Excerpt from Arundel and Brighton Diocesan Propers



ST PHILIP HOWARD

Earl of Arundel, Martyr,

Co-Principal Patron of the Diocese

19th October (Solemnity)

Philip Howard, son and heir of Thomas, fourth Duke of Norfolk, was born in the last year of the short reign of Mary Tudor, 1557. A glittering future could be predicted for him; but it was also an uncertain, troubled time. His mother died soon after he was born, and his father married again twice, his third wife being Elizabeth Dacre. a widow with four children. The Duke, to strengthen his family position, arranged the marriage of Philip and his stepdaughter Anne Dacre when they were still children, and they were married when Philip was fourteen. After her mother's death Anne was strongly influenced by her Catholic grandmother, Lady Mounteagle. Philip was brought up as a Protestant, although for a time he was tutored by the Catholic Gregory Martin, the future translator of the Douai Bible.

In 1571 Duke Thomas's ambition involved him in the Rising in the North; he was found guilty of high treason and executed in the following year. Lord Burghley now became Philip's guardian; he dismissed Gregory Martin and sent his ward to Cambridge. There, at the age of nineteen, he graduated in Arts. He took the Oath of Supremacy and was introduced to Court. Before his death Philip's father had warned him not to get too involved in the Court, and urged him to cherish his wife; but Philip ignored both these pieces of good advice. He became one of the circle of young courtiers vying for the favour of the Queen, he spent money extravagantly, and neglected Anne – indeed, it seems that he was unfaithful to her. Eventually Anne, after making strenuous efforts to get him back, went to live with Philip's grandfather, the Earl of Arundel. But before long the old man died, and in 1581 Philip succeeded him in that title, as the premier Earl of England. (He could not succeed to the Dukedom of Norfolk because of his father's attainder.) He now began to attend the House of Lords, and to take an interest in public affairs, which meant that he spent less time at Court. Since Anne had lost her refuge at the death of the old Earl, she came back to Philip, and gradually won him over by her gentleness and patience.

Anne had outwardly conformed as a Protestant, but now (1583) her conscience led her back to the Catholic Church. It was a difficult decision to make, for she feared that to tell her husband would ruin the new relationship which was building up between them. But unknown to her, Philip himself had for some time been convinced of the truth of the Catholic Church. Two years before, he had attended the debate between Edmund Campion, a prisoner in the Tower, and some Protestant divines, and had been profoundly impressed by Campion's arguments. But he had not yet come to the point of decision, with all the implications it would have for his future.

The Queen became aware of the change in Philip, particularly noting his reconciliation with Anne, so when Anne was reported to her as a recusant she seized the opportunity and had her arrested. Their first child, a daughter, was born while she was in the custody of Sir Thomas Shirley at Wiston in Sussex. Philip had her baptised in the Protestant church. But nevertheless he was very near to his great decision, which eventually he came to at Arundel Castle in 1584. He was reconciled to the Church by the Jesuit Father William Weston.

This was no token conversion. It meant a complete change of life for Philip. He had a priest in his Charterhouse home in London, so that he could have daily Mass. Prayer became a regular part of his life. He continued to attend the Lords and the Court, but avoided attending Church services on various pretexts. The great question now in his mind was; how could he best serve the Catholic cause? He wrote to Cardinal Allen at Douai asking his advice. The letter was intercepted, and the Queen's Council, using a priest in their pay, sent a bogus reply recommending him to leave England. Although Father Weston and all his friends had been against it, Philip accepted what he thought was Allen's advice, and secretly took ship for the Continent. But of course his movements were known to the Council, and off the coast he was boarded by a warship and brought back under arrest. After a night spent at Guildford he was taken to the. Tower. The Council now had evidence against him, and he was brought before the Star Chamber, charged with being reconciled to the Catholic Church, attempting to leave the country without the Queen's permission, and having correspondence with Cardinal Allen. He was fined £10,000 and imprisoned at the Queen's pleasure. The year was 1585. Philip was twenty eight; he was to be a prisoner for the rest of his life.

