight trousers often acted as if they had won a major battle. The argument was that dressing as you wished to dress was all about freedom. There was a feeling that things had been too authoritarian in the past, that it had been too easy to make moral judgments about a woman simply because she wore clothing of a certain kind.

Many Irish Catholic women have told me that there was a lack of charity in the 1950s and anyone who was trying to wear something different was victimized by gossip, some of it malicious and harmful. I acknowledge this uncharity and decry it, but I wonder did the miniskirt and other sartorial innovations create a new kind of uncharitable world?

For the young, especially girls and young women, tight revealing clothes may not be ideal from a psychological point of view. It's all about bodily privacy. The female body changes rapidly in one's teen years, as a cycle kicks in, and curves appear, and body weight goes up and down. Clothes that are too revealing make these changes public, as it were, even before the wearer has had a chance to make her peace with these changes.

The teenage body changes more rapidly than the mind can catch up. I speak from experience. I had a painful bout of anorexia when I was 12-13 because of rapid body changes. I seemed to become a new person overnight. I was convinced that if such changes kept coming, I'd be very overweight by 15. I realise now that the tight jeans I wore made me too obsessed with my size and shape, but when I mentioned my fears of sudden weight-gain, I was just told to go on a diet.

The silence that met the sixtieth anniversary of the miniskirt tells us that no one now questions the changes wrought by that decade, but we should perhaps break that silence and ask if it is really healthy for young girls to wear clothes that deny their privacy?

Sexualised clothing produces young women who are defensive, anxious and worried. They feel they are being pitted against each other on the basis of their looks and their weight; heavier girls who are unhappy in tight clothes are often told coldly and without any empathy that the problem is their weight, not the clothes.

All over the UK, very young teens, mainly girls, are also being invited to question their gender, and that it's in the interests of their privacy that they don't tell their parents of certain decisions they may make.

People who are keen on privacy in this way don't seem to be quite so keen on the privacy of the body. They allow and promote the idea that teenagers wearing revealing clothes is just part and

parcel of modern ideas about freedom; in fact, not wearing revealing clothes gives teenagers the chance to be free of the pressure to appear to be adults long before they are ready. It's just another pressure.

The call for a code of dress that gives teenagers privacy is urgent and of paramount importance. I believe it needs to be grounded in charity, and we need to make our case from our hearts. Brave people, including people who've learned the hard way ought to be supported in their mission to restore a way of dressing that is psychologically healthier. Far from being something superficial or an obsession with externals, the mission to restore charity in dress is key to restoring civilization. 🙏

‘Brave people, including people who’ve learned the hard way ought to be supported in their mission to restore a way of dressing that is psychologically healthier’

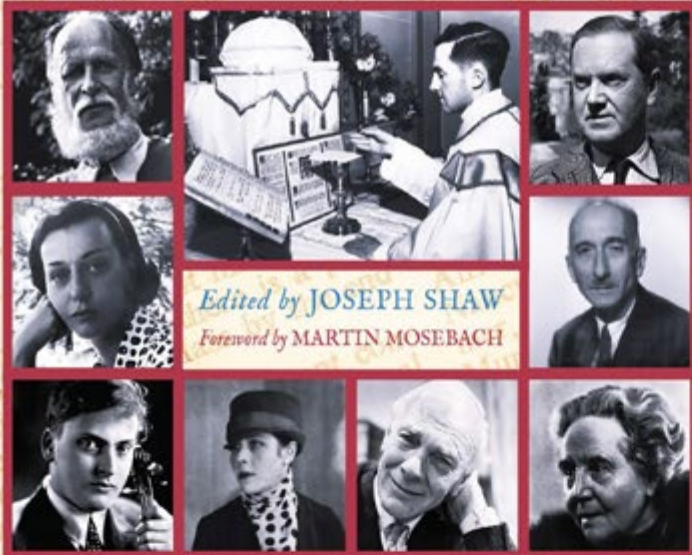
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St Mary and St Romuald

Paul Waddington describes a church in North Yorkshire that has a connection with the Stockton and Darlington Railway

The Stockton and Darlington Railway, which started operating in 1825, was the first railway in the world to carry passengers, and the first to have trains drawn by steam locomotives. The initiative to build the railway largely came from a Quaker by the name of Edward Pease, and he encouraged other Quakers to subscribe to the scheme. Local landowners were also encouraged to subscribe to the venture, and these included the Catholic, Thomas Meynell (1763-1854), who owned properties in Yarm, Crathorne and Kilvington near Thirsk. Thomas Meynell became the first Chairman of the Stockton and Darlington Railway Company, although Quakers held the majority of the shares, and dominated its committee.

In 1828, Meynell resigned his position with the railway over differences of opinion about how the railway should be developed. However, Thomas Meynell remained a significant shareholder, as did his son, also called Thomas, who later became the Chairman of the Railway Company. It was this Thomas Meynell (we shall call him Thomas Meynell Junior) who was responsible for the building of the Church of St Mary and St Romuald in Yarm.

The Friarage Chapel

Following the dissolution of the monasteries, Yarm's Dominican Friary was sold by the Crown, and converted for use as a private residence. Later, it passed into Catholic hands, and became a major centre for recusancy with Masses being offered in a secret chapel by Jesuit priests. In 1742, the property passed to the Meynell family, who built a mansion on the site, which became known as The Friarage. In 1795, by which time the Catholic Relief Acts had eased restrictions on Catholics, Edward Meynell converted a large room on the first floor of the Friarage into a chapel, where Mass could be offered more openly.

By the middle of the nineteenth century the Catholic population in the area had outgrown this first floor



View from the street showing the unusual belfry

chapel, and Thomas Meynell Junior decided to build a larger chapel on an adjacent site. It was to be a gift to his wife Jane, and would remain a private chapel until after Thomas's death in 1863 when it was handed over to the Diocese of Beverley. Thomas and Jane Meynell had honeymooned in Florence, and frequently revisited the city where they came in contact with Camaldolese monks, whose order had been founded by St Romuald of Ravenna. It seems that these monks made a big impression on the couple, and they decided to include the founder of the order in the dedication of their new chapel.

The chapel of Our Lady of York, Mother of Mercy, and St Romuald of Ravenna was opened in 1860, and was the work of the architect, George Goldie, who at the time was working in Sheffield in partnership with Matthew Ellison Hadfield. Goldie had already established himself as an architect of Catholic churches, having designed St Patrick's in Bradford, St Ninian's in Wooller, St Pancras' in Ipswich and St Peter's in

Scarborough. Goldie's earlier churches tended to be in a style that resembled the Early English Gothic of medieval times, but at Yarm, Goldie introduced some ideas of his own.

The Church of St Mary and St Romuald, as it is now known, is built of red brick with dressings of buff stone used to give a polychrome effect, especially in the window heads. The roof is of grey slate with iron brattishing (decorative cresting) at the apex, to distinguish the sanctuary area from the nave. The distinction is also made by the four-bay nave having generously sized Gothic two light windows, whereas the polygonal sanctuary has sets of three lancet windows set into each of its five sides.

Unusual belfry

The westernmost bay of the nave has a porch attached to it with a belfry positioned above. Goldie liked his churches to have a prominent tower, but when this was not possible, he usually



The interior of the church is relatively simple, and now has plain whitewashed walls

provided an eye-catching belfry. At Yarm, he did this with a belfry of a very unusual design.

Being aisleless, the interior of the church is relatively simple, and now has plain whitewashed walls, although old photographs show that the walls of the sanctuary were decorated, presumably with stencilling. There is a panelled ceiling fastened to the underside of the roof trusses, although I am not sure whether this is original.

To the south side of the nave, an arch leads to what was the Meynell Chantry. This used to be separated from the nave by a wooden screen, but this has been removed. In 1952, it was decided to convert the Meynell Chantry into a Lady Chapel, and a wooden altar was installed. This altar became affected by woodworm, and was removed during refurbishment in the 1980s, when the former chantry was converted to a location for the parish choir.

At the west end of the church is a very fine five-light window with Early English tracery. The stained glass is believed to have been designed by John Hardman Powell, and manufactured by the Hardman Company of Birmingham. It is a memorial to Thomas Meynell Junior, and was installed following his death in 1863 at the age of 57. The five main panels depict the Agony in the Garden, the Carrying of the Cross, the Crucifixion, the Resurrection and the Ascension of Our Lord.

The original High Altar with its Caen stone reredos survives mostly intact. The reredos features marble

columns and a pair of panels with reliefs depicting angels swinging thuribles. There is a gabled benediction throne with pinnacles above the tabernacle. A pair of angels with spread wings stand on plinths above the reredos. The altar, which also features marble columns in an arrangement very typical of Goldie, is faced with encaustic tiles.

The Friarage Reredos

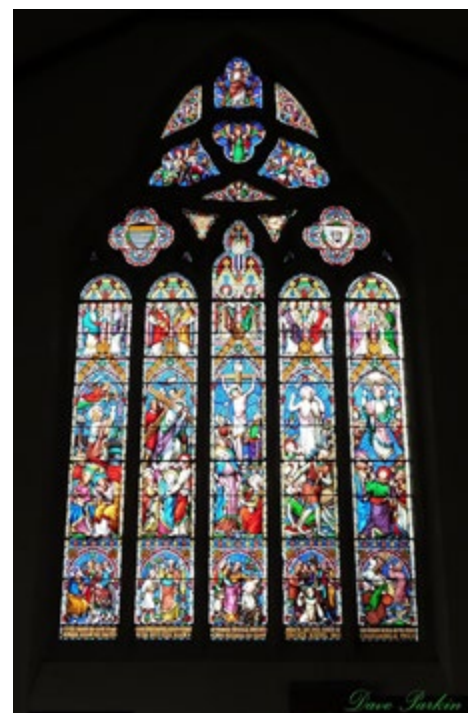
A modern and rather undistinguished forward altar was installed in the 1980s. Happily, this has recently been much enhanced. During the years when Mass was offered secretly in the Friarage, a wooden triptych was used as a reredos. The three panels were carved from pine, and it is believed that they date from 1695. At some point, these were discarded in favour of a painting of the crucifixion, and forgotten about until they were rediscovered in 1959. In this year, two of the three were presented to the Bowes Museum; the third panel was given to St Romuald's church and displayed in the Meynell chantry. The Bowes Museum lacked the space to display their pieces, and in 2021, they were returned to Yarm, and reunited with the third piece. The triptych was beautifully restored and the larger section now stands as a frontal to the forward altar.

Originally, the sanctuary had altar rails, which were lost as a result of post-Vatican II reordering. Also lost was the small wooden pulpit that used to stand just outside the sanctuary on the Gospel side. A very fine statue of Our Lady that

once stood on a tall plinth at the Epistle side of the sanctuary is now placed in the former Meynell Chantry, although without its plinth.

The Church of St Mary and St Romuald has been Grade II Listed since 2016. The designation gives the high quality of the stained glass and the extent to which original features have remained intact as reasons for the listing.

A traditional Latin Mass is offered in the church every Sunday at 2pm. 



The west window: The stained glass is believed to have been designed by John Hardman Powell

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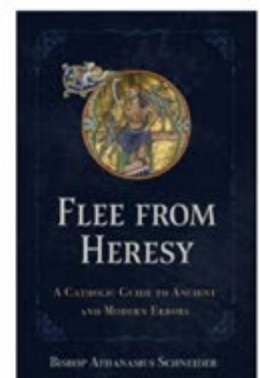
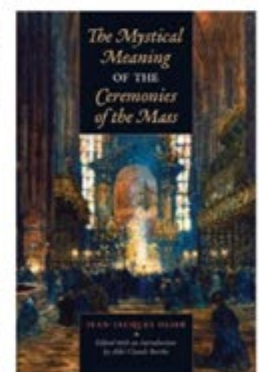
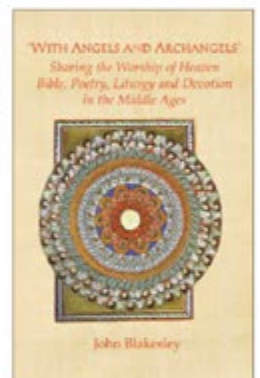
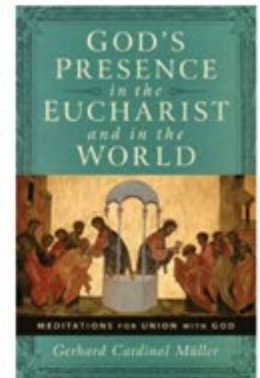
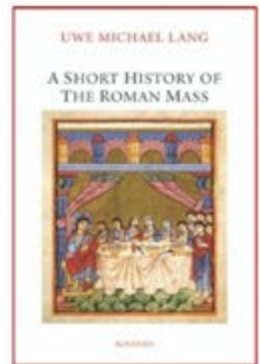
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We read while the books last

Julian Kwasniewski reviews new reprints
by Hubert van Zeller

Reprintings are wonderful things – sometimes. What really makes a reprint special is that it be entirely re-typeset, given a new cover, and maybe even a new foreword. Receiving a new book in the mail only to discover it is a photo facsimile leaves you with a rather flat feeling.

