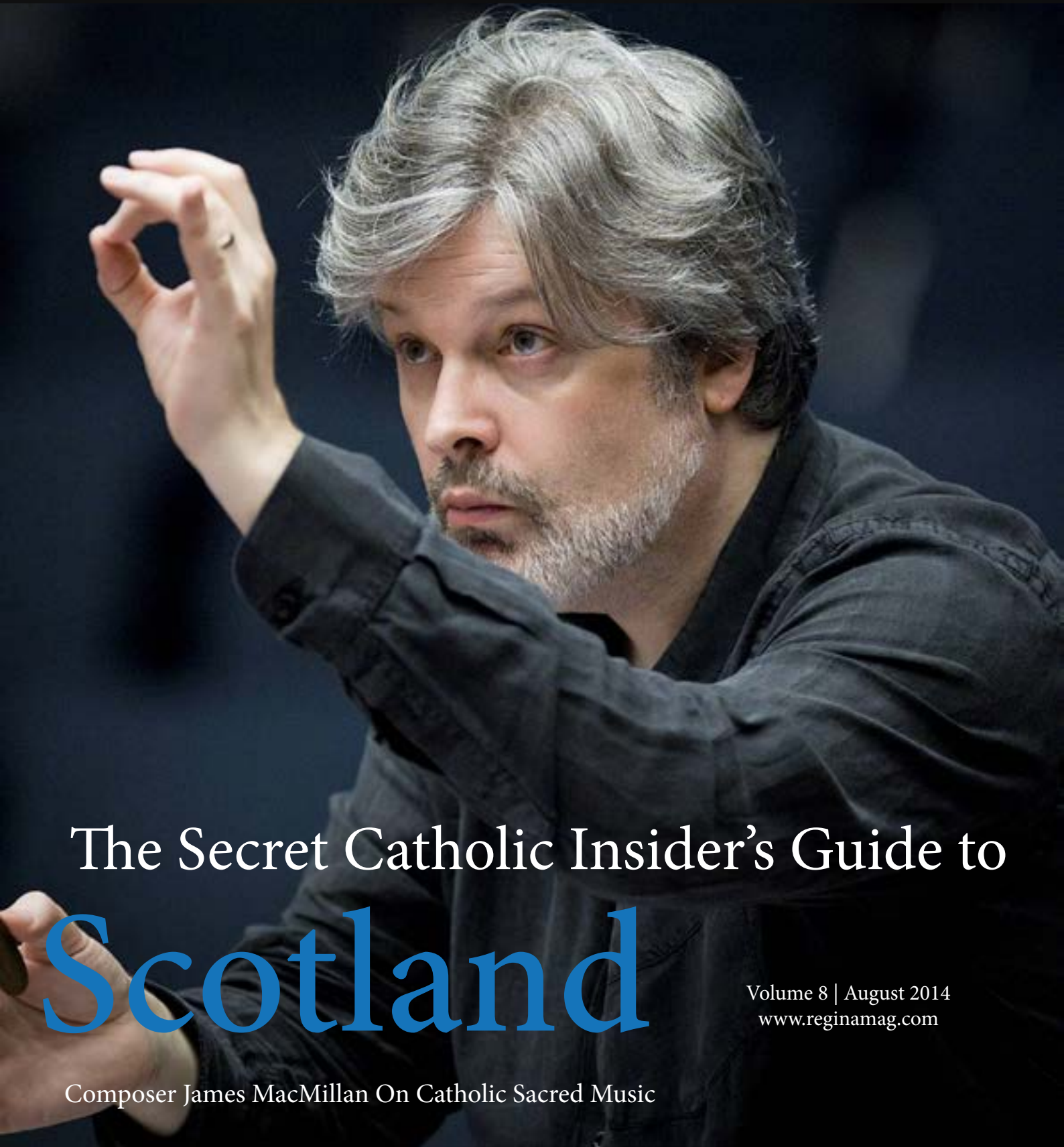


REGINA

Inspiring. Intelligent. Catholic.



The Secret Catholic Insider's Guide to Scotland

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Composer James MacMillan On Catholic Sacred Music

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REGINA draws together extraordinary Catholic writers, photographers, videographers and artists with a vibrant faith. We're interested in everything under the Catholic sun — from work and family to religious and eternal life.

We seek the Good, the Beautiful and the True – in our Tradition and with our God-given Reason.

We believe in one, holy, Catholic and apostolic Church. We are joyfully loyal to the Magisterium. We proudly celebrate our literary and artistic heritage and seek to live and teach the authentic Faith.

We are grateful for this treasure laid up for us for two thousand years by the Church — in her liturgy, her clergy, her great gift of Christendom and the Catholic culture that we are the primary bearers of.

REGINA MAGAZINE is under the patronage of Our Lady, Mary Most Holy. We pray that she lays our humble work at the feet of her Son, and that His Will be done.

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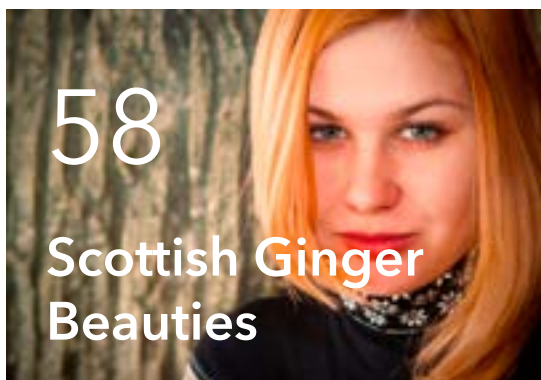
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- The Monks of

Life on a M Isle

Father Michael Mary of the Scottish Transalpin monks agreed to give Regina Magazine a virtual live on the remote Orkney island of Papa Stronsay, prayer, attracting a growing number of vocations.

Papa Stronsay -

Monastery and

the Redemptorist community of contemplative
tour of his community. Father and his monks
say, where they follow a strict life of work and
s from young men seeking to join them.



Q. You have recently returned home to your monastery, located on a remote island in Orkney.

Yes, sometimes when the "Stella Maris" -- the monastery boat -- arrives at the Papa Stronsay pier I am reminded of the old description that said the monastery was a Safe Harbour, the Felix Porta Caeli or Happy Gate of Heaven.

Q. Can you describe your island?

We live on one of the only monastery-islands left in the Church, Papa Stronsay, which from the Viking times, describes the Irish monks who once lived here before us.

There are only about seven minutes of sea crossing that separate us from the neighbouring island of Stronsay but it is a significant enough amount of water to give us the sense of having separated ourselves from the world in a very physical way and of having come into the Wilderness in search of God.

Q. What's the weather like?

In the winter the climate is harsh with long periods of darkness, howling winds and rain which combine to express, in my opinion, an image of the Church in the world, the Ark of Peter persevering through the storms and powers of darkness; and an image of the soul too, hard pressed and calling on the Star of the Sea for direction, guidance and the joys of a soul possessed of firm faith and holy hope.

In the summer we live in the long days of light and for the greater part, the sea is still; the island is peaceful and the sea birds join their shrill voices to ours as we raise our hearts and minds to God from our Happy Gate of Heaven.

There is therefore a spiritual dimension to our every day that is tightly bound up with every day religious life on a wind-swept island.





FUNERAL FOR A FRIEND: The community processes along the beach at Papa Stronsay, carrying the casket of John Friel, longtime friend and supporter of the monks.



Photos:

(Right Top) **THE TRANSALPINE REPEMPTORISTS** in full regalia, in their chapel on the remote Orkney island of Papa Stronsay.

Right Botton) **PAPA STRONSAY MONASTERY FROM THE AIR:** "We each have individual cells built along a common pathway. This is an old form of monastic arrangement called a laura: separated cells in a little settlement reminds us of our life as both solitaries and community; called to live alone for part of our year and called to work together as a strong community for the other part of the year; to be strong in both directions."

All this, as well as the Holy Mass and Our Lord living sacramentally with us on the altars of our island; it is not difficult to see why the early monks favoured living just across the water from the world.

We have built our monastery so as to make the most of the solitude of the place.

Q. We hear of so many young men attracted to the cloistered life these days. Have you seen evidence of this?

Because religious life is the gift of self to God there will always be souls called by God to the consecrated state. If we are to believe St John Bosco, many people have vocations and do not answer their call because he said that one in three had a vocation from God to the religious life.

In general the Church has suffered a tragic loss of the consecrated life. I grew up in small towns that had convents of nuns to teach the children. Vocations were everywhere. St Alphonsus was a saint who wanted "few but good" vocations for his religious family.

We are grateful that there are still some good vocations that come to the monastery; they may be few in number but they are good in that they desire to leave the world and to give themselves to God, and that, combined with the virtue of perseverance, is what counts.

Q. What do you think is drawing young men to strict forms of religious life today?

The call to religious life is to give one's all to God. The vocation then seeks a place where he can give his All. He seeks a place that structurally reflects publicly what he, in the depths of his soul, feels called to do. This is reflected in traditional forms of religious life.

Q. Compared with the days of your youth, what do you think has changed in Catholic society in Scotland and around the world?

My experience as a Catholic was one of a stable Church where all Catholics believed the same and lived from that. The society was predominately non-Catholic. But Catholics all knew who they were and had a common identity. That has disappeared and we are the poorer for it.

Q. We saw a BBC video featuring a visit to your monastery several years ago by some rather worldly-type reporters. It was very affecting; in fact, the presenter actually cried at the end. What are your thoughts about this?

Our friend who visited had a grace while he was here. Doubtless the Happy Gate of Heaven, because it is a holy place, holds graces for everyone who will receive.

Who knocks at such a gate must expect it to open and he will receive as God wills. A Happy Gate is a place of surprises.





PAPA STRONSAY IN THE REMOTE ORKNEY ISLANDS, one of the last monastery islands left in the church

Photos courtesy of the Transalpine Redemptists



Catholic Sacred Music

~

Raising the Tone

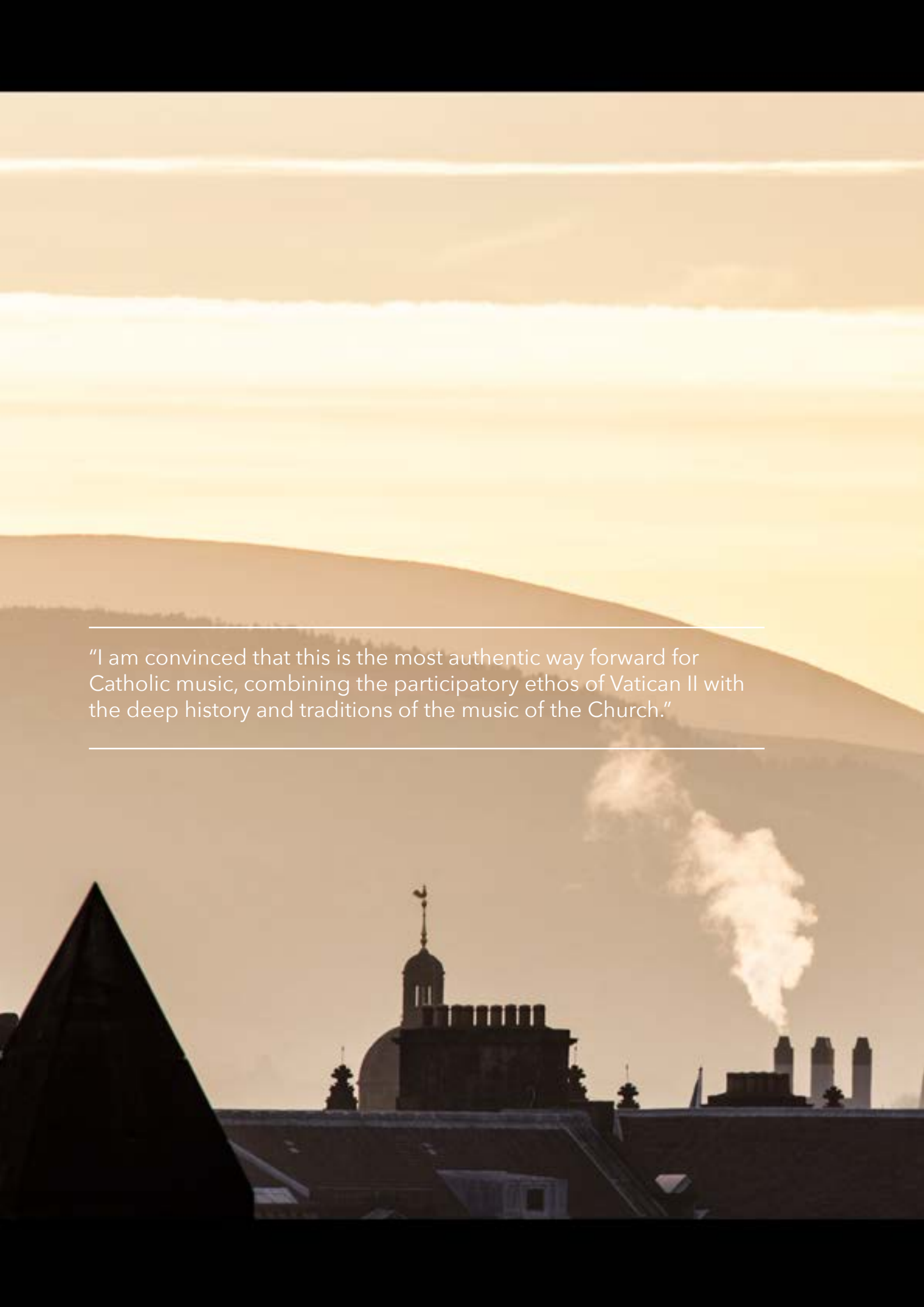
James MacMillan is one of the world's most successful composers and a globally renowned conductor. First internationally recognized in 1990, his prolific work has since been performed and broadcast around the world. He was Composer/Conductor of the BBC Philharmonic from 2000-2009 and Principal Guest Conductor of the Netherlands Radio Kamer Filharmonie until 2013.

Mr. MacMillan's music reflects his Scottish heritage, Catholic faith, social conscience and close connection with Celtic folk music. He is also an outspoken critic of much contemporary Catholic church music, and recently sat down for an exclusive interview with Regina Magazine to discuss his point of view.

RENOWNED COMPOSER JAMES MACMILLAN:

"Scottish Catholics need to be constantly reminded just how crucial the issue of our liturgy actually is. It is a shame that the discussion sometimes descends to a straight comparison between the New Rite and the Extraordinary Form. No one is arguing that the New Rite should be replaced, but the reappearance of the old Latin Rite, on the fringes for the moment, can't help but be a good thing in the long run for the universal Church."





"I am convinced that this is the most authentic way forward for Catholic music, combining the participatory ethos of Vatican II with the deep history and traditions of the music of the Church."





Q. First, tell us about Musica Sacra Scotland.

In the last year I have established a new organisation dedicated to reviving the practice of chant in the Church, Musica Sacra Scotland. It is based around a number of committed individuals in various Scottish dioceses, and has so far organised one national conference in Glasgow, November 2013 and is preparing for a second one in Dundee, November 2014. (<http://musicasacrascotland.org.uk/>)

Q. What do you find so compelling about this project?

Gregorian plainsong is the very sound of Catholicism and there have been recent attempts to adapt this music to English translations. Anglicans have had four hundred years of doing this kind of thing, so when the Ordinariate was established a truly great practical application of Catholic principles returned to the Church. Also, the Americans seem to be ahead of the game and are producing new publications which enable the singing, in the vernacular, of those neglected Proper texts for Introits, Offertories and Communion.

Q. And what do you think of this development in the US?

The creators of this music are curators of tradition more than 'composers,' with all the issues of individuality, style and aesthetics attendant on the word. But what these curators are doing is remarkable. In taking the shape and sound of Catholic chant, they are creating an authentic traditional repertoire for the liturgy of the Church. They are making simple, sing-able, functional music to suit the nature of ecclesial ritual for a Church which went through various convulsions after the Second Vatican Council.

Q. What is happening in the United Kingdom?

The British version of this is even more intriguing. The Blessed John Henry Newman Institute of Liturgical Music was set up in the wake of Pope Benedict's visit to the UK in 2010 by Fr Guy Nicholls, an Oratorian priest from Birmingham. His *Graduale Parvum* is a most promising form of Proper chants, based on

the pioneering work of László Dobszay. (<http://www.allmusic.com/artist/l%C3%A1szl%C3%B3-dobszay-mn0001711839>) Instead of relying upon newly composed simple chants, the work is based on the very thoughtful realization that the Church already has a vast store of simpler Gregorian melodies, the antiphons of the Divine Office. These may be paired with the Proper text to form a new unity, with the authenticity of a true, ancient, Gregorian melody.

This is a brilliantly thought-out project, and easy and lovely to sing. Also, over the last 35 years Westminster Cathedral has developed its own chant-based congregational music for the office and the Mass, in use daily, but particularly for 1st Vespers and Morning Prayer of Sundays throughout the year - the office is sung to chant by all without the help of a choir.

Q. Why have you taken a leadership position on this?

My encounters with these initiatives have convinced me that this is the most authentic way forward for Catholic music, combining the participatory ethos of Vatican II with the deep history and traditions of the music of the Church. It is an encouraging development after decades of experiment which spewed forth music of mind-numbingly depressing banality. A lot of the favoured new settings are musically illiterate, almost as if they were written by semi-trained teenagers, getting to grips with musical rudiments. The style is stodgy and sentimental, tonally and rhythmically stunted and melodically inane.

Q. What sort of response have you received -- from singers, parishes, dioceses?

So far the response has been very positive. The Scottish Bishops have been supportive, and in fact the Bishop of Aberdeen, Hugh Gilbert, has become our Patron.

I think there is a real thirst for what we are doing after decades of drift and unavoidable confusion as the Church embraced vernacular languages.

Q. Is there very much resistance to this music?

Scottish Catholics need to be constantly reminded just how crucial the issue of our liturgy actually is. It is a shame that the discussion sometimes descends to a straight comparison between the New Rite and the Extraordinary Form.

No one is arguing that the New Rite should be replaced, but the reappearance of the old Latin Rite, on the fringes for the moment, can't help but be a good thing in the long run for the universal Church. The realisation that there are such considerations as good and bad practice, authentic and inauthentic approaches, attributes of holiness, goodness of form and universality, is the breakthrough that many of us have been hoping for. These considerations should always be at the forefront of the minds of anyone who is responsible for the liturgy, whether priest or people.

Q. Okay, so what is so important about all of this?

I believe there is a wider question facing us all. It sits awkwardly in this country as there has always been a strongly anti-aesthetic thrust to Scottish Catholicism. The question is ; “ Is it possible to make a case for an objective beauty in the Liturgy of the Church in the 21st century?”

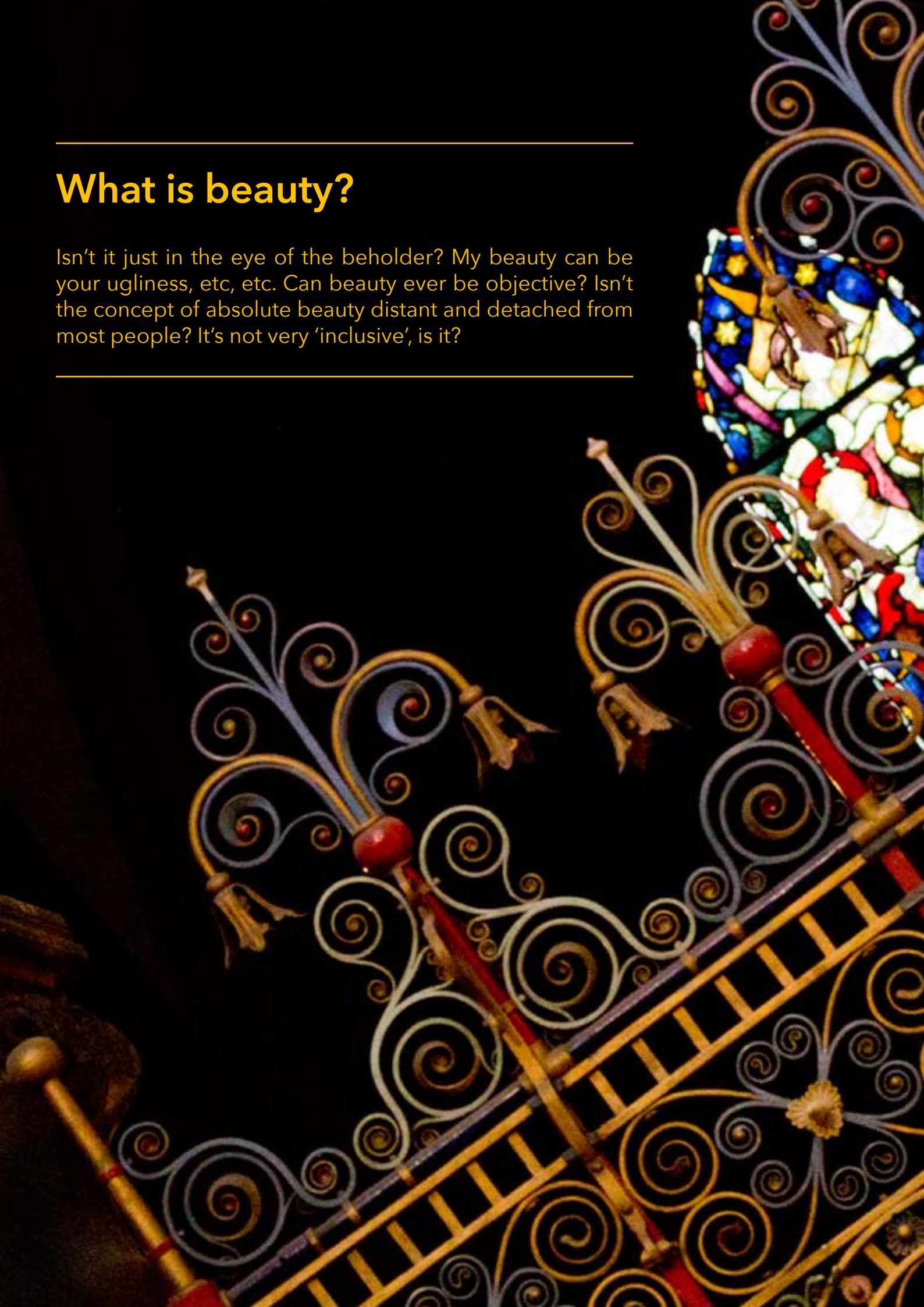
Yes, Beauty. When was the last time we heard a homily on that subject? We hear a lot about Truth. We hear a lot about Goodness.

