

Irene Mary's October Letter:
An Introduction
to Irenianism



Cometanica[®]

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Introduction

When my mother rediscovered a letter that my grandmother Irene Mary Taylor had written over 20 years prior and presented it to me one day, I was thrilled to have regained a connection to someone whose passing five or so years ago had left not only a hole in my life but in the lives of those around me.

I read the letter with haste and fervent joy. I could really hear my grandmother saying the words, I could imagine her typing them on her typewriting all those years ago when I was just a couple of months old. I didn't realise that the trivial events surrounding the purpose of the letter had even happened before I read it. My parents had never told me about it but my mother had kept the letter with the inkling that maybe some time in the future, it could prove useful or otherwise important to me and this instinct was correct.

After reading the letter and beginning to digest the many layers of ideas that it produced, I named it the October Letter, a simple yet fitting title for a letter written in that month. An alternative name for the letter is also the Baptism Letter. To provide some context as to why the letter was written in the first place, it was written by my grandmother Irene Mary Taylor in order to clarify why my grandfather Derrick Taylor would not be attending my baptism on 18th October 1998.

From what I can gather from the letter itself, rumours had been spread that my grandfather either didn't want to attend or had fallen out with my mother and father and therefore had refused to attend my baptism. From what the letter says, these rumours had been spread by other members of the Taylor family. However, this is not particularly the area of interest for me. What does interest me and what is relevant to my grandmother's Cause for Beatification is the religious language and concepts that she sprinkles throughout the letter that, in

addition to other accounts and my own personal memories of her, have come to form the basis of the theological system based on my grandparents' lives and works called Irenianism.

The October Letter sparked both my interest and my motivation to work towards the recognition of my grandparents in the Church they loved so dearly (a form of love called ecclesiophilia) and had dedicated their lives to. I saw within my grandparents' story great potential, an opportunity really to inspire Catholics the world over to be devout, pious and Traditionally Catholic in spite of ridicule from the world and changes within the Church.

I saw that my grandparents could become two great new figures within the Church as exemplary Catholics from a region in England whose Catholic history is long and that too has produced other notable Catholic figures. My receipt of the October Letter not only inspired me to commence this great endeavour in the name of my grandparents but also encouraged me to continue with my research into my ancestry, especially the ancestries of Irene Mary and Derrick Taylor, to understand completely where and from whom they came, to understand their lives, what shaped them and how they came to be as I knew them during my childhood years of the decade of the 2000s.

All in all, the October Letter inspired me not simply because it was written by my grandmother but because of what it represented. It represented a seed that I shall continue to water in the hope that it will sprout and grow into a beautiful, strong, majestic tree whose life and influence will span the ages. In turn, this will reflect the lives of my grandparents and how their own influence will extend far beyond their mortal existences.

The October Letter and the Wedding Letter are classified as "cause documents" meaning that they constitute two of the documents contributing to the Cause for the Beatification of

Irene Mary Taylor as two of the works directly written by my grandmother that have survived to the present today. For this reason alone, they are important but they are also relevant for the inspiration they have given me, in combination with my own memories of my grandmother, to form the system of Irenianism in her name.

It is important that both the October Letter and the Wedding Letter are included as part of the package of documents that will be sent to Rome when the time comes. Indeed, this package should also include this work which of course holds my necessary exegesis and commentary of these two surviving works of my grandmother. The October Letter and the Wedding Letter's classification as "cause documents" elevates them to a status in which they comprise a central role in determining the beatific elements of Irene Mary.

Of course, documents which reveal miracles attributed to the intercession of Irene Mary will play a different role in determining my grandmother's direct beatification. What these two Letters and *The Beatification Story* itself serve to achieve is elaboration of the attributes surrounding Irene Mary's beatificity and also seek to explicate and introduce her beliefs and practices to form the foundations of her theological system Irenianism.

All in all, the October Letter and the Wedding Letter vitally serve as seeds for the tree that will be my grandmother's beatification whenever that time does arrive. Of course, the Sceptre Bulletin Interview and my associated exegesis of it called the *Catholic Conversion* will serve the same purpose in my grandfather's beatification process. To reiterate, what these kinds of documents seek to achieve is to create and establish an idea of who these individuals were. I know who they were and I know their eligibility for recognition in the Church but the world at large does not know so well the extraordinary

devotion my grandparents possessed and the religious experiences they endured as a result.

Simply, I want to introduce them both to you, to allow you to see the potential, the opportunity, for the image, identity and lives of my grandparents to change, enhance and enrich Catholic life and understanding for generations to come, both in Lancashire and England but around the world also. There is no greater or more solemn purpose for these documents and letters than this and so their role in each of the Causes for Beatification remains crucial and that without them I likely would not have found the inspiration and motivation to dedicate myself to the advocacy of my grandparents' recognition causes.

I will leave you now with a quote from my grandmother's writings that has always particularly resonated with and might also resonate with those individuals who calls themselves Catholic. Contemplate on these following words.

“We are only Catholics, living Catholic, desiring to live to the teachings of God made Man.”

– Irene Mary

October Letter with exegesis

“To Sean also. With All our Love. 13-10-98”

This part was added afterwards in pen at the top of the first page of the letter. The fact that Irene’s son was addressed only as an afterthought reaffirms that this letter was significantly addressed to Cometan’s mother, Louise J. Counsell (then Richardson; née Warbrick).

Irene Mary also reaffirms her love for both Louise, Sean and Brandon Reece (Cometan) as a way of mitigating the rumours spread about Derrick Taylor’s absence from the Baptism of Cometan, also called the Christening of Cometan.

The date of the 13th October 1998 added suggests it was written five days prior to the Baptism of Cometan on 18th October 1998.

“My Dear Louise,”

Irene Mary uses the word “Dear” in order to emphasise her fondness for the Mother of Cometan which continued even after the separation of the parents of Cometan in 2002.

“There is much chattering regarding Sean’s father not attending the baby’s Baptism, and so I have decided, to write, in order to clarify the reason for his decision.”

Irene Mary immediately addresses the main, trivial purpose of sending the letter and establishes that

members of the Taylor family were spreading rumours about the intentional absence of Derrick Taylor from his grandson's baptism. This immediate purpose of the letter is not particularly important to this exegesis nor to Irene Mary's beatification, but instead the philosophical and theological aspects are the most significant parts of the October Letter. However, I am grateful in a way that this trivial matter did occur for if it had not then I would have even less writings directly from my grandmother.

“Sadly, I had not realised the date, which we should have pointed out to you. This was my gravest error. In our joy of the Sacrament of Baptism, we overlooked the very special date and time 12 noon which has clashed, with the most important event on Earth. The Holy Sacrifice of the Mass.”

Irene Mary's reference to Mass as “the most important event on Earth” provides insight into her deeply religious mentality and her devotion to the practice of Catholicism. She saw the weekly Mass, however mundane and repetitive it may seem to non-Catholics, as the most important recurring event of her life, an event she and her husband would never miss.

Irene Mary's reference to “The Holy Sacrifice of the Mass” is also revealing as to her Traditionalist approach. The Holy Sacrifice of the Mass emphasises the fulfilment that the Mass brings to all of the sacrifices of the Old Testament. Also, the Mass signifies the one sacrifice on the altar of Calvary of Jesus Christ and this greatest of sacrifices being revisited each and every Sunday in the form of the Mass. The language of Irene

Mary here demonstrates her knowledge and devotion to the Mass and the Church and to Catholicism itself.

These are not lukewarm feelings of devotion, these are deep-seated and pervading with many layers of literal meaning as well as metaphor in Irene Mary's words.

“You will not know that over the past 30 years, or so, there has taken place a ‘luke-warm’ attitude by Roman Catholics, towards our Saviour’s teachings, but the fact remains, that this does not, in any way, dilute these Divine instructions, for our Salvation, and Eternal Happiness. (Each human being’s destiny).”

The timeline that Irene Mary is referring to when she writes “30 years” is from the early 1960s (around the time of the Second Vatican Council, to which Irene Mary was largely opposed) to the 1990s when she wrote the letter.

A key element of Irene Mary's Catholic identity is her stalwart adherence to pre-Vatican II doctrine and Church practice which held to a Latin liturgy and a more medieval and Victorian theology that was defined in the First Vatican Council.

The “luke-warm attitude to Roman Catholics, and towards our Saviour’s teachings” that Irene Mary speaks of is the watering down of Church doctrine and liturgy following the Second Vatican Council as she saw it. It was this watering down of the Catholic faith to which Irene Mary was vehemently opposed and foresaw the downfall of the Church as a result of (in Irenian terms,

this is what we call meiotism from the Greek word meíosi meaning reduction).

We can see this type of meiotic perspective being undertaken now in other parts of the Catholic community – (Link: <https://www.youtube.com/watch?v=KVSLUJt5yWI>).