But I have good news: a whole cohort of new books are being republished by the Cenacle Press at Silverstream Priory in Ireland, and all are typeset. Three authors' books in particular have been given a new lease of life: Blessed Columba Marmion, Robert Hugh Benson, and Dom Hubert van Zeller. This last figure forms the bulk of my focus here.

A Benedictine of Downside, Dom Hubert van Zeller (1905-1984) was a prolific author, retreat master, and sculptor. His personality combined melancholy with a wry humor, artistic vision with dogged determination.

The least well known of a trio of close friends, van Zeller was close to both the Bible-translating (or should I say paraphrasing?) Ronald Knox and novel-writing Evelyn Waugh. In van Zeller's humorous autobiography, we learn that "Ronald liked nothing better than planning train journeys of exquisite complexity." The two priests go on retreat together at the monastic community of Caldey Island, and while van Zeller was looking forward to the thrill of riding out on a motorboat and saying Mass at the Abbey, Knox's comment was, "I loathe saying Mass through a crust of salt".

It was Knox who introduced van Zeller to Waugh. Despite his dislike of America, it was Waugh who first enabled van Zeller to travel there: in a surprising turn of events, the benedictine fell in love with the American people he encountered and eventually served as chaplain at the Benedictine Nunnery of St Walburga's in Colorado.



Having read a book by Christopher Hollis, van Zeller commented to Knox that he wished he could "write like Chris". And the reply is: "You never will. He's a pro. He knows how it's done. Belloc is a pro, and so is Evelyn. Arnold Lunn is very much of a pro, and I like to think that I am too. It's just that Hubert isn't." Van Zeller asks if Maurice Baring was a pro. "No," says Knox "with his mouth dropping at the sides as it did when he pronounced the thoughtful negative," "No... but you must remember that he has two great advantages over you. He has read everything, and he happens to be a genius." Knox's conclusion is that rather than trying to "be a pro" at writing, "your best bet, Hubert, is to write without trying to".


I'm not sure if Knox is rather too hard here. Whatever the case, the popularity of van Zeller did not endure like that of his two friends. Nonetheless, his writing deserves recirculation, and that is what the Cenacle Press at Silverstream Priory is providing, in the form of 11 of his

short books reprinted in new editions. Just completed are a loose set of four, with the intriguing titles, *We Work While the Light Lasts*, *We Die Standing Up*, *We Live with Our Eyes Open*, and *We Sing While There's Voice Left*.

These short books are a mélange of short essays, many of which first appeared in magazines, and cover topics like prayer, contemplation, vocational discernment, marriage, repentance, and penance. His prose is humorous, inventive, and striking. He says of marriage, for example, that it is indeed, "difficult to see how the problem of two people permanently living together can be perfectly solved – any more than the problem of the spiritual life can be perfectly solved. When people say to you (and they are always saying it): 'I would give anything to get my marriage right,' ask them if they would give themselves."

A recurring theme in all his books is that of *holiness* and *happiness*, of *pleasure* and *life*. These go together, he says, they are elements of a single thing, which is life. Likewise, *work* need not be separate from life, happiness, or holiness. When the "good" or "pleasurable" or "happy" things are sought in a way that seeks to separate them from occurrences in the normal course of life, the very good things themselves become stale and ruined.

He says the same thing of human love: a dichotomy must not be created between giving and getting. In fact, it is better not to think too hard about either. In *We Live With Our Eyes Open*, he writes: "Go to marriage for what you can get, and you are disillusioned; go for what you can give, and you find yourself immeasurably the richer for your gift."

Happily, with advice like that available in such new editions, a new generation should be eager to read while these books last – which ought to be quite some time. 

Foretelling the Messiah

Caroline Farey on a remarkable thirteenth century carving from Chartres Cathedral

It was on the very day Jesus rose from the dead that he chose to enlighten two disciples on the nature of the Old Testament, interpreting for them in all of it “the things concerning himself” (Lk 24:27).

Jesus had spoken of this before (John 5:46), but from this day, the Church would have never-to-be-forgotten insight into the messianic and therefore Christo-centric focus of the whole of the Hebrew Scriptures. To the same two disciples, on that same day, Jesus showed them how he would “stay with” them bodily, in the Holy Eucharist.

The five stately figures from the Old Testament pictured here, are on the left-hand side pillars of the central arch of the North portal of the Cathedral of Chartres. They were carved around 1210. They are entirely fitting because they are both Christo-centric and Eucharistic. They are each a portal into the coming of the Messiah, into who and what the Christ would be like, and what he would do. Thus, they also foretell the Christo-centric and Eucharistic purpose of the Church, a new dwelling place of God for the new covenant of Christ in the body and blood of his eucharistic sacrifice.

Notice that each figure has a halo which symbolises the radiance of holiness which, for Christians, is the light of Christ given us by His Spirit. Set in chronological order, the first figure on the left is Melchizedek; the second depicts the patriarch and his son, Abraham and Isaac; the third, Moses; the fourth, the prophet Samuel and the fifth, King David.

Melchizedek

Let us look more closely at each figure, beginning with Melchizedek. You find him dressed as a priest; notice his head covering, his cincture and priestly cloak. He carries a thurible to

indicate the blessing that he gave to Abraham and a ciborium indicating his gift to him of bread and wine (Gen 14:18). He appears only twice in the Old Testament, in the book of Genesis and in Psalm 110, and yet he was highly significant for the writer of the letter to the Hebrews for explaining Jesus as the Messiah.

Melchizedek is ‘priest of God Most High’ (Gen 14:18-19). He is also king of Salem, the original name for Jerusalem. Salem is translated ‘peace’, with the same Semitic root as ‘shalom’ (and also [I]slam). He is a ‘priest for ever’, pre-dating any other priest of the Old Testament, such as the Levitical priesthood. Later, in King David’s reign, another priest, Zadok, has a name from the same root as ‘zedek’ both meaning ‘righteous’. Every detail given about Melchizedek foreshadows and points to Christ, priest and king, of peace and righteousness for ever, who gives blessing and the eucharist.

Abraham and Isaac

Anyone who knows the biblical account, knows why Abraham is looking upwards. His raised face speaks of the angel of the Lord who came to rescue Isaac from being sacrificed. However, as the father of faith, this gesture of Abraham also reveals his complete attentiveness to the will and the word of God, foreshadowing Christ’s total adherence to his Father, “I do as the Father has commanded me so that the world may know that I love the Father” (Jn 14:31).

Notice Isaac’s feet still bound and placed on the head of the ram caught in the thicket, visible under Abraham’s feet. Jesus is both man and paschal lamb for the ultimate sacrifice of loving obedience to the will of the Father.

Moses

The great patriarch, Moses, is identifiable firstly by the tablet of stone in his hand, the word of God, and also by the golden calf at his feet. The head of this is missing but one can see its cloven hooves. Moses burnt the calf of the people’s idolatry and ground it to dust (Ex 32:20). Moses is also holding a pillar with a beast on top representing the fiery serpent (Numbers 21:8-9). The pillar has leaves around the plinth at the top as a sign of the life that was given back to those who were sick and were healed as soon as they looked on the serpent. Christ speaks of this as himself, ‘As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life’ (Jn 3:14-15).

The Prophet Samuel

Although sometimes this figure is listed as Aaron, it is most likely Samuel since Aaron’s priestly clothing is described in detail in the Bible and is completely different to this, while Samuel is described exactly as an old man wrapped in a cloak (1 Sam 28:14). At one point, the Philistines had come up to fight against the people of Israel and the people turned to Samuel, saying, ‘Do not cease to cry to the Lord our God for us, that he may save us ... So Samuel took a suckling lamb and offered it as a whole burnt offering to the Lord, Samuel cried to the Lord for Israel and the Lord answered him’ (1 Sam 5:9). Samuel stood before the Lord on behalf of the sinful people. He prayed and offered the sacrifice of the lamb and the Lord heard him and rescued them.

There is also a young boy at Samuel’s feet, possibly David as a young shepherd, the youngest son of Jesse of Bethlehem (1 Sam 16:1). He is looking up to Samuel, the prophet who



© Alamy


anointed him to be king (1 Sam 16:12-13). There is a star on his belt which could refer to David and to Christ, the “offspring of David”, as the “bright morning star” (Rev 22:16), that is, the star that heralds a new day, for us the eternal day of Christ’s resurrection.

King David

Crowned a warrior king, David carries a tall spear in his hand for all the evil against which he fought. The animal

at his feet is clearly the lion of Judah. It is not known what was in his left hand but the symbols with which he has been depicted would be, for example, a sling – with which he slew Goliath, a harp with which his playing refreshed King Saul and banished evil (1 Sam 16:23) or a key, the “key of David” held by Christ “..the holy one, the true one ..who opens and no one shall shut, who shuts and no one opens” (Rev 3:7).

In Summary, we can see that these figures all point to Christ, the true High

Priest, Prophet and King; Christ, the eucharistic offering as bread and wine, himself and as the paschal lamb; Christ, the word of God foretold by the tablets of stone and Christ, the key of David. Christ is the sacrifice for the sins of the people, like the serpent lifted up in the dessert and the reason why Moses destroyed the golden calf and Samuel sacrificed the lamb. When Christ came, he fulfilled all the messianic prophecies. 



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If it ain't broke, don't fix it

James Preece on changes and developments

When the fathers of the Council of Trent set out to write a Catechism, they structured it around four major pillars of the Catholic faith. The Apostles Creed which sets out what we are to believe, the seven Sacraments which tell us how to practise our faith, the Ten Commandments which tell how to live our lives and finally The Lords' Prayer which is a model for how to pray.

Recently my son has taken an interest in computers so like any dutiful father I bought him a book for learning about computer programming. Unfortunately for him, there's a cost-of-living crisis going on and we only have one salary so I searched everybody's favourite auction site to pick up the cheapest copy I could find, which turned out to be an older edition. A couple of pages in he discovered that the language has been updated and the instructions in his book don't quite match what is happening on screen, which is causing a bit of confusion!

Catholicism doesn't work like that. They don't issue a version 3.0 and we have to throw out the old textbooks – which is why you should not be surprised to learn that 400 years after the Catechism of the Council of Trent, the modern Catechism of the Catholic Church follows the exact same four-part structure. If it ain't broke, don't fix it.

It was this constancy that led G.K. Chesterton to declare that Catholicism, “is the only thing that frees a man from the degrading slavery of being a child of his age”. It's a quote that's always struck me and while it's certainly true that Catholicism provides a sturdy anchor against the whims and fashions of the time, it's also not difficult to find examples of historical Catholics saying and doing things of which we very much do say, “oh, that is just what people did back then”.

As much as I would like to promote Catholicism as a great temporal monolith of unchanging teaching, I have to acknowledge that not only do we have two Catechisms but there are

also one or two differences between them. The 1566 Trent Catechism says that a wife, “should never presume to leave home without her husband's consent” something the 1992 Catechism curiously chose to omit. Meanwhile, the modern Catechism is on its third edition which is officially called the “Second Edition” because somebody thinks I won't remember the 1997 “Revised Edition”; as far as I'm concerned, it's an “Edition” so it counts.

‘The real answer is to first figure out if we're looking at a change in discipline or doctrine’

What can men do against such reckless change? If the old Catechism was wrong, what makes us think the new one will be any better? Am I doomed to be yet another, “child of his age”? How are we to trust a magisterial teaching authority that can't make up its mind?