But what about the other one? The beautiful, the true, and the good — these are the fundamental values that have been recognized since antiquity as the intrinsic qualities from which all values are essentially derived. Just as a million shades of colour can be mixed from three primaries, so too can a million shades of quality be traced back to these primary values.

Truth, goodness, and beauty form a triad of terms which have been discussed together throughout the tradition of Western thought. They have been called “transcendental” on the ground that everything which is, is in some measure or manner subject to denomination as true or false, good or evil, beautiful, or ugly. In addition to philosophers, scientists, and politicians, many mystics and spiritual teachers have also championed the idea of these three essential “windows on the divine.”

What is beauty?

Isn't it just in the eye of the beholder? My beauty can be your ugliness, etc, etc. Can beauty ever be objective? Isn't the concept of absolute beauty distant and detached from most people? It's not very 'inclusive', is it?





Q. These are questions which reach to the core of our Western traditions. What is Scottish, do you think, about this debate?

To a Scottish male, like me, brought up in a macho, working class culture in Ayrshire, I hardly ever heard the word Beauty being uttered in my formative years.

I think a lot of working class males would have real difficulty even forming the word in their mouths!

Imagine all that nervous, self-conscious embarrassed puckering of the lips into a shape that had never been on that hard-man's face before!

And yet, Beauty is at the heart of our Christian faith. It should be paramount in our attentions as we approach the Throne of all Beauty for our divine praises. Divine praises which, in this country over the years, have been devised mostly by macho, Scottish working class males.

Q. An interesting perspective. Why do you think that 'beauty' is such a hot button topic today in Scotland – and around the global Church?

Into this difficult situation comes the question of "what is beauty?" Isn't it just in the eye of the beholder? My beauty can be your ugliness, etc, etc. Can beauty ever be objective? Isn't the concept of absolute beauty distant and detached from most people? It's not very 'inclusive', is it?

This has been a useful argument for those who have been determined to push home the dumbing-down agenda, inside and outside the Church. As far as this discussion is concerned, it has been useful for those who wish to treat Liturgy as 'self-expression' or a canvas on which they can fling the values, feelings (of course) and 'concerns' of "the community". This is a distortion of the Catholic concept of Liturgy which displaces the focus from its essential orientation towards God, and places it instead on US.

It is part of the turn towards 'Self' which the Canadian Oratorian Jonathon Robinson describes as "like a self-preoccupied adolescent who sees the world completely in terms of his own standpoint."

The result of all this is that "the centre of interest in the liturgy, which ought to be the mystery of Christ and the adoration of the living God, has been shifted into a forum for ideological or sociological reflection." This is not beautiful.

This is what some of the anxiety and resistance in Scotland can be about sometimes. It is not an either/or debate about Latin and the vernacular, and it certainly has hardly anything to do with the Tridentine Mass.

Q. So what is it that makes some people so defensive and indeed, angry, about a critical commentary on contemporary liturgy?

It may have a lot to do with the navel-gazing that characterises a self-preoccupied form of worship – which risks turning the community in on itself. The spatial arrangements in modern liturgy are worthy of our reflection here.

Pope Benedict himself said *"The turning of the priest towards the people has turned the community into a self-enclosed circle. In its outward form, it no longer opens out on what lies ahead and above, but is closed in on itself...(Previously) it was much more a question of priest and people facing in the same direction, knowing that together they were in a procession towards the Lord. They did not close themselves into a circle; they did not gaze at one another; but as the pilgrim People of God they set off for the Oriens, for the Christ who comes to meet us."* This is beautiful. In contrast, the current narcissistic 'community focus' does not necessarily make the Church a finer organ of salvation and charity, as Robinson notes that "this focus on the community has not resulted in a more effective evangelisation or in an increased influence of the Church in the modern world...(it) has led to an increasing ineffectiveness of the Church, at least in the West."

Q. So how would you characterize the question at the heart of this debate in Scotland?

Pope Benedict reminded us "The Liturgy is not an expression of the consciousness of a community, which, in any case, is diffuse and changing. It is revelation received in faith and prayer, and its measure is consequently the faith of the Church, in which revelation is received."

Are we Scots honestly at ease with the sloppy, complacent, sentimental banalities practiced in many of our Churches?

Or can we be inspired to reach out to the objective beauty of a timeless, archetypal Catholic praise?

<http://m.youtube.com/watch?v=HhDOnKeA-K4>

CATHOLIC CHILDREN'S CINEMA

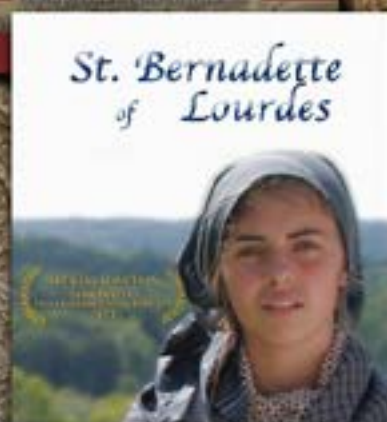


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NAVIS PICTURES

- Searching for Scotland -

Flickers of Faith



in a Post-Christian



un Land

By **Beverly De Soto**
Editor, Regina Magazine
Edinburgh, July 2014

The guide at St. Mungo's Cathedral in Glasgow looked startled. He was a tall young man, an American Protestant with a newly minted PhD in medieval history. We were standing by the grave of St Mungo in the cathedral crypt, and I was pointing to the ceiling.

"That's the high altar directly above us, right?" I asked.

"Now how did you know that?" he countered, looking amused.

"Because this was built by Catholics," I said simply. "Therefore it would have to have relics to sanctify the ground."

"Yes, well there were all kinds of bishops buried all around here until it was all cleaned out at the Reformation," he said, looking entertained.

I sighed.

"Do you know why Catholics – and Orthodox, and Coptics, and in fact all of the old Christian faiths – put saints' relics under altars?"

I asked him.

"Uh, to stimulate traffic and bring pilgrims – and their money?" he smiled waggishly.

"No," I insisted seriously, "Do you know how the whole relic thing began? I mean, in ancient Rome?"

He looked confused.

"It was during the persecutions," I explained. "The Christians who were martyred in the arenas – you know, fed to the lions? -- their remains were given to their friends and family."

He looked skeptical.

"It was the Romans' policy. You know, like Pilate giving the body of Christ to Joseph of Arimathea?"

The Biblical allusion worked. He nodded cautiously.

"Right. So, the remains were brought back to Christians' homes, and buried in secret. Then, an altar was erected because it was then considered to be hallowed ground," I explained. "The early Christians reasoned that if anyone was in heaven, it would have been these people, who had died for Christ. Their bones sanctified the ground. These became the core of Christian house churches – many of which still exist today."

He nodded again, fascinated by the story.

"And where would these be?" he asked.

"In Rome," I said.

He blinked.



"The truth is that Scotland is witnessing the flickers of a Catholic renaissance. In scattered monasteries, parishes and universities, young people especially are groping their way through the darkness, back to the Church."

"And so the reason a thousand years of Scottish Catholic bishops wanted to be buried next to St Mungo," I continued. "was because they wanted their bodies to be in hallowed ground, as they waited for the Resurrection. That would be before John Knox, a Catholic priest in the 1500s, decided otherwise."

"Right," he said, without irony.

"Did they dig up St. Mungo, too?" I asked, indicating the massive slab on the ancient cathedral floor.

"Uh, no," he said, nonplussed. "We think he's still in there."

"Then," I replied, "this is still hallowed ground."

To his utter amazement, I made the sign of the cross. Then I silently begged St. Mungo to intercede for this young man, before we continued our tour of the Cathedral. Scotland is a sparsely-populated, cold, wet country at the edge of Europe. Its politics have always been intimately intertwined with its powerful southern neighbor, England. Whatever the merits of the current debate on Scottish independence, most acknowledge that the financial ties between Edinburgh and London are the country's lifeblood.

Today, Scotland has a tiny, super-wealthy class of financiers, lawyers and aristocrats, an educated middle class and a large under-class of Scots struggling with addictions and living on UK welfare benefits and petty crime. Its industrial base – once the envy of the world – is gone.

In matters of religion, however, Scotland has a fascinating story. It may surprise some, but for a thousand years Scotland was a deeply devout Catholic country, converted by Irish monks in the 500s.

But the 1500's Scottish Revolution -- the traditional term 'Reformation' does not do that conflagration justice -- touched off a tidal wave of rebellion throughout Christendom. Over the ensuing centuries, the 'ripple effect' extended around the world. First, to America with Scottish emigrants and from there to the Far East as Scottish Presbyterians worked assiduously to spread their version of the Faith – Bible-based, puritan and fiercely anti-Catholic. (The 'Scottish Rite' of the Masonic cult is a case in point.)

Regardless of where it took root, Presbyterianism stressed hard work and thrift. It also taught 'pre-destination'—that God had chosen His favorites from the beginning of time. (How to spot the 'elect'? Stern adherence to Calvinist ideas, and worldly success.)

Presbyterianism was an ideology perfect for the industrial

revolution, and it spawned success stories from Andrew Carnegie in the 19th century to the economic 'miracle' of Presbyterian South Korea in the 20th century. In recent decades, it has morphed into the world-wide 'mega-church' phenomenon. What some disparagingly term 'Christianity-lite', this new version is short on doctrine and long on socializing, perfect for millions of Christians set adrift from their ancient Faith. But what of the country which threw off this incandescent wave of reformed Christianity?

Ironically, back at Ground Zero for the English-speaking Protestant Revolution, Scotland today is virtually without religion, and some say, without hope.

Fifteen hundred years of Christianity preserves an outward aspect of civilization, but Scots say their country is deeply troubled. Presbyterianism has been replaced by fashionable atheism, especially among the elite. Among the working classes, families are simply failing to form. Addictions to alcohol and drugs are widespread. Among all classes, contraception and abortion are the norm. The number of children under 16 is projected to rise by only 3% -- mostly due to immigration -- while the number of people over 65 is projected to increase by a whopping 63%.

'Church of Scotland' churches are converted to community centers in the villages, or discotheques in the cities. Most Scots, it seems, have reverted to paganism, and are choosing to slowly self-destruct.

But what of Scottish Catholics – the vast majority of whom trace their ancestry to Irish fleeing the Famine of the 1840s? Demographics and anecdotal reporting by Scottish clergy tell a dismal story – decades of poor catechism mean that only the oldest Catholics still attend Mass, and bishops are preparing to close parishes. The recent scandal of a predatory homosexual Cardinal being banned from his see by Pope Benedict in his last days in Rome has only added to the hopelessness.

So, are we witnessing the end of Christianity in Scotland? Actually, no. In fact, the most fascinating story is emerging, in the most unlikely of places. For, largely ignored and unacknowledged, the truth is that Scotland is witnessing the flickers of a Catholic renaissance. In scattered monasteries, parishes and universities, young people especially are groping their way through the darkness, back to the Church.

In a land which drove Catholics from its shores half a millennia ago, there is still Christian hope.





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*Why are the Catholics
so obsessed with*

SEX

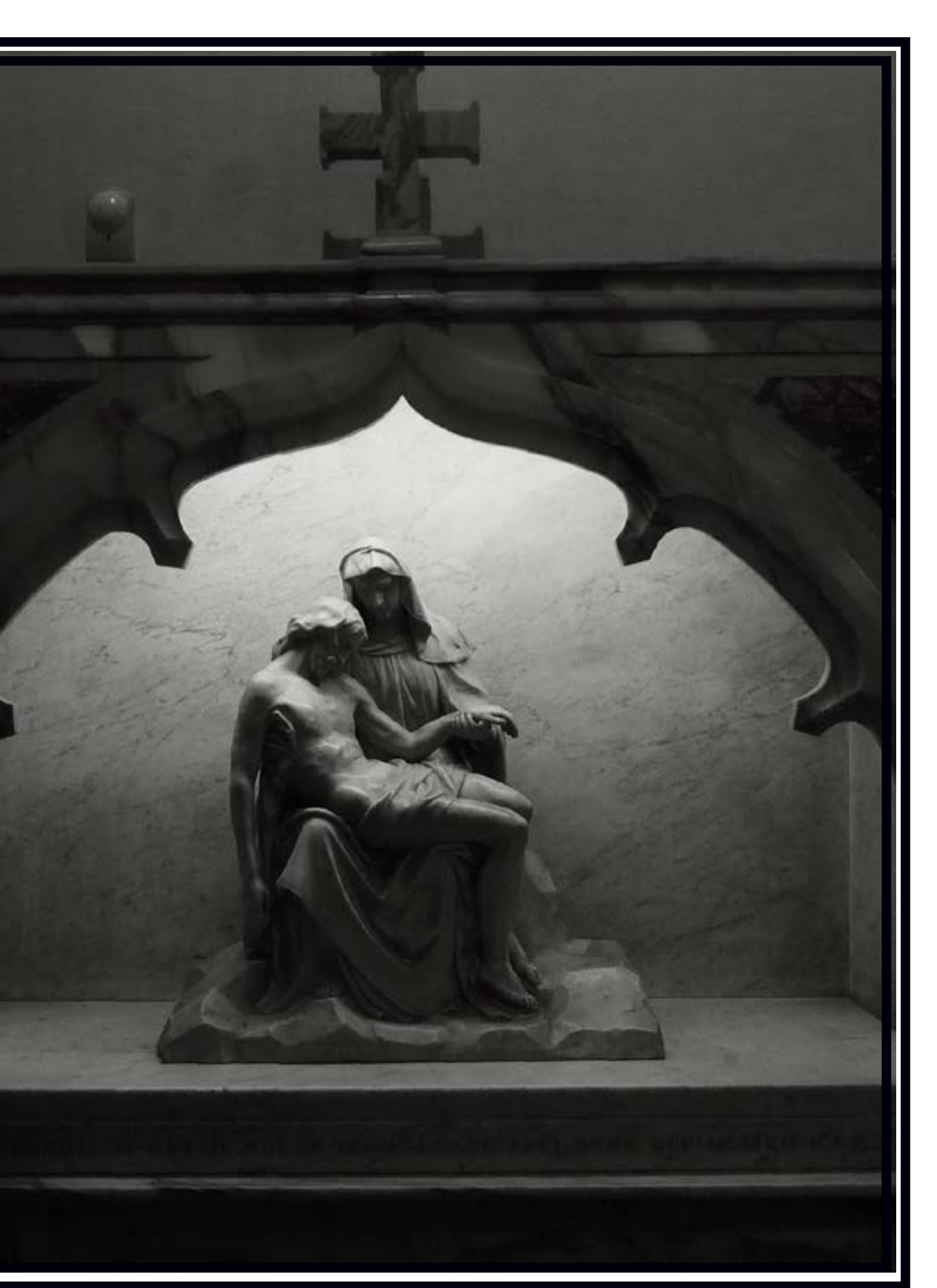
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"Why is it," said Jessica, my long-time friend, a non-observant Church of Scotland member, "that the Catholic Church won't just, er, enter the modern era? Why are they so obsessed with sex?"

Um, I thought, here we go. We were sitting in a coffee place in Edinburgh, trying to catch up from our busy lives. Even though our lives have taken different paths, Jessica and I go back a long time. I took a deep breath.

A Short Story
By Beverly De Soto







“For the same reason that traditionally Jews forbade pre-marital sex, and sex outside marriage,” I said evenly. “After all, Christianity is an offshoot of Judaism.”

She looked at me, astonished. Like me, Jessica is 30 years old. She has a good financial job in Edinburgh. I’m a stay-at-home mum, thanks to the hard work of dedicated husband. Jessica and I have been friends since our school days, and even went through Edinburgh university together.

“Where did you get that idea?” she asked incredulously.

“Well, Jesus was a Jew, and the people who originally followed Him were mostly Jews. In fact, most of the non-Jews who joined the Christian sect two thousand years ago were people who frequented Jewish synagogues in Asia Minor,” I said.

She looked even more perplexed.

“Okay, let’s say you’re right...”

“...it’s not me saying this,” I interrupted, shrugging diffidently. “It’s just archaeology and research – you know, ‘science.’”

She regarded me with suspicion.

“Okay, okay. So why did these ancient Jews or Christians or whatever – why were they so strict about sex?”

“Well, the generally accepted view is that this is the way they survived. The pagan world that they lived in was rife with sex cults – even the temples of the ancient gods were used as bordellos. Temple prostitution was common.”

“Yeah?” she said, looking interested.

“Yup. And women were big-time sex cultists. The Bacchantes – who worshipped the god of wine, Bacchus -- were mainly women. They used to drink themselves crazy and invade rural towns and city

neighborhoods. At one point, they were officially banned.”

“Wow,” she said, drily.

“Yes, and of course sexually transmitted diseases were everywhere. And there was no treatment for any of them, so people died horrible deaths, often in the streets of big cities.”

“Sounds awful,” she said.

“It probably was. So you can understand why Jews and Jewish Christians would stress continence so much.”

“‘Continence?’” she asked, wrinkling her nose quizzically.

“Yes, literally the ability to keep oneself ‘continent’ – to discipline one’s sexual activity to take place only within marriage. Many say that this – plus their attitude to life – was what kept these small cults going through the centuries. The Bacchantes, er, died out.”

“What attitude to life?” she asked, cautiously

“Well, the Roman pagans were also very big on exposing unwanted babies -- leaving them to die. Christians and Jews considered this practice abhorrent. Life was precious,” I said, looking at her, not without irony.

To no avail. She shook her head, not getting it.

“Okay, so what does this have to do with my question? Why is the Church stuck in the Middle Ages?”

“These attitudes toward sex – keeping it within the married state – are extremely old,” I replied cautiously. “And they are not limited to Roman Catholicism. All the old forms of Christianity – Orthodox, Coptic, Syro Malabar – all have the same belief. As of course do orthodox Jews. That is my point.”

“Right,” she said. “And they are all stuck in the past.”

“Okay,” I began, slowly. “What exactly do you think has changed about human sexuality since the, er,



past?”

“Well,” she said, regarding me somewhat incredulously, “of course they didn’t have modern science.”

“Right,” I said. “Instead of killing babies before birth, they had to wait until they were born.”

“That’s not what I mean,” she said, trying to keep her cool.

“Oh, okay,” I said, and waited.

“Well, you know that of course sex was tied to making babies for all those years,” she said, trying a new tack.

“Right,” I said.

“And now sex is for, well, self-expression and pleasure.”

“Here is where the problem lies,” I said.

“Yes,” she said, impatiently. “So what is the problem? Why does the Catholic Church...”

“...and the orthodox Jews, the Coptics, the Orthodox...”

“...okay, why do all these, er, religions, have a problem with sex being for pleasure? Why do they hate pleasure?”

“Well,” I said, taking a deep breath, “there are of course two ways to look at this question. The first is to be an amateur anthropologist and decide that these are just backward belief systems that need to be brought into the light of modernity.”

She nodded, and waited.

“But that is just imposing a modernist opinion on belief systems that you don’t happen to agree with – and that’s called ‘intolerance.’”

She opened her mouth as if to say something, then shut it again.

