

The Beatification Story of

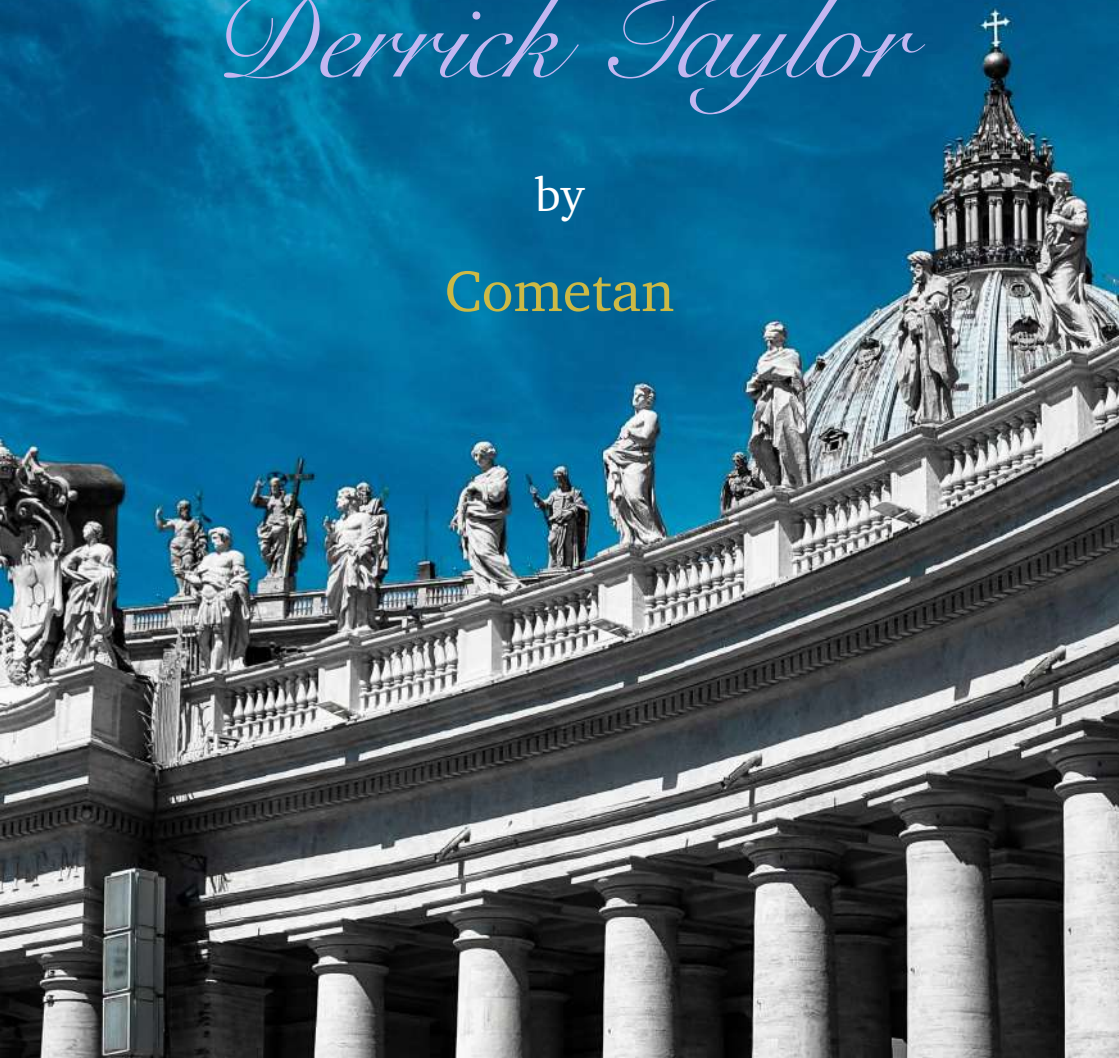
Trene Mary

and

Derrick Taylor

by

Cometan



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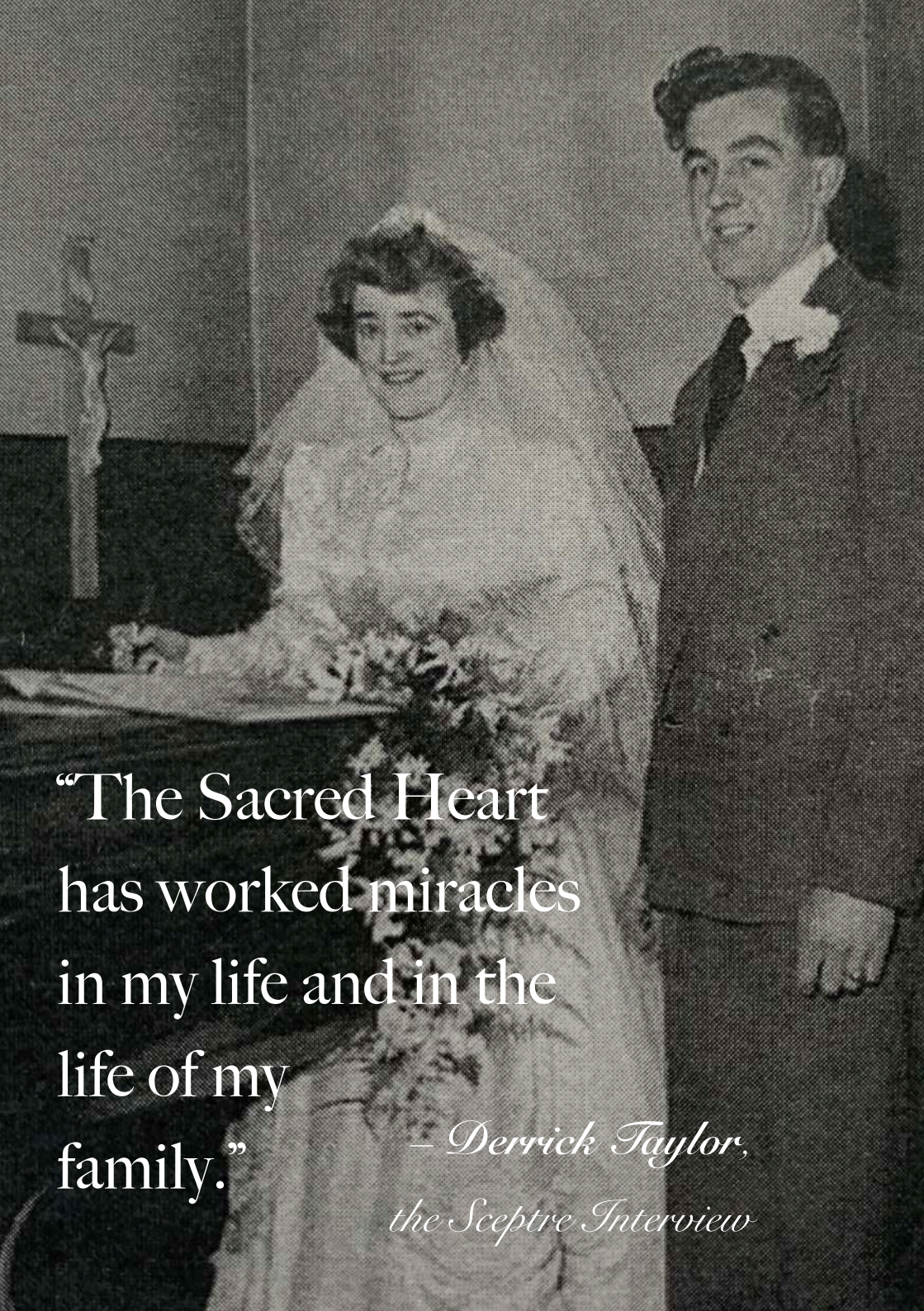
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“We are only
Catholic,
living Catholic,
desiring to
live to the
teachings of
God made Man.”

— *Irene Mary Taylor,*
the October Letter





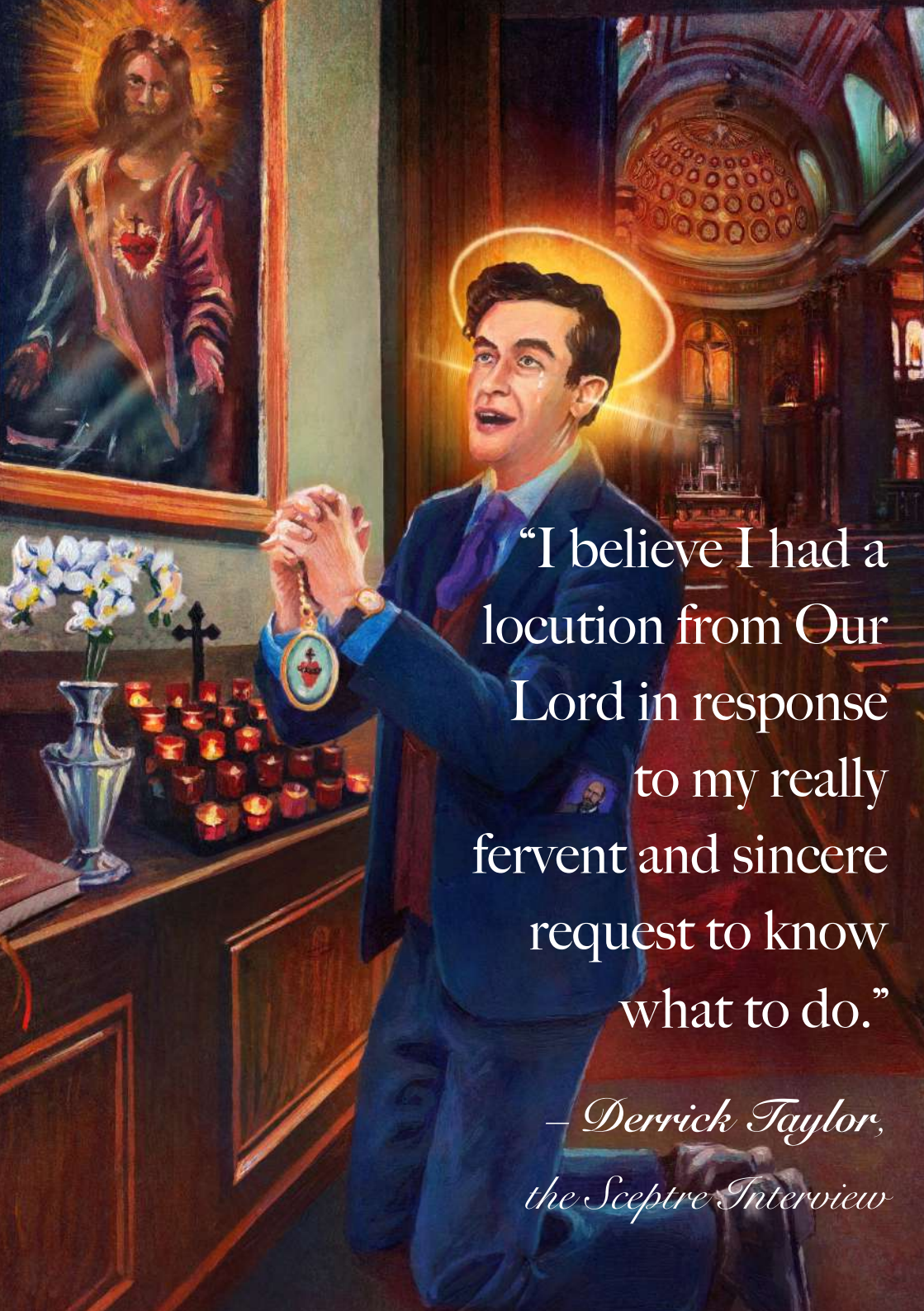
“The Sacred Heart
has worked miracles
in my life and in the
life of my
family.”

— *Derrick Taylor,*
the Sceptre Interview



“My grandparents
believed, in spite
of what the world
thought of them.”

— *Cometan*



“I believe I had a locution from Our Lord in response to my really fervent and sincere request to know what to do.”

— *Derrick Taylor,*
the Sceptre Interview

The Beatification Story



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Introduction

Exploring the purpose of
this book

Mrs. Irene Mary Taylor and Mr. Derrick Taylor were, first and foremost, my grandparents and it is from the perspective of being their grandson that my vocation for their post-corporeal recognition has emerged. However, I myself, though how ironic this may seem, am a scholar of religion, am pursuing a Doctor of Philosophy (PhD) in freedom of religion or belief, and have special interests in the relationship between astronomy and religion as well as the origins of religion itself. This means that I hold the unique position and qualifications to systematically study the life of my grandparents now years after their deaths. I like to think that my grandmother in particular saw my vocation to explore the universe's biggest questions in me before I knew myself, but of course, this, I will never truly know until I meet her again.

This story is not a means to merely glorify my grandparents, but neither is it to distort the facts of their lives and who they truly were, but it is instead a book that will act as a vessel for my grandparents' lives; a vessel that will be handed down to new generations for years to come. It is a book for the common Catholic, but it is also made for academics and clergyman. It is a book that seeks to tell the true story of a couple whose devotion to the Church never faltered and whose life works and actions, though sometimes deemed "controversial", were only ever done in good conscience to the faith their dedicated themselves to, no matter how much this may have clashed with the modern world.

– Cometan

Purposes of this book

This book has several purposes, each will be outlined in this section. The first and most principal purpose of this book is to establish separate grounds for the recognition of both Irene Mary Taylor and Derrick Taylor in the Roman Catholic Church and will act as the initiator of an investigation to be commenced by the Church into the lives of Irene Mary and Derrick Taylor. Upon the successful opening of an investigation, Irene Mary and Derrick Taylor will be bestowed the title Servant of God. This is in aid of asserting Irene Mary and Derrick Taylor's "heroic virtues" so as to present them both for the title of Venerable. Up to this point, the phrase "**Four Elements of the Venerability of Irene Mary Taylor**" is to be applied in reference to the elements of Irene Mary Taylor that gives her grounds for venerability while the same can be said of the "**Four Elements of the Venerability of Derrick Taylor**". Finally, to lay the foundations for the components of their "**beatificity in waiting**" to bear fruit there must one day be a first miracle, an event which could only to be achieved through further prayer directed towards them both so that then either of my grandparents may receive beatification thereafter. Irene Mary's awaited first miraculous intercession is the fifth element of her venerability, thereafter the phrase "**Five Components of the Beatificity of Irene Mary**" is used in accordance with the beatific title proposed by the Beatification Cause and the same can be said of Derrick Taylor.

The second purpose of this book is to capture the lives of Irene Mary Taylor and Derrick Taylor in a single work from those whom knew them best and interacted with them both during her lifetimes. This points to the fact that it is I, their grandson, who has completed this book; I knew my granny in the last

years of her life and she played an enormous part in who I have become today. It is important to state here and now my belief that mine and my grandmother's destinies are intertwined, particularly as my life story and her own life story remain linked together and shall so forevermore.

The third purpose of this book is to explore and study the life, beliefs, teachings, and actions of Irene Mary Taylor and Derrick Taylor and the major events of their life together. The study is grounded in my interest in religion and belief, the psychology of religious persons, and essentially, to understand why my grandmother and grandfather did the things they did and why they believed the doctrines they did.

The fourth purpose of this book is to systemise the knowledge of Irene Mary and Derrick Taylor through their direct surviving writings to form what shall be known as Irenianism. Irenian Christianity, or Irenian Catholicism, is the Catholic philosophy and form of Catholic practice which has been founded from the life and teachings of Irene Mary Taylor and her husband Derrick Taylor through the theological system of Irenianism which was first developed posthumously. Cometan invented the term Ultra-Traditionalism (Ultra-Traditionalist) or Tridentinism (Tridentinian) to describe the actions of his grandparents that following Vatican II they continued to attend only the Latin Mass though not in disobedience to the Pope mind you as attendance of the Tridentine Mass was still acceptable and continues to be so today.

Finally, this is a hagiographical text meant to encapsulate the life of an extraordinary religious figure to form what will become a broader hagiography and hagiology of Irene Mary Taylor and Derrick Taylor. Yes, Irene Mary Taylor and Derrick Taylor were my grandparents, they were parents to twelve

children, ten of whom survived to adulthood, and Irene Mary was also a wife, an aunt, a sister, a mother-in-law, a daughter, and great-grandmother. Derrick Taylor was too a husband, a brother, a brother-in-law, a son and a great-grandfather. However, their lives embodied so much more than what these relational titles suggest. This book's fifth and final purpose is to set apart the different identities that Irene Mary Taylor and Derrick Taylor possessed throughout their life and to distinguish a new identity for them, a post-corporeal identity, one in which their identity, their icon, their figure is given to the world for the world to love, to judge, and to consider and study. Most importantly for me personally, this book is a means of letting go of my grandmother who died five years ago from when I started to write this book and my grandfather who died over ten years ago now. To let them go to belong to the world, I must first write of their lives, I must organise and systemise the events that formed their characters, but most of all, I must tell you all about these two extraordinary Catholic Lancastrians.

With the publication of this book, the Committee of Patrons of the Institution pledge a sum of £1,000 to the Cause for the Beatification of Irene Mary Taylor and also £1,000 to the Cause for the Beatification of Derrick Taylor. I also wish to state here that if my efforts now and in my lifetime are not successful in achieving some degree of recognition for my grandparents, that I implore you Catholics of the future to not give upon on this endeavour and to not lose faith in the idea that my grandparents have great potential to become significant and exemplary Catholic figures. I will not live forever and I understand how long these kinds of processes by the Church can take so I want to say now that whether I am still alive or if I am up among the stars already, and the life stories of my grandparents have inspired you, please take on this same endeavour as I do not know if I will live long enough to

complete it alone. I understand this is a significant ask for strangers but in reading about the lives of Irene Mary and Derrick Taylor, you might be inspired to continue and see through to completion this quest that I began when I was 21 years old — if you decide to undertake this because I have failed then I applaud you and send my grateful thanks from wherever I will be at the time, hopefully looking down upon the Earth standing beside the two people I am going to admiringly discuss in this *Beatification Story*.

Overview

The work explicates to considerable depth the lives and legacies of both Irene Mary and Derrick Taylor, exploring thoroughly their piety and the validity of the notion of their beatificity. As such, at the beginning here now, it is important to provide an overview of both Irene Mary and Derrick Taylor's lives, primary theological contributions and their separate beatificities.

Timeline of Irene Mary earthly life:

- March 7, 1932: Irene Mary is born in Preston to Richard and Edith Hardacre.
- December 25, 1944: the Hallowment of Irene Mary occurs at St Joseph's Church in Preston, initiating the dedicatedness of Irene Mary to the Catholic faith.
- 1948: Irene Mary begins courting Derrick Taylor.
- March 27, 1954: Irene Mary marries Derrick Taylor in Bamber Bridge.

- 1954 to 1970: Irene Mary mothers twelve children.
- August 21, 1972: the Resolution of Irene Mary Taylor occurs in Our Lady of Victories Church in Preston.
- 1972 or 1973: the Katocation occurs, the day on which Irene Mary constructs a makeshift chapel in her kitchen at 222 Longmeanygate for performing the Latin Mass (*Lancashire Evening Poster* still yet to be found as of the publication of *The Beatification Story*).
- July 6, 1975: the Great Mass of Longmeanygate is held in the grounds of the home of Irene Mary and Derrick Taylor at 222 Longmeanygate and is perfumed by Archbishop Marcel Lefebvre.
- January 12, 1996: the Transverberation of Irene Mary Taylor takes place at St Mary's and St John Southworth's Church in Samlesbury in which Irene Mary experiences a religious ecstasy involving the divine piercing of her heart.
- 1998 to 2008: Irene Mary looks after her grandson Cometan at 222 Longmeanygate.
- October 13, 1998: Irene Mary pens the October letter.
- November 12, 2005: the Great Midnight Prayer is performed by Irene Mary Taylor with her grandson Cometan in the Piano Room of 222 Longmeanygate.
- February 9, 2008: the Great Impartation takes place in the living room of 222 Longmeanygate in which Irene Mary instructs Cometan on the fundamental principles of religion

which have since come to forge Cometan's career and scholarly works on religion and philosophy.

- November 26, 2011: Derrick Taylor dies, leaving Irene Mary a widow.
- October 16, 2015: Irene Mary dies at 222 Longmeanygate from bowel obstruction of occult source and old age.
- October 16, 2020: Irene Mary's Cause for Recognition is launched by her grandson Cometan on the fifth anniversary of her death.

There are a series of key concepts that through Irene Mary's writings have been introduced to form the foundations of her distinct Catholic figureship. These key theological contributions include:

- **Living Catholicism** — alternatively called Animatic Catholicism, the incorporation of Catholic doctrine into everyday life, combining the ordinary with the divine as a fulfilment of and compliment to the Opus Dei principle of sanctity in ordinary life — meaning the life of laypeople. Irene Mary applied this principle to her own life as a laywoman, incorporating her Catholicism into every aspect of her domestic and family life, including the expression of her faith physically in how she ornamented her home and how she chose to raise her children and grandchildren. Irene Mary lived as Catholic a life as she could, just as dedicated to her faith as if she had taken formal religious vows. I think Irene Mary saw that she could do more and bring more to the world and enrich her Catholic faith through motherhood than having taken vows as a religious sister which is why the Opus Dei principle was so important

to her life and why Living Catholicism is now one of the central components of her Catholic identity and one of her main theological contributions to the system of Irenianism.

- **Children of God** — alternatively called the Gift of God, the belief that one's children primarily belong to God and therefore one is only a temporary caretaker of their children before their child's ascent to adulthood and eventual reunion with God in the afterlife. Irene Mary's belief in this principle was demonstrated by her use of the idea in her October letter of 1998.
- **Eternal happiness** — a phrase used by Irene Mary during the October letter referring to the awaiting bliss of heaven as a result of following the message of Christ based on the promise of salvation in eternal life. Irene Mary's use of this phrase demonstrated her faith and trust in God's promise to bring "eternal happiness" to all his children by following his son Jesus Christ by establishing an eternal hereafter.
- **Meiotism** — the belief in the imminent downfall or vulnerability of the Catholic Church to downfall as a result of modernist reforms. Irene Mary genuinely did believe that her Church, that she had dedicated her faith and life to, was being made vulnerable to downfall. This was not a belief held by Irene Mary to undermine the authority of the Pope nor was it a belief held as a result of her fading faith in God. No, instead, this belief was held by Irene Mary and Derrick Taylor too as ardent Catholics, those who truly loved their Church and wanted the best for it in service to the perpetuation of Christ's message. Irene Mary's meiotist belief emerged out of genuine worry and concern for her Church and her love of Christ. Whether Irene Mary's meiotist belief was true and founded does not necessarily

hold relevance to her impending recognition but it is in the fact that she was so concerned and loved her Church and was dedicated to it that she would come to think this that demonstrates her immutable devotion to Christ overall. This is the element of Irene Mary's meiotism that we should focus on when it comes to determining her ascent to blessedness in the Church.

- **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 and also reflected in the life of her husband Derrick Taylor. Irene Mary practiced particular devotion on four individuals — Dominic Savio, Josemaría Escrivá, Thérèse of Lisieux and Mother Angelica — while she also held many lesser devotions that played important roles in her life as a lay devotee, one such lesser devotion being Pope Saint Pius X.
- **Perpetuation** — an importance placed on the preservation of Christ's message until the Second Coming and the subsequent fulfilment of the reign of Christ. Irene Mary applied this concept of perpetuation to her own life by continuing with the form of liturgy and Mass that she had been taught as a child, not in disobedience to the Pope as the Latin Mass was not banned after Vatican II, but because the Latin Mass was Irene Mary's Mass; it was the Mass she knew and loved with all her heart and soul and it is for this reason that she adhered to Tridentinism.
- **Spiritual outlook** — the natural, deeply engrained interweaving of how one acts, behaves and communicates informed by the belief system to which they adhere and identify with. Irene Mary used this phrase during her

October letter and it has reverberated ever since through her theological contributions and in the development of Irenianism. Irene Mary indeed applied this concept of spiritual outlook to her own life as her Catholicism influenced her decisions and subsequent actions in every way, so intending to keep to the teachings of the Lord Jesus Christ.

- **Tridentinism** — also referred to as Tridentinian theology, is adherence to the Latin Mass after the events and reforms of the Second Vatican Council which is what both Irene Mary and Derrick Taylor adhered to as based on their pre-Vatican II Catholic upbringing and based on Derrick Taylor’s reciprocity of interior locutions.
- **Personal holiness** — closely related to Living Catholicism, the status of incorporating the “holiness of life” into one’s domestic and family environment; essentially, intertwining secular mundane life with one’s religious and devotional life as based on the notion that “Christ is not to be left at Church”.
- **Hallowment** — a promise or oath made to God that is divinely sealed to live a life of immutable devotion to bring not only one’s own sanctification but that of the whole world, as based on the event of Irene Mary’s Hallowment which occurred on Christmas Day 1944.

There are four identified particular devotions that Irene Mary is known to have participated in during her lifetime. These include Saint Dominic Savio, Saint Josemaría Escrivá, Saint Thérèse of Lisieux and Mother Mary Angelica of the Annunciation.

There are three key characteristics that can be identified as emblematic of the identity of Irene Mary during her lifetime which in turn coincide with her heroic characteristics. These two categories of Irene Mary's characteristics constitute the foundations of her actions, writings, and beliefs during her lifetime. Irene Mary's key characteristics include:

- **Habitual disappointment** — denoting Irene Mary's persistent sadness and displeasure with her family, humanity itself and also with the affairs of the Church itself, a sense of disappointment that was only placated through prayer, devotion and contemplation on the message of Christ.
- **Insulationism** — denoting Irene Mary's protection and insulation of her offspring from the outside world, a world she saw as full of sin and suffering.
- **Worldly dissatisfaction** — denoting Irene Mary's disconcert for the material world, in fact her dissatisfaction with this earthly life was palpable.