He spent the first two years of his imprisonment in solitary confinement in the Beauchamp Tower. The Queen refused permission for his wife and children (he had never seen his infant son) to visit him. If she thought this

would weaken his resolve she misjudged him. His determination was aided by prayer, and by letters smuggled in to him from Father Southwell, the Jesuit, who was living secretly in Arundel House as Anne's chaplain.

Now for a time his conditions were eased; in the Lanthorn Tower he and other prisoners could even have Mass, one of the prisoners being a priest, William Bennett. But then in 1588 came the threat of a Spanish invasion, and it was rumoured that if the Armada were to land, there would be an immediate massacre of Catholics. Philip and the others held an all-night vigil to pray for the safety of Catholics. This was reported to the authorities. It was the excuse they were looking for to bring him to trial for treason.

Philip was tried by his peers in Westminster Hall. The witnesses against him were Sir Thomas Gerard and the priest William Bennett, both of whom had been with him in the Tower. The accusation was that he had prayed for the success of the Spanish Armada. But could prayers be a matter of treason? The foreman of the jury, Lord Burghley – the same who had been Philip's guardian – declared that all the Queen sought was sentencing, not execution, and the waverers came round to the majority view. Philip was condemned unanimously and was returned to the Tower. He was never to know whether the sentence would be carried out. He intensified his hours of prayer and fasting, and occupied himself in writing and translating books of piety. For a time he was supported as before by Father Southwell's letters, until he too was apprehended and sent to the Tower. The two never met, although Philip's dog did find his way to Southwell's cell.

By the time Robert Southwell was executed at Tyburn, Philip was dying by degrees, from the privations of his imprisonment. He appealed again to the Queen to allow him to see his wife and son. The Queen replied: if Philip would go but once to their church, not only would she grant his request, but he would be restored to his estates and honours with as much favour as she could show. Philip once more sadly declined the offer. Nothing could show more clearly that, as Robert Southwell had written, "your cause, by whatever name it may be disfigured, by whatever colour deformed in the eyes of men, is religion."

The last night of his life was spent mainly in prayer; he died on Sunday 19th October 1595 at noon. He was thirty eight. The immediate cause of death was most probably dysentery, though rumours of poison were current at the time. They buried him in his father's grave in the chapel of St. Peter ad Vincula in the Tower. It was nearly thirty years before his widow could get his body removed to her home at West Horsley, and then to Arundel, to be laid in the family vault, the Fitzalan Chapel.
Philip Howard was beatified in 1929 and canonised in 1970, in company with Edmund Campion, Robert Southwell and the others of the Forty Martyrs. The following year his body was brought to a new shrine in Arundel Cathedral, and in 1973, with the changing of the dedication of the Cathedral to "Our Lady Immaculate and St. Philip Howard", he became the co-principal patron of the Diocese of Arundel and Brighton. As he himself had inscribed on the wall of his cell: "Quanto plus afflictionis pro Christo in saeculo, tanto plus gloriae cum Christo in futuro." (“The more affliction we endure for Christ in this world, the more glory we shall obtain with Christ in the next.”)

MASS

Solemnity, Red
Common of Martyrs (Roman Missal, p.1124)
Green Lectionary (Vol III)

Entrance Antiphon

Let us all rejoice in the Lord,
and keep a festival in honour of Saint Philip our patron.
Let us join with the angels in joyful praise to the Son of God.

Gloria

Collect (RM, p.1124)

O God, who were pleased to give light to your Church
by adorning blessed Philip with the victory of martyrdom,
graciously grant that, as he imitated the Lord's Passion,
so we may, by following in his footsteps,
be worthy to attain eternal joys.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

First Reading (Lectionary, p.1292, 713-5)

Wisdom 3: 1-9
'Like a sacrificial whole burnt offering he accepted them.'