“The second is to decide that these are belief systems that have survived because they support a family model that has stood the test of time.”

“Maybe,” she jumped in. “But this model is clearly no longer working. Divorce rates, children out of wedlock – all these things are skyrocketing.”

“Yes, among people who do not adhere to these belief systems.”

“Oh, come on! Catholics divorce just as often as anyone else!” she cried.

“Yes, but there are Catholics and then there are Catholics. In the small subset of Catholics who adhere to the old rules – no sex before marriage, and no sex outside of marriage – divorce rates and out of wedlock children are quite low,” I pointed out. “I understand there are similar rates among orthodox Jews, and the other groups I just mentioned.”

She regarded me incredulously.

“Are there still people like that? I mean, besides you and your friends from that Latin Mass you go to?”

“Yes,” I assured her solemnly. “And what’s more, they don’t practice contraception or abortion. Because life is still precious. Just like in ancient Rome.”

She shook her head in wonder.

“How can you – a modern woman – deny a woman her right to reproductive freedom?”

“What does that mean, in practical terms?”

“Well, that a woman shouldn’t have to conceive or bear a child unless she wants to.”

“Okay, so let’s look at abstract arguments on ‘life,’ shall we? Because of course now that pre-natal human life is not categorized as ‘valuable’ unless deemed so by the mother, of course other kinds of human life – handicapped people, sick people, old people – are vulnerable too, right?”

“What do you mean?” she asked, baffled.

“Have you heard of ‘the right to die’ movement? In Oregon it is legal to euthanize adults. In Belgium it is now legal to euthanize children. The only thing that



has to happen is that a category of people is declared less deserving of legal protection than others. Like the Nazi's did."

She regarded me, open-mouthed.

"I've never heard this before," she said.

"I know," I replied grimly, hoping she would listen to reason. But my hopes were dashed in the next second.

"But what about women being forced to bear children they don't want?" she returned stubbornly.

"Okay, I said. "We're now working on two generations of embittered women who have had 'reproductive freedom.' How is that working? Today, society says that teenage girls having sex should be 'protected,' right?"

"Of course!" she answered impatiently.

"But that just means protected from getting pregnant. Not protected from being used and abused. Not protected, in fact, from being trafficked, either. So she has 'reproductive freedom' but is she free not to be used and abused? Is she free to be cherished and loved, until death?"

Jessica snorted. "You are assuming that women are loved and cherished inside marriages – of course that is not true. I mean, there's good marriages like you and David, but..."

I nodded, "But let's not get to marriage just yet. Let's ask this question – is a girl free to even just have a boyfriend?"

"Of course!" Jessica smiled, shrugging.

"Nope," I shook my head. "Not unless she gives him access to her body – and we all know how well that

usually turns out. So how free is she, really?"

Jessica rolled her eyes, but she continued to listen.

"Now, let's look at older women. How many do you know who have given up on finding a good husband after a failed series of sexual relationships? Once again, used and abused – and then made to feel like she is a failure because she played the game the modern way."

This last remark hit home. Jessica looked gloomy. Things had not gone well in her last breakup.

"Let's look at a typical 40 year old, shall we?" I pressed on. "She has had 'reproductive freedom' – and so she has not reproduced. She is now alone – and has been deprived of a family. Or maybe she has children – and she has no husband, no protector, no provider."

Jessica nodded. Both of us have sisters raising kids alone.

"Tell me, with all this misery, do such women thrive?" I pressed my point home. "Are they likely to create families that pass on traditions, and hope for the future, to the next generation?"

Jessica looked at me, but said nothing.

"The answer, of course, is no. Did you ever wonder why the Christians and the Jews were the ones who survived into modern times? Like, whatever happened to all those pagans, for whom promiscuity, homosexuality and exposing babies were considered 'normal' – as it clearly was, for centuries?"

Jessica looked at me blankly.

"The answer is a simple one: demographics. They failed to reproduce, or failed to live long enough to

CATHOLICS **are** BORN **for** COMBAT.

A full-page background image featuring a statue of a knight in armor. The knight is holding a sword in his right hand and a shield in his left. The statue is set against a dark, textured background. The knight's armor is detailed with various plates and straps. A large cross is visible on the knight's chest.

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raise their children and therefore failed to pass on their belief systems. They died out.”

Jessica looked out the window, but I continued on, doggedly.

“So in the end, human societies can view sex in two ways: for pleasure – in which case the society will die out – or for family, in which case it will survive.”

“So what does all this have to do with a woman’s choices today?” Jessica asked, hopelessly.

“Everything,” I shrugged. “Regardless of ideology, every single man and woman must choose how they will conduct themselves. Will they practice continence? Will they choose a spouse who also practices continence? If not...”

To my utter shock, Jessica burst into tears.

“Wh-what’s the matter?” I said, bewildered. She quickly covered her streaming face and I started immediately pawing in my handbag for a Kleenex for her.

She shook her head dumbly, as the wracking sobs shook her. She accepted the Kleenex and blew her nose.

“I-I’m pregnant,” she said finally and miserably, between sobs. “I d-didn’t want to tell you about J-Jamie. We’ve been together for about two m-months. A-and now I’m pregnant.”

I sighed.

“Oh, Jess. What does Jamie say?”

“H-he told me to g-get rid of it,” she said, her eyes filling with tears again.

I sent a quick prayer heavenwards.

“Um, okay. How do you feel?”

“Wh-what do you mean, ‘how do I feel?’” she cried, wiping her eyes furiously. “How am I supposed to feel?”

I sighed, and tried again.

“Let me put it to you this way. What if Jamie’s reaction had been that he wanted to keep the baby? That he was happy?”

“He would never say that. He said it was him or the b-baby,” she said coldly. The tears, nevertheless, were coursing down her smooth face. Her voice was bitter.

“So what do you say about your great ideas now?”

I thought about this.

“These ideas are still pertinent,” I said slowly. “But they’re not important now. What’s important is what you should do for your ultimate happiness.”

“Happiness?” she cried unhappily. “I was happy. I had a boyfriend. I want a boyfriend. I don’t want a baby.”

“Okay,” I said, trying hard to think. Suddenly I had an idea. “So what are you crying about?”

She looked at me, dumbstruck.

“Wh-what do you mean?”

“I mean, you seem pretty clear. You don’t want a baby. You want Jamie. He doesn’t want a baby – or at least he doesn’t want you if you have a baby. So, what’s the problem? Why are you so upset?”

“B-because of J-Jamie. B-because I have to do this!” she cried.

“Well, you don’t have to do anything,” I said slowly, trying to think. “Sorry, but you seem pretty upset -- what exactly is bothering you about Jamie’s reaction?”

“W-well, it does seem pretty harsh,” she said uncertainly.

“Uh, yes,” I said, with irony. “It sounds like he doesn’t care too much, doesn’t it?”

She looked at me sharply.

“I mean, he doesn’t want you if you have a baby. What does that tell you? Would you not want him if he had a child? Your child?”

“N-no, of course not,” she said, drying her eyes.

“So what do you think will happen after you abort your child?” I said. “You think that everything will go back to the way it was?”

“Maybe,” she said, but looked doubtful.

“Probably not,” I said, though reluctant to hurt her feelings. “It never does.”

She sighed heavily.

“I-I thought the same thing. I really want things to go back to the way they were. But they probably won’t.”

“So, then, you said you want a boyfriend, not a baby.”

“Yes, well, I don’t want a baby now. I mean, I eventually want a baby. I mean, if Jamie wanted the baby, it would be different.”

“So wait a minute. Now you are saying that you would want a baby, if things were different?”

“Y-yes,” she said, and grew silent.

I sighed.

“I kind of see what you were saying,” she said quietly.

“About how sex hasn’t really changed in all of history.”

“No, people don’t really change,” I said, groping for words. “So, let’s say you have an abortion, what do

"You are assuming that women are loved and cherished inside marriages – of course that is not true. I mean, there's good marriages like you and David, but..."

you think will happen with Jamie?"

Jessica heaved a deep sigh. "I dunno. I asked him if he would go with me, and he asked why couldn't I have a girlfriend go with me."

She looked intensely unhappy. I counted to five quickly, in the hopes of forestalling the expletive that I really wanted to use to describe dear old Jamie.

"It doesn't sound like he wants to be involved," I ventured, finally.

The tears started coursing down Jessica's cheeks again. I sighed and put my arm around her.

"Look," I said. "You said you want to have a child, right? And of course you want to have a man. But it looks like right now you have a child, and you don't have a man."

Jessica nodded, and wiped her eyes. I have to say, I admired her honesty in this moment.

"You can't change Jamie," I said, bluntly.

"N-no, I can't," she admitted.

"So the Jamie question is quite separate from the baby question," I said, summoning my courage. But she was way ahead of me.

"Oh, how can I do this by myself?" she cried suddenly, and broke out into fresh tears.

As a married mother of two, I had to admit it was a daunting prospect, even for a girl of Jessica's considerable talents. Although she had a great job, her family would probably tell her to abort.

I decided to be really blunt.

"Listen," I said. "You have a right to have this baby. Moreover, you have a right to be treated well by the father of this baby, and by your own family."

She shook her head violently. "My mum will say I'm a fool," she said. "My sister too."

I shrugged.

"Okay, it would be nice if they would stand by you," I said. "But just because they disapprove, why should that affect your decision? This is your baby."

Jessica looked glum.

"Listen," I tried again. "You believe that women have rights, right? Isn't this the most elemental of rights? The right to keep your baby?"

Jessica nodded, looking thoughtful.

"Look at it this way – what's the downside? Keeping your baby may lose Jamie. It also may not," I shrugged. "It may upset your family, but they will come around. It will be hard to raise the baby by yourself, but it's not impossible. And it's YOUR life – and your baby."

"Rights don't put bread on the table," she replied darkly. "Who will take care of the baby when I go to work?"

I nodded gravely.

"Well, I'm at home, so I can help," I volunteered. "And your mum is retired, right?"

She nodded briefly, and exhaled.

"Honestly, I hate to say this," I said, "but these are ancillary questions. God doesn't hand out these chances every day. You may never get this chance again, you know."

She looked at me very seriously, and nodded.

"I know," she said slowly. "I may never find 'Mr. Right' either."

I shrugged again, and smiled.

"You may find that your ideas about what constitutes 'Mr. Right' will change," I said, grinning. "You may also find that you can spot the 'Mr. Wrongs' more quickly."

She nodded again.

"They're the ones who think that sex is just for pleasure?" she asked quietly.

I nodded again, this time with great seriousness.

"Yes," I said. "That's what the Catholic Church has been saying for 2000 years."

She looked at me skeptically, but I could see the beginnings of a smile at the corners of her mouth.



Scottish High Tea

By Donna Sue Berry



Those dripping crumpets, I can see them now. Tiny crisp wedges of toast, and piping-hot, flaky scones. Sandwiches of unknown nature, mysteriously flavored and quite delectable, and that very special gingerbread. Angel cake that melted in the mouth, and his rather stodgier companion, bursting with peel and raisins. There was enough food there to keep a starving family for a week.”

-Daphne du Maurier, Rebecca (1940)

The origin of high tea as a meal: Despite its aristocratic name, the truth is that ‘High Tea’ began as another name for a workman’s supper, and was far from an elegant meal. Relegated to the working lower classes in the early days of tea drinking in the 1600s, afternoon or high tea was served on a high table at the end of the work day, around five or six o’clock. For working families returning home exhausted, it was a substantial meal consisting of the most common dishes, such as kidney pie and steak, cheeses, pickles, and breads. By legend, low tea began because the Duchess of Bedford, one of Queen Victoria’s (1819-1901) ladies-in-waiting, suffered from “sinking feelings”

around four o’clock in the afternoon each day, as noon meals. The story has it that she would have her servants sneak pots of tea and breadstuffs to her. Eventually, she began inviting friends to share not only her tea, but also small cakes and butter sandwiches, served on low tables. The practice became so popular with other hostesses that it went down in history as the social event that we still recognize today. Today in Scotland, high or afternoon tea is generously served in most luxury hotels. At the Glasshouse (www.theglasshousehotel.co.uk), a stylish five-star hotel in Edinburgh’s city center, afternoon tea is served most days from 12:30 p.m. to 4 p.m.





Afternoon Tea at the Glassdoor Hotel

Smoked salmon and chive cream cheese in a crisp
filo tartlet

Coppa de Parma and goat's cheese on crisp bread

Free-range egg and rocket (arugula) with a warm
granary finger.

Roast beef and Dijon mayonnaise, English-muffin
sandwich

~

Raspberry-and-almond tart

Dark-chocolate-and-cherry roulade

Brandy snap basket filled with strawberries and cream

Rhubarb-and-ginger scones with cinnamon cream

Honey-and-oat shortbread

Chocolate-and-orange macaroon

~

A selection of bespoke teas will be offered on the day

Andrew Brown of the Glasshouse recently shared his thoughts about high tea with Regina Magazine.

As afternoon tea has come back into fashion, chefs have become more daring and extravagant with the items they include in their tea. Themed afternoon teas are commonplace today.

Q. Would you explain to us what afternoon tea or high tea is?

Afternoon tea is a tea that was traditionally served later in the afternoon, usually amongst the more affluent members of society. The key difference between afternoon tea and other meals, such as lunch, lies in tea's being viewed as social experience. It's rarely enjoyed alone, and is enjoyed at leisure over the course of a couple of hours.

Q. Outside the United Kingdom, I've often heard that high tea consists of scones or finger sandwiches. Would you tell us what is typically served in Scotland?

High or afternoon tea is a loose term. Depending on where you're from, even within the UK, it can range from something as simple as scones and tea, to the more accepted version, which now consists not only of tea and scones, but also a selection of finger sandwiches, alongside small cakes, pastries, and sweet treats.

Q. Is there a particular time when high tea is served?

Traditionally, it was consumed in the late afternoon, between 2 p.m. and 6 p.m. Modern afternoon tea, however, can be enjoyed at most establishments between noon and 5 p.m.

Q. Do men come to high tea, or is this meal predominantly for women?

Men do come; however, more often than not women accompany them. The meal long was considered a gentle afternoon activity for ladies of leisure.

Q. Would this be an occasion for which people would dress elegantly?

It can be, and certainly was in the 19th and early 20th century. When women entertained close family and friends at home they often wore tea gowns. These elegant gowns were more loosely fitted and designed to be worn without corsets. People still do enjoy getting dressed up for their afternoon tea, and again many Establishments do make tea into a more formal occasion, often with live music or ornate private dining rooms.

Q. Is high tea an everyday occasion, or a special a time to get together with friends once a week or once a month?

It is a social offering, so it's not something that people generally would do daily. It is often a special treat, perhaps for a birthday, anniversary, or even a long-awaited catch-up amongst friends and family. As afternoon tea has come back into fashion, chefs have become more daring and extravagant, with the items they include in their tea. Themed afternoon teas are commonplace, with items crafted based on the occasion. For example, during the tennis matches at Wimbledon, it's possible to enjoy tennis-ball cakes, tennis racquet brownies, or center-court-styled Battenberg cakes, a light sponge cake with the pieces covered in jam. The cake is covered in marzipan.

Q. Would you tell us about the menu for the high tea that the Glasshouse Hotel serves?

Afternoon tea is a recent addition to the offerings here at the Glasshouse. Our menu consists of the full complement of loose-teas, scones, sandwiches, and other sweet treats, and is priced at £20 per person (about US\$34). Customers can consume tea at a variety of locations within the property, such as at The Snug, with its roaring open fire, or (weather-permitting) outside on our two-acre roof garden

Queen St. Margaret, Scotland's Great Patroness

By Eddie Masters

~

Her chapel still stands on Edinburgh's fearsome castle heights, the oldest building in that ancient city. But Margaret was not a Scot. Catholic saints are often not named for their native land, but instead for the lands where they traveled and settled, were exiled to, or where they preached or planted the seeds of the Faith.

One such stellar paragon was St. Margaret -- Queen of Scotland and wife of King Malcolm. Margaret was born in exile in Hungary in 1045, the daughter of Edward d'Outremer ("The Exile"), who was a kinsman of King St. Edward the Confessor, the rightful heir to the Saxon throne of England. Her mother was Agatha, a German princess and the kinswoman of Gisela, wife of King St. Stephen of Hungary, and grand-daughter of King Edmund Ironside. Thus she was descended from royal blood on her father's side and imperial blood on her mother's side.

Margaret was the sister of Edgar the Aetheling and of Christina, both born in Hungary.

Growing up at the Hungarian court during the reign of the pious Andrew I of Hungary (also known as Andrew the Catholic) no doubt greatly influenced Margaret in becoming a devout Catholic herself. The Saxon royal family of England was in exile following Canute the Great's conquest of England. She and her family went back to England in 1057, for her father was considered a successor to her great-uncle King St. Edward the Confessor. It was evident he would die without issue (which he did in the fateful year of 1066). Her father died almost immediately upon landfall, though whether from natu-

ral causes or by murder no one is certain.

Her brother Edgar was then considered to be the heir to the English throne, but when Edward the Confessor died on 5 January 1066, Harold Godwinson was selected as king instead, for Edgar may have been considered too young. When Harold was defeated and killed at the Battle of Hastings in 1066 by the soldiers of William the Conqueror, Edgar was then proclaimed King of England. However, the Witenagemot (an advisory assembly of the

ecclesiastic and secular ruling class) soon turned Edgar over to William the Conqueror, who then brought his prisoner to Normandy. William only allowed Edgar to return to England two years later; once he was safely with them, the royal family fled at once. Margaret, Edgar, Christina and their mother Agatha all fled to Northumbria, by the Scottish border. After some time had passed Agatha was determined to go back to England in the hopes that Edgar would become its rightful ruler, but Our Lord had other plans. A storm blew the ship they were sailing on northward until they landed in Scotland in a place that was given the name of St. Margaret's Hope near the village of North Queensferry.

Once there, they looked to the king of Scotland, Malcolm III, for protection. Malcolm had been only a boy when Macbeth (of Shakespeare fame) killed his father, Duncan. Macbeth was then consequently driven out; Malcolm ascended to the throne of Scotland in A.D. 1054.

Walking to Dumferline, the family were met on the way by King Malcolm, who was immediately enamored of Margaret. They were married in the Castle of Dumferline in 1070; Margaret was 24 years of age.

From the start of their reign, Margaret immediately set to work to civilize the still-semi-bar-



"Thanking God for sending her this last suffering as atonement for her sins, not long afterward Margaret proclaimed, "O Lord Jesus Christ, Who by Thy Death hast given life to the world, deliver me from all evil!" With these words, Margaret surrendered her soul to God at the age of 47."



BESIDES RISING AT MIDNIGHT FOR MASS AND GETTING VERY LITTLE SLEEP, MARGARET ALSO ATE LITTLE HERSELF, DEVOTING MANY HOURS TO PRAYER, RAISING CHILDREN, FEEDING THE POOR, AND ALL IN ALL TRANSFORMING HER NATION INTO AN EXEMPLARY MODEL OF CHRISTENDOM.

barous inhabitants of her realm. She oversaw the building of churches and monasteries, and sewed liturgical vestments. One of the churches she founded was the Abbey of the Holy Trinity at Dumferline, which contained a relic of the True Cross. She also helped restore the monastery at Iona, and established ferries to bring pilgrims to St. Andrew's in Fife. One day her book of the Gospels was dropped into a river and according to tradition, was miraculously restored. It is now in the Bodleian library at Oxford. Margaret was also instrumental in reforming some of the practices of the Faith in Scotland, which included the regulation of the Lenten fast, the observation of Easter communion, and the removal of abuses

in marriage, including marrying within certain degrees of kinship. Simony and usury also were prohibited and Mass attendance on Sundays and Holy Days was mandatory. She helped procure good priests and educators for her nation and she was helped in many of her reforms due to the guidance and influence of Lanfranc, the future Archbishop of Canterbury.

Margaret also aided in refining the manners of her husband, King Malcolm: Every night he would rise with her to pray, including during the penitential seasons of Lent and Advent. On going to church for Matins, he even kissed the holy books she used and had them adorned with gold and silver. (Malcolm himself did not know

how to read). Her influence over her husband helped to sanctify him and he is one of Scottish history's most devout, holy kings. Her second biographer, Turgot, bishop of St. Andrews, credited her with civilizing Malcolm by reading stories from the Bible to him, proving that St. Jerome's adage, "Love the Bible and wisdom will love you," is true. In any case, Malcolm frequently sought her counsel, and they raised eight children of their own, six boys and two girls along with Malcolm's boys from his first marriage. (He was a widower.) The royal couple ensured that their children received a thorough Catholic education, with Margaret herself supervising them. The zeal these children brought to the Faith as adults was proof they could not



Interior of St Margaret's Chapel, showing the chancel arch with chevron motifs

have had a better instructor than their mother. Indeed, many of the customs Margaret learned while in exile in Hungary and at the court of King Edward the Confessor prepared her not only for her role as a wife and mother, but also for her role queen of a nation. Malcolm and Margaret also are responsible for moving their home and the capital of Scotland from Dumferline to Edinburgh ("the little burg of St. Edwin") two years after their marriage.