Irene Mary's heroic characteristics include:

- **Dedicatedness** — denoting Irene Mary's dedication to Church teachings and values throughout the course of her corporeal life, a dedication solidified through her immutable devotion.
- **Perceptivity** — denoting Irene Mary's focus on the immaterial aspects of existence, in turn creating a disinterest for matters of triviality and materiality instead for a divine-centred life of devotion, prayer and contemplation on the most fundamental of questions.

- **Raptness** — denoting Irene Mary’s penchant for being fascinated by the mysteries of Christ and the Church, as demonstrated through her immutable devotion and regular rumination on these mysteries.

Now moving on to consider an overview of Derrick Taylor’s Catholic figureship, we should first construct a timeline of his life.

Timeline of Derrick Taylor’s earthly life:

- August 12, 1930: Derrick Taylor is born in Coppull to Frederick and Ellen Taylor.
- July 1, 1938: The Kindlement of Derrick Taylor occurs in which he sees a representation of the Sacred Heart of Jesus for the first time, thus ignite his instinct to convert to Catholicism.
- 1948: Derrick Taylor begins courting Irene Mary Hardacre.
- 1950 to 1956: Derrick Taylor’s conversion to Catholicism.
- March 27, 1954: Derrick Taylor marries Irene Mary in Bamber Bridge.
- 1954 to 1970: Derrick Taylor fathers 12 children.
- 1954: Derrick Taylor builds his first house called Peace Haven in Coppull.
- 1962: Derrick Taylor and his wife Irene Mary purchase Bannister Farm in Midge Hall, Leyland.

- 1971: Derrick Taylor's construction of 222 Longmeanygate is completed.
- May 31, 1971: Derrick Taylor receives the Sacred Heart locutions inside St Wilfrid's Church, Preston
- April 17, 1973: Derrick Taylor is forced to defend his Catholic faith in court, an event now known as the Peroration.
- December 15, 1978: Derrick Taylor receives the McNally locutions inside St Mary's Church, Brownedge Lane, Bamber Bridge.
- February 22, 1995: Derrick Taylor participates in the Sceptre Interview in which he divulges about his Catholic conversion, his practice of moral sufferance during the tribulations of his life, and also about the interior locutions he experienced; an event now known as the Asseveration.
- March 18, 2007: a religious event in which Derrick Taylor still encourages his grandsons to attend Latin Mass despite all the sufferances faced by Derrick during his life that may have made anyone else turn their back to God; an event now known as the Sufferation, or the Moral Sufferation.
- November 26, 2011: Derrick Taylor dies at Victoria Hospital in Blackpool from a myocardial infarction and ischemic heart disease.
- October 21, 2021: Derrick Taylor's Cause for Recognition is launched by his grandson Cometan shortly before the tenth anniversary of Derrick's corporeal passing.

We should secondly now take a look at Derrick Taylor's theological contributions which have since been organised to help form the Catholic theological system of Irenianism. There are a series of key concepts that through Derrick Taylor's Sceptre Interview have been introduced to form the foundations of his Catholic figureship. These key theological contributions include:

- **Divine responsibility** — the belief that each person is allotted responsibilities by God which they must fulfil as part of their Catholic obligations. Derrick Taylor saw his fatherhood of twelve children as just one of these divine responsibilities to which he was allotted and that he must fulfil as part of his obligations to God. This concept of divine responsibility underpinned Derrick Taylor's belief in and adherence to the practice of moral sufferance.
- **Eternal reward** — the belief in everlasting life as a reward for life's sufferances, a phrase used by Derrick Taylor during his Sceptre Interview of 1995. Indeed, Derrick Taylor saw the eternal reward of an everlasting afterlife as the single most important promise that Christ made and Derrick Taylor placed all of his faith and trust in God so that he would taste the fruits of this salvation.
- **Instinctivism** — an instinct for Catholicism from childhood. Derrick Taylor experience this during and for years after the occurrence of the Kindlement, an instinct that eventually turned into restlessness by the time that Derrick Taylor had reached his adolescent and young adult years. From around age seven, Derrick Taylor held a definitive instinct for Catholicism that would come to guide his conversion to the religion some years later. It is clear

that Derrick Taylor had been chosen by God to become Catholic for his love of the Sacred Heart and his affinity for the Four Marks of the Church, as my grandfather's later describes in 1995, are a testament to his Catholicity that emerged from a very young age.

- **Locutionism** — an emphasis is place on personal divine communication which Derrick Taylor reflected through his prayers of supplication and the resulting supernatural experience of interior locution on at least two separate occasions years apart from one another. Derrick Taylor was indeed an adherent of locutionism in that he believed in the power of interior locution to guide one's life and provide them with resolutions to their ongoing spiritual, existential or material crises.
- **Loving hand (of God)** — trust in God's guidance even during times of immense tribulation. Derrick Taylor experienced several major tribulations during the course of his life, during which he put his trust and faith in God that all would settle and resolve as long as he followed Christ. The loving hand of God is what Derrick Taylor saw as protecting him and his family through times of tribulation.
- **Moral sufferance** — one's acceptance of tribulation as an divine obligation that one must endure as penance for sin. This is one of the definitive practices conducted by Derrick Taylor during the many tribulations of his life, the first part of which involves accepting one's tribulations due to the sins one has committed and the sins of the world; the second part is to see such tribulation as an opportunity for penance; the third part is to endure the tribulation as an obligation to imitate Christ's suffering on the Cross.

- **Restless Catholicity** — a persistent feeling of inner anxiety, caused as a result of one's instinct for Catholicism. Derrick Taylor felt this form of Catholicity from the age of seven following the events of the Kindlement, particularly culminating during his adolescent and young adult years when he felt torn between his Protestant upbringing and identity and the feelings of interest and fascination he held for the Catholic faith.
- **Votarism** — Catholic devotion to the point at which a religious experience (such as locution or ecstasy) or myriad of theological concepts are produced. Derrick Taylor was indeed a mystic as he practiced contemplation and self-surrender to Christ to the degree that these contemplations and prayers of supplication produced interior locution on at least two occasions. This devotion Derrick Taylor had for his faith was embodied through his experience of these locutions. Of course also through this experience of locution, Derrick Taylor's reflections have since produced a series of theological contributions which is the second essential criteria in votarism.
- **Tridentinianism** — alternatively referred to as Tridentinian theology, one's adherence to the Latin Mass after the events and reforms of the Second Vatican Council which is what both Irene Mary and Derrick Taylor adhered to based on their pre-Vatican II Catholic upbringing and Derrick Taylor's reciprocity of interior locutions. Derrick Taylor did not adhere to Tridentinianism in disobedience to Pope John Paul II and Pope Benedict XVI — who were the popes during my grandfather's later life — as they didn't ever make any decree that Catholics could not attend Latin Mass. If the Pope had decreed that Catholics could no longer attend Latin Mass then Derrick and Irene Mary

Taylor would have obeyed the Pope but no such decree was given after the Vatican II, hence both Irene Mary and Derrick Taylor continued in unison to attend the Tridentine Mass — their Mass — the Mass that Irene Mary had been brought up to attend and the Mass that Derrick Taylor had converted to Catholicism for his love of and belief in.

- **Akolouthism** — following one's instinct to undergo conversion to Catholicism. Although Derrick Taylor experienced the Kindlement on 1st July 1938, he did not begin his conversion to Catholicism until 1950 which means that during this thirteen-year interim, these feelings Derrick Taylor experienced caused him restlessness and anxiety over the nature of his religious affiliation and his overall identity as he had been brought up to be suspicious of Catholics, held many misconceptions about Catholics to be true and even went as far as to join in calling Catholics horrible names as he describes in the Sceptre Interview of 1995. However, despite his Protestant suspicions and misperceptions of Catholicism, Derrick Taylor was ready, by the time he had met his soon-to-be wife Irene Mary, to follow through with what I now call the Akolouth (his childhood instinctual draw to the Catholic faith), letting go of his Protestant identity and embracing those feelings he had first experienced thirteen years prior during the Kindlement to immerse himself into the Catholic religion.
- **Conservice** — safeguarding the Church and preserving its traditions, regarded as one of the Three Duties of a Catholic identified by Derrick Taylor. Derrick Taylor understood that his divine responsibilities were not just to preserve and safeguard the souls of his wife and offspring but also to safeguard and preserve the Church into which he had been received as part of his duties as a member of that Church.

This part of Derrick Taylor's Catholic duties as he saw them is what I call conservice. Derrick Taylor's dedication to conservice involved his standing up for the message of Christ against detraction and ridicule, defending his Catholic faith and the catechism no matter his personal, financial or reputational cost, and never abandoning his faith even in times of personal crisis or division in the Church.

- **Merimnism** — also called merimnity, is the caremanship of souls; Derrick Taylor was a careman and Irene Mary was a carewoman of the souls of their respective spouse and their offspring; this concept was spoken of directly by Derrick Taylor during his Sceptre Interview of 1995.

Identified as part of Derrick Taylor's Catholic figureship are his three particular devotions — these are persons and representations that Derrick Taylor especially devoted his time, energy and contemplative capacity to during his lifetime. These particular devotions of Derrick Taylor include:

- **Four Marks of the Church** — Derrick Taylor mentions his particular fascination and curiosity for the Four Marks of the Church during his youth, likely while still a Protestant, during the Sceptre Interview of 1995.
- **Sacred Heart of Jesus** — Derrick Taylor mentions his especial devotion to and affiliation with the Sacred Heart many times throughout the Sceptre Interview even to the degree that he attributed his experience of interior locution to the Sacred Heart's intercession.
- **Saint Louis Martin** — this particular devotion was ascribed to Derrick Taylor posthumously by his grandson Cometan

due to Derrick Taylor's association with the "fatherhood of sanctity" and Saint Louis Martin's similar role as a layman saint and father. Although ascribed posthumously, there are pictures inside 222 Longmeanygate, the home of Derrick and Irene Mary Taylor, where a devotional picture of Saint Louis Martin is visible on a shelf beside Derrick Taylor's chair which suggests he did hold some affinity for this figure, the father of Saint Thérèse of Lisieux.

There are three key characteristics that can be identified as emblematic of the identity of Derrick Taylor during his lifetime which in turn coincides with his heroic characteristics. These two categories of Derrick Taylor's characteristics constitute the foundations of his actions, writings, and beliefs during his lifetime. Derrick Taylor's key characteristics include:

- **Catholic instinct (the Akolouth)** — denoting Derrick Taylor's instinctual attraction to Catholicism from early childhood, thus leading to his conversion from Protestantism.
- **Adolescent restlessness** — denoting Derrick Taylor's anxiety over his Protestant identity during his adolescence caused by his instinct to convert to Catholicism.
- **Affectionate meiosis** — denoting Derrick Taylor's meiotistic thinking during periods of his life, only for the immense love he had for his Church and for Christ himself.

Derrick Taylor's heroic characteristics include:

- **Concernedness** — denoting Derrick Taylor's solemn worry and higher than usual degrees of anxiety, feelings which could only be relieved through divine intervention (not by

any material comforts), intervention which indeed occur in the form of Derrick Taylor's experience of interior locution.

- **Fidelity** — denoting Derrick Taylor's loyalty to the message of Christ and the demonstration of this loyalty through his obedience to the words of God delivered through the interior locutions that Derrick experienced.
- **Resoluteness** — denoting Derrick Taylor's purposeful and determined character in the face of worldly opposition to Christ's message, as demonstrated through the practice of moral sufferance and steadfast belief in the face of ridicule.

As the penultimate part to this overview of Irene Mary and Derrick Taylor's Catholic figureships, I believe it is now important to identify and consider ten key features of the Beatification Causes of both Irene Mary and Derrick Taylor. These features of the two Beatification Causes focus on some of the main attributes that make Irene Mary and Derrick Taylor's identities distinct and therefore well-positioned for recognition.

1. Catholics from Lancashire, a county with Catholic history.
2. Traditionalists, giving them a distinct identity after Vatican II.
3. Parenthood of twelve children and many more grandchildren.
4. Two series of interior locutions experienced by Derrick Taylor making him a mystic, one who practices contemplation and self-surrender to a deity lending then to the production of supernatural phenomena.

5. Two virtuous and relatable life stories that both reflected lives of personal holiness.
6. Irene Mary and Derrick Taylor had a strong reputation for Catholic devotion in the local area.
7. Myriad theological concepts contributed by Irene Mary and Derrick Taylor.
8. Their fulfilment of the necessary components of heroic virtue.
9. Their great potential as exemplary figures for English Catholics.
10. Relatable as ordinary laypeople with extraordinary attributes.

Each of these attributes of the identity of Irene Mary and Derrick Taylor contribute individually to the grounds for their recognition and more specifically, their eventual beatification in the Church.

It is also important for me to address in this *Beatification Story* the most recent affairs of the Church which hold relevance to the beatificities of both Irene Mary and Derrick Taylor and indeed this concerns Pope Francis' publication of the *Traditionis custodes* on 16th July 2021.

This apostolic letter from the Holy See placed restrictions on the performance of the Traditional Latin Mass as part of a broader set of measures to curb division in the Church. I can speak on behalf of both of my grandparents in this instance to

state that they, even as so-called Traditionalists, did not want to see division in their Church but instead a Church reunited under the banner of Christ's universal message.

Part One

The Venerable Life of
Irene Mary

Section 1.1 – Biographical overview

Subsection 1.1.1 – Introduction

Irene Mary Taylor was born Irene Mary Hardacre on 7th March 1932 at 11 Maitland Street in the ward/suburb of St Matthew's in what is now the city of Preston in the English county of Lancashire in the United Kingdom. Preston is a city with a strong Roman Catholic history as is reflected in the many beautiful Catholic churches of its cityscape. The lamb on the city's shield is of biblical significance as a representation of Christ and the shield's feature of "PP" meaning Princeps Pacis (or Prince of Peace) is indeed in reference to Christ, invoking his protection over the city. The city's establishment also possesses historical links to the works of St Wilfrid which indeed connects to the name of Preston's Catholic parish church of St Wilfrid's, the place where Derrick Taylor experienced the Sacred Heart locutions in 1971.



First portrait picture of Irene Mary Hardacre taken on 2nd September 1933 at Phil Waine's Studio, 56 Friargate, Preston, Lancashire.

Irene Mary was born to her father master painter and decorator Richard Hardacre and mother Edith Hardacre (née McKerney). Through her mother Edith, Irene Mary's ancestry stretches back

to Ireland as her great-grandparents were Irish immigrants to England. Irene Mary was baptised in the nearby Catholic Church of St Joseph's in St Matthew's on 13 March 1932 with her maternal uncle John McKerney (1910–1972) and her paternal aunt Alice Balshaw (née Hardacre) chosen as godparents.

It is thought that Irene Mary lived for a time during her early life at 7 Caroline Street, a few blocks away from her birthplace in St Matthew's. It is also known that for a time, around age nine in 1941, Irene Mary lived with her uncle and aunt Thomas and Alice Balshaw and their children Bernard and Joan Marita. This was at 64 Collins Road in Bamber Bridge, just one block of houses away from 10 Maple Drive where I, Cometan, Irene Mary's grandson, grew up some sixty years later. The exact chronology of these movements of Irene Mary and her family are not well pinpointed but it is thought that by age twelve, she had moved again and settled with her family in her father's hometown of Higher Walton (formerly called Moon's Mill) which was really just a small village on the outskirts of Preston between Walton-le-Dale and Hoghton that had been developed around a cotton mill in the 19th century with the mill still standing in the centre of the village to the present day.

World War Two dominated the childhood of Irene Mary being seven when it started and around twelve when it ended. It is suggested that the ongoing war might have been one of the reasons that Irene Mary and her family moved a number of times during her childhood. Irene Mary's small family of her, her mother and her father grew a little larger in 1943 when on 3rd September, she welcomed a sister Margaret Mary, eleven years her junior.

It was always fascinating for me now in the contemporary world where people from all over the globe mix together that both of my grandmothers, Irene Mary and Hilda Warbrick, lived in the same village of Higher Walton at the same time. Although my maternal grandmother Hilda was some five years younger than my paternal grandmother Irene Mary, they did know each other. Hilda Warbrick, who was then called Hilda Cottam, reminisced that once she had borrowed the bicycle of Irene Mary, only to have her grandmother Elizabeth tell her off for this because if she broke it her family would not have been able to offered to buy a new one. Little did Irene Mary and Hilda know when they exchanged that bicycle in 1945 or so that years later they would share a grandson in me.

Irene Mary Taylor lived out her teenage years in Higher Walton at 9 Kittlingborne Brow with her mother Edith, her father Richard, and her sister Margaret. By this time, the family had also bought a small dog named Judy whom Irene Mary was pictured with when she was about nine years old. There are images of Irene Mary still playing with Judy when she was in her late teens or early twenties so Judy must have lived at least twelve years in total. Irene Mary still owned Judy when she lived at Peace Haven in Coppull with Derrick Taylor.

Little else is known of Irene Mary's childhood except for that she attended St Patrick's Catholic Primary School and then the Girl's High School which is now Brownedge High School in Bamber Bridge. It isn't exactly known which church Irene Mary and her family attended during her childhood and adolescent years. It is presumed they attended either St Joseph's Church or St Wilfrid's Church while living in Preston, attended St Mary's Church while living in Bamber Bridge and attended Our Lady and St Patrick's Church while living in Higher Walton. Irene Mary would have known and interacted with both sets of her

grandparents William McKerney (1878–1943) and Margaret McKerney (1878–1942) on her mother’s side and William Hardacre (1877–1941) and Mary Hardacre (1879–1947) on her father’s. Irene Mary may even have interacted with her own great-grandfather Richard Hardacre who lived from 1853 to 1942. However, there are no pictures surviving pictures — to present knowledge — of Irene Mary with any of her grandparents or her great-grandfather.

Like most women of this time, it was Irene Mary’s primary occupation in life to find a husband and to start a family. This was expected of all women in the 1940s and 1950s, an expectation that of course Irene Mary did eventually fulfil. I do, however, find it curious to ponder on whether, when she was a teenager or young adult, before meeting her fiancé Derrick, whether she had ever considered joining the religious life. Indeed a key theme of Irene Mary’s life and figureship is that she kept to this religiosity even when, in the aftermath of the social revolutions of the 1960s and 1970s, many had forsaken the old ways. I believe my grandmother had a religious calling but perhaps one of a different variety than that of religious sister, one of mother, catechist and devotionalist. These were the roles she foresaw for herself in the Church and these she would soon come to fulfil to the greatest degree. There is an ongoing saying for me about my grandmother that “she could have been a nun”. I genuinely think this is true. I think she could have been an excellent religious sister but I think it was her calling from God to mother twelve children and countless subsequent grandchildren, to come to God’s Kingdom in this maternal way rather than any other.

What my grandmother would not have realised during these decisive moments of her youth is that her decision to assume the role of mother would constitute a major part of her

Catholic figureship proposed for beatification. This role of mother would bring out in her such conviction to the Catholic faith and streams of theological thought that a theological system named in her honour Irenianism would form posthumously. Though she may have struggled between the many decisions before her — from her love for the Catholic Church to her desire to become a mother — she likely did not realise back then that her role as a mother would become a definitive part of her role in the Church and a symbol of her Catholic identity in the hereafter.

Irene Mary's life changed forever, when in around 1948, she met a young Protestant collier named Derrick Taylor from the village of Coppull near Chorley in Lancashire. They met in the Leyland Motors Sports and Social Club. From the outset, Irene Mary told Derrick that she was a Catholic and as Derrick himself describes in the Sceptre Interview, it was the custom for the non-Catholic party to convert to Catholicism before marrying a Catholic. Indeed, the context as to why and how Derrick Taylor came to this decision to convert and marry a Catholic woman are addressed in his own biography later on in part two of *The Beatification Story*. It was clear that Derrick Taylor wanted to marry Irene Mary one day but he would have to endure his own years-long conversion process before he was able to do so.

We know more about the feelings and thoughts of Derrick at this time than Irene Mary, primarily due to his participation in the Sceptre Interview which reveals so much about his internal spiritual and existential struggles throughout his life. In the re-emergence of this interview and the wealth of knowledge it provides, the voice and identity of my grandmother has somewhat dimmed or become more obscure simply because we do not have the same kind of interview with her. I suspect she

felt anticipatory as to whether my grandfather would fulfil his promise of conversion and whether they would build their lives together afterwards, the latter of which is of course a worry that most young people have who are in relationships.

From pictures retrieved from this time, it is known that Irene Mary and Derrick Taylor visited the seaside resort of Blackpool, specifically the holiday camp Butlin's which had a Blackpool site back in the 1950s. They visited here at least twice around this time, pictured with friends, enjoying dances and even relaxing on the beach. Where and exactly when Irene Mary got engaged or whether one of these trips to Butlin's was their form of a honeymoon remains unclear in current knowledge.

What we do know about this time of Irene Mary's life is that she attended with Derrick Taylor, on 3rd September 1950, his first meeting with a Catholic Benedictine priest at St Mary's Church, Bamber Bridge. The priest was named Father McNally and would instruct Derrick in the Catholic religion and oversee his conversion which, from this first meeting, onwards would span a total of six years until his confirmation. As Derrick Taylor describes in the Sceptre Interview his own misconceptions about Catholics, he describes Irene Mary as patient, loving and guiding throughout the process. No doubt this conversion of her fiancé Derrick to Catholicism was a major lesson for Irene Mary in how to catechise — how to help those ignorant of Catholicism understand the Catholic faith better and more — a skill that she would employ later on in life with her children, grandchildren and indeed the broader world.

It is known that following on from Derrick Taylor's baptism in November 1952, Irene Mary was preoccupied with being the bridesmaid for her cousin Joan Marita whose wedding to Ralph Morris took place in July 1953, once again at St Mary's Church.

It seems Irene Mary spent a significant amount of her time at this parish now rather than those of her youth (those churches in Preston and Higher Walton mentioned earlier). It is not known when she exactly became a qualified tailoress, but certainly Irene Mary worked for a time at a tailors on Chapel Brow in Leyland called Tuson's at what is now the Centurion Gallery.

What certainly placed a major damper over the wedding plans of Irene Mary and Derrick Taylor in the winter months of 1954 was the sudden accidental death of Derrick's father Frederick Taylor on 17th January 1954.

Despite this major tragedy, she married her husband Derrick Taylor at the age of 22 at St Mary's Church in Bamber Bridge on 27th March 1954. The couple are known to have donated money to pay for one of the church organ pipes which apparently still has their names inscribed. Of course, this not only marked an important milestone in their lives together but also in their lives as individuals; Derrick had now come one step closer to completing his conversion to Catholicism and



From left to right: Richard Hardacre, Edith Hardacre, Irene Mary Taylor, Derrick Taylor, and Marie-Thérèse Taylor (baby). Image taken at Peacehaven in Coppull.

Irene Mary was now ready to begin her wifely duties of motherhood as she had foreseen some years earlier. Irene Mary had fulfilled one of her main duties as a daughter during this time — to marry — and now the time had come for her to fulfil her roles as wife and mother.

It is known that for some time following their wedding, Irene Mary moved in to a house that Derrick Taylor had built named Peace Haven in Coppull, certainly by the time Irene Mary gave birth to their second child, their daughter Marie-Thérèse in December 1955 with images of them to corroborate this. However, the spiritual and personal turmoil caused by the aftermath of the death of their firstborn child Derrick Stephen just thirty minutes after his birth on 27th December 1954 is captured in Derrick Taylor's Sceptre Interview. Although less is known of Irene Mary's despair following the birth of her Derrick Stephen and his subsequent passing, it is likely that she suffered significant personal trauma.

One glimpse into what Irene Mary's personal trauma was like comes in the form of a recollection of one of her daughters who told me in 2021 that her grandmother Edith (the mother of Irene Mary) told her that Irene Mary had suffered a kind of mental breakdown following the death of Derrick Stephen which reflects Derrick Taylor's description of this same "disaster" years after it occurred in his Sceptre Interview. Both the severity and longevity of this "mental breakdown" are not known but whatever the case, the loss of her firstborn son was a significant trauma to Irene Mary that likely she never recovered from just as no other mother could recover from such a tragedy. It is likely, I think, that Irene Mary did ask her God questions "why her and Derrick?" and "why should this happen to them?".

I believe some time later Irene Mary would have understood this tragedy and the others in her life, particularly the later miscarriage she suffered with her boy Francis, as a form of moral sufferance that she could offer up to God for her sins just as Derrick Taylor describes in his Sceptre Interview which has subsequently come to contribute an important part to the Irenian theological system.

It is understood that Irene Mary did not attend the funeral of Derrick Stephen. Derrick Taylor had to carry the coffin of his baby Stephen up to the top of the hill of Our Lady and St Patrick's Church in Walton-le-Dale where he was buried with Irene Mary's grandparents William and Mary Elizabeth Hardacre where his memory has been inscribed to the bottom of the headstone there now not far from where his mother and father lay at rest.

Irene Mary gave birth to many of her earlier children at Mount Street Hospital, originally named St Joseph's Hospital for the Sick Poor in Preston, a hospital built in 1877 and run by the Sisters of Charity of Our Lady Mother of Mercy. The hospital was used to care for wounded soldiers during both World War One and World War Two. The original St Joseph's Orphanage was built in 1872 for destitute Catholic girls and was run by nuns with the hospital wing being added five years later. The hospital was closed in circa 1986 and has been sat abandoned, vandalised and the church inside desecrated since 2003.

