



**PASCHA NOSTRUM**  
**Church of the Resurrection, New York**  
**June 2010**

My dear People:

I must begin with the warning, and it is sad news for me, that we shall *not* be celebrating Corpus Christi on its proper day, 3 June, this year. There will be a Low Mass that morning at 7.30 a.m., and the High Mass with the solemnities customary will be delayed until Sunday morning, 6 June. The reason for this is that our school passing out ceremonies are scheduled for Thursday, 3<sup>rd</sup> June, and as we have little or no discretion in these matters because of the agreements among independent schools in New York to keep identical calendars, we have had a conundrum. The service that morning is a capacity crowd often with extra chairs set up. The church has, after the ceremony, an appearance which is, shall we say, well used! We then have a capacity crowd in the hall downstairs for a reception. It is physically impossible for our sextons to make both these spaces usable and tidy in time for an evening mass (choir rehearsal begins at 5!) and we have therefore had reluctantly to move the solemnities of Corpus Christi to the Sunday. This is, of course, a perfectly legitimate action, and it is probably the one that is most followed, at least in the United States, these days. The sad part is that for us we shall not be seeing our usual visitors from other churches, and our friends from other Communion who often join us on those mid-week occasions. All we can say to them is next year we shall be back on the Thursday, so remember us in 2011!

We do have one extra High Mass in June and this year that is Tuesday, 29<sup>th</sup> June, the Feast of SS Peter & Paul. This is the most important saint's day of the entire year, after only the feasts of Our Lady. We shall be having High Mass that night with the Choir and a sermon, and the pleasure for me is that it will be the twenty-second anniversary of my ordination to the priesthood. There will be a special reception that night, and I hope you will all join me for both mass and reception.

As I write this in mid-May, I have just returned from the spring Chapter Meeting of St Athanasius Chapter of the SSC. This was our very last chapter meeting, as the Father Master of the Society, Father Ralph Walker, has just amalgamated our chapter with that of St Gregory the Great in New England and upstate New York. The new chapter will stretch from the Province of Quebec down to the state of Virginia, and will have 42 members. Upon the request of the chapter, Father Walker has appointed me vicar of the new chapter, and I shall try to justify their trust. We shall carry on with having a winter and a spring chapter meeting as before. The new chapter will be dedicated to St John Fisher, who has been chosen for his defence of the Sacrament of Matrimony (in his case even to death), asking his special intercession for the relationship between those of us in the Anglican Church and the Holy See, and in observance of the seventy-fifth anniversary of his canonisation in May 1935. The annual SSC Provincial Synod will be held this year in September at St John's Church in Newport, Rhode Island.

I am quite certain that you will all be pleased to hear that we have no summer building projects which affect the inside of the church! We have had a year of construction one way or another, with the painting in March 2009, tiling of the floor in the summer of 2009, and organ construction from September 2009 to the early summer of 2010. We still have quite a few uninstalled pipes, even more that are unvoiced, and the last items on the organ builders' agenda are the cosmetic

items which do not have to do with the organ itself. They must fix the tile floor in a few places where it had to be altered, touch up paint in places where construction made marks, and finally finish the front of the surround just below the pipes, which has been given a treatment in vermilion and gold, with our 18<sup>th</sup> century angels at the centre. We look forward to seeing the finished result.

The Joint Committee of the Church and School has been meeting regularly to consider constructive use of the building fund which was begun with church and school funds as a result of the new church-school agreement last year. We have been very clear that our aim is to renew entirely some of our large building “systems” rather than use the money to make constant repairs to the old equipment, and arrive at the end of five years with a lot of Victorian equipment to which we have made expensive repairs. Two candidates for this are the boilers in either building, and it is quite possible that one or both of these may be replaced this summer. These projects would not, obviously, have any practical affect on the church or the hall downstairs. It is clearly much easier to deal with this sort of replacement in the summer than it is to interrupt heat during school term or times when there may be danger to plumbing from low temperatures.