Margaret was known for her devotion to the poor. She gave them a sizeable amount of alms, and in imitation of her Divine Master washed the feet of the destitute. Each day she and her husband, the king, would feed many of the needy in the royal hall and care for orphans, feeding them with their own hands. Beggars never were

turned away, and they often fed as many as three hundred of them, especially during Advent and Lent. She also had hostels built for travelers and ransomed many captives of her native England.

Her life of piety and extreme austerity took its toll on Margaret's health. Besides rising at midnight for Mass and getting very little sleep, Margaret also ate little herself, devoting many hours to prayer, raising children, feeding the poor, and all in all transforming her nation into an exemplary model of Christendom.

In the year of Our Lord 1093 Margaret was on her deathbed. Besides frequently going into battle with William the Conqueror, Malcolm also went to battle against his son William Rufus. In that same year Rufus made a surprise attack on Alnwick castle, wiping out its gar-

rison. King Malcolm and his son Edward were slain by treachery.

Arriving home, their son Edgar was asked by his mother how his father and brother had fared in battle. He told her they were well, concerned how she would react if he told her the truth. However, she already knew the truth, replying, "I know how it is!"

Thanking God for sending her this last suffering as atonement for her sins, not long afterward Margaret proclaimed, "O Lord Jesus Christ, Who by Thy Death hast given life to the world, deliver me from all evil!" With these words, Margaret surrendered her soul to God at the age of 47. The date was 16 November 1093. She died just three days after Malcolm and her son Edward, having reigned twenty-three years as queen of Scotland.

According to her confessor and her

first biographer Theodoric, Margaret was aptly named; her name derives from the Latin “margarita” and the Greek “Margarites,” both of which mean “pearl.” He considered her soul as unto a precious pearl. Living a life of lux-

ury at three courts never dimmed her purpose in life: loving and serving the Lord and His Church and using her power and influence to thoroughly Christianize and further civilize that country.

Pope Innocent IV canonized Margaret 1250, and more than 400 years later Pope Clement X proclaimed her Patroness of Scotland, in 1673. She and Malcolm’s children were as follows:

- **Edward**, *killed 1093.*
- **Edmund of Scotland** (*c. 1070 – after 1097*)
- **Ethelred**, abbot of Dunkeld
- **Edgar of Scotland** (*c. 1074 - 11 January 1107*), king of Scotland from 1097 - 1107
- **Alexander I of Scotland** (*c. 1078 - 23 April 1124*), king of Scotland from 1107 - 1124
- **Edith of Scotland** (*c. 1080 – 1 May 1118*), also called Matilda, married King Henry I of England
- **Mary of Scotland** (*1082-1116*), married Eustace III of Boulogne
- **David I of Scotland** (*c. 1083 – 24 May 1153*), king of Scotland from 1124 - 1153

Two of their children, David I and Matilda, aka Maud, are also saints. Some of Margaret's relics were lost during the breaking away by Scotland from Rome in the 16th century. Later, during the French

Revolution, her relics were sent to France after Scotland became mostly Presbyterian. Philip II of Spain also acquired some of her relics, but when Bishop Gillies of Edinburgh petitioned Pope Pius IX

for their return to Scotland, they could not be found. St. Margaret's Feast Day is on 10 June on the traditional calendar and on 16 November on the new calendar.

(Editor’s Note: The author would like to dedicate this piece to the memory of his late grandmother, also named Margaret and of Scottish descent. He recalls with both fondness and sadness how he helped her and his grandfather move from their home on 16 November 1985, five months before her death and exactly 892 years after St. Margaret's death.)

Discover & Rediscover G.K. Chesterton

Here is something strange: A writer who takes the trouble to defend what is normal. 100 years ago he saw that civilization was starting to fall apart because people were no longer desiring normal things. And what did he say those normal things were? Normal marriage, normal ownership, normal worship, and a normal appreciation of life itself.

He saw the broken world that we now live in. He saw the coming chaos in education, economics, politics, art, and religion.

But he did not just see the problems; he saw the solutions.

He was one of the most important writers of his own time, but he may also be one of the most important writers of our time. He may be one of the greatest of modern prophets. He may be a saint.

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IN

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oy al Prisoner,
thful Catholic...



The Rea Queen

By Teresa

*'Behold, I send you out as sheep in the
and innocent
(Matthew*



al Mary, of Scots

Limjoco

*midst of wolves. So be wise as serpents
as doves.'*
(Matthew 10:16)



MARY ADAMANTLY REFUSED TO CONVERT TO PROTESTANTISM despite pressure from her advisers and exhortations from John Knox, the former Catholic priest who had spearheaded the Scottish Reformation.

Mary approached the executioner's block dressed in a petticoat - blood-red, the martyr's color. It was the end of a life lived as a royal victim -- held prisoner, her infant son brutally taken from her and finally, beheaded by order of the Queen.

The Queen in question was played by the beautiful Cate Blanchett in the 1998 blockbuster film, 'Elizabeth.' Her 'Good Queen Bess' is England's first feminist, a noble queen bravely defying the male oppressors embodied in the Catholic Church.

This Protestant version of reality -- morphed through the lens of late 20th century feminism -- has remained essentially unchallenged for nearly 500 years. Until very recently, the story of the great Elizabeth I (or "Gloriana" as she preferred to be called) was 'history' to most Western Christians.

Today, as serious historians are beginning to re-examine what actually happened in Britain during the Reformation, the real story is finally beginning to emerge. One very black shadow on the sterling reputation of Gloriana was her horrific treatment of Mary, Queen of Scots.

The image of Mary which comes down to us through the biased lens of Protestant history is a classic case of 'blaming the victim.' The Whig historians of the British Empire depicted her as weak-willed and excessively romantic -- so hopeless, in fact, that she 'deserved' her fate.

The real Mary Stuart, however, appears to unbiased eyes as guileless and forthright, clearly possessed of intelligence and character sufficient to survive a life rife with calamity -- and still to keep her wits and charm about her.

From France to Scotland

Daughter of King James V of Scotland and Mary of Guise of France, Mary Stuart became Queen of Scotland at her father's death. She was six days old. What followed were certainly her happiest years -- her youth spent in the French court, educated by devoted French religious.

At sixteen, she was married to the sickly Prince Francis, son of Henry II and Catherine de Medici, whom



MARY, QUEEN OF SCOTS, STANDS ACCUSED OF TREASON:

Almost two decades after her arrest, Mary was sentenced to death for plotting to assassinate Elizabeth. Today, historians assert that it was impossible for her to have been directly involved in the conspiracy.

she treated with kindness. His death followed that of her own mother; she was eighteen years old.

Grieving her losses, Mary nevertheless stalwartly acknowledged her royal obligations, and left her merry France for dismal Scotland. It was a country engulfed in religious turmoil, with significant political opposition entrenched against her. The stern Presbyterians who followed John Knox made much of her elegant French wardrobe; she was said to have arrived with more than 20 lavish black gowns, the height of French fashion.

Regardless of their politics, however, the Scots were inevitably struck by Mary's beauty, charm, sweetness of character and gentleness of spirit. An eyewitness relates that "In one of the...processions Mary was moving along with the rest, through a crowd of spectators, and the light from her torch fell upon her features and upon her hair in such a manner as to make her appear more beautiful than usual. A woman, standing there, pressed up nearer to her to view her more closely, and, seeing how beautiful she was, asked her if she was not an 'angel'."

Wishing to avoid further discord and bloodshed, Mary allowed the Scots their religious freedom.

Faithful Wife, Dutiful Queen

Such generosity was characteristic of Mary; she was not a vindictive woman, though her basic goodness of heart was abused by many – including her Scottish husbands.

The persistent succession problem and Mary's assertion of her queenly rights influenced her choice of husband. Aware of her monarchical responsibilities, she recognized that love rarely figured in dynastic matches.

She decided to accept Henry Stuart (Lord Darnley), who like her was a grandchild of Margaret Tudor, Henry VIII's sister. The union would boost her claim of succession to the English throne. After marrying him, she patiently endured Darnley's immature and dissolute lifestyle. He was vain, petulant and ambitious for 'the Crown Matrimonial' which would give him equal status with Mary.



SIGNS OF SEVERE STRAIN, MARY AT AGE 25:

Mary's portraits were put into 3D modelling software which adjusted the image for the ways in which a person's skin and muscle tone are affected by stress. Facial anthropologist Professor Caroline Wilkinson - who also reconstructed the face of Richard III recently - created this possible likeness of Mary for the National Museum of Scotland's 2013 exhibition.

When she refused, Darnley's friends convinced him she was having an affair with her secretary, David Rizzio.

On March 9, 1566, Rizzio was murdered in the presence of Mary - by then five months pregnant - as they dined at Holyrood Palace. Darnley, emerging from behind a tapestry, seized Mary to restrain her as Rizzio was stabbed before her eyes by a band of conspirators. Hence, Mary became Darnley's captive at Holyrood Palace. Banned from having attendants, she pretended to miscarry and begged for her midwife. Realizing his stake in the matter through his unborn offspring, Darnley granted her request.

Under such stress, Mary would soon give birth to James VI of Scotland and I of England. She was delighted with her son, and the fact that she now had a male heir.

Murder and Palace Intrigue

For his part, the vicious Darnley would soon perish in a plot involving the brash Earl of Bothwell and some Scottish lords. On the night of 9 February, 1567, the Old Provost's Lodging in Edinburgh where Darnley was staying was reduced to rubble in an explosion.

Next morning two corpses were found in a garden below - Darnley, in his nightshirt, and his valet. Because their bodies were unmarked, Elizabeth's spies reported that they escaped before the explosion but had then been killed, possibly by asphyxiation, by Bothwell's men.

An 'Unseemly' Marriage

Mary's astuteness helped her deal with Darnley and the unruly lords, but she was also ready to forgive, trust again and reward those who showed sympathy to her causes: safeguarding her throne and promoting peace in Scotland.

In a palace full of intrigue and murder, she trusted Bothwell -- an unwise choice, as it turned out. He kidnapped her and held her captive in Dunbar Castle. No one came to Mary's rescue during her twelve days of captivity. Feeling deserted by all, and fearing for herself and her child, Mary agreed to wed Bothwell, who'd raped her so she'd have to marry him to save her honor.

Her decision to marry the arrogant, profane Bothwell was considered most unseemly at the time and historians still debate the cause. Was it a desperate bid at self-preservation and protection of her infant son?



MARY LEARNED EMBROIDERY FROM CATHERINE D'MEDICI, the mother of her first husband, Francis. She created many beautiful gifts, including one using the most expensive gold and silver threads for her captor Elizabeth, while Mary was imprisoned in England.

Perhaps Mary grew weary of the endless turbulence around her, but the affair sullied her standing even among supporters.

In any event, now the Scottish lords were jealous of Bothwell. Mary, fearing for her life once again, finally escaped to England the next year, hoping for sympathy from Elizabeth.

The Queen had her arrested and held for nineteen years. Her son was taken from her, and raised Protestant under the watchful eye of 'Gloriana.'

Mary, the Catholic Queen, Executed

Nevertheless, born to rule, even in captivity Mary avidly embraced her queenly role and right. She never relinquished her claim to the Scottish throne despite schemes to depose her. And she remained a faithful daughter of the Church to the end. Her faith especially deepened in her last two decades of house confinement.

Almost two decades after her arrest, Mary was suddenly arrested and sentenced to death for plotting to assassinate Elizabeth. Today, many historians assert that it was impossible for her to have been directly

involved in the conspiracy, but the fact was that verdict was likely decided even before her trial. Removing Mary permanently from the scene had been the longstanding goal of Elizabeth's chief counselor and Mary's nemesis, William Cecil (Lord Burghley).

On September 9, 1587, her execution day, she was denied access to a Catholic priest; the Protestant minister attempted to convert her. When the executioner begged her forgiveness, as was customary, she told him, 'I forgive you with all my heart, for now, I hope, you shall make an end of all my troubles.'

The 41 year old Queen of Scots prayed aloud as she raised her ivory crucifix aloft. She disrobed, revealing her red petticoat - a Catholic symbol of martyrdom. Moments later the axe-wielding executioner would complete his grisly task.

Mary lived her life with the courage and dignity worthy of a grand Catholic monarch. The challenges to her person from men of devious and vicious character would surely have defeated even those made of sterner stuff. Only one possessed of unusual mettle and faith could have weathered these with a good and stalwart heart intact.

Such was Mary, Queen of Scots.

Scotland's Ginger Beauties

By Tamara Isabell

Scotland abounds with natural beauty: lovely seashores and fir-clad mountains, rushing rivers and green glens, clear lochs and dark moors -- and, of course, redheads.

Reflecting their Celtic origins, the Scots boast the highest percentage of natural red hair on earth, at a whopping 13%. Fascinatingly, it seems the

Scots are to blame for the incendiary reputation of redheads. Given the high-percentage of red hair in the Scottish population and the fact that they descend from the infamously violent Celts, today's redheads suffer under the stigma of being hot-tempered -- whether they are or not!



Photo credit: www.dreamstime.com

Is there a Redhead inside you?

Fiery reputations or not, those of us not so blessed and who admire those ginger tresses are in luck. With a little pre-planning and maintenance, you too can be a ginger beauty

Coloring Do's and Don'ts

Do:

- Invest your money in a salon treatment. You will achieve longer lasting results and a truer color by going to a professional!
- Wash your hair before dying. There's an old wives-tale about not washing before coloring, but don't believe it! The color will best adhere to clean hair.
- Rinse your hair in cold water, if you can stand it, to prevent fading.
- Lighten your eyebrows just a bit, if you're changing your color by several shades. It will help your color to appear more natural.
- Avoid chlorine as much as possible. It can actually bleach the color out of your hair.

Don't

- Wash your hair for two to three days after coloring. Your lovely new color will fade if you do.
- Expose your dyed-red hair to the sun. Be sure to stay in the shade or cover with a hat if you want to prevent fading.
- Use harsh shampoos, the milder the better. (Read the labels to make sure it doesn't contain sulphate, which will strip the color over time.)
- Wash your hair every single day, if you can get away with it. Your color will last much longer with less frequent washing.



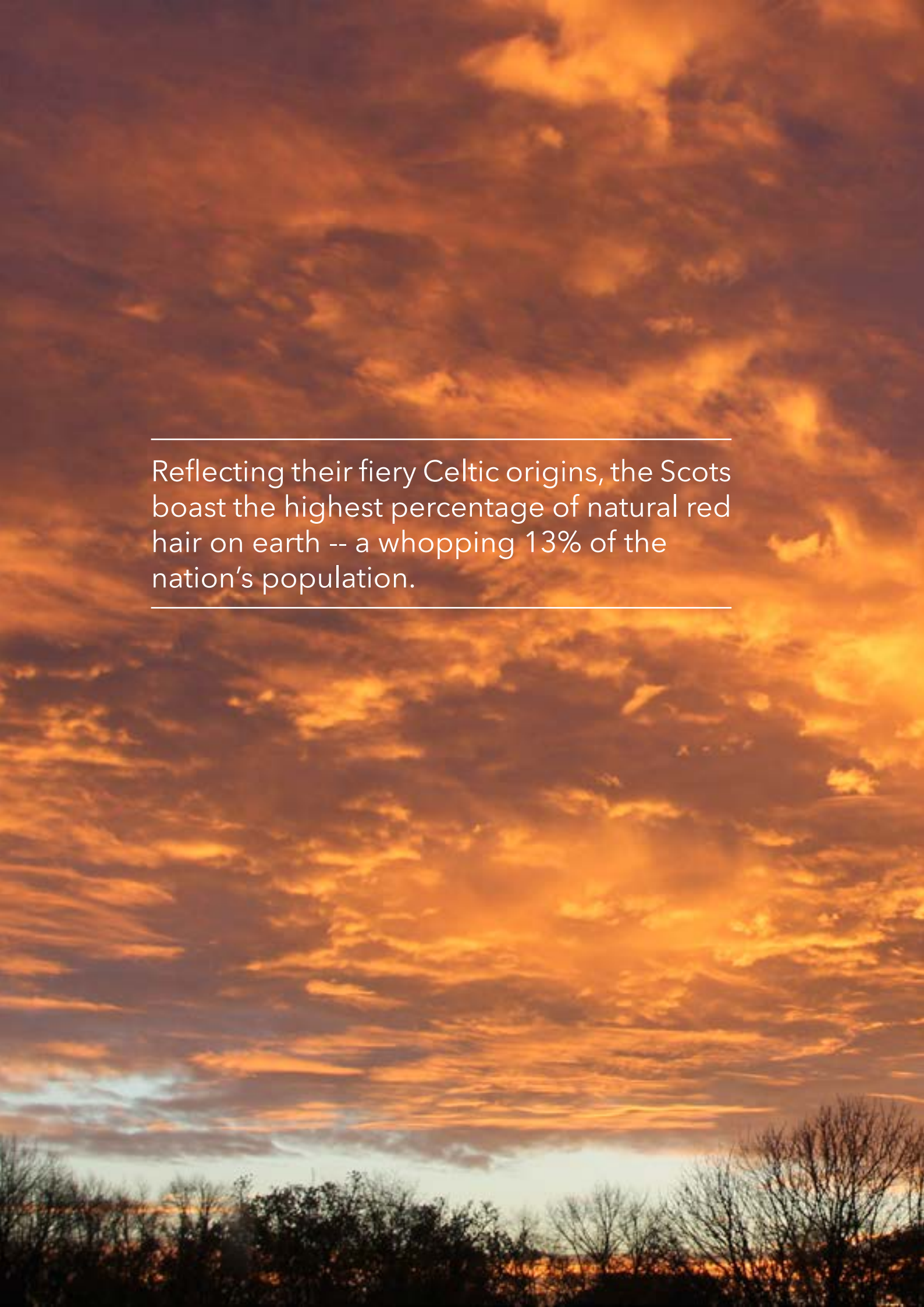
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Red-Haired Madonnas & Saints

Though a Russian proverb emphatically declares “There never was a red-haired Saint!” in classical Catholic art saints are often depicted with red hair. For example, Mary Magdalen is often depicted as a redhead, although her true hair color is not known.

Red hair ran in the families of European aristocracy, notably Henry VIII, both his daughters Mary and Elizabeth, and Mary, Queen of Scots. Perhaps this aristocratic association is why Mary, the Mother of God is sometimes depicted with red hair.



Reflecting their fiery Celtic origins, the Scots boast the highest percentage of natural red hair on earth -- a whopping 13% of the nation's population.



St Mungo

The Saint Who Brought Christianity to Glasgow

By Michael Durnan

Glasgow today is a sprawling, post-industrial city; ugly post-war architecture occupying former Luftwaffe bomb craters like so many broken teeth.

But it was not always so. Deep in its ancient heart lies the formerly- Catholic Cathedral of

St. Mungo, which after the Reformation became the High Kirk of the Church of Scotland. In the bowels of the 800 year old cathedral, in a crypt under the High Altar, lies the tomb of St. Mungo, Glasgow's patron. But who was St. Mungo, actually?







Son of a Princess Raped By a Prince

Mungo -- or Kentigern -- was the illegitimate son of a Princess Thenew (later St. Enoch), daughter of the King of Lothian. She became pregnant after being raped by Prince Urien of Cumbria.

When her father, King Lleudden, learned of her pregnancy, he was so enraged that he threw her from the heights of the summit of a local hill, Traprain Law. Miraculously, she survived and managed to cross the River Forth in a small boat to Culross in Fife.

It was here that her son, Kentigern was born and raised by St. Serf, an abbot who was ministering to the Celtic Picts; it was St. Serf who gave him the pet name of 'Mungo' ('Dear One' in ancient Celtic).

Mungo's Early Days

At the age of twenty-five, Mungo began his Christian missionary work around the River Clyde on the site of modern-day Glasgow. Mungo built a church on the site of the present day cathedral that bears his name and for some thirteen years he lived and worked there, amongst the local people following a simple and austere life, dwelling in a small cell and winning many converts by his holy example and the power of his persuasive preaching.

However, a strong anti-Christian sentiment arose in the Kingdom of Strathclyde, headed by King Morken and Mungo was compelled to leave. He retired to Wales, via Cumbria in northwest England, and stayed for a time with St. David (Patron of Wales) at the city of St. Davids in West Wales.

Later, Mungo moved to the kingdom of Gwynedd in North Wales and founded a cathedral there, which was his seat as bishop, and from there he even undertook a pilgrimage to Rome.