The souls of the righteous are in the hand of God,
and no torment will ever touch them.
In the eyes of the foolish they seemed to have died,
and their departure was thought to be an evil thing,
and their going from us to be their destruction;
but they are at peace.
For though in the sight of men they were punished,
their hope is full of immortality.
Having been disciplined a little, they will receive great good,
because God tested them and found them worthy of himself;
like gold in the furnace he tried them,
and like a sacrificial whole burnt offering he accepted them.
In the time of their visitation they will shine forth
and will run like sparks through the stubble.
They will govern nations and rule over peoples,
and the Lord will reign over them for ever.
Those who trust in him will understand truth,
and the faithful will abide with him in love,
because grace and mercy are upon his holy ones,
and he watches over his chosen.

Responsorial Psalm (p.1297, 715-1)

Psalm 31 (30): 3c-4. 6, 8ab. 16bc, 17. R. 6a

R/ Into your hands, O LORD, I commend my spirit.

Be a rock of refuge for me,
a mighty stronghold to save me.
For you are my rock, my stronghold!
Lead me, guide me, for the sake of your name. **R/**

Into your hands I commend my spirit.
You will redeem me, O LORD, O faithful God.
Let me be glad and rejoice in your mercy,
for you who have seen my affliction. **R/**

From the hands of my enemies deliver me,
and from those who pursue me.
Let your face shine on your servant.
Save me in your merciful love. **R/**

Second Reading (p.1301, 716-3)

2 Corinthians 4: 7-15

'Carrying in the body the death of Jesus.'

Brothers and Sisters:
We have this treasure in jars of clay,
to show that the surpassing power belongs to God and not to us.
We are afflicted in every way, but not crushed;
perplexed, but not driven to despair;
persecuted, but not forsaken;
struck down, but not destroyed;
always carrying in the body the death of Jesus,
so that the life of Jesus may also be manifested in our bodies.
For we who live are always being given over to death for the sake of Jesus,
so that the life of Jesus also may be manifested in our mortal flesh.
So death is at work in us, but life in you.

Since we have the same spirit of faith
according to what has been written,
'I believed, and so I spoke',
we also believe, and so we also speak,
knowing that he who raised the Lord Jesus
will raise us also with Jesus
and bring us with you into his presence.
For it is all for your sake,
so that as grace extends to more and more people
it may increase thanksgiving,
to the glory of God.

Gospel Acclamation (p.1307, 717-1)

Matthew 5: 10

Alleluia, alleluia!
Blessed are those who are persecuted for the sake of righteousness
for theirs is the kingdom of heaven.
Alleluia!

Gospel (p.1308, 718-1)

Matthew 10: 17-22
'You will be dragged before governors and kings for my sake,
to bear witness before them and the Gentiles.'

At that time: Jesus instructed his Apostles:
'Beware of men, for they will deliver you over to councils
and flog you in their synagogues,
and you will be dragged before governors and kings for my sake,
to bear witness before them and the Gentiles.
When they deliver you over,
do not be anxious how you are to speak or what you are to say,
for what you are to say will be given to you in that hour.

For it is not you who speak,
but the Spirit of your Father speaking through you.
Brother will deliver brother over to death,
and the father his child,
and children will rise against parents and have them put to death,
and you will be hated by all for my name's sake.
But the one who endures to the end will be saved.'

Creed

Prayer over the Offerings (p.1124)

Receive, we pray, O Lord,
the sacrifice of conciliation and praise
which we offer to your majesty
in commemoration of the blessed Martyr Philip,
that it may lead us to obtain pardon
and confirm us in perpetual thanksgiving.
Through Christ our Lord.

Preface I of Holy Martyrs: The sign and example of martyrdom (p.636)

Communion Antiphon (p.1124)

John 12: 24-25

Unless a grain of wheat falls into the ground and dies,
it remains just a grain of wheat;
but if it dies, it produces much fruit, alleluia.

