

Mass of Ages



The quarterly magazine of the Latin Mass Society

Issue 205 – Autumn 2020 – FREE

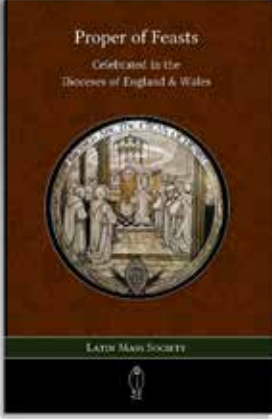


**After the Plague: Joseph Shaw on
the life of the Church post Covid-19**

LMS Online Conference report

Church of the Sacred Heart, Limerick

**Plus: news, views, online Mass listings and
nationwide reports**



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Celebrated in the
Dioceses of England & Wales

LATIN MASS SOCIETY

Proper of Feasts Celebrated in the Dioceses of England & Wales

The texts and music contained in this book are set out for the convenience of singers accompanying celebrations, in the Extraordinary Form, of feast days peculiar to England and Wales, or having specific texts or chants in England and Wales.

Basing itself on the conventions of the *Liber Usualis*, this volume has included the full Latin texts of each Mass and some other useful information, such as the liturgical colour and the rank of the feast. However, it is not designed as a guide to what can or should be celebrated on each day, since this depends upon the rank of the feasts and ferial days of the Universal Calendar which coincide with these local feasts. The Latin Mass Society's *Ordo* is the definitive guide here.

£11.54
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Published by the Latin Mass Society, *Proper of Feasts* is now available from www.lms.org.uk, by phone 020 7404 7284 or by post (with cheque made payable to 'Latin Mass Society').

Latin Mass Society, 11-13 Macklin Street, London WC2B 5NH

15th anniversary 2005 – 2020

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15th anniversary 2005 – 2020

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'Your trust fills a gap which nothing else does, as far as I know.' Fr C

During the pandemic our resources have been stretched but the priests we help have been most grateful for some extra support. Indeed, we will probably be adding another to their number this summer.

Our latest 10 x 10 campaign has brought us in an extra £30 a month. Many thanks to those who responded by setting up standing orders and to all those who donate, especially in these difficult times.

- Total donations sent since 2005: £38,565
- Total priests helped: 10

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PATRONS: Sir Adrian Fitzgerald Bt, Lord (Brian) Gill, Sir James MacMillan CBE, Charles Moore, Prof. Thomas Pink.

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Mass of Ages No. 205

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.

Mgr Canon Frederick A. Miles, ProtAp RIP 1925 - 2020

Roger Wemyss Brooks – LMS Local Representative for Spanish Place – offers a personal memory of a great priest

I first encountered Mgr Fred Miles in the late 1980s at the time of the excommunication of the Lefebvrists. We had earlier been driven out of churches and were forced to attend Mass in hotels and other public buildings. It was then with relief and delight that we found the Old Rite on Sundays at St James', a fitting setting for the peace and beauty of the ancient ceremonies.

I didn't know Mgr well but I was impressed by his refreshingly business-like manner - gruff and strict but with humour and lightness of touch, a twinkle in his eye. Impatient with fuss and with recalcitrant sinners.

I was at Christ's College, Cambridge a couple of decades later than him but I could see how well he would fit in with its ethos, with the muscular Christianity embodied by some of the rugby enthusiast dons.



Mgr Fred Miles

Monsignor had been Cardinal Heenan's Personal Secretary during and after the Second Vatican Council.

He would have been aware of the Cardinal's sorrow and hurt at the liturgical upheaval and it is greatly to his credit that soon after becoming Rector at Spanish Place in 1977 he established the Old Rite Mass there. Since then it has been embedded in its rightful place at the heart of Sunday worship.

Mgr Miles should be saluted by the many who attend this treasured Mass as a champion of the Old Rite, along with the pious priests who followed in his footsteps.

Requiescat in pace.

Regrettably, we have been unable to publish a full obituary but hope to do so in the next edition of *Mass of Ages*. The LMS has ensured Masses have been offered for the repose of his soul and will organise a public Requiem when circumstances permit.

Guild of St Clare award

The Guild of St Clare and the Latin Mass Society are pleased to announce that an award has been made for their Sponsorship Scheme which assists students in doing the Certificate in Hand Embroidery at the Royal School of Needlework.

The recipient is a religious who prefers to remain anonymous. We are delighted that the skills offered by the Royal School of Needlework will be joined to a vocation of hidden prayer and service to the Church.



The Case for Liturgical Restoration

Una Voce Studies on the Traditional Latin Mass

This book stands to benefit everyone. Catholics already attached to the *usus antiquior* will arrive at a deeper understanding of its merits and a better ability to articulate them. Catholics puzzled by tradition-loving coreligionists and their own predecessors in the Faith will acquire fresh perspective. All will grow in appreciation for the Church's rich liturgical heritage.

The Case for Liturgical Restoration, which gathers the complete and definitive texts of the widely-admired "position papers" of the International Federation *Una Voce*, tackles the questions: What is the point of the Extraordinary Form? What is its rationale? What can it contribute to the life of the Church here and now? Taking up one by one the most controversial topics in liturgy today—among them, active participation, the role of the laity, eastward orientation, extensive silence, the use of Latin and Gregorian chant, male-only service of the sanctuary, communion received kneeling and on the tongue, the calendar, the lectionary, veiling, fasting, and the needs of the New Evangelization—the chapters argue that the traditional Roman Rite has its own internal logic, its own way of offering worthy worship to God and of sanctifying souls. It is a way often notably distinct from that of the reformed liturgy, and for this reason much in danger of being misunderstood or missed entirely by the casual critic.

Edited by Joseph Shaw

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Latin Mass Society, 11-13 Macklin Street, London WC2B 5NH

The abuse of power

Joseph Shaw on the importance of rights and obligations



The Coronavirus epidemic has affected the Latin Mass Society's work in obvious ways: we have not been able to organise the events we usually organise, and this has now extended right across our busy summer period. We are working to do more online, to compensate for this, but the creation of online content takes time and expertise. By the time this edition of *Mass of Ages* appears I hope readers will have been able to see some of the fruits of this effort, with our online substitute for the Annual General Meeting. Viewers will have to bear with the sight of me giving an address having not had a haircut since February.

In the meantime, we are continuing with our medium-term project of closing the gap between regular outgoings and regular income, a gap which has to be covered by bequest income. This September we are due to have an increase of the subscription rate, the final one of three bi-annual increases. This will increase the rate for those paying by Direct Debit to £31.50: if it had kept pace with inflation since 2003, when the sub was raised to £20, it would be £31.86.

We are not looking to go beyond this approximate level, and in the context of the epidemic we have decided to delay this increase for existing members until the New Year. Most readers, therefore, will be renewing this December at last year's rate.

Merely a recommendation

Various bishops, and the Bishops' Conference website, have published documents telling us that Holy Communion 'must' be received in the

hand. The status of these documents is obscure, and in any case no bishop can forbid the reception of Holy Communion on the Tongue, even in the Ordinary Form, and even during an epidemic (the precedent here being Swine Flu in 2009). Furthermore, the Government guidance on the question is merely a 'recommendation'.



"What do they mean, 'He looks and speaks like a holy prophet'? I am a holy prophet."

From *Last Cracks in Legendary Cloisters*
by Brother Choleric (Dom Hubert van Zeller OSB) 1960.


As for the Extraordinary Form, where Holy Communion cannot be distributed except on the tongue, it tends not to be mentioned in these guidelines, any more than are the Eastern Rites where Holy Communion must be administered by intinction, using a spoon.

The Society's position, which I recommend to readers, is if priests judge that it is still not opportune to distribute

Holy Communion at the Traditional Mass for a little while longer, we must support them, bearing this cross with patience, knowing that the question of hygiene is not the only one at issue.

I would like to express, at the same time, how outrageous this situation is. There is now a long list of medical experts who have stated that reception on the

Tongue is no less hygienic than in the Hand. The Government is not forcing the issue, and our bishops well know that there are limits to episcopal authority. Parish Priests, and even the laity, have rights under Canon Law. This appears to be of no interest or concern to those responsible for many of these documents, because they are expecting it to be enforced, not by due process of law, but by those familiar, informal pressures and incentives which make the clerical world go round.

For ten years we have witnessed the public scandal of clerical sexual abuse. As Catholics, we know that lying behind that scandal, is one of much longer standing, which has been less exposed to public view: of the clerical abuse of power. Of complaints being ignored, of procedures not being followed, of documents from the Holy See being filed in the bin. This has been going on in the context of our requests for the Extraordinary Form, of what is taught in Seminaries, of liturgical abuses, and of course of sexual abuse itself. It is clear that the culture of lofty superiority to the rules, to the views of the laity, to natural justice, and even to Divine Law, has not yet been defeated. We should not take seriously claims that the issue of the abuse of minors has been seriously addressed until those wielding authority in the hierarchical Church recognise that they do so within a system of rights and obligations, and for the good of the whole Church. 

LMS Year Planner – Notable Events

Events due to take place in the summer were cancelled because of the Covid-19 pandemic. It is not clear at this stage whether or not our autumn programme of events will go ahead, so please monitor our website for information, or contact the LMS Office for clarification.



Virtual Pilgrimage to Walsingham, Friday 28 – Sunday 30 August. As our walking pilgrimage is cancelled this year, join us online for a virtual pilgrimage.

Annual Requiem Mass in Westminster Cathedral, 2.30pm Saturday, 7 November

Mass of Reparation for Abortion, Bedford, Saturday, 14 November, 12 noon

Confirmations in the Traditional Rite, St James's, Spanish Place, Saturday, 21 November 11.30am

NEWS Write for us!

If you enjoy reading *Mass of Ages* and feel there is an article you would like to write for us do let us know.

In the first instance contact the Editor with an outline of your proposed article letting us know why you are the person to write it and with details of any photographs or illustrations you are able to supply.

Contact our Editor Tom Quinn at editor@lms.org.uk

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

If Shakespeare was a Catholic, he would have risked his freedom and legacy to practice his religion openly. It should not surprise us if he did not leave proof of his Catholicism.

What if he did though?

The hidden tale within *The Winter's Tale* is a complete and devout story of the Catholic hardships under James I and the hopes for an eventual restoration of the Faith. *A Tale Told Softly* presents the evidence, allowing the reader to decide if Shakespeare really did leave us proof of his Catholicism.

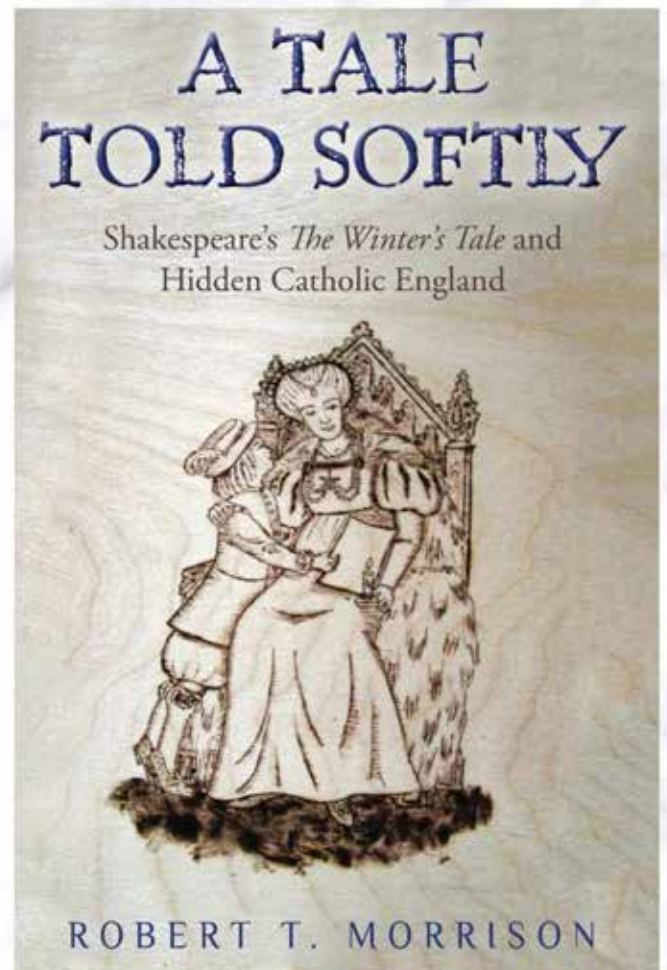
A Tale Told Softly is a powerful work that reveals the possible real message in William Shakespeare's *The Winter's Tale*, which speaks to the Bard's ability to capture universal truths as it sailed past James I's censors to record a tumultuous time in history.

- Clarion Reviews

The author's claims are ultimately quite persuasive . . . A well-argued Shakespeare theory that could strengthen the case for his Catholic sympathies.

- Kirkus Reviews

Paperback and Kindle available from Amazon



Liturgical calendar

AUGUST

Sun 9 Aug X SUNDAY after PENTECOST II CI G
 Mon 10 Aug S LAWRENCE M II CI R
 Tue 11 Aug FERIA IV CI G
 Wed 12 Aug S CLARE V III CI W
 Thu 13 Aug FERIA IV CI G
 Fri 14 Aug VIGIL of the ASSUMPTION of the BVM II CI V
 Sat 15 Aug ASSUMPTION of the BVM I CI W
 Sun 16 Aug XI SUNDAY after PENTECOST II CI G
 Mon 17 Aug S HYACINTH C III CI W
 Tue 18 Aug FERIA IV CI G
 Wed 19 Aug S JOHN EUDES C III CI W
 Thu 20 Aug S BERNARD Ab C D III CI W
 Fri 21 Aug S JANE FRANCES FRÉMIOT de CHANTAL W III CI W
 Sat 22 Aug IMMACULATE HEART of the BVM II CI W
 Sun 23 Aug XII SUNDAY after PENTECOST II CI G
 Mon 24 Aug S BARTHOLOMEW Ap II CI R
 Tue 25 Aug S LOUIS K C III CI W
 Wed 26 Aug FERIA IV CI G
 Thu 27 Aug S JOSEPH CALASANCTIUS C III CI W
 Fri 28 Aug S AUGUSTINE B C D III CI W
 Sat 29 Aug BEHEADING of S JOHN the BAPTIST III CI R
 Sun 30 Aug XIII SUNDAY after PENTECOST II CI G
 Mon 31 Aug S RAYMUND NONNATUS C III CI W

SEPTEMBER

Tue 1 Sep FERIA IV CI G
 Wed 2 Sep S STEPHEN K C III CI W
 Thu 3 Sep S PIUS X P C III CI W
 Fri 4 Sep FERIA IV CI G
 Sat 5 Sep S LAURENCE JUSTINIAN B C III CI W
 Sun 6 Sep XIV SUNDAY after PENTECOST II CI G
 Mon 7 Sep FERIA IV CI G
 Tue 8 Sep NATIVITY of the BVM II CI W
 Wed 9 Sep FERIA IV CI G
 Thu 10 Sep S NICHOLAS of TOLENTINO C III CI W
 Fri 11 Sep FERIA IV CI G
 Sat 12 Sep MOST HOLY NAME of MARY III CI W
 Sun 13 Sep XV SUNDAY after PENTECOST II CI G
 Mon 14 Sep EXALTATION of the HOLY CROSS II CI R
 Tue 15 Sep SEVEN SORROWS of the BVM II CI W
 Wed 16 Sep SS CORNELIUS P & CYPRIAN B MM III CI R
 Thu 17 Sep FERIA IV CI G
 Fri 18 Sep S JOSEPH of CUPERTINO C III CI W
 Sat 19 Sep SS JANUARIUS B & COMPS MM III CI R
 Sun 20 Sep XVI SUNDAY after PENTECOST II CI G
 Mon 21 Sep S MATTHEW Ap Evangelist II CI R
 Tue 22 Sep S THOMAS of VILLANOVA B C III CI W
 Wed 23 Sep EMBER DAY II CI V
 Thu 24 Sep FERIA IV CI G
 Fri 25 Sep EMBER DAY II CI V
 Sat 26 Sep EMBER DAY II CI V
 Sun 27 Sep XVII SUNDAY after PENTECOST II CI G
 Mon 28 Sep S WENCELAUS Duke M III CI R
 Tue 29 Sep DEDICATION of S MICHAEL ARCHANGEL I CI W
 Wed 30 Sep S JEROME Priest C D III CI W

OCTOBER

Thu 1 Oct FERIA IV CI G
 Fri 2 Oct HOLY GUARDIAN ANGELS III CI W
 Sat 3 Oct S TERESA of the CHILD JESUS V III CI W
 Sun 4 Oct XVIII SUNDAY after PENTECOST II CI G
 Mon 5 Oct FERIA IV CI G
 Tue 6 Oct S BRUNO C III CI W
 Wed 7 Oct BVM of the ROSARY II CI W
 Thu 8 Oct S BRIDGET W III CI W
 Fri 9 Oct S JOHN LEONARDI C III CI W
 Sat 10 Oct S FRANCIS BORGIA C III CI W
 Sun 11 Oct XIX SUNDAY after PENTECOST II CI G
 Mon 12 Oct FERIA IV CI G
 Tue 13 Oct S EDWARD K C III CI W
 Wed 14 Oct S CALLISTUS I P M III CI R

Thu 15 Oct S TERESA V III CI W
 Fri 16 Oct S HEDWIG W III CI W
 Sat 17 Oct S MARGARET MARY ALACOQUE V III CI W
 Sun 18 Oct XX SUNDAY after PENTECOST II CI G
 Mon 19 Oct S PETER of ALCANTARA C III CI W
 Tue 20 Oct S JOHN CANTIUS C III CI W
 Wed 21 Oct FERIA IV CI G
 Thu 22 Oct FERIA IV CI G
 Fri 23 Oct S ANTHONY MARY CLARET B C III CI W
 Sat 24 Oct S RAPHAEL ARCHANGEL III CI W
 Sun 25 Oct OLJC the KING I CI W
 Tue 27 Oct FERIA IV CI G
 Wed 28 Oct SS SIMON & JUDE Aps II CI R
 Thu 29 Oct FERIA IV CI G
 Fri 30 Oct FERIA IV CI G
 Sat 31 Oct OUR LADY'S SATURDAY IV CI W

NOVEMBER

Sun 1 Nov ALL SAINTS I CI W
 Mon 2 Nov COMMEMORATION of all the FAITHFUL DEPARTED I CI B
 Tue 3 Nov FERIA IV CI G
 Wed 4 Nov S CHARLES B C III CI W
 Thu 5 Nov FERIA IV CI G
 Fri 6 Nov FERIA IV CI G
 Sat 7 Nov OUR LADY'S SATURDAY IV CI W
 Sun 8 Nov XXIII SUNDAY after PENTECOST II CI G
 Mon 9 Nov DEDICATION of the ARCHBASILICA of the SAVIOUR II CI W
 Tue 10 Nov S ANDREW AVELLINO C III CI W
 Wed 11 Nov S MARTIN B C III CI W
 Thu 12 Nov S MARTIN I P M III CI R
 Fri 13 Nov S DIDACUS C III CI W
 Sat 14 Nov S JOSAPH AT B M III CI R

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

Requiescant in Pace

Maureen Agars
 John Bird
 Mary Clarey
 Pauline Gatenby
 Catherine Glover
 Natalie Johnston
 Tom Kenny
 Brian Martelli
 Muriel Mayson
 Aidan Stephenson

Every effort is made to ensure that this list is accurate and up-to-date. However, if you know of a recently deceased member whose name has not, so far, appeared on our prayer memorial, then please contact the LMS, see page 3 for contact details.

