

# The Catholic Parish of St Luke

Benyon Grove, Orton Malborne, Peterborough. PE2 5XS

## MEN'S FELLOWSHIP

*What are you most excited about in your life right now?*

*What's your biggest achievement?*

*What are you most proud of?*

*Tell us about your wife / kids!*

*How do you spend your free time?*

*What are your hobbies?*

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Our meeting on the  
**Thursday 12th October**  
was attended by twelve.

We welcome  
**Saulius Arbocius**  
and  
**Ian Flack**

Our spiritual topic was :

**Reciting**  
**the Illuminous Mysteries**  
**of the Rosary**

and

**Discussion**  
**"A Rich Banquet"**  
**28th Sunday of the Year**

Some interesting discussion took place by the group about the different types of invitations to the wedding, the displeasure and the pleasure by the inviter.

The social comprised of good individual conversations whilst enjoying Homemade KFC Style Boneless Chicken with Chips and Salad with a choice of Hot and Soft Drinks.

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**The Gospel according to**  
**Matthew**  
**Sunday 15th October 2023**  
**Mt 22:1-14**

Jesus again in reply spoke to the chief priests and elders of the people in parables, saying, "The

kingdom of heaven may be likened to a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guests to the feast, but they refused to come.

A second time he sent other servants, saying, "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast."

Some ignored the invitation and went away, one to his farm, another to his business. The rest laid hold of his servants, mistreated them, and killed them.

The king was enraged and sent his troops, destroyed those murderers, and burned their city. Then he said to his servants, "The feast is ready, but those who were invited were not worthy to come. Go out, therefore, into the main roads and invite to the feast whomever you find."

The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests.

But when the king came in to meet the guests, he saw a man there not dressed in a wedding garment. The king said to him, "My friend, how is it that you came in here without a wedding garment?"

But he was reduced to silence. Then the king said to his attendants, "Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth."

Many are invited, but few are chosen."

### **Reflection**

*Jesus went to lunch with the publicans, who were public sinners; they were the bad ones. God is not afraid of our spirits wounded by many cruelties, because he loves us; he invites us. And the Church is called to reach the daily thoroughfares, that is, the geographic and existential peripheries of humanity, those places on the margins, those situations where the hopeless remnants of humanity camp out and live. It is a matter of not settling for comforts and the customary ways of evangelisation and witnessing to charity, but rather of opening the doors of our hearts and our communities to everyone, because the Gospel is not reserved to a select few. (...) However, the Lord places one condition: to wear a wedding garment. Let us return to the parable. (...) The wedding garment — this capelet — symbolises the mercy that God freely gives us, namely, grace. Without grace we cannot take a step forward in Christian life. Everything is grace.*

## NEXT THURSDAY'S MEETING 19th October 2023 at 7.30pm

Spiritual Topic :  
**October - The month of  
the Rosary**

The month of October is dedicated to the Holy Rosary, one of the best known of all Catholic devotions.

We start our session with a decade of the Illuminous Mysteries of the Rosary

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### TODAY'S GOSPEL OF THE MASS Luke 11:47-54

The Lord said: "Woe to you who build the memorials of the prophets whom your fathers killed.

Consequently, you bear witness and give consent to the deeds of your ancestors, for they killed them and you do the building.

Therefore, the wisdom of God said, 'I will send to them prophets and Apostles; some of them they will kill and persecute' in order that this generation might be charged with the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zechariah who died between the altar and the temple building.

Yes, I tell you, this generation will be charged with their blood!

Woe to you, scholars of the law!

You have taken away the key of knowledge.

You yourselves did not enter and you stopped those trying to enter."

When Jesus left, the scribes and Pharisees began to act with hostility toward him and to interrogate him about many things, for they were plotting to catch him at something he might say.

#### Question

**Reflecting on today's Gospel, can you compare this with what is happening in the world today?**

Russia—Ukraine  
Israel—Gaza

#### Reflection

*This taking away the ability to*

*understand God's revelation, to understand the heart of God, to understand God's salvation—the key to knowledge—we can say that it represents a serious oversight. The gratuitousness of salvation is forgotten; the closeness of God is forgotten, and the mercy of God is forgotten. And those who forget the gratuitousness of salvation, the closeness of God, and the mercy of God, have taken away the key to knowledge.*

*This happens even today. The Pharisees, the doctors of law, are not just figures of those times; even today, there are many. This is why it is necessary to pray for us shepherds. To pray, so that we do not lose the key to knowledge and do not close the door to ourselves and to the people who want to enter.*

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### History of the Catholic Church in Britain Part 4