Prayer after Communion (p.1125)

We have received your heavenly gifts,
rejoicing at this feast day, O Lord;
grant, we pray, that we, who in this divine banquet
proclaim the Death of your Son,
may merit to be partakers with the holy Martyrs
in his Resurrection and his glory.
Who lives and reigns for ever and ever.

LITURGY OF THE HOURS

All from the Common of one Martyr, except:

EVENING PRAYER I

Hymn St Philip Howard (written in the Tower)

O Christ, the glorious crown
of Virgins that are pure,
who dost a love and thirst for thee
within their minds procure:
thou art the spouse of those
that chaste and humble be,
the hope, the life, the only help
of such that trust in thee.

The sky, the land, the sea,
and all in earth below,
the glory of thy holy name
do with their praises show.
The winter yields thee praise,
and summer doth the same;
the sun, the moon, the stars and all
do magnify thy name

What creature, O sweet Lord,
from praising thee can stay?
What earthly thing but filled with joy
thine honour doth bewray.
Let us therefore with praise
thy mighty works express
with heart and hand, with mind and all
which we from thee possess.

Magnificat Antiphon

Evening Prayer I: With glory and honour you have crowned him, Lord:
he will be remembered for ever.

Evening Prayer II: You will be hated by all men on account of my name;
but the man who stands firm to the end will be saved.

Concluding Prayer

O God, who were pleased to give light to your Church
by adorning blessed Philip with the victory of martyrdom,
graciously grant that, as he imitated the Lord's Passion,
so we may, by following in his footsteps,
be worthy to attain eternal joys.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

OFFICE OF READINGS

First Reading 2 Cor 7: 4-10

A Reading from the second letter of Saint Paul to the Corinthians

We prove we are God's servants by our patience

We prove we are servants of God by great fortitude in times of suffering: in times of hardship and distress; when we are flogged, or sent to prison, or mobbed; labouring, sleepless, starving. We prove we are God's servants by our purity, knowledge, patience and kindness; by a spirit of holiness, by a love free from affectation; by the word of truth and by the power of God; by being armed with the weapons of righteousness in the right hand and in the left, prepared for honour or disgrace, for blame or praise; taken for imposters while we are genuine; obscure yet famous; said to be dying and here we are alive; rumoured to be executed before we are sentenced; thought most miserable and yet we are always rejoicing; taken for paupers though we make others rich, for people having nothing though we have everything.

Responsory Psalms 111 (112): 6; 8: 5

R/ The just man will never waver:
* he will be remembered for ever.
V/ With glory and honour you have crowned him, Lord:
* he will be remembered for ever.

Second Reading Occasional Sermons, p. 142

A Reading from a sermon of Ronald Knox at St Philip's, Arundel

The Prisoner of the Lord

We shall be able to find, in Philip Howard, a model of detachment. He was a man born to enjoy the ease and plenty of an age in which ease and plenty seemed, as never before, within man's reach, yet sentenced by his own conscience to live the life of a prisoner, within sight and sound of all the amenities he loved. He had, unquestionably, the chance of buying back his liberty at the price of denying his faith; if he would not consent to do that, he was not even to be allowed sight of his wife and children — a harder sacrifice than even St Thomas More had been called upon to make. But Philip Howard, I think, never stopped to ask himself the question, "What have I done to deserve all this?" He was the prisoner of the Lord; in all the circumstances which preyed upon his health and restricted his liberties, he saw nothing but the conditions of an honourable confinement. Cannot we learn from him to think of ourselves as Christ's prisoners, ready to offer him, in small things or in great, whatever sacrifice is demanded of us by the bestowal of that honourable title?