The LMS relies heavily on legacies to support its income. We are very grateful to the following who remembered the Society in their Will: Maureen Agars

After the Plague

Joseph Shaw on the life of the Church post Covid-19

The disruption to the sacramental life of the Church caused by the Coronavirus has had and will continue to have serious consequences for the Church. Donations made at Masses have all but disappeared for three months. As I write, bishops are slowing the return to Mass attendance, to facilitate 'social distancing', and at the time of writing the Sunday obligation remains suspended.

I fear that they may not need to worry: there will be no bounce back to old levels of Mass attendance. In order to explain why, I need to take a little step back, to what once counted as normality.

A worryingly large proportion of our pre-pestilential congregations were composed of people with a very tenuous grip on the Faith. As well as often being ignorant of, or rejecting, the teachings of the Church, their rates of divorce and of cohabitation outside marriage, their use of contraception and their openness to life, and their views on many of the issues of the day, were indistinguishable from those of the wider population. Other members of those congregations were simply fed up, for a variety of reasons: with the liturgy, with the parish priest, with clerical abuse, or whatever it might be. Identifying as Catholic for all these individuals has been for them an historical accident: it is about what their parents and grandparents were committed to, rather than about what they are committed to, or perhaps what they were committed to themselves in the past.

Why do such people go to Mass? They go out of habit, a habit dating from when they perhaps believed a bit more, or were less fed up, and in many cases, they go from a desire to keep in touch with a particular network of acquaintances.

One odd thing is that although, one would assume, it is people with precariously low levels of zeal and orthodoxy who leave, their departure doesn't seem to have any positive effect on the average level of zeal or orthodoxy of the remaining church-goers. However, this paradox is easily explained, in two ways.

One is that some lapsed Catholics might say of themselves that if they were to come to Mass, they would want to be zealous, serious-minded, and conservative in theology: they have simply found no place for themselves in their parishes, and have given up, at least for now. Lapsed Catholics come in all varieties.

The other part of the explanation is that each year's crop of lapsations is replaced by the next as the process of estrangement from the Church gradually ripens in another tranche or cohort of church-goers. The circle of Catholic friends they made in younger days is gradually thinned by death; their children lapse, get divorces, and establish themselves in illicit unions; the steady influence of a media and culture hostile to the Faith has a gradual and cumulative effect; and as time passes souls exposed neither to sanctifying grace nor to penance harden over. It is the process of conversion and growth in the Christian life, but in reverse. It works even faster with the younger generations, with their sketchier cultural, devotional, liturgical, and catechetical formation from nominally Catholic schools or lay-led parish First Holy Communion classes, who take their places, however briefly, in the pews. And this dreary process seems doomed to continue until there is practically no-one left.

This was happening already. The epidemic has caused a major disruption to habits and social networks, and this disruption is bound to have a sharp additional negative effect on church-going. The shock of the lockdown will shake out several years' worth of lapsations in one go. Five years' worth? Ten? Time will tell.

However, if the lockdown accelerates some Catholics' personal journey out of the Church, there will be others who are not quite pushed over the edge, and who will recover their former habits as the peculiar circumstances gradually come to an end. One can draw a parallel here with the country's death rate. The epidemic having brought forward the

deaths of some with underlying health conditions, we are told to expect, and indeed we are already seeing, the total death rate falling somewhat below normal, and this will persist for a little while. This is the natural result of a major force contributing to ill-health being lifted. In the same way, we can expect the Catholic lapsation rate to spike and then decline below the pre-crisis level, for a certain period of time.

It is important to note that, if this effect is even big enough to notice, it won't be anything to congratulate ourselves about, and it won't be long-lasting. We can expect the lapsation of the remainder of the Catholic population to resume, in time, at the same rate as before, unless something else changes.

This is nevertheless a window of opportunity. Priests and Bishops will be stimulated to do *something*, at least, by the shortage of funds, and if I am correct about a significant degree of lapsation, this will be a further stimulus.

This brings me to the fundamental principle of ecclesial finances, as expressed by Fr Bryan Houghton in his recently reprinted novel *Mitre and Crook*: 'The wealth of the Church is the devotion of the people.' If the people have devotion, the money will come in. If they don't, then it won't. The Church will be forced to live off what has been accumulated in the past, and then disappear as a visible social phenomenon.

Fr Houghton's insight is that the twin problems of finances and evangelisation, the preaching of the Gospel and paying the bills, are actually not two problems, but one problem.

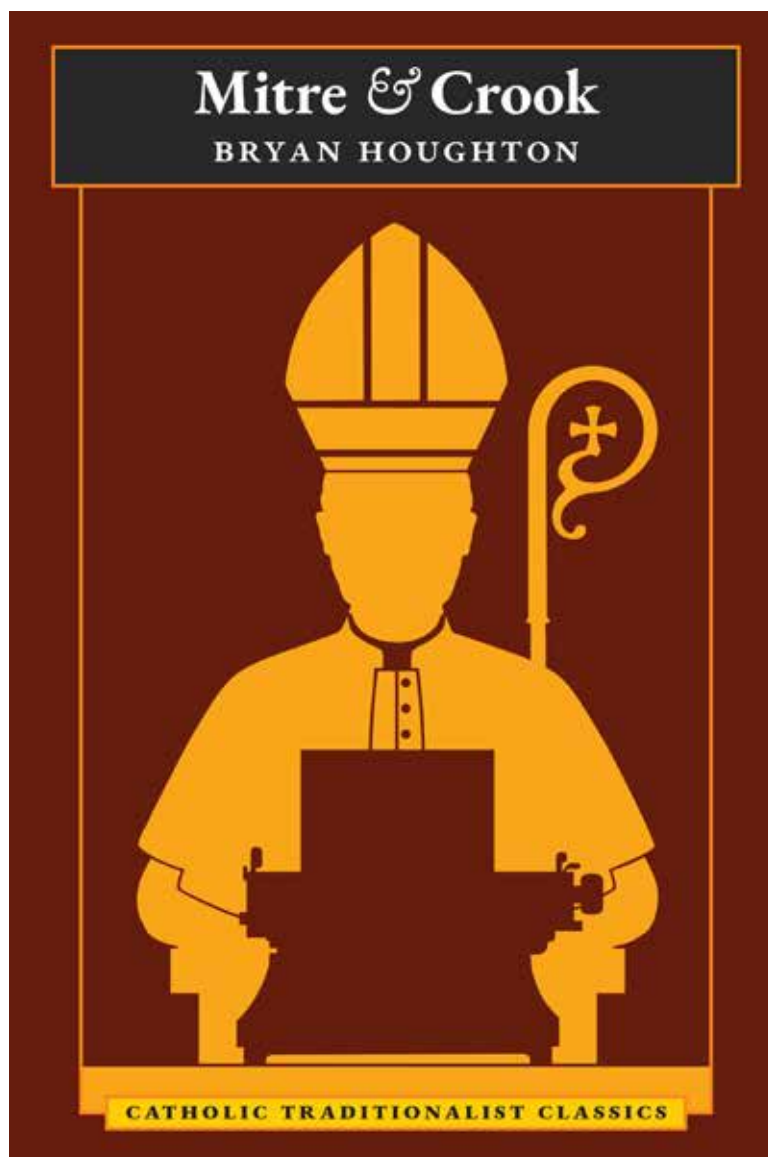
I am not suggesting that all our difficulties will be over if the clergy simply become more insistent in their requests for financial support and devotional activity. This would put the cart before the horse. The stimulus to devotion must be spiritual.

This may sound obvious, but I labour the point because it contradicts a certain model Churchmanship which says that what we need to do is not frighten people away.

This means that we mustn't offend or make uncomfortable people tempted to compromise with the false principles of the World. These may include some very rich people who occasionally give money to favourite Catholic causes, but in fact these people are few and the real fundraising potential of the Church, and her real evangelising potential, lies in the other 99% of her members. A Church which doesn't frighten people away by preaching fearlessly and worshipping God devoutly is not a Church which inspires people to put their hands in their pockets. And nor is it a Church which gives her members as much help as she should when it comes to growing in holiness.

No possible programme of reform is going to offer us instant results, and indeed I have been talking about gradual processes, not sudden events. The hope I leave you with therefore is a very modest one: that we could do something to reverse the processes leading to lapsation in some little corners of the Church, in the hope that eventually more people will notice this modest success and imitate it.

What does this look like? Well, we know, because we have seen it many times, that parishes which put on Sunday celebrations of the Traditional Mass at an hour when a broad range of people can attend, in time gather a congregation for this Mass even if there had been little or no discernible demand for it before. We know, again, from experience, that this congregation will be proportionally more generous in its donations, in accepting vocations to the priesthood and the religious life, and in accepting the gift of children. We equally know that this congregation will tend to reinforce its internal social bonds with cultural practices, shared projects, and shared values: involvement in the pro-Life movement, home education, serving the altar, and so on. It will in time be the kind of community which gives its members the connections with the Church and with each other which gives some measure of protections from the chill winds of the




'The wealth of the Church is the devotion of the people'

secular world, so that instead of being pulled away into nominal practice and eventually lapsation, we can actually grow in the Faith.

Those, above all bishops and priests, who have the courage to make the Traditional Mass less marginal than it is today will be beginning a small, positive, local counter-trend, to the trend of estrangement and lapsation which has been the defining characteristic of the Church of the last half-century. This is a matter of making the ancient Mass, this spiritual

treasure, available to more people, so that it can have an effect on them. It is through this that the wider devotional, cultural, and social consequences will come about.

If we simply carry on as before, the end of the Church as a significant presence in our country will come a lot sooner than we expected. 

A longer version of this article was delivered to the Latin Mass Society's Online Conference and is available on the Society's YouTube channel.

Oh No!

I've become a Trad

Neil Addison writes about becoming a Local Representative for the Latin Mass Society



'So, you're one of these Trads?' said someone when he heard that I had become a Local Representative of the LMS in Liverpool and Wirral. 'No,' I said, 'I'm, well, er, ah!'

Personally, I blame Bishop Mark Davis of Shrewsbury. He decided to open the Dome of Home as a specialist Church for the celebration of the Traditional liturgy and he invited The Institute of Christ the King to run it. That is when the rot set in.

I am old enough to remember the Traditional Mass, but it changed when I was a child, and for 40 years I didn't attend a Latin Mass and was perfectly happy with the English Mass. Well maybe not 'perfectly'. I've always found the sign of peace an irreverent distraction at a sacred moment and I never really understood why we stopped kneeling for Communion and instead started lining up like a queue in a chip shop, but these niggles aside I wasn't looking to change.

I had heard about the LMS as being a group of fairly 'harmless nutters' but

I'd never actually had anything to do with them. Then, on 24 March 2012, out of sheer curiosity, my wife and I decided to go to see the reopening of this church on the Wirral with its queer idea of doing everything in Latin. To be honest it was just nice to hear of a church opening rather than closing.

It would be wonderful, but inaccurate, to say that attending that Mass was a 'Road to Damascus, wow this is what I've been looking for, moment' but the reality was that we simply decided it was sort of nice and we could maybe go back occasionally just to see how this experiment was working.


What we hadn't banked on was that the Latin Mass is subtly seductive; you think a little won't affect you and suddenly you're going regularly. In many respects the Latin Mass is easier than the English Mass, where I can sometimes feel I am being lectured the entire time. With the Traditional Mass, I simply have the chance to be present at a sacred event and time to pray. Attending the May Day procession, when we took the statue of Mary round the local streets, was certainly a very important moment in making us want to be involved.

We found that the congregation in the Dome were a pretty nice group and, contrary to the stereotype, a large number of them were young, post Vatican II and with children; there are also a large proportion who are converts. The Institute is a young Order which is successful in attracting Vocations, and that gave me a positive feeling. This Latin Mass church wasn't a museum of the past, it was a living Church looking to the future. The fact that the Dome has an excellent choir

singing in Gregorian Chant also helped; no 'Lord of the Dance' rubbish.

As regards the LMS, I met the Chairman, Joseph Shaw, when we were both on the Committee of the Anscombe Bioethics Centre. When he heard I had been to the Dome he said, 'Well why aren't you a member of the LMS?' which, put like that, was a rather difficult question to answer. Before long I found myself a member of this organisation of 'harmless nutters' and the rest, as they say, is history. I was appointed an LMS representative in March this year for Liverpool and also for the Wirral. I live in Liverpool Archdiocese but Wirral is nearer to me than St Marys in Warrington, though I do go to Warrington when I can.

I was appointed just as all Churches went into lockdown and the job of LMS representative changed drastically. Normally, the local LMS Rep ensures members and supporters are told about Traditional Masses being held, helps to organise training sessions for Priests and Servers and visits the various churches, but with lockdown, Latin Masses, along with every other type of service, have had to be live-streamed and my job has been to keep everyone informed of where they can find a live-streamed Mass. I've watched the live-streamed Mass from the Dome every day. It was certainly a very new experience for me attending Mass daily and all the fault of Joseph Shaw, Bishop Mark and the Coronavirus.

So, am I 'a Trad'? No, I'm 'a Catholic'. I still respect the English Mass and will happily attend it when necessary, but I prefer the Traditional Rite and I am convinced it represents not just the past of the Church; it is definitely an important part of its future. 

How to Attend the Extraordinary Form

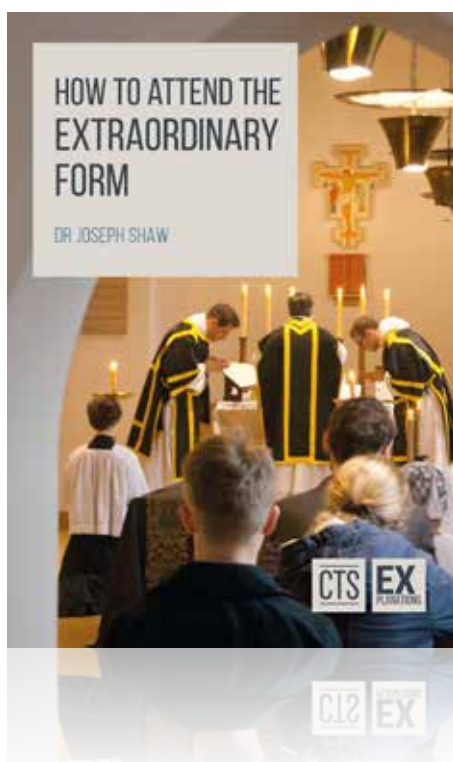
Fr Timothy Finigan reviews a new publication
by LMS Chairman Joseph Shaw

Long-standing members of the Latin Mass Society have had to change and adapt considerably over the decades as the Church has given greater freedom to the celebration of the traditional Mass, and most notably since *Summorum Pontificum* and the gradual establishment of the “Extraordinary Form” as a part of the mainstream life of the Church.

We are now fortunate to have an increasing number of parishes including it in their ordinary schedule, traditional societies being given responsibility for parishes, and several Bishops, who not only no longer need to give permission for the Mass, but now celebrate it themselves.

As I write this review, young priests all over the country are celebrating Mass privately during the lockdown. My telephone conversations lead me to suspect that more than one or two are taking the opportunity to become familiar with the old rite without the risk of any controversy.

A booklet for the general Catholic public giving an explanatory introduction to the *usus antiquior* is a helpful addition to the CTS list at this time. Dr Shaw has distinguished himself by writing copiously on questions related to the liturgical tradition, theology, law and practice. As an Oxford don, he is well used to dealing with controversial points without needing to start a row, and his reputation depends on accurate appraisal and intelligent comment. It would be hard to think of a better author for such an introductory treatment. The chapter on the organic development of the liturgy is a fine description of a complex subject which shows that mastery of material which is necessary in order to simplify it for a wide audience



Traditionalists will not be disappointed by this measured and balanced account which deals gently but firmly with all the old objections about the priest “having his back to the people”, the barrier of supposedly incomprehensible language, the accusation of divisiveness and the subject on which we all have to tread on eggshells, the “reform of the reform.”


The pamphlet concisely explains the way the form of the liturgy “marks off the holiness of holy things” and has much in common with the ethos of the Eastern rites. The newcomer will learn how the personality of the priest is minimised, why the canon is said in silence, and what is gained in the traditional lectionary and calendar.

The treatment of the controversial topics of the reception of Holy Communion, head covering, and male altar servers will probably not convert a hardened liberal, but then who could? What it might well do is remove some of the obstacles for those who are genuinely enquiring but sceptical.

Many of Dr Shaw’s supporting quotations will be familiar to seasoned apologists for the Extraordinary Form and it is good to have a well-chosen selection for ready reference. The references to Pope Paul VI and even Pope Francis may raise a wry smile among some traditionalists, but they are so apposite that they simply cannot be dismissed as whataboutery.

It is no longer a newsworthy headline to proclaim that the traditional Latin Mass is attended by a high proportion of young people. Anyone not living under a stone since 2007 will have noticed by now, and during those 13 years new young people have been coming to the old Mass persistently year by year. Many of them will want a primer on the basics for themselves and, in the modern ecclesiastical zoomer vs boomer phenomenon, so that they can answer the objections of the old folks.

How to Attend the Extraordinary Form is an excellent vademecum which is surprisingly comprehensive for its pamphlet format. Members of the Latin Mass Society would do well to get in a few copies to have on hand for interested enquirers. I would suggest having a good read yourself first: all but the most comprehensively informed are sure to find some nuggets they had not come across before.

How to Attend the Extraordinary Form is available from the LMS shop, £3.50 + £1.06 p&p. 

Heart speaks unto heart...

Matthew Schellhorn on the extraordinary benefits of singing and its essential place at the centre of liturgical life

During the Coronavirus pandemic, I was asked by the *Catholic Herald* to research the impact of lockdown on professional musicians working in the field of sacred music. The range of responses included a number of heart-breaking stories, including singers experiencing poor communication with churches and clergy and entire choirs being put out of work.

Fortunately, some choirs and organists had the opportunity of continuing to supply music to their churches, either recording or live-streaming liturgical music from which congregations benefitted greatly: notably, Westminster Cathedral and other churches have streamed Masses online showing at least organists doing their work in situ. Yet one choir director was in touch to share that,

in the face of having offered creative solutions, her long-term contract had been terminated. All responses shared an apprehension for the future. As one musician said: “I wonder what we are coming back to.”

Changed conditions

What is now clear, for all the uncertainty and the financial exigencies, is that life for musicians – both professional and amateur – has already altered radically, and it might not get back to what we knew before very soon. Sadly, even with changed conditions in July, government guidelines state that activities such as “singing, chanting, shouting and/or playing of instruments that are blown into should be specifically avoided in worship or devotions and in rehearsals”.

Fortunately, where “essential to an act of worship” – which we can say it is, for the celebration of Mass with solemn ceremonies – “one individual only should be permitted to sing or chant”.