One answer might be to keep the old books and throw out the new ones. If change is forbidden, reject the change. All we need do is turn back the clock and party like it's 1955! A lot of people think this is what Traditional Catholicism is all about and it's important to be clear that this is a dead end. After all, why

stop there? Why not go back to 1054 or 325? If we believe that, “the gates of hell shall not prevail,” (and we should because Our Lord said so) then it seems to me an odd sort of Christianity that puts a specific date and time on when all hell broke loose.

The real answer is to first figure out if we're looking at a change in discipline or doctrine. Disciplines are rules that depend on the circumstances, like when I tell my kids that I'm changing their bedtime. The underlying beliefs about the need for sleep haven't changed but the age of the little people involved has. Changes in discipline are not a problem. Changes in doctrine, however.

When it comes to apparent doctrinal changes, what we might call “changes” are in fact always “developments”. This isn't some verbal sleight of hand; changes and developments are very different things. For example, let's say two friends tell you they are in love. One day they say they are to be married; that's a development. The wedding is to be in June; another development. There will be ice cream at the reception; development. Sorry but the freezer broke and there will be no ice cream –that's a change. The couple have fallen out and the wedding is off. Change. See the difference? Changes contradict while developments are only ever a deeper understanding of what came before.

So, how do we tell the difference between changes and developments in doctrine? The answer is not to throw out the old Catechism, but to keep it alongside the new one. Read them both alongside your Bible and the Church Fathers to grow in understanding of how particular teachings have developed and deepened over time. That's what traditional Catholicism should really mean.

Then the next time somebody tells you the Pope has “changed” the Church teaching on something or another, you'll know the answer: he hasn't. 

History in abundance

James Wilson on his pilgrimage from London to Walsingham

A little over two years ago I was at Mass at St Bede's (Clapham Park) listening to the Epistle of St Paul to the Corinthians about his journey to Rome and how he had been imprisoned, shipwrecked, and buffeted.

During the sermon Fr Patrick Pullicino (now Canon) picked up on this theme and highlighted the importance of making an annual Pilgrimage for three reasons: first and foremost, for the Greater Glory of God and His Blessed Mother; second, as penance and reparation for our sins and thirdly as a public witness to our faith.

He highlighted the famous pilgrimages of the Holy Land, Rome, Compostela and the traditional walking pilgrimage to Chartres, then he introduced a book he had found – *The London to Walsingham Camino*, a 170 mile walk across England closely following the original medieval route.

Being a Chartres veteran and never having joined the LMS Walsingham Pilgrimage, a seed was planted in my mind – could I follow this route and divert to Cambridge to pick up the LMS Pilgrimage? What a challenge this would be, what a penance! The words of Leo XIII echoed in my mind, “When England returns to Walsingham; Our Lady will return to England”.

I started the planning for this pilgrimage in 2023 and, like the pilgrims of old, I thought it would be good to reach out for Christian hospitality from the churches and religious houses I would pass on route, but like St Paul's journey, I was immediately hit with my own modern hardships: work and family life got in the way. Then 2024 arrived and even with the support of Mr Raul Fletcher and Mr Piotr Brys, we continued to be hit with trivial issues such as, “health and safety certificates”, and, “liability insurance”. Who would have thought that a group of friends walking across the country could be so complicated! Nevertheless,



Setting off: pilgrims heading toward London's Tower Bridge

we persevered with the planning and paperwork until all our logistics were sorted – which only happened less than 24 hours before we set off.

At long last, on 18 August our walk to Walsingham began with a 6am Mass at St Bede's followed by blessings of the newly repaired banner to Our Lady of Walsingham (kindly loaned to us by the UK Chartres Society), our parish intentions, and the ancient medieval blessing for pilgrims to Walsingham given at St Thomas on the Bridge (the former chapel on London Bridge).

We set off with the singing of the Credo, heading into London with a small group of Pilgrims via our Cathedral, towards the official starting point for the Camino – St Magnus the Martyr at London Bridge – where we met our Chaplain Fr Robert Verrill OP. St Magnus is a very beautiful and ornate High Anglican Church with plenty of copies of the Prayer for England proudly displayed – all too easy to mistake for a Catholic Church if not for the sign on the door. The Anglicans of St Magnus were most welcoming, with

the Vicar appearing immediately after we concluded our decade of the Rosary in front of the shrine to Our Lady of Walsingham, giving us his best wishes and some pilgrim stamps to officiate our walk.

We progressed from here along the most glorious route across London to Waltham Abbey, all completed without walking along any roads, instead weaving our way along the Thames path past the Tower of London and down to the Isle of Dogs, to pick up the Regent's Canal and the River Lea – all while singing the Rosary and hymns as we went along.

We encountered numerous puzzled looks from passing tourists and Londoners – some even brave enough to ask us where we were going. I will admit that it was slightly amusing to see their faces become even more confused upon our response of, “We are on a walking pilgrimage to Walsingham in Norfolk”; you could easily read their minds and see them thinking: “There are trains and cars you know?”

Despite the initial trials and threats from the Devil, I am very pleased to report that Christian hospitality still exists; priests opened their homes and churches to us, sacristans of both Anglican and Catholic Churches provided us with tea, coffee and freshly picked apples – even as we

finally arrived in Cambridge, we were whisked off to a lovely dinner at a family home of regular Ely to Walsingham pilgrims.

History was in an abundance on our route, linking us back to Pre-Reformation England: the great Augustinian Abbey of Waltham built to house the Montacute Cross, the Eleanor Cross at Waltham Cross, Rye House (home to Henry's sixth wife), the various priories and churches of Ware, Widford and Much Hadham. We also discovered more modern history when visiting the church in Great



Outside Waltham Abbey: Matthew Windsor, James Windsor, Callum Anderson, Piotr Brys, Fr Robert Verrill OP and Raul Fletcher

Amwell where the Warren family left to join the Mayflower in 1620 and the burial site of Chariots of Fire fame - Harold Abrahams. We also stopped at St Joseph and the English Martyrs Catholic Church in Bishop Stortford, where one of the side altars originally stood over the grave of Msgr Robert Hugh

Benson, with his personally designed statue of Our Lady standing tall and sternly on a pedestal of monsters representing the heresies which have attacked the church through the centuries.


These are all stark reminders of the Epistle of St Paul and Fr Pullicino's sermon - Pilgrimages and Trials! There will always be trials and attacks on our faith, temptations from the Devil that make us want to laze at home, but we must push forward, we must be pilgrims venturing on our own journey to God.

Public witness is exactly what our increasingly secular society needs; there is a younger generation

who remember their parents and grandparents heading off to Sunday Mass, that our public display might reinvigorate. However, be warned. As we are fast approaching a time where the next generation will have no actual memory of our Christian Heritage, it is our duty to evangelise and be missionaries in our own country; there is no better way to do this than to make public expressions of our faith.

When I completed my first Chartres Pilgrimage back in 1997, I was so blown away by the experience and glories of the final Mass that I wished I could go back to Paris and start again. The pain of walking 70 miles had disappeared! And this year that prayer had come true. When we joined the Ely to Walsingham group, we had already completed 97 miles, but walking into our camp at Ely singing Immaculate Mary to amazed, startled and cheering pilgrims recharged all the batteries and reinvigorated our souls, making us ready to join them for the next 56 miles!

God willing, this isn't the last time you'll hear about the London to Walsingham Pilgrimage. I pray that in future years, it will be an option on the LMS pilgrimage, but *be warned* - it is not a pilgrimage for the faint of heart.

Our Lady of Walsingham - Pray for Us! 



Missa Cantata at St Theresa of Lisieux, Stanstead Mountfitchet

The expression of the Rule of Faith

Fr Aidan Nichols with an introduction to the Creed

It is hardly surprising that at the Liturgy we stand to hear the Creed read or sung. The Creed could scarcely be more important. It is the Church's summary of Scripture, the Word of God as expressed in literary terms, in the words of a book – actually, a series of books. For Scripture, when read in Tradition, is the source of what St Thomas Aquinas calls *sacra doctrina*, 'sacred doctrine' or 'holy teaching'. And the 'holy teaching' is nothing less than the revelation of God's knowledge of himself, and his plan for creation, as that is shared with the blessed – shared with those who see him in Heaven. We could call if we wished, that a 'vertical' way of thinking of the Creed. God communicates the eternal truth of things – not immediately, however, but through humanly appropriate media – and he does so for the present generation of believers here and now. To be on the receiving end of this vertical descent is to be put in the way of salvation. Jean Daniélou, great student of the Church Fathers, wrote, 'That which saves is not religious experience but faith in the Word of God'.¹

Alternatively, or, rather, in complementary fashion, we can also think of the Creed in a 'horizontal' way. The Creed is revealed truth coming to us from God in Christ through the vicissitudes of history, always at risk from the fragility of its human bearers but never suffering shipwreck owing to the careful assistance of the Holy Spirit. The Creed is the expression of the Rule of Faith, the norm of the Apostolic Preaching as handed on, under episcopal guardians, from the Church's first generation throughout



Athanasius Schneider: 'In studying Christian doctrine...what should our attitude be?'

all historical ages. For this reason, it expresses the deep mind of the Church as she makes her own the deposit of faith given to the original apostles to be taught *effectively* in each successive period. The deposit of faith cannot be taught at all unless it is first conserved, safeguarded from error or diminution. In that sense, the Creed serves as a guard-rail against false attempts to capture the faith for alien mythologies (in ancient times) or ideologies (in

modern times). But the deposit of faith cannot be taught effectively unless its meaning is teased out for its hearers. In that sense, the Creed is an invitation to practice theology, which is revelation-informed reflection on the truth of God. 'In studying Christian doctrine', asks Bishop Athanasius Schneider, 'what should our attitude be?' And he replies, 'Love of wisdom, humility of mind, purity of heart, desire for God, docility to God's authentic teaching, and fidelity to prayer'.²

1. Jean Daniélou, *God and the Ways of Knowing*, translated by Walter Roberts (Cleveland, OH: Meridian Books, 1967 [1957]), p. 14.

2. Athanasius Schneider, *Credo. Compendium of the Catholic Faith* (Manchester, NH: Sophia Institute Press, 2023), para. 59.

In today's climate, all the virtues listed in that sentence are counter-cultural. But in contemporary religion, one among them stands out like a sore thumb. 'Docility to God's authentic teaching' is now at a discount owing to the popularity of a primarily, if not exclusively, 'existential' view of faith in which – to borrow for purposes other than his own Bishop Schneider's word – 'attitude' rather than *content* is the important thing. Like the Liberal (or 'Latitudinarian') mice who, in Newman's day, were beginning to gnaw their way through the 'High-and-Dry' Anglicanism of nineteenth century Oxford, so a Christian Existentialism, if not married with a powerful sense of the majestic content of divine revelation (and not just the tenderness with which it is offered to us), can sap the foundations of a confessing Church.

In his novel *Loss and Gain*, Newman made his own reply through the voice of his character Charles Reding. "I did not say a creed was everything", answered Reding, "or that a religion could not be false which has a creed; but a religion can't be true which has none".³ There have always been attempts to dilute Christian doctrine but hark to Chesterton's promise. 'Again and again there has followed on that dilution, coming as out of the darkness in a crimson cataract, the strength of the red original wine.'⁴


When I make my own the faith of the Church, I do not just express a 'pro-attitude' towards whatever Jesus of Nazareth represented. Instead, I allow my own 'I' – my subjecthood – to be incorporated into the 'I' of Holy Church as she entertains on my behalf the entire substance of the historic revelation, the revelation which, uniquely among human sources of knowledge, is based on the Word of God: *Deus revelans*, God revealing both himself and his plan.