Irene Mary then continues to state that despite these modern changes to Church liturgy and doctrine, that she turns to the “Divine instructions for our Salvation”. Irene Mary saw the attempts of the Catholic Church to modernise its liturgy as misguided and as attempts to dilute the Catholic faith overall. Irene Mary saw these changes as a very substantial threat to the message of Christ and wanted, in all the ways she personally could, to stand against changes that she saw as undermining Church tradition as it had been passed down by Jesus Christ.

Irene Mary wouldn't curb to the modern world's demands of her which has since come to form an important part of her Catholic identity and beatific figureship. Personally speaking as her grandson, my grandmother seemed habitually disappointed that the Church she loved so dearly had fallen prey to the pressures of modernity. Irene Mary seemed torn between the Church that she loved so dearly — to the point at which she was an ecclesiophile or had become ecclesiophilic — and wanted to keep her faith in by contrast to the direction that the Church was taking or had been taken. She still loved the Church but she perhaps had received insufficient reassurances that the path the Church was taking was the right one. Looking

at how the Church is fledging in its popularity in the second decade of the 21st century, one might suggest that Irene Mary's meiotist thinking was accurate after all.

Dilution of the faith was what Irene Mary feared would come of the changes made to the Church during the Second Vatican Council and in hindsight, she was in some ways correct. The Church today has strayed from the kind of solidarity and stalwart devotion among Catholics that was witnessed during the first half of the 20th century as can be said of religion overall. However, the question remains that if the Church had stuck to its Latin liturgy and other facets of identity that were changed during its modernisation, would it have fared any better than it has, in fact, would it have fared worse; that, we will never know as only speculations can be made of it.

“When we realised our error, the best decision we could make was: Dad would represent Mum at the Holy Mass, and Mum would represent Dad at the Baptism.”

Irene Mary returns to the original, trivial purpose of the letter following her short digression on matters of Church politics, of which there are gladly many such digressions throughout the October Letter for if there were not then little relevance would this Letter have in Irene Mary's Cause.

My grandmother clarifies the decision she and my grandfather had come to regarding their presence at my baptism. They would simultaneously represent one another at each of these events that, if bilocation were

one of their abilities, would have both attended both events. My grandfather Derrick would attend the “Holy Mass” in representation of my grandmother and my grandmother would attend the “Baptism” in representation of my grandfather, thereafter all meeting up again for a reception at a local restaurant. This seems likely a fairly logical solution to the problem but it seems other family members at the time wished to make more of the situation than there was substance to it by accusing my grandfather of not wanting to attend my baptism or of somehow choosing the Mass over my baptism.

What this trivial matter of the October Letter actually shows is the devoutness that my grandparents felt for their Church and for the Mass. Their not attending Mass was such a significant point of concern for them, perhaps beyond what any average Catholic would feel. They were completely devoted in an ordinary yet extraordinary way and I love this about them and I think the Catholic world will appreciate this aspect of them too. It is this piousness of my grandparents that I seek to reveal through my writings of them, my memories and through my exegesis of their own words.

“There was no malice, ill-feelings, nor anger, at any human situation.”

Irene Mary reaffirms her stance that there was no desire to harm or offend when Derrick Taylor decided to attend Mass instead of attending Cometan’s Baptism.

“It was solely a spiritual outlook by both of us, and we regret sincerely any disappointment.”

My grandmother's use of the phrase "spiritual outlook" caught my attention when first reading her October Letter.

I want to expand on my grandmother's use of this phrase here in order to refer to how one's spiritual beliefs influence their view of the world around them. One's spiritual outlook is how one approaches life and especially the spiritual aspects of life and if those two parts of life contradict or otherwise cause friction as a result of their interactions within a single individual.

My grandparents' spiritual outlook informed the course of their entire lives, it shaped the nature of their relationship, what they did with their time on this Earth and how they interacted with the world around them.

The fact that my grandparents took seriously their commitments to the Church demonstrates the centrality of their spiritual outlook in their lives. Their spiritual outlook moulded and directed my grandparents as individuals and as a married couple.

"Believe me, it is far from our calibre to disappoint deliberately anyone especially our loved ones."

Irene Mary infers that her and my grandfather's character is not to disappoint any person, but only to live as they believe they should even if this does not correspond to how other people live or how other people thought they should have lived.

This point is emblematic of a broader aspect of both Irene Mary and Derrick Taylor; that no matter who it was or whatever the situation, they stayed true, firm and loyal to what they believed in as Catholics. Irene Mary reiterates that they were not like this in order to disappoint anyone or to harm any other person but because they did truly believe and were loyal to their faith. Irene Mary and Derrick Taylor believed even if the whole world did not and were not ashamed to show their faith and allow it to direct their thoughts and actions even if this may have caused them further social and familial upset in the short term.

What I am trying to say is that my grandparents were as they were and nobody was going to change this attribute of them. Simply, they believed and nobody can fault them for that in a world that seems so intent on disbelieving.

“Since the priorities of our Nation are no longer ‘ONE’, (as your parents would remember), but more confusing, then the outlook can appear, as a persecution towards the Faithful.”

Irene Mary references the division that England has undergone since the Second World War. Irene Mary speaks of the unwelcoming environment that England has become for those who are religious. She interprets this environment as a persecution of “the Faithful.”

I am interested in my grandmother’ use of the phrase “but more confusing.” I think she is referring to the noise of the modern world at this point, the introduction of technology and its ability to warp the

minds of the young. She may also be referring to confusion within the Church itself as to the best way to navigate the muddy waters of modernity in clashing with tradition.

Indeed, Irene Mary is referring to here the influence of political turmoil on Catholic faith in England and how the media's dissemination of a multitude of narratives seek to confuse in order to undermine the solidity and unity of institutions like the Church itself. My grandmother is certainly right to reference how faith in traditional institutions has been eroded by overlapping and therefore highly confusing narratives, a phenomenon we are continuing to see long after my grandmother's death. The overall point being made here is that confusion spreads mistrust and panic which stand as the epitomes of faith and hope, two pillars of the Church. What Irene Mary is referencing here is how the mechanisms of modernity only lead to harm the Church and its authority as a traditional institution.

“Thus, misunderstandings, assumptions, and wrong ideas arise so quickly.”

Irene Mary references the tendency of some of her family members to resort to rumour but also the world itself and its preoccupation for fantasy, gossip and sensationalism. Irene Mary reiterates her concern for the world if devotion to institutions like the Church continue to be eroded through confusing narratives, misconceptions and assumptions. Irene Mary clearly understands the nature of the modern world and its predisposition for assuming the worst in something

before whatever it is has had the chance to explain itself.

She demonstrates her concern for this phenomenon back in 1998 before any of the epitomes of rumour and scandal — the social media platforms of Facebook, Twitter, Instagram and TikTok — emerged. Irene Mary was well ahead of her time in regards to the concerns she had and the erosions to the Church she foresaw. I admire my grandmother's wisdom in this regard because if even if you are not a Catholic yourself, you can appreciate how the contemporary world resorts to misunderstandings, assumptions and wrong ideas if the ideas presented are new or not so easily understood as I have witnessed with my founding and presentation of Astronism.

“Recently, Politics have deprived some, of true freedoms and so like the Martyrs of yesteryear, a few, seeing much at stake, desire to ‘stick their neck out’ and rise up to be counted.”

Irene Mary references her disdain for the way politics has brought about not only the division of the family but the undermining of the Church as the one divinely-inspired institution that is supposed to protect not only the family, but human life as a whole.

Irene Mary writes of her admiration for the “Martyrs of yesteryear”. My grandmother had a great fondness for martyrs. I think she saw in them something that she wished the world would emulate. Unwavering love for the Church, the determination to endure hardship, and staying true to one's beliefs in the face of resistance and

ridicule. From my perspective, I think my grandmother is making a contradistinction here between herself in the modern crisis of the Church as she saw it and the crises that have plagued the Church in centuries passed.

Of course, what my grandmother didn't realise that with her old age and death — which I suspect she saw as emblematic of her failure to ignite change — actually set the grounds for her and my grandfather to epitomise the change they hoped for posthumously. This points to a principle that I have had to accept and remind myself of often; that one must use the scope one has been provided during their lifetime to make change but that the singular life of which I speak is so minuscule that problems so large will take a multitude of lifetimes to fix and that is fine. A small problem can be fixed with little action while a big problem with multiple facets requires the voices of many and the actions of a few special people who can really make the changes necessary. I have had to accept that Astronism's establishment and recognition and all that I hope Astronism will become is not so likely to happen all within my singular lifetime. I have realised that in asking for things to happen quickly, the endeavour of hardships endured to reach them is undermined by a prize that is hallow or is not as whole as it could have been.