Irene Mary gave birth to her twelve children in the following order: Derrick Stephen, Marie Thérèse, Bernadette, Ann Marie, Veronica, Mary Monica, Francis, Derrick Vincent, Marie Louise, Catherine Zélie, Joseph Richard, and Seán Frederick. Thérèse Taylor made reference to the fact that retired Reverend Bill Adams at St Wilfrid's Presbytery at Preston knew of Derrick and

Irene Mary Taylor from the recollections of Thérèse. All of Irene Mary and Derrick Taylor's children except their last Seán Frederick were born at Mount Street Hospital, delivered by nuns resident there.

Some of Marie Thérèse's recollections where that she was baptised at St Oswald's Catholic Church in Coppull. The first five children of Irene Mary and Derrick Taylor attended St Wilfrid's School on Fox Street in Preston before its closure and the children back studying at St Anne's Catholic Primary School in Leyland. Some of the statues in the house of 222 Longmeanygate were apparently from a Catholic convent in London as well as many came from St Wilfrid's Convent in Preston as Edith Hardacre, Irene Mary's mother, worked as a cleaner at the convent when it was open and was given some statues and other relics upon its closure for her years of service.

They lived in Bannister Farm from 1962 and Irene Mary, with her husband Derrick, counted the bricks for their new house 222 Longmeanygate which began construction in around 1963. It was around this time in 1962 that Irene Mary face another of the major sufferances of her life, the miscarriage of what would have been her seventh child. We always knew this child to be called Francis, a boy, as this is how my grandmother referred to this miscarried baby. However, it is unclear whether she actually knew the gender of the baby because gender scans at the time were still a fairly new invention. I personally don't think that Irene Mary knew that this baby was a boy but I think that because of the death of her first-born son Derrick Stephen and her subsequent birth of five daughters in succession, she clearly was longing for a son. In this, we can see the mental trauma that my grandmother had undergone with the loss of her son Derrick Stephen in the fact that she did indeed long for another chance to mother a son. Perhaps the fact that Irene

Mary attributed the male gender to this miscarried baby compounded her worries and troubles during this time but no doubt Irene Mary saw her sufferance of a miscarriage as another opportunity for penance and to trust in God's will.

The Taylor family were still living at what had then been renamed 220 Longmeanygate (Bannister Farm Cottage) by 15th November 1970 according to her son Seán Frederick's baptism record. It is well known in the Taylor family that Irene Mary and her husband Derrick created a Catholic chapel in their kitchen at 222 Longmeanygate in around 1972/73 and this event is now known as the Katocation. This was reported on by a journalist from the Lancashire Evening Post who took a picture of the children of Irene Mary and Derrick Taylor kneeling in front of the altar. The purpose of the chapel was so that even if all the churches had refused to conduct Latin Mass, Irene Mary and Derrick Taylor could still have their preferred version of the Mass conducted in their own private home. At the time of writing, we haven't manage to get access to the "chapel in the kitchen" article nor the photo associated with it but it is hoped that one day in the future, both the article and the picture will re-emerge to serve as further testament to both Derrick and Irene Mary Taylor's dedication to practicing the Latin Mass.

Cometan's father, Seán Frederick Taylor, and some of the other later Taylor children, were homeschooled at 222 Longmeanygate by nuns and Catholic teachers from around age seven as a result of the introduction of sex education reforms in the British education system.

An event that has become very important to Irene Mary's posthumous recognition occurred on 13th October 1998, an event that Irene Mary herself likely did not realise the

significance of at the time. This was the day she wrote the October letter which, since its rediscovery by Louise J. Counsell (Cometan's mother) in 2020, has formed part of the foundations for Irene Mary's beatification cause and her contributions to the theological system established in her name Irenianism. The October letter deals with a trivial matter on the surface but includes within it myriad of theological language that has since come to form an important basis of Irene Mary's Catholic figureship. Her use of this language and her evidential dedication to the Church are cornerstones of her identity today which is living on through her beatification cause and its related works. My exegesis of the October letter was indeed published on 23rd December 2021 in *Irene Mary's October Letter: An Introduction to Irenianism* in which I explore to great depths and explicate as best I could at the time this letter from twenty three years prior. In that book, I try to understand the message that Irene Mary wanted to send and I try to explain how some of her writings on the state of the Church and Catholic theology hold significance for Catholics the world over. Of course, the October letter has become so important in the quest to have Irene Mary recognised because it is one of only a few surviving works written directly by her. Moreover, the October letter constitutes the foundations of the legacy of Irene Mary, one that is family-oriented and always Catholic.

On 27th March 2004, Irene Mary and Derrick Taylor attended their Golden Wedding Anniversary Party which was held at St Mary's and St John Southworth's Roman Catholic Church in Samlesbury. A Latin Mass was held beforehand and performed by Reverend Father Watson for which he obtained a papal blessing; a choir sung hymns while Janet Hindle, a friend of Irene Mary and Derrick's, performed a solo act.

Of some significance to Irene Mary's quest for recognition, although to a much lesser degree than the October letter, is what I have titled the Wedding letter. This, a letter sent in March of 2009 to Irene Mary's soon-to-be daughter-in-law Nadine Lathrope, includes some interesting details of the goings on in the Taylor family at the time but certainly does not include the same degree of Catholic theological language as that found in the October letter. Irene Mary also wrote some smaller pieces during her life which I collectively refer to now as the Irenian notes, most of which are not of significant theological relevance but indeed also possess religious themes nonetheless. Another branch of Irene Mary's writings are those which I call the papal letters — these are letters that we know for a fact that Irene Mary wrote with the intention for an audience with the Pope. They likely concerned various theological topics, namely the Vatican II reforms and the tribulations of Traditionalist Catholics in the aftermath. (See the end of Derrick Taylor's biography in Part Two of *The Beatification Story* to learn the fate of some of these letters in the collection of documents I call The Lost Effects of Irene Mary and Derrick Taylor.

There remains some confusion over which convent Judith Sheehan is associated with where Cometan visited with his grandmother and cousin Thomas. Some have called it Rydal Wood Girls Convent on or near to Hathersage Road near St Mary's Hospital in Manchester although there is no trace of this title. There are many other convents in Manchester that this one in particular was visited by Cometan, one contender being the Good Shepherd Sisters on Chain Road in Manchester. Cometan visited Greygarth Hall with his grandmother and cousin at Oxford Place in Manchester during his childhood. The last time I saw my grandmother was in Royal Preston Hospital with my father just before she was taken back home to 222

where she later died in the Piano Room there.

She was in so much pain and was suffering but had been receiving painkillers and at times, sadly did not remember who I was. She addressed me by the name of another of her grandsons. I corrected her. She realised and apologised, citing the painkillers she was on that were making her forgetful. I smiled at her and said it was all right. The last time I laid eyes on my grandmother was when I was walking out of the ward and she was gazing out at the world beyond the window. I knew then that I would never see her again as her corporeal self, as I had known her growing up my whole life. I tried to hang on, standing in the ward doorway, I knew that she knew, as she gazed out at the blue sky above, that the end of her earthly life was fast approaching. Soon, she must have known, the secrets of life and death and the afterlife and all she had devoted her time to and spent hours in contemplation on, would be revealed to her and she would be taken up to her beloved Jesus Christ, once



Grave of Irene Mary & Derrick Taylor at Our Lady and St Patrick's Church in Walton-le-Dale.

again to stand alongside her husband Derrick, her sons Stephen and Francis, her sister Margaret, and her parents Richard and Edith. The time had come for Irene Mary to know the truths of the universe that all her life she had devoted herself to the discovery of through her dedication to her religion and her immutable devotion to God.

I am settled in the fact that Irene Mary received her wishes and died at home in the Piano Room of 222 Longmeanygate in Midge Hall, Leyland in South Ribble Borough, Lancashire on 16th October 2015. Present at the death were some of her daughters who then registered her death some days later on 22nd October. The cause of death was listed as bowel obstruction of occult source and old age, these certified by G. Gregory MD. It is for this reason that part of the suggested patronages of Irene Mary are those suffering from bowel illnesses and bowel cancer, those suffering from illnesses of occult sources, and those suffering in old age.

Irene was later interred beside her husband Derrick at Our Lady & St Patrick's Church in Walton-le-Dale following a Requiem Mass in the Roman Rite. This funeral was held at St Catherine Labouré Catholic Church in Farington on 30th October 2015, the 45th birthday of her son Seán Frederick. The Latin Mass was performed by Father Simon Henry and family friend Michael Massey acted as altar server. Irene Mary was aged eighty-three when she died.

During my phase of Re-Catholicisation in the winter months of 2020 (just before the first Covid-19 lockdown in England), a period which is now documented as one of the incumbential events by the Astronist Institution, I realised that to honour the memory of my grandmother properly, I would need to begin a petition for her recognition as a Catholic figure. From the

inception of this notion, I saw an opportunity and great deal of potential in the identity of my grandmother to inspire the hearts, minds and souls of Catholics for generations to come due to her own belief, dedication and devotion to the Catholic faith. I knew that she had lived a life of heroic virtue in line with what would be required of her as a Catholic figure to be beatified and during this time too the initial foundations of the Irenian theological system were developed. I received these initial inspirations regarding my grandmother's recognition on 18th February 2020.

Indeed, these initial sparks of inspiration and aspiration for my grandmother's posthumous recognition in the Church were compounded by my mother's rediscovery, after twenty years or so, of the October letter written to her by my grandmother. Reading this letter for the first time, I could hear the voice of my grandmother, I could hear her passion and I could understand who she was just a little bit more. The rediscovery of the October letter and finding also the Wedding letter as well as other items and notes passed down from Irene Mary to my father Seán Frederick altogether inspired my vision for my grandmother's recognition all the more. On the 16th October 2020, to mark the fifth anniversary of her death, this inspiration culminated in the official launch of Irene Mary's Cause for Recognition in the Catholic Church which has also been stylised as her Cause for Beatification. However, this event marked only my launching of the campaign to beatify, not the Church's acknowledgement of Irene Mary's beatificity as the local bishop has yet to be informed of my intentions and so no documents been sent to him for review yet.

However, what the Cause for Recognition launch did bring about was the creation of IreneMary.com which has since become an important resource for the life and legacy of both

Irene Mary and Derrick Taylor and a useful way of spreading greater awareness of their lives. Also around this time, on the 21st November 2020, the first official posthumous depiction of Irene Mary was completed by David Young and was published (the illustration had begun creation in August 2020). The illustration featured Irene Mary standing alongside her grandson Cometan with a number of religious iconographies and it was called *Irene Mary & The Cosmical Cometan*, or simply *Catholic & Cosmic* as a shorter alternative title.

In 2021, Irene Mary's official website was launched and the Irenian theological system progressed in its developed. However, 2021 saw also a shift in my awareness of and focus on my grandfather Derrick Taylor's beatific potential. This culminated in my discovery of his interview with the Sceptre Bulletin which had occurred about twenty-six years prior and gives a wealth of information about Derrick Taylor's spiritual experiences, namely his interior locutions, and the personal traumas of his and Irene Mary's lives that have since been demonstrated in this work *The Beatification Story* to hold within them great heroic virtue.

On 7th December 2021, the second official depiction of Irene Mary Taylor was published. This illustration, also created by British artist David Young, was based on a recollected memory of mine at 222 Longmeanygate and features Irene Mary in her iconic red prayer shed on her knees in devotion with some of her religious effects. I stand, as a child of nine years old, at the shed door while the Marian shrine my grandmother had built stood behind me and so too, in the farther distance was standing 222 Longmeanygate, the house Derrick Taylor himself had built all those years ago in the 1960s. This illustration, which I have ascribed the title *The Lost Shrine of Irene Mary*, as this grotto with the prayer shed no longer exists, is central to

my grandmother's Catholic iconography and I plan more of these kinds of illustrative commissions in the future so as to bring to light in new and creative ways the extraordinary life of Irene Mary Taylor.

Overview of the life of Irene Mary Taylor:

- 1932–1948: Irene Mary's childhood in Preston, her experience of the Hallowment, her life in Higher Walton and Bamber Bridge, the birth of her sister Margaret in 1943, and meeting her fiancé Derrick Taylor in 1948.
- 1948–1954: preparing Derrick for his conversion to Catholicism from 1950, acting as the bridesmaid for her cousin Joan Marita, and marrying Derrick in March 1954.
- 1954–1970: death of Irene Mary's firstborn son Derrick Stephen in December 1954, moving to Bannister Farm, construction of 222 Longmeanygate, all the while giving birth to 11 children over a 16 year period and experiencing a miscarriage of her baby Francis.
- 1971–1998: turmoil in the Catholic Church erupts from the Vatican II reforms, Irene Mary first involves herself in the Society of St. Pius X and other Traditionalist organisations; Irene Mary organises the Great Mass of Longmeanygate and experiences the Transverberation during this period.
- 1998–2008: ten years of Irene Mary's close relationship with her grandson Cometan with many times spent together at 222 Longmeanygate, continued dedication to the Tridentine Mass, yet evermore seemingly disappointed and concerned with the world and the

Church itself and its aversions to the Catholicism that Irene Mary saw as true; religious events in this period include the Great Midnight Prayer and the Impartation.

- 2008–2015: Cometan distances himself from his grandmother to make way for the emergence of his own identity, Irene Mary's concerns for the Church continue as her physical ability begins to reduce, compounded further by the death of her husband Derrick in 2011 which sees her lost for the remaining four years of her life continuing with her Traditionalism to the very end.

The heroic virtue of Irene Mary Taylor is demonstrated in three characteristics and the ways she fulfilled these characteristics during her lifetime:

1. **Dedicatedness:** Irene Mary was a dedicatee to the values and principles of the Church throughout her life in spite of the whole world thinking otherwise.
2. **Perceptivity:** Irene Mary, due to her focus on the immaterial and fundamental aspects of existence, disinterested in trivial and material matters.
3. **Raptness:** Irene Mary's penchant for being fascinated with the mysteries of Christ and the Church is demonstrable of her overall **contemplativity**.

Heroic virtue, as understood in the Church, is comprised of a number of components. There are seven branches of heroic virtue with the first three (faith, hope and charity) constituting the theological virtues and the latter four comprising heroic prudence, heroic justice, heroic fortitude and heroic temperance (the framework of heroic virtue that is used here to

formulate Irene Mary Taylor's account of heroic virtue is that of Charles Herbermann's *Heroic virtue* published in 1913):

- Faith: the basis of virtue is faith in God and is the “secret of one’s conscience”, expressed and made manifest in the world through good works and through a variety of methods, each of which Irene Mary Taylor fulfilled during the course of his life. These methods include and were fulfilled by Irene Mary in the following specific ways:
 - Profession of one’s Catholic faith: guiding her husband Derrick through his conversion, wearing a scapular, making a pilgrimage to Ashford, building a Mary garden at 222, building a Marian shrine at 222, performing the Stations of the Cross, stalwart attendance of the Tridentine Mass, visiting numerous churches in England in her free time, building relations with different convents and Catholic organisations, membership in Opus Dei, membership in the Latin Mass Society of England and Wales, membership in the Society of St. Pius X, praying novenas, decorating her home with Catholic icons and statues, giving her children hieronyms (naming her children after saints and blessed), raising her children and grandchildren to be Catholic, talking about God and the message of Christ to everyone she met as a kind of lay evangelism, encouraging her grandsons to become altar servers, donating to the Church, attending benediction, attending Eucharistic adoration and regular attendance of confession.
 - Strict observance of the Divine commands: Irene Mary was known throughout her family and the

broader community of Leyland for her piety as expressed through her stalwart attendance of the Mass every Sunday and, during her retirement, any other free time that she found which often included many of the daylight hours of the weekdays and also Saturday afternoons. She obeyed the Ten Commandments throughout her life and became an embodiment of their values and principles, even so much as to purchase a copy of the commandments and have them nailed to the wall in her living room so that she could reference them whenever she saw or considered someone to have broken one. Proof of this picture of the Ten Commandments being put up by Irene Mary is given in an image of Cometan in the living room of 222 Longmeanygate (this image can be found in the gallery towards the back of this book). Irene Mary was a good, kind, honest wife, mother, and grandmother and throughout her life was the embodiment of Catholic values enshrined by the Ten Commandments and also taught by way of the catechism.

- Irene Mary's commitment to prayer: as demonstrated by the numerous places she created for devotional practice in and outside her home at 222, Irene Mary was an ardent devotionalist. She truly believed in the power of prayer to change lives and bring about the sanctification of the world. It is for this reason why Irene Mary had such a commitment to prayer throughout her life. I can testify to this commitment in various instances in my memories of my grandmother which is one reason why I had *The Lost Shrine of Irene Mary* (2021) commissioned in order to show others how

pious Irene Mary and how devoted to prayer she was. Irene Mary prayed throughout her life but of course more so in times of hardship, turmoil or sufferance for her, her family or the Church as a whole. Irene Mary was known to spend most of her later days during her retirement at 222 in contemplation, prayer and devotion to either Our Lady in her Mary garden and Marian shrine or to the Sacred Heart of Jesus, a statue of which stood inside her home at 222. While on her travels, Irene Mary would also make time to enter the local Catholic church or chapel to ensure she said her daily prayers, no matter what she had to do or how busy she and her family were. Irene Mary's commitment to prayer was very well known amongst her family members, friends, and even in the local community of people who knew the Taylor family. She regularly observed the novena and prayed the Rosary multiple times a day. In conclusion, Irene Mary oriented prayer as the centrepiece of her life.

- Filial devotion to the Church: Irene Mary believed in and was an exponent of the fundamental principle of Opus Dei, that everyone is called to holiness by God and that ordinary life — meaning ordinary family life and the role of the mother — can result in sanctity. This was the principle my grandmother lived by because she was a laywoman. Irene Mary was not a religious sister, she was a mother and grandmother. Irene Mary was not a mystic, she was a lay devotee. The message of Opus Dei resonated so much with my grandmother because it allowed her to engage in a fuller life in the Church, a life

that otherwise she may not have had the opportunity to engage with because of her commitments as a mother, grandmother and wife. I think if my grandmother could have lived two lives, she would have chosen a religious life in the Church for her second but with this Opus Dei principle, she was able to incorporate a greater degree of holiness into her ordinary, domestic life which allowed for her to embark upon the road to sanctity. Through this principle of the opportunity for sanctity in the ordinary life of a laywoman, Irene Mary was able to enhance her filial devotion to the Church to heights otherwise unattainable. This led to the elevation of her entire Catholic faith to a new level of piety and devoutness.

- Faith in the fear of God: Irene Mary's faith in the fear of God was evident in her adherence to the Ten Commandments and her nailing these to a wall in her home, as referenced earlier. What this also tells us about Irene Mary is that throughout her life she felt heightened degrees of awe and submission to God which she channelled through her immutable devotion to various representations, such as the Sacred Heart of Jesus, the Divine Mercy, and also through her devotion to the Co-Redemptrix of the Blessed Virgin Mary. Irene Mary saw in her devotion to the Virgin Mary an opportunity to express her love, awe and submission to Almighty God. In this, Irene Mary submitted herself to the omnipotence, omniscience and omni-benevolence of God the Father and his son Jesus Christ.

- The horror of sin: Irene Mary demonstrated her horror and aversion to sin by her many particular devotions and lesser devotions. Irene Mary used the saints and blessed all Catholics should to be examples to how to live their own lives and this Irene Mary did. She used her particular devotions in this way to widen and widen the chasm between herself and sin so that she would try to avert from sin as much as she could in her life, to try to reverse her sinful nature inherited at birth as consequence of the Fall. Of particular importance is Irene Mary's lesser devotion to Saint Louis and Marie-Azélie Martin. Their parenthood of Thérèse of Lisieux no doubt resonated with Irene Mary as a mother to twelve, ten surviving and so she emulated this married couple of saints whose parenthood of a saint was a definitive part of their own figureship. It is in this that we see how Irene Mary used her devotions to avert herself from sin by applying, in her own life, the best of the lives of others before her. Irene Mary's aversion to the horrors of sin were also demonstrated through her attempts to insulate her children and grandchildren from the sinful world. She wanted to cocooned her family so that they would not know of sin and it is for this reason why Irene Mary felt saddened when children grew into young adults because that is when they begin to sin prolifically with the innocence of the child disappearing forever.
- Penance for sins committed: Irene Mary was horrified by sin, so much so that she went to confession once a week to absolve her soul of even the most venial of sins she had committed in her

daily domestic life. Irene Mary surely saw that in domestic life there are an abundance of these venial sins committed that when taken altogether cause significant damage to the condition of one's soul. It is for this reason that I think Irene Mary could have lead a religious life if she had not met her husband Derrick. I think she was so devoted to the Church and its endeavour to redeem humanity that she would have committed her life to this endeavour. Alas, things did not work out this way and I am glad they did in many ways, no least because if my grandmother had become a religious sister, I would not be sitting here able to write about her heroicity. Indeed, Irene Mary saw in domestic life an abundance of sin and I think this reality of the world contributed somewhat to one of her main characteristics of habitual disappointment. However, this horror of sin only worked to make closer the relationship between Irene Mary and the Church and indeed Christ. The horror that Irene Mary felt for sin compounded her love for the sacrament of confession and her capacity to ask for penance. I call my grandmother the Dedicator and those whom might emulate her life the Dedicationists and this is because Irene Mary was dedicated to the stewardship of souls, indeed her own and those people she knew and loved, but also the whole world, if they would just listen to the message of Christ. Irene Mary was therefore indeed dedicated to penance which in turn brought about her immutable devotion for the Church and its leader, his holiness the Pope.

- **Patience in adversity:** Irene Mary suffered innumerable adversities in her life, some shared with her husband Derrick and others suffered only as a woman could. I think some of the adversities that we today may think of as adversities Irene Mary would have seen very differently, not as adversities necessarily but as gifts from God. In times of rampant abortion, the notion of giving birth to twelve children would likely be seen today as a significant series of adversities but, as I explain in my exegesis of the October letter, Irene Mary saw each of her children, whether they survived to adulthood or not, as marvellous gifts of God, as belonging to God, in a way on loan to her for only a short material existence as a consequence of the Fall of Adam. Although Irene Mary would not have seen carrying twelve, birthing eleven and raising ten children in principle as an adversity or sufferance, she no doubt nonetheless suffered a great deal during these years, sacrificing all that she had to give to the souls that had been entrusted to her and her husband by God. One quality that my grandmother did possess after all those years of childrearing by the time she was looking after me in the 2000s was the attribute of patience. Irene Mary was one of the most patient people I could name, particularly when it came to children because she loved children. I think she saw the light of God in children and I think that is why she surrounded herself with children all her life. I think this is why some of her final years she was the saddest, particularly following the death of Derrick Taylor, because she could no longer look after children as she had done for countless years. Yes, indeed, Irene

Mary saw the light of God in the naivety of a child. One example of this kind of thinking on her part was when she used to say she loved to hear the sound of a baby's cry because in that cry, she heard love, life and God himself. Of course, there were many tribulations in Irene Mary's life that tested her patience in adverse times, not least that of the death of her firstborn son and then the miscarriage of her baby boy Francis and then the turmoil in the Church she felt to her core as a result of the liturgical changes and then indeed the smaller dilemmas that family life seems to always become prone to. What I mean to say here is that Irene Mary Taylor possessed an exemplary degree of patience in times of adversity, no matter the nature of the misfortunes faced, whether they be financial, interpersonal, material, or spiritual. Being patient in the face of adversity is not simply brought about through devotion alone but does so emerge through the grit and resolve required to be a mother, a wife and a grandmother. These roles Irene Mary fulfilled and it was through them that she learnt many lessons, one of which was the importance of patience, a lesson that she taught my cousin Thomas and I some years later while on a train heading out on a day trip to Manchester, this I can recollect even today and I call it the parable of patience and classify it as one of the Irenian parables. In conclusion, Irene Mary was a brilliant advocate as well as practitioner of patience to such a degree that her patience reached a level of heroicity due to the myriad ways in which it was applied.

- Hope: this second theological virtue is based on the trust that God indeed assures eternal life and the ways and means necessary to obtain this post-corporeal condition.
 - Trust that God will give eternal life: Irene Mary was very clear in her October letter when she wrote of her and her husband Derrick Taylor, “we are only Catholics, living Catholic, desiring to live to the teachings of God made Man”. This, now the most famous line from the October letter, is surely evidence to the fact that Irene Mary did indeed firstly trust in God and secondly that she did see Jesus Christ as the only path to salvation in the form of the eternal life in the hereafter.
 - This trust amounted to heroicity for Irene Mary Taylor due to her unshakeable confidence and security in God’s works in the world. Irene Mary trusted the Church, she trusted the Virgin Mary, she trusted Jesus Christ, and indeed she trusted God the Father and the Holy Ghost, but Irene Mary did not trust the material world itself, nor those human beings within it, so many of whom gave way to their sinful natures to cause a trail of sin for humankind.
 - Irene Mary Taylor was ready throughout her life to forsake material possession and to make other kinds of sacrifices, those of an immaterial, emotional and interpersonal nature too. This willingness to sacrifice All for God and for the sake of sanctification is a testament to Irene Mary’s trust in God and God’s assurance of eternal life through his son Jesus Christ. Irene Mary did not simply hope that God’s assurance of eternal life was true, she

knew it to be true through her devotional practices which had made her relationship with God closer than ever before, so much so that she experienced a kind of unalterable piety which I call Irene Mary's immutable devotion.