We have had word that the Society of Mary, an Anglican devotional society in honour of Our Lady with a now oecumenical membership, will be joining us for their Annual Mass and Meeting on Saturday, 14 May 2011. We will therefore be having our parish May Festival on that date, and look forward to welcoming their members for the mass and a luncheon to follow. There is a large Society of Mary branch at St Thomas’, Fifth Avenue, and we hope many of their members will join us.

Most of you have responded to the Holy Week questionnaire I sent out several weeks ago. The responses were very helpful and instructive. Among the emphatic points:

- ☞ It is agreed no sermon is necessary on Palm Sunday
- ☞ It is agreed that no more elaborate music is necessary on Palm Sunday
- ☞ The Palm Sunday procession seems to satisfy
- ☞ There is no major sentiment calling for the return of the foot-washing
- ☞ There seems to be some lack of understanding about the altar of repose, what it is for, and what to do there. (I will address this)
- ☞ Noon still seems to be the preferred time for the Good Friday service
- ☞ The veneration of the cross should also include being able to kneel at the altar rail and venerate there as a priest brings the crucifix to you.
- ☞ There is no great sentiment for an additional evening service on Good Friday, though there are some who would prefer the major service in the evening (still a minority though)
- ☞ The Easter Vigil is well appreciated, seems a manageable length of time, and most would not wish to see addition or diminution
- ☞ Easter Day High Mass seems universally pleasing & right
- ☞ The message about Lenten Friday nights is more difficult to read. Some would prefer another night, some would prefer a different kind of class – presumably not a book class – some would like an outside speaker, others would prefer a Quiet Day to the Friday evening series. It is clear that some re-structuring is necessary; the class had a small, but steady and devoted group, and the dinner in between seemed to appeal to the same group, as almost all attended it. Stations of the Cross had another year of decreased attendance. It will be necessary to re-consider this service, its day and time, and how, and if, it is offered, before next Lent.

Many of you also attached other reflections and ideas, and I am most grateful for your careful consideration and co-operation in this. It helps very much, especially with regard to the Lenten programme, which need not have any fixed day or time, and indeed could take a number of forms. We have been offering Stations of the Cross, but the service could just as easily take another form entirely. Unlike the daily mass or the Holy Week services themselves, it is an extra-liturgical service and can take many forms to suit those who might wish to take advantage of it. Conversely, of course, it means that it need not be offered in its present form or indeed at all if it is not to be supported. We aim to offer something which will be of use and will be meaningful to those who would attend it.

The Choir will take their leave after Sunday, 6<sup>th</sup> June (except for 29<sup>th</sup> June, a special appearance for SS Peter & Paul). They have had a good season and put forth valiant effort even with the difficulties and uproar surrounding organ installation and never knowing how much (if any) organ we would have and what the circumstances would be. On

occasion, we have even had to change the music list (which we are usually loath to do) because we simply didn't have enough organ to do a particular mass setting. The effect on the choir, of course, was suddenly having to brush up an alternate piece. The summer Sundays offer "just us" singing the Willan Mass setting and we revert largely to old favourite hymns, which are easier to sing without the Choir and with the smaller numbers that summer inevitably brings to all churches, especially ours with so many people having summer or weekend houses, and others taking summer holidays. We look forward to their return in October, and also for the beginning of our inaugural year of organ recitals.

Affectionately, your Friend and Pastor,

Barry E. B. Swain

---



Our Lady, Mediatrix of All Graces (Bildung)