“Much at stake” is what Irene Mary refers to as the future of the Church and her deeply held concerns for its longevity, especially following the watering down of the faith and its components following Vatican II. I think this is why I remember my grandmother held a real, solemn sombreness and despondency core to her

character. She wasn't like that all of the time so please don't misunderstand but she was distinctly like that, she had a distinct disappointment or worry for the world and humanity's path to salvation.

The individuals “[sticking] their neck out” means persevering through persecution and ridicule in the name of one's faith to ensure their religion stands in truth and integrity. Irene Mary references in her own way and wording what it means to *do* and speak when others *do not* and remain silent — a powerful and useful principle for any person who calls themselves an activist. What my grandmother means here is that being true to yourself and your faith is about standing up and speaking out when nobody else will. Its about standing firm in what you believe even if the world is changing around you.

Everyone else can flock to modernity but if you still believe in tradition then that is where you must stay and that is exactly what my grandparents did. Irene Mary and Derrick Taylor didn't continue to attend only Latin Mass because they had intentions to defy the Church and the authority of its decisions nor did they do it to intentionally stand out of the crowd. They continued to attend Latin Mass and subscribe to pre-Vatican II doctrine exactly because that's what they believed. For them to have been swept away with the modernisation of the Church would have meant they changed to suit the world rather than have the world accept them for who they were and what they believed. This, I see, as the central concern of my grandmother in how she speaks about Vatican II, that she was worried that the Church had “caved in” to the modern, secular

world only to bring about its own demise as she prophesied it (a belief have labelled meiotism).

I think the individuals that Irene Mary is referring to as “[rising] up to be counted” includes herself and my grandfather. I think she is referring to any and all Traditionalists and their stalwart adherence to the old creeds of the Church and its traditions. I like this phrase my grandmother has used because it emblematises her unwavering attitude in her voice being heard even if her opinions had become unpopular in the modern world. The idea of “rising up to be counted” epitomises my grandmother’s beatific figureship. It means doing, not just saying you are going to do something to change the status quo and on the basis of this principle, I must say once again that I admire my grandmother even more, not simply as her grandson, but as someone who he himself wishes to be heard but sometimes hasn’t the confidence to actually do, not simply just to say what I will do. We should all rise up to be counted in whatever field we feel passionate. Sitting down in silence when the world needs strong voices is not the way to change the matters at hand but is only a means to perpetuate and worsen the situation.

I see my grandmother and grandfather as modern martyrs, those who dared to speak out despite the consequences of social ostracism, ridicule and persecution from the society at large. Indeed, what I mean by the phrase “modern martyr” is one not who dies for their faith physically but one who would die for their faith if needs be. I do think that my grandparents were pious enough that where they to be threatened with death unless to recant their faith that martyrdom

would have come upon them. I base this belief on what I knew of my grandparents and the depth to which they were loyal to their beliefs and the institution — the Church — that is supposed to act as the preserver and herald of Christ in the material world.

I think when my grandmother uses the phrase “true freedoms” she is referencing religious freedom, the solemn right of every human being to worship and believe as they so wish. I do not think that my grandmother was opposed to the parts of Vatican II that supported religious freedom. I do, however, believe that she was opposed to any kind of political interjections that created either direct or indirect obstacles to belief in and practice of one’s religion no matter how traditionalistic their version of the religion is.

“These days the idea of going to Mass, is merely going into a church building, saying a few prayers, and coming out again. – Not so –”

Irene Mary here makes reference to the ordinary, mundane obligation of going to Church and the popular opinion that this is all the Mass embodies or represents. She refutes this opinion based on her belief in the literal powers of the Mass in bringing about the salvation of humanity through the life, death and resurrection of Jesus Christ. Irene Mary saw how the function of the Mass was literally imbued with soteriological effect which I suspect many Catholics have either forgotten or were simply just not taught. Irene Mary intends to reiterate the gravity of the Mass, its centrality to the life of Jesus Christ and the very existence and purpose of the Church he founded.

Irene Mary's reiteration of the centrality of the Mass confirms her adherence to ritualism and the importance of the role she saw ritual play in Catholic doctrine. My grandmother, through this sentence, demonstrates her discontent with the status quo and the body of misconceptions about what the Mass is, what it means, and why it is important to attend it no matter how repetitive it may seem to some.

I think my grandmother, in this sentence, is also demonstrating her concern for the future of the Mass particularly in reference to her frustrations with Vatican II. I think she saw the results of Vatican II as degrading the gravity of the Mass as it should be told in Latin as it had been for centuries. Here, she is reconfirming her concerns by accusing the Mass of becoming exactly what she feared. I myself remember her speaking in this way of the modern Mass, that in all the handshaking and the addition of music, the true and most important elements of the Mass had been forgotten. This is what Irene Mary feared and it is for this reason that she writes about how she sees the Catholic Mass as having become watered-down to the detriment of Christ's message in which we can clearly see the undertones of meiotist thinking.

I think my grandmother wanted to re-reinvent the Mass. She acknowledges the changes made in Vatican II but wanted to preserve the tradition of the liturgy too. It is likely that this taking away from the heart and soul of the Mass that Irene Mary saw as the consequences of the Vatican II certainly contributed to her worldly

dissatisfaction and her habitual disappointment with the Church's situation since the 1960s.

“The Holy Sacrifice of the Mass, is Our Blessed Lord Jesus Christ’ Crucified at Calvary 2,000 years ago, perpetuated through History.”

Irene Mary makes an emphasis on the fact that the Mass is literally Jesus Christ. The Mass is the life, ministry, death and resurrection of Jesus Christ. I admire this literal interpretation of the Mass which I think definitely captures how Irene Mary saw the Mass and underscores once again how she saw its function in the purpose and endeavours of the Church. Because Irene Mary saw the Mass as literally the present form of Jesus Christ, altering the Mass was tantamount to altering Jesus Christ himself and it is that Irene Mary could not accept when the changes of Vatican II were announced. Irene Mary saw the Mass as untouchable, unalterable, already perfect, so when the Church came to the decision to change the Mass, Irene Mary saw this as the ultimate betrayal of how “God made Man” had intended for the Mass to be. I think my grandmother could get her head around why the Church did what it did during Vatican II but I don't think she could ever accept any kind of rationality for changing such an integral, and as she saw it, divinely prescribed part of the Catholic religion. This Traditionalist stance was of course her position for the remainder of her life and posthumously, has become an important part of her Catholic figureship.

In Irene Mary's use of the word “perpetuated” we come to one of her identified ‘key concepts’ of perpetuation.

In Irenian theology, perpetuation refers to Irene Mary's view that the role of the Mass is to continue and preserve the literal body and blood of Jesus Christ. Although this concept of the preservative role of the Mass did not begin with Irenian thought, it is a concept renewed and revived through Irenianism and saw especial emphasis in the direct writings of Irene Mary during her penning of the October Letter.

Irene Mary's deliberate use of capitalisation establishes an emphasis of certain ideas. For example, Irene Mary's capitalisation of the word "History" is used to show that she is not referring to secular or world history but divine history, Christian history and the history of the Church. Irene Mary also makes a point to reuse the phrase "Holy Sacrifice of the Mass" as a means of reasserting her view that Vatican II had dispossessed the Mass of its core, necessary elements that had been passed down by Jesus Christ from the Last Supper.

When proposing my grandparents for beatification, some Church officials may be skeptical in elevating Traditionalists to such a status especially in an age when the Church seems to want to appear to have become modern and progressive, but I think in recognising and beatifying Traditionalists, perhaps synonymous with the core of the Catholic base, the Church would demonstrate its fondness for the differences of opinion existent within the Catholic community. Although Catholics are a large group of human beings united in their faith, this is not a homogenous community of over a billion souls for that would be an impossibility. Instead, the Catholic community shows great diversity within it which is

important for any real community to develop and survive.

The Church's acknowledgement that Traditionalists like my grandparents still exist in the world and are not just part of some begone era through their recognition and beatification would demonstrate the Church's commitment to freedom of belief and would also show how a diversity of opinions is positive for a community to thrive, to stay part of the world's dialogue even if parts of that community are less progressive or more resistant to change than other parts of the community want. By beatifying people like my grandparents, the Church would demonstrate that it isn't only just acceptable for Catholics to hold differences in opinion on liturgy but that we as a Church embrace their right to hold such opinions and to freely put those beliefs into practice. Moreover, I think that the Traditionalist stance of my grandparent should not in any way hinder the Church's endorsement of their figureship and its acceptance of their beatification causes. At least, I hope that this will not be the case.

“Those who have criticised Dad as being ‘funny’ or ‘awkward’, may now understand. – Untrue –”

Returning back to the worldly purpose of the letter itself, Irene Mary reiterates the falsity and fabrication of the rumours spread of her husband Derrick's intentional absence from Cometan's baptism. Irene Mary establishes once again her tradition of refuting misconceptions about the Church and the Catholic faith. It was important for my grandmother to establish her refutations of the misunderstandings that concerned her

the most through her writings as a means to making her position on topics in question as clear as possible.