The Neo-Orthodox Protestant dogmatician Karl Barth, who so often provides reminders of truths that – lost in admiration at the marvels of *aggiornamento*, modern Catholics are in some danger of forgetting – had this to say about the stance of the individual who makes his own the words, *Credo in*. "I believe in" – so the Confession says; and everything depends on this "in", this *eis* [Greek], this *in* [Latin]. The Creed explains this "in", this object of

'...it expresses the deep mind of the Church as she makes her own the deposit of faith given to the original apostles to be taught effectively in each successive period. The deposit of faith cannot be taught at all unless it is first conserved, safeguarded from error or diminution'

faith by which our subjective faith lives. It is noteworthy that, apart from this first expression "I believe", the Confession is silent upon the subjective fact of faith. Nor was it a good time when this relationship was reversed, when Christians grew eloquent over their action, over the uplift and emotion of this thing, which took place in man, and when they became speechless as to what we believe. By the silence of the Confession on the subjective side, by its speaking only of the objective Creed, it also speaks at its best, deepest and completest about what happens to us men, about what we may be, do, and experience. Here too it is true that whoso would keep his life shall lose it; but whoso shall lose it for My sake shall gain his life [cf Matthew 10:39, and parallels]. Whoso means to rescue and preserve the subjective element shall lose it; but whoso gives it up for the sake of the objective, shall gain it'.⁵

And if that is so for the individual believer, in his or her personal case, it is also true for the social bulk of believers, the empirical demography of the heaving body of the Church in any time and place. The evangelization of the planet requires the proclamation of the Gospel not only to the 'pagans', what the Second Vatican Council calls, in the title of its document on the topic, the *Ad Gentes* movement of classical missionary activity. It also has to take in the *errantes*, those who have 'wandered away' from the faith, which was the point of Pope John Paul II's appeal for a 'New Evangelization'. But more than that, evangelization never ceases for the faithful themselves, the

fideles, who must be constantly built up in their credal confession. How do they come to be 'built up' – the literal meaning of the word 'edified'? The faithful are credally edified by the preaching of the Word, the celebration of the Liturgy with its rich didactic content, and by their ongoing study of the contents of the faith – for which, in an age of multiple media, so many opportunities are available to them (even to the barely literate) – so long, that is, as they are directed to the right resources. Such credal education requires on the part of the hierarchy, including the pastoral clergy, due stability not only of doctrine but also of practice – liturgically, devotionally, catechetically. The Word of God comes to us in the midst of a Church that has received it faithfully and knows with a *sure touch* how to make the Word her own. That extraordinary Russian-Estonian convert to Catholicism Valentin Tomberg, who in 1948 moved to England to monitor Soviet broadcasting for the BBC at Caversham Park, wrote in his anonymous collection of meditations designed to commend the Church to neo-pagans: 'It is in so far as the Church lives that we live. The church bells once reduced to silence, all human voices desiring to serve the glory of God will also be reduced to silence. We live and we die with the Church. Because in order to live, we need air to breathe, we need the atmosphere of piety, sacrifice, and appreciation of the invisible as a higher reality. This air, this atmosphere in the world, exists in the world only by grace of the Church'.⁶ 

3. John Henry Newman, *Loss and Gain. The Story of a Convert* (London: Burns and Oates, 1886), 9th edition, p. 119.

4. G. K. Chesterton, *The Everlasting Man* (Mineola, NY: Dover Publications, 2007 [1925]), p. 253.

5. Karl Barth, *Dogmatics in Outline*, translated G. T. Thomson (New York, NY, and Evanston, IL, Harper and Row, 1959), p. 15.

6. Anonymous [Valentin Tomberg], *Meditations on the Tarot*, translated Robert Powell (Brooklyn, NY: Angelico Press, 2019), p. 188.

Set the world on fire

The Latin Mass Society remembers Michael Davies

September witnessed the twentieth anniversary of the death of Michael Davies, a staunch defender of the Traditional Mass through the difficult years that followed Vatican II. The Latin Mass Society remembered this hero of tradition at its annual Sung Mass at Snave, in Kent, which was offered for the repose of his soul. We reproduce by way of tribute the conclusion of an article he wrote in the Latin Mass Society's newsletter the year before he died:

'We members of the Latin Mass Society have to become a people who have come to kindle a fire upon the earth. If we rouse ourselves from our lethargy, if we make the restoration of Tradition the true motivating force of our lives, if we kindle a fire in this country and devote our lives to feeding its flames, if we emulate the zeal and the courage of the

faithful remnant of penal times, then the Catholic remnant of the third millennium may indeed be a Traditional remnant. But it means that when asked to recruit at least one new member we must do so, and not just one but two, three, or even four. And when a priest is willing to offer Mass for us, we must show our appreciation to him and our love for Tradition by travelling to assist at it

.....

'In a book that was endorsed by Cardinal Ratzinger, Mgr Klaus Gamber wrote:

"In the final analysis ... the traditional rite of Mass must be retained in the Roman Catholic Church ... as the primary liturgical form for the celebration of Mass. It must become once more the

norm of our faith and the symbol of Catholic unity throughout the world, a rock of stability in a period of upheaval and never-ending change."

'An impossible dream? Not if we become a people who wish to set the world on fire.'



Michael Davies: a staunch defender of the Traditional Mass



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World News

Updates from around the globe, with Paul Waddington

Finland

There are only around 20,000 Catholics in Finland, which is less than a half of one percent of the nation's total population of around 5.5 million. There is just one diocese, the Diocese of Helsinki, and it has only five native-born priests, although there are a further 30 priests of various nationalities serving in the diocese. The current bishop, Rt Rev Raimo Goyarrola, is Spanish.

The Diocese of Helsinki consists of only eight parishes, including the cathedral parish of St Henry in Helsinki. In addition to the parish churches, Mass is offered in around 25 other locations, which include community halls, as well as Lutheran and Orthodox churches.

Since about half the Catholics resident in Finland belong to the international community, Masses are offered in a remarkable variety of languages. Among all this variety, traditional Latin Masses have been offered on one Sunday each month at the Cathedral of St Henry in Helsinki. Latin Masses have been said in the cathedral for the past 17 years.

In August, the Dicastery for Divine Worship and Discipline of the Sacraments ordered that the Latin Mass could no longer take place in the Cathedral of St Henry, but instead should be transferred to the Church of St Mary, which is in one of the outer suburbs of Helsinki. By way of explanation, the instruction referred to, "the position of the cathedral as a model and a sign of unity for the entire local church".

Although the local supporters of the Latin Mass are relieved that a monthly Latin Mass will continue in the Helsinki area, some regretted that the Mass would no longer be in their cathedral, one pointing out that the new venue is, "a hideous example of modern architecture". There is also concern that the Latin Mass at the Cathedral of St Peter and St Paul in Tallinn, which is the only Latin Mass in the neighbouring country of Estonia, might suffer the same fate.

Traditional Carmelite Nuns

A new community of traditional Discalced Carmelite nuns has been formed in High Springs, Florida, and has bought 10 acres of land to build a Carmel to be known as the Carmelite Monastery of Our Lady, Co-Redemptrix. The community, which is faithful to the charism of St Theresa of Avila, has a devotion to the traditional Mass and the Divine Office of 1962. For Holy Mass and the sacraments, the future monastery will be served by Catholic priests of religious Orders of non-diocesan jurisdiction that are in union with Rome.


The formation of the new community follows from the closure of a Carmel in Savannah, which was a consequence of Cor Orans, a document issued in 2018 by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, which required all contemplative communities to be affiliated to a larger federation. In the case of American Carmelite nuns, the relevant federation is Carmelite Communities Associated, which has moved in a modernist direction, resulting in some dissent and the closure of the Savannah Carmel.

Sister Loretta-Maria of the Blessed Trinity and the Rosary, a Carmelite nun from the former Carmelite monastery in Savannah, Georgia, is founding the new monastery, and has set up a non-profit organisation to raise the necessary funds.

New Zealand

Priests of the Sons of the Most Holy Redeemer – also known as the Transalpine Redemptorists – are no longer allowed to minister in the Diocese of Christchurch on New Zealand's South Island, and all professed members of the community have been asked to leave the diocese. This action was taken in July by Bishop Michael Gielen, the Bishop of Christchurch, following an Apostolic Visitation led by the retired Australian canon law expert, Bishop Robert McGuckin.

Bishop Gielen said that he took the action after receiving a number of recommendations from the Vatican department responsible for religious orders. The bishop's announcement gave no reason for the order's expulsion. However, some news sources have suggested that there have been allegations that the order has engaged in, "spiritual and psychological abuse" as well as performing exorcisms without permission from the Christchurch diocese. The order has denied these allegations.

The Sons of the Most Holy Redeemer have their headquarters on the Scottish island of Papa Stronsay, and were at one time associated with the Society of Saint Pius X, although they were fully reconciled with Rome in 2008. Their New Zealand monastery was founded in 2007. 

'The Sons of the Most Holy Redeemer have their headquarters on the Scottish island of Papa Stronsay'

DIOCESAN DIGEST

Mass of Ages quarterly round-up

Birmingham & Black Country

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In addition to the usual daily schedule at the Birmingham Oratory, High Mass was celebrated for the Solemnity of the Assumption and the patronal Feast Day of St John Henry Cardinal Newman. At the time of writing, High Mass is also scheduled for All Saints, and following the withdrawal of permission for the Annual LMS Requiem Mass to be offered at Westminster Cathedral, the High Mass of Requiem will instead be offered at the Birmingham Oratory on All Souls Day which falls on a Saturday this year.

The weekly Friday Masses in Wolverhampton continue, and occasionally a High Mass is celebrated, usually when those with associations to the parish return from their studies at the ICKSP seminary in Gricigliano. After I submitted my last report, a High Mass was celebrated, rather appropriately, on the Feast of St Peter Julian Eymard on 2 August.

Birmingham (Oxford)

Joseph Shaw

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This quarter I am able to report on the annual Latin Mass Society Oxford Pilgrimage, in honour of the martyrs. As usual we had a High Mass in the Dominican Rite, followed by a procession and Benediction. This year the procession went to the site of the martyrdom of Blessed George Napier in 1610 - Oxford is blessed by two sites of martyrdom, both marked with plaques, and we alternate between them.

This year the celebrant was Fr Lawrence Lew, and Mass was accompanied by seventeen singers singing the chant and polyphony, thanks to the Schola Abelis of Oxford and the Southwell Consort based in London. A hundred people attended Mass and 75 came on the procession, which was an impressive sight going through the shoppers with the LMS banner and the processional statue of Our Lady of Walsingham. A big thank you to all who came along; please mark 18th October in your diaries for next year!

Our regular Masses continue as usual; members can consult the Mass listings, bearing in mind that Oxford straddles the boundary between the Archdiocese of Birmingham and the Diocese of Portsmouth. Readers may not get this edition of *Mass of Ages* before the Oratory's annual High Mass of Requiem on All Souls Day, but there are a series of Sung Masses taking place at SS Gregory & Augustine in the Woodstock Road, and the 5pm Sunday Mass at Holy Rood is also Sung.

The best way to keep in touch is to join my local email list: you can email me or go to <https://oxfordlmsrep.blogspot.com/>

Birmingham (Worcestershire)

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Traditional Masses continue as previously across Worcestershire: 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; and Sung Masses at St Ambrose, Kidderminster on first Sundays at 6:00pm. Always best to check locally, however, for the latest information if planning to attend any of these Masses.

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

Brentwood (East)

Alan Gardner

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There remain some lovely pockets of excellence around the diocese, although for some that does mean some considerable travel, I'm afraid - thank you to all those who are making special 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.

In the last edition of *Mass of Ages* we reported that an assurance had been given that St Philip's Priory, Chelmsford, would remain in Catholic hands. This was a mistake and we sincerely apologise for the misunderstanding.

Cardiff-Menevia (Herefordshire)

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Regular Sunday Low Masses at Most Holy Trinity, Ledbury - the only weekly Sunday Traditional Masses in the three

counties of Herefordshire, Worcestershire, and Gloucestershire – continue as normal, though if you intend visiting the area do feel free to contact us ahead to confirm Mass times.

The past few months have seen on the one hand the departure of a well-loved family of five, including father and son servers, to pastures new nearer London: we wish them well in their new home and parish. On the other hand, we were blessed almost immediately with the arrival not just of two new Polish families from Cheltenham but also a mother and adult son from the Forest of Dean and a young lady from Hereford. They are all most welcome! I am also pleased to report that an enthusiastic young man has already stepped up to learn to serve Mass to help fill the gap left by our departing friends.

As always, please remember in your prayers our parish priest, Fr Adrian Wiltshire, who is recovering from major surgery. Please also remember Mark O’Toole, Archbishop of Cardiff-Menevia, together with all those attending Most Holy Trinity, and not forgetting 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)

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Sunday Masses at Blackfriars continue as normal this autumn. Among the congregation, as usual, there are a large number of young families and a significant collection of students.