And I think we shall be able to find in Philip Howard a model of self-effacement. Here was a man who might have been a candidate, and indeed was, when he began life, a candidate for some of the highest prizes the world had to offer; and that in an age of unexampled splendour. When he became a Catholic, and as a Catholic had to spend the last ten years of his life in gaol, he put those brilliant hopes behind him. Can we not imagine what a temptation it must have been to him to fret and to chafe, when he found himself so cut off from all the life of his time? To be unable to assert himself, to make his influence felt, to strike a blow for the causes he had at heart – what an ignominious sense of frustration it must have given him! When they wanted to trump up a charge of high treason against him, what was the figment in which they took refuge? Why, that he had had Masses said for the success of the Spanish Armada! Malice itself was unable to credit him with any more active interference in the political events of his time. Can we not learn from Philip Howard to curb that self-assertiveness in us which makes us want to interfere with the running of things everywhere; to be at the head of every movement, or, if that is impossible, to be always criticising the people who are at the head of it, as if we could have done it better ourselves? Can we not learn to be content with the work, however humble its sphere may be, which God has given us to do; content to be overlooked and passed by, to have our opinion disregarded, to be left out in the cold? The prisoners of Christ, happy, if need be, on a treadmill, because that is how he wants us to serve him?

Responsory 2 Tim 1: 8

R/ I am the prisoner of the Lord,
* who has saved us and called us to be holy.
V/ The more suffering in this world for Christ's sake, the more glory with Christ in the next:
* who has saved us and called us to be holy.

Te Deum

MORNING PRAYER

Hymn St Philip Howard (written in the Tower)

No eye hath seen what joys the saints obtain,
no ear hath heard what comforts are possessed,
no heart can think in what delight they reign,
nor pen express their happy port of rest,
where pleasure flows and grief is never seen,
where good abounds and ill is banished clean.

Those sacred saints remain in perfect peace
which Christ confessed, and walked in his ways;
they shine in bliss, which now shall never cease,
and to his Name do sing eternal praise.
Before his throne in white they ever stand,
and carry palms of triumph in their hand.

O worthy place, where such a Lord is chief,
O glorious Lord, who princely servants keeps,
O happy Saints, which never taste of grief,
O blessed state when malice ever sleeps.
No-one is here of base or mean degree,
but all are known the Sons of God to be.

Benedictus Antiphon

The more suffering in this world for Christ's sake, the more glory with Christ in the next.

Concluding Prayer as at Evening Prayer I

EVENING PRAYER II

Hymn, **Magnificat Antiphon** and **Concluding Prayer** as at Evening Prayer I

Scripture excerpts (ESV-CE) from the English translation of the *Lectionary for Mass*
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Psalm verses from the *Abbey Psalms and Canticles*, by the Monks of Conception Abbey
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Cover photo: Stained glass window of St Philip Howard, Arundel Cathedral, by Canon Tim Madeley © Arundel Cathedral.