“We are only following the Faith of our Fathers as our children should.”

Irene Mary was all family, all faith and all forgiveness.

Irene Mary’s reference to “our Fathers” may literally mean Irene Mary and Derrick’s fathers but is also likely to refer to the Fathers of the Church, that series of early theologians whose writings came to establish the foundations of Catholic theology.

Irene Mary’s addition of “as our children should” highlights the pivotal disappointment of her later years that I myself can attest to, that my grandmother was habitually and deeply disappointed that her children did not share the same Catholicity as she and my grandfather possessed.

This key characteristic of habitual disappointment too constitutes a core part of Irene Mary’s overarching identity. Irene Mary’s disappointment with the world and those around her and even with the Church itself seemed deep to her core. It had been festering for some time by the period that I spent with her during my childhood in the 2000s and it had infiltrated her mentality to such a degree that even as a child I noticed this “habitual disappointment” quality of her was deep-seated.

As I see it, there existed two sides to this characteristic of my grandmother, the first I refer to as her habitual

disappointment while to the second I ascribe the phrase worldly dissatisfaction.

Irene Mary's worldly dissatisfaction was my grandmother's deeply held feelings of discontentment and vexation with the modern world, a world that she saw as overrun by the work of the Devil.

Irene Mary's habitual disappointment is evident whenever in my grandmother's writings or in mine or other's memories of her that the dissatisfaction she felt for her family, the world and the Church manifest in her emotionally through her expression of disappointment.

Although my grandmother indeed possessed many other dimensions to her personality and character, this aspect of her especially stood out to me and has continued with me to the present day regarding my thoughts and memories of her which has caused a lingering sadness for me based on this fervent disappointment I felt emanating from her.

In the Wedding Letter from 2009 which is included with commentary later in this book, some of my actions in pushing my grandmother away in my attempt to gain a sense of self and achieve my own identity are revealed. I'm afraid I may have added to the level of disappointment she felt which only contributes further to the sense of sadness I feel about how our relationship changed as I grew into a young adult. My innocence, naivety and malleability as a child had been replaced with a growing sense of my own self-understanding and self-identity which in turn brought about my fervent questioning of the world and people around me. This is

a process that all young teenagers go through but which I felt held a negative emotional effect on my grandmother which I too sensed thereafter due to her emotional distance from me when I was 11 to 17.

In this point, I touch upon the fact that there exists two distinct periods in mine and my grandmother's relationship which are prepubescent (0 – 11 years) and pubescent (11 – 17 years). It is the prepubescent period that I feel more positive about and have fonder memories of than that of the pubescent period.

I think my ability to clearly distinction between these two periods in the nature of the relationship between myself and my grandmother perhaps says more about her than it does myself. It implies another of the key concepts of Irene Mary's I want to identify and explore called the Children of God. Irene Mary's relationship with me as her grandson is emblematic of her relationship with many other of her family members and how she saw children in the world in general. A word that I use to refer to her approach to childrearing is insulationism.

Essentially, because Irene Mary literally saw the world as a dangerous, evil place filled with temptations from the Devil, she would logically then want to protect those she loved most — her children and grandchildren — from such evil. In doing so, Irene Mary attempted to insulate from the world her children and those grandchildren she could practice this with (myself being one of them due to my precarious home life which was caused for the most part by the separation of my parents when I was four years old).

I think this sentence used by my grandmother also reiterates the idea that she and my grandfather were simply ‘seeing through’ their faith as it was taught to them. Nothing more, nothing less, just the Catholic religion as it was taught for centuries was what my grandparents held to during the times of “turmoil in the Roman Catholic Church” of 1977 as Irene Mary described it on a separate hand written note she had left for my father which was given to him after her death in 2015. The turmoil that my grandmother was referencing was indeed in reference to the growing tensions between Archbishop Marcel Lefebvre, his Society of St. Pius X and the Vatican during the 1970s which indeed culminated in the 1980s with Lefebvre’s excommunication. The “Dei Gratias Note” which is the title I have ascribed to the note from my grandmother can be found after the section of the Wedding Letter along with transcriptions of other notes written by Irene Mary that were given to my father after her death.

“Maybe they have not yet realised what a good sincere honest character, God has blest them with as a father. He would be so happy if they followed him.”

Much of the disappointment that I felt emanating from my grandmother during my childhood emerged as a result of her disappointment felt because of her children. Not only their lack of religiosity but their ignorance to their father Derrick’s good nature.

Much of the personal strife that Irene Mary faced during her lifetime has translated to her post-corporeal

Catholic identity of which I write about here in my exegesis.

The fact of my discussion of these personal aspects of the life of Irene Mary emblematises the familial dimensions of her figureship. One of the unique parts of her figureship is that Irene Mary was a mother and she had the same fears, hopes and worries as any other mother would for her children and grandchildren.

This touches on an aspect of Irene Mary's figureship that I wish to highlight, that is her relatability. Irene Mary shares the same relatability as Saint Gianna Beretta Molla, an Italian paediatrician who refused abortion and hysterectomy during her dangerous fourth pregnancy which ultimately caused her death.

The story of Saint Gianna brings to my mind a similar though markedly less fatal ordeal that Irene Mary herself endured during the pregnancy and birth of my father, a story that my Aunt Thérèse told me recently.

Irene Mary was told by doctors tending to her pregnancy that my father, who would be named Seán, would have defects and that Irene Mary should consider abortion discriminated on the fact this was Irene Mary's twelfth pregnancy.

Of course, Irene Mary refused and ensured that no decisions could be made without her full consent by enduring the birth without any painkillers to ensure she was sound of mind throughout.

Irene Mary's dedication to protect her son in spite of the pain she had to endure during childbirth was not necessarily extraordinary but it was certainly admirable and something that all Catholics should be able to appreciate due to opposition to abortion remaining a prominent doctrine of the Catholic Church.

The relatable characteristics of Irene Mary's figureship include her opposition to abortion, her protective motherly nature, her sacrifices for her family, and her dedication, her affection, and her devotion to the Lord's teachings on unborn children.

“The attitude these days are, if anyone is religious, they are Mormons; Jehovah's Witnesses; or even mental. That's only politics.”

Irene Mary writes of the same ridicule that I face today for having my own faith in Astronism and for this, I appreciate her writings otherwise even before my own birth and baptism. My grandmother faced these same forms of contempt and criticism for simply just holding steadfast to her faith.

Irene Mary attributes this harsh environment for the religious population to political forces with which I concur due to the ability for politics to subvert faith and belief.

I admire that my grandmother could sense what she did about the environment for the religious during her later years. I also admire her resolve to stay true to who she was and what she believed even when the whole world around her told her not to, would have preferred her

not to be who she was, not to believe what she believed.

My grandmother's words here certainly pertain to the political environment for certain religious communities in England and other countries in which being religious to some means that one is radical or a fundamentalist, another misconception planted by political forces that my grandmother attempts to dispel through her writings.

Indeed, it is clear that my grandmother felt for some time an attitude imbued with hostility towards the religious and the believers. She felt this enough to write it down which always makes me feel as though this thought was even more sincere than if she had just thought and said those words aloud. We all say things everyday that when put to paper may not be as we intended but by my grandmother writing these sentences down and sent it out means it wasn't just a whim. Indeed, this was an attitude and sense of hostility that she had felt considerably and consistently. I feel dejected at the thought of my grandmother feeling mockery and antagonism from others simply because of her faith. It is for this reason that I today work in the human rights field of scholarship, specifically in freedom of religion or belief (FoRB) and recognition of religion or belief (RoRB) so that I can make my contributions to end the kinds of injustices faced by those with beliefs and those without in different countries around the world.

“We are only Catholics, living Catholic, desiring to live to the teachings of God made Man as He taught us, through

the Church, He Himself established 2,000 years ago, when he walked this Earth. Does that really worry our family?"

Irene Mary's phrase "we are only Catholics" means to make reference to the ordinary lives of my grandmother and grandfather in that they were simply Catholics, no more and no less. They self-identified as they intended and believed as the catechism taught them, no more and no less.

Irene Mary's reference to her own ordinary life may not seem to hold significance for her beatificity but it does because it reiterates the fact that she and my grandfather were parents, grandparents and Catholics just as there are millions of others in the world but this reinforces both of my grandparents' relatability. They were not martyrs, great intellectuals, clergy, prophets, or apostles. They were ordinary people with an extraordinary devotion to their religion in such a way that it pervaded all aspects of their lives and to the degree that they both experienced spiritual awakenings of different manifestation during their lifetimes.

Indeed Irene Mary was ordinary in some ways but as someone who knew her personally, she was anything but wholly ordinary. She may have been a mother, grandmother and Catholic just like many other women but she had ways particular to her and she went about things in life in a way unique to her. She would wonder off, trailing to churches across the country, even if this meant walking for miles, alone or with her children or grandchildren. She would sit in devotion and contemplation for hours at a time, ruminating on the

message of Christ as many mystics and visionaries have for over two thousand years.