We will have occasional sung Masses, the dates of which are posted on the noticeboard in the cloister. More singers and servers are always welcome, as are other volunteers. The weekday Latin and Greek classes for children are also continuing.

Hexham and Newcastle

Keith McAllister

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The schedule of Ancient Rite services continues and now has increased with more weekday Masses as well as the first Saturday TLMs with Fatima devotions.

Our forward listing includes all Sundays, All Saints, All Souls and as usual through to Christmas Day; January 2 and January 4.

Plans are well advanced for a server training program, likely to be based in St Joseph’s Gateshead.

Lancaster

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A short update this time, working from North to South.

At the top end, Masses continue as usual in Carlisle and Workington, thanks to Canons Watson and Ruscillo.

In Lancaster, changes to clergy dispositions and parish boundaries mean that Mass in Latin is no longer said at Hornby as Fr Docherty has moved to the University Chaplaincy Centre, but the Mass at Lancaster University moves to weekly during term time, certainly until January. The chaplaincy centre is open to the public and parking is free from 6pm (so you should be OK as long as, in the good Catholic tradition, you’re not too early for Mass).

Further south, in Preston, following the Institute’s Chapter at the end of August, changes to the arrangements at Preston were announced. After six years in Preston, at the end of September we said goodbye to Canon Post who has been appointed as Assistant to Canon Montjean at New Brighton. Canon Post was the celebrant at a final Solemn High Mass with Canon Cristofoli as Deacon and Abbé de Penguern as sub-deacon, and this was followed by a small reception and presentation of a beautiful chalice. Canon Poucin de Wouilt has transferred from New Brighton to Preston as Assistant to Canon Cristofoli and Prefect of the House of Discernment. Canon Post will continue as Director of St Benedict’s so he will be in New Brighton at the weekends and spend three days in Preston during the week. Canon Poucin will be the Chaplain of St Benedict’s.

There have also been changes for the Sister Adorers as Sister Victoire-Marie has moved to Naples. She will be sadly missed, especially at St Benedict’s where she has been inspirational in teaching music, with even the little ones tackling quite complicated Gregorian Chant.

During the Summer months there was only one priest available as the Canons took vacation in turn, but we were very fortunate to have the McCowen brothers, Canon Michael and Deacon Joseph, spending time at home with their family and so we were able to have High Mass for the Feast of the Assumption. Two former candidates were visiting also: Abbé Scorey supported them as Sub-Deacon, with Abbe Johnson in choir. Abbé de Penguern has also been spending time at the Presbytery; he held the fort while the canons were at the Chapter, and will spend some months on placement with us.



Feast of the Assumption, St Walburge’s, Preston

This September saw the 10th anniversary of St Walburge’s being handed into the care of the Institute, and this was celebrated on 15 September with Solemn High Mass celebrated by Canon Hudson with Canon Cristofoli as Deacon and Canon Tanner as Sub-Deacon, and followed by a Te Deum and a festive lunch in the hall. During those ten years we have seen the congregations grow considerably, the founding of St Benedict’s and the House of Discernment, the arrival of the Sisters, numerous baptisms, a goodly number of marriages and receptions into the Church. We give God thanks for the many blessings that He has poured onto our community.

Finally, the end of October will see the arrival of another six candidates to the House of Discernment. This year the men come from England, South Africa, Poland, France and

the USA; please keep them in your prayers as, God willing, they start on the path to priesthood. We follow the progress of previous candidates with interest, and especially keep in our prayers those from the earliest years who are now starting to receive Major Orders.

A reminder that the Institute no longer has the care of St Thomas of Canterbury & the English Martyrs so all Masses are now at St Walburge's. Sunday Masses are at 8.30 and 10.30 am with confessions half an hour beforehand. The 6.30 pm Mass has also resumed. Weekday Masses will usually be 8.30 am and 11.45 am (not noon as previously), but please always check the newsletter for changes. This can be found on the website at icks.org.uk/preston/

Liverpool

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I had hoped that my inaugural report would be one celebrating a new shrine church for the Institute of Christ the King Sovereign Priest at St Mary's Wigan.

Alas, after an invitation from Archbishop McMahon, acceptance by the ICKSP, a seemingly successful trial period, much positivity, prayer and breath-holding anticipation, hopes were dashed at the eleventh hour when all had seemed set.

St Mary's is a beautiful Grade II* Listed church which is only 200 feet away from St John's, another beautiful Grade II* Listed church. Regrettably, now parishioners of both churches are left worrying about which will remain open, as the ICKSP had offered to take financial liability for St Mary's from the Archdiocese.

On a more positive note, I understand that Fr Ian O'Shea continues to offer the traditional Masses at St John's with Low Mass on Thursday evenings.

As I am new in post, I would be grateful for your assistance and any information on Latin Mass services in the Archdiocese as, aside from St Marys, Warrington, there appear to be very few.

Liverpool (Warrington)

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The end of September saw the return after a convalescence of some seven months, of Fr Verrier, assistant priest and Choirmaster at St Mary's Shrine. He subsequently celebrated the Sunday Solemn High Mass. His welcome return is excellent news. He joins Rector Goddard and Fr Homolya who is settling in well.

The monthly groups continue to meet: the Ladies' Group, the Men's Group and the Youth Group (13-17), as well as Juventutem (18-35). There is also monthly Altar Servers' training (third Saturday). After midweek Mass on Tuesdays and Wednesdays the Holy Souls' Prayer Group and the Mothers' Prayer Group meet.

Shrine regular Alison Cotton, with ten children of her own, gave a talk to the St Mary's Mothers' group on 'Catholic life and Surviving in the 21st Century', on 14 September. The end of September was the deadline for registering children to receive their First Holy Communion, and those to receive the sacrament of Confirmation.

Prayers and donations continue for the work on Priory Court, that Phase 1 can resume after construction problems,

and that the ground floor of Unit 1 can be opened. A slight change to the daily schedule at St Mary's is the proposed moving of the mid-day Mass to the slightly earlier time of 12noon. Fr Gwilym Evans, FSSP, who left us in August for studies in Jerusalem, has now begun his studies.

Middlesbrough

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There has been a change in the venue and timing of the regular Sunday Latin Mass in the northern part of the diocese. Since August, a Low Mass has been offered at 2pm on Sundays at the Church of St Mary and St Romuald in Yarm. The celebrant is Fr David Smith, a semi-retired military chaplain, who lives nearby. The change has come about following the transfer of Fr Michael Sellars from his former parish in Teesville, where he offered a Latin Mass on Sundays, to Whitby. We are, of course, very grateful to Fr Sellars for celebrating Latin Masses in Teesville in recent years, as we are to Fr Smith for taking on this role. The Church of St Mary and St Romuald in Yarm is a very interesting one, and there is an article about it on pages 20-21 of this magazine.

The York Oratory continues to offer daily Latin Masses. The Sunday Masses, as well as those on major Feasts, are sung. Masses continue on Thursday evenings at 7.30pm at the Church of Our Lady and St Peter Chanel in Hull, and we are very grateful to Fr William Massie for being the celebrant.

Northampton (South)

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The Bedford Latin Mass community has settled down well in its new homes at Kempston, a suburb of Bedford a few miles to the west. Weekday Masses are being celebrated at Our Lady of Ransom, 307 Bedford Road, Kempston, MK42 8QB (across the street from Sainsbury's). The times for daily Mass and Confessions plus Saturday Adoration and Holy Days of Obligation are given on the Bedford website, fssp.org.uk/bedford/.

Sunday Mass is being celebrated at the attractive eleventh century church of All Saints, Church End, Kempston, MK43 8RH, at 8.30am. Beautiful candlesticks, a crucifix and new vestments have been bought to enhance the worship.

Activities have resumed both at Kempston and at Chesham Bois, the other FSSP apostolate in the diocese, after the summer break: 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. A very successful Family Day with more than 100 people from both Bedford and Chesham was held at Buckden Towers near Bedford on Saturday 28 September with Holy Mass, games, picnic, and a talk on Fidelity, Joy, and Merit in Marriage. Our Scouts and Guides along with Fr de Malleray attended the Rosary Crusade in London on 12 October.

The Annual Mass of Reparation for Abortion at the Shrine of Our Lady of Guadalupe in Bedford duly took place on 9 November.

Fr Miguel Coelho, who has been with us for a year, is now an FSSP Associate, joining Fr de Malleray at Bedford. Please keep both our priests and our faithful in your prayers.

Nottingham
Jeremy Boot
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Sung Masses as advertised continue at the Good Shepherd, Arnold, Nottingham at 4.30pm on the Saturday before the 2nd Sunday of the month, and at Our Lady and St Patrick, Nottingham on the 3rd Sunday at 3pm. Attendance at both varies but are generally well attended. Low Mass at the Cathedral takes place on the third Wednesday of the month at 6.15.



Newly ordained Brazilian priest, Fr Pedro Santos, giving first blessings after Mass at Our Lady of the Annunciation, Loughborough © Elvira Jephcott

Mass continues to be celebrated each Wednesday at 6.30pm at St Mary of the Annunciation, Loughborough, any exceptions to the schedule are notified in advance. Occasionally Masses are sung when appropriate. All Masses here are well attended particularly by parishioners and by students in term time. Speaking of whom, we encourage any students, particularly new to this area as the new academic year begins, to familiarise themselves with our Masses and they will be very welcome.

Our sincere thanks to our priests, who have to juggle with already busy schedules of their own to accommodate us, and all who help in any way, musicians and servers as ever.

Pedro Henrique Abreu Santos from Minas Gerais in Brazil was a student at Nottingham University some 12 or more years ago and heard of our LMS old rite Masses at the Cathedral and elsewhere in Nottingham at which he then served and was inspired to join Bon Pasteur Seminary in France and later transferred to St Joseph's seminary in Rio de Janeiro.

After not a few setbacks, he was ordained priest earlier this year and is presently on holiday in England to visit old



At Holy Guardian Angel on 2 October

friends. He has been able to impart his, "first blessings," seen in the accompanying picture at Our Lady of the Annunciation Church Loughborough after a parish Mass in September, and his friends have been delighted to see and welcome him again as a priest.

He wishes to serve as a priest in England, if possible, subject to the usual formalities. He feels very much at home here – despite the weather – and feels that in many ways his priestly roots are firmly here as well as in Brazil.

Salford

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We were deeply saddened to hear the news of the death of Fr Ray Matus, Provost of Manchester Oratory on the morning of 24 September. Please pray for the happy repose of his soul.

Fr Ray was instrumental in saving Holy Name, (The Church of the Holy Name of Jesus), Oxford Road, Manchester, from closure, when in 1992 he along with a community of Priests and Brothers arrived as an Oratory of St Philip in formation. On moving to St Chads, Cheetham in 2012, he along with this Community tirelessly saved, restored and renovated the church, and the Manchester Oratory was founded on All Saints Day, 2019.

The LMS Chairman's Blog archive, specifically for September 2 2012, provides informative and interesting reflections, not least with reference to the news at the time, of the approval of the setting up of the Oratory. It is highly recommended and will be found at www.lmschairman.org on the LMS website.

In addition, the Fathers and Brothers of the Oratory had published an informative guide in 2021, named 'St Chad's, The Manchester Oratory' starting with its beginnings as a Chapel in 1774.

Sincere thanks to the Oratorian Community and servers at St Chad's who continue to celebrate the 1962 Rite (Low Mass) at 4:45 on Sunday afternoons, where there remains a stable and good attendance. Vespers and Benediction take place before this Mass at 4pm.

Southwark (St Bede's Clapham Park)

Thomas Windsor

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choirblogstbedeschoirblog.wordpress.com

I would like to apologise for the lack of a report in the autumn issue of *Mass of Ages*. My 10th child and third daughter, Marita Beatrice Ulrike was born on the day of the deadline, so my LMS Rep duties had to take a back seat for a few days.

I would like to thank Fr Southwell who has spent most of the summer with us. Thanks are also due to Fr Diaz and Fr Pinnock who have also assisted with our Mass schedule. Our Archbishop John Wilson has kindly appointed a new permanent member of clergy at St Bede's, Fr Howell. This has allowed us to return to having several Solemn High Masses per month.