#### Tudor period and Catholic resistance.

The dynamics of the pre-Reformation bond between the Catholic Church in England and the Apostolic See remained in effect for nearly a thousand years. That is, there was no doctrinal difference between the faith of the English and the rest of Catholic Christendom, especially after calculating the date of Easter at the Council of Whitby in 667 and formalising other customs according to the See of Rome. The designation "English Church" (*Ecclesia Anglicana* in Latin) was made, but always in the sense of the term as indicating that it was part of one Catholic Church in communion with the Holy See and localised in England. Other regions of the church were localised in Scotland (*Ecclesia Scotticana*), France (*Ecclesia Gallicana*), Spain (*Ecclesia Hispanica*), etc. These regional cognomens or designations were commonly used in Rome by officials to identify a locality of the universal church but never to imply any breach with the Holy See.

When King Henry VIII "suddenly became alerted to the supposedly ancient truth" that he was truly the "Supreme Head of the Church within his dominions", he backed a series of legislative acts through the English Parliament between 1533 and 1536 that initiated an attack on papal authority and English Catholics. "The centrepiece of the new legislation was an Act of Supremacy of 1534." In some cases those adhering to Catholicism faced capital punishment.

In 1534, during the reign of Henry VIII, the English church became independent of the Holy See for a period owing to "continued" innovations with Henry declaring himself its Supreme Head. This breach was in response to the Pope's refusal to annul Henry's marriage to Catherine of Aragon. Although Henry did not himself accept Protestant innovations in doctrine or liturgy, he nevertheless extended toleration, and even promotion, to clergy with Protestant sympathies in return for support for his break with Rome. On the other hand, failure to accept this break, particularly by prominent persons in church and state, was regarded by Henry as treason, resulting in the execution of Thomas More, former Lord Chancellor, and John Fisher, Bishop of Rochester, among others. The See of Rome Act 1536 legitimised the separation from Rome, while the Pilgrimage of Grace of 1536 and Bigod's Rebellion of 1537, risings in the North against the religious changes, were bloodily repressed.



*Banner showing  
the Holy Wounds of Jesus Christ  
which was carried by partisans  
during the Pilgrimage of Grace*

All through 1536–41, Henry VIII engaged in a large scale dissolution of the Monasteries in order to gain control of most of the wealth of the church and much of the richest land. He disbanded monasteries, priories, convents and friaries in England, Wales and Ireland, appropriated their income, disposed of their assets, sold off artefacts stolen from them, and provided pensions for the robbed monks and former residents. He did not turn these properties over to his local Church of England. Instead, they were sold, mostly to pay for the wars. The historian G. W. Bernard argues that the dissolution of the monasteries in the late 1530s was one of the most revolutionary events in English history. There were nearly 900 religious houses in England, around 260 for monks, 300 for regular canons, 142 nunneries and 183 friaries; some 12,000 people in total, 4,000 monks, 3,000 canons, 3,000 friars and 2,000 nuns. One adult man in fifty was in religious orders in a country of two and one half million. In the Catholic narrative, Henry's action was sacrilegious, a national violation of things consecrated to God, and evil. The fate of the English Carthusians was one of the worst of the period. Thomas Cromwell had them "savagely punished" with their leaders "hanged and disembowelled at Tyburn in May 1535, still wearing their monastic habits." Even today, Henry's act is still considered controversial. Anglicans like Giles Fraser have noted that the property "was stolen" from the Roman Catholic Church and that "this theft of land is the really dirty stuff – the original sin of the Church of England." Nevertheless, Henry maintained a strong preference for traditional Catholic practices and, during his reign, Protestant reformers were unable to make more radical changes to the practices and the "continued innovation" of his own "personally devised religious 'middle way.'" Indeed, Henry "cruelly emphasised

his commitment" to his innovations "by executing three papal loyalists and burning three evangelicals."

The 1547 to 1553 reign of the boy King Edward VI saw the Church of England become more influenced by Protestantism in its doctrine and worship. In 1550, John Laski— a Polish ex-Catholic cleric and nephew of the Polish primate, whose Catholic career came "to an abrupt end in 1540 when he married", and who later become a Calvinist—arrived in London and became superintendent of the Strangers' Church of London. He, among other Protestants, became an associate of Thomas Cranmer and of John Hooper. He had some influence on ecclesiastical affairs during the reign of Edward VI. For instance, the Tridentine Mass was replaced by the (English) *Book of Common Prayer*, representational art and statues in church buildings destroyed, and Catholic practices which had survived during Henry's reign, such as public prayers to the Virgin Mary, e.g. the *Salve Regina*, ended. In 1549 the Western Rising in Cornwall and Devon broke out to protest against the abolition of the Mass – the rebels called the 1549 Holy Communion Service, "commonly called the Mass", a Christian game. The rebellion—resistance to Protestantism —was put down ruthlessly.