1	<b>BVM, Mediatrix of All Graces</b>	<b>The Shrine at Walsingham</b>
2	<b>Feria</b>	<b>Our Parish School</b>
3	<b>CORPUS CHRISTI</b>	<b>Thanksgiving for the Blessed Sacrament</b>
4	<b>Octave</b>	<b>The Guild of All Souls</b>
5	<b>Octave (St Boniface, BM)</b>	<b>Mark, our Bishop</b>
6	<b>TRINITY I (Octave)</b>	<b>Parish</b>
7	<b>Octave</b>	
8	<b>Octave</b>	<b>Our sister parish of St Magnus the Martyr, London</b>
9	<b>Octave (St Columba, BC)</b>	<b>The SSC</b>
10	<b>OCTAVE DAY</b>	<b>Sisters of St Mary, Greenwich, N. Y.</b>
11	<b>MOST SACRED HEART OF JESUS</b>	<b>Reparation for sins against the Blessed Sacrament</b>
12	<b>ST BARNABAS, Ap.M. (tsf)</b>	<b>Fr Richard Robyn on his ordination anniversary (2008)</b>
13	<b>TRINITY II (St Anthony of Padua &amp; Octave)</b>	<b>Parish</b>
14	<b>Octave (St Basil, BCD)</b>	
15	<b>Octave</b>	<b>More frequent and worthy reception of the Bl Sacr.</b>
16	<b>Octave</b>	<b>Pope Benedict</b>
17	<b>Octave</b>	<b>Our Parish Vestry</b>
18	<b>OCTAVE DAY</b>	<b>The Servers' Guild</b>
19	<b>Of Our Lady</b>	<b>Reparation for sins against the Blessed Sacrament</b>
20	<b>TRINITY III</b>	<b>Increased devotion to Our Lady</b>
21	<b>St Aloysius Gonzaga, C.</b>	<b>Parish</b>
22	<b>ST ALBAN THE MARTYR</b>	
23	<b>Vigil</b>	<b>St Alban's, Holborn, London</b>
24	<b>NATIVITY OF ST JOHN BAPTIST</b>	<b>The Sick</b>
		<b>That we may point the way to Christ</b>
25	<b>Monthly Requiem</b>	
26	<b>Of Our Lady</b>	<b>June Chantry List</b>
27	<b>TRINITY IV</b>	<b>The Society of Mary</b>
28	<b>Vigil</b>	<b>Parish</b>
29	<b>SS PETER &amp; PAUL, App.MM.</b>	<b>Fr Swain on his ordination anniversary (1988)</b>
30	<b>Commemoration of St Paul</b>	<b>St Paul's K Street, Washington, DC</b>

**June is the Month of the Sacred Heart of Jesus.**



**Nativity of St John Baptist (Ghirlandaio)**

## June Agenda

**Sunday, Low Mass 8.30 a.m., High Mass 11.00 a.m.**

**Tuesday & Thursday, Low Mass 6.30**

**Wednesday, Low Mass, 12.15 p.m., Friday Low Mass 7.30 a.m.,**

**Saturday, Low Mass, Noon; Rosary, 12.30 p.m.**

**3 Closing Chapel Service of School, 10.30 a.m.**

**Note that to-day's Low Mass will be at 7.30 a.m., not in the evening.**

**6 TRINITY I (Octave of Corpus Christi)**

**Regular Low Mass 8.30 a.m.**

**High Mass, Procession of the Blessed Sacrament & Benediction,**

**At 11.00 a.m.**

***Please note that the Corpus Christi celebrations this year will be on the Sunday not on the feast itself. This is because our School's closing ceremonies must be scheduled for June 3<sup>rd</sup>. We shall return to keeping Corpus Christi on its proper day next year!***

**23 Monthly Meeting of the Vestry, 7.00 p.m.**

**29 FEAST OF SS PETER & PAUL**

**High Mass, 7.00 p.m.**

***Reception follows***

### FRIENDS OF THE RESURRECTION

***We thank the following for their gifts:***

**James H. Lazenby, Pittsboro, N. C., \$250**

---

### BOOK REVIEWS

by Father Swain

**Burnham, Andrew; *Heaven and Earth in Little Space: The Re-enchantment of Liturgy*, Norwich: Canterbury Press, 2010. £16.99/\$30.00, 228pp.**

The Rt Rev'd Andrew Burnham, Bishop of Ebbsfleet, was formerly vice-principal of St Stephen's College, Oxford, and was a member of the drafting committee of *Common Worship*, the new alternate services book of the Church of England. The accompanying dust jacket description says, "This timely and provocative book asks whether the widespread falling away of the appeal of religious worship is connected with the simplification of liturgical practice over recent decades. Has a well-meant policy of making the language and style of worship more accessible resulted in a loss of the sense of mystery - and has this accelerated the decline? The author, who was involved with the development of *Common Worship*, surveys five hundred years of change in the Anglican tradition against the wider backdrop of the Catholic and the Orthodox traditions. He explores what the search for re-enchantment might mean in a post-modern society where the corporate practice of religion is in decline and where religious language and religious worship have lost much of their appeal."