Return to Scotland

On being crowned the new King of Strathclyde, Riderch Hael invited Mungo to return and he established his seat as bishop in present day Dumfries. Later, he returned to Glasgow where a community grew up around him, becoming known as Clas-Gu, ('Dear Family'). During this time, Mungo visited with St. Columba of Iona and the two engaged in long conversations, finally exchanging their pastoral staves.

In old age, Mungo became very weak and his chin had to be kept in place with a bandage. When he eventually passed away, on the 13th January 603 AD, he was buried on the spot where the cathedral now stands.

Up until the Reformation in Scotland, St Mungo's shrine was a centre of pilgrimage. The Saint's remains are still believed to be entombed within the crypt under the high altar.



The Holy Sacrifice of the Mass

According to the Roman Missal of 1962

"What earlier generations held as sacred, remains sacred and great for us too. Pope Benedict XVI "Summorum Pontificum" July 7, 2007

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Mungo's Miracles

St. Mungo is said to have performed four miracles whilst in Glasgow:

*Here is the bird that never flew.
Here is the tree that never grew.
Here is the bell that never rang.
Here is the fish that never swam.*

The first verse refers to a bird that Mungo restored to life after it had been killed by some of his classmates. The second is when Mungo was left in charge of the fire at St. Serf's monastery but it died out when he fell asleep. On awakening, he took a Hazel branch and restarted the fire.

The third verse refers to a bell which Mungo brought back from Rome which was then used in services and to mourn the deceased.

The fourth and final verse refers to the story about Queen Languoreth of Strathclyde who was suspected of infidelity by her husband. King Riderch demanded to see her ring, which he claimed she had given to her lover. (In reality the King had thrown it into the River Clyde.) Faced with execution, the helpless Queen appealed for help to Mungo, who ordered a messenger to catch a fish in the river. On opening the fish, the ring was miraculously found inside, which allowed the Queen to clear her name.



High Kirk of the Church of Scotland, once a Catholic Cathedral





GLASGOW'S ANCIENT COAT OF ARMS:

St. Mungo's four miracles in Glasgow are represented in the city's coat of arms. Glasgow's motto 'Let Glasgow flourish by the preaching of His word and the praising of His name' and the more secular 'Let Glasgow flourish' are both inspired by Mungo's original call "Let Glasgow flourish by the preaching of the word"



Wives, be subject to your husbands, as it becometh in the Lord. -Colossians 3:18



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A photograph of Edinburgh Castle, a large stone fortress, perched on a rocky hill. The castle is partially shrouded in mist or fog. In the foreground, there is a dense forest of green trees. A faint rainbow is visible in the misty air near the base of the castle.

Enchanted Edinburgh

Photography:

Beverly De Soto
Lawrence Lew O.P.
Michael Durnan

Edinburgh Castle



The Meadows, Edinburgh





Skyline of Edinburgh with Cathedral





1. Architectual detail
2. Dominican Chaplaincy
3. Evening in Edinburgh Park
4. Entrance to Dumferline Abbey



Highland Piper



George Square, Edinburgh







of Dumferline Abbey

A photograph of a memorial plaque mounted on a rough-hewn stone wall. To the left of the plaque is a large, vertical, light-colored marble pillar with prominent veining. In the foreground, there are several plants with bright yellow-green, elongated leaves. A dark, possibly black, metal railing is visible below the plaque, running horizontally across the frame. The plaque itself is rectangular with a dark border and contains the name 'ARTHUR' and the words 'LIVED H' in raised, capital letters.

ARTHUR
LIVED H

CONAN DOYLE
1876 - 1958





Gate, George Square, Edinburgh





University of Edinburgh





Edinburgh in Early Spring



PHOTOS: ELIZABETH NGUNDUE PHOTOGRAPHY

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Civilising Scotland

St Columba and His Monks

By Michael Durnan

The story of Scottish civilisation begins fifteen centuries ago, when a group of twelve Christian monks set sail from Ireland to the wild coast of Scotland. The Ireland they were leaving behind was a land of civilisation, stability and safety. Scotland was foreign, hostile, unstable and dangerous.

The monks' short journey proved to have immense consequences. It radically altered the course of British history, triggering a revolution that transformed Britain from an illiterate and backward place to a land of scholarship, learning and high culture.



MOMENTOUS JOURNEY:

The story of Scottish civilisation begins fifteen centuries ago, when a group of twelve Christian monks set sail from Ireland to the wild coast of Scotland.



Columba the Banished

The group was led by Columba, or Columcille (Irish for ‘church dove’) who had been exiled from Ireland as punishment. He’d had been accused of a breach of copyright by copying a psalter – and this dispute proved to be a deadly one, touching off a pitched battle during which many were killed.

In the aftermath, Columba was threatened with excommunication by a synod of his fellow monks, though his punishment was eventually changed to permanent exile. Columba promised to expiate his guilt and wrongdoing by winning as many souls for Christ as had perished in the battle. He agreed to be exiled to a place where he could no longer see Ireland and promised never to set foot on Irish soil again.

Visiting the King of the Gaels

When Columba and his monks made landfall, however, they weren’t yet entering territory that was completely foreign. At this time, the west coast of present day Scotland was actually part of Dalriada, an ancient Irish kingdom which straddled the sea

between northeast Ireland and Scotland. The inhabitants were Irish and known as Gaels or Scots; they would eventually give their name to a new larger kingdom, Scotland. (Today, the region is known as Argyll, ‘Land of the Gaels.’)

Immediately upon crossing the sea, Columba and his monks journeyed to meet the king at his fortified hill fort. This visit was more than just a diplomatic nicety; Columba needed the King’s permission to preach

in his lands -- and he needed royal protection.

Columba also required land as a base for his community of monks. The King graciously granted the pilgrims the small island of Iona, forty miles to the west.

Inspirational and Charismatic Leadership.

Columba was a rising star of the Irish Church and of noble birth, descended from an Irish high

king. He was a confident and hugely charismatic man; his noble background would serve him well in his mission, as his diplomacy skills would prove to be as important as the power of his faith. Under Columba’s inspirational and charismatic leadership, Iona would become one of the major powerhouses of Christian learning and culture in the whole of Europe.

THE CHRISTIAN ROOTS OF SCOTTISH CLANS:

For 1500 years the Clans of MacCallum, Malcolm and Robertson have proudly traced their ancestry to the original followers of Columba and his monks – the earliest Christians in Scotland.



Converting the Fierce Picts

Once Columba had established a thriving monastic community, he looked beyond Iona's shores. Beyond Dalriada was the enemy territory of Pict Land and the only way to penetrate through the densely wooded mountains was by journeying through Scotland's natural waterways of river and lochs.

The Picts were a fierce pagan Iron-Age people and Columba's mission was undoubtedly a dangerous one. Columba eventually arrived in Inverness in the Highlands and met with the Pictish King Bridei, ultimately winning his respect, though not his conversion.

Nevertheless, Columba and his mission would succeed in transforming the pagan Iron-Age Picts to a civilised and cultured Christian people.

Interestingly, the Picts not only adopted the new Christian faith but also the Gaelic language of the Columba and his monks. This unification by faith, language and culture would eventually lay the foundations for a united kingdom of Scotland under a Christian King.

Columba and the Scottish Clans

For 1500 years the Scottish Clans of MacCallum, Malcolm and Robertson have proudly traced their ancestry to the original followers of Columba and his monks – the earliest Christians in Scotland.

Also, Clan MacKinnon are his spiritual descendants, as after Columba founded his monastery on Iona the MacKinnons provided abbots to the Church there for centuries.

A HARSH AND PERMANENT EXILE:

Columba agreed to be exiled to a place where he could no longer see Ireland and promised never to set foot on Irish soil again.

The Legends of St. Columba

Columba was a great man of letters, a writer of hymns who is said to have transcribed over 300 books. There are surviving

manuscripts of his in Switzerland and the British Library.

Many legends and stories are associated with him. One of the most famous involves the Loch Ness Monster, when Columba is said to have banished a water beast to the depths of Loch Ness after it had attacked one of his party.

Columba died on Iona in 597 AD and was buried by his monks in the Abbey he had founded.





UNDER COLUMBA'S INSPIRATIONAL AND CHARISMATIC LEADERSHIP,

Iona would become one of the major powerhouses of Christian learning and culture in the whole of Europe.



The Cardin

The Strange Story Touched Off Sec



al's Mistress

y of the Prelate Who otland's Revolution

By Beverly De Soto



EMPTY NICHES ONCE HELD STATUES OF SAINTS:

at the entrance to St Andrew's University, founded by the Catholic Church in 1413.

At the beginning of the 16th century Scotland was a Catholic country. And David Beaton was a Catholic family man, of sorts. That is to say he had a mistress, and eight children. He was also Cardinal of the Scottish Catholic Church.

A 16TH CENTURY 'BRANGELINA' COUPLE

The Cardinal's mistress was a wealthy aristocrat; Marion Ogilvy was the youngest daughter of Lord James Ogilvy. By today's standards, you might call them a sort of 16th century 'Brangelina' couple, right down to the huge castle, Melgund, which became Marion's home. (In the new tower they built, a chamber still shows their heraldry ostentatiously displayed over its windows.) David and Marion had their brood, it seems, before Beaton was ordained a priest – which happened at the same time he was made Bishop of Mirepoix, in France. Clearly, Beaton's vocation was to power. Historians disagree as to how widespread 'marriages' such as Beaton's were, but one thing is certain: ordinary Scots deplored the double standard by which wealthy, powerful prelates punished those who advocated the marriage of the clergy – all the time living in open concubinage like Beaton.

BOUND TO A STAKE AND PUBLICALLY BURNT TO DEATH

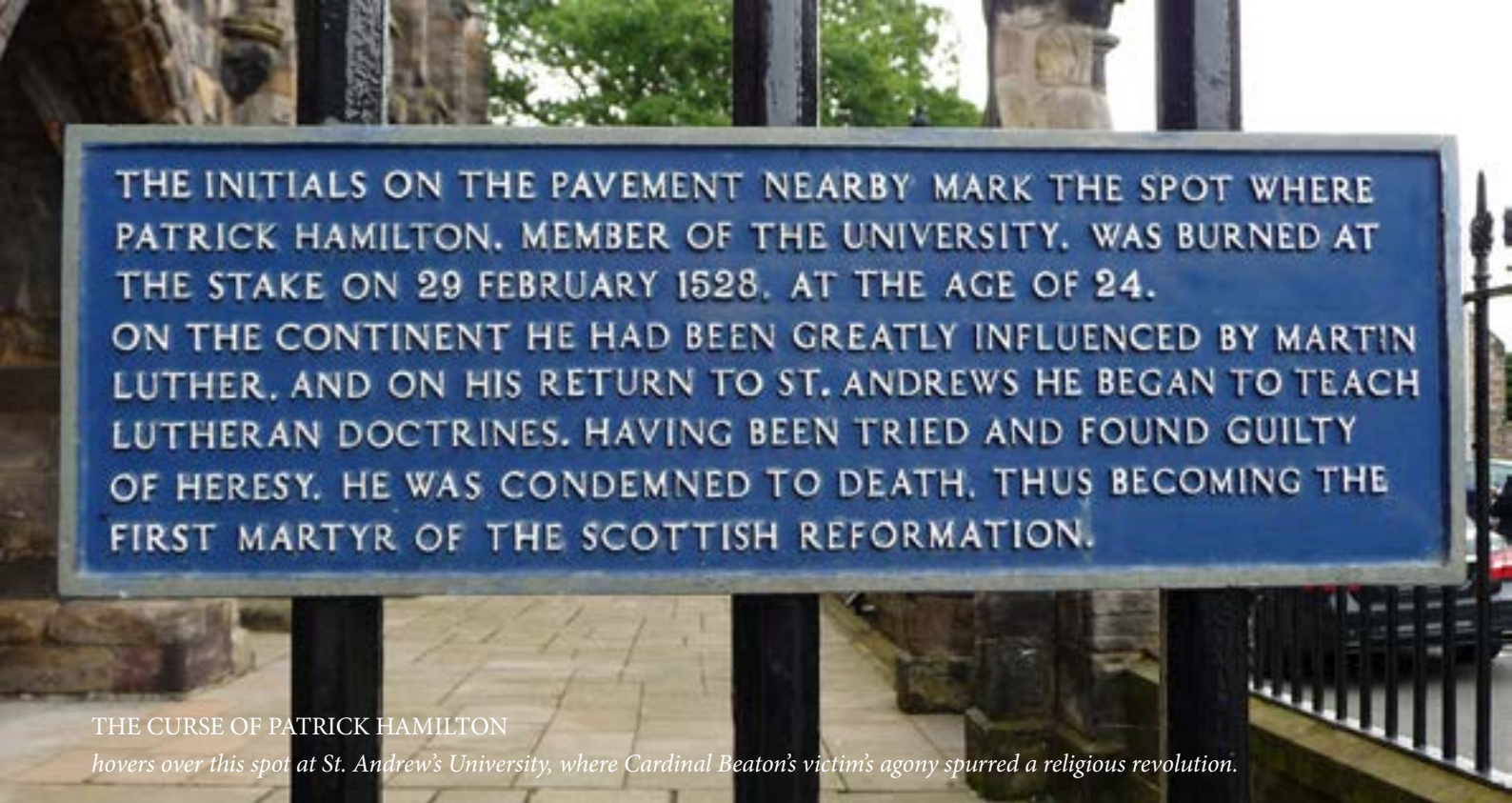
But the Cardinal's mistress was just the tip of the iceberg. In fact, any Catholic who has wondered where the idea originated that the Protestant Reformation was in response to widespread Church 'corruption' needs to know the story of David Beaton. Beaton's story is the story of the Scottish Reformation, and the beginning of the thousands of Protestant sects it has spawned. For it was this wealthy, ambitious son of landed gentry, educated at St Andrew's and Paris, who ignited a devastating fire that swept through Scotland. This fire, in fact, was literally started at the feet of a young man whom Beaton ordered to be bound to a stake and publically burnt to death at Scotland's St Andrew's University.

WHO WAS PATRICK HAMILTON?

Today, there is a spot on the pavement at St Andrew's which students still take elaborate pains to avoid, as legend says a 'curse' still hovers over it. This is where the 24 year old nobleman Patrick Hamilton died – the first Protestant 'martyr' whose horrific death at Beaton's orders radicalized a nation. Patrick Hamilton had been greatly taken by Lutheran ideology while at the German universities of Wittenberg and Marburg. He'd returned to Scotland, spreading his message with the use of Patrick's Places, a short pamphlet about justification by faith. Hamilton's execution only served to increase Scots' indignation at the clerical corruption, and interest in the new ideas, however. Indeed, Beaton was warned against any further such public executions as "the reek [smoke] of Maister Patrik Hammyltoun has infected as many as it blew upon". The warning went unheeded, and further prosecutions and executions followed.

THE CARDINAL AND THE KING

Politically, Cardinal Beaton was a busy man. His main concern was to support the Franco-Scottish alliance, and oppose the English who were agitating for Protestant reform in Scotland. Beaton feared that Scotland's James V might follow Henry VIII's tragic Dissolution of the Monasteries. However, James V had no such intentions. In fact, relations became quite strained between the Scottish king and his uncle, Henry VIII. James knew Henry's plan was to detach Scotland from its allegiance to the Holy See and bring it into subjection to himself. Henry sent agitators, spies and two successive embassies to Scotland to urge James to follow him in renouncing the authority of the Pope. King James declined to be drawn into Henry's plans. However, Henry's damage was done. By 1541 the Scottish Parliament had to pass legislation protecting the honor of the Mass, prayer to the Virgin Mary, images of the saints, and the authority of the Pope. Private meetings of 'heretics where there errors are spread' were prohibited, informers rewarded, and Protestant sympathizers barred from royal office.



THE INITIALS ON THE PAVEMENT NEARBY MARK THE SPOT WHERE PATRICK HAMILTON, MEMBER OF THE UNIVERSITY, WAS BURNED AT THE STAKE ON 29 FEBRUARY 1528, AT THE AGE OF 24. ON THE CONTINENT HE HAD BEEN GREATLY INFLUENCED BY MARTIN LUTHER, AND ON HIS RETURN TO ST. ANDREWS HE BEGAN TO TEACH LUTHERAN DOCTRINES. HAVING BEEN TRIED AND FOUND GUILTY OF HERESY, HE WAS CONDEMNED TO DEATH, THUS BECOMING THE FIRST MARTYR OF THE SCOTTISH REFORMATION.

THE CURSE OF PATRICK HAMILTON

hovers over this spot at St. Andrew's University, where Cardinal Beaton's victim's agony spurred a religious revolution.

In this heated atmosphere, hostilities broke out between the two kingdoms in 1542. The Cardinal was blamed by many for the war with England that led to the Scottish defeat at Solway Moss in November.

JOHN KNOX'S REVENGE

Four years later, Beaton was murdered in cold blood at St Andrews Castle, his mutilated corpse hung outside his window by his bedclothes.

The mob which killed the Cardinal and desecrated St Andrew's ancient Cathedral was led by a Catholic priest named John Knox. Knox was no gentleman; he crowed that Marion barely escaped through a subterranean passage 'by the privy postern' before it was overwhelmed by Beaton's enemies – led by Knox himself. At this time, Scotland was ruled by a regent, the French Catholic Mary de Guise. She called on her countrymen for help and, in 1547 French troops re-captured the castle. Knox and his fellow Protestants were taken to France as galley slaves.

Two years later, the English – recognizing Knox's value as an agitator -- negotiated for his release. Knox could not go back to Scotland immediately so he went to Berwick, a small town on the Scottish border. Here he worked as a minister until 1553 when Queen Mary came to the English throne.

Mary declared England a Catholic country and Knox was forced to escape to Europe, eventually arriving in Geneva. It was there that he met John Calvin, who had turned that Swiss city into a stern Puritan theocratic state. Knox converted again, this time to Calvin's religion, the 'Reformed Protestant' Church or 'Presbyterian' Church.

A VAIN ATTEMPT TO REFORM THE SCOTTISH CATHOLIC CHURCH

Meanwhile, back in Scotland, Archbishop John Hamilton, David Beaton's successor, tried his best to squarely address the unrest. His series of Scottish councils (1549–59) -- modelled on the Council of Trent -- blamed the advance of the Protestant heresies on "the corruption of morals and the profane lewdness of life in churchmen of all ranks, together with crass ignorance of literature and of the liberal arts".

He attempted to eliminate concubinage, clerical pluralism, and non-residence, and to prohibit unqualified persons from holding church offices. Further, he urged the clergy to scriptural reflection and instructed bishops and priests to preach at least four times a year. Monks were to be sent to university, and theologians appointed for each monastery, college and cathedral. However, by 1552 it was clear that he'd accomplished little. Attendance at Mass was still sparse and Hamilton decried that "the inferior clergy of this realm and the prelates have not, for the most part, attained such proficiency in the knowledge of the Holy Scriptures as to be able by their own efforts rightly to instruct the people in the catholic faith and other things necessary to salvation or to convert the erring".

His reform was pitifully too little, too late.

THE END OF SCOTTISH CATHOLICISM

In 1559, the English once more arranged to send their valuable agitator Knox to Scotland. Under Knox's leadership, the monasteries were attacked and despoiled, with the loot given to co-operating noblemen. Some monks and nuns were 'bought off' with pensions. Some Dominicans fled to the Catholic countries; others set themselves up as ministers for Knox's new religion, married and lived long and comfortable lives. Only in the Highlands did the Scottish clans hold onto the old Faith in secret. Presbyterianism was made Scotland's state religion in 1560.

John Knox wrote 'the History of the Reformation in Scotland' – which has since become the lens through which these events are seen by Protestant historians.

Indeed, Knox ruled the Presbyterian Church as a kind of Scottish 'Pope' until his death in 1572.

THE CARDINAL'S LEGACY

As for the Cardinal's legacy, his mistress Marion married a nobleman within a year of his death. She made their castle, Melgund, a center for the Catholic supporters of Mary, Queen of Scots. Their oldest surviving son, however, followed his father's instinct for power. David became a Protestant, and later Master of the Household to King James I of England – for whom the famous Anglican 'King James Bible' was named.



ONCE A CATHOLIC CHURCH:

like almost all of the buildings of the 'Church of Scotland' (Presbyterians). Sadly, many are today disused or converted to non-sacred use in 'post-Christian' Scotland.



Sisters in a Strange Land

On the Ground in Scotland with the Nashville Dominicans



nd icans



The Nashville Dominicans arrived in remote Elgin, Scotland in August 2013. They are experienced Sisters; all are in their thirties, and have been in the Order for at least a decade. Three are Americans; one is Polish. The country to which they arrived has not been 'Catholic' for almost 500 years. In fact, today many observers argue that Scotland is a decidedly 'post-Christian' country. Scottish churches, once Catholic, are routinely made over into discotheques and community centers. The Faith is dead, it would seem. Nevertheless, undaunted, the Sisters soldier on as Sister Anna Christi, a Texas native, explains in this exclusive Regina Magazine interview.

