

# ST BEDE'S TRADITIONALIST COMMUNITY

“The true friends of the people are neither revolutionaries nor innovators, but men of tradition” – Pope St Pius X  
Newsletter (February 2008 - No 36)

## DATES FOR YOUR DIARY

**ASH WEDNESDAY** - 6<sup>th</sup> Feb - Traditional Masses: St Bede's - 12:15pm, Corpus Christ (Maiden Lane) - 6:30pm

**NEXT SPECIAL SUNDAY AT ST BEDE'S** - 17<sup>th</sup> February 2008

**WARE FAMILY DAY** - Saturday 23rd February 2008. A splendid day of crafts, fun, lectures and catechesis, all in a fabulous setting, and starting of course with a traditional Mass followed by a picnic. Speak to Fr Andrew if you would like to join us.

## LUMEN AD REVELATIONEM GENTIUM



Fr Nicholas Schofield

Christmas may seem a long time ago but, according to tradition, Christmas only really comes to an end today - Candlemas, the Feast of Mary's Purification and Christ's Presentation in the Temple, the Fourth Joyful Mystery of the Holy Rosary.

The Feast reminds us of a number of mysteries. We recall

how the Virgin Mary, the Mother of God and Spouse of the Holy Spirit, came to the Temple to be purified, in obedience to the Law of Moses. A woman had to stay at home for forty days after giving birth to a son. It must have been a blessing to be obliged to stay quietly at home and care for her newborn baby in these important early days of infancy. Then, after the prescribed period was over, the parents would bring offerings to the door of the Temple: in the case of poor families, like Jesus, Mary and Joseph, two pigeons or turtle doves. And so Our Blessed Lady, the purest of virgins, came like any other mother for this ceremony of 'purification.' She offered her Son to God and the God-made-man entered His Temple as a helpless baby. Yet hardly anyone noticed the great event.

Hardly anyone, that is, with the exception of that just man, Simeon, and the prophetess, Anna. They symbolize for us the many generations that had been waiting for the coming of the Messiah. In them, the Old Dispensation meets the New. Filled with the Holy Spirit, Simeon tells Mary two important truths – one concerning Jesus and one concerning herself. The Child will be a 'sign of contradiction'; He will be the cause of the fall and resurrection of many – the fall of those who reject His message and the resurrection of those who accept it. Furthermore, Mary's own soul will be pierced by a sword – the sword first enters her at that moment and it goes ever deeper, as her Son is rejected by His own people and opposed by the Scribes and Pharisees. It eventually transfixes her soul at the foot of the cross, just as the Centurion's lance transfixes the heart of her Son. You can see how the Feast of the Presentation brings an

end to the Christmas Season and directs our gaze towards Lent and Holy Week.

In 2008, Jesus and His Church remain both a 'light to enlighten the Gentiles' and a 'sign of contradiction.' The fact that the Faith can lead to division and misunderstanding has been clearly seen in contemporary controversies, such as over gay adoption. Of course, the adoption of children by homosexual couples is not the only issue here. The sanctity of the family and the sacrament of marriage (which remains the only right context for sexual relationships) are also at stake, as is the Church's right to teach a doctrine that is from God but is at odds with the secular world view. We live amidst a clash between the faith and non-belief, between those who see religion as the answer and those who see it as the problem, between the culture of death and the culture of life. To be a Christian in the twenty-first century is not easy. It will involve rejection and unpopularity. In truth, Catholics discriminate against sin and not the sinner – no-one is ever excluded from the arms of the Church; the Church is for sinners trying to become saints. Yet, there may be a time when there are legal penalties for those who adhere to the fullness of the faith, especially under the vague rubric of political correctness and 'discrimination'. Let us not be afraid; let us teach the Gospel with faith, hope and, above all, love! Let us accept that we are, by virtue of our baptism, signs of contradiction!

As Mary our Mother has gone before us, so we follow – we can expect a share in her sorrows but we hope also to eventually be with her in Heaven. Let us stay close to her Son – and stay close to His Church, which transmits and teaches the Revelation that God has given us. As we prepare to celebrate Candlemas, let us be lights to enlighten all those around us, especially the lukewarm, the lapsed, the ignorant and those who are confused about the message of Christ.

## LENT AND LITURGY

By: The Right Reverend Edward Myers, Bishop of Lamus

We are accustomed to think of Lent as a simple and uniform period of penitential practice and prayer. When, however, we begin to analyze its constitutive elements, we find it is far more complex in structure than its surface appearance would suggest. It seems to be possible to trace a whole series of layers or strata, recalling many different institutions which in the course of the ages have been merged in the formation of our Lent.