More than one priest of my acquaintance has agreed with me that on first reading, we almost thought that the question buried in this paragraph was a joke! If ever there was a straw man set up to be easily destroyed, this must be it, and yet when

we reflect on Dr Burnham's role in compiling *Common Worship*, which certainly lives up to its title, we realise that the question must be asked in earnest.

Lest anyone think that I am reviewing this book to destroy it or make fun, I should say at once that I enjoyed reading it and I think it will be an important book to collect the thoughts of many on the problems which are faced when considering the state of the liturgy (and he considers both the Eucharistic Liturgy and the Offices) both in the Church of England and in the Roman Catholic Church.

Dr Burnham devotes his first chapter to a consideration of a very old problem, asking whether Anglicanism is Reformed or Catholic? Any discussion of this question is always written with an opinion being put forth, and the chapter can, of course, be written in such a way as to arrive at any conclusion. Here, the author decides that it is a mixed bag, which is perhaps the only conclusion that can properly be reached!

In the second chapter, *Extraordinary or Ordinary?*, he draws attention to a central question in the current Roman Catholic liturgical environment. Dr Burnham, expanding on an analysis by Francis Mannion, identifies five current liturgical movements, and makes the interesting point that one can be part of more than one of them. They are:

1. Advancing official reforms of Vatican II
2. Restoring the pre-conciliar
3. Reforming the reform (Making it more like what was intended by the Council)
4. Inculturating the reform (adapting it to its circumstances)
5. Re-catholicizing the reform (cleaning up the worst excesses and putting the reformed rites firmly in the context of the Roman Catholic Church)

In consideration of these five positions, we would find those who feel only the reformed rites should be used and therefore expanded on, those who feel the pre-conciliar rites should be offered as a secondary alternative, those who feel the pre-conciliar rites should be an equal alternative, those who feel the pre-conciliar rites should replace the reformed rites, those who feel the reformed rites were essentially valid but need tweaking, those who feel the reformed rites diverged from what the Council intended, and finally those who find the reformed rites essentially satisfactory but their practical use should be more strictly controlled to guarantee fidelity both to the Church's teaching magisterium and also its devotional and liturgical ethos. Dr Burnham does quite a good job here in characterising these positions, and also in expounding on the "alibis" of the progressive and conservative liturgical positions and how valid they are.

In the chapter *Fast or Feast* the author considers the question of the calendar. Anyone who knows even a slight bit about the Church's calendar knows that it has been subjected to more change in the 55 years since 1955 than in the last 500 years. Beloved saints were moved from long-occupied dates to positions in other months, whole seasons of the Church's year were suppressed (Passiontide, Pre-Lent, Ascensiontide), and both very old observances (Low Sunday) and comparatively new ones (Christ the King) have either disappeared as in the former case or been moved to an entirely different date and context, as in the latter case. Many of these have led to some very shocking experiences for people of both schools – the old calendarist finds "ordinary time" masses in green vestments beginning the day after Whitsunday incredible, whereas the new calendarist walks into a church on Pentecost and is scandalised to find the paschal candle long since gone and packed up! (We have found this in our SSC Chapter meetings in late January, when some of us have had Septuagesima and certainly don't expect to hear "Alleluia" at a Mass, whereas others, not dispensing with Alleluia until Ash Wednesday, are very much expecting it!) As Dr Burnham argues very persuasively, the calendar is not just a matter of arcane interest, and although he himself is clearly biased to the new calendar arrangements, he does endorse the view that the enormous tinkering that has gone on since 1955 or so has destroyed all popular awareness and conceptions of the church year. One of his most telling points (and one I have often made) is that before the mid-20<sup>th</sup> century, calendar changes were few and came over long periods of time as an organic process, whereas during the last fifty or sixty years, changes have been enormous, have been made immediately, and decided on by committees in Rome, at Church House in London, or in the General Convention of the Episcopal Church, not in an organic process of inspiration and discernment. This has created an environment in which people scarcely know what date or time of the year anything is anymore and whereas only thirty or forty years ago, even middle of the road Anglican Churches had communicants who appeared on the "red letter days" at communion services, these same red letter days have been so often moved or even suppressed that there is no longer the slightest difference in mass attendance between, say, a very important feast of Apostles like SS Philip & James and the comparatively minor observances that precede it in the days before. Indeed that particular feast is a good example, as its universal western date for hundreds of years was May 1<sup>st</sup>, but it was changed by the Roman Church to May 11<sup>th</sup> in the 1950s, and then to May 3<sup>rd</sup>