[Q. What have been your general impressions of Scotland and her people?](#)

Scotland itself is a breathtakingly beautiful country, affording many opportunities to praise the Lord in his work of creation. Her people are welcoming and friendly. There is here, as in many countries in the West, a low percentage of people practicing their Faith which is a cause for concern. However, the Good Shepherd continues to call his people to himself, each one by name, and it is a privilege to be a part of his work here in this country.

[Q. What other daughter establishments have the Nashville Dominicans set up?](#)

Our Motherhouse, St. Cecilia Convent in Nashville, was established in 1860 and within a few years of our founding began to establish "mission" houses consisting usually of 4-8 sisters in various states in the US. The sisters live in a convent together and serve in one or two schools in the area. We went to Sydney, Australia as our first foreign mission in 2007-2008, followed by a new mission in Vancouver, Canada in 2010. Elgin, Scotland is our first European mission.

[Q. Why did the Bishop invite you?](#)

Bishop Hugh Gilbert of the Diocese of Aberdeen wanted to re-establish religious life in the historic Greyfriars Convent and provide religious sisters to work in faith formation opportunities in the diocese, especially among young people.



Q. What has the response been from the Scots? Do you mostly have contact with Catholics? Or do you see Protestants as well?

The Scottish people are very friendly and welcoming and have been enthusiastic and supportive of the work we are doing. Most of our contact is with Catholics, but ministers from the other denominations in the area have also welcomed us, attending Bible studies and events we have run, inviting us to speak in their churches and to their youth, and even welcoming us into their homes.

Q. Are you teaching locally? How is that going?

The head teachers of the three local Catholic primary schools have welcomed our offer to provide catechetical opportunities for their students, which we do once a week. Each week we also welcome into the convent, where we have special rooms set up for catechesis, the students and their teachers at the Catholic school next door. All of this is on a volunteer basis.

We also speak to youth groups, young adult groups, university groups, and adult parish groups in various settings like retreats, days of recollection, and catechetical sessions, keeping our work quite varied! We have enjoyed establishing friendships with the people we serve and watching them establish or deepen their friendship with Jesus and their commitment to the Church.

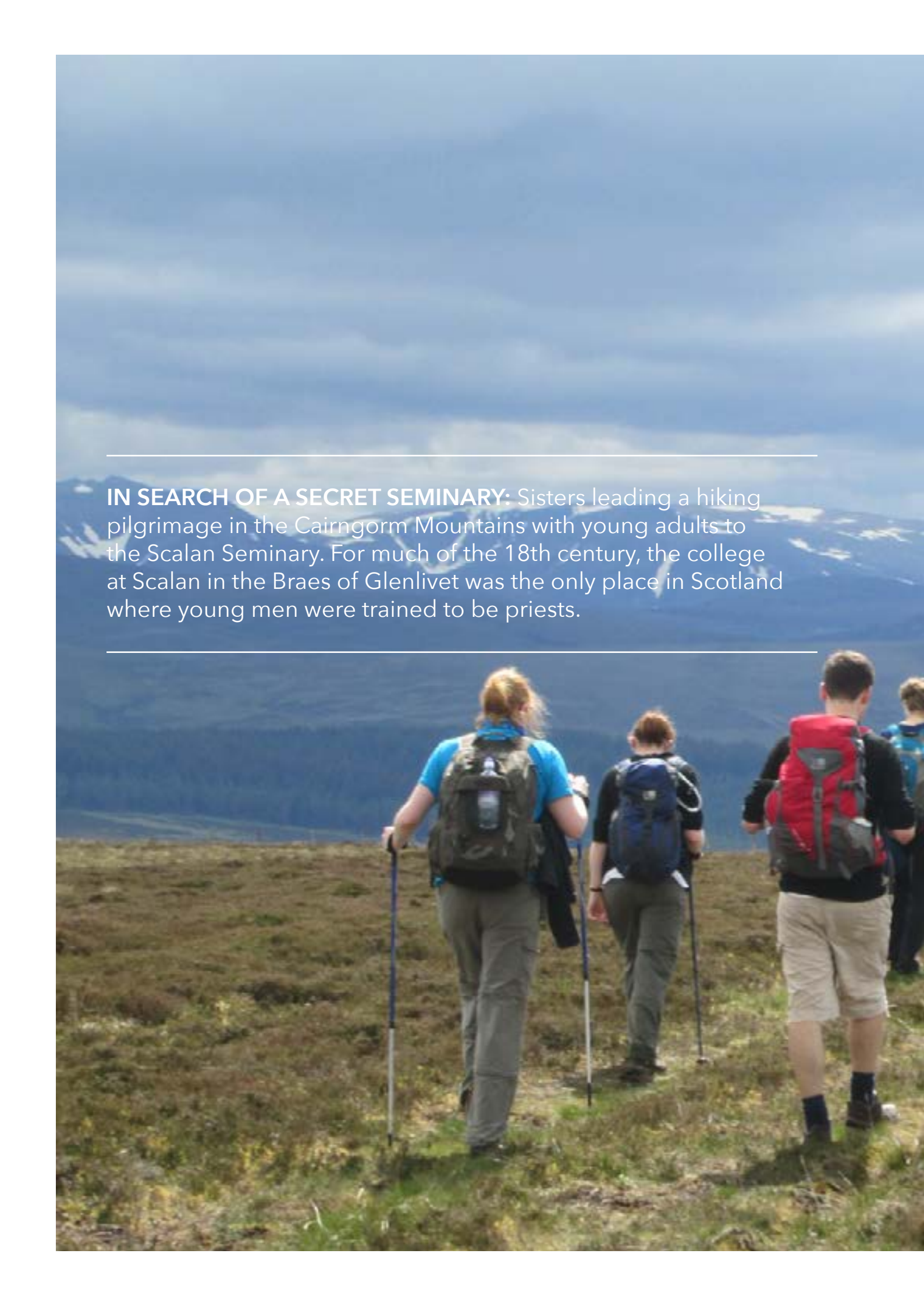
Q. How can interested people contact you?

A. We're available via email at dominican.sisters@dioceseofaberdeen.org


Right: BONNIE PRINCE JESUS Sisters Christiana and Nicholas Marie hold up a Scottish banner from their Chartres pilgrimage in France.

Photos courtesy of the Dominicans of Nashville



A group of hikers is seen from behind, walking away on a grassy mountain trail. They are wearing backpacks and using trekking poles. The landscape is hilly and covered in low-lying vegetation. In the background, there are more mountains under a sky with scattered clouds. The text is overlaid on the upper left portion of the image.

IN SEARCH OF A SECRET SEMINARY: Sisters leading a hiking pilgrimage in the Cairngorm Mountains with young adults to the Scalan Seminary. For much of the 18th century, the college at Scalan in the Braes of Glenlivet was the only place in Scotland where young men were trained to be priests.

A group of people, including several women in white dresses and black headscarves, are walking away from the camera on a grassy, hilly landscape. In the background, there is a large body of water and distant mountains under a blue sky with scattered white clouds. The scene is captured from a low angle, emphasizing the vastness of the landscape.

From 1717 to 1799, over a hundred were trained despite numerous attacks by German soldiers in the employ of the English. The college played a vital role in keeping the traditional Catholic faith alive in northern Scotland. It was named after the Gaelic word for turf sheilings ("galan") found in the Braes during that period. In 1799, the college was moved to a less remote site, Aquhorthies College.

On Fire for the Faith at Scotland's Universities

Against All Odds

He is 22 years old, on his way to an advanced degree at one of Scotland's universities. Astonishingly, he also belongs to a small cadre of young Scots 'on fire' for the Faith.

This is all the more remarkable against the backdrop of Scotland's history of anti-Catholicism and its modern elite's fixation on atheism. So, what is fueling this interest?

At lunch on a grey Scottish spring day, Regina Magazine interviewed this young man. Like many in his generation, he is wary of blowback from social media. Therefore, in the interest of a candid interview, we have presented his remarks anonymously.

Q. Scotland as a whole seems quite religiously indifferent today. What effect would you say this has had on the Scots as a whole? On young people in particular?

In Scotland religious indifference has helped to produce a society in which the family is a dying institution. It is no accident that the state increases in size to take on more and more roles that the family, and also the extended family once performed.

It is remarkably telling that the Scottish government is enacting legislation to appoint a state-sponsored guardian over every child, essentially giving them the powers of parents.

It is also a land of great poverty, and the Church, and other ecclesial communities, are at the forefront of tackling that.

I would conclude by saying that, fundamentally, it is a society that lives without hope.





What makes Scots university students convert to Catholicism?

"The beauty of the liturgy -- the first Mass I attended was a Traditional Latin Mass. Also, seeing mercy shown, and watching others carrying their crosses despite the most abominable pain."



“THOUGH I WOULD SHY AWAY FROM SAYING 'TRUTH,' YOUNG PEOPLE ARE CERTAINLY MORE CONCERNED WITH ABSOLUTES AND 'EXTREMES', ONE MIGHT EVEN SAY.”

Q. How do young people in Scotland today view the religious atmosphere of their parents' generation? Would you say they were concerned with Truth?

Though I would shy away from saying 'Truth,' young people are certainly more concerned with absolutes and 'extremes', one might even say.

I have yet to meet a young liberal Protestant, for example, in terms of theology and morals.

In terms of politics, I see increasing polarisation among young people on the various wings of the political spectrum.

Those who are Conservative are right-wing free-marketers. Those who are Labour are died-in-the-wool Socialists.

Q. You're a convert to Catholicism from an Anglican background. Does that seem odd to the Scottish students you meet?

Though, I must confess, this doesn't frequently enter into conversation, on those occasions when it does it is often a source of interest.

Indeed people will often ask me 'why' I converted. In answering that question, I must confess I have never encountered outright hostility. The worst I have ever come across is little more than bemusement.

Q. You are an altar server at a traditional Latin Mass. What drew you to that form of the Mass?

The beauty, reverence, history. But most importantly the God-centred nature of it.

Q. Are most of the students who are active in your university group cradle Catholics, or are they converts?

Though the majority are cradle Catholics, there is a significant minority of converts too, about 25%. However, among the 'cradle' Catholics, a fairly decent number are from families whom they themselves would not describe as particularly devout.

Indeed all have made a conscious choice to follow the Faith rather than simply following it because it's the 'done' thing. This is one benefit of the secular culture's relationship with the Church; it forces the Church's members to take the Faith more seriously and thus live it to the full. Confronted with this reality, we realise that the spiritual life is a constant period of conversion rather than one 'event', so to speak.

Q. What would you say is most compelling about Catholicism to the converts that you meet?

Most assuredly the liturgy, and by this I mean to say beautiful, reverent, God-oriented Liturgy; liturgy that points to the 'Other.'

Q. This is fascinating. What is it that turns lukewarm young Catholics into real Catholics when they are at a Scottish university?

Though it must be confessed that it is a small number who lose their lukewarmness, I believe that these conversions are a product of the secular culture forcing the choice on them.

This is especially true in the decadence of university cultures where disordered sexuality is frequently thrust on them from every direction. The choice is clearly presented to them -- or at least to those who realise it -- as the choice was presented to those who were given the chance of choosing Barabbas or Christ.

The second aspect is friendship. I have found that often those who are devout, but badly catechised, will make friendships with other more 'experienced' Catholics; they will then learn from their friends.

Also, the 'experienced' Catholic can also learn much -- perhaps not in terms of catecheses, but in terms of virtue -- from the 'novice' Catholic.

Q. Are there religious vocations happening among these campus Catholics?

Yes. This, I have observed, is also an environment in which the reality of vocations is seriously discussed. Fundamentally this boils down to, and is a reflection of, the friendship we are called to with Jesus Christ -- this notion of 'friendship with Jesus Christ' being a large part of Pope Benedict's theology.

Q. What books or films would you say have been instrumental in your conversion, and the conversion of other students?

Karol, A Man Who Became Pope, is a great film -- for its depiction of the life of John Paul II before he took the Petrine ministry.

Pope Benedict's *Jesus of Nazareth* also helped a great deal. I would also recommend his *Sacramentum Caritatis*, his *Spirit of the Liturgy*, and *Introduction to Christianity*.

In my 'conversion process' I was greatly impressed by the audio tapes of the great Jesuit, the late Fr Hugh Thwaites, SJ. In particular, I liked his *Catechism of Christian Doctrine*, a recording of this great priest reading the penny catechism, with clear explanations.

I would also say that his '*Our Glorious Faith and How to Lose It*' and his meditations on the cross and his war memoirs are 'MUST' listens.

His *Catechism* tapes helped me to enter the Church.

Q. What experiences would you say have been instrumental in your conversion, and the conversion of other students?

The beauty of the liturgy is one; the first Mass I attended was a Traditional Latin Mass. The other would be seeing mercy shown, and seeing others carrying their crosses despite the most abominable pain.

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Pluscarden

The Once & Future Abbey

~

In the stillness of a secluded Scottish glen stand the ancient stones of a Benedictine abbey. Partially destroyed during the Scottish Reformation and left abandoned for hundreds of years, today Pluscarden Abbey is home to Benedictine monks who immerse themselves in the sacred liturgy of the Mass and in the chanting of the Divine Office. Living under Saint Benedict's structured rule, the monks live their lives daily in *ora et labora* (Latin for 'prayer and work').

By Donna Sue Berry



RECENTLY, WE WERE DELIGHTED TO INTERVIEW BROTHER MICHAEL DE KLERK, OSB, FOR A FIRSTHAND LOOK AT THE LIFE OF A BENEDICTINE MONK AT PLUSCARDEN ABBEY.

Q. Would you describe what a retreat at the Abbey would be like for someone who wants to come, rest, and ‘renew his or her focus,’ as your website says?

A. Usually the guests follow our schedule to some extent. Most of them come to Mass and to some of the hours of the Divine Office. A few of them come to Vigils at 04:30 in the morning. All our services are open to the public; we also have local people coming, especially to Mass. Some of the guests like to join us with the work; others use their time for private prayer and reading. If they are only here for a couple of days, the time for quiet is very precious.

Q. Do guests participate on their own or do the monks provide a schedule?

A. We don’t do directed retreats, so it is up to individuals to decide what they want to do with their time. For most people, the Divine Office makes the schedule for them. We sing the full Benedictine office, so this is very attractive for most of the guests.

Q. Would you call for guests for the daily Mass and to pray (or listen) to the chanting of the Divine Office?

A. The times for the church services are displayed in all the guest rooms, and we ring the church bells a few minutes beforehand. We don’t check on people if they are absent.

Q. Do you celebrate the Ordinary Form or Extra Ordinary Form of the Mass?

A. All the liturgy at Pluscarden Abbey is in Latin, using the Ordinary Form for the Mass, and all the latest choir books published by the Abbey of Solesmes. The repertoire has expanded a lot in the last thirty years, as the Solesmes books have published many hymns and antiphons not used for centuries. It has very much enriched our liturgy.

"The monastery was an empty ruin for nearly 400 years, so the building took quite a battering from the elements. It is rather like a ruin with a roof on. There is a wonderful story of the day when the five re-founding monks arrived in 1948 from Prinknash Abbey. As they came through the gates, they met a group of workmen coming down the drive who said: "Oh, we thought you were here already. We could hear monks singing in the church." This always brings a lump to my throat."

Q. Would you share with us a your thoughts about the joy of being a monk at Pluscarden?

A. I think every monk has his own particular joy in monastic life. For me, it is the privilege of being able to sing the praises of God in choir. To be able to chant the psalms in the early morning is something for which I hope I will always be filled with gratitude. To sing God's word in the presence of God and his angels is one of the greatest joys imaginable.

Q. I can only imagine the medieval architecture and possessions that Pluscarden might have. What is your most prized treasure?

A. We don't have any treasures left from medieval times, apart from the buildings themselves. The monastery was an empty ruin for nearly 400 years, so the building took quite a battering from the elements. It is rather like a ruin with a roof on.

That said, we all love it very much and it has a very special atmosphere of peace and joy. There is a wonderful story of the day when the five refounding monks arrived in 1948 from Prinknash Abbey. As they came through the gates, they met a group of workmen coming down the drive who said: "Oh, we thought you were here already. We could hear monks singing in the church." This always brings a lump to my throat.

Q. Do guests get a chance to see the oldest sections and some of the treasures of the past monastery when they stay there?

A. All the visitors can see round the church, which is the oldest part. There are a few interesting things to see, but not really treasure.

Q. Is there any major restoration going on now?

A. Restoration has been almost continuous for the past sixty-five years. Our next big project is to restore the south range of the monastery, which has almost completely disappeared. It will house a new kitchen, refectory, library, and infirmary. This will allow us to open up our current refectory to women guests, so that they can eat in the medieval part of the monastery. This can also be used as a hall for lectures and visiting groups.

Q. What about vocations? Do you have any aspirants or novices at this time?

A. We seem to be doing OK for vocations. Since I arrived here in 1982 we have had slightly more arriving than dying, so numbers have increased a little. We had one solemn profession this year, and another is due in September. We get lots of enquiries, but have to discourage most of them as they have unrealistic notions. Most years, we have five or six serious aspirants.

Q. Your website has an excellent page (<http://www.pluscardenabbey.org/becoming-a-monk.asp>) about becoming a monk. Is there anything else you would like to say to Regina Magazine readers who may feel called to seek out Pluscarden Abbey?

A. I would encourage anybody who feels so inclined to come here. It is a very special place and you won't find anything else quite like it. Young men who feel drawn to the monastic life at Pluscarden are invited to stay at the monastery to see the way of life at first hand. Several visits are recommended as well as a meeting with the Novice Master to discuss the possibility of a vocation.

For information on discerning a vocation and making a visit to Pluscarden, write to:
The Novice Master, Pluscarden Abbey, Elgin, Moray, IV 30 8UA

Photos courtesy of the Benedictines of Pluscarden Abbey

The history of the Catholic Church has taught us that real renewal movements start small and they come from the ground up. The latest example comes to us from St. Louis, where *Veils By Lily*, an enterprise producing traditional Catholic veils is inspiring a deeper love for the Holy Eucharist and a strengthening of family life.

Veils by Lily

Mantilla-Style Chapel Veils

Lily Beck Wilson is a cradle Catholic who had a “reversion” experience five years ago. “I was lukewarm...” she admitted. “I received the Eucharist as if it were something trivial.” During her reversion, Lily studied Catholic doctrine on Christ’s Real Presence. “My husband is Protestant, and I had to think about what I believed and why”, she recalled. “I was blown away by John Chapter 6—how literal and forceful Jesus was.”

The truth of the Real Presence was overwhelming to Lily—“the God of the universe wants to be personally united to us—to me.” Lily added that in a world where all of us long to be loved, it is in the Holy Eucharist that Jesus Christ Himself wants to give us all that love and more.

Lily wanted to acknowledge Our Lord’s love—“to shout it from the rooftops”, as she put it. The veil became her way of metaphorically doing just that. It wasn’t easy—there were few, if any, at her parish who wore the veil, and wearing one had the disadvantage of bringing unwanted attention. When Lily saw a beautiful veil and thought “I could wear that”, the inspiration for her business took hold.

What if the veil could be made truly beautiful—a garment whose physical beauty would be a small reflection of the Divine Beauty

that it seeks to honor and proclaim? Maybe more women would feel as Lily did and think “I could wear that.” She put up a website and started to sell her own homemade veils.

The business came in quickly, but there were challenges, including one pretty big hurdle before she ever went public—Lily didn’t know how to sew. But she taught herself to use a sewing machine and the orders came in fast enough that it replaced her part-time job.

Giving up the part-time job led to another fruit of her venture: more time near her husband and what was then three children. When she worked part-time she was starting work as her husband was coming home. “Family life was non-existent” she said. Now they could eat dinner as a family and rest on Sunday.

Those good fruits extended to the families of others. Business increased to the point where Lily hired a seamstress and a shipping assistant, who each work part-time, along with several freelancers who cut veils. “It’s flexible work with flexible schedules, and we ask everyone not to work on Sunday,” Lily told Regina. “If I need something on Tuesday, it can wait until Wednesday if it means taking Sunday off. Family comes first.”

Lily’s family-first policy is a demonstration of a truly Catholic business, one that is Catholic at its soul, not just its exterior, and something that can be emulated whether one sells veils or widgets.

Lily’s husband is now in the RCIA program and preparing to enter the Church at Easter Vigil. The couple has had two additional children since the starting of the business, it was those births that showed her the need to hire help. When she needed office space to store the lace, she found it in the same building as Liguori Publications. The office has been blessed by a priest from The Institute of Christ The King. The building has a chapel, with the Blessed Sacrament. It seems quite appropriate for a venture encouraging Catholic women to take their faith in the Real Presence and shout it from the rooftops.