In the words “living Catholic”, we arrive at the primary key concept in Irene Mary’s figureship. Living Catholicism is the manifestation of Irene Mary’s ordinary roles of mother and grandmother in the realm of theological theory. It pertains to the living out of Catholic teaching in one’s domestic life. The family and the home were central to the life of Irene Mary and so it makes sense that in the theological system established in her name and honour, that family life would play a central role also.

Living Catholicism is therefore the practice of integrating in very close a manner Catholic theology in one’s everyday activities in a way that mixes the ordinary with the Catholic. Although with origins in this October Letter, Living Catholicism will be explicated in much greater depth in my upcoming work *The Beatification Story of Irene Mary & Derrick Taylor*.

I would say that the first part of this sentence is the most important phrase that my grandmother uses out of all of her writings. It is poetic, insightful, multi-layered and ultimately, simply Catholic. It captures the beatific figureship of my grandmother and solidifies her Catholic identity, perpetuating her words and ideas in a simple proverb forevermore. It is these words in particular of the lady I speak of called Irene Mary which I will remember and cherish that she wrote them all those years ago because what she wrote inspires me today to press on with her recognition cause in the

Church. In this single phrase, Irene Mary captures three main aspects to her figureship:

- Ecclesiophilia (her love of the Church and its traditions).
- Simplicity (her living as ordinary Catholics should).
- Traditionalism (her adherence to the Latin liturgy).

These three components of my grandmother's figureship are what I like to label as Irene Mary's Three Honours to remind Catholics that to be a Catholic is a privilege, it is to know truth and love and light in the way it was intended by, as my grandmother says, "God made Man." Catholics have the honour of loving their Church, its mysteries and its wonders. Catholics have the honour of adhering to the Latin liturgy, the richness of its eccentricities and the marvels of its longevity. Finally, Catholics have the honour of living simply, living ordinarily, and living Catholic.

"We convey our sincere apologies, for all the confusion and disappointments, and hope that you will understand. Please forgive us for not realising the time."

Irene Mary asks for my mother's forgiveness regarding the confusion and misunderstandings surrounding my grandfather's absence from my baptism at St Joseph's Church, Brindle.

“We both thank you for all your efforts in celebrating this Sacrament. We are delighted at the child’s Baptism, and look forward to your generous invitation afterwards at the Vineyard.”

Irene Mary thanks her son Sean and my mother Louise for indulging in the Catholic sacrament of baptism which again demonstrates Irene Mary’s longing for her family to share her same Catholicity.

A fun fact about my grandmother that I have just remembered as I perform this exegesis is that she was an excellent drawer. She drew my father when he was a baby sleeping and although I never saw the drawing myself, I was told it was brilliant. I hope that one day in the future one of my grandmother’s drawings will resurface so that I can show people that she had a talented and steady hand for illustration.

“We love you all very much and desire many many Blessings on Brandon Reece, a marvellous GIFT OF GOD.”

In this, one of the final parts of the October Letter brings about another of the key concepts of Irenianism, that is Gift of God which is integrated with the aforeintroduced key concept of the Children of God.

Irene Mary saw every child as a Gift of God which highlights the logic underlying her opposition to abortion even in the case of defected newborns.

The Irenian concept Gift of God pertains to the seeing of certain occurrences in life as originating from divine will.

*“Sincerely, with love and prayers,
Sean’s mother”*

Irene Mary’s signing of the letter as “Sean’s mother” creates a sense of informality between her and my mother than if she had signed it Irene Taylor.

Finally, Irene Mary reaffirms the importance of prayer and her integration of communication with God with love itself.

October Letter without exegesis

To Sean also. With All our Love. 13-10-98

My Dear Louise,

There is much chattering regarding Sean's father not attending the baby's Baptism, and so I have decided, to write, in order to clarify the reason for his decision.

Sadly, I had not realised the date, which we should have pointed out to you. This was my gravest error. In our joy of the Sacrament of Baptism, we overlooked the very special date and time 12 noon which has clashed, with the most important event on Earth. The Holy Sacrifice of the Mass.

You will not know that over the past 30 years, or so, there has taken place a 'luke-warm' attitude by Roman Catholics, towards our Saviour's teachings, but the fact remains, that this does not, in any way, dilute these Divine instructions, for our Salvation, and Eternal Happiness. (Each human being's destiny).

When we realised our error, the best decision we could make was: Dad would represent Mum at the Holy Mass, and Mum would represent Dad at the Baptism. There was no malice, ill-feelings, nor anger, at any human situation. It was solely a spiritual outlook by both of us, and we regret sincerely any disappointment. Believe me, it is far from our calibre to disappoint deliberately anyone especially our loved ones.

Since the priorities of our Nation are no longer 'ONE', (as your parents would remember), but more confusing, then the outlook can appear, as a persecution towards the Faithful. Thus, misunderstandings, assumptions, and wrong ideas arise so

quickly. Recently, Politics have deprived some, of true freedoms and so like the Martyrs of yesteryear, a few, seeing much at stake, desire to 'stick their neck out' and rise up to be counted.

These days the idea of going to Mass, is merely going into a church building, saying a few prayers, and coming out again. - Not so - The Holy Sacrifice of the Mass, is Our Blessed Lord Jesus Christ' Crucified at Calvary 2,000 years ago, perpetuated through History.

Those who have criticised Dad as being 'funny' or 'awkward', may now understand. – Untrue –. We are only following the Faith of our Fathers as our children should.

Maybe they have not yet realised what a good sincere honest character, God has blest them with as a father. He would be so happy if they followed him.

The attitude these days are, if anyone is religious, they are Mormons; Jehovah's Witnesses; or even mental. That's only politics.

We are only Catholics, living Catholic, desiring to live to the teachings of God made Man as He taught us, through the Church, He Himself established 2,000 years ago, when he walked this Earth. Does that really worry our family?

We convey our sincere apologies, for all the confusion and disappointments, and hope that you will understand. Please forgive us for not realising the time. We both thank you for all your efforts in celebrating this Sacrament. We are delighted at the child's Baptism, and look forward to your generous invitation afterwards at the Vineyard.

*We love you all very much and desire many many Blessings on
Brandon Reece, a marvellous GIFT OF GOD.*

Sincerely, with love and prayers,

Sean's mother

To Sean also. With All our Love.

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Since the priorities of our Nation are no longer 'ONE', (as your parents would remember), but more confusing, then the outlook can appear, as a persecution towards the Faithful. Thus, misunderstandings, assumptions and wrong ideas, arise so quickly. Recently, Politics have deprived some, of true freedoms, and so, like the Martyrs of yester-year, a few, seeing much at stake, desire to 'stick their neck out' and rising up to be counted.

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Does that really worry our family-?

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and disappointments, and hope that you will understand
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both thank you for all your efforts of celebrating
this Sacrament. We are ~~deligh~~ delighted at the child's
Baptism, and look forward to your generous invitation,
afterwards at the Vineyard.

We love you all very much, and desire
many many Blessings on Brandon Reece,
a marvellous GIFT OF GOD.

*Sincerely
With Love & prayers
Sean's mother.*

*Our present will be forwarded
with Sean*

Thanking you once again.

(PLEASE EXCUSE MY TYPING)

Irene Mary's Wedding Letter with commentary

I want to include a transcription of Irene Mary's Wedding Letter and because of its shortness in comparison to the October Letter, it would not constitute a separate publication of its own.

To provide some context for the Wedding Letter, this was a very informal note written in Spring (perhaps March) 2009 by Irene Mary on some scrap of paper in capital letters (not on her typewriter as the October Letter had been), it seemed more rushed than the October Letter with some grammatical and spelling errors. The note was sent to Nadine Lathrope, the soon-to-be daughter-in-law of Irene Mary, which addressed a series of familial problems and tensions taking place at the time leading up to Nadine's wedding to Sean, Irene Mary's young son (my father), which took place on 24th April 2009.

I am not going to perform a sentence-by-sentence exegesis of this letter as I have done the October Letter but I will provide a commentary on the letter and the parts of it that particularly resonated with me or otherwise related to my relationship with my grandmother. Also, anything of relevance to Irene Mary's Catholic figureship and beatificity will be addressed in the commentary.

An effort, to update on the present confusion.

I saw you regularly on Saturdays and then the visits suddenly stopped. Since October I have sensed an unfriendliness.

If I am correct in this, then I must be sorry for anything I have done out of order (you could fill me in on this, for I have no idea).

Dad was extremely insulted that none of his family [were] chosen for the ceremony.

None of our son's brothers or sisters invited to stag or hen arrangements and his brother Joseph not invited to the wedding.