in 1970. Anglican provinces have, by and large, kept it on the original date. This means that not only do Anglicans and Romans no longer have this feast of Apostles on the same day (we used to have all feasts of apostles on shared dates) but also that for Roman lay people, it has been on three different dates in just 55 years. (Just to make the situation more changeable and bizarre – there are indults for certain parts of Europe and for churches and cathedrals dedicated to “moved” saints so that they can keep their festivals on the old, superseded dates!) Dr Burnham also takes up in this chapter the questions of the rhythm in the church year alternating between feast and fast. That discussion is particularly illuminating and deftly exposes the very real problem of the disappearance of Christian fasting.

Much of the rest of the book considers the place of music in liturgy today, and this is of course a very important consideration. It is also one dear to Dr Burnham’s heart as he is himself a musician. The incredibly dreary and uninspiring musical offerings of the Roman Church in recent years is rightly skewered. But what, he asks, will take its place? Here he has a great many good practical thoughts, including restoring plainsong to a place in parishes which it could have, and which the Vatican Council certainly contemplated. In England and the U.S., of course, this may be difficult as the long Irish tradition of Low Mass (which was all that was permitted in penal times) with perhaps a soloist, has been a contaminant for some time. In parts of this country where Germans, Poles or Italians, for example, have been the dominant strain in Roman Catholic parishes, the musical situation is always much better. This problem must be faced at some point in the near future, or the spectre of crowds of people standing at masses waiting impatiently and mutely for “songs” to be over, may become permanent. The problem is no less acute in “extraordinary form” circles. The recent Mass on the fifth anniversary of Pope Benedict’s coronation (Installation? Institution? What does one say now that the tiara is not used?) from the National Shrine of the Immaculate Conception in Washington was a perfect example. The mass was scrupulously organised and rehearsed and very nearly flawlessly offered. It brought tears to the eyes to be told that the high altar was being used for the first time in forty-five years. The sermon was excellent, and the music offered was of an extremely high professional standard (and a good children’s choir sang before the mass). There was a huge crowd, obviously reverent and composed largely of young people. But what struck me, and several other priests and lay people in the Anglican tradition I’ve spoke to since, is there was no opportunity for the lay people in the congregation to sing – none whatsoever! Since it was not a dialogue mass, they were not encouraged to join in singing the Ordinary of the Mass, and most didn’t, but what an Anglican missed, even an Anglo-Catholic missed, was hymn-singing. There is, of course, no reason why a Latin hymn or two, or even one in the vernacular, could not have been sung at this mass. It is not only permitted but in many parts of Europe would be quite normal at masses of this type, which are now again being widely offered.

All in all, this is an excellent book, and ought to see wide circulation. It is certainly not written for the professional liturgist or for very serious students of liturgy (who are renowned for having completely made-up minds anyway!); its audience is parish priests, bishops with pastoral responsibility, and interested laymen, definitely including church musicians. It is as much of interest to Anglicans as to Roman Catholics, or indeed those contemplating a transition, as perhaps Dr Burnham himself may intend.