(I was most puzzled by the requirement that people “should avoid singing, shouting, raising voices and/or playing music at a volume that makes normal conversation difficult or that may encourage shouting”: perhaps at Mass the onus might be on a congregation to cut the volume of their “normal conversation”?)

Cold comfort

The government’s minor concession will come as cold comfort for the many musicians who cannot wait after months of lockdown to give of their time and talents. Unfortunately, there is no further clarity on the role of choirs in the Archbishops’ Letter on Resumption of Collective Worship, which only mentions (and forbids) congregational singing.

The fact that the scientific evidence of playing instruments and singing in church is hardly conclusive, of course, makes it all the harder to bear for musicians. In the same vein is the tantalising yet nonsensical diktat that theatres and music halls may reopen, but they will not be allowed to hold live performances.

One issue that lies at the heart of the conundrum as we move forward in a socially distanced world is the truth that music speaks to an existential need. As per the heraldic motto of Saint John Henry Newman, ‘heart speaks unto heart’ in a musical performance – or should do, at least – and it such metaphysical communication counter-intuitively requires a proximate set of listeners and participants.

Our Patron Sir James MacMillan has taken on the task of trying to get choral singing back on its feet, at least in Scotland, after the global pandemic. In an open letter to the Scottish Culture Secretary signed by more than 20 leading Scotland-based musicians, Sir James calls choral singing “a force for good”, noting that it promotes “teamwork, social skills and enhances individual well-being”. For many musicians, he writes, “it is their primary source of income”, though the Covid-19 pandemic has had a devastating impact on our cultural life.

Choral singing

What is needed in England and Wales, as our Patron has said for Scotland, is a “planned and responsible way” out of this crisis. The “bad press” caused by a vast range of “scientific” press has not established any “facts” and let us not forget that choral singing comes in all shapes and sizes making a blanket ban inappropriate.





‘The fact that the scientific evidence of playing instruments and singing in church is hardly conclusive, of course, makes it all the harder to bear for musicians’

I and other musicians thank all those who recognise the extraordinary benefits of singing, not to mention its essential aspects in terms of liturgical life, and who understand the concept of mitigating the worst effects of Covid-19 by other beneficial activities such as music making. I hope all musicians will soon be able to make good on their promises, like those of the psalmist’s, to give praise to God as long as they live, while they have their being. 🙏

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Matthew Schellhorn is the Latin Mass Society’s Director of Music for London. He has had a deep love of Sacred Music since his childhood and continues to campaign for the raising of musical standards in the life of the Catholic Church. He can be contacted at dirmusic@lms.org.uk

The pandemic and Communion in the hand

Alberto Carosa on the difficulties faced by Traditional Catholics

One of the most serious problems for the traditionalist faithful, who would like to continue the practice of faith without compromise, is the current obligation to take Holy Communion in the hand.

In Italy, and it seems it is the same story in the rest of the Catholic world affected by the pandemic, including Great Britain, the Italian Bishops Conference (CEI) has issued very clear directives: everyone must receive Communion in the hand without exception, for precautionary reasons.

Although some studies have pointed out that there are more risks with this than Communion on the tongue (and despite the opinion of prelates that no authority in the world can ever force us to take Communion in the hand), the rules of CEI remain in place and therefore, at least theoretically, every priest is obliged to comply with them.

However, there are exceptions: courageous priests who have come forward publicly, stating that they will not comply with the directive.

What about those traditionalists, including myself, who do not have nearby a traditional mass or a Novus Ordo rite in which the priest gives Communion on the tongue?

So, the question for traditionalists like me is: how do we limit the damage? Not living in a big city, unfortunately I do not have easy access to the traditional Mass, nor am I aware of priests who celebrate in my village or nearby places who also give Communion on the tongue during a public Novus Ordo mass.

However, I know many clergy in the surrounding area and I managed to find a priest willing to give Communion on the tongue outside mass. So, we (my wife and I) can take Communion every Friday and every Saturday. Regrettably, there is no way to remain daily communicants as we used to before the lockdown in early



Traditional Mass celebrated in the Church of Santa Maria in Marruci, a small town a few miles from L'Aquila, capital city of the Abruzzo region of Italy


March. On the other hand, I remember very well when I was in my teens that in these mountain areas of the Marsica on the border with Lazio and along the ancient consular road of Tiburtina-Valeria, before Vatican II there was a great abundance of clergy, so much so that every small village had its resident parish priest. Today, however, in this post-conciliar era the situation is totally different because the priests are fewer and fewer, many are elderly and have to move frequently to manage more than one parish with masses, baptisms, funerals etc and therefore one has to be quite careful with one's requests.

The most serious problem is the Sunday Mass, since it is no longer possible to go to the Novus Ordo masses in my area. A crucial decision became inevitable: where before the virus we went once in

a while to the traditional mass in L'Aquila (more rarely in Rome) notably on special feast days, now we go to the traditional Mass in L'Aquila every Sunday, a round trip of around 140 kilometres.

In this way we are able to take Communion three times a week, even if no longer every day as before. We also follow streamed traditional masses on the web, followed by spiritual communion.

It must be hoped that the CEI will soon lift the restriction on the faithful so that we may once again receive Communion on the tongue. Mind you, by insisting on obliging the faithful to receive it in their hand, CEI will push people towards traditional Mass attendance. In fact, the exceptional interest and concern of the faithful for the issue was noted on some Catholic blogs, whose commentators highlighted a surprising development: against all expectations and for the most various reasons, after the lockdown the churches where the new rite was celebrated remained quite deserted even on Sunday, while instead the masses celebrated with the ancient rite were almost stormed by an unprecedented number of faithful. And this seems to be happening not only in Italy, but also elsewhere, at least so far as I have been able to judge from international contacts and the internet. There is no doubt that many of these new attendees are motivated by the desire to receive communion on the tongue.

As is well known, part of the clergy, especially at the top echelons of the hierarchy, are not in favour of traditional liturgy and so if the aim of this continued ban is to gradually eliminate this form of traditional devotion – ie Communion on the tongue – it would seem it is producing the opposite result. And no wonder: it would be yet one more manifestation of the fine irony with which divine Providence, in its infinite wisdom, reverses the manoeuvres of men. 

The final mile!


How you can help the Traditional Catholic community at Priory Court



St Mary's Shrine Catholic Church in Warrington is a shining example of how the Old Rite Latin Mass is the Mass of all Ages, especially in these very trying times. The FSSP has achieved an almost impossible mission in rebuilding a strong Catholic community in Warrington, and their church has now become one of the leading advocates and examples following the Traditional Rite. Indeed, the Bishops' Conference endorsed the FSSP's live-streaming of the Sacred Triduum this past Easter during the lockdown, and this was followed by many people in the UK and overseas.

There are presently three priests at St Mary's, with ongoing interest from young men for Vocation Discernment. The church (with its boundary marked in red on the photo) has acquired two of the three units in Priory Court (bounded in yellow in the photo) at a cost of £480,000, achieved entirely through fund-raising. However, the Presbytery has no space to cater for the growing needs of this community – there is barely enough to accommodate the clergy, leaving no rooms for offices, meeting rooms and so on.

Many functions have been, or will be, transferred to units two and three –

admin, offices, music room, archives and meeting rooms. Meanwhile, activities such as our men's group, family education and catechesis, are flourishing, creating an urgent need for more space. This makes a very strong case to buy the missing unit one, and so to own and control the whole of Priory Court. This will cost £240,000, of which £125,000 is still needed. Fund-raising was completely stopped due to Covid-19 so precious months have been lost. The deadline is 16 October 2020. We need one last great effort from all those who can help in any manner, so that the dream of a Nazareth in Lancashire can be realised. We pray for our benefactors and for those who would wish to help us. 



More information

Website: fssp.co.uk/warrington/
 Contact: Fr Armand de Malleray:
malleray@fssp.org
 FSSP account at Lloyds Bank:
 Sort Code: 30-93-04
 Account number: 02027225
 FSSP ENGLAND is a registered
 charity: Number 1129964.

DIOCESAN DIGEST

Mass of Ages quarterly round-up

Arundel & Brighton
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The unprecedented closure of the churches has meant challenging times for us all in the diocese. Rising to the challenge though have been our amazing priests, who have been live-streaming not just Masses, but homilies, reflections, prayers, and generally trying to keep everybody's spiritual lives in some semblance of order and normality. I can only imagine how difficult and isolating it has been for them, but immense gratitude to them for maintaining their visibility, albeit virtually, and, actually, introducing a lot more people to the Mass by the livestreaming. Our thanks and prayers to them! All live-streaming details can be found on the LMS website.

On a personal note, of your charity please would you pray for the repose of the soul of my mother, Avril? She died just before the lockdown, from cancer, and like so many others we still haven't been able to have a service for her.

I hope the next report will be full of rejoicing that we are able to freely assist at Mass again, DV!

Birmingham & Black Country
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The Oratory resumed the public celebration of Mass in the Extraordinary Form on 5 July after streaming Mass daily during the lockdown, firstly at 9am and then beginning on the Ascension at 11am with Sung and High Masses celebrated on Sundays and days of extra solemnity, along with Extraordinary Form Vespers. Although the Easter Triduum could not be celebrated with its usual splendour, Tenebrae was streamed daily and Matins and Lauds of Easter Day were live-streamed in place of the Easter Vigil Mass. I know many people who do not live in the region were delighted to be able to experience the liturgies of the Birmingham Oratory virtually at this difficult time. Should the Sunday 10.30am High Mass reach its capacity, an overflow Low Mass will be celebrated in the Upper Cloister Hall at the same time.

Throughout the lockdown, Our Lady of Perpetual Succour in Wolverhampton live streamed Mass at 6pm every Friday and resumed the public celebration of this Mass on 10 July at the more usual time of 6.30pm. The live-streaming of this Mass continues on the parish's YouTube channel. As with all churches, face coverings must be worn but disposable masks can be purchased for £1 at Our Lady of Perpetual Succour should you forget to bring your own.

Birmingham (North Staffordshire)
Alan Frost

The weekly Sunday Traditional Latin Mass recommenced after the long lockdown on 12 July at Our Lady of the Assumption Church, Swynnerton, celebrated by parish priest Fr Chavasse, who has offered the weekly Mass here for the faithful for over seven years.

The easing of the COVID-19 restrictions also saw a silver lining as the cloud lifted, for it enabled Fr Kazimierz Stefek, OPSEE, to celebrate his first Latin Mass in his parish church of St Augustine's, Meir, in the Stoke conurbation. He had begun learning the Old Rite when the virus epidemic forced the church closures. However, he was able to finally celebrate the Mass in public on the 8 July, about which he wrote fulsomely in the Parish Newsletter advertising the Mass, and has made it a weekly feature each Wednesday evening. There were an encouraging twenty people in church for the inaugural Mass.

Birmingham (Oxford)
Joseph Shaw
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Regular Masses have resumed in Oxford, at the Oratory, SS Gregory & Augustine's, and over the diocesan boundary in Holy Rood, Abingdon Road.

I have not yet been able to confirm our usual autumn events and it is not clear, for example, if the quarterly Mass at Holy Trinity Hethe or the Oxford Pilgrimage at Blackfriars will be possible in October. Please look out for announcements.

An important and encouraging development has been the celebration of the daily Traditional Mass in the Oratory at 8:10 am on weekdays and 8am on Saturday and Sundays. This is experimental for the month of July and I hope it will continue.

Also to note: during this time the Friday Masses at Holy Rood which had been at 12:30pm are being celebrated at 9:30am.

Brentwood (East)
Alan Gardner
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As will be the case elsewhere, we are striving to cope in difficult times in our extensive 'country' part of the diocese.

We are grateful for our priests' efforts in making the Mass available to us, albeit sometimes in unusual forms.

We offer our warmest good wishes to Fr Neil Brett who has increasingly felt called to the exclusive use of the Extraordinary Form of the Roman Rite. Unfortunately for us, this has meant his move to the Priestly Fraternity of St Peter (FSSP) – their gain is our loss.

For all the above reasons, it is proving difficult to predict with any certainty the availability of Masses in the near future. If you are 'in the know' in a particular part of the diocese, please keep me informed so that I can circulate to everyone.

If you are not currently on my local email circulation list (you should be receiving something from me at reasonably regular intervals), do please feel free to get in touch.

Please forgive me where I have not kept information flowing as I should have done – it is difficult at the moment!

Most importantly, may I beg for prayers for all those who are not able to attend Mass as in the past – their distress is palpable, and I do hope that recent encouraging 'small green shoots' presage a return to better availability.

East Anglia (West)

Gregor and Alisa Dick

Public celebrations of Mass have returned to Blackfriars in Cambridge on their normal schedule, including the 9.15 Sunday Mass in the Dominican rite. For the time being, these Masses will be celebrated in the cloister, allowing the laity to assist from the garden and so avoiding the need to limit the numbers attending. We are grateful to the friars for their work in making this possible.

Hexham & Newcastle

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After our months of church closures, we see very slow progress to re-open in this diocese; indeed, at the date of writing we do not have a start date for any Sunday EF Masses. The only re-start that has been confirmed is the Thursday low Mass at Coxhoe from 6 Aug.

A Sung Nuptial Mass was arranged for the marriage of Mr John Morris to Miss Emma Bonnard at St Cuthbert's Church, Durham on 21 July.

Lancaster

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It was wonderful to attend English Martyrs, Preston for the first public Mass after the lockdown restrictions were lifted. Attendance was good but not crowded and people were quietly but unobtrusively observing the social distancing. It was all done without fuss and one could almost forget what had been happening. Masses have resumed at both English Martyrs and St Walburge; please see the Mass Listings for times, but do check their website before travelling since all Mass arrangements may be subject to change.

Fr Daniel Etienne is also offering the EF Mass publicly again at St John Vianney, Blackpool, but only once a week for the time being, at 9.15 am on Mondays. Again, do check with them before travelling any distance.

Liverpool

Jim Pennington & Neil Addison

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Like everywhere else, the churches in Liverpool Archdiocese were closed on 20 March and we have all had to rely on live-streamed Mass. In Liverpool we are more fortunate than many areas since we have the Traditionalist Orders FSSP & ICKSP with their churches in Warrington, New Brighton and Preston, all of which have live-streamed Mass on a daily basis. The FSSP in Warrington played a particularly important role over Easter live-streaming the entire Traditional Liturgy at the request of Archbishop McMahon. The FSSP website livemass.net live-streams Mass from Warrington and other Apostolates of the FSSP, the Institute runs a similar service at <https://www.icrsp.org/direct/>

The main job for us as Representatives has been keeping everyone aware of the times of live-streamed Masses and where to find them. Besides email we have also established

a Liverpool Latin Mass WhatsApp Group, which is a good way to pass on information, we wish more members would join it.

Unfortunately, our diocesan Priests have not been able to live-stream Masses in the Traditional Rite and it is inevitable that they will have to give priority to re-establishing services in the Ordinary Form. Many churches in the Archdiocese have not reopened and it is quite possible that a number never will. The age of many clergy, combined with the lower numbers of Priests and the need for regular cleaning of church buildings, puts the Archdiocese in a difficult situation and unpalatable choices will undoubtedly have to be made.

St Anthony's has not yet re-opened and even when, or if, it does it may well be difficult to re-establish a Mass that depends on visiting Priests. The requirements of social distancing, hand cleansing and subsequent cleaning may make it impractical for Priests to come into a church simply for one Mass, we shall just have to wait and see.

Fr Simon Henry, of St Catherine Laboure Church in Leyland, has not been able to live-stream Mass in either form but he has maintained a weekly sermon and commentary on his Blog <https://offerimustibidomine.blogspot.com/>. The Blog also updates readers regarding news of the Archdiocese and its requirements before a church can reopen.

The future of the Church in Liverpool and elsewhere is difficult to predict at present but there is no doubt that with our Traditionalist Churches lovers of the Traditional Rite are in a better position in Liverpool than in many other dioceses, we at least do have churches and Masses to go to.

Liverpool (Warrington)

Alan Frost

A major event was able to take place at St Mary's shortly after the easing of the lockdown. Archbishop Malcolm McMahon came to bestow the Sacrament of Confirmation upon a number of candidates of contrasting ages at a special ceremony on Saturday 18 July.

During the lockdown, the online access to the daily and Sunday Masses at St Mary's Shrine was literally a godsend for worshippers across the globe. Many messages of thanks were received from home and abroad. Unfortunately, the usual work, social activities and fundraising of 'normal' times had to be suspended, but the priests and permitted assistants were able to transfer all the music archives on new shelves into Unit One (part of the 'Priory Campaign' expansion) where the new Music Room is now located. This allowed the transfer of liturgical items into the original church sacristy, until then used as the Music Room. With frequent Solemn High Masses, Lauds, Vespers and Compline prayed daily, and many altar servers, the need for a dedicated sacristy had become critical. The lay servers moved into the former sacristy, originally the Servers' Vesting Room. This in turn freed up the side confessional they were using to hang their cassocks and cottas, rendering it available again as a confessional, and allowing space where the free-standing confessional had been situated.

The reference to 'Unit One' is of current importance in the 'Priory Campaign'. For whilst two of the three units in the expansion programme have been purchased, funds for the third unit (One), currently leased, need to be obtained by 16 Oct. Part of these buildings will be used for the education of children, restoring a function carried out next door to the church for nearly seventy years by Sisters of a branch of the Passionists, set up and brought here by Sr Elizabeth Prout. September sees the two hundredth anniversary of the birth of

this marvellous nun, who also did great work in Manchester, and prayers will be offered for the ongoing cause for her beatification.

Fr Henry Whisenant who spent the past year as priest-in-residence at St Mary's, to learn better the traditional ways, left at the end of July and went back to his diocese. He accepted an offer from the Bishop of East Anglia to launch a Traditional ministry in rural Suffolk. Rector Fr De Malleray was most fulsome in his praise for the young priest's contribution to the life and mission of the Shrine.

Fr De Malleray's book *X-Ray of the Priest in a Field Hospital: Reflections on the Sacred Priesthood* is now available in paperback.

Middlesbrough

Paul Waddington

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Daily Latin Masses were live-streamed from the York Oratory during the period when public services were banned. The Thursday evening Mass that normally takes place at the Catholic Chaplaincy of Hull University, was also live-streamed, although from the neighbouring church of Our Lady of Lourdes and St Peter Chanel.

The very good news is that now that public Masses have resumed, there will continue to be daily Latin Masses at the York Oratory. They will be at 8.15am Monday to Friday and 9.15am on Saturdays. The Sunday Mass at noon has also resumed, although as a Low Mass for the time being.

The 7.30 Thursday evening Mass in Hull has also resumed, and now takes place at a side altar of the Church of Our Lady of Lourdes and St Peter Chanel. Regrettably, the Saturday morning Mass in Middlesbrough has not resumed.

At the time of writing, it is not clear whether there will be extra Masses at the York Oratory on major Feast Days.

Northampton (South)

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We had a beautiful afternoon of Eucharistic Adoration on 27 June in Bedford, attended by some 60 people, with two priests available for Confession – they were certainly kept busy, almost continually for more than four hours! One person made a Confession for the first time in eleven years.

