

ST BEDE'S TRADITIONALIST COMMUNITY

Newsletter (Sept 2005 - No 7)

ST BEDE'S DATES FOR YOUR DIARY

30 th Sep to 1 st Oct	40 Hours Devotion.	Details to be finalised
Saturday 10 th Sep.	Chartres reunion. Starting with Mass at St Bede's	Check details with Francis Carey. Tel 020 8741 1316
Monday 17th October to Monday 24th October	Traditional pilgrimage to Rome, led by Fr Andrew Southwell	For further information contact Mrs. Maria Chang on 0208 673 4739

ERATUM

Note the report in the last Newsletter of a Mass in Canterbury Cathedral on the 25th September 2005 was an error - apologies to all [Ed]

CÆCILIA VERENA MARIA



Here is the news everyone has been waiting for: Cæcilia Verena Maria (Celia Verity is the English translation) was born to Tom and Vreni Windsor at 7 minutes past 1:00 PM on the 7th August, weighing in at 7lb 14oz.

Mother and baby are well and did fine. Cæcilia (pronounced Chur-chie-lia) was baptised a week later at St Bede's by the irrepressible Fr Thwaites SJ. *Laus tibi, Christe!* - another traditionalist.

REASONS FOR ATTENDING THE OLD RITE

Because the difference between the two is not simply one of mere detail or just modification of ceremony, but "all that is of perennial value finds only a minor place (in the New Mass), if it subsists at all." - *Letter of Cardinal Ottaviani (One of Cardinal Ratzinger's predecessors at the Congregation for the Doctrines of the Faith) and Cardinal Bacci to Pope Paul VI, dated September 25, 1969 enclosing A Critical Study of The Novus Ordo Missae*

HOW DO I START THE FIRST SATURDAYS?

by Fr Tom O'Mahony

On 13 July 1917, Our Lady appeared for the third time to the three children of Fatima and showed them the vision of hell and made the now famous thirteen prophecies. In this vision Our Lady said that "God wishes to establish in the world devotion to Her Immaculate Heart and that She would come to ask for the Communion of Reparation on the First Saturdays."

Eight years later, on 10 December 1925, Our Lady did indeed come back. She appeared (with the Child Jesus) to Lucia in the convent of the Dorothean Sisters in Pontevedra. The Child Jesus spoke first: "Have compassion on the Heart of your Most Holy Mother, which is covered with thorns with which ungrateful men pierce It at every moment while there is no one to remove them with an Act of Reparation."

The great promise

Our Lady then said: "My daughter, look at my heart surrounded with thorns with which ungrateful men pierce it at every moment by their blasphemies and ingratitude. You, at least, try to console me, and say that I promise to assist at the hour of death with all the graces necessary for salvation, all those who, on the First Saturday of five consecutive months go to Confession and receive Holy Communion, recite five decades of the Rosary and keep me company for a quarter of an hour while meditating on the mysteries of the Rosary, with the intention of making Reparation to Me."

Why are there five First Saturdays and not seven, or nine?

The five reasons

Lucia once asked this question of Our Lord and received as an answer: "My daughter, the motive is simple, there are five kinds of offenses and blasphemies uttered against the Immaculate Heart of Mary: (1) blasphemies against the Immaculate Conception (2) blasphemies against Her Virginity (3) blasphemies against Her Divine Maternity (4) blasphemies in the hearts of those who openly seek to foster in the hearts of children indifference or even hatred for this Immaculate Mother (5) the offenses of those who directly outrage Her in Her Holy Images."

From the above, it is easy to see that each of the Five Saturdays can correspond to a specific offense. By offering the graces received during each First Saturday as reparation for the offense being prayed for, the participant can hope to help remove the thorns from Our Lady's Heart.

What do I have to do?

The devotion of the First Saturdays, as requested by Our Lady of Fatima, carries with it the assurance of salvation. However, to derive profit from such a great

promise, the devotion must be properly understood and duly performed. The requirements as stipulated by Our Lady are as follows: (1) Confession (2) Communion (3) Five decades of the Rosary (4) Meditation on one or more of the Rosary mysteries for fifteen minutes (5) To do all of these things in the spirit of Reparation to the Immaculate Heart of Mary, and (6) To observe all these practices on the First Saturday of five consecutive months.

(1) Confession: A reparative confession means that the confession should not only be good (valid and licit), but also be offered in the spirit of reparation, in this case to Mary's Immaculate Heart.

This confession may be made on the First Saturday itself or some days before or after the First Saturday.

Thus, when Lucia explained the difficulties some experience in confessing on Saturdays and asked whether confession made within the preceding octave would suffice, the Child Jesus replied: "Yes, the confession could precede, even for a longer period, provided when they receive Me, they be in the state of grace, and the confession is made with the intention of making the Reparation to My Mother's Immaculate Heart."

"But if the person forgets to make the reparation intention at the confession?" asked Lucia.

"Let him make the intention in the next confession, taking the earliest possible opportunity to confess."