(1) The first stratum undoubtedly is the primitive paschal fast of Good Friday and Holy Saturday.

(2) The next stratum is furnished by the Ember Days: the institution of the Ember Wednesday, Friday and Saturday fast subsequently to the institution of the Lenten fast would be purposeless. Even after the work of Ludwig Fischer (*Die Kirchlichen Quatember*, 1914), the origin of the Ember Days is not known. We do know, however, that they were a purely local institution of the Roman Church, and that their importance in the early fifth century is such that St. Leo the Great speaks of them as being of apostolic origin, with their Wednesday and Friday fast, and their Saturday vigil at St. Peter's prolonging, no doubt, the Friday fast. Quite early after St. Leo's day, the ordinations were fixed as the end of the Ember Saturday Vigil, the candidates having been presented to the faithful at the Stational

Mass at St. Mary Major's, and at the Holy Apostles on the Wednesday and Friday. It is noteworthy that of the six official ordination days no less than three occur in Lent, viz., Ember Saturday, the *Sitientes* Saturday (before Passion Sunday), and Holy Saturday.

(3) The third and most important stratum is that bound up with the history of the discipline of the Catechumenate, organised, no doubt, by the end of the second century. From that time the Vigil of Easter Day acquired a new importance in that it was the end of the catechumen's immediate preparation for his initiation into his new life as a Christian. Long before the liturgical organisation of Lent, the four weeks before Easter were devoted in Rome to ensuring that the would-be Christian knew the character of the obligations he was contracting; at the same time, his life and conduct were brought to the notice of the faithful. Hence the name of "Scrutiny" "given to the official gatherings for the instruction and examination of candidates. The initiatory rites involved preparation for Baptism, Confirmation and Holy Eucharist; all three sacraments were conferred on the neophyte during the offices of "The Great Night" in the Lateran Basilica. In the fifth century the Scrutinies in Rome were three in number, and at first were linked with the third, fourth and fifth Sundays in Lent. Later in the seventh century they were seven in number, as described in the *Gelasian Sacramentary* and in the *Ordo Romanus VII*. The Scrutinies were announced on the third Sunday of Lent, when the official period of preparation began. The first Scrutiny took place on the Wednesday after the third Sunday of Lent, the second Scrutiny on the following Saturday, the third on a day fixed after the fourth Sunday, the fourth and fifth after Passion Sunday, the sixth after Palm Sunday, and the seventh shortly after Baptism on Holy Saturday. To this day the preparation for the Christian initiation has left its mark on the Liturgy of Lent.

(4) The fourth stratum is that of the period of public penance. The discipline of public penance in Rome was organized at the end of the third and at the beginning of the fourth century. The term of the penance—the end of the Excommunication—coincided with the celebration of the anniversary of the first Holy Communion on Maundy Thursday night. To this day the Roman Pontifical contains a solemn "Rite for the Expulsion of Public Penitents from the Church on Ash Wednesday," and further a "Rite for the Reconciliation of Penitents on Maundy Thursday." The *Gelasian Sacramentary* provides that the penitent shall be clothed in sackcloth on the Wednesday morning and put into reclusion until Maundy Thursday, for which day the *Sacramentary* provides a rite of reconciliation, opening with the Deacon's appeal, "The acceptable time has come, the day of Divine propitiation and of human salvation, the day on which death was brought to an end and life eternal began, when in the Vineyard of the Lord of Hosts new plantations are to be made and old ones duly cared for. For although there is no period void of God's goodness and loving-kindness, nevertheless there is now by God's mercy a larger measure of remission of sins, and by His grace a more abundant raising up of those born again. We grow by the number of those born again, we increase by those who come back to us, the waters (of Baptism) cleanse and the waters (of repentance) cleanse too. We rejoice at the raising up of those who are called, we rejoice at the absolving of the penitent."

The Roman rite for the Wednesday before *Quadragesima* solemnly imposed the sackcloth; but there is no record of the use of ashes in Rome before the twelfth century, when in the '*XI Ordo Romanus*,' written by Canon Benedict about 1140, we read, "On Wednesday, the beginning, of Lent, the station is at St. Sabina and the collecta at St. Anastasia, where the Lord Pope comes with all his court, and there, when vested together

with all the others, he goes up to the altar, and there the Lord Pontiff distributes the ashes." Originally, the penitential rite of Ash Wednesday was intended for public penitents, but later the rite was extended to all Christians, clergy and laity without exception, and there can be little doubt that the extension of the penitential rite of Ash Wednesday to the faithful generally is responsible for the custom of including the four days before the first Sunday of Lent in the Lenten period.