We finally got back to Mass on Sunday 5 July and, at Bedford, in order to accommodate our regular 100 Mass-goers with two metres of social distancing and a capacity of 24 individuals or households, added a 1 pm Mass to our normal 8.30 am Mass. We had a booking system - the 8.30 am Mass was full and the 1 pm Mass nearly so. The other FSSP apostolate at Chesham Bois also added a 4.30 pm Mass to their regular 8 am one. However, the situation on the ground is fluid and it is possible that Mass times will have changed by the time you read this. Therefore, for up-to-date information it would be best to contact the FSSP or myself, or check on our Bedford Latin Mass page: www.facebook.com/bedfordlatinmass.

A wedding in the Traditional Form, which had been scheduled for earlier in the year, finally took place on 18 July – *Ad Multos Annos* to Michael and Maria!

We are looking forward to celebrating All Saints and All Souls, and are very much hoping that our third Annual Mass of Reparation for Abortion will take place on Saturday 14 November at 12 noon at the Shrine of Our Lady of Guadalupe, The Church of the Holy Child and St Joseph, 2 Brereton Road, Bedford MK40 1HU. Again, please see our Bedford Latin Mass page for these events.

Nottingham South (Leicestershire & Rutland)

Paul Beardsmore

Leicester having been singled out for an extended lockdown, there are still no public Masses available at the time of writing. The Friday Mass at Oakham has also not yet been resumed. However, Fr Gillham at Loughborough is intending to offer a Sung Mass for the feast of the Transfiguration on 6 August

I am grateful to the Dominican community in Leicester who have maintained the schedule of live-streamed daily Masses until very recently. The Sunday Mass is still being streamed at 12.05 pm.

Northampton North (Northamptonshire)

Paul Beardsmore

Happily, Fr Byrne has been able to resume the Saturday morning Mass at St Brendan's, Corby, at the slightly later time of 10 am.

Nottingham

Jeremy Boot

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There is no sure date of EF Masses reopening as I write. We usually leave all August free for holidays and absences, so we are working to reinstate Masses as below from September, but this is subject to confirmation. There are stringent precautions in this diocese which are still in force at the time of writing (July).

Our usual Masses remain as before: Saturday (for Sunday) Mass at the Good Shepherd, Nottingham at 4.45pm on the Saturday before the 2nd Sunday of the month; Our Lady and St Patrick's at 2pm on the 3rd and 4th Sundays of the month; also Mass at Nottingham Cathedral, 3rd Wednesdays, at 6.15pm. Masses sometimes take place on Wednesdays at 7pm at St Mary of the Annunciation, Ashby Rd, Loughborough LE11 3AB.

We look forward therefore to the old pattern of Masses returning in September assuming no more obstacles will arise to stop that.

Plymouth (Cornwall)

Stefano Mazzeo

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I wish to take this opportunity to say a fond farewell to all at the Dome of Home, the shrine church of SS Peter, Paul and St. Philomena on the Wirral as I have left before the public Masses had resumed, and moved to Cornwall. I wish the new Reps for the Wirral, Neil and Rita Addison, all the best. I'm sure they will find all at the Dome friendly and helpful especially Canons Montjean and Poucin. I then offered my services to the Latin Mass Society as Rep for Cornwall and was delighted to be accepted.

At the moment there is only one church in Cornwall that celebrates the Traditional Latin Mass and that is at Lanherne, near Newquay, where public Masses have resumed and will take place at 8am every Sunday. This chapel is located in the Carmelite Convent which was originally built as a manor house by one of the Arundell family, a relative of Humphry Arundell who led the Cornish in the Western Rising.

The Western Rising, sometimes known as the Prayer Book Rebellion of 1549, occurred when Archbishop Cranmer imposed the English Book of Common Prayer on the people of England and changed much of public worship in England. The people of Devon and Cornwall rebelled because they wanted their feasts, festivals, pilgrimages and most of all the Latin Mass back. Most of the Cornish could not speak English at the



The Convent at Lanherne



A still from The Reformation

time so it was a double blow for them. Being a Cornishman myself, and having just edited the episode of EWTN's *The Reformation* series where we dramatise the Western Rising, it struck a chord with me. The photograph shows a still from the production filmed at Feniton, Devon close to the actual battleground and the convent at Lanherne which has close associations with the Western Rising.

Plymouth (Devon)

Maurice Quinn

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On the 6th Sunday of Pentecost, I had the pleasure of attending the regular Sunday morning *usus antiquior* at St Edward the Confessor, Peverell, Plymouth. This Mass, celebrated by Fr Xavier Champagne-Deuve (Institute of the Good Shepherd), took place, unusually, on the main altar in order to better accommodate current social distancing regulations (the usual place of celebration being the side altar that accommodates the Tabernacle). As previously, the congregation consisted of large families with young children, but was a Low Mass served by the MC Matt Villa Real, ably assisted by young Alajandro Proctor, whose father Andrew provides the music for the usual Sung Mass. Fr Xavier resides at Lanherne Convent in Cornwall, but travels up to Plymouth

on Sundays and on Holy Days of Obligation to celebrate Mass at St Edwards and to attend to the congregation's spiritual needs. We have to thank Fr Xavier for all that he does for us in Plymouth, especially as during the lockdown he regularly streamed his homily – something that helped to keep the Plymouth congregation connected as a distinct worshipping family.

Elsewhere in Devon we are not so fortunate (notably at Blessed Sacrament in Exeter, and at St Cyprian's, Ugbrooke House, Chudleigh), as at the time of writing we are still awaiting permission to restart our Latin Mass programme, although with current restrictions this may take some time. If any reader is considering attending our monthly Sunday afternoon Mass celebrations at either Exeter or at Ugbrooke House I would strongly advise that you contact me before travelling any distance to avoid disappointment. The good news is that we have secured the services of Fr Peter Coxe, currently resident at Our Lady Help of Christians & St Denis, St Marychurch, Torquay, who has agreed to celebrate Mass for us at Blessed Sacrament and at St Cyprian's, when we get the all clear to do so.

Plymouth (Dorset)

Maurice Quinn

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It was some comfort during the lockdown to discover that both of our Dorset Latin Mass celebrants, Mgr Francis Jamieson and Fr Martin Budge, celebrated the Traditional Old Rite privately every morning. The good news is that both priests have agreed dates and times for the celebration of the *usus antiquior* for the rest of the year at Our Lady's, Marnhull, and at Our Lady of Lourdes & St Cecilia, Blandford Forum; for these dates and times please check the Mass Listings, and give yourselves a real treat by attending Mass at either venue.

It is with sadness that I have to report, at the age of 99, the death of Mr Ronald Bird, who loved to attend the Latin Mass at Our Lady's, Marnhull, when he was able to do so. A real gentleman of the old school, and a wonderful conversationalist with an incisive mind, Ronnie will be missed by all who

knew him. Among Ronnie's many achievements was the fact that he was the North Nigeria Last Provincial Secretary of Kano Province 1963. Due to lockdown restrictions Fr Martin Celebrated a private Mass for Ronnie, who was buried with his beloved Joan in the cemetery near Wardour Castle. Please pray for the repose of the soul of this wonderful man, and pray also for his loving daughters Emma and Carlie.

I will end this short report with some very good news indeed – a date has been fixed for next year's Chideock Latin Mass pilgrimage in honour of the Chideock Martyrs (Saturday 26 June 2021), and Bishop Mark has once again agreed to be the celebrant.

Please feel free to contact me regarding any matter regarding the Dorset Latin Mass scene.

Shrewsbury (The Wirral)

Neil Addison

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During the lockdown Stefano Mazzeo had to move to Cornwall so I was appointed as the local LMS representative for the Wirral, specifically the Dome of Home Church of Saints Peter, Paul and Philomena run by the Institute of Christ the King Sovereign Priest. Stefano has left very big shoes to fill and I want to thank him for everything he has done for the Church and LMS during his time in office.

There were tears a plenty on 20 March when the Dome had to close due to the lockdown but smiles and tears of joy on 5 July when we were able to attend Mass again. During the months of lockdown, the Canons have laboured to ensure that Mass and other services continued to be available, with Mass, Rosary, Vespers and Compline being live-streamed daily on YouTube and Facebook. Daily viewings are in the hundreds and apparently there were many viewers from abroad as well as various parts of the UK.

Particular effort was put into streaming the Holy Week liturgies, with Stations of the Cross as well as the Triduum. The Altar of Repose on Maunday Thursday was in its usual beautiful decorated state, even though there was no congregation and the Easter Vigil took place with full solemnity.

I am informed that the Institute intend to continue their live-streamed services even though churches are now open to the public, this will be of particular value for older or ill people who are continuing to shield. Continuing to live-stream weekday Masses will also be welcomed by those of us who live a distance from the Dome. Obviously, watching a Mass on video is no replacement for physically attending Mass and certainly does not comply with the Sunday obligation (once that is reinstated) but live-streamed Masses cannot be underestimated, especially as a way to introduce newcomers to the Traditional Rite.

During the period of lockdown, the Canons of the Institute took the opportunity to say Mass at the side altars as well as the main sanctuary. This has provided those who have not been able to visit us with an opportunity to see the various beauties of the Dome, and has also enabled us regulars to better appreciate the beauties of our side altars. I certainly had not fully appreciated the beauty of the Sacred Heart altar until I saw it being used for Mass every day, and, in May, having Mass said at the Lady Altar just seemed right.

The reopening of the Dome has coincided with a large programme of restoration work. In March, just before the lockdown began, the Dome was awarded a much-coveted 'Heritage Grant' of £362,900 by the National Lottery, and the main sanctuary is now filled with a complex lattice work of scaffolding reaching up to the ceiling. Unfortunately, this means that the main altar cannot be used for Mass, so Mass

has to take place in the evening after construction work has finished.

The work is likely to take six months and we must just hope that we will be able to use the main sanctuary in time for Christmas, until then Mass is being said at the side altar of St Philomena, which is an often-overlooked gem on the right-hand side of the building. All the pews have been turned round so we are facing to the right of the Church. It is a peculiar situation, along with the social distancing and the one-way system, but the point is that our beloved Dome church is open again, we have survived this difficult period and are looking to the future with hope and confidence.



Masked server during lockdown

Photo credit @MaierFortis / Twitter

Southwark (Thanet)

Antonia Robinson

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The Coronavirus lockdown has provided opportunities as well as challenges for the thriving traditional community in Ramsgate. Plans to welcome Fr Gabriel Diaz-Patri for the 2020 Easter Triduum were scuppered by the virus, but Fr Christopher Basden seized the opportunity to live-stream the Traditional Mass daily from the parish of Ramsgate and Minster. His efforts have been met with an enthusiastic response from Catholics worldwide and he has been edified to discover that so many other priests in ordinary parishes have been offering their daily Mass exclusively in the Traditional Form. Father jokes that perhaps they will all have forgotten how to say the Novus Ordo by the end of lockdown!

The layout of Pugin's splendid Shrine Church of St Augustine allowed Fr Basden to offer a Missa Cantata, even during the strictest part of lockdown, as the cantor is able to sing from an adjacent, but separate, chapel to the celebrant. In the absence of a choir, Shrine Musical Director, Ben Scott, took on the role of cantor, and we have been immensely privileged to have had Ben joined in later weeks by his teacher, Neil Wright, Organist at Farnborough Abbey, who delighted the Shrine's virtual congregations from Broadstairs to Bahrain with his masterful playing. At the time of writing we approach some degree of normality with a limited number of congregants able to attend Mass in person. Far more people would like to come back to Mass than we are currently able — or allowed — to have in the church. Young people and families comprising the bulk of the congregation which bodes well for the continued growth of Tradition in this little corner of Kent.

Fr Basden adds: "We now ache for normality and rejoice that in next door Dover there is an opening for yet another regular Old Rite Sunday Mass. This will make 6 in our Archdiocese! (unique in the whole of the British Isles.). We thank our new, dynamic and open Archbishop, John Wilson, and look forward to a renewal of faith in these places for young families and young people!"

And speaking of gratitude, the ever-growing traditional community in East Kent is enormously grateful to Fr Christopher Basden for his tireless efforts to minister to his flock and maintain their spiritual lives during and beyond lockdown.

Southwark (Kent)

Marygold Turner

Although churches have reopened for public Masses, at the time of writing this report, we have, regrettably, been unable to restart Masses in Kent. Please monitor the Society's website for updates.

It is with great sadness that we have been forced to cancel our annual Mass in the church of St Augustine in Snaves, on the beautiful Romney Marshes. Being such a small building, social distancing restrictions mean that so few people would be allowed to attend. Happily, we have been invited to reinstate the Mass in Snaves next year.

Westminster (Spanish Place)

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The past few months during the pandemic have been sad and difficult for us all. For faithful Catholics it bore similarities to the privations endured by our forefathers in the Faith in the dark days of the reformation and succeeding centuries. Similar also to the post-Conciliar period of the 1960s and 70s when we were deprived of the Traditional Mass.

Now some restrictions have been lifted - we have again had access to our churches and Extraordinary Form Masses have returned to some, sadly not all. At Spanish Place I am told that the Old Rite will not be offered for at least another two months.

There was one bright moment at St James' before the lockdown when permission was given for us to have the traditional ceremonies of Candlemas, including the Procession - a rare joy welcomed certainly by the regular congregation.

I hope we may now look forward to the peaceful resumption of the full practice of our Faith.

Wrexham

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In normal circumstances, my July missive centres around the Pilgrimage to Holywell but this year that has not been possible. Indeed, at the time of writing *Llywodraeth Cymru* (Welsh Assembly Government) has not cleared the path towards the restoration of publicly celebrated liturgy, although churches may now open for private prayer. Please refer to www.lmswrexham.weebly.com for updates.

Despite, the lack of news to report, I will not allow the space afforded to me to go to waste!

Firstly, I ask for your prayers for our diocesan Priests. Secondly, for the 10 new Canons of the Institute of Christ the King Sovereign Priest who will be ordained in Florence on Thursday, 2 July. And finally, for those who have perished as a result of the virus in North Wales and everywhere ...

Psalmus 129 - De profundis

De profundis clamávi ad te, Dómine: Dómine, exáudi vocem meam:

Fiant aures tuæ intendéntes, in vocem deprecationis meæ.

Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

Quia apud te propitiátio est: et propter legem tuam sustínui te, Dómine.

Sustínuit ánima mea in verbo eius: sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: speret Israël in Dómino.

Quia apud Dóminum misericórdia: et copiósa apud eum redéemptio.

Et ipse rédimet Israël, ex ómnibus iniquitátibus eius.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, et in sácula sæculórum. Amen.

Squinting the Mass

Was streaming a mistake or did it save the day, asks Jeremy Boot

It is always a danger when writing articles in advance that, by the time they are published, contents will be overtaken by events. Heaven knows, in January this year we could hardly imagine what was to happen worldwide within just a few weeks.

A lot has been written about 'streaming' or broadcasting Masses on Facebook and YouTube and opinions seem to differ widely about their value. Was it a mistake, with people thinking it was just as good as attending Mass in person? Was it the beginning of the end? Or was it positive and helpful at a time of total lockdown where there were no Masses the faithful could attend in person?

Well to save time, I will show my hand and declare that to those who love the Mass and found physical absence during a difficult three months of lockdown, it was a positive thing. Those three months lasted from Lent, through Easter, the Ascension, Whit, Trinity, Corpus Christi and beyond. What a treat for the devil. It was the first time in centuries this had been achieved so widely but the 'triumph,' if such it was, was mitigated for those who troubled to use the time wisely.

Technology gets a bad name when it is badly used. For some it is either inaccessible or incomprehensible, especially, you might think, for those of a certain age. Yet many an elderly person has discovered the delights of keeping in touch with far-flung family and friends at the click of a mouse. Computers today are no more difficult to use than a typewriter, or for tablets and smart phones, just a finger tap away to operate.

So, on smart TV, laptop or tablet, for months we watched Masses (and sometimes Vespers, rosaries, spiritual communions) online. For those of us who prefer the old rite, there was plenty of choice: in this country, the Oratories especially excelled, Dome of Home, FSSP, and much else from abroad too, including daily offices from, for example, the Fraternity of St Vincent Ferrer in France (Dominican rite), many lectures, tours and sermons from friends such

as Fr Lawrence Lew OP at the Rosary Shrine in London. Add to this our local churches who streamed. I am sure we are very grateful to them all for their consideration, inventiveness and efforts. Our priests surely missed us as much as we missed them.

Public sinners in the middle ages could be excluded from church attendance and towards the end of Lent, they would be reconciled, confessed and officially brought back into church. Some churches in this country still have the old "squints" or narrow window-like openings towards the East end, usually directed to the altar, which allowed outsiders, sinners, lepers, or others not allowed or unable to come to church, to see the Mass, or at least glimpse part of it. The interesting Hermeneutic of Continuity blog mentions squints, quoting in the article a comment from Fr Z, of internet and Catholic Herald fame, on the power of something called "Ocular Communion":

"While sacramental, physical Communion is wonderful for those who are in the state of grace, there is a great deal to be said for looking with longing on the Host, at the elevation or exposed. It could be part of a process of a return to the state of grace or else of far better sacramental Communion."

In a sense, that was us in 21st century lockdown: no attendance, shut out through no fault of our own, but given a modern, technological 'squint' of what was going on. Ocular Communion of a sort.

In mediaeval times, receiving the Blessed Sacrament was less common than now and much devotion and graces came from gazing at and contemplating the Blessed Sacrament. Hence the devotions that developed through processions, exposition and the elevation of the Sacrament. Squints were particularly common in England, around 30 are still to be found in various states of preservation from Cumbria to Dorset.

Our modern-day technological squint should have been at least an aid to our Spiritual Communion. I have to say,




Squint at the medieval church of Ss Peter and Thomas at Stambourne, Essex

although I knew of this practice, I rarely gave it much thought, but it is a very Catholic thing to do when we are unable to receive the Blessed Sacrament, and I hope we have become rather more familiar with it now.

Is watching Mass on TV, YouTube or Facebook the same as being present at Holy Mass? Well no, of course not. Will people not bother coming back to Church at all and stay at home on Sundays when (or if) things get back to normal? Well perhaps some will: who knows? But if they do stay away, blaming new technology would be a poor analysis of their reasons.

Those of us who attended Mass in person last Sunday [5 July] for the first time under the new rules, will hardly forget the joy of being back in person in the House of God and taking our place in the pews – duly sanitised! – and receiving the Blessed Sacrament once again. Such a privilege.

Lockdown, unpleasant though it was, should have sharpened our appreciation of the Real Presence, toned up our own spiritual lives with all the time we suddenly had on our hands, and given us time to participate at a distance through our squint technology. I suggest that was not therefore such a bad thing after all. 

A crime against the Faithful

Lone Veiler on being locked out of church

This is going to be a Grumpy Veiler so my apologies in advance. What a thoroughly nasty few months this has been on every front. I was trying to find something positive to take away from the house arrest - sorry, lockdown - we have all been under, but came up pretty empty.

Listing reasons to be cheerful wore off as a gratitude exercise some time in Week 3, along with most of my sense of humour. This was also when I had to acknowledge that streamed Masses did nothing for my spiritual life. I know they are very helpful to a lot of people, and to have the opportunity to participate virtually is a real boon in so many ways; priests have been fantastic with their streaming, homilies, and online presence. But me, I just got angry. Why? Because I couldn't overcome the feeling that the closure of our churches was the biggest crime against the faithful and the clergy that could possibly be perpetrated.