### Reign of Mary I



Queen Mary I by Master John

Under Queen Mary I, in 1553, the fractured and discordant English Church was linked again to continental Catholicism and the See of Rome through the doctrinal and liturgical initiatives of Reginald Pole and other Catholic reformers. Mary was determined to return the whole of England to the Catholic faith. This aim was not necessarily at odds with the feeling of a large section of the populace; Edward's Protestant reformation had not been well received everywhere, and there was ambiguity in the responses of the parishes.

Mary also had some powerful families behind her. The Jerningham family together with other East Anglian Catholic families such as the Bedingfelds, Waldegraves, Rochesters together with the Huddlestons of Sawston Hall were "the key to Queen Mary's successful accession to the throne. Without them she would never have made it." However, Mary's execution of 300 Protestants by burning them at the stake proved counterproductive as this measure was extremely unpopular with the populace. For example, instead of executing Archbishop Cranmer for treason for supporting Queen Jane, she had him tried for heresy and burned at the stake. Foxe's *Book of Martyrs*, which glorified the Protestants killed at the time and vilified Catholics, ensured her a place in popular memory as *Bloody Mary*, though some recent historians have noted that most of the Protestants Foxe highlights in his book, who were tried for heresy, were primarily Anabaptists, which explains why mainstream Protestants like Stephen Gardiner and William Paget (who were members of Philip's "consejo codigo") went along with it. These historians also note that it was Bartolome Carranza, an influential Spanish Dominican of Philip II's workforce, who insisted that Thomas Cranmer's sentence be put into effect. "It was Carranza, not Mary,



who insisted that the sentence against Cranmer be carried out."

For centuries after, the idea of another reconciliation with Rome was linked in many English people's minds with a renewal of Mary's fiery stakes. Ultimately, her alleged harshness was a success but at the cost of alienating a fairly large section of English society which had been moving away from some traditional Catholic devotional practices. These English were neither Calvinist nor Lutheran, but certainly leaning towards Protestant reformation (and by the late sixteenth century, were certainly Protestant).

### Reign of Elizabeth I



Queen Elizabeth I  
by Nicholas Hilliard

When Mary died and Elizabeth I became queen in 1558, the religious situation in England was confused. Throughout the alternating religious landscape of the reigns of Henry VIII, Edward VI, and Mary I, a significant proportion of the population (especially in the rural and outlying areas of the country) were likely to have continued to hold Catholic views, or were conservative. Nevertheless, Elizabeth was a Protestant and the "very rituals with which the parish had celebrated her accession would be swept away". Thus Elizabeth's first act was to reverse her sister's re-establishment of Catholicism by Acts of Supremacy and Uniformity.

The Act of Supremacy of 1558 made it a crime to assert the authority of any foreign prince, prelate, or other authority, and was aimed at abolishing the authority of the Pope in England. A third offence was high treason became punishable by death. The Oath of Supremacy, imposed by the Act of Supremacy 1558, provided for any person taking public or church office in England to swear allegiance to the monarch as Supreme Governor of the Church of England. Failure to so swear was a crime, although it did not become treason until 1562, when the Supremacy of the Crown Act 1562 made a second offence of refusing to take the oath treason.

During the first years of her reign from 1558 to 1570 there was relative leniency towards Catholics who were willing to keep their religion private, especially if they were prepared to continue to attend their parish churches. The wording of the official prayer book had been carefully designed to make this possible by omitting aggressively "heretical" matter, and at first many English Catholics did in fact worship with their Protestant neighbours, at least until this was formally forbidden by Pope Pius V's 1570 bull, *Regnans in Excelsis*, which also declared that Elizabeth was not a rightful queen and should be overthrown. It formally excommunicated her and any who obeyed her and obliged all Catholics to attempt to overthrow her.

In response, the "Act to retain the Queen's Majesty's subjects in their obedience", passed in 1581, made it high treason to reconcile anyone or to be reconciled to "the Romish religion", or to procure or publish any papal Bull or writing whatsoever. The celebration of Mass was prohibited under penalty of a fine of two hundred marks and imprisonment for one year for the celebrant, and a fine of one hundred marks and the same imprisonment for those who heard

the Mass. This act also increased the penalty for not attending the Anglican service to the sum of twenty pounds a month, or imprisonment until the fine was paid or until the offender went to the Protestant Church. A further penalty of ten pounds a month was inflicted on anyone keeping a schoolmaster who did not attend the Protestant service. The schoolmaster himself was to be imprisoned for one year.