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God in the Details

A Musing Only Too Brief On the Life and Work Of Stratford Caldecott

By Peter Gallaher

An image flashed into my mind from, if memory serves, C.S. Lewis' *Peregrina*, an image of angels described as shafts, coherent beams, of bright light. This happened when I opened *The Radiance of Being: Dimensions of Cosmic Christianity* by Stratford Caldecott six or eight months ago.

My wife and I had already become tangentially somewhat familiar with the Caldecotts' work through our down-the-road neighbors The Thomas More College of Liberal Arts who are the North American distributors for Second Spring Press, the Caldecott family apostolate at Oxford from whence comes the UK edition of *Magnificat*, among many other praiseworthy endeavors.

The last of his major works to be published before Stratford Caldecott's very recent death on July 17, 2014 at the young age of 60, *The Radiance of Being* is one of the several books read in the course of my life that have altered the way I look at and think about the world, and me (and you) within it.

For many years a sense has been growing in me, a sort of answer to the poignant question Peggy Lee croons in her song, *Is That All There Is?*, that "that" is most definitely NOT all there is, if "that" means the data of our senses.

The European Organization for Nuclear Research (CERN) has recently built a machine in Switzerland called the 'Large Hadron Collider' particle accelerator to hurl tiny little bits of stuff at other tiny little bits and watch and measure what takes place when they meet at great speed and force. The machine, whose size dwarfs the Pyramids, it is said, will tell us what may have happened almost at the very instant everything began that exists now.

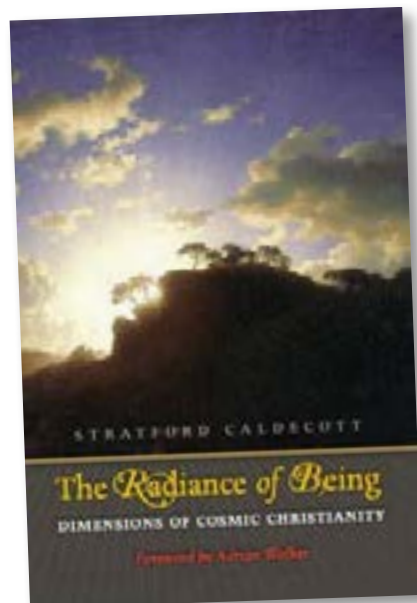
Will God be found in the details, and will that be an end of it? It's a fascinating thought, sure to surprise the undoubtedly many souls working there who believe God to be utterly

unnecessary. Little bits of stuff, whirling about, and the clues teased out from their crashings into each other by clever men and women remind me of Hopkin's "God's Grandeur" and what shakes out "like shining from shook foil."

Caldecott's book tells the story of the origin and nature of Being rather differently than CERN might, though I am sure he knew about CERN and was as interested in that story as I am. Had he but one point to make, one thing to say to us all before he sprang to heaven (in its many dimensions, all the way to heaven being heaven as St. Catherine of Siena famously puts it), it was along these lines I think: that the radiance of being is the grandeur of God and everything, literally everything, is "charged" like the power in a battery, the water in a hose, the powder in fireworks with that very same thing—God's grandeur, made of love and light and lasting joy.

The last thing one would call Stratford Caldecott is simplistic. On the contrary, he is extremely well-informed, intelligent, and personally experienced in various religious traditions (read the remarkable story of the Caldecotts' conversion to Roman Catholicism here). *The Radiance of Being: Dimensions of Cosmic Christianity* forms the legacy of his writings over many years on this topic into, quoting from his Preface, "an ordered whole," organized into "three parts, concerned respectively with the nature of nature, the nature of God, and the nature of divine Wisdom."

An ordered and coherent whole it is, an engaging narrative rich for the scientifically and philosophically literate yet accessible to the ordinary prayerful, theologically orthodox Christian. My wife and I both read the book with rapt attention and profound meditational



profit. I won't say, however, which of us falls into what category on the scales of scientific interest or mystical intuition.

Though it is now too late for me to do so in person, I wish I could thank Caldecott for helping me become more grounded in my own scientific, orthodox, and perhaps somewhat poetic, mysticism, by means of *The Radiance of Being*. He too writes about this, about the sacramentality of ordinary things, saying "An interior relation to the mystery of Being gives things a depth that should never permit us to treat them merely as tools bereft of an intrinsic value of their own. In their wholeness and intelligibility they speak of God, arousing amazement and wonder." (p.60)

I think now of that day years ago when my first grandchild, Mary, barely more than two, bent over during her walk with me to say, to a tiny, all but invisible, blossom at her feet, "Oh, little Blue Flower, I'm so glad you're here."

Thanks for your works, Stratford Caldecott – many of which will be carried forward by your wife and children. I look forward to encountering you ever more fully within the radiance of Being.

All flesh is like grass, and its glory like the flower of the field ...

-1 Peter 1:24a



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An American Girl In Scotland

She's in her twenties, raised in America's Midwest - and now she lives in Scotland. She's also a devout Catholic, and a university student with a particular love for the Latin Mass, like many in her generation. What's it like, we wondered, to be a

serious young Catholic far from home, in an anti-Catholic environment? Our interviewee was willing to talk freely, but wary of professional repercussions, she asked to remain anonymous. Here's her story...





Q. What would you say is the key difference between life in America and in Scotland?

As an American, I was raised in a culture with an “up and at ‘em” attitude. We’re up at the crack of dawn, always rushing back and forth - living the “American Dream” right?

Here, I feel like I’ve thrown back into a different era. Everything is more relaxed, simple and economical, more old-fashioned. I walk everywhere, sometimes up to 5 or 6 miles a day, on cobblestone pavements, past castles and stone cottages. Further, I’m only a five minute walk from the most breath-taking view of the Scottish seaside, rolling countryside, and the highland mountains as a backdrop!

The Scottish culture, steeped in ancient history, has an appreciation for the little things which we Americans have relinquished for a life in the modernist fast lane.

Q. How does the way the Scottish Catholics of your generation view the Faith differ from your own experience as an American?

Catholicism is a minority religion in Scotland, which is a stark contrast to my own background. I grew up in the “Rome of the West” - good ol’ St. Louis, Missouri. One of the most conservative Catholic cities in the USA. Catholicism was everywhere. Most people I met were Catholic... or at least they claimed to be.

Here atheism and agnosticism are always on the rise, and the Church of England and Church of Scotland being the most prominent Christian communities. The Scottish Catholic community is suffering dearly. Parish priests are being stretched thin, often responsible for two or three parishes on their own. In St Louis, I have four parishes within a ten minute drive from my house, each having at least two priests residing there.

Q. It certainly seems like the priests are labouring under a terrific workload.

Where the priests suffer, the laity suffer as well. To my bitter disappointment, the sacraments are not always readily available, especially to the majority of working laity. I am only aware of one parish in the town where I live which offers Mass every day, and even then, Mass, confession and Adoration are only offered during the day, at times when most of us are unavailable due to work or school.

It almost seems as if the sanctifying grace of the sacraments is only for the retired, or unemployed. Combine this with a very serious lack of proper faith formation and cultural/familial support, and it's no wonder why so many Catholics (young and old) aren't embracing their faith.

Q. What about young people your age?

Young Scottish Catholics in my generation are particularly few and far between. For those few I meet, while I can't truly speak of their understanding of the Catholic Church, it seems to me that they are simply ignorant of what Catholicism is.

There is so little interaction with the Church outside of their Sunday obligation (even if that), they have no idea how to embrace Catholicism or embed it into their everyday lives. They are "Catholic" out of a mindless, cultural habit. This is far more extensive than what I have seen back in the States.

Q. So, pretty harsh conditions, right?

Yes, but harsh conditions offer the opportunity for the hardiest of plants to persevere and thrive. In the same way, in the parched anti-Catholic culture, there are a small handful of young Scottish Catholics thriving with solid devotion despite these hardships.

Back home in the USA, the opportunities to be "Catholic" are like sea shells on a beach - they roll in and we take them quite for granted. In contrast, being Catholic in Scotland is not a matter of convenience, and these brave young Catholics must also have the desire and determination to actively seek out Christ and His Church, cultivating a deep and devout Faith in the process.

Q. Is there a Latin Mass available in Scotland?

If Scottish Catholics are few and far between, those willing to attend the Traditional Latin Mass are even more so. For the most part, the TLM is unheard of, so those interested are an extremely small subset of the already small population of Catholics.

As a result, I feel as though I probably know almost every "Trad Catholic" (so to speak) in the UK - even if I have never met them in person. As I mentioned before, those few hardy Catholics willing to go the extra mile for their faith are, most often, captivated by the devout beauty of the TLM as well.

Q. How would you describe the community of Catholics attending the TLM around you?

Most Catholics attending the TLM around here are older individuals, who miss how the Mass used to be. Often I have been one of a small handful or the only younger attendee. Not that younger Catholics interested in the TLM don't exist; they certainly do. Interestingly, when the TLM does attract the younger crowd, it is often younger guys in their 20's --most often, students from nearby universities.

I found this rather interesting as it seems to be the opposite in the US, where young women are more predominant in the TLM crowd. From what I've gathered, the young Scottish guys here are attracted to the silent reverence and rigorous structure of the how the TLM is celebrated compared to the Novus Ordo. They don't seem quite as satisfied with the lenience and charisma the local parish priests now have a bit of leeway with.



"Those few hardy Catholics willing to go the extra mile for their faith are, most often, captivated by the devout beauty of the TLM."



LIGHT COATS



FOR LA

By the Cathoholic Shopaholic

'Worker's Coat': The word 'tartan' refers to the pattern of interlocking stripes which we would typically call 'plaid.' The various tartan patterns sometimes (*but not always!*) represent Scottish

families or clans. Must have look, but must have it in tartan out at Scotland Shop. www.scotlandshop.com.



It rains a lot in Scotland...
Recently, REGINA editor Beverly Stevens noticed Scottish lasses sporting this look on the streets of Edinburgh.



SSSES

tartan: If you like the
an, then check these



NOVA SCOTIA:
Once again REGINA's favorite fashion icon, Kate Middleton sets the standard for style on a recent trip to Glasgow, Scotland. How utterly charming does she look in this tartan Workers Coat by Moloh?

Brother Walfrid's Catholic Club



Soccer has played a huge role in Scotland's cultural and international identity. It is wildly popular both as a spectator sport and for recreation and fun.

The sport has played an important role in the life of Catholics in Scotland, with at least two professional teams having originated from the Irish Catholic diaspora that settled in Scotland in the 19th century. Since then the Scots have been 'football crazy and football mad' -- especially true of the Scots Catholics and their support for their own clubs.

Brother Walfrid's Catholic Club

Celtic of Glasgow in the west of Scotland and Hibernian in Edinburgh in the Lothian region are the two most famous clubs that have Irish Catholic origins. Celtic (pronounced with a soft C) was founded in 1888 by the Irish Marist Brother Walfrid with the purpose of alleviating poverty in the East End of Glasgow by raising money for a charity he'd instituted, Poor Children's Dinner Table.

Brother Walfrid's move to establish the club was inspired by the example of the Hibernian club in Edinburgh, founded by Irish Catholic immigrants some years before. Walfrid decided on the name 'Celtic' to reflect the Irish and Scottish roots of the club.

The newly established club earned the nickname, 'The Bold Boys' – today known as, 'The Bhoys.' (The extra 'h' imitates the Gaelic convention of spelling, where the letter b is often followed by h.)



*For he's football crazy,
He's football mad,
The football it has taken away
The little bit o' sense he had,
And it would take a dozen servants
To wash his clothes and scrub,
Since Paul became a member of
That terrible football club.*

Written by James Curran in 1900,
Glaswegian born in Co. Donegal, Ireland

Catholic vs. Protestant

On the 28th May, 1888, Celtic played their very first game against another Glasgow club, the Protestant Rangers. Celtic won, 5-2.

This would be the start of a passionate and deadly rivalry with sectarian and religious division adding intensity. In the legends since, it became known as 'The Old Firm' game, and one that either team is always loathe to lose.

Sadly, the passion and rivalry, intensified by religious division and bigotry, has been associated with alcohol-fuelled violence between the battling fans both in and outside the stadia of both clubs. In recent years, both clubs have made progress in trying to reduce tensions between the rival sets of supporters; alcohol is now banned inside the stadia.

International Glory

It is since 1945 that Celtic has enjoyed its most distinguished period and success. The greatest single achievement of Celtic AFC was becoming Champions of Europe in 1967. Under the management of a former player, Jock Stein, Celtic won the Scottish League title nine times from 1966 to 1974. Celtic's annus mirabilis came under Stein's management when in 1967 they won every competition they entered: The Scottish League, The Scottish FA Cup, The Glasgow Cup and the greatest of all, The European Champions Cup.

Finally, playing Inter-Milan of Italy, in the Estadio Nacional in Lisbon, Portugal, Celtic won 2-1 to become the first team from Scotland, England or Wales to win and the first team from outside of Spain, Italy and Portugal to win the competition since it was founded in 1955. All the players from the Celtic team who played in that historic game were born within twelve miles of Celtic's stadium, Parkhead, and they are now known as, 'The Lions of Lisbon'.

Celtic would reach the finals of The European Cup once more in 1970 but would lose to the great Dutch side, Feyenoord of Rotterdam, 2-1 in the San Siro stadium in Milan, Italy.

Celtic continued to dominate Scottish domestic club football with their deadly Glasgow rivals, Rangers. During the 1990's, Celtic endured a slump and with it financial difficulties and were on the brink of bankruptcy when an expatriate businessman, Fergus McCann, saved the club by wresting control from its owners. He reconstituted Celtic as a public limited company and set about overseeing the redevelopment and modernisation of Celtic's stadium into an all-seater stadium of 61,000 capacity.

Celtic Today

Celtic's uniforms reflects their Irish origins; they sport horizontal green and white stripes and their club or crest displays a shamrock.

In 2003, Celtic played in the final of the European Football Association Cup in Seville, Spain. They lost 2-1 to FC Porto of Portugal but their 80,000 travelling fans won widespread praise from the people of Seville for their exemplary behaviour, with not a single fan being arrested. Celtic's fans were awarded the Fair Play Award from both FIFA (The World Football Association) and UEFA for 'their loyal and sporting behaviour'.

In November 2012, Celtic celebrated their 125th anniversary since they were founded by Brother Walfrid to raise money for the poor of Glasgow. The club remembers its origins, and still maintains a tradition of charity to this day. "Celtic has always been much more than a football club," according to the team's CEO Peter Lawwell, "and it is important that at all times we play an important role in the wider community."



The Bloody Catholic Clan

Michael Safford is a modern day Catholic Scottish Clansman – living in St. Louis. Michael's Clan Lamont is ancient, said to descend from Ánrothán Ua Néill, an early 10th-century Irish chieftain. As a part of this lineage, the clan claims descent from the legendary Niall Mac Lochlainn, a 12th-century Irish chieftain. One of the earliest documented clans in Scotland, we first catch sight of the Lamonts in 1252, when they were granted land in Kilmore to the monks of Paisley in the mid-13th century. The Lamonts were known for their loyalty to the Scottish monarchy and for their role in the Scottish Highlands and to provide an armed escort for the High Chief's galley.



The History of a

By Beverly De Soto

ouis, Missouri.

Irish prince of the O'Neill dynasty.

doigíallach, High King of Ireland.

amonts in the High Middle Ages -

ir role was to faithfully guard the

s when they sailed from Cowal.

Bad Politics, Religious War

Michael recounts his family's history, pointing out that though they were always strong supporters of the Church, the Lamonts also had the unfortunate tendency to back the wrong side in Scotland's tumultuous politics. For example, they supported supporting the MacDougalls of Lorne's claim to the Scottish throne against the legendary Robert the Bruce.

"In the mid-1600s, when the English Civil War was raging over King Charles I's attempts to restore the Faith," he explains. "Clan Lamont supported the king against the Covenanters - supporters of Puritan Calvinism who didn't think Henry VIII had gone far enough."

Following Charles I's imprisonment in 1645, the Calvinist forces laid siege to the strongholds of the Lamonts at Toward and Ascog, on the shores of Ascog Loch. A fierce battle was fought for three days on the moor above. The castle was well garrisoned and withstood the siege, but the Campbells, who had captured the Lamont Chief brought him to Castle Ascog and threatened to kill him unless they surrendered.

What the Campbells Did In The Name of God

"In June 1646, Sir James Lamont (my 11th great-grandfather) signed an instrument of surrender with the Campbells," Michael recalls. "Before the ink was even dry, the Campbell forces drew their weapons and with a cry of 'No capitulations shall be kept with traitors to God and His Covenant' proceeded to massacre 200 men, women, and children." The castle and orchards were set on fire and the Ascog Lamonts were held captive in Toward Castle.

About another 130 were taken as prisoners to Dunoon. Those not of noble blood were shot to death in the churchyard of Dunoon; 36 noblemen were hanged from a tree in that same churchyard, cut down and then

buried on the spot whether they were alive or dead.

"Family legend says that the tree never bore leaves again, and its roots bled when it was cut down many years later," Michael says sadly. "As for Castle Ascog, it was destroyed by the Campbells of Ormsary during the 1646 massacre." "My particular branch of the family - the original chieftain's line (Lamont of Lamont) - went into hiding after Toward and Ascog were sacked. Sir James' wife Mary took their three sons to Antrim in Northern Ireland, where they changed their names to stay hidden from the Campbells. Andrew - my 10th great-grandfather - took his mother's maiden name of Young.



THE HAUNTED RUINS OF TOWARD CASTLE:

The castle and orchards were set on fire and the Ascog Lamonts were held captive in Toward Castle.

- probably to better remain hidden and safe in a Protestant stronghold. Any claim we had to the chieftanship would have died with my great-great-uncle, who never married. I'm descended from his younger sister."

The chiefs of Clan Lamont lived at Ardlamont until the last of their lands were sold in 1893 by the 21st chief, John Henry Lamont of Lamont,[6] who emigrated to Australia. Ironically, the current chief of Clan Lamont is a Catholic priest - Father Peter Lamont, pastor of the Holy Name of Mary parish in Rydalmere, Australia

Escaping Scotland

"From Northern Ireland, my family line emigrated to America sometime in the late 18th century, and at some point before then converted to Presbyterianism

(Diocese of Parra). "Fr. Peter Lamont's line remained in Scotland at Ardlamont until the last clan lands were sold in the 1800s. I believe they remained Catholic, and likely kept a low profile since we learned in 1646 to stay as far away from politics as possible," Michael says.



Keeping the Faith: The Catholic Lamonts Today

MICHAEL SAFFORD TODAY: "My mother was the first to in our line return to the Faith (in the early 1960s), after realizing that the Church is where Our Lady's statement of, 'All generations shall call me blessed' was fulfilled. She raised all five of us kids as Catholics."

A LATER ASCOG CASTLE: now a tourist accommodation. Michael Safford surmises that there are likely still Lamonts in Scotland today, "but we're spread out all over the place, and none of the original lands are held by members of the clan anymore. The massacre led to a diaspora." In 1906, a memorial was erected by the Clan Lamont Society at

Dunoon. The stone Celtic Cross commemorates the massacre in 1646. Every year the society lays a wreath at Dunoon in memory of those who died there.

'NEITHER SPARE NOR DESPISE'
is the motto of the Clan Lamont.



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A
'Home Away
Ignites t



A From Home, The Faith



Father Lawrence Lew, O.P. was born in Kuala Lumpur, Malaysia, into a devout Christian family; he attended a Brethren church, though most of his family became evangelical Pentecostals.

Today, he is a Dominican at the University of Edinburgh chaplaincy of St Albert, one of a long line of Dominicans in Scotland dating from the 1200s. He is also spearheading an unlikely movement on Scotland's university campuses – famously the cradle of 18th century Enlightenment ideas, 19th century liberalism and today's fashionable atheism.

Amazingly, students from both Catholic and non-Catholic backgrounds are finding their way to the Dominicans' doors, discovering the ancient Faith there. Father Lew graciously welcomed Regina Magazine to the Edinburgh Chaplaincy, where he discussed his life and his work.

[Can you tell us about your vocation?](#)

From my family I inherited a love for Christ, a veneration of the Scriptures, and a zeal for preaching the Gospel of salvation. As a child I remember three-hour long church services with sermons lasting almost an hour and I would have to sit silently through it all. To occupy myself, when I was old enough to read, I perused the Bible or a hymn book.

Perhaps this is where my love for church music originated. However, services were very word-based. There was no art whatsoever in the church, no feast days, no liturgy as such – just hymns and sermons.

How were you exposed to Catholicism?

When I entered a Catholic boys' secondary school run by the De La Salle brothers in Singapore, my world was opened up to the Church and our Faith in its fullness. Here was a world of Liturgy, Church history, an intellectual and theological tradition, saints and their spirituality, the finest art, architecture and music of Christendom, and all the elements of culture and practical wisdom and moral action that made up Christian (and Western) civilization. In short, I discovered Catholicism, and I have been fascinated with it ever since. That adventure began when I asked to be baptized at the age of 15.