Rosary and readings

Our Lord was taken away, and the doors barred against us at a time when His consolation, being able to be in His presence, was most needed. So, I stuck with the rosary and readings. As I write this, there are still more stringent distancing rules in our partially reopened Churches than the garden centre or Sainsbury's, and no Mass. Hopefully by the time you read this it'll all be over bar the hand wringing, finger pointing, and hindsight.

What has this taught me? Primarily, that no-one ever washed their hands until last March. How easy it is for our Catholic freedoms to be taken away at pretty much a moment's notice at the instigation of our own, and how a western democracy can issue decrees from on high about when, where, and who, in a family can meet each other, or escape from each other.

Also, that applauding an institution can be almost mandatory, unless like

me you're rather belligerent when told what to do and when to do it, that rainbows are now not just LGBT, and that during the great blessing of glorious sunshine, which kills viruses, we were all instructed to stay indoors. Although I went out, the dog is a great get out of jail card. It did not teach me patience, it made me incredibly frustrated. Yes, I could sew, and paint but not decorate, and read, and binge watch box sets if I chose to, I could walk the dog, and


‘How easy
it is for our
Catholic
freedoms to be
taken away at
pretty much
a moment's
notice’

there was loo roll to be had for ready money. But Zoom is no substitute for human interaction, and the paranoia that made a person jump into the road so as to be more than two metres away from me when I came round a corner with the pooch, is just not normal. So glad there hadn't been a car coming. It also taught me that if you want to gather in large groups to violently protest, you remain virus free. Funny that. I wonder if I could organise a protest pilgrimage.

Challenged

Yes, there were some times when resignation was mighty, although it might have been apathy, but in the main, I still can't shake the thought that quarantine is for the sick and vulnerable, not the healthy, and that when we're all out and about again we're all going to get every bug going because our normal immune response hasn't been challenged for months.

Where did I find God in all this? Obviously not in Church. I wish I could say that I had grown spiritually, but even my usual daily prayer routine became an absolutely joyless jaw-clenching grind. We kept Easter as best we could, have celebrated every feast day and octave with determination, yes, grim determination. We have eaten cake, drunk wine, I have trusted that all shall be well, and I don't doubt it, but as I said, what a very, very, nasty few months it's been.

However, one thing I did find, having some time on my hands because the world and its mother took up quilting so my wadding was on back order, was *The Chosen*. It's watchable on a downloadable app for free, and it's on Youtube. It's an American Christian-made series based on the Gospels, with back story. I haven't watched all the available episodes, just managed one and a half so far, but it is intriguing and I will try and watch a few more, because dare I say it, the cheese factor doesn't seem to be there. It reminds me of the 1950s and 1960s movies I love so much, some of which do have a good whiff of gorgonzola, brought into the 21st century, with slightly better acting. Although for good and atrocious acting in the same film, it's really hard to beat *Quo Vadis*. Leo Genn! Peter Ustinov! and Robert Taylor. Dear, oh dear. Looks like that's my viewing sorted this evening, "Tigellinus, the Weeping Vase...!" 

A Shrine of the Virgin Mother of God

Dr Caroline Farey looks at a remarkable oak carving made around 1300 and now in the Metropolitan Museum of Art, New York

This little statue of carved wood, standing just under 14 inches high, is both typical and exceptional. It is typical in its outward appearance, which is delicate and reverential. Statues and paintings of the Blessed Virgin Mother, crowned as Queen of Heaven and breast-feeding, 'giving milk' (Lactans) to her child, were not uncommon. This is a natural gesture, very discreetly portrayed here, which also carries a strong theological message. On earth, Mary nurtures the Christchild and, as Queen of Heaven, she continues to nurture the members of the body of Christ, the Church through her intercession.¹

St Ephraem, a deacon of the Church at Edessa in the fourth century, had already written hymns on a similar theme, that as Mary nourishes Jesus for his earthly life so Jesus nourishes the world with his divine life.

The High One became as a little child, ... Most High, yet He sucked the milk of Mary, and of His goodness all creatures suck! ... When He sucked the milk of Mary, He was suckling all with Life'.²

On close observation we can see several other elements to support this mystical exchange. Notice that both the Blessed Mother and her son are dressed identically, in gold, with a rich decoration at the neckline and hem: they belong to each other. Mary as queen, which always links to the kingship of Christ, is seated on a throne with trefoil decoration (three petalled foliage), symbol of the Trinity.

Notice too, that Jesus is carrying a bird in his left hand. Art historians give three different meanings to this. A bird can be a symbol of the Resurrection (like a soul flying upwards into the heavens)



or the Passion. A legend speaks of a bird, such as a goldfinch or robin, getting the red colouring on its breast from plucking out a thorn from Christ's crown and being stained by Christ's blood ever after. A third reason is as a symbol of protection from plagues.

An Altarpiece

Exceptionally, this statue could be opened and placed on an altar before which a priest would celebrate Holy Mass. For this, a priest must have a crucifix or crucifixion scene in front of him, and such a scene is seen here prominently in the centre. Today, the figures of Christ and the Holy Spirit have been removed and lost. Only the pin holes remain where the separate figures would have been fixed.

Here, as well as the crucifix, the priest would find himself facing a rich array of other images spread out before him to strengthen him in his eucharistic faith.

It may seem strange to set such a scene inside a statue of Mary, but again let us hear St Ephraem:

'Blessed be He Who dwelt in the womb, and wrought therein a perfect Temple, that He might dwell in it, a Throne that He might be in it, a Garment that He might be arrayed in it, and a Weapon that He might conquer in it.' Hymn 1.

Mary's womb is already 'a perfect Temple', which is a place of pure sacrifice; it is already a 'throne', as the cross is, and Jesus' human nature of body and soul, is formed in Mary's womb as the 'garment' and the 'weapon' for conquering Satan and destroying the sins of mankind.

The Mercy Seat

The crucifixion scene portrayed here is called the 'Mercy Seat' Trinity, that is, God the Father holds the wood of the cross on which his Son's blood was shed, as on the Mercy Seat of the Arc of the Covenant (Ex25:21-22), where God made his mercy available for the forgiveness of sins when sprinkled with the blood of the sacrifice. Just as the Arc of the Covenant was made of wood covered in gold, so too, this whole statue of Mary on the outside, and the Blessed Trinity on the inside, are of wood covered in the same gold and identically decorated.

Christ 'bowed his head and gave up his Spirit' (Jn 19:30), the Spirit who would have been seen on the Father's chest just above the precious head of Jesus, which would have lain against the circle with a cross on it, which sits at the centre of the arms of the crossbeam, looking like the sacred host.

The Annunciation and Visitation

A pair of simple scenes, each of two people and each fitting perfectly in the highest of the three registers on either side, remind us of the Eucharistic Jesus. At the Annunciation, the Angel Gabriel



visits Mary. At the Visitation, Mary visits Elizabeth. The 'Word was made flesh' (Jn 1:14) at the moment of Mary's fiat at the Annunciation and the Word is made flesh at the moment of the consecration by the priest. Then Mary took the 'Word made flesh' in her womb to visit Elizabeth, and the Holy Mass brings the 'Word made flesh' to those who are present.


The Nativity and Presentation in the Temple

In these two scenes the white cloths mirror each other and remind us that the temple was originally a tent, a sanctuary, for God to dwell in the midst of his people, the first tabernacle. In the left-hand scene, Mary is that tabernacle and the manger, where the newborn Christ is laid, is the new sanctuary where God dwells.

On the right-hand side, notice that the altar of the temple is depicted like an altar in a church. Here Mary hands Jesus over to the priest, Simeon, who will draw blood for the first time from Christ as he performs the circumcision. This scene reminds us of the sacrifice of Christ on the cross and also on the altar where the same blood of Christ is now made sacramentally present.

The visits of the kings and shepherds

The pair of scenes in the lowest register, are the kings and shepherds. Just as these two groups of people, rich and poor, Jews and Gentiles, visited the Christ child, they are now placed either side of the crucifixion. They came to adore the baby 'a Saviour, who is Christ the Lord' (Lk 2:11) and now they are placed to adore the same Saviour, who is

'both Lord and Christ' (Acts 2:36), on the cross and as the Sacred host, not on his mother's lap nor lying in a manger, but lying on the corporal on the altar. Such scenes lead the priest and the small congregation to adore, to worship and to receive. 

1. Cf. Bugliani Knox, Francesca, and David Lonsdale, *Poetry and the Religious Imagination*, Routledge 2016, p250.

2. <https://www.newadvent.org/fathers/3703.htm>

*Date: ca. 1300, Made in the Rhine valley, Germany, Oak, linen covering, polychromy, gilding, gesso.
Dimensions: open: 14 1/2 x 13 5/8 x 5 1/8 in. (36.8 x 34.6 x 13 cm)
Gift of J. Pierpont Morgan, 1917, to the Metropolitan Museum of Art, New York.*

Dressing down

Mary O'Regan explains why she only wears skirts and dresses



Nearly two years ago I held my last pair of shabby jeans over the bin, I took a deep breath and thrust them among the rubbish. This marked the moment that I became a full-time wearer of skirts and dresses. Trust me, no one could have been more surprised than me. For years I had been an obstinate wearer of jeans. Finally, after much prayer I have been realised why it is better to wear traditional feminine clothes and I followed a call to address my previous lack of charity in dress.

To be sure, in the past when I wore jeans, I had been very confused. I had not been raised a Traditional Catholic and in my late teens and early 20s, when I mixed with other Trads, there were a few occasions when I was treated with hostility and even called the "s" word because I sometimes wore trousers. All this did was hurt me and I felt that to do as they wished me to do was to agree with their rash assessment of me. Also, I felt I was caught between two worlds. When I was in liberal education settings and going to classes and taking my exams I was treated as odd and suspect if I wore skirts. There was even a time a rumour suggested I had been involved with an older man. The rumour was quashed quickly because, unlike the girl who spread the lie, I had never met him and he didn't even know my name. But what really stung

was that others suggested the scandal took hold because I had started wearing glamorous (albeit modest) dresses that attracted the attention of men.

I felt I couldn't win: In one setting I was shamed for wearing trousers and in another I was shamed for wearing dresses.

When I was much younger, I had no special reason for wearing dresses, but now that I do, I'd like to share them. Skirts and dresses have an unsurpassed elegance. Even in our times, the choices of most women prove this is so. The vast majority of women wear dresses or skirt-and-bodice on their wedding days. Just ask an average woman who has been told that dresses and trousers are equally elegant if she will wear trousers on her wedding day and she will say 'no'.

When a woman is presented with the choice of what to wear at weddings, balls and formal dinners, trousers don't even get a look in. But, where the majority of people always wear jeans and trousers, elegance becomes something of an oddity, making it harder for individual women to go against the herd.

But why do we relegate the modes of dress that make women look their best to special occasions? Why not bring beauty in dress back to everyday life? Why not promote the best forms of dress for women? My argument may seem superficial, but not when you consider that women have much less time in which to find a loving spouse, settle down and have children, and unlike men they have to make the most of their precious younger years, and for this alone, I advocate that we women start electing to make skirts and dresses the norm again, so that the form of dress that makes women more attractive becomes the standard.

Women do not have the same biological clocks as men; why is it good for them to dress like men?

The feminists have long championed the idea that women should wear whatever they choose. But often


feminists champion jeans and trousers because of their dislike of men; the whole thing becomes a means of begrudging men the sight of women at their most beautiful. As a result, there are women who never find a husband.

My argument extends to women who are called to religious life, too, because in a society where most wear jeans and

‘When a woman is presented with the choice of what to wear at weddings, balls and formal dinners, trousers don't even get a look in...’

trousers all the time, the sanctified elegance of the nun's traditional habit seems almost freakish.

I knew many Irish Catholics who were all for "Church reform," but they were unnerved by the sight of nuns in jeans; still they could not see that we all have a hand in creating a society where skirts and dresses become uncommon, and so why are we surprised when we have so few female religious, and those that are nuns chose trousers rather than embrace the attire of a bride of Christ?

It would be hypocritical for me to say I want the best for my fellow women and at the same time not play my part in making skirts and dresses customary. 

Letters to the Editor

In praise of wine

I just wanted to write to say how much I am enjoying your new wine column.

Lovely though it is to have a magazine devoted to news and features all about the Traditional Mass, it is also rather nice - especially if you are a wine buff like me! - to have an occasional article not immediately or obviously connected to the magazine's main focus.

I also rather liked the way Mr Morello gives us a little autobiography, especially in his summer account of claret, and the way he emphasises that good wine, rather like good books, can be a consolation in difficult times; and who can doubt that recent times have been very difficult indeed, and especially for the life of the church.

John Kelly,

London

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Northern record

Alberto Carosa's article on 'the first outpost of traditionalism' in northern Sweden (summer *Mass of Ages*) was truly inspiring.

During the lockdown, excluded as we were from the joy of attending Mass properly, it was such a treat to read that even in Lapland the Traditional Mass is making inroads, however small. I'm sure he is right too when he says this must be the world's most northern outpost of Traditionalism.

I also wanted to praise Clare Bowskill for her article in the same magazine on live-streamed Masses. I'm sure she is right and that streamed Masses will have given many Catholics their first taste of the Old Rite; I am continually surprised at the number of Catholics I meet who are hardly aware that the Traditional Mass is still celebrated at all. They go through the motions of attending Mass - I mean the *Novus Ordo* - and unless they are old enough, like me, to remember when the Traditional Mass was the only Mass, they have no idea what they are missing.

Live-streaming may, if we are lucky, actually increase interest in and attendance at, the Old Rite Masses. Thus, will some good perhaps come from the great evil of this terrible virus.

Angela Bates

Liverpool

Catholic stonemason

Paul Waddington's excellent article on the Cathedral Church of St John the Baptist in Norwich, (Summer *Mass of Ages*) reminded me - as I spent the lockdown weeks re-reading favourite old books - how much we owe the Victorian builders who gave us so many of the beautiful churches in which today we are lucky enough to be able to attend Mass.

One of my distant ancestors was a stonemason who worked on the Cathedral Church in Norwich and family lore has it that he was so devout that he refused to be paid overtime for his work and was often to be found working long after most of the other stonemasons had gone home.



The Cathedral Church of St John the Baptist in Norwich

He worked at many other churches during the great Church building and re-building boom of the late nineteenth century and I often wonder today as I visit churches round the country if I am looking at some of his work.

Of course, I will never know for sure, but I know he will have put his all into his work, for he came from a long line of devout Irish Catholics who would lose anything rather than their Catholic faith.

Anne Wilson

Via email

Letters should be addressed to:
The Editor, *Mass of Ages*, 11-13 Macklin Street,
London WC2B 5NH email editor@lms.org.uk

Letters may be edited for reasons of space



Church of the Sacred Heart, Limerick

Paul Waddington describes a spectacular church recently bought by the Institute of Christ the King Sovereign Priest



Sacred Heart: the entrance neatly fitted between the houses

The port of Limerick on the estuary of Ireland's River Shannon expanded greatly during the eighteenth century. Growing trade brought with it a demand for housing; and, although much of this was of poor quality, some streets of very fine Georgian terraces were developed during the 1760s for the prosperous, and mostly English, merchants and business people. One such street was George's Street (now O'Connell Avenue), which widened out at its mid-point to form Richmond Place, where the larger and more elegant houses were located. The most prominent of these was Crescent House on the west side of Richmond Place.

In the year 1857, a monument to Daniel O'Connell, the first Catholic to sit in the English House of Commons, was

erected in the centre of Richmond Place (by this time renamed The Crescent). This was clearly not a welcome development for Richard Russell, the Limerick banker who owned Crescent House at the time. It is said that he insisted that all the shutters on window overlooking The Crescent, should be kept closed, so that he was spared the indignity of seeing O'Connell's statue. Five years later in 1862, Russell sold Crescent House.

Together with three adjacent properties, Crescent House was bought by the Jesuits, for the purpose of establishing a school and Junior Seminary. In the 1960s, the school was relocated to a suburban site; and Crescent House became, and continues to be, the independent Limerick Tutorial College.

In 1864, the Jesuits decided to build a church in the gardens behind these houses. The architect chosen was a local man, William Edward Corbett, who designed a cruciform church in the Romanesque style. It opened in 1868 after some delay due to the roof collapsing during construction. Originally it was to be dedicated to St Aloysius, but there was a change of mind and it opened as the Church of the Sacred Heart.

The church was not complete on opening. Corbett designed a massive High Altar, made from 22 types of precious marble, and this was installed in 1876. Above the tabernacle he placed a tempietto to house the crucifix, with adoring angels at either side. Marble altar rails were added in 1927, and the mosaic floor of the sanctuary was not completed until 1939.

When it opened, the Sacred Heart Church was hidden from view by the terraced houses of The Crescent, and access to the church was through one of these houses. It was not until 1912 that the church gained a street frontage. In that year, parts of two of the terraced houses were dismantled to allow the building of an extension to the church with a façade directly onto The Crescent. The architect for the extension was William Henry Byrne, and it is his design that is now the public face of the Sacred Heart Church. The extension included a generous sized narthex with an organ loft and choir room above.

For most of the 137 years that the Jesuits owned the church, they looked after it well, making improvements from time to time, and ensuring that it was kept in good decorative order. That policy continued until the 1980s, when different thinking prevailed. In line with the “spirit of Vatican II”, the altar was detached from its reredos and moved forward. Most of the communion rail was removed, as was the pulpit, and much of the wall decoration was obliterated by over-painting in plain colours. It also seems that less care was taken with the maintenance of both church and presbytery.

Sold to a developer

In 2005, the Jesuits decided they no longer had enough priests to serve the parish, and since there was another church nearby, the Diocese of Limerick saw no reason to take it over. The church was sold in 2006 to a developer, purportedly for 4 million euros. He proposed transforming the building into a health spa, and installing a swimming pool within the nave. However, this scheme never happened, due to the bankruptcy of the developer in the financial crash of 2008. The building remained empty and uncared for until 2012, when a new chapter in its life began to unfold.

The Institute of Christ the King Sovereign Priest had been offering Latin Masses in the Diocese of Limerick since 2006. On hearing of the closure of the Sacred Heart Church, the Institute submitted a bid for the church and presbytery, but were unsuccessful, the Jesuits preferring to sell to the developer. Matters were different in 2012 when the buildings were again on the market at a more affordable price.



The magnificent restored interior of the Church of the Sacred Heart, Limerick

This time, with the help of loans from America and Germany, the Institute was able to purchase both church and presbytery.

The Institute found both church and presbytery to be in a very dilapidated state, with leaking roofs, and extensive dry rot. Paint was peeling, and there was even a tree growing in one of the confessionals. All the statues, the adoring angels, the altar and the benches had been removed. The Stations of the Cross had been roughly torn from the walls; and the presbytery was scarcely habitable.


Since then, the Institute has gradually been restoring the damage. A new High Altar, Communion Rails and temporary benches have been installed. A pair of adoring angels was acquired from Limerick's former Franciscan Church, which was also designed by Corbett. They now adorn the sanctuary. The pulpit was purchased from the same church. With new lighting, and the prospect of the original decorative scheme being reinstated, the church is gradually regaining its former majesty.