- Charity: indeed, this third and final theological virtue bases itself on the Christian principle of “love thy neighbour” and the cultivation of a friendship between God and his children, the heirs of His Kingdom.
 - Irene Mary Taylor loved Jesus Christ, the Holy Ghost and God the Father as one God in three persons and she demonstrated this unwavering love through her immutable devotion to God and her filial devotion to the Catholic Church.
 - Irene Mary participated in God's life in the best way she could as a laywoman; by mothering and raising her children as Catholic, exclusively following the catechism of the Catholic Church.
 - Participating in the life of the Church, contributing to it in every way possible for a person without significant financial means. The most valuable asset that Irene Mary gave to others and the Church itself was her time and effort and mind.
 - The friendship between Irene Mary Taylor and God is one that I shall not ever know the true extent of because our personal relations with God are exactly that, our own individual and unique connection to God made Man and his Father and the Holy Ghost that protects us all.

- Heroic prudence: to know what to approach and what to avoid completely is particularly worthy of heroicity when God aids his people by giving counsel on what is right and wrong conduct. Deciphering the difference between good and bad decisions, actions and thoughts by direct communication with God is characteristic of heroic virtue which Irene Mary displayed in numerous ways and to varying degrees throughout her earthly life.
- Irene Mary had a sense of tact yet tenacity particular to her that no other could easily emulate. These qualities in combination made her very aware of which actions she should proceed with and those which she should leave alone. Irene Mary received this sense of judgement from her immutable devotion to the Lord and this is a running theme for her figureship distinguished from that of Derrick Taylor. Whatever the subject, the conclusion seems to always return to Irene Mary's devoutness, her immutable devotion to God and related practices of contemplation and prayer. This theme of Irene Mary's figureship is the key to understanding how she came to form her heroicity during her life, particularly her heroic prudence. Irene Mary consulted God in a variety of ways across different prayers and by way of different devotions and in return, God gave Irene Mary his counsel on what she should do and what she should not (one such event occurred in the form of Irene Mary's Transverberation in January 1996 in which the heart of Irene Mary was divinely pierced and so she was enlightened as to God's will for the world). Irene Mary indeed followed this method throughout

her life, especially in those most difficult of circumstances, such as during the death of her father-in-law, during the death of her firstborn son Stephen, during her miscarriage of baby Francis, and during the many financial and interpersonal struggles that all people throughout the world face on a daily basis. The most important words to state when it comes to understanding Irene Mary's heroic prudence is that she herself thought that if she was to cultivate as close as possible a relationship with God through prayer, devotion and contemplation, that God would guide her in life and so this is what did occur.

- I can also identify another common theme in the figureship of Irene Mary; that she believed in conducting small devotional acts and incorporated these into her life and her home in order to live out the Opus Dei principle of "sanctity in ordinary life" which in turn allowed Irene Mary to produce her own concepts of "Living Catholicism" and "personal holiness". These small devotional acts are intertwined with the iconography of 222 Longmeanygate and altogether come to form Irene Mary's heroic prudence based on her belief that greater devotion brought her closer to God which in turn allowed God to counsel her on matters of faith and morality throughout her life. As such, these small devotional acts (which I term here as devotionals) are not to be overlooked or undermined. These devotionals embodied ways in which Irene Mary could express her awe, submission and devotion to God within the boundaries of the domestic life she had been called

to by God; a life of motherhood, wifehood and grandparenthood. These devotionals represented many creative ways for Irene Mary to express how she felt about her faith without becoming a religious sister herself. Although small alone, altogether these devotionals come to form a very clear image of the piety of Irene Mary which in turn constituted and oriented her prudence and then also her heroic virtue more broadly. Although these devotionals, when regarded individually, do not constitute heroicity, when they are regarded in sum, they certainly constitute the devotional heroicity of Irene Mary. The devotionals that Irene Mary is known to have conducted during her earthly life include the following split between those interior to 222 Longmeanygate and those exterior to 222:

- Interior of 222 Longmeanygate: placing life-size statues around her home of Jesus Christ, Our Lady and Saint Thérèse of Lisieux to remind everyone of Christ's message; decorating the shelves, windowsills and mantelpieces in her home with prayer cards, images of saints, statues of Our Lady, religious ornaments, and other religious effects in order to remind herself and all her family of the message of Christ and for the purpose of devotion; nailing a framed picture of the Ten Commandments to the wall of her living room to, again, remind all of God's divine commands; recitation of the papal scroll from Irene Mary's collection of religious effects; recitation of the martyrological catalogue from Irene Mary's collection of religious effects; lining the walls of the Piano Room and Living Room

with pictures and short descriptions of her children's and grandchildren's First Holy Communion; Irene Mary placed a stoup full of holy water in the entrance hall of 222; a picture of the Last Supper and pictures of Jesus Christ, Our Lady and saints could be found upstairs placed along the walls at 222; the majority of Irene Mary's material possessions were of a religious nature; Irene Mary collected together a series of precious religious effects throughout her life (see the subsection of religious effects for a more detailed list of these); Irene Mary also incorporated her Catholicity in her own personal clothing, often seen wearing the scapular, the mantilla, rosary beads and crucifixes; finally, Irene Mary hung a large ornamental set of rosary beads on the wall in her Living Room at 222.

- Exterior of 222 Longmeanygate: building and tending to a Mary garden in the grounds of her home at 222 which demonstrated her devotional commitment by designing, building and maintaining the garden as a spiritual practice; building and maintaining a Marian shrine and grotto in the grounds of her home at 222 (separate to the aforementioned Mary garden) and which she attended on a daily basis for hours of contemplation and prayer in her red prayer shed; finally and still outside in the grounds of 222, Irene Mary built a very small structure with bricks over the spot where part of the Eucharistic elements fell during the Great Mass of Longmeanygate in the 1975, an act

which again shows her absolute commitment to the Eucharist, to the Mass and indeed, to Jesus Christ.

- Heroic justice: injustice pervades the world and it is the duty of Catholics to ensure that whenever they witness injustice, that they combat it with God's love and the message of Christ and this is what Irene Mary Taylor clearly set out to do. Irene Mary performed a number of acts of heroic justice throughout her life including:
 - Irene Mary imbued her family members with God's love by teaching them the ways of the catechism the best she could and to the extent that they would listen. Irene Mary is known to have prayed throughout her life for her children to follow in her and her husband Derrick's Catholic ways. Indeed, this is to say that Irene Mary responded those who made themselves ignorant of Catholic teaching or averted Catholicism through the transformative power of prayers and immutable devotion.
 - Irene Mary was a staunch opposer to abortion in line with Catholic teaching on the matter and attended protests throughout her life to stand in opposition to the increased cultural normalisation and legalisation of abortive practices in hospitals.
 - Irene Mary believed in the material powers of prayer, meaning that with prayer as a spiritual or immaterial force can make a change in the material or physical world. It is for this reason that Irene Mary, throughout her life, dedicated herself to devotion, prayer, adoration and contemplation.

These practices, though often lonely and isolating, were Irene Mary's way of spiritually combatting the injustices in the world caused by the horrors of sin.

- Overall, in continuing the running theme of immutable devotion in Irene Mary's figureship, we see that although Irene Mary did stand up when it was required of her to fight injustices and did argue against what she saw as errors misguided by sin in the world, Irene Mary's prime means of combat against injustice and sin was her devotion, her prayer and her extraordinary degrees of contemplation and piety that she displayed throughout her life, now captured in the letters she left behind, the memories of her friends and family, in pictures taken of her home, and in illustrations depicting her life and now, her post-corporeal existence.
- Heroic fortitude: this branch of heroic virtue involves overcoming difficulties that stand in the way of one's fulfilment of their duties. The attribute of heroic fortitude is one that especially corresponds to the life story and person of Irene Mary which she reflected in the following ways:
 - Irene Mary did not allow the death of her firstborn son Derrick Stephen to stand as an obstacle to her leading a married life of fortitude. Irene Mary took her son's death as an opportunity to practice the very difficult act of moral sufferance — to trust in God, no matter what has occurred, and to see our sufferances as an opportunity to sanctify ourselves, our loved ones and the wider world.

- In spite of financial hardship, Irene Mary continued in her duties to the Church, providing donations and dedicating much of her time to prayer, contemplation and devotion despite also raising ten children. Irene Mary balanced her domestic duties with her spiritual ones throughout her life and although this must have been difficult for a mother of ten children, she did this without faltering and without complaint.
- Irene Mary's fortitude shone through once again with the miscarriage of her baby boy Francis, this being the second natal tragedy of her life. I believe it was during this time that Irene Mary truly understood and began to formulate the concept of God's children in her mind. The notion that she and her husband were merely caretakers of their children for the short time of their earthly existence but that the true parent of their children and grandchildren was actually God. Knowing that both her babies Stephen and Francis were in the hands of the Creator of the Universe provided Irene Mary with a sense comfort for the trauma of losing not one but two baby boys constitutes an immeasurable degree of pain. However, Irene Mary did not allow such suffering to overcome the duties she still had to upkeep for her other children nor those duties she had to her husband and nor those duties she had to her Church — indeed, despite these interpersonal struggles and the struggles of motherhood, Irene Mary did not allow for her duties to become forsaken and this unveils her heroicity as

a Catholic figure as a mother, grandmother and wife.

- Heroic temperance: this final branch of heroic virtue is whenever one applies restraint in their lives in the face of temptations to do what is wrong and indeed to abstain from temptations to commit sins; restraints and abstinences that Irene Mary Taylor observed to the degree of heroicity throughout her earthy life include the following:

- Irene Mary had to apply restraint during the crisis for Traditionalist Catholics following the aftermath of the reforms to liturgy in the 1960s and the subsequent Lefebvrian schism which grew in the 1970s and culminated in the 1980s. Irene Mary was indeed spiritually torn during this time as was her husband Derrick Taylor but Irene Mary always stayed loyal to the Pope and never allowed her emotions overcome herself and her obligations to the Papacy as a true Catholic, a living Catholic. Irene Mary may not have agreed or totally understood the actions of the Church during this time in which the liturgy was changed but she never lost her obedience to the Pope which, in such a spiritual and existential crisis for the heart, mind and soul, is a testament to Irene Mary's heroic temperance.

- Irene Mary always dressed in a way that expressed her piety and immutable devotion by wearing the scapular, crucifixes and her rosary beads. It is Irene Mary's expressions of her devotion that give us an insight into her heroic temperance. Whether these

expressions came in the form of her attire, the way she decorated her home, the activities she conducted during her spare time, the books she read, the television shows she watched, the topics she would discuss and the places she would visit. All of these activities were veiled by a Catholicity in a way that made Irene Mary very rare in this modern world which is why many detractors have said of her that she “did not belong in the modern world” for her religious piety and devoutness “stood out like a sore thumb” in an England now largely irreligious and secularised. The final point I should make about my grandmother is that Irene Mary was a walking, talking, breathing embodiment of Catholic evangelism and I think anyone would have a considerable task to find another laywoman as devout and certainly not more so than she was. From what she wore to what she said to how she decorated her home to show she raised her children and grandchildren, Irene Mary was as Catholic as any laywoman could be, a Catholicity which is now reflected and proven in how I write of her, how I reminisce over photographs of her and her home, and how illustrators posthumously depict her. Indeed, here, in this moment, my grandmother’s most famous words from her October letter resonate with us once more, “we are only Catholic, living Catholic, desiring to live to the teachings of God made Man.”

Subsection 1.1.2 – Laywoman and mother

Essentially, Irene Mary was a laywoman as she did not ever take any formal religious vows (although she did make a hallowment which is a divine promise), but crucial to her life story and her entire identity was her motherhood of twelve children, ten of whom survived into adulthood. Let's explore now these two aspects of Irene Mary in greater depth. It is a falsity to state that only those whom have taken religious vows are worthy of recognition by the Church. In fact, it was Irene Mary's status as a laywoman and mother that heralded her greatest contributions to the world; the natural birth of twelve children, leading to the further births of many grandchildren and great-grandchildren. Just as the Church emphasises the sanctity of family life, Irene Mary was a shining example of what it means to "bring God's children into the world".

This leads us to an aspect of Irene Mary's religious identity known as "God's children". Irene was brought up in a world when women were still expected to conform to certain roles. Although the world had shifted from this ideology in many of the major cities for some time, this new way of thinking for women had not yet reached the small towns and villages of northern England by the 1940s and 50s. Irene did not give birth to twelve children because she particularly wanted to, or because she knew she could afford the upbringing of twelve children. She purely had twelve children because she saw the conception and birth of a child to be a miracle in and of itself. Concepts such as contraception, planned parenthood, reproductive rights, and the economic affordability of children would not have entered her mind. Due to the fact that Irene literally saw the birth of each of her children as miracles by the grace of God, she saw her children as belonging to God. In understanding this mentality, one can begin to conceive of why Irene acted the way she did throughout her life and why she took the attitudes that she did towards her children. It is this

concept of God's children that links to the broader philosophy stemming from the life of Irene Mary known as Living Catholic, or Living Catholicism.

The very fact that Irene Mary was a laywoman and not officially ordained in the Church strikes at the heart of her story. She was not cloistered; she interacted with the world outside the confines of the Church and so, she clashed with this world. Many sparks flew from this confrontation of beliefs but this formed her character during her lifetime and now, comes to shape an integral part of her beatific image. I often thought that my grandmother should have been a nun in some respects. Of course, that would have put my existence in jeopardy, but the reason for my ponder on this is that I believe she would have experienced perhaps an easier life, a life in which she was surrounded by people on a similar wavelength to herself. I felt and continue to feel that my grandmother was continually disappointed both by the world, by the Church, and by her family. Nobody, not even the Church itself, seemed to ever be "Catholic" enough for Irene Mary Taylor.

Section 1.2 – Parents and ancestry

Subsection 1.2.1 – Introduction

The mother of Irene Mary was born Edith McKerney (also spelt as McKearney) and the father of Irene Mary was Richard Hardacre. Following her marriage to Richard on 5th June 1930, Edith became Edith Hardacre. Edith was born on 22nd January 1908 in Preston, Lancashire. Richard Hardacre was born on 27th December 1905 in Higher Walton village, Lancashire. It is possible that Edith moved to the village from where husband

Richard originated probably in 1930 following their marriage and lived there at 9 Kittlingborne Brow.

Alternatively, the young couple may have lived close-by to Edith's relatives in Preston and lived at 7 Caroline Street, St Matthew's, near to St Joseph's RC Church. However, we know from Irene Mary's baptism record that she was born at 11 Maitland Street in St Matthew's, Preston so Edith must have given birth there, probably with support from her mother and father, William McKerney and Margaret Hope. It is known that some time later that Irene was living at 9 Kittlingborne Brow and spent much of her childhood and adolescent years there.

This was the same village that my other grandmother, Hilda Warbrick (née Cottam) came from and was living in at the time. Although a few years younger than Irene, my grandma Hilda did interact with Irene a few times, one time in particular my grandma Hilda asked Edith Hardacre to borrow my granny Irene's bicycle. Little did both Hilda and Irene know that some fifty years later, they would share me as a grandson!

Beyond these simple encounters, the connection between my two grandmothers has another deeply religious twist. In the Great Heaven Vision, the mother of Hilda Warbrick, Jane Cottam, saw the grandfather of Irene Mary, William Hardacre (the father of Richard Hardacre), in an apparition where he was standing before a great light of heaven and said to Jane, "do not be afraid to die, Jane, it is wonderful over here." This vision, classified as just one of the Cometanic ancestral apparitions, is a demonstration that it is not just my grandmother and myself whose connection to religion is seemingly strong, but many other figures surrounding myself and particularly in the not-so-distant past, have significant connections to religious themes too.

Subsection 1.2.2 – Birkacre Car Accident

One of the most harrowing events in the life of Irene’s parents was a car accident that occurred on the night of the 17th January 1954. The fatal incident involved the parents of Irene Mary Taylor –Edith and Richard Hardacre – and Derrick Taylor, whose parents were Frederick Taylor and Ellen “Nellie” Taylor (née Stringfellow). Tragically, Frederick, described in the newspaper article as “the father of the prospective bridegroom” received fatal injuries as a result of the incident.

The two couples had met at the Working Men’s Club in Higher Walton village to discuss the details of the impending marriage of Irene Mary and Derrick set to take place in March of that year. The couples had left the Club at around 10pm in order to take the Taylors back home to Coppull. Richard Hardacre was driving the car and had *not* been drinking.

Just before the present junction of New Road and Birkacre Road, Richard saw the lights of two vehicles approaching. One appeared to be overtaking the other. He moved nearer to his own side and braked slightly, however, the car started to skid with the back towards the centre of the road. Richard did all he could but subsequently lost consciousness after the car overturned into a 10-foot ditch on Birkacre Road, Coppull at around 10:30pm due to ice on the road. Ellen Taylor later recalled that her husband Frederick had shouted “look after yourself, Nellie” just before the impact.

The two women who were sitting in the back managed to get out after the car had crashed, they climbed up to the road junction and stopped a motor cyclist who went for help,

meanwhile Frederick sustained fatal head injuries and died from a haemorrhage. Although the wedding of Irene Mary and Derrick still went ahead in March of 1954 at St Mary's Brownedge Church in Bamber Bridge as planned, this event must have had a significant impact on my grandparents, especially my grandad Derrick who lost his father at relatively young age. Frederick was only about 49 when he died on 17th January and was buried at Coppull Parish Church in the village of Coppull after a short inquest in February 1954.

The full newspaper article titled "ROAD TRAGEDY ON NIGHT OF MARRIAGE PLANNING" can be found at Appendix 1 and Appendix 2 in the Resources section at the rear of this book.

Subsection 1.2.3 – Ancestry of Irene Mary

The ancestry of Irene Mary Taylor is split between two major families, the Hardacre's and the McKerney's. The Hardacre family's origins have currently be traced as far back as the late 17th century with Henry Hardacre, born in 1688 and who died in 1754. Henry is believed to have been born in Ingleton near Ingleton Falls and is recorded as having died in Kildwick-in-Craven, Yorkshire. As further investigation phases are conducted into the ancestry of Cometan, the ancestry of Irene Mary will become clearer and clearer as a result; only time will tell as how far back we are able to pinpoint the line of Irene Mary's ancestors. Other important families in the paternal ancestry of Irene Mary include the Lund family, the Woodruff family, the Parkinson family, the Orrell family, and the Platt family.

The maternal ancestry of Irene Mary is further reaching in terms of its origins with the McKerney family originating from

Enniskillen in what is now County Fermanagh, Northern Ireland, United Kingdom. Hugh McKearney (1789 – 1863) travelled with his wife Mary McKearney (1809 – 1872), was who was born in Dublin, across the Irish Sea sometime during the mid 19th century, likely due to the Irish Potato Famine. The family settled in Lancaster and later moved to Preston. Other important families in the maternal ancestors of Irene Mary include the Hope family, the Heaton family, the Sarginson family, and the Whitehead family.

Subsection 1.2.4 – My memories of Irene Mary Taylor

List of memories of Irene Mary Taylor:

2002: Irene Mary takes Cometan and his cousins Emma and Thomas down to the Bottom Field at 222 to pick strawberries and blackberries on a summer's afternoon. As they walk back to the house, they see Derrick Taylor coming towards them in shock horror that he found the chip pan on fire in the kitchen. If he hadn't have come in at the right moment, the kitchen would have burnt down completely.

2004: Cometan travels with his cousins Martin and Thomas and his grandmother Irene Mary to her Golden Wedding Anniversary Party at Samlesbury. It was a very rainy night.

2005: On a hot summer's day, Cometan remembers playing outside at 222 with his cousins and his grandmother was sitting on a chair with many layers of clothing on including a coat despite the heat.

2005: Cometan has a temperature and doesn't feel well while at 222 Longmeanygate. Irene Mary puts him to bed and he asks his grandmother whether he will be alright and she replies "let's see those rosy cheeks — as long as you have those rosy cheeks you will be fine", in order to calm the boy down.

2005: Irene Mary Taylor conducts matins, specifically nocturns, at midnight in the Piano Room of 222 Longmeanygate with Cometan and some of her other grandchildren in which they prayed in front a life-size statue of the Sacred Heart of Jesus lit by votive candles.

2006: Cometan travels with his grandmother and his cousin Thomas to Manchester to visit Judith Sheehan as well as the priest of Greygarth Hall.

2006: Cometan travels with his grandmother Irene Mary Taylor to Blackpool and they visit the Blackpool Tower. When they reach the deck just before the exposed top deck, Cometan runs up the steps to go outside on the top deck of the Tower. His grandmother goes after him and the wind is blowing really wildly and there is a funny memory of Irene Mary scared to death at the top of Blackpool Tower chasing after her grandson.

2007: Cometan arrives at 222 on summer's afternoon but can't find his grandmother. He goes to the field where his cousins Thomas and Martin are playing football to ask where their grandmother is. Irene Mary was praying at her shrine and Cometan arrives at the door of the shed to greet her. This memory forms the setting for the illustration *The Lost Shrine of Irene Mary* (2021).

2007: Irene Mary Taylor is putting her grandson Cometan to sleep at 222 Longmeanygate and they are saying prayers

together and Cometan repeats the first couple of lines of the catechism back to Irene Mary in Latin.

2007: Cometan plays Ludo with his grandmother Irene Mary in the living room at 222 at nighttime.

2007: Cometan comes down stairs at 222 at night after being put to bed by his grandmother to find her in prayer and devotion in the Piano Room.

2007: Bonfire Night at 222; Cometan's uncles and older cousins set off fireworks in the field while Cometan watches with everyone else from the back kitchen window.

2008: Cometan watches Mother Angelica Live, Some Mothers Do 'Ave 'Em, Norman Wisdom's films, The Song of Bernadette and The Passion of the Christ while at 222 Longmeanygate with his grandmother.

Section 1.3 – Irene Mary in Irenianism

Subsection 1.3.1 – Introduction

The theological system of Irenianism is of course named after Irene Mary Taylor but my grandmother plays just one albeit central role in this theological school of thought, the other major roles being that of my grandfather Derrick Taylor and that of myself as the lenifier — the person interpreting, explicating and systematising my grandparents’ beliefs and theological contributions. As a result, each of us plays a key role in developing Irenianism and I am looking forward to seeing where the evolution of this Catholic theological system and school of thought will go, perhaps bringing new individual contributors into the system in the future and in turn fulfilling in new and exciting ways the beatificities of Irene Mary and Derrick Taylor.

Subsection 1.3.2 – Aspects of Irenianism

The central aspect of Irenianism is Living Catholicism which is based on the Opus Dei principle of the opportunity of sanctity in ordinary, domestic, lay life. The “Living Catholic” concept is about the incorporation of devotion, contemplation and Catholic social teaching into one’s daily routine and domestic environment from their home to their attire to their parenting. This is a practice that Irene Mary conducted throughout her life as a mother, wife and grandmother at 222 Longmeanygate, a practice which is now reflected as a central aspect of Irenianism.

Another central component to the figureship of Irene Mary was the immutable devotion she displayed throughout her lifetime.

This practice of immutable devotion has since been reflected in the development of Irenianism by the system's focus on devotion, contemplation and adoration as acts to perform in daily life and to incorporate the sacred into the mundane as based on the Living Catholic and personal holiness approach. Other actions that Irene Mary undertook which are also emphasised in Irenianism include shrine-building and the building and cultivating of a Mary garden to show one's immutable devotion to Our Lady and Christ her son.

Catholicising family life is indeed the principal theme of Irenianism based on the Opus Dei principle of cultivating sanctity in ordinary life and Irene Mary's intertwined concepts of Living Catholic and personal holiness.

- Irene Mary having most of her children be delivered with nuns for midwives at St Joseph's Hospital on Mount Street was again a demonstration of her immutable devotion to the Church and her belief in the Children of God concept. Irene Mary gave birth to all her children at Mount Street Hospital which was part of the St Joseph's Institute for the Sick & Poor which was run by the Sisters of Charity of Our Lady Mother of Mercy. The fact that she entrusted the nuns as midwives shows her dedication to immersing her children into the Catholic faith from their outset of their lives¹.
- Irene Mary's "personal holiness" is the idea of cultivating the quality of holiness by being holy in everyday domestic life as a derivation of the Living Catholic concept and the related Opus Dei principle.

¹ <https://www.28dayslater.co.uk/threads/st-josephs-orphanage-preston-june-2018.114472/>.

- The concept of “Church intimacy” should also be introduced and explored which is the idea of bringing the Church into the home, a practice that Irene Mary indeed undertook.
- The concept of “social persecution” as a form of non-violent faith persecution enacted by members of a society rather than by government actors was certainly inflicted upon Irene Mary during her lifetime in the form of the ridicule and mockery she faced for following her faith to the letter.

As one of Irene Mary’s three honours, what I now refer to as ecclesiophilia is one’s love of the Catholic Church and a person who does fervently love the Church is called an ecclesiophile. Of course, the opposite to this is ecclesiophobia meaning aversion to the Catholic Church as felt and practiced by ecclesiophobes, denoting a person who fervently avoids the Catholic Church. Irene Mary and Derrick Taylor were both certainly ecclesiophiles throughout their lives, never once faltering in their devotion to and love for the Church which Irene Mary indeed saw as an honour and privilege that Catholics can participate in such love for their Church.

Another way in which Irene Mary and Derrick Taylor Catholicise their domestic lives was in regards to how they named their children. Irene Mary and Derrick Taylor participated in a practice for which I have coined the terms hieronymisation and hieronym to denote. A hieronym is the name of a saint that is ascribed to either the forename or middle name of a child to demonstrate the piety of the parents. This practice of assigning hieronyms to one’s children has taken place since Christianity’s beginnings but here I coin this term to refer to this specific practice, especially as an act of devotion.

Of course, there are mainly related terms including the adjective hieronymous, adverb hieronymously, nouns hieronymy and hieronymity, verb hieronymise, present tense verb hieronymising, past tense verb hieronymised and the noun for a person engaging in this activity being an hieronymiser. A person's hieronym is distinguished from their "saint's name", the one ascribed to a person during their baptism or confirmation in the Catholic Church. To reiterate, hieronymisation is the assigning of oneself or one's child their forename/given name/first name as the name of a saint or blessed, or a variation of the name of a saint or blessed.