You have a deep interest in sacred music, as well.

Throughout my undergraduate years reading law at Leeds University, I sang in the Cathedral choir where I had been awarded a choral scholarship, and this exposed me to the Church's treasury of sacred music as well as the best of the fine Anglican choral tradition. As a result of all this I am acquainted with Christian music from Gregorian chant to the contemporary 'praise and worship' genre, and during my time in the Philippines as a lay volunteer with the Dominicans, I also was exposed to inculturated forms of church music and art.

How did you find the Dominicans?

Upon graduation, I began my theological training as a seminarian for the diocese of Leeds. This was interrupted for two years when I spent a year in Manila, the Philippines, and during this time I discerned a call to religious life, and more specifically, with the Dominicans.

Underlying this was my love for theology especially as taught by St Thomas Aquinas, a desire to explain the Faith (something I had been doing since my teenage years when I had to explain the reasons for converting to my family), the need for community life, and the evangelical zeal of my childhood. With a lawyer's attention to making distinctions in argumentation, and a love for words and their power to convince and persuade, the vocation of a friar preacher seemed a good fit.

As a Dominican novice I spent a year in Cambridge and in that picturesque and historic town I began my exploration of the world of photography. This continued in Oxford where I spent five years engaged in philosophical and theological studies until my Ordination in September 2011.

Everywhere in Scotland, people kept pointing us to the chaplaincies at the universities. Why is this?

One's undergraduate years are the first time one has genuine independence of one's family. Living with new friends and in a new context offers one a chance to, as it were, start anew and build one's identity as an adult. As such, one experiences freedom by which I mean that real decisions need to be made which determine one's course in life.

In an unprecedented way the teenager actually has a choice, and one's Faith is part of a whole gamut of choices that need to be made by the young adult. Obviously, our human freedom is given to us by God so that we can choose that which is good and true, and ultimately, choose to love. The more we do so, the more free we become. As St Paul says: "It is for freedom that Christ has set us free" (Gal 5:1).

Hence, I often stress in the first Sunday sermon of the new academic year that one has come to university to seek Truth, for only Truth is worth living and dying for, and the Truth, of course, is a person whom we can encounter and come to know better.

Why do students seek out the Dominican chaplaincy?

The students who come to the Chaplaincy have made an active choice to engage with their Faith, and to seek





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Christ; to seek Truth. The students who come to St Albert's know that they can meet other young people who are similarly interested in their Faith, and as chaplains we aim to be available to them to help them find answers to the questions they have about the Faith and about living the Christian life and building a civilization of love, as Pope St John Paul II called it.

[What is their university life like?](#)

Many come because in the university they are being challenged by their peers and their courses and readings to think about their faith. As Chesterton might have said, Catholic Chaplaincies have become societies for the sane, a light in the darkness. And this, I think, is why they thrive as communities, and the people who spend time in them grow as human beings – they flourish in faith, in fellowship and in friendship. In short, they learn to love God and neighbour as Christians are called to do.

[Are the Scottish Catholic students well catechized?](#)

A very small number of Catholics who come to St Albert's are quite well-catechized – mainly thanks to the 'Faith' movement. However, the vast majority are sorely in need of catechesis, even about basic things, and we try to provide this.

But I don't think the answer is just to have more or better catechesis. The great difficulty is for Catholics of all ages to be engaged with the Faith; to have confidence that this is Truth, and as such, is worth knowing and living for.

The problem, I think, is that many people are practical agnostics, uncertain about the possibility of finding truth at all. So, the "dictatorship of relativism", as Pope Benedict XVI famously put it has led to a situation in which Catholics do not know if their faith is true, and as such, they're not really interested in finding out more about it. Much more 'interesting', given the demands on our time, are the practical truths and certainties of day-to-day life that have tangible results.

Many, for example, will spend more time in the gym than in prayer and study of the Faith. But as Jesus said: "What does it profit a man if he should gain the whole world and lose his soul?" (Mark 8:36). For all intents and purposes, one only spends under an hour in church each week; no relationship with Christ can be built up on that.



Do international students seek out your Chaplaincy as well?

Yes, indeed. One young and bright Irish Catholic student, had been educated in Catholic schools and received all the sacraments of initiation, served Mass in his parish, and so on. However, he left Ireland and came to university in Scotland with what he termed a "Sunday faith". Through his engagement with the Pro-Life society established by our students in the university, he became more interested in the Faith, and he came to more talks in the Chaplaincy, and began to read more. Eventually, he started to read the Catechism, and this, he says, transformed his life. He is now one of our most keen students, coming to Morning Prayer at 8am every day, enthusing others to do so, and is a keen (and perhaps sometimes over-zealous) apologist for the Faith.

Another student, who came for one semester from the USA, was initially wary about having priests around the common room, but she came to realize that we were harmless, and that she could ask us questions and relax with us. She wrote to us at the end of the year, saying: "I now quite firmly believe that God led me to Scotland to find the Chaplaincy. I've learned that vulnerability and strength are indeed compatible in this crazy thing called love, and that if we submit ourselves fully to it, it will guide our every action and thought. It's not something you do, it something you become... My faith is no longer an additional hobby but rather it is who I am".

And this realization is what we aim for – what more can a Chaplain ask for?

Another student, from Australia, wrote to us saying "I had no idea when I picked Edinburgh that I would find this community. I have found a home not only with the people of the Chaplaincy, but I have found once again my Catholic home".

For this reason, we say at the start of each year when we meet new students that St Albert's is here to be their "home away from home"! And many certainly make themselves very much at home here, even leaving a mess for mum and dad to clear up!

How is it that your Chaplaincy is so successful in this world of 'practical agnosticism'?



For all the evidence I've seen shows that if a Catholic wants to grow in his love for Christ, then he or she needs to invest time and energies every day in prayer, reading about the Faith, finding out about the Liturgy.

[We now have more access to all this than ever before thanks to the internet.](#)

So, it's not so much catechesis that we need, but an encounter with Christ and to stir up a desire to seek and know him. This, I think, is why the new movements like 'Youth 2000' are so successful, and it's also why the community life and joy that are evident in our Chaplaincy is so important. The desire for catechesis is born of this first encounter with a living Catholic community.

[Have you had any religious vocations emerge from these chaplaincies? Catholic marriages?](#)

Yes. One of the recent former Presidents of the student committee is currently a Dominican student in Blackfriars Oxford. This summer, too, a former student was ordained a priest for the Archdiocese of St Andrews and Edinburgh, and another former student made her solemn profession last summer with the Benedictine nuns in St Cecilia's, Ryde.

As Vocations Director of the English Dominican Province, I also see a number of students who are thinking about their vocation. This year we hosted a Month for Vocations, with talks by married couples, Dominican sisters, and a secular priest, and as the Year for Consecrated Life approaches, we will be speaking more about religious life too.

A special joy for us this year has been the number of Catholic engagements and marriages. A couple married last summer have had their first child and I baptized him this month; the family come to St Albert's every Sunday. Also this month, I married a Catholic couple here in St Albert's; the bride had been received into the Catholic Church here a few years ago. And we have had three other couples – all Catholics – announce their engagements this year.

I am convinced that we need good Catholic marriages and families, so this is a special joy for me, even if it means sacrificing a few good men whom I had hoped might have become Dominican friars!



"A special joy for us has been the number of Catholic engagements and marriages. A couple married last summer have had their first child and I baptized him -- also this month I married a Catholic couple and we have had three other couples announce their engagements this year."



How the Catholics Invented Scotch

By Harry Stevens

"Drink because you are happy, but never because you are miserable. Never drink when you are wretched without it, or you will be like the grey-faced gin-drinker in the slum; but drink when you would be happy without it, and you will be like the laughing peasant of Italy. Never drink because you need it, for this is rational drinking, and the way to death and hell. But drink because you do not need it, for this is irrational drinking, and the ancient health of the world."

- G.K. Chesterton (Heretics, 1905, Ch. 7)

Scotch whisky is said to have evolved from a Scottish drink called uisge beatha (a Gaelic word pronounced ISH-ka BYA-ha), or from aqua vitae, Latin for "water of life." Over time, the word became "usky," and eventually "whisky." "Whisky" is the spelling used in Scotland, in Canada, and in the rest of the world, whereas "whiskey" is the Irish and American spelling.

The origin of the art of distilling is murky.

There is a legend that St Patrick brought distilling to Ireland in the 5th century. Some say Spanish monks brought the art to Ireland; others claim it began in Ireland; and still others say it all started in Scotland.

The Secret of Lindores Abbey.

The first documented record, however, of distilling in Scotland comes to us from Lindores Abbey, in the Kingdom of Fife. It appears that the monks were on the forefront of distilling malt from barley in the 1500s.

Lindores Abbey was the home of Friar John Cor, a Tironensian monk in 1495. A written record exists in the 1 June 1495 Exchequer Rolls of Scotland: To Friar John Cor, by order of the

King (James VI), to make aqua vitae, VIII bolls of malt.

The Exchequer Rolls were records of royal income and expenditure; that is, a tax roll. The eight bolts of malt were made by a distilling process that produced about 1,500 bottles of product.

Distilling Monks Fled Underground

When in 1560, during the Scottish Reformation, the Scottish monasteries were dissolved, the monks were thrown out of monasteries all over Scotland. They brought their whisky-making skills with them, went underground, and spread their distilling knowledge to the Highland clans. The distilling equipment was primitive and the product was probably potent. Soon, homemade stills were producing aqua vitae throughout Scotland.

Around 1579, Parliament restricted distilling to earls, lords, barons, and gentlemen for their personal use. During the 1600s and 1700s new distilling techniques improved whisky. In the Scottish Highlands by the end of the 16th century distilling, although illegal, had become quite widespread amongst the farming communities. There was a good reason for this: The main food crops in much of Scotland at the time were barley and oats.



*As with all alcohol, one should enjoy Scotch with food, or after a meal. A drink like Scotch whisky is meant to be sipped, slowly. And if you are going to drink, do not drive.



How to Taste a Whisky for the First Time:

How should you taste a whisky for the first time? Whisky connoisseurs recommend sipping it "neat," that is, undiluted, first inhaling its aroma deeply. Be bold about trying new flavors and classes of whisky.

In the words of Jeremy Anderberg, Webmaster of the site, *"The Art of Manliness," sample the whisky in the tradition of gentlemen, with a clear conscience and a full heart. "*

Aqua vitae was being used medicinally for colic, to relieve the chills of the winter, to support a weak heart, to preserve health, and for other medicinal purposes. Eventually, it became a part of Scottish life and culture. Aqua vitea revived the spirits from long winters and was used to welcome guests into the home. Over time, its role evolved to more than medicinal use, and it became a drink for the table more commonly known as "usky."

Usky Goes Underground

Usky production was first taxed in 1644 by Charles I, causing a rise in illicit distilling in the countryside. Home distilling went unchecked until 1707, when the Scottish and English Parliaments joined to form the Treaty of Union and banned illicit distilling, a move to control the clans. The treaty effectively drove the clan distillers underground. While all this was going on, in 1738 the word "whisky" started to be used more and more.

Rioting To Make Whisky Legal

In 1780, there were about eight legal and 400 illegal distilleries. After rioting and bloody confrontations

in the early 1800s, legal distilling was finally made attractive when an excise act was passed by Parliament in 1823. This act meant that if distillers took out a distilling license, the government would help them and would lower tax duties. Many took advantage of this and became legal. In 1831, Aeneas Coffey invented the Coffey or Patent still, which produced a smoother, less expensive, product. This led to the production of grain whisky, less intense than malt whiskey.

Luxurious Scotch Whisky Today

Today, there are over 100 distilleries in Scotland. To be considered Scotch whisky, the product must meet four standards: (1) It must be made in only Scotland; (2) It must be distilled from malted barley, whole grains with no additional additives other than water or natural coloring; (3) It must be no more than 94.7 percent alcohol by volume (or 189.4 proof), and no less the 40 percent alcohol by volume (or 80 proof); and (4) It must be aged in oak casks no larger than 185 gallons for no fewer than three years in Scotland (the aging you see on the bottle represents the youngest whiskey in the bottle).

WHISKIES *of* SCOTLAND

[illegible][illegible]

the fact that the majority of the world's population is still living in poverty, and that the world is still a long way from achieving the goals of the Millennium Development Goals. The world is still a long way from achieving the goals of the Millennium Development Goals.



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Is A Taste For Scotch Written On The Hearts Of Scots?

Here is what renowned Scottish scholar, author, and literary critic David Daiches (1912 to 2005), had to say.

"The proper drinking of Scotch whisky is more than indulgence: it is a toast to civilization, a tribute to the continuity of culture, a manifesto of man's determination to use the resources of nature to refresh mind and body and enjoy to the full the senses with which he has been endowed. "

WEARING
THE VERY
STARS

"I must to my kinswoman go
Beyond the fields of home.
This little town leave upon the rising road
Through wind twisted olive groves
And over shining crystal streams.

Go to the Hill Country by paths so old
Now, deep ruts among rock and stone."
She does not go alone. No!
Eternity she carries, her son, God's own
Within. So much more she is than seems.

Such a cargo slows her youthful haste
While dark eyes: grim, rude, cruel, stare
Out at easy prey along the lonely way.
But stare is all that they do. "Another day,"
They growl, slink away. She confounds, confuses
cruelty.

Pausing at the highest peak
She waits the waning day,
The reverence of constellations;
Receives the sun's glowing robes
The ministry of the silver moon.

Mary, wearing the very stars, walks on.

Peter Gallahe
May 19. 2014

International Catholic News

AACHEN, GERMANY: A brilliant speech by internationally- renowned author Martin Mosebach concluded an annual gathering in late June where a traditional Latin Mass organized by [Pro Missa Tridentina](#) attracted astan-ing-room-only crowd of hundreds.

AUSTRALIA: Australian PM (and practicing Catholic) Tony Abbott joined Governor-General Sir Peter Cosgrove and 2000 mourners for a memorial Mass at Sydney's St. Mary's Cathedral. Concelebrated by Auxiliary Bishop Comensoli and the Very Rev. Fr. Simon Ckuj, chaplain to Sydney's Ukrainian Catholic community and other clergy, the Mass was offered for the souls of 38 Australians who perished on board MH17, including Sister Philomene Tiernan, a member of the Sisters of the Society of the Sacred Heart. Here, Fr. Ckuj censes the Gospel at a memorial Mass for the victims of MH17.



(Photo Credit: The Catholic Weekly, Australia)

CALIFORNIA: [Thomas Aquinas College's](#) alumni vocation boom continues with their 60th alumni priest ordained for the Diocese of Pensacola-Tallahassee; two deacons for the Archdiocese of Denver and for the Norbertines in Orange

County; two alumnae sisters with the Norbertines of Tehachapi, CA; and one alumnus is a postulant at the Sacred Heart of Jesus Monastery in Portland, OR -- the first Maronite monastery in the Western U.S.

FRANCE: Thousands of protestors gathered at Notre Dame Cathedral and in Lyon, France to protest the genocide of Iraqi Christians on July 27.

ILLINOIS: The 33rd Annual Chesterton Conference was held at University of Saint Mary of the Lake in Mundelein, Illinois, from July 31-August 2, 2014. The Most Rev. Thomas J. Paprocki, Bishop of the Diocese of Springfield in Illinois, delivered this year's keynote address.

INDIANA:

[SACRED MUSIC COLLOQUIUM XXIV](#) in Indianapolis from June 30-July 6 attracted hundreds of professional and volunteers. Sponsored by the Church Music Association of America, the event included lectures and workshops in Gregorian chant under world-class faculty.

IRELAND: The Perpetual Adoration Nuns released a CD, "Laudamus, Morning and Evening Prayer" -- all proceeds go to restore buildings at the Abbey. www.glencairnabbey.org

IRELAND: Newman College Ireland is launching September 26 with its first school year, hosted by Thomas More College of New Hampshire at their campus in Rome, Italy. The search for a permanent Irish home continues. [Click here](#) for more info:

ROME: Eucharistic Miracles Tour arrives in Rome on October 22, for a guided tour of the famous churches in Italy which have witnessed Eucharistic miracles. <http://bit.ly/1mS5tAC>

LONDON: The Latin Mass Society has announced a Conference in honour of Michael Davies to mark the tenth anniversary of his death. Davies was the most prominent lay campaigner for the Traditional Latin Mass of his generation, and his many books continue to be influential. The conference will take place in London on 4th October 2014: details [here](#).

OXFORD, ENGLAND: The Grey Friars have returned to Oxford, England, 500 years after they were expelled by King Henry VIII. They work in children's hospices, youth groups, elderly people, the poor and street evangelization. For more info: thegreyfriars.org.

MUNICH: The Fraternity of St. Peter has agreed to take over the Parish of St Ann – Damenstiftskirche. They begin offering the Latin Mass there on September 1.



PHILIPPINES: Newly ordained Rev. Fr. Norlito Concepcion, O.S.A. offered his first public Missa Cantata at the National Shrine of Our Lady of the Most Holy Rosary La Naval on July 13. Students of the Dominican-run Pontifical University of Santo Tomas, and by seminarians assisted at the Latin Mass, sponsored by the Societas Ecclesia Dei Sancti Ioseph-Una - Voce Philippines.

SAINT LOUIS: Four Americans will be ordained to the Institute of Christ the King Sovereign Priest priesthood at [St. Francis de Sales Oratory in St. Louis](#), Missouri, on August 5 by His Eminence, Raymond Cardinal Burke.



PRESTON, ENGLAND: The Bishop has invited the Institute of Christ the King Sovereign Priest to take over the Parish of St Walburga, formerly administered by the Jesuits. Masses are slated for Sept 1 in this beautiful 19th century church built by the pledges of 8000 Irish immigrants -- the spire is the tallest of any parish in England. (Photo Credit: Michael Durnan)

SAN FRANCISCO: On August 1, 2014, The St. Philip Neri Oratorians began their new religious community at Star of the Sea Parish in San Francisco, CA. Led by Fr. Joseph Illo and Fr. Patrick Driscoll, the Oratorians will continue to offer Holy Masses in both Ordinary and Extraordinary Forms. <http://sanctatrinitasunusdeus.com/>

SPAIN: Fr. José Miguel Marqués Campo explains the liturgy from Vatican II documents every other Wednesday in his newly launched show, Per omnia saecula saeculorum on Forward Boldly Radio <http://www.forwardboldly.com/per-omnia-saecula-saeculorum.html>

WASHINGTON: The US Conference of Catholic Bishops issued a statement on July 25 confirming that they had sent a letter to US Ambassador Rice regarding the expulsion of Christians from Mosul.

WYOMING: Eight year old Wyoming Catholic College announced their largest first year class yet – 41 students from 21 different US states will begin classes in September at their rural Lander, WY campus. For more info click [here](#)



Saint Paul the Apostle Church
Spartanburg, South Carolina
Duncan G. Stroik Architect, LLC

The new Saint Paul the Apostle Church in downtown Spartanburg, South Carolina, draws on the Romanesque architectural tradition. Statues of Saints Peter and Paul and the Blessed Virgin Mary are located on the front facade. The 800 seat basilical interior has Corinthian columns in the nave and culminates in a colorful early Christian-inspired baldacchino that focuses attention on the marble altar.





What kind of Church will you leave to them in the future?

Two 'lost generations'.

From the mid-1960s, every official indicator of the Catholic Church in England and Wales went into free-fall. Ordinations, conversions, baptisms, Catholic marriages—all went through the floor. Lapsation rates of children at Catholic high schools have reached 98 percent. Regular Mass attendance has reduced to a rump—a mere 15 percent.

But in 1965, something else happened. Bucking the cultural trend, the Latin Mass Society was founded to defend the Traditional liturgy and the Faith that it embodies. A beacon of hope. Now, nearly 50 years later, the Latin Mass Society is leading a small but growing revival within the Church, in England and Wales, and within English society, and it needs your help.

Against the current, the Traditional Latin Mass is growing in popularity, and availability, and

most of the groundwork, campaigning and organizing to achieve that in England has been done by the Latin Mass Society and its small army of volunteers.

They care about their immortal souls, and those of their children and grandchildren, and their fellow countrymen. They are working now to ensure an orthodox Catholic future for their families, starting with the Mass.

But this comes at a price. Our resources are limited, often stretched to breaking point, and we need some assistance, right now, from you, our friends.

In England we also have a legacy of protestant anti-Catholicism to contend with and, even more worrying, a new and aggressive secularism that mocks religion, and the Catholic Church in particular. It has the ear of those in government. We have a battle on our hands. Will you help us?

Please, if you can, make a donation towards our work at www.lms.org.uk. Thank you.

The Latin Mass Society
www.lms.org.uk

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