The Guild of St Clare has also been busy repairing vestments, and has repaired our banner of Our Lady of Walsingham. This banner has been carried with the British chapters on the Paris Chartres pilgrimage for many years, and was beginning to fall apart. It was finished ready to be blessed after an early Sunday Mass on 18 August; our pilgrims then carried it with them on a walking pilgrimage to Ely to join the LMS Pilgrimage to Walsingham.

Our choir has continued to sing every Sunday and Feast Day, with our usual mixture of chant and polyphony including settings of the Creed and the Propers that are seldom sung elsewhere. We have lost one member of the choir, who has just started his first year at Wigrazbad, so prayers for Piotr will be welcome. We have gained a few new choir members but would welcome tenors and basses to join us.

Our serving team continues to grow, with more than 30 boys and young men serving. We regularly and happily provide servers on request to help at other locations. Our children's choir has continued to grow and has now started singing some polyphony.

Our catechetical programmes continue on our special Sundays after the 11am Mass and on Friday nights, beginning with Low Mass at 6.45pm; we also have First Holy Communion and Confirmation classes for children and a programme for adults. Please check our website / newsletter stbedesclaphampark.org.uk/ for all our Mass times, catechetical programmes, talks and activities.

Southwark (Thanet)

Christopher Serpell

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This has been a time of change and continuity for the Thanet Latin Mass community - we were very sad to be saying goodbye to Fr Christopher Basden who has been a great parish priest for us over the past few years. We will miss his great enthusiasm and love for the Traditional Mass. Since going into official retirement, he has already managed to turn up a couple of times, so we are not too distraught! We are very fortunate

to now have Fr Jonathon Routh who is strongly supportive of the Traditional Mass - in fact we are blessed with a Mass on Saturdays at the Shrine of St Augustine, as well as the regular Sunday and Wednesday Masses.

God willing, we will work together to get all our servers properly instructed and with increased provision for feast days throughout the year - including a Sung Mass for All Saints and a sung Requiem on All Souls Day.

Meanwhile, Matthew Schellhorn continues to provide music for Sung Masses, and the Guild of St Clare has made some progress on the seemingly endless number of vestments and fabrics needing repair to support the Mass.

Southwark (Wandsworth)

Julia Ashenden

At the Oratory of St Mary Magdalen all continues as usual with regular Latin Masses throughout the week: Sundays 11am, Tuesdays 10.30 followed by Benediction and Fridays at 7pm.

The 11am Sunday Mass is always a Missa Cantata, usually sung by our own experienced choir but, as most readers of this Report will know, we welcome David Guest's choir several times a quarter.

One of these Masses was the beautiful Mass in G by Schubert sung on September 8 when we commemorated Our Lady's Birthday as well as celebrating our Patronal Festival, the External Solemnity of the Feast of St Mary Magdalen, which Canon Edwards moves to September from July 22 as most parishioners are away at this point when its celebration would be somewhat lost.

Then a month later, on Rosary Sunday, David Guest's choir sang Mozart's Missa Brevis, a top favourite!

Monthly Masses are said by Father de Malleray for Juventutem on a Friday at 7pm and all are welcome to these, although the meeting afterwards is reserved for those young who belong to this group.

On First Saturdays there is Mass and Devotions which begin at 10.30.

There is much is going on here to be most grateful for and a huge thank you to Canon Martin Edwards.

Westminster Cathedral

I would like to start off by expressing my gratitude to Fr John Scott, one of the Cathedral chaplains, who in his dedication to the Traditional Latin Mass has not only celebrated the monthly First Saturday Low Masses in the Cathedral's own Blessed Sacrament Chapel (and temporarily in the Lady Chapel while conservation works take place), but has also regularly gone beyond the bounds of the parish to celebrate Masses at Corpus Christi Maiden Lane, St Patrick's Soho, and elsewhere.

Since 1972 the Traditional Latin Mass had been celebrated twice a year at the High Altar of the Cathedral, however as of last year this has no longer been possible. This biannual Mass was the result of Cardinal Heenan seeking and gaining permission from Pope Paul VI for the unique privilege of the bishops of England and Wales being able to permit celebrations of the Traditional Latin Mass within their dioceses.

To acknowledge Heenan's instrumental role in saving the Traditional Latin Mass, the Society has a tradition of laying a wreath on his tomb in the Cathedral every year. Usually this takes place after the annual Requiem Mass in November and despite the cancellation of this Mass there is no reason why this touching tribute to him should not go on and our chairman Dr Shaw did just that last year.

In the meantime, let us continue to support the ongoing Low Mass in the Cathedral and acknowledge with gratitude the kindness of the Oratory Fathers, who have allowed us to use Birmingham Oratory for our annual Requiem Mass on All Souls Day.

Westminster (Willesden)

Mauricio Rodriguez
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The Masses at the Shrine of Our Lady of Willesden have continued as usual.

October has been a busy month for us. We were honoured to host the Southwell Consort, who graced us with their beautiful singing during our Mass in celebration of the Feast of Our Lady of the Rosary. It truly uplifted the solemnity of the occasion.

In addition, we were blessed to hold our annual October procession. During the procession the Rosary was recited and we were privileged to be accompanied by the seminarians from Allen Hall. Please pray for vocations.

We would like to extend our heartfelt gratitude to Fr Willis for his tireless dedication and all the hard work he has put into the Shrine. His faithful service to Our Lady and to our community is truly appreciated, and we continue to thank him for his leadership and pastoral care.

Wirral

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Conscious that news from New Brighton has been lacking for the previous two editions of *Mass of Ages*, I am now confident that the previous glitches that prevented reports from appearing have been ironed out. If you are reading this report, it means that the spanners have been removed from the works and the cogs are turning again!

New Brighton hosted Father Michael Kowalewski for a period that began during Lent and concluded on 25 August. Fr Kowalewski was ordained in 2019 and is a priest of the Diocese of Marquette in Michigan. He had been granted a period away from the diocese by his Bishop to spend time with the Institute. Prior to arriving in the UK, he spent time with the Institute in his native US.

Fr Kowalewski settled quickly at The Dome of Home and was keen to learn more about the rich patrimonial heritage of the liturgy through the sacramental life and chanting of the Divine Office alongside the other Canons. His gentle pastoral nature was welcomed by the faithful and upon his departure both they and he were sad to say farewell. Fr had been pleased to participate in a varied range of liturgies and had been overjoyed to partake in the ceremonies of Holy Week and the Triduum.

The first-class feast of shrine co-patron, St Philomena was celebrated on Sunday 11 August with a High Mass. Canon Poucin de Wouilt was celebrant, Fr Kowalewski was deacon and Abbé Matthew Bird was subdeacon. The Sisters Adorers of the Royal Heart of Jesus also visited and provided beautiful chant to edify the occasion.

Each year, during the last week of August, all the Canons of the Institute are invited back to the Motherhouse in Gricigliano. For a priest of the Institute, this is a sentimental reunion almost like a return to his family home. Each Canon will remember well the place where they studied as seminarians, where they celebrated their first Mass and where their place is in the choir

stall. The clergy meet with their confreres from all over the world, some of whom they have will not have seen since the last chapter. They are able to grow more closely as a family, dining together, learning together, and of course, praying together through the beauty of the Sacred Liturgy.

The chapter is of course the place where the Canon learns of his assignment for the following twelve months. This year, these shores will not see an additional appointment but there are two changes to report.

Canon Vianney Poucin de Wouilt has been appointed as Assistant Priest and Prefect for the House of Discernment at St Walburge's in Preston and therefore will return to the place of his first appointment following ordination. He remains the Provincial Bursar.

Canon Poucin will be replaced at Ss Peter & Paul and St Philomena in New Brighton by Canon Ryan Post who until now has been Assistant Priest at St Walburge's. Canon Post will retain his position as Principal of St Benedicts Cultural Central at Preston but will spend three days ministering to the faithful of New Brighton. Both priests will have celebrated final Masses at their current assignment on 22 September. All other UK appointments remain unchanged.


Gregorian Chant Network

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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.

Would you like to have sung Masses in your parish but don't know where to begin? I should be interested to hear whether any readers – priestly or lay – currently having only Low Masses locally might be interested in introducing sung Masses employing simple easy-to-learn settings of the Ordinary along with simple Psalm-tone settings of the Propers. It was seemingly not uncommon in some regions prior to Vatican II for Mass to be sung to such simplified chants: e.g. simple psalm tones or even recto tono (entirely on a single note), but that practice seems to have been largely lost in recent years. I have previously successfully employed this approach myself for Sunday Masses once a month to accommodate some singers unable to attend midweek rehearsals. The resulting fully sung Masses were well received by both singers and congregation alike and could be a great first step to beginning singing Mass where you are. Do contact me directly if this might be of interest to you and you would like to learn more.

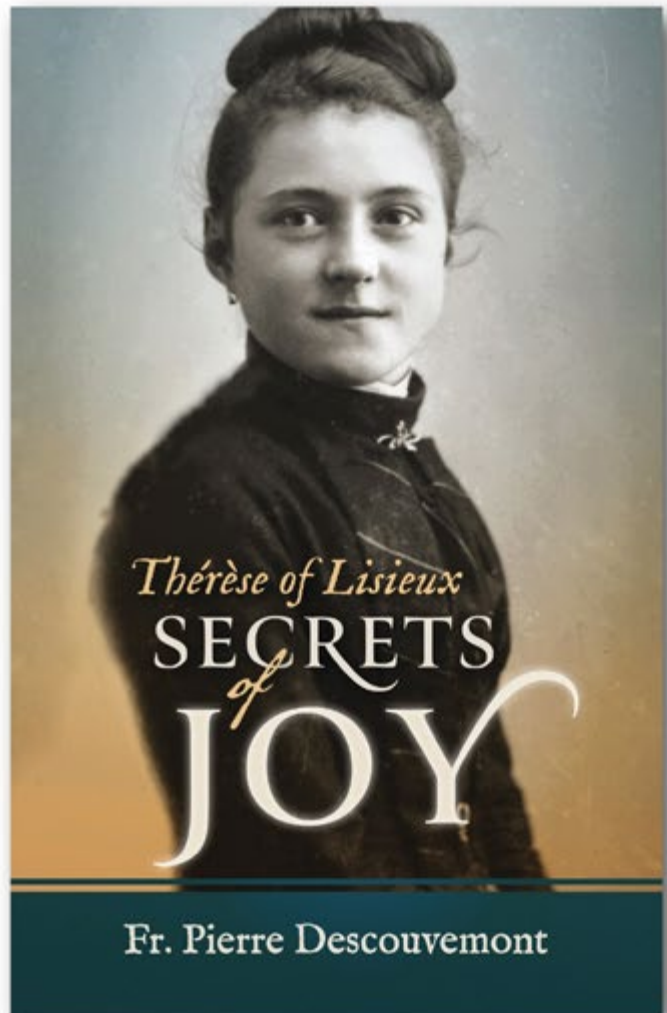
Singing of Vespers seems to be becoming a growing topic of interest. Since my last report I have been contacted by a gentleman in London who is interested in meeting up with others to recite Vespers in common on a regular basis or even just occasionally (and possibly Lauds too!). If you think you might be interested, please let me know. Meanwhile the established group in Bradford-on-Avon, near Bath continues to meet to sing Vespers at 5:00 p.m. on Sundays. Further details may be obtained from Christina Barry (01225-863441).

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

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AT SILVERSTREAM PRIORY

The heart has its reasons

Latin functions as a language of love, of adoration, of mystery and of longing, as Gavin Ashenden explains

Dr Dick and I sit at the back of Mass together. We are both tenors. I would not want to say ‘elderly’; I would prefer to say that we share a degree of intellectual and musical experience. But basically, we are both two retired ex-academics past the first bloom of youth. A long way past.

We have many things in common – the same size, the same vocal range, a trifle given to pedantry, but Dick is a scientist and I am not. Both of us are converts to the faith. We fell to discussing the Latin Mass. The conversation grew quite energised. Dick is a *Novus Ordo* kind of a guy through and through.

He was a senior lecturer in biology. He likes his facts and he likes clarity. When I suggested that the restriction of the Latin Mass was an impoverishment, he expostulated with vigorous denial.

“Of course it isn’t,” he said. “No one needs the Latin Mass. No one understands it. The liturgy has to be in the vernacular. It must be comprehensible, or else the laity are excluded.”