Irene Mary and Derrick Taylor used the names of the following saints for their children: Saint Stephen, Saint Joseph, Saint Francis of Assisi, Saint Thérèse of Lisieux, the Virgin Mary, Saint Bernadette Soubirous, Saint Anne, Saint Veronica, Saint Monica, Saint Vincent de Paul, Saint Catherine Labouré, Blessed Marie Louise Trichet, Saint Marie-Azélie "Zélie" Guérin Martin and Blessed John "Seán" Kearney.

Of course, many people use the names of saints and blessed for their children without any devotional significance but Irene Mary and Derrick Taylor's use of the names in particular was a deliberate act of piety and devotion on their part, not merely because they happened to like the names of these saints and blessed. Irene Mary and Derrick Taylor chose the names of saints for their children because they certainly would believe that their children would be protected and guided in this world by the saints and blessed after whom their children were named.

As an addendum to this subsection of Irenianism, Irene and Derrick received a papal blessing on parchment from the Office of Papal Charities for their 50th Golden Wedding Anniversary

(as seen on a thank you note sent to Monica Bolton). I think the fact that Irene Mary had the intention of receiving a blessing from Pope John Paul II is a further demonstration of her immutable devotion to the Church and the papacy, particularly when this could be categorised as one of Irene Mary's "small works of piety" — these being simple, relatively insignificant actions that can be taken to express one's faith in Christ and love for his universal Church.

Subsection 1.3.3 – Irene Mary in the Latin Mass Society and the Society of St. Pius X

Irene Mary Taylor was a member of the Latin Mass Society, the Society of St. Pius X and Opus Dei. These memberships of Irene Mary are reflective of her dedication to upholding the Traditionalist approach to Catholicism. Irene Mary was involved in the Society of St. Pius X and the Latin Mass Society of England and Wales from their foundings in 1970 and 1965 respectively. Irene Mary's particular devotion to Josemaría Escrivá was reflective of her belief and membership in Opus Dei.

Following the ruptures caused by the Second Vatican Council among Traditionalists, Irene Mary Taylor was determined to seek out those individuals and organisations who shared her concern for the modernist reforms. She joined all such groups in haste with the intention of attending Latin Masses and providing, in whatever way she could, resources, whether financial or otherwise, to ensure such organisations survived.

Irene Mary's voluntarism in these organisations which professed Tridentinism have since formed the orientation of the theological system Irenianism as Tridentinism — that is,

following pre-Vatican II forms of Catholic liturgy and doctrine despite Vatican II having occurred. Indeed, Tridentinism is a core element of Irenianism as contributed to by both Derrick Taylor and Irene Mary in separate instances and so too forms a core attribute of the established theological system.

Irene Mary's Catholic identity corresponded not with the pronouncements of Vatican II and the subsequent reforms but with these smaller organisations and offshoots of the Church that held to the old ways, not misguided by modernity as my grandmother believed. For Irene Mary Taylor, the only genuine Catholic Mass was that said in Latin and in which the Tridentine liturgy was performed. Any other kind or form of Mass was unacceptable to Irene Mary Taylor, a breakaway from the message of Christ and how it had been passed down during through ritual continuance and tradition for two millennia.

Subsection 1.3.4 – Particular and lesser devotions

The concept of particular devotion is an important element in Irene theology because it describes not only the importance of devotion but one's dedication to the Catholic faith as a whole. The three particular devotions of Irene Mary were Josemaría Escrivá, Thérèse of Lisieux, and Dominic Savio. These three devotions were depicted in *The Lost Shrine of Irene Mary* (2021). Irene Mary was also particularly devoted to Mother Mary Angelica of the Annunciation as she was very influenced by Mother Angelica's show *Mother Angelica Live*.

Other lesser devotions associated with Irene Mary Taylor are Edmund Arrowsmith and John Southworth for their associations with Lancashire as well as Bernadette Soubirous, John Bosco, Padre Pio and Catherine Labouré due to these

saints being widely venerated during Irene Mary's childhood era. In older pictures from 222 Longmeanygate from the 1970s and the 2000s, there are visible devotional cards and pictures of the following saints whom are now also classified as more of Irene Mary Taylor's lesser devotions and include Pope Saint Pius X, Saint Jacinta Marto, and Saint Marie-Azélie Martin (the mother of Saint Thérèse of Lisieux). These devotions classified as lesser are ones that I certainly know or otherwise remember my grandmother engaging in devotion towards but markedly less frequently as that of the three particular devotions outlined. Derrick Taylor had the following particular devotions during his lifetime: the Four Marks of the Church, Saint Louis Martin, and the Sacred Heart of Jesus. Each of these devotions of Derrick Taylor have been reflected in his words and in official depictions of him.

Subsection 1.3.5 – The Home of Irene Mary & Derrick Taylor

The house called 222 Longmeanygate has been mentioned manifold times in writings about Irene Mary and Derrick Taylor because it was the nexus of their Catholic figureships and beatific images. Many of the religious experiences they endured, the concepts and beliefs that they produced, and the memories that I, Cometan, have of my grandparents are situated or otherwise occurred at 222 Longmeanygate². The residence that Derrick Taylor built in Midge Hall, Leyland, Lancashire was and continues to stand as an important feature in both of Irene Mary and Derrick Taylor's iconographies despite the fact that today their mystos has dissipated and the

² <https://bit.ly/3mzhgxx>.

house now looks completely different from how it did when it was built and occupied by my grandparents.

222 Longmeanygate's immortalisation came in *The Lost Shrine of Irene Mary* (2021) which has simply made this house iconic. What has made it even more interesting is that now the house has been taken over by new owners and has been modified both exteriorly and interiorly in 2020³, the characterful quirks that the house possessed when it was built and owned by Derrick and Irene Mary have also gone. This means that the house that was gone which altogether shrouds it in mystery and keeps it confined to a time that will never return. Only the people who lived during that time and visited 222 Longmeanygate will understand how eccentric the house was and how interesting it was in retrospect. The home that I remember is now lost to history though the building itself still stands tall. About 222 Longmeanygate, in my description of this residence of my grandparents, I am going to write in the past tense because the home that I knew is no longer because the crucial part of it — Irene Mary Taylor and Derrick Taylor — are no longer there in their corporeal forms and shall never be again, only so in my memories and dreams.

To describe what 222 Longmeanygate was like is easy from the outside but such an endeavour gets more difficult on the inside, especially when we populate this home with individuals like Irene Mary and Derrick Taylor. 222 Longmeanygate was a redbrick, detached house with four bedrooms (one small, two moderate and one large) and a large bathroom along with two

³ porch ramp; bay window extension to front, dormer and two gable features to front elevation and two dormers to the rear and the erection of a detached garage and store following the demolition of the existing (<https://bit.ly/3HgE7pd>).

sitting rooms (the first called the Living Room and the second called the Piano Room) and a large elongated kitchen with a back porch, toilet and storage space. Additions and extensions were made the house throughout the years, the major one being Thérèse's annexe which raised the amount of bedrooms increased to six. Other additions include a conservatory on the back of the house adjoined to the Living Room and the construction of several sheds and other outbuildings on the immediate surrounding land.

Inside, the house was cluttered and everywhere decorated with religious iconography. Life-size statues of Jesus Christ, Saint Thérèse the Little Flower and Saint Mary the Mother of Jesus like those seen inside churches were dotted throughout the home. Pictures lined the walls showing the first holy communions of Irene and Derrick's children and grandchildren. Lincrusta attached to the dado of the upstairs walls gave a sense of luxury and quality in a house that was always cluttered, but admirably so. 222 was unique and characterful because it was cluttered for if it had been pristine like some of the modern houses of today, it would have nowhere near the same degree of character as it did.

The Piano Room was the only room downstairs to include a bay window in which the television cabinet stood. The Piano Room's theme was red and golden, red carpet, golden and cream wallpaper and the ceiling was decorated with curious patterns of lincrusta. Indeed, the baby grand dominated the bottom half of the room and it was of course here where the grandchildren performed for Irene Mary and where they had their music lessons. It was inside this room, in the corner, beside the television, where the life-size statue of the Sacred Heart of Jesus stood.

The Living Room, which occupied the left half of the main house, was less grand in its appearance. The dado was wallpapered a dark cream and the upper half wallpapered a lighter cream colour. This was the gathering place of the family. Derrick Taylor sat in his chair beside his cabinet and the fire while Irene Mary sat behind him diagonally at a table. Every cabinet, shelf and surface was filled with religious items from statues, prayer cards, rosary beads, pictures of saints and religious documents and even a framed version of the Ten Commandments were hung beside the door.

At the rear of the Living Room was the conservatory which had been added on sometime in the early 2000s. The conservatory acted as a playroom for all the grandchildren in which hundreds of different toys and games were stored and from which one could exit to reach the back patio and gardens. Returning to the Living Room and exiting it at the top left hand corner would find you entering the kitchen. To the left of you was an old cooker. After the fire of 222 in 2003, the kitchen was redecorated and refurnished with a new kitchen island installed with a blue theme applied to the whole room. It was here that as a child, my cousins and grandmother would bake pancakes, listen to 50s music and play ring-a-ring o' roses or musical chairs.

222 was the epicentre of Irene Mary and Derrick Taylor's world but when they died, so too did the soul of their home. There is no truer a phrase that people make a house a home. The way that 222 was decorated was Irene Mary and Derrick Taylor's expression of their religiosity; it was an expression of their Catholic devotion manifest in decorative form which gave the house character like no other. Yes, indeed, the house was cluttered and full of miscellaneous items but these in combination came to form a home that will never be replicable.

Upstairs, the landing was filled with pictures, statues, books and boxes, of particular interest was the picture of the Last Supper hanging beside Irene Mary and Derrick Taylor's bedroom. Derrick Taylor had his own television room in the box room at the front of the house while next door was his and Irene Mary's bedroom which, from my memory, was absolutely full of clothes, boxes and even more religious devotional items, including a tabernacle featuring the bones of saints stood in the bay window.

Whenever I stayed overnight at 222, I stayed in the room on one's right at the top of the staircase. There were two beds, one of either side with a corridor between leading up to a giant crucifix hanging from the wall. My bed was the one on the left while my cousin Thomas' was the one on the right. Again this room, like all the others, was filled with items collected by Irene Mary over her many years and indeed, more religious items. When coming out of this room, ahead you would find yourself looking down a long corridor towards the door of the bathroom. Upon reaching this door, you would see a door to your left. This was the Snooker Room and true to its title, inside was a large snooker table while stacked along all the sides of the room were endless boxes with books, religious objects and many other miscellaneous items inside that Irene Mary had collected. Even in the bathroom, you would see statues of Our Lady but it was on the landing, right as you reached the top of the stairs, to your left you would see the life-size statue of The Little Flower (Saint Thérèse of Lisieux).

Some religious objects of particular interest found inside 222 Longmeanygate were:

- Golden Bible of Irene Mary.

- Tabernacle in the bay window.
- Bones of a saint.
- Scroll of popes.
- Life-size statue of Jesus Christ.
- Life-size statue of The Virgin Mary.
- Life-size statue of The Little Flower of Jesus.
- Picture of the Last Supper.
- Martyrological catalogue.

As one could probably guess, Irene Mary and Derrick Taylor's expression of their religiosity was not confined to the interiors of 222 but permeated to the surrounding grounds. If you were to wander down the driveway of 222 Longmeanygate sometime in the decade of the 2000s, you would soon come across a statue of the Virgin Mary in a little grotto alongside the driveway. Then, if you were to venture further, around the side of the series of sheds and outbuildings you would see a Marian shrine and Mary garden and Irene Mary's red shed of devotions. If you were to look hard enough, you might also notice a small bricked square in the field which had been built by Irene Mary Taylor following the events of the Great Mass of Longmeanygate which will be detailed in another part. In essence, Irene Mary did all she could that was in her mind and physical and financial ability to express her Catholicity outside her home at 222 just as much as she did inside her home.

One may wonder how this attempt at describing 222 Longmeanygate relates to Irene Mary and Derrick Taylor's venerability but it is important because 222 *was* Irene Mary and Derrick Taylor. 222 was one of the many physical manifestations of my grandparents' Catholicity. However, the description given here does not do justice for the complexities and intricacies of the house and the countless religious items and artefacts that were spread throughout it but it does

nonetheless achieve some sense of understanding of how devoted Irene Mary and Derrick Taylor were. This description, with a little help from your imagination, should help to capture the degree of extraordinary devotion that Irene Mary and Derrick Taylor had for their Catholic faith so much so that they filled their domestic life with reminders of it for everywhere you looked inside 222, you would see some kind of religious icon, book, statue, or picture. I accept that there will be many other people with this level of devotion in which they integrate their domestic life with their religious life but this fact, in combination with everything else we know about my grandparents, establishes a sense that these two individuals were ordinary as parents and grandparents but were indeed extraordinary as Catholic devotionalists.

The house that has been described here has been lost to history. It is now in a bygone era that can only be brought back through memories and pictures of the times when it was the hub of the lives of the Taylor family. The Catholic soul of this house died in part when Derrick Taylor passed in 2011 and died completely when Irene Mary followed her husband in 2015. Nevertheless, 222 is almost always the setting for inspirations that I have about my grandparents' venerability. It is the place where their religiosity manifested and provided a snapshot into the minds of these two dedicated and extraordinary Catholics. 222 was simply a fascinating home not just because of the religious iconography that had been featured throughout it but because of Irene Mary and Derrick Taylor themselves. Nobody else, until very recently, had ever lived there as Derrick Taylor had built the house himself. 222 had been truly theirs from its very foundations but as we all know, we cannot take with us that which we merely materially possess and so, Derrick Taylor and Irene Mary Taylor both departed this Earth leaving behind

what they had worked so hard for many years to create, a truly Catholic home.

To conclude, 222 Longmeanygate possessed what I call here a certain *mystos* — the mystical aura of a place; that at 222, you felt that divinity was imminent — but this *mystos* died when the owners of 222 died. 222 Longmeanygate plays a central part in telling the life story and describing the Catholicity of Irene Mary and Derrick Taylor. However, with the many changes that have occurred there since their passings, I suspect 222 Longmeanygate will not play any further role in Irene Mary and Derrick Taylor's post-corporeal Cause for Recognition because the mystical aura of that house and its grounds is now gone forever.

Subsection 1.3.6 – The ambitions of Irene Mary

Irene Mary's ambitions are a key part of her Catholic identity and figureship for what we have intention to do is just as important as what actually manifests in the world as what we have done. These ambitions of Irene Mary Taylor are important because they reveal the degree to which she wanted to incorporate Traditionalist Catholicism into her home and her whole life. They show that she had imagination when it came to her faith and wanted to do more than others would to express her faith albeit resorting to simple ways such as building her Mary garden and the attached Marian shrine for example. The full extent of Irene Mary's ambitions both at 222 and in the wider world will now never be known but I can be certain of one in particular. This one ambition that I can be sure of is that Irene Mary Taylor had the intention of turning her house or parts of its grounds into a Catholic school that would be run by the Society of St. Pius X. I know this as a

certainty because my grandmother told me directly of this ambition of hers while she was still alive. My grandmother intended for this Catholic place of instruction to be built, perhaps also consecrated for worship and the performance of the Latin Mass there. You can see an inkling of this kind of ambition in my grandmother's creation of a chapel in her kitchen in the early 1970s as reported by the Lancashire Evening Post in an event that I now called the Katocation.

Another of Irene Mary's ambitions known to family members was her desire to see the Blessed Virgin Mary. The hope for a Marian apparition occurring is part of the reason why Irene Mary turned her entire home and gardens into a shrine of Catholicism. She created the shrine with the intention that she would witness an apparition of Mary or Christ; a miracle. Whether one did occur is still debated as no record from Irene Mary exists of her experiencing an apparition of this kind but the intention for this was evident due to her devotion to the Virgin Mary and her dedication in creating a grotto, having the ambition to create a second larger shrine (which sadly never came to fruition), and her dedication to spend much of her spare time during her 70s in trying to maintain the Mary garden.

This ambition explains somewhat her absolute dedication to the Virgin Mary in both devotional and contemplative terms. However, I don't want it to seem as though my grandmother did all that she did only for the reason of seeing an apparition of the Virgin Mary. She did what she did because she held a fervent belief in the message of Christ and not for the glory of simply seeing an apparition of Christ or his mother. I think that if my grandmother had been given the financial and creative support she needed, she would have gone much further with 222, likely making it into a pilgrimage site for Traditionalist

Catholics, those who so longed to hear the Tridentine Mass as it was meant to be performed. She would have done so much more at 222 if she had had more time and opportunity to do so. I can only imagine what 222 could have become if there had been someone, anyone, who could have helped my grandmother more in her religious endeavours.

Irene Mary's ambitions for enhancing the Catholicisation of her life and home are another testament to her dedication to the Catholic faith and her immutable devotion to Christ. Although Irene Mary held the longing for these kinds of expressions of her Catholic belief to manifest, many sadly did not due to the lack of opportunity and financial support that my Irene Mary managed to accumulate during her lifetime. Sometimes our most treasured dreams and spiritual heart do not manifest materially in the physical world but this nonetheless does not take away from the importance and relevance of these ambitions to Irene Mary's venerability. On the contrary, they reveal a further dimension of her life and legacy as an extraordinary and heroic Catholic figure.

Subsection 1.3.7 – Philosophy of family life

Central to Irene Mary and Derrick Taylor's Catholic identity and figureship is the approach to family life that emerged from their adherence to Traditional Catholic values. A theme of emphasis in both of their writings and in the aspects of life they participated in was the family, a theme that is indeed reflected in how the household of 222 Longmeanygate was transformed into almost a Catholic shrine in and of itself, not simply just the home of a Catholic family.

Of course, Irenianism gives a central emphasis to the role of the family in the Catholic community and in the Church itself and offers a Traditionalist approach to family life that forms a particular philosophy of family life that is distinctly Irenian in character and form. In this sense, I see the terms Irenian and Irenianism becoming somewhat synonymous with the terms Traditionalist and Traditionalism as they pertain to Catholicism, perhaps with Irenianism as a contemporary manifestation of Traditionalism.

Whatever the case, Irene Mary and Derrick Taylor's approach to family life, namely the deep integration of Catholic religious activity and domestic activities is key to their overall figureships. In Irene Mary and Derrick Taylor's lives, there was little time when religion was not present in what activities were conducted and few to no distinction was made between the secular and the religious. In fact, everything was imbued with Catholicism in their lives to the point at which their strict approach seemed alien or otherwise fanatical to modernist Catholics or Catholics who had grown up witnessing the effects of the Vatican II reforms. But, in fact, Irene Mary and Derrick Taylor were simply conducting their lives according to the Catholic principles they had been taught.

Subsection 1.3.8 – Religious effects of Irene Mary and Derrick Taylor

By the time I interacted with my grandparents at 222 Longmeanygate in the 2000s, Irene Mary and Derrick Taylor had accumulated a large amount of Catholic religious icons and various small to large objects that could be seen dotted throughout their home (as described in a previous section). These items are known to have come from various Catholic

establishments and churches, especially when they were in the process of closing down.

I think my grandmother travelled to these places often and had become frequently with the nuns and other organisers there, so much so that when it came for these churches, schools and convents run by the Church to be closed, Irene Mary was offered some religious items which she willingly took to take care of them, bringing them back to 222. Three examples of these kinds of occurrences from which Irene Mary gathered religious items was the closure of the Holy Child Jesus Convent and School in 1978 on Winckley Square in Preston, the closure of St Wilfrid's School and the convent adjoining it on Fox Street in Preston in the 1960s or 70s and the closure of St Mary's Roman Catholic Church on Friargate in Preston in 1992 where there now stands just a small shrine at the top of the steps to mark the location of the church porch.

What I refer to as my grandparents' "religious effects" are those items that were important to them, where seen around the house at 222, or have otherwise since become an important part of their iconographies as Catholic figures. These religious effects are important for their contributions to the iconography associated with both Irene Mary and Derrick Taylor and also provide further testament to the Catholicity of my grandparents and the degree to which they physically expressed their Catholic faith. A non-exhaustive list of the religious effects of Irene Mary and Derrick Taylor include:

- Red rosary of Irene Mary (the rosary beads that have a rose scent and feature St Pope John Paul II).
- Life-size statue of Christ.
- Life-size statue of Saint Thérèse of Lisieux.

- Golden Bible of Irene Mary⁴.
- Osseous tabernacle (where a saint's bones were kept).
- Da Vinci's Last Supper.
- Pontifical scroll (also called the scroll of popes).
- Martyrological catalogue (a biographical book listing all the martyrs of the Catholic Church).

These religious effects constitute an important element in the iconography of Irene Mary and Derrick Taylor as many will be featured in portraits created to depict these two Catholic figures from Lancashire. These religious effects could be found at 222 Longmeanygate. Although there were likely many other such effects that were in the possession of my grandparents during their long lives, these religious effects listed here are the ones I knew definitely existed because I saw them directly and these hold particular iconographical significance for Irene Mary and Derrick Taylor's recognition causes.

Subsection 1.3.9 – Parishes and Organisations of Irene Mary and Derrick Taylor

The importance of places and physical buildings to Irene Mary and Derrick Taylor's Catholic figureship was established in the subsection addressing 222 Longmeanygate and its iconographical significance. This kind of importance of physical places also translates to the various churches and organisations to which Irene Mary and Derrick Taylor were associated or otherwise visited throughout their lives.

Parishes:

⁴ Similar to this: <https://worldmethodist.org/golden-bible/> and <https://www.ebay.co.uk/itm/ANTIQUA-VTG-HOLY-CATHOLIC-BIBLE-DOUAY-RHEIMS-1800S-22-KT-GOLD-GILT-LEATHER-/361776748230>.

- St Mary & St John Southworth, Samlesbury⁵
- St Catherine Labouré Catholic Church, Leyland⁶
- Our Lady & St Patrick's, Walton-le-Dale⁷
- St Mary's RC Church, Leyland⁸
- St Mary's Church, Bamber Bridge⁹
- Our Lady of Victories Catholic Church, Preston¹⁰
- St Wilfrid's Church, Preston¹¹
- St Mary Magdalen's Church, Penwortham¹²
- St Mary's Church, Friargate, Preston (now closed)
- Church of St Oswald and St Edmund Arrowsmith, Ashton-in-Makerfield
- St Teresa of Avila Roman Catholic Church, Ashford, Kent
- St Joseph's Church, St Matthew's, Preston
- St Oswald's Church, Coppull

Organisations:

- Greygarth Hall, Manchester¹³
- Stonyhurst College, Clitheroe¹⁴

⁵ www.catholicdirectory.org/Catholic_Information.asp?ID=63374

⁶ <https://offerimustibidomine.blogspot.com/>

⁷ <https://www.ourladyandstpatrick.org.uk/>

⁸ <https://www.leylandstmarys.org.uk/>

⁹ <https://stmarysbrownedge.org.uk/>

¹⁰ <https://www.findachurch.co.uk/church/preston-lancashire/14191.htm>

¹¹ <https://stwilfridsparish.uk/>

¹² <https://www.genuki.org.uk/big/eng/LAN/Penwortham/StMaryMagdalen>

¹³ www.greygarth.org.uk/

¹⁴ <https://www.stonyhurst.ac.uk/>

- Convent of the Good Shepherd, Manchester
- Opus Dei
- Latin Mass Society of England and Wales
- Society of St. Pius X
- St Joseph's Orphanage & Mount Street Hospital, Preston
- Our Lady of Compassion Hospital, Preston New Road, Blackburn (closed in 1992)
- St Wilfrid's School and Convent, Fox Street, Preston
- Holy Child Jesus Convent and School, Winckley Square, Preston (1875–1978)

These churches and organisations that Irene Mary and Derrick Taylor visited or were otherwise involved with demonstrates once again in another different way the range of parishes of which they were part and were otherwise connected to. Again, these are just parishes and organisations that I have certainty that my grandparents were involved with, there were likely many others making this list non-exhaustive but nonetheless certain.

Subsection 1.3.10 – Reputants of Irene Mary and Derrick Taylor

A term that I herein coin is that of reputant (also spelt as reputante) which is a person who knew a person being proposed for recognition in the Catholic Church and may be reached out to for a testament of such a person's venerability.

- Michael Massey of Hoghton (friend and altar server during the funerals of Irene Mary and Derrick Taylor).
- Father Simon Henry of Farington (performed the Latin funerals of both Irene Mary and Derrick Taylor).

- Judith Sheehan of Manchester.
- Reverend Bill Adams of St Wilfrid's, Preston.
- Janet Hindle, Hoghton.

There are many other individuals in and around the Preston, Leyland and Hoghton areas who knew well and interacted with my grandparents. Sadly, I believe many have passed on themselves since my own grandparents' deaths as is the way of life on this Earth, so fleeting. As a result, this is just a very short list of non-familial individuals who I know for sure knew of the Catholicity of Irene Mary and Derrick Taylor from my own knowledge and experience and interactions.

Subsection 1.3.11 – Irenian parables

Irenian parables are short, simple stories told by either Irene Mary Taylor or Derrick Taylor during their lives that hold relevance to or otherwise contribute to both of their Catholic figureships. These parables from my grandmother and grandfather are based on my personal memories of them:

- **Parable of patience**, also known as the **parable on the train**: the lesson that Irene Mary taught Cometan while on a train to Manchester to visit the Convent of the Good Shepherd about patience in 2006.
- **Matins parable**, also known the **parable of midnight**: the lesson of immutable devotion that Irene Mary taught to some of her grandchildren, including Cometan, during the Midnight Prayer at 222 Longmeanygate in 2005.