Brandon's music was stopped and also his visits. This, after 10 years of happiness with him.

It has been arranged for Therese to make your wedding cake and mind the children in the evening. But this was never mentioned again.

All this came across as we were not wanted and Dad will not go where he is not wanted.

Anti-family politicians have established a permissive society to destroy family life in England. This leaves the true mother to be humiliated, trying to do things proper as I should.

I am attending the wedding and wishing not to cause harm. I will disappear and I have ordered a meal elsewhere.

As the mother I have ordered and paid for a wedding car for my son for 1pm at 222 that he can leave his mother and father properly.

With respect.

Commentary

I think I should begin my commentary of the Wedding Letter by addressing the fact that during the time of the Letter's composition, mine and my grandmother's relationship had

taken some decline. I was aged 10 at the time and there had been a decline in 2008, with this letter of my grandmother's marking one of the key points in this decline primarily because I had decided not to stay with my grandmother anymore on Saturday nights as I had done since I was a newborn.

I feel a sense of regret and anguish over the fact that my grandmother says "after 10 years of happiness with him" especially now six years after her death. I feel that perhaps around the time of 2008 and 2009 I didn't appreciate her presence enough but it is difficult because at age 10 and 11 children tend not to appreciate anything. I believe my grandmother understood this, or at least I hope she did, I hope she knew that I was just being a young boy, rejecting the world and everyone I knew in it. I hope she knew how much I not only loved her as a grandmother but how I appreciated her as a person regardless.

My emotions have been moving back and forth on this issue for some time and I am thankful that I can now address it in full for my own personal closure. I think, ultimately, my grandmother felt, whether rationally or irrationally (you decide), that she was losing me to the world. She always said that children change when they go to high school and to some extent she is right but what my grandmother failed to understand was that you cannot and should not attempt to control this process because it is simply natural.

All a parent and grandparent can do is instil in their offspring the values, beliefs and principles that they see will serve them best in life and hope that their children and grandchildren will use them, will return to their roots or will remember how their parents or grandparents lived and decide to emulate this.

I have often thought that the decline in my relationship with my grandmother was my fault but I have realised that for me this was a natural development into a young adult as my own views of the world began to form. I believe this kind of development of one's worldview, a more sophisticated set of beliefs and rejection of all that one has known takes place in around age 10 or 11 in children.

My music lessons were stopped possibly due to me not wanting to work with Mr Jopson anymore, a piano teacher the Taylor family had used for years although from memory, I do believe I restarted my piano lessons with Mr Jopson once again before my grandmother's death in 2015, after which I started at Heylings in Chorley.

Returning to the broader subject of relevance to Irene Mary's Cause for Beatification, Irene Mary makes reference permissive society to destroy family. My grandmother's reference to "anti-family" intentions denotes her dislike for how the break-up down the traditional family unit has taken place in the last sixty or so years. Divorce, adultery, abortion and suffering children have become commonplace in contemporary society which Irene Mary foresaw the consequences of many years ago, the consequences being a breakdown of society itself.

Irene Mary saw the family as the heart of the society and so without the stability of the family there is little stability for the nation as a whole. "Anti-family" indeed refers to political and social oppositions to what Irene Mary saw as key to the sustainment of the family as it was intended to function by God.

Finally, my grandmother's reference to the "true mother" denotes her role as a mother who did not falter in her duty to

her twelve children despite their rejections of her and their difficulties with her. She stayed true to her role as mother and provided in the best way she could what she thought was right for her children. I think this concept of the “true mother” can also be extended and applied to the context of Irene Mary as a grandmother, my grandmother in particular for she played a very crucial role in my upbringing. Irene Mary stayed “true” to this role as she wished other mother’s and grandmother’s would.

However, I see the state of society and its anti-Catholicism as a brilliant opportunity for the Causes for Beatification of Irene Mary and Derrick Taylor. If society were perfect then there would be no need for stories from figures like my grandparents to be disseminated. It is precisely because of the failures of contemporary and future societies that the lives, works and figureships of my grandparents are so important in order to inspire others in the future live as they lived and to do as they did in relation to their Catholic faith. Irene Mary and Derrick Taylor stand as exemplars of what it means to be ordinary Catholics with — in modern society’s terms — extraordinary devotion to their Church.

As a final note, the purpose of the upcoming *The Beatification Story* is indeed to solidify the launches of the causes for beatification for both my grandmother and grandfather in 2020 and 2021 respectively. Perhaps the launches for beatification that I have overseen may be more accurately referred to as “intentions for beatification” or “cause for recognition” as broader terms without the assumption of beatification or canonisation for my grandparents. I say all this to say that before the respective dates mentioned, I hadn’t the intention with my work to lead to their beatification but following these “unofficial beatification cause launches”, the work that I

conduct regarding my grandparents is now in effort to their joint recognition in the Catholic Church, first beginning with their beatification and then perhaps someday their canonisation although I very much doubt I will still be alive by this time

Indeed, the organs of the Catholic Church itself will make its own official launches regarding the causes for beatification and canonisation for my grandparents. However, I know that my work now will be absolutely crucial in bringing about the Catholic Church's taking on of these causes for recognition for my grandparents sometime in the future.

I also know that in order for beatification and canonisation to occur in the future for both of my grandparents in the future that more awareness of their stories, attributes and contributions to Catholicism will need to be achieved. Of course, achieving this wider awareness for Irene Mary and Derrick Taylor is the central purpose of this and my other works about my grandparents as well as all the illustrations that I have had the Astronist Institution commission to depict them in different instances to introduce them to the broader Catholic world beyond their home county of Lancashire. This will be achieved through my efforts of digital and physical dissemination of Irenian ideas, my grandparents' stories and imagery in ways similar to how the stories, lives, theories and beliefs of other saints have spread throughout Church history.

Finally, the purpose of not only *The Beatification Story* but this work on *Irene Mary's October Letter* and the upcoming *Catholic Conversion* book about my grandfather, hold the combined purpose of explicating the set of concepts emanating from and inspired by the lives of my grandparents in order to form their shared theological system which I call Irenianism. *The*

Beatification Story is exactly that, the story of my grandparents and my positing of why they are important to Catholicism and ultimately, why I feel they deserve recognition in the Church they loved with all their hearts and in many ways, most untold, dedicated their lives and livelihoods to.

Deo Gratias Note

Deo Gratias [meaning “Thanks be to God”]

12th Child of

Father: – Derrick Taylor

Mother: – Irene Mary Taylor (née Hardacre)

Seán Frederick Taylor

Born 30th October 1970

at Royal Preston Hospital

(due to closure of St Joseph’s Hospital, Mount St., Preston)

The First Fortnight at

Our Lady of Compassion, Blackburn

by Kind permission of

Sister Gabrielle

*Received. The Body and Blood, Soul and Divinity of Jesus Christ,
Our Blessed Lord at Preston by Archbishop Marcel Lefebvre.*

*[When Sean was 7 years old there was turmoil in the Roman
Catholic Church in our England].*

Twins Note

Twins

Zara Taylor

Kent Taylor

Born 2008

Children of Seán Taylor

Youngest Son of

Derrick + Irene Mary Taylor

Married 27 - 3 - 54

Holy Communion Note

Brandon Reece Taylor

received his

First Holy Communion

at Saint Mary's Roman Catholic Church

Browndage

Bamber Bridge

2007

Introducing Irenianism

Irenianism, also called Irenian theology, or Irene theology, is a Catholic theological school of thought and philosophical system comprised of a series of concepts, beliefs and practices that emerged from the life and works of a married couple from Leyland, Lancashire named Irene Mary Taylor (1932–2015) and Derrick Taylor (1930–2011). The couple were Traditionalist Catholics and held to the orthodoxy of the Latin Mass even after the pronouncements of the Second Vatican Council in 1965 which heralded the Church’s modernisation.

As a theological and philosophical system, Irenianism presents an approach to Catholicism based on Traditionalist views of Church doctrine. This approach is intertwined with the events in the life of Irene Mary and Derrick Taylor. What happened to this couple during their lives separately and together has logically come to form the theological system established in their name.

The basis of Irenianism rests in what is referred to within the system as Tridentinism, or Tridentinian theology, that is adherence to the Latin Mass and Catholics traditions after the Second Vatican Council. Both Irene Mary and Derrick Taylor made no secret that they adhered to “the old ways” and opposed the reforms brought in by the Council of the 1960s. This Tridentinian fervour came to shape how the couple not only brought up their children and how they practiced their faith, but also how they interacted with the outside world.

Irene Mary and Derrick Taylor’s adherence to Tridentinian thought was based on the idea that is to be henceforth referred to as meiotism. Based on the Greek word *meiosi* meaning reduction, meiotism states the belief that the watered-down version of Catholicism that the Second Vatican Council established would see the downfall of the Church. Meiotistic thinking is therefore both apocalyptic for the Church and

staunchly contradictory of the principles emerging from Vatican II. Meiotism constitutes, to varying degrees of severity, a core part of Irenian thought and theology.