It would be easy for anyone passing through the Crescent to miss the church altogether. William Byrne's pedimented façade, although meticulously classical in design, blends with the Georgian frontages of the adjacent buildings. One has to pass through one of its three formidable red doors to encounter the splendour of the interior.

Corbett's classical design employs lofty Corinthian pilasters supporting

an entablature beneath a panelled ceiling. This scheme of pilasters and entablature extends around the nave, transepts and sanctuary. The four bays of the nave include blind arches with mahogany confessionals beneath, and aediculated clerestory windows above. The three-bay transepts house side altars, dedicated to Our Lady of Lourdes and St Joseph, as well as having several currently empty niches for statues. There is an altar dedicated to the Sacred Heart at the rear of the church.

The apsidal sanctuary is the focal point of Corbett's church, and is where he excelled in his architectural skills. Between the Corinthian pilasters, the walls are lined in marble, with a central mosaic depicting the Sacred Heart ascending, with St Margaret Mary Alacoque and Blessed Claude la Colombière looking on. To either side, there are mosaics of Jesuit Saints. The large High Altar, with its tempietto, has been fully restored with the replacement adoring angels mounted on new plinths at either side. Brass gates have been fitted to the reinstated communion rail.

The organ, which dates from 1924, is a fine instrument, and has been restored to working order. It is used to accompany the award-winning choir that the Prior, Canon Lehocq, has trained. All services are live-streamed and can be seen on the Institute's Irish website, or on Youtube, where the quality of their singing and of the Institute's liturgies can be experienced. 

Monsignor Dr Antony Francis Maximilian Conlon

14 July 1947 – 19 April 2020

Antony Francis Maximilian Conlon was born in Dublin on Bastille Day, which date justifiably annoyed him ever after, in 1947. Educated in Ireland, he came to London, where he worked in the *Economist* bookshop while discerning his priestly vocation. Living in Westminster, he made the Cathedral his home, and absorbed the rich and glorious liturgical tradition which still prevailed in those days of the 1960s.

His vocation grew week by week at Westminster Cathedral, serving Mass and Vespers each Sunday, under the encouragement of the Master of Ceremonies, the excellent Monsignor Peter Anglim. There he made many lifelong friends, who would get together for tea after Vespers, a good tradition of ‘enculturation’ sadly lost.

His understanding of friendship invariably extended to his friends’ families, and whenever he could he would travel to celebrate weddings, baptisms, and funerals. It was at this time that he first got to know Viscount Furness, a great benefactor of the Cathedral, both of the sacristy and the Archbishop’s wine cellar, and avid supporter of the Old Mass. They quickly formed a lifelong bond. Lord Furness first encouraged the young Conlon to join the Order of Malta and later supported him financially as a student for the priesthood in Valladolid. Conlon was the only seminarian in his day to have a motorcar, the result of the generosity of Lord Furness; an excellent gift, and as every student knows, an instant ticket to fun and popularity.

It was through this great fondness for the Cathedral that he was overjoyed, much later, to be able to offer, as Chaplain of the Latin Mass Society, the first High Mass at the restored High Altar, after the removal of ‘the box’. It gave him immense pleasure and pride.

The accident of age meant that Conlon was to bridge the changes from the old days to the post-Vatican II Church while at seminary. In his first year it was strictly



Mgr Conlon celebrating Mass for the LMS Pilgrimage to Caversham

cassock every day, when visiting a fellow-student’s room one had to leave one’s biretta on the floor outside, so the Rector knew who was where. Sensible, we might think; a lesson forgotten at great cost. By his second year it was jeans and casual shirts. This, as the liturgical changes, left a profound mark on the young historian, who forever regretted the loss of Tradition and the impoverishment of the Church’s culture. Antony Conlon was no late convert to Tradition, but from the early days before his ordination never lost his love for the church of his childhood, and all that was so tragically lost during his formative years.

As the Council Fathers had wanted, his entire understanding of the changes to the liturgy were filtered through the prism of Tradition, and this explains, of course, his great appeal to the young, and his myriad converts. It also, less nobly, explains why many in the hierarchy misunderstood him and his great gifts.

He came back to England and was ordained by George Basil Cardinal Hume on the feast of St Philip Neri 1979. A felicitous date, St Philip’s charism was indeed to colour all of Fr Antony’s priesthood, one of constant joy and hard work among the needy and often

neglected. His ordination was the first time he was able publicly to live up to the nickname he was to gain as a student in Rome – ‘Mega’ (short for ‘megaglitz’ a buzzword he frequently used). The procession entered to Parry’s anthem ‘I was glad’, and he was the first man to be ordained in a Roman chasuble (19th century red velvet with heavy gold embroidery) for many years!

He spent his curacies first in the parish of Kingsbury; then at Our Lady of the Rosary, Marylebone, where he made another lifelong friend, Canon Michael Brockie, later Parish Priest of Holy Redeemer Chelsea and Provost of the Cathedral Chapter; and later at Our Lady of Hal in Camden Town, a dull church, which he rapidly embellished with his first artistic commission, a vast canvas of a Crucifix, not entirely to the PP’s liking. Cardinal Hume then sent him to the Venerable English College in Rome to study for a Licence in Church History at the Pontifical Gregorian University. On his return he was curate at St Mary’s Cadogan Street, comfortably renewing his contact with many Order friends, and then appointed Parish Priest of St Joseph, Bunhill Row on the edge of the City of London.

Part of the genius of his priesthood was an uncompromising attachment to Tradition at a period when it was derided in all the higher echelons of the Church, while at the same time remaining part of the mainstream, and active in the Diocese. He was not thick-skinned, but bore the frequent mockery of both his fellow clergy and the '*bien pensant*' laity with the fortitude he had, perhaps, learned from studying the Martyrs. He carried the Tridentine banner at a time when few young priests wanted it, and took on the chaplaincy of the Latin Mass Society, a ministry he held for many years. Great was his joy when Pope Benedict issued *Summorum Pontificum*. Today's new generation of traditionalists have much to thank Antony Conlon for, as indeed they do; he lived long enough to be fully vindicated.

The Bunhill Row years allowed him to cement his understanding of the priestly mission, restoring the dilapidated church building to an Italianate splendour on a shoestring, and building up the liturgical and social life. Sir Harold Hood was then Chairman of the Catholic Herald, whose offices are above the church in the old Parish School, and his charitable trust was very generous to this project. From the beginning there were regular Old Rite Masses, many years before *Summorum Pontificum*, as well as a weekly sung (Ordinary Form) Latin Mass with Gregorian chant, presaging Pope Benedict's mutual enrichment. The annual *Quarant'ore* Devotion, with procession through the streets, beginning St Patrick's Day, concluded each year with a High Mass in the Old Rite on St Joseph's feast. The whole panoply of lay devotions was offered, First Fridays, May procession, weekly Benediction (this was the time when this was a rarity in parishes, or celebrated to some weird made-up vernacular rite). An initially bemused congregation came to rejoice in this wholesale restoration of the Faith they had grown up with, and the ceremonies were conducted before a packed church. This in tandem with such traditions as race nights and Irish dancing, the numerous keen young servers forming a bridge between altar and parish hall. He kept in touch with nearly all of them.

It had been hoped that Bunhill Row might have become the Old Rite centre for the Diocese but the Bishops were

not ready for that generous move, as they still are not.

Antony Conlon had a profound sense of fun and friendship; and had a wonderful ability to bring his friends together; there was nothing solitary about him, he lived through and for people. He was a generous host, and an amusing guest – with everyone he visited for dinner his first comment on arrival was, "it won't be too late will it?" – he was the life and soul of every party and always the last to leave.

This quality of openness, while sometimes misunderstood by those who seek clerical detachment in their priests, was an essential part of his priesthood, one which made him deeply pastoral at all times in the everyday world. There was no 'off-duty Conlon'. Even in his lightest moments the same priestly and paternal respect for others was always there, which, paradoxically, attracted non-Catholics to him so readily. His educated and amusing conversation on the widest spectrum of subjects, rarely 'churchy', opened the door to everyone.

As one friend said recently, there was never a telephone call, however serious or sad the initial subject, which at some point did not end in peals of childlike laughter. Even his well-known indignation and fury with those people and institutions he did not agree with (usually because they were opposed to the traditions of the Church or another firmly-held principle) for all their bluster, and the occasional swear-word, were never unkind, and never quite lost sight of human absurdity.

He also understood clearly the supportive role for a chaplain in a lay organisation, to be the voice of the Church when teaching was needed, and to offer spiritual and liturgical guidance, but never to become clerical, as has become so frequent after the Council, or to impose an authoritative view of the Church upon the freewill of the Faithful. This true priestly spirit he brought to bear also in his 40-year chaplaincy of the Order of Malta, 28 years as Chaplain of the newly-restored Grand Priory of England. In this he demonstrates his real tradition qualities; he was at heart, in his charitable, gentlemanly, approach to the laity, a pre-Conciliar priest, in the best sense of that term – and we have known many.

He had a glorious and unexpected opportunity to pass this theology of the priesthood on to a new generation who had never known the "old days".

In 2001 he accepted the chaplaincy of Cardinal Newman's Oratory School near Reading. His first act was a Requiem for the victims of 9/11, where several boys had lost friends and family. He soon reordered the main chapel to be eastward facing, with a new high altar, and introduced the boys to the glories of their elsewhere-abandoned liturgical heritage. He reinstated the annual Corpus Christi procession, with armed guard of honour from the CCF, and persuaded the Headmaster to convert a Doric cricket pavilion for it, complete with new baroque marble altar. His legacy from the School includes truly dozens of converts, including many of the boys' families as well, and one priest (so far), in the Institute of Christ the King.

It was during his time at the Oratory that he celebrated the Silver Jubilee of his ordination. In true 'Mega' fashion, there was an Old Rite High Mass at Westminster Cathedral, with two bemused bishops in choir, and a Mass and party at the School to which seemingly half the Order and dozens of his priest friends came.

Through all this Dr Conlon was above all an historian, and coupled this love of the Church's history with a true and Christian love of his adopted country. His PhD on the English Marian Restoration is a valuable contribution to the religious history of this land, as already acknowledged by historians of the period, including Professor Eamon Duffy. Entitled "What Ceremony Else", he has not lived to see it published as he intended, but it is greatly hoped this may be done posthumously.

In 2014 he was asked by the Archbishop of Birmingham, Bernard Longley, another old friend from his Rome days, to become parish priest of Goring-on-Thames. Again, a splendid restoration of the church took place, restoring the abandoned high altar to daily use, and himself giving a copy of the van Eyck Ghent altarpiece as a reredos. His new parishioners fell in love with him very quickly. He had just commissioned a new parish hall, much needed, and a fitting memorial to a very pastoral priest.

Dr Antony Conlon died on Low Sunday after several years cheerfully battling cancer, fortified by the Rites of Holy Mother Church. His funeral was held on the feast of St Pius V, a happy consolation for being born on Bastille Day. *Requiescat in pace.*

Anthony Delarue

The treasure that is ours

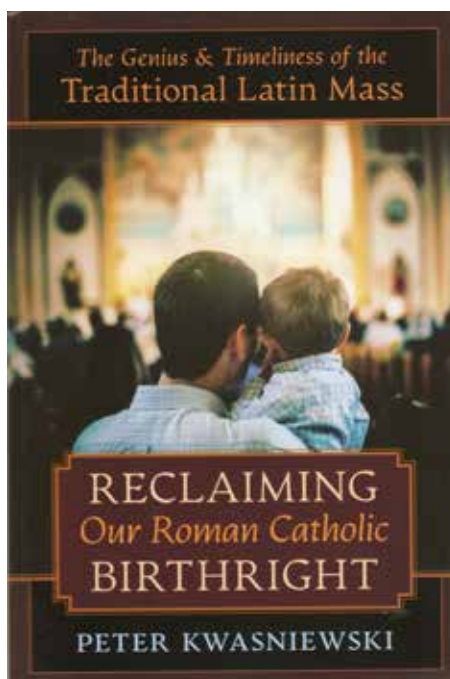
David Forster reviews a new book by Peter Kwasniewski

During the recent Covid lockdown, many Catholics took the opportunity to sample liturgies from places they could not normally attend, which may have included the Traditional Latin Mass. Some of these virtual worshippers are attending in person now churches are reopening. Anyone wanting a readable and informative primer on the arguments surrounding the Old Mass would be well directed to Peter Kwasniewski's new book, *Reclaiming Our Roman Catholic Birthright: The Genius and Timeliness of the Traditional Latin Mass*.

Unlike Kwasniewski's previous books on the liturgy, this one is more apologetic in tone – it is written to convince and defend a position. He explains that before he was a Traditionalist, he was a Charismatic, then a John Paul II Ultramontane and a 'reform of the reform' supporter – all the while using his musical gifts as a Novus Ordo choir director. He is writing as someone who has experienced the benefits of the Old Rite, and wants to share them with others.

This book is largely a reworking of articles, blog-postings, and talks given by its author. This gives it a very readable tone, and can be dipped into at any point. I particularly enjoyed the middle section, which deals with objections to the Latin Mass from those who want to defend the Novus Ordo. There is a chapter called 'Twelve reasons not to prefer the Novus Ordo' replying to an article by the well-known Fr Dwight Longenecker. One of the reasons given is that the new Mass is "flexible." But this is not an advantage, quite the reverse: "The liturgy is a ritual action in which the actors lose their idiosyncratic personality and adopt a persona that befits the mysteries enacted." (p114) Flexibility makes the liturgy a "moving target" and totally undermines the enterprise.

Another argument for the Novus Ordo is that it is "accessible" to the people, especially when it is celebrated




PIETER KWASNIEWSKI

in the vernacular language. However, the goal of easy intelligibility led the reformers to dumb down much of the content; the heavy price we pay for accessibility is "superficiality and boredom." The Traditional Mass is "steep, craggy and sublime" with challenge for the worshipper "opening up endless vistas of new discoveries." (p113)

Many worshippers at the Novus Ordo – and I mean here the more devout and regular – are attached to the Lectionary, the daily cycle of readings from the Bible. The new Lectionary has been highly praised, for example, by respected Biblical scholar Scott Hahn. Those coming to the old rite are sometimes surprised by the more limited range of Biblical readings they find. Kwasniewski returns to this point a number of times. The New Lectionary admittedly contains more Scripture,

but possibly too much, and this works against familiarity, whereas the old cycle is a "crash course in *lectio divina*" – meditation on the very word of God. "The traditional liturgy as a whole is permeated with scriptural citations and allusions" (p163) far more than the Novus Ordo, where the readings have a skewed selectivity which often skips the "hard sayings" about "the wrath of God, the evil of sin, or the danger of sacrilegious communions." (p118)

Often when reading Kwasniewski, I remembered the late Michael Davies, whose writings were prominent in the English-speaking world in the late 1980s when I personally started to read about the liturgical revolution. There is the same popular touch, with much learning worn lightly but applied to great effect, and command of language. Kwasniewski does not spare the new liturgy or people; sentences like "The Novus Ordo is a contradiction in terms: an unliturgical liturgy, an unceremonious ceremony, a relaxed ritual, a do-it-yourself template for collective devotion" (p129) are readable and make a serious point with a lightness of touch.

The final section is called "For a darkening Church, the light is Tradition" where the author calls upon fellow Catholics to seek out the traditional liturgy as an antidote to "the increasingly Satanic onslaught" (p317) in the Church and the world. Those of us who are already Traditionalists might take this to heart too: Do we prepare well for the sacraments? Do we make the effort to support special events as a witness to our convictions? Do we value sufficiently, both publicly and within our hearts, the treasure that is ours? 

Factfile

Reclaiming our Roman Catholic Birthright is published by Angelico Press and is available from the LMS online shop, paperback £18 + p&p.

The Latin Mass Society

Mass Listings – Public EF Masses

With the resumption of public Masses in England from Saturday 4th July, we have listed those churches where the Traditional Latin Mass is available for people to attend. Where a Mass is being live-streamed on the internet, details are given after the name and address of the church.

Westminster

The Oratory, Brompton Road, LONDON SW7 2RP	Sundays Mon to Fri (St Joseph's Altar) Saturdays ^[1]	9.00am 8.00am 8.00am	Low Mass Low Mass Low Mass
St John the Baptist, 3 King Edward's Road, HACKNEY , London E9 7SF	1 st & 3 rd Fridays	6.00pm	Low Mass
Our Lady of the Assumption & St Gregory, Warwick St, LONDON W1B 5LZ	Wednesdays ^[2] Saturdays	6.30pm 12 noon	Sung Mass Low Mass
Corpus Christi, Maiden Lane, COVENT GARDEN , London WC2E 7NB Live-streamed at corpuschristimaidenlane.org.uk/live	Mondays	6.30pm	Low Mass
St Dominic's Priory Church, Southampton Road, LONDON NW5 4LB Live-streamed at facebook.com/RosaryShrineUK	Sundays	4.00pm	Sung Mass

[1] Usually in St Wilfrid's Chapel, phone 020 7808 0900 before travelling. [2] Phone 07815 320761 before travelling.

Arundel and Brighton

St Pancras, Ireland's Lane, LEWES , Sussex BN7 1QX	Sundays	12.30pm	Low Mass
St Hugh of Lincoln, Victoria Road, Knaphill, WOKING GU21 2AA	Sundays	8.00am	Low Mass

Birmingham

The Oratory, Hagley Road, BIRMINGHAM B16 8UE	Sundays Mondays to Fridays ^[1] Saturdays Mon 14 th Sep (Holy Cross) Mon 2 nd Nov (All Souls)	10.30am 5.45pm 9.00am 7.30pm 7.30pm	High Mass Low Mass Low Mass High Mass High Mass
Our Lady of the Assumption, 8 Weaver's Walk, SWYNNERTON , Nr Stone, ST15 0QZ	Sundays Saturdays (fortnightly) ^[2]	6.00pm 10.00am	Low Mass Low Mass
St Augustine of Canterbury, Sandon Rd, Meir, STOKE ON TRENT ST3 7DF	Wednesdays	7.00pm	Low Mass
St Dunstan's, Kingsfield Road, Kings Heath, BIRMINGHAM B14 7JN	3 rd Fridays	7.00pm	Low/Sung
OL of Perpetual Succour, Cannock Rd WOLVERHAMPTON WV10 8PG Live-streamed at youtube.com/channel/UC4QvXSryMpsdmGahb9SKAxw	Fridays	6.30pm	Low/Sung
The Oratory, Woodstock Road, OXFORD OX2 6HA Live streamed at youtube.com/channel/UC26YQ4ZBs0fbcNPHI16YyFw	Sundays Mon – Fri Saturdays Sat 8 th Aug (Assumption) Mon 2 nd Nov (All Souls)	8.00am 8.10am 8.00am 12.15pm 12.15pm	Low Mass Low Mass Low Mass Low Mass Low Mass
SS Gregory & Augustine, 322 Woodstock Road, OXFORD OX2 7NS	3 rd Sundays Wednesdays Fridays 1 st Thursdays Sat 8 th Aug (Assumption) Mon 14 th Sep (Holy Cross) Mon 2 nd Nov (All Souls)	12 noon 6.00pm 6.00pm 12 noon 10.30am 6.00pm 6.00pm	Low Mass Low Mass Low Mass Low Mass Low/Sung Low/Sung Sung Mass

[1] Unless High Mass at 7.30pm. [2] Dates TBC

Brentwood

St Margaret's Convent, Bethell Avenue, Canning Town, LONDON E16 4JU	Sundays	6.00pm	Sung Mass
Church of the Assumption, 98 Manford Way, HAINAULT IG7 4DF	Most Mondays ^[1] Sat 15 th Aug (Assumption)	6.30pm 12 noon	Low Mass Sung Mass

[1] Phone 020 8500 3953 to confirm before travelling or email nda.hainault@btinternet.com

Cardiff

Cardiff Oratory, St Alban on the Moors, Swinton Street, Splott, CARDIFF CF24 2NT Live streamed at cardifforatory.co.uk/live-stream	Sundays Mon to Fri Saturdays	11.00am 7.30am 8.00am	Sung Mass Low Mass Low Mass
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Clifton

Our Lady of Glastonbury, Magdalene Street, GLASTONBURY BA6 9EJ	Sundays Mon to Sat ^[1]	12.15pm 7.30am	Low Mass Low Mass
Prinknash Abbey, CRANHAM , Gloucestershire GL4 8EX	Sundays	11.00am	Low Mass

[1] Check glastonburyshrine.co.uk before travelling.