- **Parable of the Mass**, also known as the **Sunday morning parable**: the lesson that Derrick Taylor taught his grandsons Cometan and Thomas in 2007 about the importance of attending the Mass; parable is connected to the event now known as the Moral Sufferation, or simply the Sufferation.
- **Our Lady parable**, also known as the **parable of Our Lady**: a lesson about persevering in one's faith and belief even when facing ridicule, taught my Irene Mary Taylor in 2007 to her grandson Cometan while at her Marian shrine at 222 Longmeanygate directly following the events depicted in *The Lost Shrine of Irene Mary* (2021).
- **Parable of obedience**: the lesson that Derrick Taylor taught Cometan about being obedient as a child to your elders during a car ride in 2008.

Subsection 1.3.12 – Honorary congregation of Irene Mary Taylor

The Congregation of the Profusion of Immutable Devotion, also called the Irenian Institute, and its members collectively referred to as the Profusionists or the Dedicationists, is a Catholic association founded in honour of Irene Mary Taylor on 4th January 2022, the same day as its sister association the Congregation of the Profusion of Moral Sufferance which was founded on the basis of the Catholic figureship of Irene Mary's husband Derrick Taylor. As the Congregation's title suggests, is based on the concept of immutable devotion — the idea that a Catholic's devotion to God must be unchanging, unable to be eroded, influenced or otherwise redirected. It is also based on

the concept of dedicationism, from which Irene Mary's title the Dedicationist originates.

The concept that binds these two honorary congregations together is that of profusionism — the notion that there are certain phenomena that should be shared in abundance as Catholics and that one should immerse oneself into as an opportunity for salvation. It is for this reason that members of both congregations are connected by their titles as profusionists. This association's classification as an honorary congregation means that it is based on the Catholic figureship of an individual, this one being Irene Mary Taylor. The works and intellectual productions of the Congregation all contribute to the theological system of Irenianism by which it is encapsulated.

Section 1.4 – Irene Mary and Cometan

Subsection 1.4.1 – Irene Mary’s relationship with Cometan

The grandmother-grandson relationship between Irene Mary Taylor and Cometan is an important element in the Catholic figureship and beatific image of my grandmother. Although I have made reference to my interactions with my grandmother throughout this and other relevant works, I have made few direct explications of how my relationship with her has come to effect her posthumous venerability.

Indeed, the basis of my motivation for writing of my grandmother’s venerability emerges in the profound connection she had to me, a connection that was cultivated over the course of ten years from 1998 to 2008, a time during which my relationship with my grandmother was at its closest, at its most cherished in my memories. Indeed, Irene Mary’s roles as mother and grandmother have certainly become the most pronounced of her roles in regards to her Catholic figureship. Irene Mary may have been a devotee, a Traditionalist, a votarist, a writer, and a thinker on the faith, but her most important title is that of mother and grandmother for it is these roles that reveals how she approached Catholic life and what she thought of family, parenthood, the child, the home and the role of faith in domestic life.

My grandmother influenced and in many ways shaped my the foundations for the career that has emerged for me in religious scholarship and in advocating for human rights, particularly the right to freedom of religion or belief. Indeed, there were other influences proceeding Irene Mary Taylor, but my

grandmother was one of the original influencers on the course of my life. Indeed, my grandmother's absolute devotion to and belief in religion itself as an institution set a destinical course for me that I cannot deny, but have instead chosen to embrace and immerse myself into in order to see through it fully, to attempt to comprehend those same mysterious that intrigued my grandmother Irene Mary Taylor her whole life from her birth to her death. This is of course now embodied in the religious event that is now called the Great Impartation, or simply the Impartation.

I place less of an emphasis on the relationship between myself and my grandfather on the relevance to his figureship and beatificity because I really didn't interact with my grandfather as much as my grandmother. I wasn't as close to him and I never engaged in any in-depth conversation with him about his beliefs. Indeed, since the re-emergence of the Sceptre Interview and the revelation that my grandfather experienced interior locutions during his life, I had not realised the depth of my grandfather's Catholic convictions. It is for this reason that the Cause for Beatification for Irene Mary Taylor was begun a year earlier than that of my grandfather Derrick Taylor's Cause because I hadn't known of my grandfather's proclivity for experiencing mystical phenomena before the Sceptre Interview's re-emergence. However, now that I do know, I will do all I can in my knowledge and ability to realise and honour my grandfather's Catholicity just as I will my grandmother's Catholic dedication and identity.

Subsection 1.4.2 – Irene Mary and The Founding of Astronism

The Founding era of the Astronist religion began on 1st July 2013 and so my grandmother lived to just under two and a half years into The Founding of Astronism due to her death on 16th October 2015.

The fact that I write about my own faith of Astronism in a book about recognition in Catholicism may seem absurd but in order to understand the core values of the relationship between myself and my grandmother, you should understand how my grandmother taught me about religion and belief. This indeed in turn triggered something deep within myself to produce knowledge and insight on a subject of mutual interest, a production that she helped to ignite within me more than she could ever know or understand in some instances by the very contrast of her beliefs and approaches to religion from that of my own.

Subsection 1.4.3 – Mother Mary Angelica of the Annunciation

Recalling Irene Mary's love of Mother Angelica and Cometan's shared love of Mother Angelica years later due to his feeling that Mother Angelica reminded him of his grandmother and that she represented the same beliefs that his own grandmother held; that the Catholicism that Mother Angelica espoused was indeed something that Irene Mary admired and emulated in her own domestic and family life.

Part Two

The Venerable Life of
Derrick Taylor

Section 2.1 – Biographical overview

Subsection 2.1.1 – The Life of Derrick Taylor

Derrick Taylor was born on 12th August 1930 at 62 Millstone Platt in the village of Coppull, Lancashire. Derrick was born the second child of Frederick Taylor and Ellen Taylor (née Stringfellow) who were both aged twenty-five at the time. They had married in the Church of England on 23rd July 1927, thus raising their son Derrick as an Anglican. Derrick Taylor



Frederick and Ellen Taylor (née Stringfellow) photographed with their three eldest children Derrick Taylor (left), James Taylor (middle) and Alma Taylor (right) in 1935 in Coppull, Lancashire.

was, of course, born between the two world wars of the 20th century, having just turned nine years old when World War II began on 1st September 1939. Like most other British citizens at the time, Derrick would have been put on food rations.

It is unclear what kind of formal education Derrick Taylor received. It is likely that being christened an Anglican and living close by, Derrick Taylor attended the Coppull National School which had been built in 1847 although there is no concrete proof of this, simply a firm assumption on my part based on the proximity of my grandfather's home to the school. The old school stands across the road from Coppull Parish

Church (rebuilt in 1861) but is no longer in use today for the purpose of schooling. It is likely that Derrick Taylor was christened sometime in August 1930 at Coppull Parish Church, thus entering him into the Church of England, a religion in which he would remain until the beginning of his conversion to Catholicism from 1950 onwards.

Coppull, also formerly alternatively spelt and now erroneously spelt Coppul, is a village to the southwest of the town of Chorley in Lancashire, England. The village was established as an ecclesiastical parish in 1717 from a chapelry in Standish Ancient Parish. Coppull became particularly known in the area as a mining town, principally because of the numerous collieries that had been founded there since the late 19th century, the last two surviving collieries being Chisnall Hall and Ellerbeck, the former of which was located on Coppull Moor. Derrick Taylor indeed grew up around this industrial mining culture, working in the coal mines at Chisnall Hall himself when he came of age to work. This is why a key part of Derrick Taylor's iconography resembles that of a coal miner and he is being presented herein as a Catholic patron for miners and colliers. Indeed some key features of this iconography are Derrick Taylor's depiction holding a miner's lantern, a pickaxe and a shovel. Looking into Derrick Taylor's ancestry, it is not surprising that many of his male ancestors living in Coppull during the 19th century were also colliers themselves.

It also seems that in addition to working as a collier, Derrick Taylor took after his father Frederick — who was a builders labourer — in the building trade. By age twenty-four Derrick Taylor had already built his first house which he named Peace Haven in around 1954. This house was located in his hometown of Coppull and it is no doubt that the tribulations he overcame and the lessons he learnt from building his first home

gave him the experience and ability to build a much bigger house some ten years later that would become known as 222 Longmeanygate. It is these distinct phases of trial and tribulation in Derrick Taylor's life that we can apply to our own circumstances, in effect to help us overcome the obstacles in our lives just as Derrick Taylor did in his all those years ago.

Derrick had a total of eight siblings according to current knowledge named (in descending order of age) Alma, James, Kenneth, Alice, Barbara, David, Margaret and Patricia. Little is known of my great-grandparents Frederick and Ellen, perhaps because both died fairly young; Frederick was 49 and Ellen was 61. We have one single family portrait of the Taylor family taken in 1935 featuring father Frederick and mother Ellen alongside their three eldest children Derrick, James and Alma. This image gives us an insight into what Derrick Taylor looked like as a little boy and is the only presently known surviving image of Ellen and Frederick.

Little is known of the reality of Derrick Taylor's childhood other than what can be described of broader events taking place at the time such as the Second World War. However, there is one event of religious significance that occurred in 1938 that Derrick Taylor described in his Sceptre Interview of 1995. The event to which I refer is what I have labelled the Kindlement. This is when Derrick Taylor aged seven, while still a Protestant, first saw a presentation of the Sacred Heart of Jesus (which would later become one of Derrick Taylor's particular devotions as a Catholic) while visiting his friend's house who he later presumed in the interview was a Catholic.

Derrick Taylor recalls asking his friend's mother to light a candle for him which would come to represent Derrick's instinctive draw to the Catholic faith and his destiny to one day

convert to the religion that he knew was right for him from age seven. This event of the Kindlement on Friday 1st July 1938 (which was the Feast Day of the Sacred Heart that year) is significantly metaphorical of the Catholic life that Derrick Taylor would later lead. Moreover, it represents a journey in faith and indeed acted as inspiration for the interview's title "Light a Candle for Me". The Kindlement has since become the definitive moment in Derrick Taylor's childhood, particularly regarding his instinctive attraction to Catholicism and ultimately represents the moment of Derrick Taylor's initial spark of Catholicity that would, some thirteen or so years later, culminate in Derrick Taylor's conversion to the Faith.



Derrick Taylor on holiday at Butlins in Blackpool in summer 1954.

As aforementioned, Derrick Taylor's father Frederick died when he was 49, making Derrick 23 at the time. Frederick Taylor died on 17th January 1954 in an infamous car accident on Birkacre Brow in Coppull. Behind the wheel of the car was Derrick's soon-to-be father-in-law Richard Hardacre and on the back seats were Richard's wife Edith and Derrick's mother Ellen. The car accident led to one fatality, Derrick Taylor's father Frederick, and minor injuries for the other victims of the accident. As my grandfather shared in the Sceptre Interview some forty years later, the shocking death of his father so close

to the wedding and for his father-in-law to have been driving the car (although Richard Hardacre was not at fault), altogether the circumstances were a significant strain on my grandfather and grandmother's initial months of marriage.

This first tragedy of 1954 was compounded by a second tragedy that year for Derrick and Irene, the loss of their first son Derrick Stephen Taylor on 27th December 1954 just thirty minutes after his birth. This second tragedy no doubt took a significant toll on Irene Mary as the baby's mother but also on Derrick too, a grief that was expressed by my grandfather in his 1995 Sceptre Interview and which I made comment upon in my exegesis of the interview in *Catholic Conversion: An Interview with Derrick Taylor* published earlier in 2022. These two deaths occurring in the same year and the spiritual, emotional and existential traumas they caused for Derrick Taylor make him relatable for audiences today, particularly regarding how to handle one's relationship with God when these kinds of tragedies occur. These two momentous events in Derrick Taylor's life no doubt had a major impact on his future, both in terms of the personal and spiritual aspects of his life, an impact that we were able to hear about through the words of my grandfather himself in his reflections during the Sceptre Interview.

Turning the timeline back a couple of years, before the occurrence of these tragedies, another significant part of Derrick Taylor's life at this time was his meeting of my grandmother Irene Mary Hardacre. I think my grandparents must have been courting since around 1948 as my maternal grandmother Hilda Warbrick recalled that she remembered seeing my paternal grandparents together when Irene Mary was around sixteen and my grandma Hilda was around ten or eleven at the time. Clearly things were going well in their

relationship because by 3rd September 1950, we know that my grandfather Derrick had agreed to convert to Catholicism. As aforementioned, from the time of the Kindlement some thirteen years earlier, my grandfather had felt an instinctual draw to Catholicism but had never pushed himself to convert to the religion fully due to his preconceptions about its beliefs, practices, clergy and members, most of which turned out to be misconceptions about Catholics that had formed during his Protestant upbringing.

Derrick Taylor's conversion to Catholicism of course began with his meeting of my grandmother Irene Mary and her immediate proclamation that she was a Catholic. However, Derrick Taylor's conversion only officially began on 3rd September 1950 when Derrick went with Irene Mary to visit Father Patrick McNally, the parish priest of St Mary's Church on Brownedge Lane in Bamber Bridge. This meeting between Derrick Taylor and the Benedictine priest is described in the Sceptre Interview by Derrick himself. Particularly interesting is the apparent nervousness that my grandfather felt in meeting a Catholic priest for the first time. Seemingly filled with so many misconceptions about what Catholics were supposed to do, my grandmother calmed her fiancé and guided him to Catholicism. As such, Derrick Taylor was baptised at that very same church St Mary's Brownedge just over two years later on 14th November 1952. Derrick and Irene were also married at this same church on 27th March 1954, marking the commencement of their adult married life together, one that would remain forever Traditionalist Catholic and would receive some criticism as a result, particularly following the Vatican II reforms of the 1960s. My grandfather's wedding to Irene Mary Taylor changed the course of his life no doubt and perhaps he ended up in his later years more Catholic than he had ever dreamed he could

become all those years earlier when he was first introduced to a Catholic priest.

As already outlined, two of the major tragedies of Derrick's life occurred in 1954, the death of his father first and the death of his son later in 1954. However, by 1956, following the successful birth of his second child, a daughter, things seemed to be going better. My grandfather's conversion to Catholicism was made complete and sealed this same year with his confirmation taking place on 15th June 1956, again at Brownedge St Mary's Church in Bamber Bridge. I believe during this time Derrick and Irene and their small family were living at the house Derrick built called Peace Haven in Coppull with pictures and documents we have to corroborate this as fact.

Derrick Taylor's completion of his six year-long conversion to Catholicism in 1956 marked the end of one chapter in his life in our retrospective view and the commencement of a new chapter for him. This new chapter was especially launched in 1962 following the death of Derrick's father-in-law, Irene Mary's father Richard Hardacre on 30th April 1962 at Peace Haven. Sometime before Irene Mary's father died, Derrick and Irene bought Bannister Farm in Midge Hall. Irene's mother Edith Hardacre moved in to live with her daughter and son-in-law, likely to help look after the five girls Derrick and Irene already had. There are many pictures of this time before the construction of 222 Longmeanygate took place beside Bannister Farm and it seemed to be from my perspective a transitional period because my grandparents had bought the land that they knew they were going to spend the rest of their lives cultivating to make their own which indeed they did. My relative recently told me that my grandmother once told her that they worked and saved every penny to buy one brick at a

time over these ten years to make way for the construction of 222 Longmeanygate.

Indeed, Irene Mary and Derrick Taylor eventually had saved up enough money to buy bricks for their new home and by 1963, construction had begun on what would become 222 Longmeanygate. Edith Hardacre continued to live at Bannister Farm next at 220 Longmeanygate even after Irene and Derrick had moved out to live at 222 permanently. By 1967, 222 Longmeanygate's construction was complete but then it was time for the interiors of the house to be focused on. Not until after the birth of their final son, my father, Seán Frederick, did Irene and Derrick permanently move into 222 because they are still listed as living at Bannister Farm Cottage on my father's baptism certificate on 15th November 1970. It is clear to see that this period in Derrick Taylor's life was filled with ordinary family life, looking after his wife and children, working to make ends meet and keeping up with his attendance of the Catholic Mass.

From 1971 onwards, however, a new distinct period in Derrick Taylor's life commenced. This period was marked by his profound supernatural experiences and numerous spiritual trials caused by turmoil among Traditionalist Catholics over the reforms to liturgy introduced during the Second Vatican Council of the 1960s that had by this time had permeated down to the local parishes in Lancashire. From Derrick Taylor's own words in the Sceptre Interview, it is clear that the 1970s and 1980s constituted the most confused and unstable times for Derrick Taylor spiritually speaking. From my grandfather's words, he seems lost at times in his faith, worried as to the choices being made in the Church, and ultimately, concerned for his, his wife's and his children's own spiritual wellbeing. The reforms taking hold not only in the Catholic Church but in

England itself seemed to hold significant effect over my grandfather and produced what he describes as a series of interior locutions that worked to guide him through these times of turmoil, as he perceived them.

It is unclear whether my grandfather had experienced interior locutions or any other form of mystical phenomena prior but we certainly know that on 31st May 1971 something certainly changed. Derrick Taylor was kneeling before a representation of the Sacred Heart of Jesus inside St Wilfrid's Church in Preston, in deep spiritual turmoil, concerned over the future of the Church he had converted to and become doubtful of his Catholic faith. But then, suddenly, his desperate supplications were answered when he heard the voice of God the Father himself who affirmed that all would be fine and that Derrick should continue with his Mass. It is this first set of interior locutions that I have categorised as the Sacred Heart locutions.

The second category of Derrick Taylor's interior locutions I call the McNally locutions which took place at St Mary's Catholic Church in Bamber Bridge on 15th December 1978. Indeed, these locutions involved Derrick Taylor's return to his priestly confidant Father McNally once again, but this time using the supernatural power of prayer. Through God's power, the voice of the deceased Father McNally intercedes in the world to give my grandfather guidance on what to do. This second category of locutions occurred in 1978 on the feast day of Blessed Mary Frances Schervier ns on the second anniversary of Father Patrick McNally's death which means that by the time the locutions occurred, Father McNally must have been in heaven because God would not have spoken through Father McNally's voice otherwise. Whether by way of the Sacred Heart's intercession or God speaking through the deceased Father McNally, Derrick Taylor's two sessions of locution have one

mutual theme; Derrick Taylor was in deep spiritual turmoil when God spoke to him directly by way of the Sacred Heart of his Son Jesus and when he spoke to Derrick through Father McNally's voice. This state of turmoil was each time indeed the very reason why Derrick fervently sought out guidance and God, of course, answered these calls for guidance through the phenomena of interior locution. Profound and still utterly mysterious to me of all people indeed is my grandfather's ability to reach out to God in this way and for God to communicate directly with my grandfather, again utterly profound, perplexing and wonderfully transfixing. It is for this remarkable ability of my grandfather's that I now call him and have categorised him as a locutionist — a person adept at experiencing interior locution.

Sandwiched between these periods of interior locution was Derrick Taylor's hearing at the Magistrates Court in Preston on 17th April 1973. The hearing had come about due to the fact that my grandfather had decided to take his children out of sex education classes at Leyland St Mary's High School based on his Catholic religious beliefs. These actions revolved around my grandfather's belief that sex education was to be taught by parents in the setting of the home, not by teachers in schools. Derrick Taylor defended his actions based on his religious convictions and apparently, according to his own recollection of these events in the Sceptre Interview, the local mayor who had been present at the hearing had been impressed with his defence. Despite the fervency of my grandfather's defence based on his religious belief, the hearing ended with him receiving a severe reprimand from the bench. I do know from my own knowledge about events in the family that my grandparents' troubles with the education authorities preceded and long succeeded this hearing with my grandmother having dedicated some of her letter writing to the topic of sex

education in schools and her staunch opposition to this on the grounds that it would lead to undue sexualisation and the premature exposure of children to sex.

I think my grandfather's participation in the interview with his friend Judith Sheehan for the Sceptre Bulletin on 22nd February 1995 was a way and means of bringing his thoughts, feelings, trials, tribulations and turmoils all into one place to send a multitude of messages, layered upon each other, waiting to be peeled back as has been done some twenty-seven years later with the publication of *Catholic Conversion* which is my line-by-line exegesis of my grandfather's words in the interview. I think this interview gave Derrick Taylor the opportunity to reflect on this life cathartically and to voice his fears, thoughts, worries and experiences throughout his life and how his journey in the Catholic faith had facilitated his endurance of the tribulations thrust upon him during his lifetime. Perhaps following this interview, he felt far more settled, that he could live out the remainder of his life more quietly, continuing with his dedication to the Tridentine Mass indeed, but also rested in the fact that he had fulfilled his duty as a father, as a husband and also as a Catholic.

This brings us to the final part of Derrick Taylor's life that I have periodised from 1995 to 2011. This period was indeed the time that I knew of my grandfather firsthand. It was only the Derrick Taylor of this period that I knew, which I have realised, after reading the Sceptre Interview, was likely not the same Derrick Taylor of the earlier periods I have outlined. Again, that is why I suggest the interview he participated in changed him, made him more settled and rested knowing that his words had been immortalised in writing, that his experiences had not been lost to the chasm of history.

Derrick Taylor and Irene Mary Taylor celebrated their 50th Wedding Anniversary on 27th March 2004 at St Mary's & St John Southworth's Catholic Church in Samlesbury, Lancashire. Following a Latin Mass by Reverend Father Watson and hymns sung, one of which was a solo act by Janet Hindle, an aptly themed golden party was thrown in the hall attached to the church. My grandfather was seventy-three and my grandmother seventy-two at the time; indeed this event now marking the beginning of their twilight years. Many controversies had plagued the Taylor family for years as is expected in a family of ten children, some of which were regarded as more morally serious matters than others. One can comprehend the number of disputes over the years from the fact that my grandmother's October letter emerged as a result of gossip. A later controversy involved myself not wishing to stay at 222 Longmeanygate anymore which was a significant decision at the time, one that caused a decline in mine and my grandmother's closeness. Finally, another such controversy emerged regarding my father's wedding of 2009, a controversy which caused the production of the Wedding letter, yet the cause and complexities of which I still do not fully understand but nevertheless resulted in my grandfather's absence from this event.

Despite being embroiled in various family disputes, Derrick Taylor himself remained mute on many these issues. You could find him confined to the upstairs box room of 222 watching westerns, often coming downstairs to mix with the family only to make a cup of tea and then to return to his true, quieter abode upstairs. Indeed, there were times when he would sit beside the fire and interact (of these times we have many pictures thankfully), and although those who were adults at the time and could speak with him as adults may differ in their views, my perspective was that my grandfather didn't want to

be in the company of children or much less engage in conversation with them.

I know now that in later years, my grandfather's spiritual and existential troubles gratefully waned (as was, I believe, marked by his participation in the Sceptre Interview), but that his financial and material troubles grew. One memory that I do have that I look back on less fondly now was when my grandmother, cousin Thomas and I returned to 222 following a Saturday afternoon of shopping in Wigan. My grandmother told us both to hide the Lego® she had bought us underneath the staircase out of the sight of our grandfather. Despite our efforts, he nevertheless found the items and I remember him getting very upset over my grandmother's spending money on us. I didn't realise at the time the degree of financial struggle and subsequent mental and physical strain that my grandfather was under in order to manage the upkeep 222 — I was only a little boy after all. Despite his best efforts, 222 did see a decline in those years, a decline which was compounded by Derrick's death in 2011 and by the time of Irene Mary's death in 2015, 222 had various structural and aesthetic problems, both on the house itself as well as the surrounding grounds of the residence. It was distressing for many members of the Taylor family to see the decline of the home our patriarch had built fifty years prior and much could be said of what could have been done to help redirect this fate for 222, a fate which ultimately lead to its release from Taylor ownership to now new owners, the last terrible blow for those of us who see 222 as our own.

Derrick Taylor was most pleased whenever in the company of my own great-aunt Monica whom looked upon my grandfather with great admiration, still today keeping that famous portrait of him washing dishes at St Mary's and St John Southworth's

Church pride of place on the highest shelf of her dining room cabinet. They had a special friendship, one that seemed to ease my grandfather's strains both emotionally and financially, of which I had little idea as I was just boy at the time. My grandfather's last years seemed fraught with financial worry, a worry compounded by the obstinacy of Irene Mary. It is widely known that my great-aunt Monica had encouraged my grandparents to live close-by to her in a small bungalow in Gregson Lane, a suggestion that my grandfather was very fond of yet my grandmother flatly refused. Indeed, I see how my grandfather might have seen his selling of 222 to live quietly in a bungalow would have done away with his many financial worries. However, it seems that my grandmother was completely oblivious to my grandfather's worries. She did not entertain for any moment the idea of leaving her home, the home where she had brought up her children and her children's children, the home where she had built her shrines, had said her prayers, had collected her religious effects. On reflection now, I agree with both sides of the argument; I see clearly the need for my grandfather to be relieved of his financial worries yet too I see the centrality of 222 in the lives of my grandparents and the broader Taylor family, a centrality of character and iconography that just couldn't be parted with in spite of the inevitability of the house's exterior and interior decline.

Had there been greater organisation and management of this situation among the members of the Taylor family, I believe 222 could have been saved from its decline and that my grandfather might have had some of his concerns put to rest, giving him more time on this Earth as a result but this was not the case. As his financial troubles mounted, my grandfather's health seemed to deteriorate further. During one of my final trips to 222 before my grandfather's death, I remember him

saying that he could not follow us outside to bid us farewell due to the “pressure of the atmosphere”, as he put it, on his heart. I believe this was the last time I saw my grandfather in the flesh, perhaps a couple of months before his death. I did not visit him in his waning days for a reason I still cannot explain, the same occurred for my grandmother some years later.