In the days of St. Gregory the Great (590-604) the four days from Ash Wednesday to the Sunday were not accounted part of Lent; that is clear from his own calculation that as Lent consisted of forty-two days from the first Sunday of Lent to Easter Sunday, and as the Sundays themselves were not fast days, that the Lenten fast continued to the early morning of Easter Sunday, the deduction of the six Sundays and the half-day left him with thirty-six-and-a-half fasting days, which he ingeniously explains as the tithe on the three hundred and sixty-five days in the year. At the same time it is clear that liturgically Ash Wednesday and the following Friday had already been drawn into the Lenten orbit, and Dom Cagin has shown that the series of Communion Antiphons running in the orderly sequence of the Psalms through the Lenten Liturgy, and representing the Gregorian revision of the Antiphony, starts on Ash Wednesday and continues on the Friday.

The movement which included the four days began in St. Gregory's time with the Wednesday and Friday, and was completed in the time of Gregory 11(715-731), when Masses for the Thursday and Saturday were provided. But the fact that the four days did not originally belong to Lent is clearly visible, down to this very day, in the rubrics of the Roman Breviary, which treat the four days as "Days after *Quinquagesima*," and not as days in Lent. The assimilation of the four days in Lent was a gradual process, and not as later liturgists imagined a deliberate addition of four days in order to complete the forty days' fast, which was supposed to have been wrongly calculated on account of the Sundays in Lent never having been fasting days.

(5) There remains the fifth and final Stratum in our Lenten period, and it is that of the actual forty days of ascetical exercises extending from the first Sunday of Lent to Maundy Thursday night. The forty days of Lent as an ascetical institution is long anterior to the organized and completed Lenten liturgy. The Roman Christians were accustomed to make an effort faithfully to follow Our Lord during the forty days leading up to Good Friday, before the Church had assigned a proper Mass and Office to each one of those days. The liturgical organisation of Lent was a slow process, completed when Pope Gregory II assigned Masses to the Thursdays of Lent, which had hitherto been non-liturgical days. If we glance back over the series of institutions which have contributed to the building up of the Lenten period and the Lenten liturgy, we shall see at once what a torrent of ideas and suggestions our liturgical Lent carries along with it as it peacefully flows along—the perfect Christian life, the memory of the obligation accepted in Baptism, in Confirmation, in the Holy Eucharist, the bitter remembrance of failure, the resolve to do better through the merits of Our Lord's Passion and Death.

With regard to the date of the formation of our Lenten Liturgy we may roughly assign it to between 461 and 590. In the days of St. Leo the Great (440-461) the Lenten Liturgy was not yet organised. We know that Gregory the Great (590-604) reorganised the Liturgy and particularly the choral portions of it. We have the witness of the *Wurzburg Comes* (c. 615-618) and of the *Wurzburg Evangelarium* (c. 672-68 1). From them we know the actual epistles and gospels used on all the days of Lent with the exceptions of the Thursdays the second Sunday

of Lent the Saturday before the first Sunday of Lent, and Saturday before Palm Sunday.

And if we take the text of our Missal and consider~ the Ferial Masses, it is surely an inspiring thought that the prayers that the Church asks us to say with her day by day during Lent are the self-same prayers that have inspired the sanctity of close on fourteen hundred years. The epistles and gospels read during Lent, with one or two exceptions are the self-same as were read on the same days in Rome in the sixth century. The prayers of the Proper of the daily Mass come to us straight from the records preserved in the Gregorian or Gelasian Sacramentaries. In the Introits, Graduals, Offertories and Communions of the Ferial Lenten Masses, we pray as prayed the Saints of old, and draw our inspiration from the self-same sources.

**A MODERN ATHANATIUS?  
Bishop says Catholics should kneel,  
receive communion on tongue**

By Cindy Wooden (Catholic News Service)

VATICAN CITY (CNS) -- The reverence and awe of Catholics who truly believe they are receiving Jesus in the Eucharist should lead them to kneel and receive Communion on their tongues, said a bishop writing in the Vatican newspaper.

"If some nonbeliever arrived and observed such an act of adoration perhaps he, too, would 'fall down and worship God, declaring, God is really in your midst,'" wrote Auxiliary Bishop Athanasius Schneider of Karaganda, Kazakhstan, quoting from the First Letter to the Corinthians.

In a Jan. 8 article labeled a "historical-liturgical note," Bishop Schneider reviewed the writings of early church theologians about Eucharistic reception and said the practice of laypeople receiving Communion on the tongue was the predominant custom by the sixth century.

The article in *L'Osservatore Romano*, the Vatican newspaper, appeared under the headline, "Like a nursing child in the arms of the one who nourishes him." Bishop Schneider said that just as a baby opens his mouth to receive nourishment from his mother, so should Catholics open their mouths to receive nourishment from Jesus.