East Anglia

Blackfriars, Buckingham Road, CAMBRIDGE CB3 0DD	Sundays	9.15am	Low Mass
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Hexham and Newcastle

SS Joseph, Patrick & Cuthbert, Church St, COXHOE , Co. Durham DH6 4DA	Thursdays	12 noon	Low Mass
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Lancaster

St Walburge's Church, Weston Street, PRESTON PR2 2QE Sunday evening Mass streamed at facebook.com/icksppreston	Sundays Mon-Sat	10.30am 6.30pm 8.30am	Low Mass Low Mass Low Mass
St Thomas of Canterbury and English Martyrs, Garstang Road, PRESTON PR1 1NA	Sundays Mon-Sat	9.00am 12noon	Low Mass Low Mass
St John Vianney, Glastonbury Avenue, Marton, BLACKPOOL FY1 6RD	Mondays	9.15am	Low Mass

Leeds

St Anne's Cathedral, Great George Street, LEEDS LS2 8BE	3 rd Sundays ^[1]	8.00am	Low Mass
St Joseph's, Pakington Street, BRADFORD BD5 7LD	Sundays	1.00pm	Low Mass

[1] Resumes in September.

Liverpool

St Mary's Shrine, Buttermarket Street, WARRINGTON WA1 2NS Live-streamed at livemass.net	Sundays Mon-Sat	11.00am 12.10pm	Sung Mass Low Mass
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Middlesbrough

The Oratory (St Wilfrid), Duncombe Place, YORK YO1 7EF Live-streamed at youtube.com/channel/UCeWsz1_fhjFIJNOFEpRtfw	Sundays Mondays – Fridays Saturdays	12 noon 8.15am 9.15am	Sung Mass Low Mass Low Mass
OL of Lourdes & St Peter Chanel, 115 Cottingham Road HULL HU5 2DH	Thursdays	7.30pm	Low Mass

Northampton

Christ the King, Harrowden Road, BEDFORD MK42 0SP	Please contact Rep for details		
St Brendan, Beanfield Avenue, CORBRY NN18 0AZ	Sundays Saturdays	8.00am 10.00am	Low Mass Low Mass

Nottingham

Holy Cross Priory, 45 Wellington Street, LEICESTER LE1 6HW Sunday Mass live-streamed at facebook.com/holycrossleicester	Sundays ^[1] Wednesdays ^[1]	12.05pm 8.00am	Low Mass Low Mass
St Mary's, 97 Ashby Road, LOUGHBOROUGH LE11 3AB	Thu 6 th Aug (Transfiguration)	7.15pm	Low/Sung

[1] Check before travelling.

Plymouth

St Edward the Confessor, Home Park Ave, Peverell, PLYMOUTH PL3 4PG	Sundays 1 st Saturdays	11.30am 11.30am	Sung Mass Low Mass
Blessed Sacrament Church, Fore Street, Heavitree, EXETER EX1 2QJ	2 nd Sundays ^[1]	3.00pm	Sung Mass
St Cyprian's Chapel, Ugbrooke House, CHUDLEIGH , Devon TQ13 0AD	4 th Sundays ^[1]	3.00pm	Sung Mass
Lanherne Convent, St Mawgan, NEWQUAY , Cornwall TR8 4ER	Sundays & Days of Obligation ⁽²⁾ Mon - Sat	8.00am 8.00am	Sung Mass Low Mass
Our Lady's, Old Mill Lane, MARNHULL , Dorset DT10 1JX	Thu 20 th Aug (St Bernard) Thu 22 nd Oct Thu 10 th Dec	12 noon 12 noon 12 noon	Low Mass Low Mass Low Mass

OL of Lourdes & St Cecilia, White Cliff Mill Street, BLANDFORD FORUM DT11 7BN	Saturdays	9.30am	Low Mass
	Thu 23 rd Jul	12 noon	Low Mass
	Tue 8 th Sep (Nativity of BVM)	12 noon	Low Mass
	Mon 2 nd Nov (All Souls)	12 noon	Low Mass

[1] No Mass in August. Contact Rep for updates 07555 536579. [2] Preceded by Rosary and sermon at 7.30am.

Portsmouth

St William of York, Upper Redlands Road, READING RG1 5JT	Sundays	11.00am	Sung Mass
	Monday and Wednesdays ^[1]	12 noon	Low Mass
	Tuesdays	7.00am	Low Mass
	Thursdays	10.00am	Low Mass
	Fridays	7.30pm	Low Mass
	Saturdays	8.00am	Low Mass
	Holy Rood, 38 Abingdon Road, NORTH HINKSEY , Oxford OX1 4PD Live-streamed at hinkseyparish.org/hinksey-parish-webcam	Sundays	5.00pm
Fridays		9.00am	Low Mass
Holy Family, Redbridge Hill, SOUTHAMPTON SO16 4PL	Sundays	9.00am	Low Mass
St Thomas More, 42 Exton Road, Iford, BOURNEMOUTH BH6 5QG	Sundays	4.00pm	Low/Sung
	Holydays of Obligation	5.00pm	Low/Sung
Bournemouth Oratory Richmond Hill BOURNEMOUTH BH1 1BZ Live-streamed at churchservices.tv/bournemouth	1 st Fridays	6.00pm	Low Mass
	St Thomas's Church, Terminus Road COWES , IoW PO31 7TJ	Most Thursdays ^[2]	12 noon

[1] For all weekday Masses, check before travelling 0118 966 5284 or visit www.fssp.co.uk/england for details. [2] Phone Peter Clarke 07790 892592 for details.

Salford

Oratory Church of St Chad, Cheetham Hill Road, MANCHESTER M8 8GG	Sundays	4.45pm	Low Mass
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Shrewsbury

Shrewsbury Cathedral, Belmont, SHREWSBURY SY1 1TE Live-streamed at churchservices.tv/shrewsburycathedral	Sundays ^[1]	12 noon	Low Mass
	St Winefride's, Crowmere Road, Monkmoor, SHREWSBURY SY2 5RA Live-streamed at youtube.com/channel/UCKec9U7C22wXtoKENiYQcNQ	Mon, Wed, Fri and Sat ^[1]	10.00am
SS Peter & Paul and Philomena, Atherton Street, NEW BRIGHTON , Wallasey CH45 9LT Live-streamed at icksp.org.uk/newbrighton/streaming-service	Tuesdays and Thursdays	7.00pm	Low Mass
	Sundays ^[1]	8.30am	Low Mass
		10.30am	Sung Mass
	Mon - Fri	6.30pm	Low Mass
	Saturdays	10.00am	Low Mass

[1] Check ICKSP website for updates.

Southwark (North)

St Bede's, 58 Thornton Road, CLAPHAM PARK , London SW12 0LF	Sundays	11.00am	Low Mass
		12.15pm	Low Mass
	Mon-Fri	12.30pm	Low Mass
	Saturdays	9.30am	Low Mass
	St George's Hospital Chaplaincy, Blackshaw Road, TOOTING , London SW17 0QT	Wednesdays-Fridays ^[1]	6.00pm
Saturdays		12.00pm	Low Mass
St Mary, 28 Crown Lane, CHISLEHURST , Kent BR7 5PL	Sundays	11.00am	Low Mass

[1] The chapel is located on the ground floor of the Grosvenor Wing. If travelling, before all Masses phone 07986 751358 or frmarkhiggins@gmail.com

Southwark (Kent)

St Augustine's Church, St Augustine's Road, RAMSGATE , Kent CT11 9NY Live-streamed at youtube.com/channel/UCQMSUzNOGgqfGNmhMGbRPyA	Sundays	12 noon	Sung Mass
	St Ethelbert, 72 Hereson Road, RAMSGATE , Kent CT11 7DS Live-streamed at facebook.com/stethelbertsramsgate	Tuesdays	6.30pm
	Wednesdays	9.30am	Low Mass

For information about a church where Mass was celebrated before lockdown but does not appear above, we suggest you contact the LMS Representative for that area, the parish, or view their website to obtain up to date information. We shall continue to update our website as information comes to us.

Tresham's Garden Lodge

Tom Quinn visits a remarkable monument to the Catholic Faith

The Triangular Lodge at Rushton in Northamptonshire is well known. This extraordinary structure was built in the 1590s by Sir Thomas Tresham as a physical symbol of his Catholic Faith, a faith at that time under attack. Despite being knighted by Elizabeth I in 1575, Tresham, like many Catholics at the time, was continually fined for his recusancy and imprisoned for many years. But the Triangular Lodge is a statement to the world that not for anything would he give up his Faith.

Wherever you look the number three is locked into the design of the Triangular Lodge – as well as being three sided (hence triangular) the building has trefoil windows and three floors; each wall is 33ft long and surmounted by three gargoyles; and there is a delightful pun that links the number three to family intimacy: the inscription above the door reads, *'Tres testimonium dant'* meaning 'the number three bears witness', a quotation from the Gospel of St John, but also a reference that only the family would have understood – Sir Thomas Tresham was always referred to as, 'My Good Tres' in letters written by his wife.

The lodge is covered in many other carvings – a pelican (symbol of Christ and the Eucharist), a chalice, the monogram IHS, the dates of the Creation and the calling of Abraham, and much more.

But if Tresham's Triangular Lodge is well known, the same is not quite so true of another building he commissioned as a tangible reminder of his faith: this is Lyveden New Bield. The Triangular Lodge was really a sort of magnificent folly, never intended as a place where someone might live; Lyveden, by contrast, was designed as a summer house, a private Catholic retreat away from the prying eyes of the accusatory and the unsympathetic.

Built a little later than the Triangular Lodge and some eleven miles from Rushton, Lyveden was unfinished at Tresham's death in 1605, and it has



Air time: Lyveden is built in the shape of a Greek cross

remained largely untouched since that date, a ghostly reminder of religious faith at one of the darkest times for Catholics in England.

Lyveden seems almost as remote today as it was in the early seventeenth century. A tiny road runs for what seems like miles across wide fields from the main A6116 north of Thrapston, until we reach Lyveden Old Bield, the manor house where the Treshams lived and entertained when they were away from the family seat at Rushton Hall. A good walk beyond Old Bield we reach New Bield, although, confusingly, New Bield is actually older than Old Bield!



Decorated friezes

Powerful figures

Sir Thomas Tresham was born in 1543 into a wealthy landowning family and brought up in the Catholic Throckmorton household, where he was the ward of Sir Robert Throckmorton. In 1566 Sir Thomas married Muriel Throckmorton. As a young man he was widely seen as devout, gifted and sure of a great future. He became an avid book collector and corresponded regularly with some of the most powerful figures in the land: with William Cecil, Elizabeth I's secretary of state, for example, and with Lord Chancellor Christopher Hatton.

Until the 1580s Elizabeth stuck largely to her policy of not 'opening a window into men's souls'. But as the perceived threat from Spain increased, along with the crisis over Mary Queen of Scots, Catholics were increasingly ostracised and persecuted. The idea that as a Catholic he was automatically to be considered disloyal was utterly rejected by Sir Thomas, but his declaration that a man must believe according to his conscience brought him under increasing suspicion. The situation was made more difficult because his association with the Jesuit St Edmund Campion was well known. Any chance that Sir Thomas's life as a public figure might have flourished were dashed: between 1581, when he gave shelter to Campion, and his death in September 1605 he paid fines totalling



Lyveden New Bield today: a monument to one man's Catholic faith

nearly £2million in today's money. He also spent a total of 15 years either under house arrest or in prison.

But if Sir Thomas failed to establish a legacy as a man of affairs he succeeded magnificently as a builder of Catholic monuments.

Built in the shape of a Greek cross, Lyveden New Bield is rich with Catholic symbolism: it has three rooms on each floor and friezes along the outsides of all the external walls, each frieze richly carved with Catholic and Biblical symbols, including the IHS Christogram. Lyveden has one additional and especially remarkable feature – in what would have been the parlour, a window has been designed so the morning sun casts a shadow into the room in the shape of a cross. In another room a small projecting stone shelf high up in one corner shows where a statue of Mary would have been placed.

Lyveden New Bield has been described as a secret house – examples of such houses exist at other great estates – but Sir Thomas himself referred to it as a 'garden lodge' and certainly the original gardens which led up to the lodge were a central part of the overall plan for the site. There were to have been walnut walks, a maze, avenues of other trees, and

all leading up to the lodge itself. The idea was to provide a delightful walk from the manor house to the lodge. Today, little remains of that early garden, except the moat and several mounds with spiralling paths. A magnificent orchard existed here too, and the National Trust has now restored much of it – the first step in an ambitious plan to restore the gardens as Sir Thomas originally planned them.


Gardening writer Sarah Salway explains how Sir Thomas wrote to his wife from prison with instructions for the builders and gardeners. She writes:

'Obviously there are no original plants remaining [at Lyveden] but significant plants that Tresham notes in his letters... would have been Campion (Mary's Rose or Lady's Candles), Anemone (Candlemas Caps), Raspberry (symbol of Christ's Passion), Wormwood (Mary's Tree) and Hawthorn (Mary's Mayflower). You can still see traces of the labyrinth which represented a spiritual journey on the one true path...'

After Sir Thomas's death his son, Francis, was implicated in the Gunpowder Plot. Francis was arrested and held in the Tower of London, but died, apparently from natural causes, before he could be executed, as he certainly would have been had he lived. Francis's mother

continued to administer the family estate on behalf of Francis's younger brother Lewis, but Lewis was a dissolute young man and seems to have spent much of the family fortune after his mother's death in 1615.

Lyveden Old Bield - the nearby manor house - was largely rebuilt by Lewis (which is why it is not as old as New Bield!), but it was confiscated, because of the family's continued recusancy, by Cromwell in 1649. The Treshams' connection with their manor house and its extraordinary summer lodge was finally severed.

Had Sir Thomas not died in 1605 he would certainly have tried to finish his 'garden lodge', but it might then have attracted more attention in the coming years and been altered or extended or even demolished. Left almost a shell, it must have seemed relatively harmless – especially after a local landowner stole the roof timbers and floors - and in its remote corner of Northamptonshire it was no doubt quickly forgotten. But how marvellous for us, today, that we can revisit this monument to one man's religious courage. 

More information at nationaltrust.org.uk/lyveden

The autumn missal leaves

Charles A. Coulombe on the coming feasts of the liturgical year

As the heat of summer at last passes away in temperate climates (in Southern California where I lived most of my life, it can linger throughout September and into October), the thoughtful harvest-time of autumn takes its place. As the season winds on the leaves turn from green to red, gold, and orange – in some places becoming as bright and beautiful as ever do the flowers at warmer times. Depending on the locale, different grains and fruits are harvested in their time, and the hunting season begins. The weather turns colder, the nights lengthen, and the earth prepares for its long winter sleep. Folklore and legend add a touch of mystery to the air. It would be odd indeed if the feasts of the liturgical year were not affected nor had their effect on this magical time. And, indeed, so it pans out, year after year.

We meet the season's first great feast, the Nativity of the Blessed Virgin Mary, on 8 September – nine months after the Immaculate Conception, with which we shall meet up again in a scant three months' time! It is an old feast, written of by St Epiphanius (d. 403), St John Chrysostom (d. 407), St Proclus of Constantinople (d. 446) and other Church Fathers. According to Dom Guéranger, in the West, "It is supposed to have originated at Angers, towards the year 430, by an apparition of our Lady to the holy bishop Maurillus in the fields of Marillais; and hence the name of *Notre Dame Angevine* often given to the feast."

Popular customs

In keeping with the autumnal nature of the feast, the popular customs that pertain to it are often bound up with the harvest – from France to India. In the former country, the freshly harvested grapes are brought to be blessed on this day, hence its alternate name – *Notre-Dame de la récolte de raisin* – "Our Lady of the Grape Harvest." The Goan and Mangalorean Catholics also celebrate

the feast as a harvest festival, calling it "Moti" or "Monti" feast, in honour of the Church of Our Lady of the Mount in Old Goa.

The next feasts of September bring a hint of battle with them: The Holy Name of Mary on the 12th was extended to the universal calendar to commemorate the glorious lifting of the siege of Vienna by the Polish King Jan Sobieski. Two days later, the Exaltation of the Holy Cross recalls the victory of Emperor Heraclius over the Persians, regaining from them both the Holy Land and the True Cross. Not too surprisingly, "Holy Cross in Harvest" is a major feast for the Knights of Malta, the Holy Sepulchre, and the Teutonic Knights. The September Ember Days, with their prayer and fasting for the crops and the sanctification of the season (as well as those priests who are to be ordained) provide continuity with both the three other such groups of days scattered across the year, and with the Rogation Days in Spring.

September is closed out by the extremely mystical feast of Michaelmas on the 29th. Originally marking the dedication of a basilica in the bright Archangel's honour on the Via Salaria just outside Rome (lost for centuries and recently rediscovered), it was one of a flock of Angelic feasts. St Michael had another in May commemorating his apparition at Monte Gargano, and a local French feast in October for his appearance at Mont St Michel; SS Gabriel and Raphael and the Guardian Angels each had feasts of their own; and prior to the calendar reforms of St Pius X, many countries also celebrated their national Guardian Angels on various days.

In the 1969 calendar, only the Guardian Angels retain a separate feast, and all the others are bundled on to Michaelmas. But nature retains its respect for the day; in Europe, asters continue to blossom until this day, and so are called "Michaelmas Daisies" in England. Rents in England came due

at Michaelmas, and were often paid in the newly matured geese. To this day "Michaelmas Goose" is widely served in Great Britain – by Catholics and non-Catholics alike.

Holy Rosary

If the leaves were dying in September, in October they generally hit their full glory. The Month of the Holy Rosary is so called because of the Feast of the Holy Rosary on 7 October, remembering the defeat of the Turkish fleet by the Christians under Don Juan of Austria on that date in 1571 – a defeat seen in vision by Pope St Pius V, who was reigning at the time. Originally called the Feast of Our Lady of Victory, Pope Clement XI placed it on the Universal Calendar in 1716, to honour the further defeat of the Turks by Prince Eugen of Savoy at Peterwardein in what is now Serbia.