The third core element of Irenianism is that called Living Catholicism, Living Catholic and more recently Animatic Catholicism. Living Catholicism is an approach that incorporates Catholic doctrine into everyday life, combining the ordinary with the divine. This approach is indeed based on the ordinary roles that both Irene Mary and Derrick Taylor fulfilled during their lives, namely that of mother and grandmother as well as father and grandfather respectively. Living Catholicism is the embodiment of Derrick and Irene Mary's attempts to incorporate Catholic doctrine into their marriage and their domestic family life. It is intended that with the development of Living Catholicism, other ordinary Catholics around the world will also be able to integrate their Catholic faith into their own familial and marital lives in the same way as Irene Mary and Derrick Taylor did during their lifetime.

The fourth theological contribution of Irenianism is that which is referred to as the Children of God or Gift of God. Irene Mary firmly opposed abortion for any reason, seeing every child as a marvellous miracle gifted by God not only to the parents but to the world. Moreover, it was Irene Mary's belief that no child simply just belongs to its parents. Even for her own children, Irene Mary believed that it was God first to whom her children belonged and only her and husband Derrick in a secondary capacity. This view of her children and grandchildren shaped the life and motherhood of Irene Mary. We were indeed her children and grandchildren but we were the property of God first and foremost and so abortion was seen by Irene Mary as not only the taking of a child's life but taking away from God, the Lord of All.

Eternal happiness is the fifth major element of Irenianism that focuses on the role of the afterlife to firstly effectuate

eternity and secondly to effectuate happiness. Eternal happiness is the phrase that Irene Mary uses to refer to the bliss awaiting her in heaven with God that she and every other person are blessed with as a result of their following of Christ. The eternal happiness that Irene Mary speaks of stands in direct contrast to the worldly dissatisfaction and despondency she exhibited during the latter years of her life, particularly as a result of the modernising Church and the irreligiosity of many of her children and other family members.

The sixth and final major element presently considered part of Irenian theology that originate with Irene Mary herself is the concept of perpetuation. In her writings, Irene Mary paid particular emphasis to the importance of the perpetuation of Christ's message. The act of perpetuation and its related concept play into the Traditionalist views of Irene Mary, particularly in the sense of maintaining tradition in the face of the pressures of modernity. Perpetuation, albeit indirectly, supports the Traditionalist stance in the name of preserving customs, liturgy and belief as close to those passed down from Christ as much as possible which almost always does not accommodate modern theological and liturgical inventions as Irene Mary and other Traditionalists see it. Perpetuation is therefore an important part of the school of theology of Irene Mary and Derrick Taylor.

The second part of Irenianism is Irene Mary and Derrick Taylor's approaches to orthopraxy. For this work of course the focus will be placed on known practices of Irene Mary while the upcoming 2022 book *Catholic Conversion* will cover Derrick Taylor's contributions to Irenian theology and orthopraxy. Returning to the orthopraxy of Irene Mary, we have the two elements of particular devotion and spiritual outlook. Particular devotion is indeed Irene Mary's encouragement of practicing devotions and contemplations on certain saints and blessed. For Irene Mary, her presently known particular

devotions include Thérèse of Lisieux, Dominic Savio and Josemaría Escrivá. Irene Mary believed in the power of devoting oneself to the imitation of a select group of saints. Her theory was that through especial devotion to certain saints, this would give oneself focus in contemplation because one would be able to give the small group of saints one has selected the time and energy to truly understand their stories and reasons for their sainthood with the aim of emulating them. In this vein of thought, Irene Mary bought every book she could find of these three saints, carried prayer cards of them at all times and put pictures of them up in her house to remind of her obligation to their particular devotion. This approach altogether emerged in Irene Mary resembling the characteristics in real life of the saints to whom she was devoted which altogether enriched and deepened her Catholic faith and practice.

The final element of Irenianism and in particular Irenian orthopraxy, Irene Mary's concept and practice of the spiritual outlook is the natural, deeply engrained interweaving into how one acts, behaviours and communicates as informed by the belief system to which they adhere and identify. The spiritual outlook is therefore both a concept and a practice that ironically transcends not just one's personal thought and actions but comes to effect one's environment, how we go about our daily life and how we interact with those around us.

I briefly wanted to list some of the individuals involved in or of relevance to Irenianism so far: Irene Mary, Derrick Taylor, Cometan, Marcel Lefebvre, Patrick McNally, Paul Aulagnier, John Carmel Heenan, Hugh Ross Williamson, Evelyn Waugh, and Mother Mary Angelica of the Annunciation. Each of these individuals has either influenced the founding of Irenianism or has contributed to it in some way or another, a list which is expected to grow as Irenianism develops into a fully-fledged Catholic school of thought.

What can be taken from this short introduction to some of the main elements of Irenianism is that this approach to Catholicism is multifaceted with elements of theology and orthopraxy. The purpose of Irenianism has always been to embody and organise the words, works, lives and teachings of Irene Mary Taylor and Derrick Taylor, to immortalise their identities and to solidify their contributions to their beloved Church. As the years go on and the figureships of both Irene Mary and Derrick Taylor continue to develop posthumously so too shall the theological system associated with them expand.

Glossary

Children of God: Irene Mary's belief that her children belonged to God first and her and her husband second.

Ecclesiophile: a person who fervently loves the Catholic Church.

Ecclesiophilia: fervent love for the Catholic Church.

Eternal happiness: Irene Mary's belief in the bliss of the afterlife especially in contrast to her dissatisfaction and disappointment with the material world.

Gift of God: Irene Mary's belief that certain natural sufferances such as childbirth are an opportunity from God to bring about the salvation of sinners through personal sufferance (in Derrick Taylor's theology called moral sufferance).

Irene: used as an adjective to relate to Irene Mary Taylor or the theological system named after her.

Irene theology: an alternative term for Irenianism.

Irenian: of or relating to Irene Mary Taylor or her husband Derrick Taylor, their life, works, beliefs or causes for beatification.

Irenianism: the Catholic school of thought and theological system based on the life, works, beliefs and practices of Irene Mary Taylor (1932–2015) and her husband Derrick Taylor (1930–2011).

Irenian orthopraxy: the branches of Irenianism concerned with Catholic practice.

Irenian theology: an alternative term for Irenianism.

Ireno-: prefix relating to Irene Mary Taylor, her husband Derrick Taylor or the theological system posthumously established in their honour.

Ireno-Cometanic: of or relating to the interplay between Cometan's writings and ideas with those of his grandparents, Irene Mary Taylor and Derrick Taylor.

Lefebvrian: of or relating to Marcel Lefebvre, his life, works or beliefs or the Society of St. Pius X which he founded in 1970.

Lefebvrianism: the body of thought and beliefs either established or held to by Archbishop Marcel Lefebvre especially as they relate or otherwise interconnect with Irenianism.

Living Catholic: relating to the branch of Irenianism called Living Catholicism.

Living Catholicism: a core element of Irenianism comprising the belief that Catholic doctrine can be applied and put into practice in ordinary life.

Meiotism: opposition to the reforms of the Second Vatican Council based on the belief that a watered-down version of Catholic doctrine and liturgy would be the undoing of the Church and its distinctive identity.

Meiotist: relating to meiotism or denoting a person holding such views.

Meiotistic: relating to meiotism or a person who follows this view.

Particular devotion: the practice of selecting a small group of saints and blessed whom one studies and emulates in life, a practice advocated for by Irene Mary Taylor.

Perpetuation: adherence to Traditionalist Catholicism and tridentinism based on the principle of the preservation of the faith as close to that possible to the one passed down by Jesus Christ; preserving the message of Christ in perpetuity by the continuance of tradition.

Spiritual outlook: the natural intertwinement of one's behavioural and communicatory attributes with how they identify spiritually and the belief system to which they adhere.

Tridentinian: relating to tridentinism or a person subscribing to this approach to Catholicism.

Tridentinism: adherence to pre-Vatican II liturgy and doctrine even after the Second Vatican Council; Traditionalist Catholicism.

Chronological gallery: Irene Mary's life in pictures



Portrait of Irene Mary Hardacre at 56 Friargate, Preston at the studio of Phil Waine. Taken on 2nd September 1933.

Irene Mary outside her home on Kittlingbourne Brow in Higher Walton at age six pushing her doll in her pram. Circa 1938.





Portrait of Irene Mary with her childhood dog Judy taken in Preston. Possibly taken around the time of Irene Mary's First Holy Communion as she is wearing communion dress. This would mean the photo was taken in around April or May 1939.



Irene Mary (left) alongside her sister Margaret Mary Hardacre (right) in front of their father Richard's car. Beside the girls is Irene Mary's dog called Judy. Likely taken outside their house on Kittlingbourne Brow in Higher Walton. Circa 1947.