"Christ truly nourishes us with his body and blood in holy Communion and, in the patristic era, it was compared to maternal breastfeeding," he said.

"The awareness of the greatness of the Eucharistic mystery is demonstrated in a special way by the manner in which the body of the Lord is distributed and received," the bishop wrote.

In addition to demonstrating true adoration by kneeling, he said, receiving Communion on the tongue also avoids concerns about people receiving the body of Christ with dirty hands or of losing particles of the Eucharist, concerns that make sense if people truly believe in the sacrament.

"Wouldn't it correspond better to the deepest reality and truth about the consecrated bread if even today the faithful would kneel on the ground to receive it, opening their mouths like the prophet receiving the word of God and allowing themselves to be nourished like a child?" Bishop Schneider asked.

**ETERNAL ROME RISING LIKE THE PHOENIX?**

It is time for traditionalists to emerge from their catacombs and gird their loins: for in Rome, Our Mother, who from the traditionalist viewpoint has seemed dead (or possessed) for decades, is showing signs of rising from the ashes.

On the 7<sup>th</sup> July 2007 after forty years (biblically, a very significant period) wandering in the wilderness, the faith and worship of our forefathers was released from illegal captivity by the promulgation of the *Motu Proprio*. A few bishops may be still seeking to place conditions on its parole, but having been granted our freedom by the highest authority on earth we can afford to be charitable towards our erstwhile jailers. Yet conceivably even more important: on November 30, 2007 Pope Benedict XVI issued his landmark encyclical, *Spe Salvi*. If July 7, 2007 saw the release of the true faith and worship from prison, November 30 saw it once again proclaimed to the world.

This, over 70-page document, contains not a single reference to Vatican II or the writings of John Paul II. In *Spe Salvi* we find the Church speaking as herself again as if she had rediscovered her soul. Yet our hope lies not only in the astonishing omissions, but in the fact that the very essence of the false hope of the Spirit of Vatican II, the *aggiornamento* with the errors of the modern world, is under sustained attack in this encyclical.

In this encyclical the necessity of the one true faith for salvation is reaffirmed and the encyclical reaches its crescendo by clearly and plainly discussing some of the most un-ecumenical topics (ones that Bugnini thought he had rooted out by his "conquest" of the Catholic Church by nearly eliminating them from the *Novus Ordo*) - the Last Judgment, Hell, Purgatory and Our Lady. The Holy Souls must have rejoiced to know that a Vicar of Christ is once again after so long acknowledging their existence and the fact that they can benefit from our efforts. In refuting the modern utopianism in all its varied forms, the Pope reminds us that our only hope of justice is not in flawed ideologies but in the Last Judgment. The fear of this great Day of Judgment gives us hope that things will eventually be set right, not by us and our petty political ideas, but by God.

Our Holy Father does not hesitate to expose the errors of the arch-heretic Luther and his progeny. Here the Pope gives us an example of true ecumenism: expose the errors of the heretics and lead them to the truth.

There is so much more that one could write about this historic document; to read a fuller treatment of it go to <http://www.remnantnewspaper.com> where you will find an excellent article by our own Brian McCall.

**THANK GOD FOR LADIES WITH TYPEWRITERS  
Extracts from church bulletins**

After Mass there will be an evening of fine dining, super entertainment and gracious hostility in the club room.

**THE WISDOM OF G.K. CHESTERTON**

"I believe what really happens in history is this: the old man is always wrong; and the young people are always wrong about what is wrong with him. The practical form it takes is this: that, while the old man may stand by some stupid custom, the young man always attacks it with some theory that turns out to be equally stupid." - *ILN* 6-3-22

**PROMOTE OUR NEXT SPECIAL SUNDAY**

**If you have a window, gatepost, tree, fence or similar, on which you can display the poster over and help promote the next Special Sunday, please do so. You can protect it from the elements by encasing it in cling film.**

*Please join us*



# Sung Mass

**In the Classical Roman Rite**

Sung by Cantores Missae, a professional choir  
under the direction of Charles Finch

*2nd Sunday of Lent*

Sunday 17th February 2008 at 10:45 AM.

***Mass for Four Voices***

*William Byrd*

Offertory motet: Manus tuae Domine - Cristobal Morales

Communion motet: Adoramus te Domine - Giovanni Maria Nanino

**Enjoy this beautiful sacred music within the  
setting for which it was composed**

Confessions available during Mass

Families and children welcome

**St Bede's Catholic Church**

58 Thornton Road, Clapham Park, SW12 0LF

By Underground: Clapham South. By Rail: Streatham Hill

The following buses serve the area: 45, 57, 137, 255 & 417