England's wars with Catholic powers such as France and Spain, culminated in the attempted invasion by the Spanish Armada in 1588. The Papal bull had unleashed nationalistic feelings which equated Protestantism with loyalty to a highly popular monarch and made Catholics "vulnerable to accusations of being traitors to the crown." The Rising of the North, the Throckmorton plot and the Babington plot, together with other subversive activities of supporters of Mary, Queen of Scots, all reinforced the association of Catholicism with treachery in the minds of many, notably in middle and southern England.

The climax of Elizabeth's anti Catholic legislation was in 1585, two years before the execution of Mary, Queen of Scots, with the Act against Jesuits, Seminary priests and other such like disobedient persons. This statute, under which most of the English Catholic martyrs were executed, made it high treason for any Jesuit or any seminary priest to be in England at all, and a felony for any one to harbour or relieve them.

The last of Elizabeth's anti-Catholic laws was the Act for the Better Discovery of Wicked and Seditious Persons Terming Themselves Catholics, but Being Rebellious and Traitorous Subjects. Its effect was to prohibit all recusants from going more than five miles from their place of abode, and to order all persons suspected of being Jesuits or seminary priests, and not answering satisfactorily, to be

imprisoned until they did so.



*Mary, Queen of Scots  
by Nicholas Hilliard 1578*

However, Elizabeth did not believe that her anti-Catholic policies constituted religious persecution, though "she strangled, disembowelled, and dismembered more than 200" English Catholics and "built on the actions of Mary." In the context of the uncompromising wording of the Papal Bull against her, she failed to distinguish between those Catholics in conflict with her from those with no such designs.<sup>[63]</sup> The number of English Catholics executed under Elizabeth was significant, including Edmund Campion, Robert Southwell, and Margaret Clitherow. Elizabeth herself signed the regicidal death warrant of her cousin, Mary, Queen of Scots, after 19 years as Elizabeth's prisoner. As MacCulloch has noted, "England judicially murdered more Roman Catholics than any other country in Europe, which puts English pride in national tolerance in an interesting perspective." So distraught was Elizabeth over Catholic opposition to her throne, she was secretly reaching out to the Ottoman Sultan Murad III, "asking for military aid against Philip of Spain and the 'idoltrous princes' supporting him."

Because of the persecution in England, Catholic priests were trained abroad at the English College in Rome, the English College in Douai, the English College at Valladolid in

Spain, and at the English College in Seville. Given that Douai was located in the Spanish Netherlands, part of the dominions of Elizabethan England's greatest enemy, and Valladolid and Seville in Spain itself, they became associated in the public eye with political as well as religious subversion. It was this combination of nationalistic public opinion, sustained persecution, and the rise of a new generation which could not remember pre-Reformation times and had no pre-established loyalty to Catholicism, that reduced the number of Catholics in England during this period – although the overshadowing memory of Queen Mary I's reign was another factor that should not be underestimated (the population of the country was 4.1 million). Nevertheless, by the end of Elizabeth's reign probably 20% of the population were still Catholic, with 10% dissident "Puritan" Protestants and the remainder more or less reconciled to the Anglican church as "parish Anglicans". By then most English people had largely been de-catholicised but were not Protestant. Religious "uniformity," however, "was a lost cause," given the presence of Dissenting, Nonconformist Protestants, and Catholic minorities.

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**Next Week : Part 5  
The Stuart Period**

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**This month  
the main liturgical feasts  
are:**

**St Luke**  
Wednesday 18th October  
Parish celebration transferred to  
Sunday 22nd October

**SS Simon & Jude**  
Saturday 28th October

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## DIARY DATES

**Over 60's Turkey & Tinsel  
Christmas Luncheons  
and Entertainment**

**Fridays**

**1st, 8th and 15th December  
12.30pm to 3.00pm  
Tickets & Menu available from  
the Parish Office  
£9.50 per person**

**Social Evening  
Men's Fellowship**

**with**

**the Ladies' Bible Group  
Wednesday 13th December  
at 7.00pm**

**Grand Christmas Draw Tickets  
NOW ON SALE**

**To be drawn on 17th December.  
Obtainable from  
St Luke's Parish Office.**

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## VOLUNTEERS REQUIRED

**Saturday 25th November**  
From 10.00am to 4.00pm  
To help set up the Church for the  
"Towards Advent" event.

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## THIS WEEK'S SOCIAL SUPPER

**Homemade  
Cottage Pie  
with  
Green Beans and Carrots  
Beers, Tea, Coffee, Cola and  
Fruit Juice**

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**Your ideas for social supper  
foods  
will be appreciated**

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**Copies of previous  
Men's Fellowship Newsletter are  
on St Joseph's Family Society's  
Website [www.stjfs.org.uk](http://www.stjfs.org.uk)**

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