There was a time when I would have agreed with Dick. I remember as a recent convert to Christianity when I was a student, I had become very impatient with the ornate language of Cranmer in the 1662 prayer book. After years of attending liturgy without encountering the living God, I too was inclined to favour the contemporary, the accessible, the familiar. Beauty, cadence and elegance were all very well, but perhaps, went the familiar puritan argument, they could sometimes be a means of idolatry – ends in themselves, more than vehicles of supernatural encounter.

I tried the argument of Pope St John XXIII (in *Veterum Sapientia*) that perhaps if Latin was not objectively a source of holiness it might passively be so, having been sanctified by constant use in prayer? That didn’t pass the functionality test either, however.

Nor does Dick have much history. Not many biologists do. I told him

how deeply I was moved by knowing I was using almost identical words and structures to my great heroes of Catholic history, prayer and thought.

In fact, I wanted to go further and say that through my whole life as a Protestant I carried the pain of not being in communion with disciples I loved – St Martin de Tours, St Anselm and St Augustine. And as for the home-grown, Bede, Alfred, Becket, Julian of Norwich, More, Fisher – the list is endless.

As with many sacramentally nostalgic ex-Anglican ministers, I was taught how to say the Latin Mass, in (sacramentally ineffective) imitation of the Catholic Church, and I immediately got the point. It was all about holiness and miracle.

‘The liturgy may instead act as a laboratory for the heart in which the supernatural is perceived and the life of the soul is rescued, mended and restored’

What one touched, how one touched, where one moved at the altar, how one moved, what one wore, how one wore it and how one prayed when dressing, were all about holiness and the miraculous.

The choreography of priests and servers, given as much attention as any ballet or drama on stage, because something more important than a ballet or a drama is taking place, gives an indication that something of supreme beauty and importance is going on here.


There are many reasons why our generation of Catholics have found difficulty in believing in the miracle of the Mass. The alarming figure in the USA is the now well-known 69 percent surveyed who disbelieve the essential supernatural miracle and only 31 percent who do.

So, I want to ask Dick, how the culture of intelligibility is going for the Church? What has rational, accessible, colloquial, vernacular communication achieved? Is openness to the experience of the supernatural, is vulnerability to the miraculous achieved by the rational calculations of the mind; or is it perceived by the intuitions and longings of the heart?

Perhaps there is an advantage in using words from a second rather than a first language. The first language in which everyone is fluent may be the language of contract, bargains, measurement, argument, acquisition, negotiation; but perhaps Latin can offer itself as a second language; in which it functions as a language of love, of adoration, of mystery and of longing. It offers itself as the language not of the mind but of the heart.

It may not please Dick the scientist at first sight. But Dick may have forgotten that his laboratory of the mind in which empirical science is tested and discovered and in which biological life is tested and defined, is a different venture from the liturgy. The liturgy may instead act as a laboratory for the heart in which the supernatural is perceived and the life of the soul is rescued, mended and restored. The promise of God through the prophets was always, “I will give you a new heart” (Jeremiah 31).

It was a mathematician, Blaise Pascal, who got to the heart of the matter so succinctly when he wrote: “The heart has its reasons which reason knows nothing of... We know the truth not only by the reason, but by the heart.”

And liturgical Latin is pre-eminently the language of the heart. 

Celtic seer

Charles Coulombe remembers Edward Jenner whose conversion to Catholicism was the culmination of a life devoted to all things Cornish

The Duchy of Cornwall, even today, is a world set apart from the rest of England. A refuge of the ancient Britons alongside Cumbria, Wales, and Brittany, like those areas it boasts a number of places associated with the Arthurian legends, and an interesting if uncanny folklore. When England was given over to the Protestant Revolt, Cornwall, like its Celtic sisters, rose in defence of the Old Religion – the “Prayer Book Rebellion” of 1549 being the most famous chapter in that epic struggle. With the rest of the “Celtic Fringe,” Cornwall stood for Charles I during the Wars of the Three Kingdoms, and was a hotbed of Jacobitism after 1688, with James III being proclaimed at the Market Cross of St. Columb Major in 1715. The aftermath of that era saw most Cornish fall away from the Church of England and turn to Methodism, and during this period the Cornish language virtually died out. But as in Wales and Scotland, Anglo-Catholicism and the Oxford Movement found fertile ground here.

It was against this background that the subject of this article was born in 1848 to the Reverend Henry Lascelles Jenner, curate of the Anglican church in the former Jacobite town of St. Columb Major, and his wife. According to fellow Cornish language enthusiast, Robert Morton Nance, “When Jenner was a small boy at St. Columb, his birthplace, he heard at the table some talk between his father and a guest that made him prick up his ears, and no doubt brought sparkles to his eyes which anyone who told him something will remember. They were speaking of a Cornish language. At the first pause in their talk, he put his query... “But is there really a Cornish Language?” and on being assured that at least there had been one, he said, “Then I’m Cornish—that’s mine!”

Unfortunately for the little budding nationalist, in 1854 his father accepted the rectory of a parish in very-English Kent, his father’s native county. Although not a Celtophile, the elder Jenner

was very much a Tory and an Anglo-Catholic, and both of these views he not only expressed – and demonstrated – openly; they were absorbed by his young son. Indeed, his father’s commitment to the latter cause was to cause the clergymen dearly. In 1866, he was nominated for the soon-to-be-erected diocese of Dunedin in New Zealand, and consecrated a bishop according to the Anglican rite of those days. Although later ruled invalid by Leo XIII, both Jenners were convinced of the validity of Henry Senior’s episcopate. But word of his Anglo-Catholicism was brought to his far-away diocese, and anti-“ritualist” riots convinced the government to withdraw the appointment. He refused to renounce his rights until 1871. The year before, his son had accepted employment at the British Museum Department of Manuscripts. He would stay with the Museum for the rest of his working life.

It was a fine spot for Henry, because it provided both a secure financial base and a source of research material for his many obscure interests. Of them all, however, the Cornish language and the separate Celtic identity of his native shire remained uppermost in his mind. Was there anything left of it could it be brought back to life, and the Cornish regain their position alongside the Irish, Scots, Manx, Welsh, and Bretons as a true Celtic people?

Revisiting his home country and interviewing many older people, as well as scouring the British Museum’s collection of Cornish manuscripts, Jenner came to some conclusions he shared with the London Philological Society on March 31, 1873: “This, then, is all that can be found at present on the subject of the Cornish language. I have done much more in the way of compiling than of originating anything, for the subject has been pretty well exhausted by other writers; and unless some new book should turn up, very little of any importance remains to be done.”

Not only did his later work refute his earlier efforts, but he made another discovery whose personal importance to Jenner would be huge. In the course of researching his paper, he met a man called William Rawlings in Hayle, Cornwall. Jenner and Rawling’s daughter Katherine would strike up a correspondence that culminated in marriage five years later. In 1877, the couple were blessed with their only child, a daughter they named Ysolt. Katherine converted to Roman Catholicism, and Ysolt was not only raised in the Faith, but became a Visitation Nun, Sister Mary Beatrice, at the Order’s now-closed convent at Harrow on the Hill (the chapel still remains).

During the next few years Jenner continued to work away at the museum, while Katherine attended to Ysolt’s upbringing. But in 1882, Katherine published the first of six novels that for a time made her more famous than her husband. But in addition to their joint continued interest in Celtic languages, the couple were becoming increasingly interested in the application of Catholicism to politics – Legitimism in France; Carlism in Spain; and so, like many others of their milieu at that time, to Jacobitism. The Jenners joined the Order of the White Rose, co-founded in 1886 by the Earl of Ashburnham, and Jenner soon became its Chancellor. In 1889, he organised the Jacobite Exhibition at the New Gallery, to which Queen Victoria and other members of the Royal Family contributed items. They continued to support the cause, and Katherine’s last novel, published in 1895, was the provocative *When Fortune Frowns: Being the Life and Adventures of Gilbert Coswarth, a Gentleman of Cornwall; How he Fought for Prince Charles in the years 1745 and 1746, and What Befell Him Thereafter*. In 1899, Jenner was involved with the abortive Firefly Plot, an attempt by Jenner, fellow Cornish Jacobite L.C. Duncombe-Jewell, and Lord Ashburnham to smuggle guns to the Carlists aboard the last-named’s yacht; it was foiled by the Spanish navy.



Edward Jenner (centre) at a meeting of the Arthurian Society in 1920


The new century saw the Jenners turn their attention once more to things Cornish. In 1901 the Cowethas Kelto-Kernuak (Celtic-Cornish Society) was founded by Duncombe-Jewell with Jenner as Vice-President. That same year, a Pan-Celtic Congress was held in Dublin, constituted by Irish, Scots, Manx, Welsh, and Breton organisations. Cowethas Kelto-Kernuak's application to join was rejected on the basis that Cornish was no longer a living language. This Jenner set himself the task of repairing. In 1903, he and his wife were both admitted to the Gorsedh of Brittany. The following year, having read copious surviving manuscripts and uncovered various caches of words from people who had known some of the last speakers of the language, Jenner published *A Handbook of the Cornish Language*. It was now possible to speak the region's mother tongue, and immediately a number of enthusiasts took it up. Cornwall was admitted to the Pan-Celtic Congress that same year.

The Jenners were not only interested in the language, however – they looked to a revival of every aspect of Cornish culture. In 1909, Henry retired from his job at the British Museum, and he and Katherine retired to her hometown of Bayle. He became involved with the Royal Institution of Cornwall, a local organisation dedicated to studying the history and antiquities of the Duchy. Thanks to his wife's intervention, Henry lent his considerable knowledge of Catholic history and liturgy to the nascent *Catholic Encyclopedia*, contributing the

articles "Liturgical use of Creeds," "the Celtic Rite," "Mozarabic Rite," "East Syrian Rite," "Ambrosian Liturgy and Rite," and "the Gallican Rite".

In many ways, the last period of his life was perhaps his most productive. In 1920, Jenner co-founded with Robert Morton Nance the first "Old Cornwall Society." Its goal, as Nance wrote, was to preserve, "all those ancient things that make the spirit of Cornwall – its traditions, its old words and ways, and what remains to it of its Celtic language and nationality". Within four years there were sufficient local groups to found a Federation, which it remains. In 1928, Jenner, with the help of others, relaunched the Gorsedh Kernow – the Cornish celebration of its own language, showcasing new and old compositions – and similar to existing institutions in Breton and Welsh. It was held at the Boscawen-Ūn, a Bronze Age stone circle close to St Buryan, where such gatherings had been held in centuries past. Two years later, he presided over a meeting of the International Arthurian Society at Penzance, and in 1932, the Celtic Congress which met at Truro. There could be no doubt now of Cornwall's place among the Celtic peoples. When asked what the practical use of Cornish was, Henry replied, "The reason why a Cornishman should learn Cornish, the outward and audible sign of his separate nationality, is sentimental, and not in the least practical, and if everything sentimental were banished from it, the world would not be as pleasant a place as it is." But if any one person could be held to have resurrected Cornwall, it was he.

As 1933 progressed, Henry began to fail. On August 31, he attended the first church service held in Cornish in 250 years at Towednack, and the Gorsedh Kernow at Roche. But later in the year, he at last was received into the Catholic Church which he had explained and defended for decades. For the next several months he and Katherine were at last able to receive Communion together – to be in communion with each other, in a way they had not been. This happy period ended with his death on May 8, 1934. His Requiem Mass was offered at St. Mary's Catholic Chapel in Hayle on May 12; he was then conveyed to Lelant cemetery, where Katherine would join him two years later.

His conversion was in a sense also the culmination of his life-long quest for not only Cornwall but the integrity of all six Celtic Nations under their rightful Sovereigns and in partnership with the dominant peoples and each other: "He [the Cornishman] has as much right to a separate local patriotism to his little Motherland, which rightly understood is no bar, but rather an advantage to the greater British patriotism, as has a Scotsman, an Irishman, a Welshman, or even a Colonial." This balance had been achieved in Catholic times, disrupted by the revolt, and defended by Catholic men after. So long as he could justify remaining outside the Church with the "branch theory," he did. But when he came to see its falseness, he could not help but join the Church he had loved so long from afar. 