(2) Communion: The communion of reparation must be sacramental, duly received with the intention of making reparation. This offering, like the confession, is an interior act and so no external action to express the intention is needed. The Communion must be made within the twenty-four hours of the First Saturday. For justifying reasons, approved by a priest, a person may receive the Communion on the Sunday following the First Saturday (a concession granted by the Child Jesus Himself).

(3) The Rosary: The Rosary mentioned here was indicated by the Portuguese word '*terco*' which is commonly employed to denote a Rosary of five decades, since it forms a third of the full Rosary of fifteen decades. This too must be recited in the spirit of reparation.

(4) Meditation for fifteen minutes: Here the meditation on one mystery or more is to be made without simultaneous recitation of the Rosary decade. As indicated, the meditation may be either on one mystery alone for fifteen minutes, or on all fifteen mysteries, spending about one minute on each mystery, or again, on two or more mysteries during the period. This can also be made before each decade, spending three minutes or more in considering the mystery of the particular decade. This meditation has likewise to be made in the spirit of reparation to the Immaculate Heart.

Many find it difficult to meditate because they have not made any attempt before. But a start could be made by using pictures depicting different mysteries, or by

reading slowly and devoutly appropriate meditations prepared for our use, or even by reading the Gospel narratives containing the mysteries, with or without commentaries. Those who do not wish to read could be recommended to spend fifteen minutes in recalling to mind all the facts that they know about the Birth, Infancy, and Youth of Jesus (Joyful Mysteries); about the sufferings of Jesus represented in Lent, Holy Week and the Stations of the Cross (Sorrowful Mysteries); and about Easter, the Ascension, the Coming of the Holy Spirit and its effects on the Apostles and the world. Consider, besides, the life of Our Lady from Pentecost until Her death and Her Assumption into Heaven, where She exercises Her privilege as the Mother of God in order to obtain from Her Divine Son graces for Her children on earth, even coming down bodily to earth at times in order to warn us of the great dangers ahead and to give us timely aid to combat them.

(5) The spirit of Reparation: All these acts have to be done with the intention of offering reparation to the Immaculate Heart of Mary for the offences committed against Her. Everyone who offends Her commits, so to speak, a two-fold offence, for these sins also offend her Divine Son, Christ, and so endanger our salvation. They give a bad example to others and weaken the strength of society to withstand immoral onslaughts. Such devotions therefore make us consider not only the enormity of the offence against God, but also the effects of sin on human society as well as the need for undoing these social effects even when the offender repents and is converted. Further, this reparation emphasises our responsibility toward sinners who, themselves, will not pray and make reparation for their sins.

There are many who seem to be worried because, though they try to observe the Five First Saturdays in accordance with the request of Our Lady of Fatima, they fail to remember to make the intention of Reparation in due time for Confession, Communion, meditation or the Rosary recitation. But this difficulty may be overcome by making a resolution at the very start when one decides to observe the First Saturdays for the next five consecutive months, that all the acts or devotions connected with them will be offered in reparation to the Immaculate Heart.

(6) Five consecutive First Saturdays: The idea of the Five First Saturdays is obviously to make us persevere in the devotional acts for these Saturdays and overcome initial difficulties. Once this is done, Our Lady knows that the person will become devoted to Her Immaculate Heart and persist in practising such devotion on all First Saturdays, working thereby for personal self-reform and for the salvation of others.

Conversion of Russia

Unless Russia is converted, the movement against God and for sin will continue to spread, promoting wars and persecutions, and making the attainment of peace and justice impossible for this world. One means of obtaining Russia's conversion is to practise the Fatima Message. The stakes are so great that to encourage

Catholics to practise the devotion of the First Saturdays, Our Lady has assured us that She will obtain salvation for all those who observe them for five consecutive months in accordance with Her conditions.

At the supreme moment, the departing person will be either in the state of grace or not. In either case Our Lady will be by his side. If in the state of grace, She will console and help him to resist whatever temptations the devil might put before him in his last attempt to take the person with him to hell. If not in the state of grace, Our Lady will help the person to repent in a manner agreeable to God and so benefit by the fruits of redemption and be saved.

Act of Consecration to the Immaculate Heart of Mary

O Immaculate Heart of Mary, Queen of Heaven and earth and tender Mother of men, in fulfilment of thy ardent wish, I consecrate to thee myself, my brethren, my country and the whole human race. Reign over us and teach us how to make the Heart of Jesus reign and triumph in us and around us, as it has reigned and triumphed in thee. Reign over us dearest Mother, that we may be thine in prosperity and in adversity, in joy and in sorrow, in health and in sickness, in life and in death. O most compassionate Heart of Mary, Queen of Virgins, watch over our minds and hearts and preserve us from the sins of impurity which thou dost so sorrowfully lament. We wish to be pure like thee and to atone for the many crimes committed against Jesus and thee. We desire to call down upon our country and the whole human race the peace of God in justice and in charity.