My grandfather Derrick seemed to have suffered with heart problems for some time. I always thought that after working in the coal mines of Coppull, that it would have been his lungs that would have caused him the most trouble but it was his heart. More recently, I have discovered that his mother Ellen and his great-grandmother Sarah Stringfellow also died from similar complications of the heart, specifically for Ellen coronary thrombosis and atheroma and cardiac disease for Sarah, similarities that have convinced me that my grandfather inherited his heart problems from his maternal side. Of course, Frederick Taylor, my grandad’s father, died of a brain haemorrhage due to the Birkacre car accident so we won’t ever know if the “bad heart” condition came from his side.

I believe Derrick Taylor had suffered at least two heart attacks during his lifetime, the last of which took place on 26th November 2011 while he was admitted in Victoria Hospital in Blackpool, this one taking his life. Derrick Taylor had been at 222 when he complained of pains in his chest. The ambulance was rung and I remember my father telling me that he arrived just as Derrick was being put into the back of the ambulance. My father remembered Derrick being talkative and joking with the paramedics, altogether in good spirits. However, it seems as though with his admittance to Victoria Hospital and his receiving of painkillers, he began to see hallucinations. I believe he had been taken down for surgery on his heart for

treatment of his ischemic heart disease when he suffered from a myocardial infarction. They may not have even started with the surgery before this occurred but this terrible condition took his life at the age of eighty-one.

Derrick Taylor's death was verified by Dr. Mohamed Hassan and was registered by his daughter three days later on 29th November. Derrick Taylor's body was brought to his home 222 Longmeanygate where he lay in the Piano Room in an open casket until his funeral. A nocturnal rosary service was given for him during the week that he was laying in repose at 222. Derrick Taylor's funeral took place on 8th December 2011 and consisted of a Traditional Form of the Roman Rite Mass performed at 12 noon by Father Simon Henry at St Catherine Labouré Catholic Church in Farington. He was subsequently buried at Our Lady and St Patrick's Catholic Church in Walton-le-Dale in a grave right beside a statue of Saint Thérèse of Lisieux and not far from the grave where he had carried his first son Derrick Stephen up to and buried there all those years earlier in December 1954. Derrick Taylor could now rest in peace atop the hill of Our Lady and St Patrick's, overlooking the beautiful English land and where four years later his wife Irene Mary would join his side in post-corporeal bliss.

Although now having been passed for over ten years, a new lease of life for the identity of Derrick Taylor emerged on 20th October 2021 when his Cause for Recognition was first launched on the back of the re-emergence of the Sceptre Interview. Indeed, my launching of this kind of campaign has come with it the emergence of new and bold information about my grandfather's life, information that has since made me positively question what I really knew of his character in his last years. I like this new Derrick Taylor that has emerged for me since his passing, particularly now because I feel that I can

understand him better as an adult myself, with greater compassion for his worries and concerns and a more rounded comprehension of the role of Catholicism in his life.

One final twist in the story of Derrick Taylor indeed involves his mother Ellen. Although I cannot be sure of the nature of their relationship, I have been told it was strained by Ellen's drinking habit with significant pressure placed onto Derrick from a young age as the eldest son. Despite these mother-son troubles, it seems their connection did persist into the afterlife because about a week or so before his death, Derrick Taylor mentioned casually to his daughter-in-law that he had seen the ghost of his mother Ellen in the doorway to the living room of 222 a night or so prior. Derrick Taylor thought his seeing of his mother signalled his own impending death, a fatal prophecy that indeed materialised a week or couple of weeks later on 26th November 2011. This final twist in the life of Derrick Taylor demonstrated once more my grandfather's quality for spiritual communication, whether it be with God the Father, Jesus his son, Father McNally, or his own mother Ellen. What this final fact of my grandfather's life also reaffirms is his chosenness for experiencing supernatural phenomena, making his ordinary life at times truly extraordinary.

Overview of Derrick Taylor's life split into periods:

- 1930–1938: Derrick's Protestant childhood, upended somewhat by the Kindlement which symbolised both his instinct and destiny to convert to Catholicism.
- 1939–1950: Derrick Taylor's teenage and young adult years living in Coppull, still a Protestant, with his parents and siblings, meets Irene Mary Hardacre in around 1948 and is reintroduced to Catholicism once again.

- 1950–1956: The process of Derrick’s conversion to Catholicism which encompassed his initial Catholic instruction, his baptism, his wedding to Irene Mary, and ending with his confirmation.
- 1955–1962: Derrick and Irene live at Peacehaven with the first few of their children with Derrick working during this time at the local Coppull colliery of Chisnall Hall.
- 1962–1970: Derrick purchases Bannister Farm, construction on 222 Longmeanygate begins and fathering his later children, the last of whom was born in 1970 when Derrick was forty years old.
- 1971–1995: Derrick experiences two separate sessions of interior locution, attends a court hearing over his opposition to sex education; Derrick endures numerous spiritual dilemmas, altogether culminating in his participation in the Sceptre Interview of 1995.
- 1996–2011: Grandparenthood in his later years, his continued commitment to the Latin Mass despite his life of sufferancy; dealing with financial troubles and with heart problems, leading to his death in 2011.

Finally, it is important to briefly acknowledge that there are certain pieces of information, articles, photographs and documents that have yet to be rediscovered or that we know will never re-emerge regarding Irene Mary Taylor and Derrick Taylor. This brings us to distinguish between two categories of items/information, that we know exist in the world and are discoverable and that which we know did exist in the world but are undiscoverable due to their destruction.

Discoverable items are those in which the opportunity still exists for them to be found (in other words, they still exist in the world) and include:

Chapel in the kitchen (also **kitchen chapel** in an event now called **the Katocation**): there is an article and a picture that as of the writing of *The Beatification Story* have yet to be rediscovered. The article was written by a local journalist and was published in the Lancashire Evening Post in around 1972/73. It told of how Irene Mary and Derrick Taylor had set up a chapel in their kitchen so that they could have the Latin Mass performed in their home. This was during a time of uncertainty in the Church, particularly for Traditionalists, as the consequences of the Second Vatican Council were reaching their climax. The picture taken supposedly shows the inside of 222 Longmeanygate, specifically the kitchen where Irene Mary and Derrick Taylor's children (perhaps not all ten) are either kneeling or standing as such to signify that they are praying. Indeed, work is ongoing to try to rediscover this particular item due to its significance in demonstrating once more the Catholicity of Irene Mary and Derrick Taylor, especially from a third party source as a local newspaper.

Irene Mary's papal letters: for years, I saw my grandmother sat typing away on her typewriter but as a child, I did not realise that she was writing to Pope John Paul II and Benedict XVI themselves. I also did not realise the depth of my grandmother's intellectual grasp of Catholicism. I don't mean this to undermine her intellectual capacity, but I simply did not realise at the

time the degree to which my grandmother held such a sophisticated understanding of her faith's theology, a glimpse of which we saw in her October letter. I was told by a relative who was helping to organise items inside 222 Longmeanygate following my grandmother's death in 2015 that many letters written by Irene Mary had been found but that they had wasted away through damp and had become illegible. Indeed, these must be letters or essays that Irene Mary Taylor wrote but did not send, perhaps some were just her ideas, not necessarily intended for a papal audience. Of course, with these originals now having been thrown away (to my distaste), their contents and the words of Irene Mary in them will be lost forever. From what my relative has said, the letters were much to do with my grandmother's opposition to sex education in schools, a change to education policy that has been implemented in England since the 1970s. However, I do know that Irene Mary Taylor sent out numerous letters to subsequent heads of the Catholic Church meaning that these letters written by grandmother could still exist somewhere in Vatican City if, that is, the Pope's secretaries keep an archive of letters sent to His Holiness and precedent Popes too. As such, with a letter due to be written by myself and sent to His Holiness sometime in 2022, we may soon get an answer as to whether letters addressed to His Holiness are archived which may give us the opportunity to access letters sent by Irene Mary herself all those years ago. Retrieving these letters will indeed not be an easy endeavour but if successful, it could uncover a whole new body of work by Irene Mary Taylor to add to her Catholic figureship in effort to develop her and her husband's theological system of Irenianism. It is also possible that my

grandmother sent letters to the local bishop of the Diocese of Salford, a possibility I will also pursue as part of my broader efforts to rediscover Irene Mary's lost letters.

Derrick Taylor's hearing transcript: in the Sceptre Interview, Derrick Taylor alluded to his attendance of a hearing in 1973 in which he was called up by the bench to explain, on what grounds, he had taken his children out of their school's sex education classes. This hearing is known to have taken place at the Magistrates Court in Preston and concluded with a reprimand for Derrick Taylor despite the strength of his defence based on his Catholic religious belief. A transcript of this hearing has yet to be found but based on the fact that the local mayor had been impressed with the way Derrick Taylor defended his actions, it would be brilliant if one day we could come across a transcript of what my grandfather actually said all those years ago, again as further testament to his dedication to the Catholic faith.

One may not agree with everything my grandfather did and one may not believe every claim he made, but one cannot dispute the fact that my grandfather Derrick Taylor lead an interesting life devoted to Catholicism with various components and layers to it. Now having explored these most relevant aspects of his life, the topic of interest turns to my grandfather's post-corporeal identity, namely his venerability — the nature, degree, basis and validity of his veneration as a Catholic figure.

The various proposed components of Derrick Taylor's veneration will be outlined elsewhere in this *Beatification Story*, but here I shall make note of three characteristics central to his personality that I see as the basis for his venerability.

I was intrigued to understand that the canonisation of St Bernadette took place not because of the apparitions she witnessed at Lourdes, but because of the way she responded to these apparitions, living a holy life of heroic virtue. I think we can easily apply this same principle to the beatification cause for Derrick Taylor. Derrick Taylor, too, will not be recognised in whatever stage his recognition reaches in the Church purely for his experience of interior locution but for how he responded to the contents of his various locutions in a way that was heroically virtuous.

The heroic virtue of Derrick Taylor is demonstrated in three characteristics and the ways in which he fulfilled these characteristics during his lifetime, each of which reflect in numerous ways the broader components of heroic virtue outlined afterwards:

1. **Concernedness:** Derrick Taylor exhibited a solemn sense of worry and anxiety that could only be calmed through divine intervention, not by any material comforts.
2. **Fidelity:** from his instinct as a child to become Catholic to his obedience to the words received during his locutions in adulthood, Derrick Taylor was loyal always to the message of Christ.
3. **Resoluteness:** purposeful and determined character in the face of opposition to and descent against Christ, as demonstrated in Derrick Taylor's perseverance through numerous familial tribulations, his embracement of these sufferances and his steadfastness in the face of injustice and ridicule.

Heroic virtue, as understood in the Church, is comprised of a number of components. There are seven branches of heroic virtue with the first three (faith, hope and charity) constituting the theological virtues and the latter four comprising heroic prudence, heroic justice, heroic fortitude and heroic temperance (the framework of heroic virtue that is used here to formulate Derrick Taylor's account of heroic virtue is that of Charles Herbermann's *Heroic virtue* published in 1913):

- Faith: the basis of virtue is faith in God and is the “secret of one’s conscience”, expressed and made manifest in the world through good works and through a variety of methods, each of which Derrick Taylor not only fulfilled during the course of his earthly life but was an exemplary of; these include:
 - Professing one’s Catholic faith: Derrick Taylor expressed his Catholicism in a number of ways including his attendance of Latin Mass every week without fail, the decoration of his and his wife’s home at 222 with Catholic icons, raising his children to observe the Catholic faith and to abide by Catholic values, immense devotion to the Sacred Heart of Jesus, defending his Catholic beliefs in court, making a pilgrimage to Ashford, giving his children hieronyms (naming her children after saints and blessed), reaching deep contemplative states while in worship which lead to his experience of interior locution, encouraging his grandsons to become altar servers, donating to the Church, his attendance of Benediction, his attendance of Eucharistic adoration, his regular attendance of confession, and communicating supernaturally with

his confidant Catholic priest Father Patrick McNally through the divine powers of God who allowed for this intercession.

- Strict observance of the Divine commands: Derrick Taylor strictly observed the Ten Commandments, a notable observance of his was his stalwart attendance of the Tridentine Mass in his remembrance of the sabbath day, even following Vatican II though not in disobedience to the Pope mind you. Throughout the turmoils of the 1970s and the growing Lefebvrian sentiment, Derrick Taylor received an interior locution in which God the Father said to continue with “your Mass”, interpreted to mean the Mass Derrick had been received into the Church by, meaning the Tridentine Mass. Indeed, Derrick Taylor also held steadfast to his familial duties as a father, husband, and grandfather throughout his life. Derrick Taylor was by all accounts a good-natured, upstanding moral man whose own spiritual, material and existential troubles did not cloud the true nature of his character; in other words, Derrick Taylor did not allow for his tribulations to overtake his morality. In times that he thought this may occur, he sought out the Sacred Heart of Jesus as well as his confidant Father McNally who guided Derrick throughout his life as a Catholic, both corporeally and supernaturally.
- Derrick Taylor’s commitment to prayer: the Sacred Heart of Jesus was Derrick Taylor’s particular devotion as was the Four Marks of the Church. Both of these particular devotions Derrick Taylor

committed himself to which constituted a central part of his personal and spiritual life. Derrick Taylor had such a particular devotion to the Sacred Heart of Jesus that from his contemplation over and prayer to the Sacred Heart, one series of his interior locutions were produced. Altogether, demonstrated is Derrick Taylor's fulfilment of the requirement of commitment to prayer as part of the faith elements of heroicity.

- Filial devotion to the Church: I think this aspect of Derrick Taylor's faith was put most under pressure, as he describes in the Sceptre Interview which is largely the reason for the production of his interior locutions. It is clear that with the changes made during Vatican II and the subsequent Lefebvrian crisis, Traditionalist Catholics found themselves caught between the obedience to the Pope and the love of their Latin liturgy and all they had known. It is important that Irene Mary and Derrick Taylor both never self-identified as Traditionalists which may be seen as a pejorative term to distinguish those who adhered to the old ways after the new ways had been introduced. Instead, Irene Mary and Derrick Taylor simply saw themselves as Catholics, not making the distinction that they were Traditionalists as they had been Catholics long before the reforms of Vatican II emerged. Otherwise, during the times of the 1970s and 1980s, indeed it is clear that Derrick Taylor's filial devotion to the Church was tested with the changes that were introduced, changes that Derrick Taylor saw as opportunities to deepen his faith which eventually of course they did. Even though Derrick Taylor's

faith in the direction of the Church had been shaken with the reforms, he never faltered in his obedience to the Pope, nor did he allow his concerns and fears manifest into anger and hate. Instead, I see that Derrick Taylor's direct communion with God the Father was enhanced through this time of spiritual turmoil and ecclesiastical dilemma. By the end of this period, Derrick Taylor's belief, trust and faith in the Church and the Pope became higher than ever before, strengthened by his love for the Sacred Heart of Jesus, the interior locutions he experienced and the guidance they produced on the importance of obedience to the Pope.

- Faith in the fear of God: Derrick Taylor's awe and submission to God the Father was emblematised by his following of the dictations he received during the Sacred Heart locutions (namely, that he should continue with his Mass and that everything would be all right in the Church as a means of calming his worries). Derrick Taylor's submission to God was also demonstrated in many other aspects of his life, a notable example is the submission to the will of God he had to muster when his firstborn son died and he visited the priest for answers as to why this tragedy had occurred to him. Additionally, Derrick Taylor's awe of God was demonstrated in his particular devotion to the Sacred Heart of Jesus which indeed produced the Sacred Heart locutions, Derrick Taylor's stalwart adherence to which was again demonstrative of his submission to God.
- The horror of sin: Derrick Taylor was willing to stand up in court to defend his actions against what

he saw a horrifying sin, the teaching of children about sex. The fact that Derrick Taylor was concerned enough about this sin to take his children out of school and to defend himself in a court hearing is a testament to his horror of sin. The fact that Derrick Taylor was willing to stand against the local authorities of his day in defence of his Catholic beliefs demonstrates that he wanted to reduce sin in the world in any way he could and to protect his family from the horror of sin.

- Penance for sins committed: Derrick Taylor confessed to and atoned for the sins he committed in his life. One particular example of Derrick Taylor's penance for his sins was his asking for forgiveness of God while inside St Wilfrid's Church, Preston and later St Mary's Church, Bamber Bridge when during a time of great turmoil in the Church for Traditionalists, Derrick Taylor describes finding it very difficult to keep his patience and serenity in the face of those whom he regarded to be taking the reforms of Vatican II too far in disobedience to the Pope. This admittance by Derrick Taylor of his frustrations and spiritual blindness that he felt and endured for years during the times of the 1970s is a testament to his commitment to practicing penance, realising and confessing to his sins of impatience and frustration even in circumstances when he believed his whole religion was a stake.
- Patience in adversity: Derrick Taylor described in the Sceptre Interview how some taking the changes to the liturgy made in Vatican II too far beyond the Pope's pronouncements in turn to cause

disobedience to the Pope, tested both his “patience” and “serenity”. Derrick Taylor’s use of the word “patience” is a testament to his recognition of the importance of patience to the Catholic identity which in turn translates to patience constituting an important element of Derrick Taylor’s heroicity as we speak of him now posthumously. The test to Derrick Taylor’s patience was one that he did overcome through his immutable devotion to the Sacred Heart of Jesus, his stalwart obedience to the Pope, and his faith in the omnipotence, omniscience and omni-benevolence of God the Father. Not only did Derrick Taylor demonstrate patience to a heroic degree during the times of the aftermath of Vatican II, but in other aspects of his life; namely when Derrick Taylor’s father was killed in car accident, when Derrick Taylor’s firstborn son died after just thirty minutes of life, when one of Derrick Taylor’s children miscarried, when he was called up to defend his actions in protecting his children from what he saw as evil forces, and finally, when he endured both medical and financial hardships during his later years. All of these tribulations in the life of Derrick Taylor and his ability to see the light of God in all of them are a testament first to his heroic patience but secondly, are a testament to his heroic virtue more broadly.

- Hope: this second theological virtue is based on the trust that God assures eternal life and the ways and means necessary to obtain this post-corporeal condition. This kind of virtue ascends to heroicity when there exists an unshakeable amount of confidence and security in one’s trust that the tribulations in one’s life God guides one

through these and when the person forsakes and sacrifices all other material possessions to obtain the felicity of heaven.

- Trust that God will give eternal life: Derrick Taylor firmly believed in the will of God to bring eternal life to those who follow him and this belief is proven by Derrick Taylor's use of the phrase "eternal reward" in the Sceptre Interview. Derrick Taylor believed in the eternal reward of salvation and that it is through Jesus Christ that this saved state is achieved which is why Derrick Taylor devoted himself to the Sacred Heart of Jesus. Derrick Taylor saw in the Sacred Heart devotion the light of God, the truth of the message of Christ, and the means by which he, a sinner, a father, a husband and Protestant convert to Catholicism, could achieve eternal life.
- This trust amounted to heroicity for Derrick Taylor due to his unshakeable confidence and security in God's guidance throughout the tribulations of life. Derrick Taylor clearly felt distraught, distress and anguish during the times in which the Latin liturgy was changed and it was God the Father who ultimately brought Derrick Taylor back to a blossoming faith with support from Derrick's personal confidant the priest that had first received him into the Church in 1950, Father Patrick McNally. These locutions that were produced during the 1970s provided Derrick Taylor with the renewed hope that he so needed in a time when his faith had been challenged and perhaps somewhat dimmed by the noise of the political, internal turmoil of the

Church. This theme of the “renewal of hope” seemed to recur during the life of Derrick Taylor. The renewal of hope he needed following the death of his father, the renewal of hope he needed after the death of his firstborn son, the renewal of hope he needed during the turmoils among Traditionalists etc. This continuous need for one’s hope to be renewed may come across to some as a weakness but this is a misconception, instead it comes across as person being both realistic and human. No wholly human person has ever gone their whole life without experiencing some degree of drought of hope and a renewal of hope is what the sacraments of the Church provide but also too what God and devotion to Jesus also provide in abundance. It is for this reason that I hereby add the concept of the renewal of hope to the theological contributions made by Derrick Taylor to the theological system of Irenianism.

- Derrick Taylor was ready throughout his life to forsake material possession and even to trust in God’s loving hand when his firstborn son was taken from him at just 30 minutes old. Derrick Taylor sacrificed so much more than we will ever know in fathering twelve children, ten of whom surviving to adulthood. As every parent will know, to be a parent is to make sacrifices for one’s children and this is exactly what Derrick Taylor did based on his belief in merimnism — the caremanship of souls. He knew that he had to become an exemplary for his children, someone who did not see all value in the material but instead saw the truth in the immaterial, a truth that is often lost to children due

to their naivety and this noisy, modern world in which we all find ourselves suffocated by. This is all in effect to reiterate that Derrick Taylor was a common man, one of simplicity and grounded moral values who loved family and his Church foremost, placing all else to the rear of his priorities. It is for this reason that I see now why Derrick Taylor held such an affinity for the Sacred Heart devotion. He saw in following and devoting himself to the Sacred Heart his opportunity to be Christlike. The emulation of Christ was certainly the singular life goal of Derrick Taylor, a goal which had grown in scale since the age of seven as well as had grown in terms of its complexity as the tribulations of Derrick Taylor's adult life emerged.

- Charity: indeed, this third and final theological virtue bases itself on the Christian principle of “love thy neighbour” and the cultivation of a friendship between God and his children, the heirs of His Kingdom.
 - Derrick Taylor committed much of his personal life to the preservation of the Church, committing what money he had and also denoting to the charities of the Church. Derrick Taylor participated in God's life to the fullest of his means and knowledge to the degree to which his personal beatific vision — God's ultimate self-communication to the individual — was realised.
 - Derrick Taylor's heroic virtue in terms of his care for others was shown at its greatest when he promised his daughter-in-law Hilary Taylor (née Crompton) that he would look after her only son Thomas

following her inevitable death. Hilary died of the dreadful illness leukaemia shortly afterwards and Derrick Taylor made an effort to look after his grandson Thomas as his own just as he had done for his other grandson Martin. It is for this reason that in some pictures of my time at 222 Longmeanygate, you will often see me alongside two other boys, these were my cousins Thomas and Martin, the former born in 1994 while the latter was born in 1985. This promise that Derrick Taylor made to his daughter-in-law shortly before her death demonstrates his adherence to the principles of the caremanship of souls (called merimnism) and also shows greater heroic virtue that despite all the other responsibilities Derrick Taylor had in his life, he did not falter in ensuring that all of his family were safe and taken care of, especially those most vulnerable, particularly his grandson Thomas whose mother, Hilary, as I explained, died when Thomas was just five years old.

- Derrick Taylor's conversion to Catholicism makes him distinguished from his wife Irene Mary because in many ways he worked even harder to be emblematic of a Catholic to ensure his six year-long conversion was not in vain. In this, Derrick Taylor showed his love of the Church and his filial devotion to it particularly as he had not been raised in the Church and was instead an adult convert. Derrick Taylor had known other Protestant ways but he had knowingly chosen to forsake them in order to embrace the instinct he had felt since being a child in his seventh year that Catholicism was his true home. For many years, I believed that Derrick

Taylor's conversion to Catholicism had been a marital conversion — a conversion brought about simply because of his fiancée's religious identity — but now I see that although the official procedures of conversion only took place for Derrick Taylor when he was an adulthood, his conversion to Catholicism had already begun many years earlier when he was aged seven as a result of the Kindlement. I would say then that the nature of Derrick Taylor's conversion to Catholicism was that it was officially and formally marital yet substantially instinctive. In this sense, Derrick Taylor's conversion was therefore not a secondary conversion — meaning he did not convert to Catholicism simply because his fiancée was Catholic as was his own father's initial suspicion if you read the Sceptre Interview — but instead, he had already experienced a strong internal calling to the Church from childhood which is emblematised by the event of the Kindlement which occurred Friday 1st July 1938 on the Feast Day of the Sacred Heart of Jesus.

- The friendship between Derrick Taylor and God was manifest through Derrick's particular devotion to the Sacred Heart, through God's son Jesus. This love and friendship for God manifested in Derrick Taylor's life of faith, charity and renewed hope so as to unite himself to God through emulating the life of his son Jesus. This divine love and friendship experienced by Derrick Taylor indeed translated to how he treated others with kindness, generosity and compassion. I think from the words and actions of Derrick Taylor during his lifetime, he truly did understand what cultivating his love and friendship

with God actually meant; to emulate Jesus to unite with God in the eternal hereafter.

- Heroic prudence: to know what to approach and what to avoid completely is particularly worthy of heroicity when God aids his people by giving counsel on what is right and wrong conduct. Deciphering the difference between good and bad decisions, actions and thoughts by direct communication with God is characteristic of heroic virtue and this is certainly what Derrick Taylor experienced in different forms throughout his life, principal among which were his experience of interior locution.
- There were various instances in the life of Derrick Taylor explained in his biography that constituted by all standards significant moral trials, whether it be the sudden death of his father, the death of his first born son, the financial hardship of raising ten children or the existential dilemmas of faith he was confronted with in different periods of his earthly existence.
- Derrick Taylor's choices during these times in his life demonstrated his ability to decipher between what to embrace and what to avoid. His experience of interior locutions in times when his faith had been battered and undermined from every possible angle highlights his own unique mystical abilities. Derrick Taylor sought out divine aid in his times of need to guide him in his decisions and the "gift of counsel" was granted to him. I was not there when these locutions occurred nor could such a type of phenomena be emphatically verified, but Derrick Taylor's determinedness to see through the directions he claimed to receive through his locutions certainly lend

credence to his hearing of them because if you had heard the voice of God the Father, would you not do all you could to ensure that your actions reflected the course that God had laid out before you?