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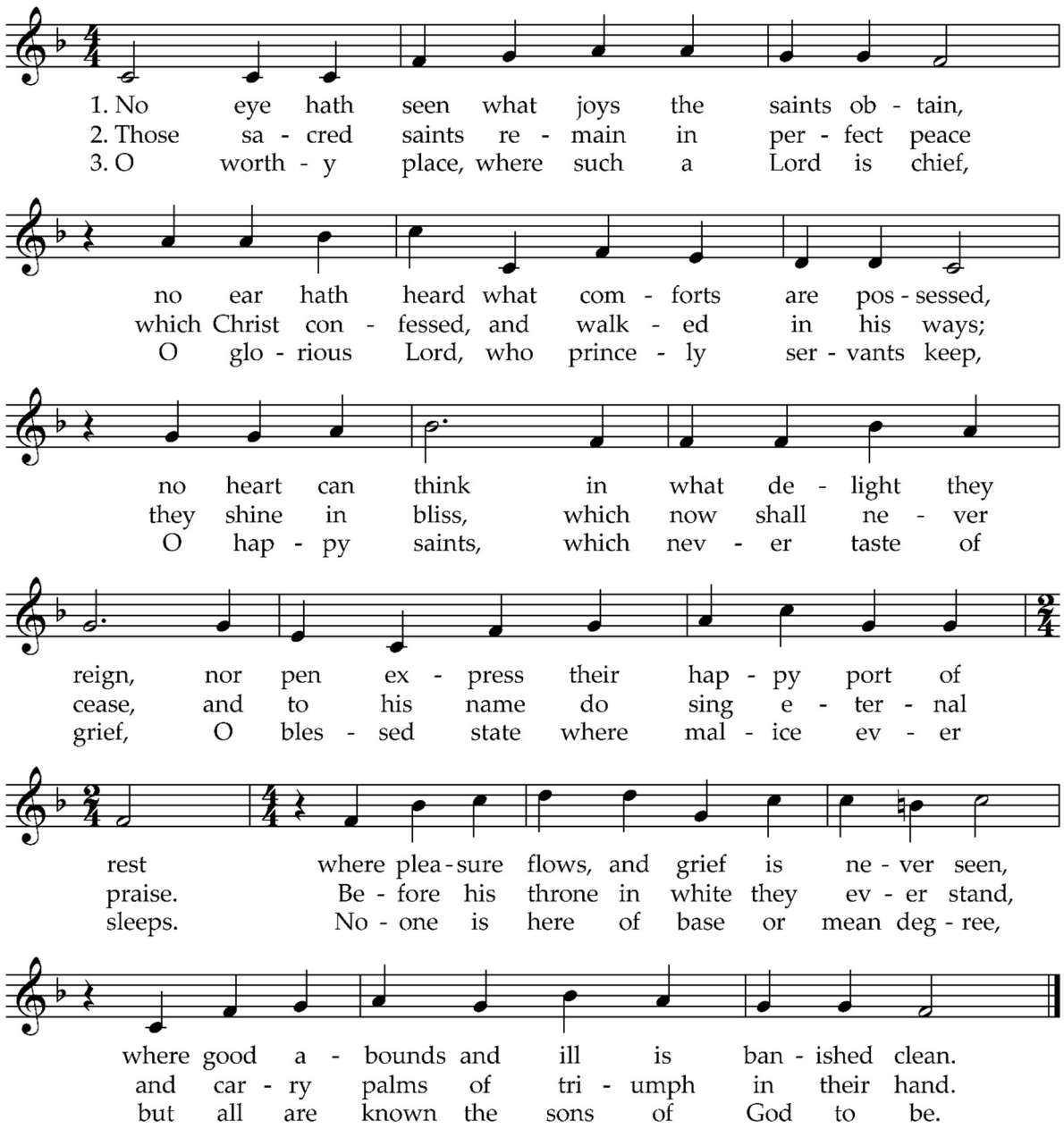
Those sacred Saints remain in perfect peace.
Which Christ confessed, and walked in His ways,
They shine in bliss, which now shall never cease.
And to His Name do sing eternal praise:
Before His throne in white they ever stand,
And carry palms of triumph in their hand.

Above them all the Virgin hath a place.
Which caused the world with comfort to abound ;
The beams do shine in her unspotted face,
And with the stars her head is richly crowned :
In glory she all creatures passeth far,
The moon her shoes, the sun her garments are.

Lo! here the look which Angels do admire !
Lo! here the spring from whom all goodness flows
Lo! here that sight which men and Saints desire !
LoI here that stalk on which our comfort grows !
Lo! this is she whom heaven and earth embrace.
Whom God did choose, and filled full of grace,

Next above her, and on a higher throne.
Our Saviour in His Manhood sitteth here ;
From Whom proceeds all perfect joy alone.
And in Whose Face all glory doth appear :
The Saints' delight conceived cannot be
When they a Man the Lord of Angels see.

O worthy place, where such a Lord is chief!
O glorious Lord, Who princely servants keeps !
O happy Saints, which never taste of grief !
O blessed state, where malice ever sleeps !
No one is here of base or mean degree,
But all are known the sons of God to be.



Words: St Philip Howard
Tune: Song 1 (Orlando Gibbons)