What Sobieski, Don Juan, and Prince Eugen all had in common was that – whatever their national differences – they were really engaged in the same conflict on the same side when they fought the enemies of the Faith. They each had a deep realisation of the Kingship of Christ. With that in mind, the feast begun by Pius XI in 1925 celebrating that Kingship belongs squarely in the mellow yet martial autumn.

That Pontiff made the reason for the feast quite clear in his encyclical, *Quas Primas*: "...the annual and universal celebration of the feast of the Kingship of Christ will draw attention to the evils which anticlericalism has brought upon society in drawing men away from Christ, and will also do much to remedy them. While nations insult the beloved name of our Redeemer by suppressing all mention of it in their conferences and parliaments, we must all the more loudly proclaim his kingly dignity and power, all the more universally affirm his rights." Processions with the Blessed Sacrament and corporate recitations of Pope Leo XIII's Consecration of the Human Race to the Sacred Heart



Feast of the Rosary by Albrecht Durer, painted in 1506

became quite common ways to observe the feast.

The last day of October is of course All Hallow's Eve, or Hallowe'en. Now, I have here a few confessions to make. I love our American Halloween, with its Jack-O-Lanterns, its Trick or Treating and Costumes, Indian corn, its scary side and all the rest of it. I make a point of putting requests to pray for the souls of my dead relations in the candy bags, so as to turn the Tricks and Treats back into Souling. It was also a good time to tell my nephews and nieces about the power of the Church to drive off darkness.

But as with Santa Claus, much as I love it in America, I am most unhappy to see it expand overseas, driving out local customs. That aside, however, the Vigil of All Saints is nevertheless an important point of the year – a time of taking stock. As Dom Guéranger tells us about the feast: "Tomorrow the Church will be so overflowing with joy that she will seem to be already in possession of eternal happiness; but today she appears in the garb of penance, confessing that she is still an exile. Let us fast and pray with her; for are not we too pilgrims and strangers in this world, where all things are fleeting and hurry on to death? Year by year, as the great solemnity comes round, it has gathered from among our former companions new saints, who bless our tears and smile upon our songs of hope. Year by year the appointed time draws nearer, when we ourselves, seated at the heavenly banquet, shall receive the homage of those who succeed us, and hold out a helping hand to draw them after us to the home of everlasting happiness. Let us learn, from this very hour, to emancipate our souls, let us keep our hearts free, in the midst of the vain solitudes and false pleasures of a strange land: the exile has no care but his banishment, no joy but that which gives him a foretaste of his fatherland." And so it is that the last stroke of Midnight on Hallowe'en takes us into both the Month of the Holy Souls and the Feast of All Saints.

Vespers for the Dead

All Saints Day is perhaps the most hopeful day on our Calendar. It is indeed a foretaste of Heaven, both commemorating all – known or unknown – who are already there and looking forward to the time when all the saved, in St Thomas More's happy phrase, shall "meet merrily in Paradise."

Then there shall be no more weeping, no more fear, and those of us who have persevered shall reside in an eternity unimaginable to us at the moment. But we have to get there first – and a very strong reminder of this is on this night, when the Solemn Second Vespers of All Saints is immediately followed by the Vespers for the Dead. As darkness descends, throughout the Catholic world the faithful begin visiting cemeteries, lighting candles, and praying for the dead. In many places – from Brittany to Mexico – a dinner is made for the departed, which is left out overnight while the family sleeps. All Souls Day itself is taken up with the same sort of devotion, as families pray that their loved ones will join the Saints in Heaven sooner rather than later.

November 3 is St Hubert's Day, and the Masses in his honour accompanied with hunting horns, and the attendant

scores of Tombs of Unknown Soldiers are honoured around the world. At the same time that we partake of St Martin's joy, we are reminded of the cruelty of which Mankind is capable – and the noble sacrifice. In this too, we see a sort of secular All Souls' Day. It was, after all, in response to world War I that Pope Benedict XV revived the proper preface for the Dead.


St Andrew

November 30 is the feast of St Andrew – patron of many countries, but most importantly – for the Anglosphere – Scotland. Societies in his honour bringing together expatriate Scots are found throughout the World, and in many places St Andrew's Dinners rival Burns' Night Suppers in popularity among such folk. But it is a good time – in addition to indulging in kilted revelry – to pray for the conversion of that

'At the same time that we partake of St Martin's joy, we are reminded of the cruelty of which Mankind is capable – and the noble sacrifice'

blessing of the hounds is an essential annual element of the hunting life in Continental Europe and elsewhere. A week later falls St Martin's Day, commemorating the soldier-monk and uncle of St Patrick who is one of Europe's most popular Saints. Every region seems to have its own set of customs in his honour; the French offering the new wine to him, the German-speaking peoples sending out their children with lanterns to sing in his honour, and everyone eating the goose the English had on Michaelmas. But to this joy is added – since 1918 – the memory of the horrors of 20th century wars. The English-speaking peoples wear their poppies, the French their blue cornflowers, and the Germans their forget-me-nots. The Queen and other Heads of State honour the glorious dead at various memorials, and

northern Kingdom whose peoples have at different times done so much good and so much evil to and for the Church.

The Last Sunday after Pentecost is the last in November. In the Traditional Mass it is much taken up with the end of the World, a theme which draws together all of the notes the feasts we have looked at reflect. The Last Battle, the Ultimate Harvest, the Rising of the Dead, the Coming of the King all come together here. In the new rite, the feast of Christ the King has been transferred to this day – and the complaint made that the new texts make His Kingship eschatological rather than social and immediate. This may well be true – but the end of the year is nevertheless a good time to reflect on that Kingship in all its aspects. In any case, the wheel of the Church Year turns again, and Advent and Christmas loom ahead! 

An evening companion

Sebastian Morello on the pleasures of Coteaux Bourguignons

On many evenings, with the children settled, and my wife returning the home to order after our progeny bestowing a day's chaos upon it, I sneak off to my study where I pour myself some wine and open a book. Recently I have been dividing this sacral wine-time between studying *Integralism* by Fr Thomas Crean OP and Alan Fimister, *The Realm* by Fr Aidan Nichols OP (both books are superb, though very different), and meditating on the Psalms. Wine is like a companion for my evening mental pilgrimages, like Tobias's dog, or, if it is a really good wine, like St Raphael.

This week the wine of choice has been a Coteaux Bourguignons (a new appellation) from Paul Fontaine, a non-vintage Burgundy found at an affordable price at M&S. If you are looking for something really special, this is not it. If, however, you are looking for a quaffing wine which possesses the power – when encouraged with a few pistachios – to transcend that base purpose to join you in noble thoughts, like those prescribed by St Paul to the Philippians (4:8), this can do the trick. They have lightly oaked this wine, probably with chips, which gives it a silky finish. Think apple and blackberry crumble in a bottle.

'Burgundy' can of course be said of wine in two senses. There is the *Burgundy* which refers to any red made from Pinot Noir grapes, wherever it is from in the world; thus, one can speak of a 'New Zealand *Burgundy*'. There is also the Burgundy which refers to the region, in which different grapes are grown; for example, the Coteaux Bourguignons I have been enjoying is made from 100 percent Gamay, a grape associated with Beaujolais. 'Burgundy' and Pinot Noir came to be used synonymously because, up until quite recently, Pinot Noir was the only grape grown in Burgundy. The great Cîteaux Abbey of the Cistercians, where St Bernard was a monk, is located in Burgundy, and it is not inaccurate to say that Burgundy as a wine region is a product of the Cistercian Order. Those monks cultivated this place into a land of fine wines, and they were utterly devoted to the fickle and delicate Pinot Noir vines with which they enjoyed a monogamous relationship. Indeed, the




viticultural principle of *terroir* comes to us from the Burgundian Cistercians' Dionysian science. The same grape type, with the same ancestry, can be planted one hundred yards apart and bring forth utterly different wines solely due to the soil in which they were nurtured. Traditionally, when you were drinking Burgundy, more than with any other wine you were encountering a very specific plot on the Earth, this spot made pleasing to God by the dedication and innumerable prayers of countless holy men consecrated under the Rule of their holy father Benedict.

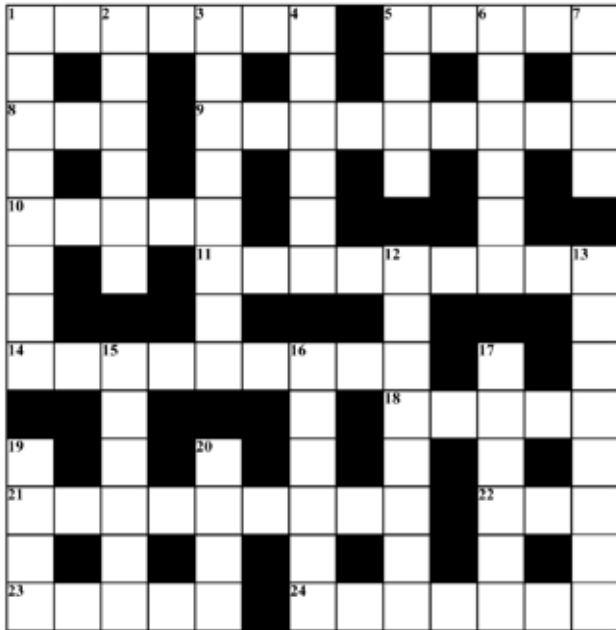
For these reasons, when drinking this new wine of the new Coteaux Bourguignons appellation, I was somewhat perturbed to discover that I was not drinking a true Burgundy, not in the sense of the term which has so developed as to ever honour those holy monks. Indeed, this Gamay wine was too full-bodied to pass as a true Burgundy. This, however, almost gave it the character of what the Italians call a *vino da meditazione* – good for my purposes.

Nevertheless, sipping a Burgundy (in the literal, unpoetic, and therefore impoverished sense of the term) got me thinking about the importance of *terroir*. Perhaps the source of our many contemporary maladies comes from being insufficiently rooted in the soil, so to

speak. We have largely forgotten concrete things, like earth, vines, wines and pistachios, and have become hysterically obsessive over mere abstractions, abstractions that would be tolerable if they corresponded to something in the world, but this does not seem to be so with the abstractions tormenting us today. Indeed, we have recently seen entire cities thrown into pandemonium over something as abstract as race. This indignation began over a murderous Minneapolis policeman, but by the time people were vandalising Stirling's statue of Robert the Bruce it had clearly ceased to be about the initial outrage. It is widely believed that an array of moral conclusions can be inferred from one's allocation to the abstract categories of 'white' and 'black', as if it were that black and white. I have in fact never met a white person or a black person; all the people I have met have been of different skin-pigment intensity, and I have found their skin-pigment to be their least interesting attribute. We undoubtedly need fewer fanatics and more *terroiristes*.

Our ideas, the possession of which indicates the nobility of our nature, have become our tormentors. This is one of the reasons why liturgy must be profoundly incarnational, with chant, incense, beautiful vestments, candles, statues, mysterious gestures and postures, all filling and elevating the senses. We must be rooted in concrete things, rather than fetishizing useless abstractions. This is one reason why it is so dangerous to get rid of so-called liturgical 'trappings', and opt for a whitewashed *versus populum* liturgy centred on transmitting ideas through the vernacular – this is the last thing the modern mind needs.

Wine is to the hearth what liturgy is to the sanctuary. It has a ritual of its own: cutting the foil, twisting the corkscrew, drawing out the cork, pouring, swilling, smelling, sipping, contemplating; indeed, the imposition of the screw-top is like replacing the Canon with new prayers written on a napkin. Wine roots you in a place, fills the senses, accompanies you up to the sphere of ideas while keeping your feet on the ground, recalling you back each time you pick up the glass. 



Alan Frost: June 2020

Clues Across

- 1 Diocese with links to Sept 15 Feast Day (Cathedral) and Oct 15 [co- patron martyrdom] (7)
- 5 '---- diem', take the opportunity ['seize the day'] (5)
- 8 Fr Lawrence ---, magazine photographer, and now Dominican Promoter of 6 Down worldwide (3)
- 9 Italian wine (and grape) since Roman times (9)
- 10 How rubrics indicated, like the Lady of the pop song! (2,3)
- 11, 22 & 6 Down: Oct. 7th Feast Day in gratitude for the Catholic victory at Lepanto (3,4,2,3,6)
- 14 Second in rank in some religious houses such as Nicholas Mileham martyred at Walsingham (3-6)
- 18 In Genesis, he is used by God to test his father Abraham (5)
- 21 Baronet who observed "power corrupts and absolute power corrupts absolutely" (4,5)
- 22 See 11 Across
- 23 '---- must when the Devil drives', it is said (5)
- 24 Comforting news bringing gladness when the Christmas choirs assemble (7)

Clues Down

- 1 See 19 Down
- 2 Confessor King and Saint, shares feast day with Our Lady of Fatima (6)
- 3 Sealed entrance in St Peter's, opened by Pope in Jubilee Years (4,4)
- 4 Street theatre dumbshow performer from medieval times (6)
- 5 '---- d'Ars', name by which St. Jean Vianney also known (4)
- 6 See 11 Across
- 7 Mythological god of love (4)
- 12 Gave formal responsibility to a person or body (8)
- 13 As a candle does providing light (8)
- 15 Cardinal who led pilgrimage of 10,000 to Walsingham at inaugural revival of the Shrine (6)
- 16 'Nihil ----', statement that a (Catholic) book is free from any doctrinal error (6)
- 17 Oldham-born composer of biblical event Belshazzar's Feast (6)
- 19 & 1 Down: Marist Bishop of Brentford, twice served as Director of Walsingham Shrine (4,8)
- 20 '---- et jubilatio', from the *Tantum Ergo* (4)

ANSWERS TO SUMMER 2020 CROSSWORD

Across: 1 Fanatic 5 Nuova 8 Nun 9 Triglyphs 10 Arena 11 Challoner 14 Augustine 18 Trapp 21 Interdict 22 Dog 23 Marto 24 Guarini **Down:** 1 Fantasia 2 Nantes 3 Tetrarchs 4 Chiesa 5 Nell 6 Orphan 7 Apse 12 Laetitia 13 Respighi 15 Guitar 16 Idling 17 Gandhi 19 Diem 20 Ergo

Entries for the autumn 2020 competition should be sent to the Latin Mass Society, 11-13 Macklin Street, London WC2B 5NH or by email to info@lms.org.uk, to arrive before Friday 25th September 2020. The winner of the summer 2020 competition is Mr Tinsley from Fleet, who wins a copy of the LMS's recent publication *Proper of Feasts Celebrated in the Dioceses of England & Wales*.

Spring 2020 Competition

We were unable to draw a winner of the spring 2020 competition at the time, we have now done so and the winner is Mr Down from Salford who wins a copy of the LMS's recent publication *Proper of Feasts Celebrated in the Dioceses of England & Wales*.

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Guild of St Clare: Bobbin Lace for Beginners. Ongoing course, fortnightly on Thursday evenings. Email for further information: lucyashaw@gmail.com

Guild of St Clare: Autumn Sewing Retreat at Douai Abbey, 20th-22nd November. Douai Abbey, Upper Woolhampton, Reading, RG7 5TQ. With Fr Timothy Finigan. See LMS website for booking. N.B. this will go ahead if the venue allows.

Guild of St Clare: 2021 Winter Sewing Retreat at Douai Abbey, 26-28th February. Douai Abbey, Upper Woolhampton, Reading, RG7 5TQ. With Fr Andrew Southwell; booking now open: see LMS website.

Guild of St Clare: Advance notice of 2021 Autumn Sewing Retreat at Douai Abbey, 12-14th November. Douai Abbey, Upper Woolhampton, Reading, RG7 5TQ.

St Catherine's Trust: Advance notice for 2021 dates: Sunday 1st to Saturday 7th August, at St Cassian's Centre, Wallingtons Road, Kintbury, Berkshire RG17 9SP.



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LMS goes digital

Restrictions imposed by the effect of the COVID-19 pandemic forced the Society to cancel events it had planned for the summer. These included our annual pilgrimages to Chideock, Holywell, and Walsingham, as well as our Annual General Meeting, which would have been followed by High Mass in Westminster Cathedral.

Elsewhere in this magazine you will see details of forthcoming events planned for the autumn. Whether or not they go ahead, only time will tell. It is highly recommended that, before travelling to any of them, you check our website or call the LMS Office for updates.

Although there is no substitute for us gathering to participate in Holy Mass, Fr de Malleray, and other members of the FSSP community in Warrington celebrated High Mass in St Mary's Shrine for the intention of members, on what would have been the day of the AGM – Saturday, 18th July. That Mass, live-streamed from Warrington with a very stirring sermon from Fr de Malleray, formed the opening part of an online Conference hosted by the LMS.

Streamed live on the Society's YouTube channel, the Conference began with a message of welcome from HE Vincent Cardinal Nichols, in which he wrote:

'In the Sacrifice of the Mass, the Lord, truly present on the altar in the Sacrament of His love, draws near to us in a uniquely close way. The particular form of the celebration of the Mass can itself be such a spur to our devotion and faithfulness. As Pope Benedict XVI reminded us on 7th July 2007, when he issued the *Motu Proprio Summorum Pontificum*:

"Constat utique liturgiam latinam variis suis formis Ecclesiae in omnibus aetatis christianae saeculis permultos Sanctos in vita spirituali stimulasse atque tot populos in religionis virtute roborasse ac eorundem pietatem fecundasse."

(It is well known that in every century of the Christian era the Church's Latin liturgy in its various



forms has inspired countless saints in their spiritual life, confirmed many peoples in the virtue of religion and enriched their devotion).

I pray that today's online Mass, together with the other presentations, may offer inspiration to you, enriching your devotion and sustaining you in the practice of the Catholic Faith, until we can again rejoice in its full celebration.


Please be sure of my prayers for each and every one of you. And, please pray for me.'

The day was presented by Dr Joseph Shaw and Sebastian Morello, and the audience was able to listen to inspiring talks from Archbishop Thomas Gullickson, Bishop Athanasius Schneider, Mgr Gordon Read, Fr Tim Finigan, Fr John Zuhlsdorf and our Chairman, Dr Shaw. The afternoon was rounded off with a question and answer session, hosted by Dr Shaw, Sebastian Morello and Fr Finigan.

We were very pleased with the viewing figures which remained fairly constant throughout the afternoon, with people from many different parts of the world tuning in including a quarter of our audience from the USA. The entire Conference (including the Mass) remains on the Society's YouTube account.

We offer our sincere thanks to all the on-screen contributors to the Conference, and to those who worked extremely hard behind the scenes to make the day so successful, in particular

Gareth Copping for his technical expertise and Clare Bowskill for her editing and graphic work.

This was the first such online event the LMS has produced, and it certainly will not be the last. Having been forced to cancel our annual Walking Pilgrimage from Ely to Walsingham, we shall replace it with an online virtual pilgrimage, to be held during the August Bank Holiday weekend – at what would have been the time of the walking pilgrimage. Our plan is to start with Mass at the Shrine of Our Lady of Willesden in London on Friday 28 August and make our way, accompanied by talks, devotions, prayers and Masses, to the Basilica of Our Lady in Walsingham. Please monitor our website for further details. 



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