**Spurr, Barry, *‘Anglo-Catholic in Religion’: T. S. Eliot and Christianity*, Cambridge: Lutterworth Press, 2010. £22.75/\$47.25, 325pp.**

The breathtakingly gorgeous photograph on the cover of this book, showing St Stephen’s Church, Gloucester Road, Kensington in London (T. S. Eliot’s church, and incidentally the Guild of All Souls’ London church), would draw our eyes to this book sitting on any stack in a bookshop. Since few people have real bookshops anywhere near them now, and even if they do, they probably don’t carry such specialist books, that won’t make much of a difference. Unfortunately, the price of this book will also dictate a small readership, which is a great pity, as Dr Spurr has a great many valuable things to say.

He begins with a thorough discussion of Eliot’s religious and philosophical background, particularly that of his Unitarian and rationalist associations with New England. Although living in St Louis, Missouri, his family had recently come from New England and quite a few of them were either Unitarian clergymen or were involved in the teaching of philosophy. The aggressively secular or “free-thinking” associations of the family meant that his later attraction to Anglo-Catholicism was not in any sense a natural progression, and has therefore to be carefully appreciated. Dr Spurr then goes on to discuss how Eliot began to approach first the Church of England, and eventually the definite Anglo-Catholic wing of it. This period (1917-1927) marked also the beginning of religious imagery and subject matter in his poetry. Another chapter studies the great difficulties Eliot faced in his personal life, particularly with his first wife and her mental illness. He shows how influential this personal tragedy was, and how Eliot’s religion was not only a comfort, but helped him make sense of that ordeal.

Dr Spurr provides us with a chapter on Anglo-Catholicism as it was between the wars, when Eliot not only came to be a devoted adherent, but when it was far and away the most aggressive and successful manifestation of the Church of England, attracting many by its progress and clear doctrine and witness. In this chapter, the author scarcely ever puts a foot wrong, and has not only done extensive research but conjures up the atmosphere of London Anglo-Catholicism very well indeed. There are lots of interesting stories, and all is served up with not only humour but respect.

The author deals finally with the meat of the book, treating Eliot's inner and deeply personal religious belief, and how it manifested itself in his poetry and drama, his public speeches, private letters and personal relations, especially those with other Anglo-Catholic figures like Rose Macaulay, and the ways in which his religion affected his views on politics and society. There is a great deal of interest in this portion of the book, and it will undoubtedly be required reading for anyone studying Eliot in the near and even distant future.

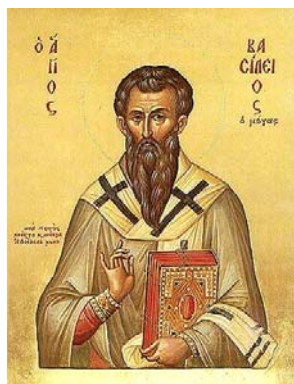
For many of us, both clergy and laity, Eliot's poetry and drama (particularly *Murder in the Cathedral*) have been an important part of our literary and religious formation. This book will be an extremely informative and interesting companion to our continuing appreciation and enjoyment of his body of work.

## JUNE MUSIC

6 June, Corpus Christi  
(*this year only, Sunday at 11.00 a.m.  
rather than the previous Thursday*)  
Franz Schubert, *Mass No. 1 in C*  
Franz Schubert, *Tantum ergo in E-flat*

Tuesday, 29 June, 7.00 p.m.  
SS Peter & St Paul  
Mozart, *Sparrow Mass, K. 220.*  
(*Reception following*)

*Mr Enlow and the Choir finish their 2009-2010 season, a season made far more onerous and complicated than usual because of the protracted organ works, with the grateful thanks of the parish and congregation, and of many visitors, all of whom have been drawn closer to God by their art and skills. We look forward to their return on Trinity XVIII, 3 October.*



St Basil

## A Bouquet of Saints in June

Some months are absolutely stuffed with saints, others, like the Lenten months, have comparatively few. The month of June has fewer than some months, largely because of the octaves which come in June (Corpus Christi often, Sacred Heart, SS Peter & Paul, etc.). As a result, those that occur in June are particularly important, and have more attention focused on them.