New World red

Sebastian Morello on matters Australian

Australia is a land inhabited by the descendants (in many cases) of criminals. To my mind, this has always made it a rather romantic place. A massive island where the progenies of pickpockets, highwaymen, and rebels had to contend with giant crocodiles and venomous snakes - who couldn't get a bit excited about that? Of course, as we learned during the Covid hysteria of 2020-23, Australia isn't only inhabited by the descendants of criminals, but those of their guards too. The Australian government created prison camps for the insufficiently compliant, and by so doing placed itself among the more unhinged polities to totally lose their marbles during that period. Despite our, in many ways, ridiculous response to the virus, as I observed from England the hysteria gripping the world, I was very pleased to be here and not elsewhere.

Certainly, Australia now seems a far cry from the country with which Saint Mary MacKillop had to contend when she began there her mission among the rural poor in the 1860s. Into that forbidding land MacKillop ventured out and founded a remarkable order of nuns dedicated to educating those who were most disenfranchised and cut-off from the pockets of civilisation over Australia's sweeping and often featureless landscapes.

Interestingly, later in life, MacKillop inspired the anger of many of the clergy's members, initially because she protested at the dioceses' attempts to seize her congregation's properties, including the schools that she had established, as the bishops saw the success of her mission as a threat to their power. She soon further inflamed the wrathful passions of the hierarchy by exposing a number of senior priests as child-molesters.

It is of course demoralising for the faithful that some things seem never to change. On the other hand, looking back at the events of St Mary MacKillop's life, especially her trials among the clergy, it is clear where the Holy Ghost really resided: with the saint rather than the abusive hierarchs.




Another great Catholic figure of Australia appeared on the scene a century later: Bartholomew 'Bob' Santamaria was a staunch traditionalist who was profoundly disappointed by the liturgical and doctrinal experiments following the Second Vatican Council. As a political activist and anti-communist, he offered spiritual and practical formation to young Catholics across his country and made the Church - especially its lay faithful - a force to be reckoned with. One of Santamaria's most famous disciples was George Pell, later a Prince of the Church, who, unlike those clergymen whom MacKillop exposed, was not a sexual predator, just wrongly hounded and punished as one. Fortunately, Pell was wholly exonerated before his death last year.

Yes, Australia is a strange and wonderful land, but for many reasons not one in which I'd like to reside for very long. The Church has had a turbulent existence since its arrival in the antipodes in the early 19th century, and the anti-Catholicism that partly characterises Australia's culture and politics does not indicate that the Church's future there will be any calmer.

These were the thoughts on which I was dwelling as of late I opened a bottle of Château Tanunda, from the famous Barossa Valley, a renowned wine-producing region in the northeast of Adelaide, in South Australia. As we sipped it, my wife described it as "nice", and perhaps that's all you need to know about it. The winery, situated at the sight of the Valley's very earliest vines (planted in 1890), describes its own product in the following way: "Lifted aromas of blackberry, plum and black pepper are accompanied by spicy, dark berry fruits on the palate. The finish is long with fine-grained tannins from 18 months of maturation in a combination of new and seasoned American and French oak barrels."

That's all very well, but it sounds a bit like the kind of guff you'd hear from someone who wants to appear as if he knows a lot about wine when actually he knows very little. On the other hand, that's pretty much everyone. You see, the truth is that when it comes to wine, we're all just making it up; it's only that no one is confident enough to be the first to admit it. In fact, I suspect that wine-speak was what Anderson had in mind when he wrote the tale about the emperor's new clothes.

What you *really* need to know is that this wine is a well-balanced, single grape - Shiraz - non-vintage. It is a comparably high-end, off-the-shelf, new world red which is pretty full-bodied and quite sweet. A little too sweet for my liking, but my ideal for an evening drink without accompanying food is an aged claret, and so if that's not your thing - and there's no particular reason why it should be - then something slightly syrupier might do it for you. If so, then probably here's the wine for you.

Depending on how wealthy you are and how you like to spend your dosh, this might not be an everyday quaffer, and more a special occasion wine. In any case, if you buy a bottle of it, raise your first glass to the memory of Bob Santamaria and pray that the UK is one day governed by a party like the Democratic Labour Party he founded in 1955. 

Mallow Street


Thanksgiving to God is a theme which has permeated 2024. This edition of *Mass of Ages* pays tribute to many faithful souls who have stood in defence of the traditional Mass – the recent signatories to The Times petition and Michael Davies among them.

At the turn of the year, we marked the first anniversary of Pope Benedict's death with a splendid Sung Requiem at Corpus Christi, Maiden Lane. He would have delighted in the music and it was a timely moment to recall how the crowds at his funeral Mass in Rome had echoed an immemorial Roman custom, crying "Santo Subito" (*sainthood now*). They cried that 17 years previously and John Paul II is now a canonised saint. As the church begins to assess the theological and liturgical legacy of the Pope of *Summorum Pontificum*,

we chose to make this a theme of our Pilgrimage to Newman's Shrine at the Birmingham Oratory, with Prof Jacob Philipps giving a talk on Pope Benedict XVI's indebtedness to St John Henry Newman. You can view it online at lms.org.uk/newman2024.

We had a strong field of candidates for this year's Guild of St Clare Bursaries, which fund participation in the Royal School of Needlework's Certificate in hand embroidery. Exceptionally, three awards were made. Congratulations to the recipients, Julija Bigataite, Maya Breen and Gerrie Serpell, and also to Sr Josephine Mary, who has completed the RSN Certificate and is undertaking the Diploma.

Each year we publish an "Ordo" which is a definitive guide to the traditional liturgical celebrations proper to England and Wales in each

liturgical year. You can buy it at our online shop and there's a free online version too. We have been thinking about all the wonderful ways in which the church sacralises time. Last year we added a record of when plenary indulgences are available upon particular days. This year we have added a guide to when special blessings are provided in the Roman Ritual. So, if one of Sebastian Morello's wine reviews has been particularly inspirational, you can ask your priest to give the traditional blessing of wine on St John's Day. Or you might invite your priest to impart one of the manifold Easter blessings of food following the fast of Lent. Should you have gold and incense in store, you might present them for the traditional Epiphany blessing. *Gratias agimus tibi propter magnam gloriam tuam.* 

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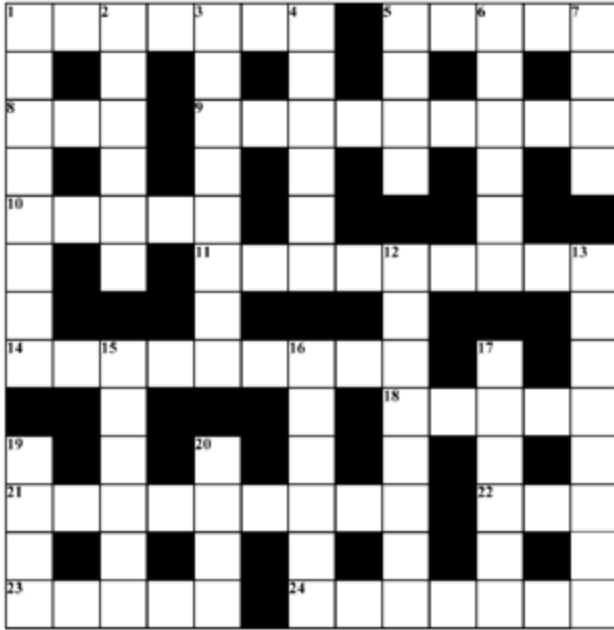
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Alan Frost: Sep 2024

ANSWERS TO AUTUMN 2024 CROSSWORD

Across: 1 Strewed 5 Nulli 8 UVC 9 Night-time 10 Lippi
 11 Paralysis 14 Panegyric 18 Haiku 21 Theorists 22 Nod
 23 Missa 24 Muscles **Down:** 1 Skullcap 2 Recaps 3 Winnipeg
 4 Dagger 5 Nota 6 Lairds 7 Ibex 12 Lachesis 13 Secundus
 15 Nereus 16 Ransom 17 Simnel 19 Stem 20 Ursa

Clues Across

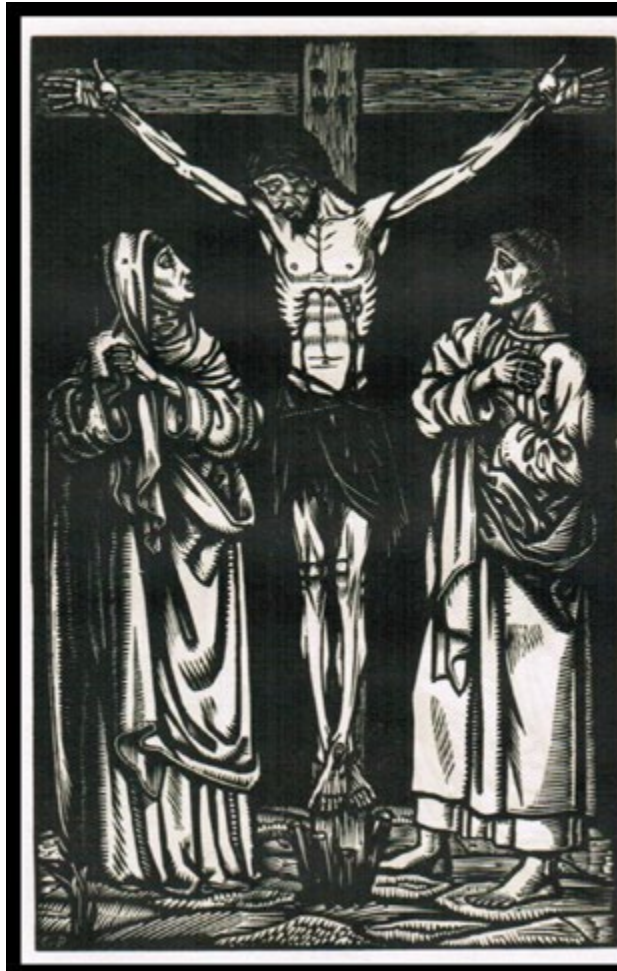
- 1 The day people are required to keep holy (7)
- 5 Roman protomartyr of England (5)
- 8 & 20 Down: End of the Preface: '--- ---- dicentes:' (3,4)
- 9 Relating to repeated task that cannot be completed after mythological character (9)
- 10 Illumination carried by the Five Wise Virgins (5)
- 11 'Whited -----', a hypocrite [Matt. 23] (9)
- 14 Luciano, one of the all-time tenor greats (9)
- 18 Human having existence (5)
- 21 Italian PM at the 1929 Lateran Treaty signing creating the independent Vatican City state (9)
- 22 His wife turned into a '17 Down' of salt for disobedience at the escape from Sodom (3)
- 23 Raines Maria, Austrian poet and novelist (5)
- 24 Man brought back to life by Christ (7)

Clues Down

- 1 What a priest's zucchetto is (8)
- 2 Johannes, composer of 'A German Requiem' (6)
- 3 Professional who examines income or property for taxation purposes (8)
- 4 Plant referred to in 'The Asperges' (6)
- 5 River near Kubla Khan's capital 'Xanadu' in opening of S.T. Coleridge's poem (4)
- 6 'Once more unto the -----, dear friends,' Shakespeare's Henry V (6)
- 7 Pio ----, longest-serving of all the Popes (4)
- 12 German polymath who invented calculus (8)
- 13 Critical interpreters of biblical texts (8)
- 15 '----- of honour pray for us,' Litany of Loreto (6)
- 16 An exciting experience (6)
- 17 Column, cf 22 Across (6)
- 19 'The moving finger writes and having writ moves on,' ---- Khayyam Rubaiyat (4)
- 20 See 8 Across

Entries for the Winter 2024 competition should be sent to the Latin Mass Society, or emailed to info@lms.org.uk, by 6 January 2025.

The winner of the Autumn 2024 crossword competition is Mr Michael Ray of Bristol, who received a copy of *Ego Eimi - It Is I on the Real Presence* by Fr Armand de Malleray FSSP. *Ego Eimi* can be purchased from the LMS online shop, priced £14.99.



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

Requiescant in Pace

Among our deceased members please pray for

- Peter Costley
- Christopher Keens
- Patricia Pass
- Jennifer Statham
- Margaret Stewart

Please also pray for Mary Winifred Fitzpatrick, who remembered the society in her Will. The society relies heavily on legacies to support its income.

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

Every effort is made to ensure this list is up to date. If you know of a recently deceased member whose name has not, so far, appeared in our necrology, please contact the LMS Office.



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