Therefore we now promise to imitate thy virtues by living as true Christians without regard to human respect. We resolve to receive Holy Communion on the First Saturday of every month and to offer thee five decades of the Rosary each day together with our sacrifices in the spirit of reparation and penance. *Amen.*

FR. BASDEN'S ANNUAL TRIP TO PARKMINSTER

Report by Michael Tweedale



Fr. Basden's annual trip to Parkminster took place on July 25th this year - a dozen pious young men (and some not so young) braved the rain and a long journey in the parish minibus into deepest Sussex. We stopped briefly at West Grinstead on the way, where an old recusant family, the Carylls, courageously supported priests through two hundred years of persecution. Unfortunately the parish priest was away, so this year we

weren't able to see the priest-hole and the secret chapel in the roof where priests would offer the holy sacrifice at the risk of their lives; however, we did visit the shrine of Our Lady of Consolation, which is attached to the house.

We then moved on to the Charterhouse at Parkminster, founded at the start of the 20th century by French Carthusians fleeing from the savagely anti-clerical Third Republic. Our own resident French exile, Fr. du Chaxel, said Mass for us according to the Roman Rite, and we had a picnic lunch in the guests' dining room. Fr. Basden gave us an excellent tour of the monastery, including the church, one of the (unoccupied!) hermit's cells, and most memorably of all the remarkable library, a musty treasure-trove of delights assembled from several of the suppressed French Charterhouses.

Although the Carthusian office did not, sadly, survive unscathed during the turbulent years following the Council, the monks nonetheless retain a prayerful and ascetic way of life that stands in stark contrast to the chaotic self-indulgence so idolized by the modern world, and I think we were all given fresh impetus by their example to persevere in the Christian life. (No-one was quite tempted enough to stay behind as a novice, though!) The day ended with a convivial meal in sight of the sea in Brighton - even the rain cleared up for us in the end.

"SPRINGTIME OF VATICAN II" Now They're Sorry?

by Christopher A. Ferrara

On June 20, 2005 Catholic World News reported that "The Irish Catholic bishops have released a report showing that the hierarchy ignored complaints about theological novelties and sexual harassment at the national seminary in Maynooth."

What strikes me about the conclusion of the Irish bishops' report is that it could be used as a template for a report by any national hierarchy concerning just about any major seminary today: "The [fill name of country] bishops have released a report showing that the hierarchy ignored complaints about theological novelties and sexual harassment at the national seminary in [fill in name of diocese]."

As CWN notes, the Irish bishops released their report, commissioned three years ago, only "in response to repeated requests from the Sunday Business Post," a local Irish newspaper. As always, it is bad publicity that forces the bishops to give an account of themselves. It was, in fact, bad publicity that brought the whole scandal of the seminaries to light throughout the Western Church in the first place.

The Irish bishops' report focused on "the record of Msgr. Michael Ledwith. Msgr. Ledwith resigned in 1994, after 10 years as president of St Patrick's College at Maynooth, amid allegations that he had been engaged in sexual harassment of students. The report found that a dean at Maynooth, Father Gerald McGin-

nity, had been dismissed after warning about Msgr. Ledwith's misconduct. Archbishop Sean Brady of Armagh conceded that Father McGinnity had been wrongly punished ..."

An old familiar pattern in the "springtime" of Vatican II: the misdeeds of wayward authorities are covered up, while the orthodox priests who try to expose them are punished. The case of Father Nicholas Gruner, who continues to expose the misdeeds of certain Vatican officials, comes to mind.

CWN quotes the unjustly punished Father McGinnity, who commented on the bishops' report from the parish to which he was transferred when he blew the whistle: "I have suffered, not only in the cruel removal from my position of respectability and responsibility at Maynooth, but also from the professional and emotional destruction caused by my subsequent 20 years in the wilderness. I must now wait and see how serious

the Church authorities are about their apology, and whether it will be followed by any restorative action." Some advice to Fr. McGinnity: don't hold your breath.

As for Msgr. Ledwith, the man the Irish bishops protected for 20 years, he "moved to the US, where he now teaches at the Ramtha School of Enlightenment, a New Age institution in Washington." Well, of course he does!

Meanwhile, there are virtually no priestly vocations in once-Catholic Ireland. Thus progresses the "springtime" of Vatican II.

A LITURGIST

Christopher Derrick: "A liturgist is an affliction sent by God so that Catholics living in a time when there is no overt persecution need not be denied the privilege of suffering for the faith."

REGULAR GIVING (STANDING ORDER)

The traditional Mass community at St Bede's is greatly blessed. Not only do we have one of the only parishes in the country where one may enjoy the classical Roman Rite every day of the week with diocesan permission, we also most months have the great privilege of being able to enjoy great works of art professionally presented in their original and intended setting.

It would be quite wrong to take all this for granted, or worse to treasure it in the fashion of a miser. We must commit ourselves to securing its future and to evangelizing. We need to promote what we have to increase our numbers, rekindle the lukewarm, bring home the lapsed and convert heretics and unbelievers.

The Church down the centuries has always used beauty and great art for the glory of God and to draw souls to Christ. Catholics have an obligation to evangelize, and publicizing these Masses is one very good way of doing so.

However, to do this properly we need financial support: ideally by way of regular committed donations against which we can budget - but failing this, one off donations are greatly appreciated. The Mass on our Special Sundays are always offered for all our benefactors.

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