**St Boniface (5 June)** lived from 680 to 754 and is often called the Apostle of Germany. Boniface was an Englishman, from Devon, who made his first (unsuccessful) missionary journey to Frisia in 716. After the failure of this, he went as a pilgrim to Rome, and was commissioned by the Pope to try again in 719. This time, he experienced great success, largely due to his courage in felling the sacred Oak of Thor at Geismar, which won him instant success when it was seen he was not struck down by Thor! He became Abbot of Mainz in 747, and died in Germany, his adopted homeland.



**St Columba (9 June)** lived from about 521 to 597, and was an abbot and missionary. He was from a noble Irish family, and being trained as a missionary, founded several churches and monasteries in his own country. About 563, he left Ireland for the island of Iona, where he lived for thirty-four years, and from which he evangelised the mainland and founded monasteries. Though merely in priest's orders, he was the leading ecclesiastical authority in this area, and converted Brude, king of the Picts, and in 574, the new King of the Scots received his sacring from St Columba.

**St Barnabas (11 June)**, was a Jewish Levite from Cyprus who was one of the first Christian disciples at Jerusalem. He introduced St Paul to the Apostles after his conversion, and was sent as an ambassador to Antioch, to look into the large conversion of Gentiles there. He went with St Paul on his first missionary journey to Cyprus. At the Council of Jerusalem, he sided with the Gentile Christians. On one of his journeys with St Paul, a fierce controversy arose between them over St Mark, and they parted company. Eventually, the quarrel was made up. St Barnabas founded the Cypriot Church, and was martyred in Salamis in A.D. 61



**St Anthony of Padua (13 June)**, lived from 1195 to 1231 and was a Franciscan friar. He was born in Lisbon and educated at the Cathedral School there. He was originally an Augustinian friar, but the new Franciscan order so inspired him that he applied for a transfer in 1220, receiving the Franciscan habit at Coimbra and taking the name Anthony in religion. He travelled on a mission to Morocco, but falling ill, he was sent to Italy. There he chanced to be asked to preach, and his eloquence and learning were thereby noticed. He was appointed to teach at Bologna in 1222, and later at Toulouse. After serving as Custodian of Limoges, he was released from all duties in 1230 to do extensive preaching. He spent the remainder of his life in Padua, where his relics are now venerated, and with which, despite the fact that he was Portuguese, he has been ever since associated. He was canonised in 1232, almost immediately after his death, and Pope Pius XII declared him a Doctor of the Church in 1946. He is special patron of the poor, defender and protector of expectant women, and is of course invoked for the recovery

of lost items, because of an incident in which a lost Psalter book (then a fantastically valuable item) was returned to him after prayer. St Anthony is beloved especially in Italy and Portugal, but also throughout the world.

**St Alban the Martyr (22 June)**, the first Martyr of Roman Britain, died under the persecution of Septimius Severus in 209. He was a pagan of Verulamium (modern day St Albans, Herts), who was converted and baptised by a fugitive priest whom he sheltered. When the Emperor sent soldiers to search the house, Alban disguised himself in the priest's cloak, so that he could escape. Alban was then martyred in his place, but welcomed this fate as it assured him of salvation. Alas, the priest, Amphibalus, was discovered just a few days later and was stoned to death at Redbourn.



**St Aloysius Gonzaga (21 June)** is the patron of youth. St Aloysius lived from 1568 to 1591. He was of noble descent, and was marked out for a military career early in life. He was sent as a page to the court of Francesco de Medici, where the excesses of the court first inspired his call to the religious life. He joined the household of Mary of Austria in 1581, and followed her to Spain, but in 1584, against great opposition from his family, he entered the Jesuit novitiate in Italy. He made his vows in 1587, and died at the age of 23. He died of the plague as a result of his relentless labours to help plague victims in Rome. He was canonised in 1726.

---