Irene Mary (left) with her fiancé Derrick Taylor (middle) pictured with a friend while on holiday at Butlins in Blackpool. Circa 1953.



Irene Mary alongside her fiancé Derrick Taylor while on holiday at Butlins in Blackpool. Circa 1951.



The wedding of Irene Mary Hardacre and Derrick Taylor. Photo taken after the ceremony in the grounds of St Mary's Church, Bamber Bridge. Taken on 27th March 1954. The couple are known to have donated money to pay for one of the church organ pipes which still has their names inscribed.



Irene Mary Taylor in her wedding dress outside St Mary's Church, Bamber Bridge on 27th March 1954.



Irene Mary outside her home on parents' house on Kittlingbourne Brow, Higher Walton sometime after her wedding to Derrick Taylor. Circa Summer 1955.



Irene Mary Taylor and Derrick Taylor alongside the McKerney family (Irene Mary's maternal family). Picture taken at Peacehaven, Coppull, the first house that Derrick Taylor built. The baby is Marie-Thérèse Taylor meaning this picture was taken sometime in Spring/Summer 1956.



The construction of 222 Longmeanygate continues. Featured in the picture is Irene Mary's husband Derrick Taylor and two of Irene Mary's daughters. Circa 1966.



Irene Mary having just given birth to her 12th and final child, her 10th surviving child, Seán Frederick Taylor. Photo taken on 30th October 1970.



Irene Mary Taylor with nine of her ten children, her husband Derrick Taylor and some family friends. Irene Mary's children have been given red dots to signify them. Picture taken on 27th March 1973 (the 19th wedding anniversary of Irene Mary and Derrick Taylor.



Irene Mary Taylor sits down in formalwear for a portrait with her husband Derrick Taylor and her two youngest sons Joseph and Seán. Taken sometime in the early 1990s in the grounds of 222 Longmeanygate.



Irene Mary Taylor with newborn Cometan inside Sharoe Green Hospital, Preston. Likely taken on 2nd July 1998.



Irene Mary Taylor with her grandson Cometan, Cometan's grandmother Hilda Warbrick and Cometan's great-aunt Monica. Circa 2004.



Irene Mary with her grandson Cometan holding Cometan's brother Kieran Taylorian. Taken sometime in February or March 2007.



The 80th birthday party of Irene Mary Taylor celebrated in the living room of 222 Longmeanygate featuring Kent Taylorian (middle) and other grandchildren. Taken on 7th March 2012.



The last photo that Cometan took of his grandmother Irene Mary Taylor waving goodbye. Taken in the Piano Room of 222 Longmeanygate in Spring 2015.

Cause resources

Official website of Irene Mary and Derrick Taylor and their Causes for Beatification: <https://www.irenemary.com>

Official page of Irene Mary & The Cosmical Cometan: <https://www.wikiart.org/en/david-young/irene-mary-the-cosmical-cometan-2020>

Official page of The Lost Shrine of Irene Mary: <https://www.wikiart.org/en/david-young/the-lost-shrine-of-irene-mary-2021>

Google Knowledge Panel of Irene Mary Taylor: <https://g.co/kgs/3tzksp>

Google Knowledge Panel of Derrick Taylor: <https://g.co/kgs/EzREjT>

Google Knowledge Panel of the October Letter: <https://g.co/kgs/oXGtFQ>

Google Knowledge Panel of the Beatification Story: <https://g.co/kgs/udRP8r>

Irene Mary & The Cosmical Cometan





Published: 21st November 2020

The Astronist Institution is pleased to publish for the first time the exquisite piece titled Irene Mary & The Cosmical Cometan commissioned in August 2020 by the Astronist Institution and completed in November 2020 by British artist David Young.

Commissioned to coincide the initial launch of the Cause for Beatification of Irene Mary Taylor, the grandmother of Cometan, the piece represents a beautiful physical coming together by the holding of hands of an old religion (Catholicism) with a new religion (Astronism). The old is encapsulated by the figure of Irene Mary as the grandmother, the guide, and the teacher while the new is encapsulated by Cometan as the grandson, the listener, and the follower. It is remarkable how David Young has managed to capture a personal relationship between a grandmother and her grandson whilst simultaneously capturing a universal message of the coming together of two faiths.

Irene Mary is depicted with the Catholic halo denoting her post-corporeal state following her departure of this life. Her carrying of the crucifix and her wearing of the mantilla encapsulate her exemplary status for all Catholics and will serve her path to beatification well. Cometan is depicted gesturing the unique tridian with his fingers along with his own cosmical halo as is customary in the Astronist religion. The deep purple background, the use of rich colours for the clothing and the depictions of stars as the setting for this Cosmic Catholicity certainly complete this piece and give it an unrivalled distinctiveness.

The Lost Shrine of Irene Mary



Published: 7th December 2021

The Astronist Institution is pleased to publish this, the second official depiction of Irene Mary Taylor in effort of her Cause for Beatification. The depiction was masterfully created by Institutional illustrator David Young from October to December 2021 and marks the seventh commission for Mr Young from the Institution so far. It reflects a real event that occurred which Cometan recollected from his time spent with his grandmother during his childhood.

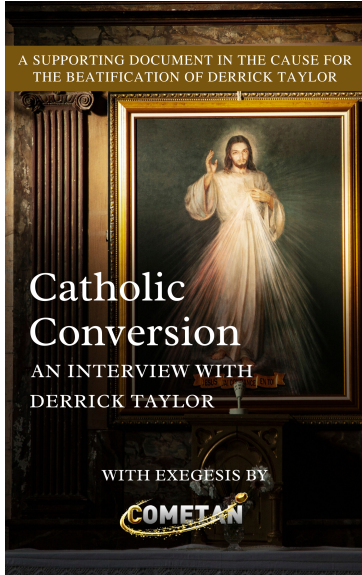
This intriguing illustration is set during the Summer of 2007 in the grounds of Irene Mary and Derrick Taylor's home at 222 Longmeanygate in Leyland, Lancashire, a unique house which Derrick built himself during the early 1960s. You can see the house in the distant background. In the foreground of the illustration, one sees depicted an enclosed garden of overhanging trees, flowers, a cobbled pathway and trellises.

Indeed, your eye immediately turns to the two figures in the scene, the first is the devout old lady kneeling in what appears to be a small red shed filled with Catholic religious devotional cards, statues and ornaments. The lady's prayers on this hot summer afternoon are interrupted by a young boy who, after running from the field behind, appears at the shed door. This boy is a nine-year old Cometan, the grandson of Irene Mary. In the not too distant background, you can also see a shrine to the Virgin Mary that Irene Mary and her grandchildren built during the mid-2000s to show their devotion to the Mother of God. The shrine is now described "lost" since the death of Irene Mary in 2015 and the subsequent dilapidation of her home 222 and its grounds which were sold to new owners in 2020.

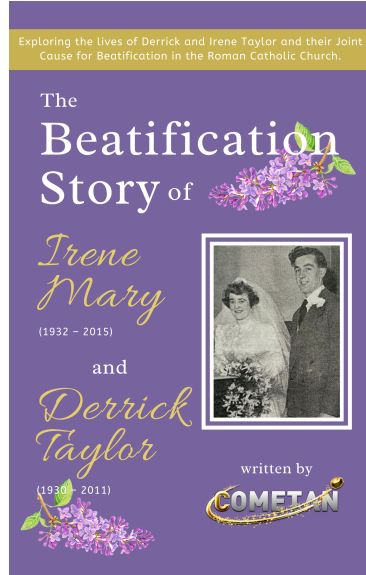
This illustration represents once again the bond shared

between Cometan and his grandmother and provides audiences with an insight into one of Cometan's most prominent memories of his time spent at 222 Longmeanygate. The illustration also contributes to the image of Irene Mary for the efforts of her Cause for Beatification as an ordinary grandmother with an extraordinary dedication to her Traditionalist Catholicism. Although bright and summery, this scene depicted holds within it a sense of mystery and intrigue.

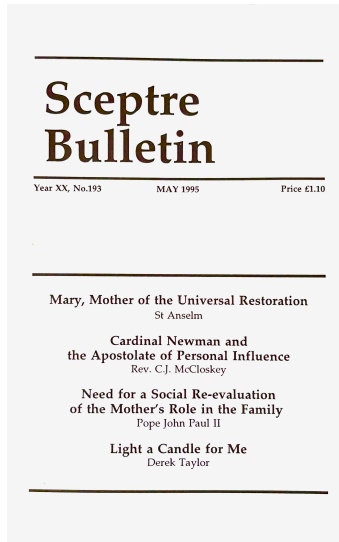
Other works about Irene Mary and Derrick Taylor



– Set for Release in 2022 –



– Set for Release in 2022 –



Light a Candle for Me

– Published in 1995 –