Conclusively, Derrick Taylor's own ability to distinguish between right and wrong conduct combined with the "gift of counsel" granted to him during his interior locutions are altogether demonstrative of his heroic prudence.

- Heroic justice: injustice pervades the world and it is the duty of Catholics to ensure that whenever they witness injustice, that they combat it with God's love and the message of Christ and this is what Derrick Taylor clearly set out to do when he started his Catholic conversion at age twenty. Derrick Taylor performed a number of acts of heroic justice throughout his life:
 - The first of the instances of heroic justice that comes to mind was when Derrick Taylor made a defence against sex education being taught in schools without parental consent or oversight. Although he may not have won his case, Derrick Taylor stood with conviction in what he saw as a crucial component of his Catholic morality regarding sex education. Derrick Taylor's willingness to stand up against authority in the name of his Catholic faith, despite all the ridicule, hassle and derision he received, demonstrates an act of heroic justice to protect his children from what he saw as the ways of the Devil. This instance of heroic justice performed by Derrick Taylor comprises the virtues of religion, piety, truthfulness, and obedience.

- The second instance of heroic justice performed by Derrick Taylor was his acceptance that it was the will of God for his first born son Derrick Stephen to live for only 30 minutes and to absorb this tragedy in his life as a moral sufferance. There is no greater pain than losing a child even before you have had chance to really know them as parents so one could argue that there is no greater heroicity in being able to put one's complete faith in God that what has happened to one's children was meant to happen this way by the will of God. However, this is no small mental and spiritual feat to surmount which is why I suggest attribution of heroic justice to Derrick Taylor in this regard. This instance of heroic justice performed by Derrick Taylor also certainly comprises the virtues of piety and obedience.
- The third instance of heroic justice performed by Derrick Taylor centred on the virtues of gratitude and sacrifice. This instance of heroic justice centres on Derrick Taylor's word in the Sceptre Interview in which, when he was asked about the ridicule and criticism he had received for fathering ten children and raising them Catholic, he said it had been "a privilege to be asked by Our Lord" to raise such a large family united under the banner of God. Even after all the hardships emerged, sacrifices made, tribulations faced, and family dilemmas overcome, Derrick Taylor was still grateful to God which shows once more his absolute loyalty to Christ and his trust that God was truly omnipotent, omni-benevolent and omnipresent. Indeed, these are just three examples of Derrick Taylor's heroicity that I am suggesting are taken into consideration by the Church as is every

other portion of this *Beatification Story* a mere suggestion from those who knew Irene Mary and Derrick Taylor personally and wish to see their stories recognised and their figureships beatified.

- Heroic fortitude: this branch of heroic virtue involves overcoming difficulties that stand in the way of one's fulfilment of their duties. There are indeed some overlaps in how Derrick Taylor fulfils this branch with those branches already addressed.
 - Derrick Taylor's fortitude reached its apex when, in spite of ridicule, mockery and criticism from both his own family members and the broader society, he stuck steadfast to his Catholic beliefs.
 - Derrick Taylor's fortitude also reached its apex when, as part of his duty to raise his children in the way he saw as true to his Catholic faith, he interpreted as contrasting with the schools teaching sex education to his children at high school. For his Catholic beliefs, Derrick Taylor was sent to court and reprimanded but his impressive defence and stalwartness in upholding his Catholicism.
 - Derrick Taylor's fortitude was demonstrated a third time during his younger years when he, despite being Protestant, followed through his instinct to complete his conversion to Catholicism. No doubt he faced ostracism and questioning from his friends and family for this decision to convert but he continued with his Catholic conversion nonetheless.

- Heroic temperance: this final branch of heroic virtue is whenever one applies restraint in their lives in the face of temptations to do what is wrong and indeed to abstain from temptations to commit sins. Restraints and abstinences that Derrick Taylor observed to the degree of heroicity during his earthy life include the following:
 - In the tribulations experienced by Derrick Taylor, particularly the nature of the death of his father Frederick, he felt the temptation during this time of “shock and tragedy” to question the role of God and why God had not protected his father when the car accident occurred. The kind of temperance displayed here in Derrick Taylor’s life is profound particularly as he was also being faced with other life pressures at the time such as preparing for his marriage and completing his conversion to Catholicism.
 - In the face of a major spiritual dilemma, Derrick Taylor describes himself as finding it difficult to maintain his “patience and serenity”. Despite all this emotional and spiritual pain and turmoil that Derrick Taylor was undergoing at the time, he maintained his faith in the omnipotence of God and his loyalty to the Pope remained firm.
 - Derrick Taylor was spiritually “blind for some years” which contributed to his feelings of distress regarding the integrity and direction of his Church. However, to conform to temperance, Derrick Taylor soon sought out help and support and guidance for this spiritual blindness he was enduring in this time. He supplicated God, through his Son the Sacred

Heart of Jesus, for guidance to relieve him of his anguish and worry and to provide him once more with sincerity of heart. This supplication indeed produced the Sacred Heart locutions which allowed Derrick Taylor to see the light of God once more after his period of blindness and dejection and what a wonderful charism this was indeed. This example of Derrick Taylor presents a wonderful opportunity for us now to see how moral sufferance can be turned into divine grace when the person confesses to their sins and asks for penance in return so that God may shower us with his light once more, raising our closeness to God and his Son Jesus and the Holy Ghost.

Indeed, determining Derrick Taylor ascent to the state of heroicity is the key task for those in the Church. I have merely presented my grandfather for recognition; I have provided what I could of the facts of his life and I have explicated and expanded in whatever way I can in the capacities gifted to me the Catholicity of Derrick Taylor that I believe definitively amount to heroicity. As Herbermann wrote as part of the conclusion to his writings on heroicity, all the virtues identified as branches of heroic virtue and theological virtue are interconnected, intertwined in a way that they all proceed from the ultimate Divine principle.

One point that I wanted to briefly make about the entire procedure of recognition for both Derrick Taylor and Irene Mary Taylor is that although my grandfather has been dead for over ten years and my grandmother for over six, the campaign and subsequent hoped ascent to blessedness is too early to be officially actioned. What I mean by this is that not enough time has passed since both of their deaths to give credibility to their

beatification causes. You may then ask why I am doing all I am for their beatification causes and why on Earth am I writing this book now in 2022. The reason is that the inspiration I have received following my initial inception of the idea to work towards the recognition of my grandparents has been simply overwhelming and I needed, for my own sanity certainly, a way of expressing these inspirations in their fullness with one primary way of doing so through the completion of this *Beatification Story* and the other exegetical works and the commissioning of some initial illustrations of Derrick and Irene Mary Taylor.

This doesn't undermine nor undo any of the work being doing now or between now and when the time is right, but I am well aware that the time to take this endeavour any further is not now as I am well aware of the ways of the Church and her patience I heed. So, although I will continue my efforts in collecting and clarifying the thoughts, identities and legacies of my grandparents over the coming years, I suspect not until another twenty years at least has passed will the aspirations of this and the other works I have written about my grandparents begin to come to fruition. I ask that if I am no longer here by such time that someone take on this endeavour as their own.

Subsection 2.1.2 – The History of 222 Longmeanygate

1921: Richard Norris owner of Bannister Farm, dies aged 84.

c.1961: Derrick Taylor buys Bannister Farm, Midge Hall.

1963: Construction of 222 Longmeanygate begins.

1967/69: Construction of 222 Longmeanygate is completed but the interiors remain incomplete (not until some time after 15th November 1970 did the Taylors use 222 Longmeanygate as their address according to Seán Frederick's baptismal record).

1971: The interiors of 222 Longmeanygate are completed so the Taylor family can move into their new home. Sometime during the 70s or 80s, Bannister Farm was sold to new owners.

2005: The bottom field of 222 Longmeanygate is sold to 350 Dunkirk Lane, an equestrian centre.

2011: Derrick Taylor dies, 222 Longmeanygate becomes the sole property of Irene Mary Taylor.

2014: Bannister Farm Cottage is turned into an autism care home, having been sold to owners sometime earlier.

2015: Irene Mary Taylor dies, the ownership of 222 Longmeanygate goes into dispute due to the ambiguity of Irene Mary and Derrick Taylor's will; the family awaits probate.

2020: Probate is granted and the equity release on 222 is paid off by selling the house to new owners (surname Potter) on 29th September 2020.

2020–2021: Numerous planning permissions are filed to make changes to the exterior of 222 Longmeanygate and to demolish some of the surrounding outbuildings.

2022: 222 Longmeanygate's interiors and exteriors are changed dramatically, leaving the house unrecognisable from how Derrick Taylor had built it some 60 years earlier.

Section 2.2 – Derrick Taylor in Irenianism

Subsection 2.2.1 – Derrick Taylor’s contributions

Derrick Taylor’s contributions to Irenianism stem primarily from his Sceptre Interview from 1995 which produced a series of theological concepts that have come to take up on an important role in Derrick Taylor’s Catholic figureship and his recognition in the Church. I was inspired, as Cometan, the lenifier, to interpret and organise these wise words of my grandfather. This has resulted in several contributions to the theological system of Irenianism which originally only included contributions from my grandmother Irene Mary Taylor until 20th October 2021.

Derrick Taylor’s contributions to Irenianism centre on his practice of moral sufferance and the interior locutions he experienced during his 40s. Meanwhile, Irene Mary’s contributions focus on immutable devotion, motherhood and dedication to the perpetuation of Christ’s message. It is understandable that some of these concepts introduced by Irene Mary and Derrick Taylor interconnect to form the integrated system that is Irenianism.

Derrick Taylor’s contributions to Irenianism based on his own words include: divine responsibility, eternal reward, renewal of hope, instinctivism, locutionism, loving hand of God, moral sufferance, Restless Catholicity, and votarism.

Subsection 2.2.2 – Derrick Taylor’s roles and his instinctivism

In 1938, Derrick Taylor, a seven year old Protestant, experienced his first encounter with the Sacred Heart of Jesus, that one Catholic devotion that later in his life, Derrick would attribute several miracles and even interior locutions to the intercession of. This event that I describe in 1938 I call the Kindlement because it clearly ignited a series of intense feelings within my grandfather towards the Catholic faith, feelings that did not settle, were solemn, and held several existential significance for him as an adolescent and young adult. This singular event began what I call Derrick Taylor's instinctivism — the natural tendency that my grandfather had for the Catholic faith that then came to guide the rest of his life, including his conversion, marriage, fatherhood and his endurance of several familial, medical and financial tribulations.

Derrick Taylor's instinctivism has since become a distinguishing quality of his Catholic figureship, especially as it makes him distinct from that of his wife Irene Mary who was Catholic from birth and so did not share the same degree of existential and spiritual crises that my grandfather faced during his childhood and adolescence over his religious affiliation. I am completely inspired by my grandfather's endurance during this period and I believe him to have been chosen to carry the sufferance of these existential crises from a young age based on his instinctive draw to the Catholic religion, especially because I myself have felt similar crises of faith already during my own life. I think this instinctivism of Derrick Taylor — particularly unique in the fact that it began in childhood and significant because it occurred when he was nearly seven years old when it is scientifically known that one's logic and rational thinking begins to develop as the child enters a new stage of cognitive development. I think Derrick Taylor's story in this regard will certainly inspire people around the world who are suffering

their own existential and spiritual crises over their faith and especially will be relevant for those who have experienced their own “kindlements”, their own instinctual draws to Catholicism.

The primary roles of Derrick Taylor as a layman include father, husband and grandfather and these constitute very important and central themes to Derrick Taylor’s figureship and recognition in the Church. These roles that Derrick Taylor undertook during his life certainly influenced his view of the world and particularly the Church itself, ultimately resulting in a set of theological contributions unique to him as a father, husband and grandfather. The sacrifices, trials and tribulations that these kinds of domestic roles bring certainly influenced the course of Derrick Taylor’s spiritual outlook, an outlook that has indeed come to shape how his identity as a Catholic figure has developed posthumously.

Subsection 2.2.3 – Honorary congregation of Derrick Taylor

The Congregation of the Profusion of Moral Sufferance, its members collectively referred to as either the Locutionists or the Purificationists, is an association of members of the Catholic Church founded in honour of Derrick Taylor on 4th January 2022, the same day as its sister association, the Congregation of the Profusion of Immutable Devotion.

It is of course established on the concepts of moral sufferance, victim souls, and redemptive suffering and the role that Derrick Taylor’s Catholic figureship played in being an exemplary of these ideas and practices.

Purificationism is therefore indeed another of Derrick Taylor's contributions to the theological system of Irenianism. The concept that binds these two honorary congregations together is that of profusionism — the notion that there are certain phenomena that should be shared in abundance as Catholics and that one should immerse oneself into as an opportunity for salvation. It is for this reason that members of both congregations are connected by their titles as profusionists.

This association's classification as an honorary congregation means that it is based on the Catholic figureship of an individual, this one being Derrick Taylor. The works and intellectual productions of the Congregation all contribute to the theological system of Irenianism by which it is encapsulated.

Part Three

Beatificity & Figureship: The Components of Irene Mary

Section 3.1 – The Path to Beatification

Subsection 3.1.1 – The processes involved

The process of beatification¹⁵ is one of considerable length and complexity there is no doubt as such a significance declaration should be. *The Beatification Story's* primary assertion is that both Irene Mary Taylor and Derrick Taylor's lives and figureships as posthumously systematised by their grandson Cometan are suitable for investigation by the Church to receive the informal title of Servant of God, and then asserts the "heroic virtues" of Irene Mary as demonstrated by her Four Elements of Venerability and so too the same for Derrick Taylor.

Gaining the Church's attention on the topic of Irene Mary and Derrick Taylor and then having them receive Servant of God titles either in unison under one beatific cause or separately

¹⁵ details of beatification procedures: *In the Catholic Church, after a deceased Catholic has been declared a Servant of God by a bishop and proposed for beatification by the Pope, such a servant of God may next be declared venerable ("heroic in virtue") during the investigation and process leading to possible canonization as a saint. A declaration that a person is venerable, however, is not a pronouncement of their definitely being in Heaven. The pronouncement means it is considered likely that they are in heaven, but it is possible the person could still be undergoing purgation ("purgatory"). Before a person is considered to be venerable, that person must be declared as such by a proclamation, approved by the Pope, of having lived a life that was "heroic in virtue", the virtues being the theological virtues of faith, hope, and charity and the cardinal virtues of prudence, justice, fortitude, and temperance. The next steps are beatification, which normally requires a miracle by the intercession of the candidate, from which point the person is referred to as The Blessed. The blessed declaration very strongly implies the person is in heaven experiencing the beatific vision, but it is not actually infallible. Finally, the canonisation process is consummated when the person intercedes in a miracle (normally, this is their second intercession) and the person is declared a saint.*

under two separate causes is the principal ambition and goal of this *Beatification Story*. Once this stage has been reached for both Cometan's grandparents, of course other works will be written to explore and explicate their lives, to reiterate their venerability to support and serve the Church in its efforts to determine the validity of the notion that Irene Mary and Derrick Taylor are indeed in heaven — which is of course the primary, ultimate goal of all canonisation processes. I do not know when this will occur and I do not know exactly how, but all I can do as the cause surrogate for both my grandparents is work to spread awareness of their life stories and their Catholic message.

Let me now begin by focus on the venerability and venerable components of Irene Mary Taylor. Again, as is the same nature of everything else written in *The Beatification Story*, I make the suggestion that upon her ascent to the status of Servant of God that she be called Servant of God, Irene Mary and the upon her ascent to venerability she be called Venerable Irene Mary. To commence the Beatification Cause for Irene Mary, I will visit St Joseph's Church in Preston — the church at which Irene Mary was baptised — for advise as to how to proceed with her recognition. The priest there will also be informed of my intent to commence a joint cause for my grandfather Derrick Taylor (details of the procedure for his cause will be detailed in the following part as I will also be visiting other churches more relevant to that of Derrick Taylor's life for his cause).

A formal letter addressed to the bishop of the Roman Catholic Diocese of Salford will be sent by Cometan. The bishop will then oversee communications with the Congregation for the Causes of Saints if Irene Mary's case is deemed suitable. Ideally, I would like to meet the Bishop of Salford Diocese in person to speak with His Excellency regarding my grandparents

beatificities. The bishop of the Salford Diocese is chosen because this is the diocese in which both Irene Mary and Derrick Taylor were born in Preston and in Coppull respectively.

If the Bishop of Salford Diocese regards there to be a sufficient case for beatification in the life of Irene Mary, His Excellency will make contact with the Congregation for the Causes of Saints which may then be presented with the *positio* — the collection of documents used in the process. A postulator may then be appointed to Irene Mary's cause which will then demonstrate the process of beatification has been officially activated which will earn Irene Mary the title Servant of God. A document called the *informatio* will then be created — ideally from the contents of *The Beatification Story* — to tell the life of Irene Mary. The *positio* is expected to be far more extensive than that of *The Beatification Story* and will perhaps go to far greater depth than which has been explicated herein. The length of time for its consideration by the expert committee of historians and theologians and for them to make a recommendation may stretch to many decades.

It remains unclear to what degree the contents of *The Beatification Story* will be used and its suggestions accepted by the committee. I, as grandson of the person proposed for beatification, as cause surrogate (meaning I initiated her cause) and writer of works addressing Irene Mary's figureship, I will ask to be present and involved in the process as much as is possible and practicable. Indeed this process which I describe is all prospective and hypothetical as each stage is infamously meticulous and could, as aforementioned, take decades to see through meaning I might be the same age as my grandparents when they died by the time I see this endeavour come to fruition but this passage of time is not a problem as long as

both Irene Mary and Derrick Taylor's stories are heard and to some degree acknowledged.

Finally, I can identify that there exists three distinct attributes to this beatification process for Irene Mary Taylor. The first is her figureship formed by her life story, iconography and identity; the second are her theological contributions — those ideas and concepts that I, as her grandson, have posthumously systematised based on my grandmother's life and writings; and the third are the two necessary verified miracles required to succeed in beatification and then in canonisation respectively. The purpose of *The Beatification Story* is to establish and make suggestions on the first two of these for both Irene Mary and Derrick Taylor as indeed the verification of miracles is something that may only take place once, firstly, their stories are better known to the Catholic world and secondly, their venerability is acknowledged by the Vatican so that Catholics are allowed to pray for their intercession as without prayers to intercede, miracles cannot occur.

The necessity of at least one miracle for beatification and a second for canonisation based on the intercession of Irene Mary is acknowledged here by myself, by *The Beatification Story* as well as by the broader Cause that I have established. With more time indeed Irene Mary's figureship is expected to expand and develop with more theological contributions added, further additions to her iconography and further documents, testimonies, and informational facets of her life story will work to bring about greater evidence of Irene Mary's worthiness for venerability.

Section 3.2 – Components to the life story of Irene Mary Taylor

Subsection 3.2.1 – Four Elements of Venerability of Irene Mary

1. Immutable devotion — that consistent level of devoutness to the Catholic faith that Irene Mary portrayed throughout her life in spite of the many sufferances she faced that may otherwise have diluted her devotion if she had not possessed heroic virtue.
2. Moral sufferancy — like her husband Derrick Taylor, Irene Mary faced numerous sufferances throughout her life but the key to her venerability in this regard is that she never faltered in seeing those sufferances as opportunities for penance and eventual salvation.
3. Devout motherhood — although her dedicated to her faith, Irene Mary was also equally obligated to her family; she incorporated her Catholic faith into her domestic life which altogether enriched her beliefs and solidified her path towards a life of personal holiness.
4. Christly perpetuation — Irene Mary saw the Mass as the only true means by which the literal body and blood of Christ is perpetuated through history generation after generation; and so, Irene Mary was dedicated in absolute terms to the perpetuation of the Mass.

Subsection 3.2.2 – Irene Mary: A Traditionalist in the Modern World

The metaphor, also known as the Irenian metaphor, that Irene Mary resided between the old world and the new world is one that I theorised very early on in my studies of my grandmother. Irene Mary Taylor represented the old ways of the Catholic Church in an emerging modern world which led not only to local public controversy, but also controversy amongst her immediate family.

- Irene wanted to incubate her offspring so that they wouldn't become misguided by the modern world that she did not feel was in any way Catholic. We see this with the incumbential event of the Refusal of Cometan which is thought to have been based on Irene Mary's technophobia and her confiscation of Cometan's gameboy along with the fact that the ages of 11/12 are a key developmental age which is why Cometan likely broke away from his grandmother's all-encompassing approach to his upbringing at this stage; as a way of self-discovery; to form his own distinct identity apart from the identity that his grandmother had intended for him.
- In the October Letter, Irene Mary clearly expresses her view that politics had illegitimately infiltrated and had taken a stranglehold of the Church and its hierarchy.
- Irene didn't believe that Mass could be held on a Saturday night which is now known as the vigil Mass — she saw how consumerism and materialism were encroaching on Church tradition. She knew that if the Catholic Church followed the path to have their traditions watered-down then that would be the beginning of the end for the Church as it had stood and as it had begun and as it had been maintained for 2,000 years.

With this *Beatification Story*, I also herein commence the establishment of a Catholic organisation that I know my grandmother would want to have created herself if she had had the opportunity, the Irenian Institute (also known as the Congregation of the Profusion of Immutable Devotion), which will work to promote and further develop and organise Irene Mary and Derrick Taylor's theological contributions in a way that remains obedient to the Pope and his pronouncements on liturgy. This new Institute will find its home at irenian.org and will emerge out of the Causes for Beatification of Irene Mary and Derrick Taylor in combination. The branch of the Irenian Institute emerging from the life and legacy of Derrick Taylor is called the Congregation of the Profusion of Moral Sufferance.

Subsection 3.2.3 – Irene Mary's Integrality to Cometan's Religious Vocation

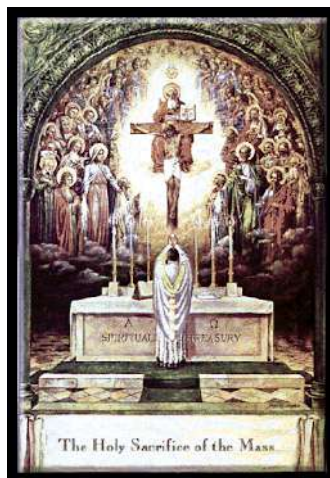
Important also to the story of Irene Mary is the fundamental role she played in the development of Cometan's character, his deep religiosity, his capacity to think beyond the present life, and how Irene Mary was a central and crucial figure in cementing Cometan's vocation to a life dedicated to the study of religion. This has since produced what I prefer to call Ireneo-Cometanism, essentially the set of ideas and beliefs, practices and iconographical features emerging out of mine and my grandmother's close relationship during the course of ten years from 1998 to 2008. This integrality indeed reached its apex in the religious event in the life of Irene Mary Taylor now known as the Great Impartation, or simply the Impartation.

This element focuses on the concept of Cometan's dependence upon Irene Mary as well as other key family members who

provided his development in religion for him to be able to achieve what he has achieved so far in the founding of Astronism, the establishment of the Astronist Institution, his scholarship of religion, his theorisation of an Astronic religious tradition, his study of astronomy and religion, and his PhD thesis centring on freedom of religion around the world. This “basis” that Irene Mary provided demonstrates her integrality to the career of Cometan thereafter and so merits her venerability due to the contributions that Cometan has made and will continue to make throughout his life. This element is significant as it connects everything that Cometan does and achieves to the foundation of the love of religion that Irene Mary instilled within him.

Subsection 3.2.4 – Irenianism

The system of Irenianism is an embodiment of Irene Mary Taylor’s theological and pastoral contributions. The theological commentary, understanding and pursuits of Irene Mary through her own words as a contribution to Catholic theology which is sustained and elaborated upon by Cometan through his conceptualisation and organisation of the ideas and beliefs of his grandmother. Irenian Catholicism is therefore a kind of Catholicism that focuses on the family and domestic life coupled with and grounded by the Catholic faith as a method,



Notable is the fact that Irene Mary uses the phrase “Holy Sacrifice of the Mass” in her October letter of 1998.

in a way, of bringing about sanctification through ordinary, domestic, family life for those who are laypeople. Irene Mary used only the word Holy Ghost, not Holy Spirit.

Subsection 3.2.5 – Irenianism, the Liturgical Movement and the New Liturgical Movement

Irene Mary Taylor was indeed a member of the Latin Mass Society of England and Wales since it received a papal indult in 1971. Irene Mary believed in the sanctity of the Tridentine Mass and continued to attend this form of the liturgy for the remainder of her life. In honour of my grandmother, I want to establish a New Liturgical Movement that will work, in conjunction with the current Pope Francis, future popes and the Holy See in totality, to bring about peace and mend divisions in the Church caused by the divide between traditionalists and modernists on the issue of the liturgy. I want to promote this New Liturgical Movement in order to fulfil the wishes of my grandparents to heal the Church following the divisions caused by the Second Vatican Council, to try to come to some resolution of the issues it raised that are still plaguing the Catholic world as was highlighted in Pope Francis' recent apostolic letter from July 2021 on restricting the Tridentine Mass.

Of course, this New Liturgical Movement that I wish to begin with the founding and development of Irenianism succeeds that of the Liturgical Movement of the 19th century. The original Liturgical Movement intended to reform worship and liturgy in the Roman Catholic Church, particularly focusing on reforming the Tridentine Mass to make the Mass more acceptable for people across the universal Church, principal among which instituting the use of the vernacular language rather than Latin.

The aims of this movement came into fruition in 1965 when the Second Vatican Council ended and the reforms to the Roman Rite were solidified.

I must presume that those who lead and believed in the Liturgical Movement knew that their proposed reforms would cause outrage from Catholics who held steadfast to the Tridentine Rite but I doubt they thought the kind of backlash their reforms would create would still persist into 2022, some sixty years after their implementation and even through multiple generations since the reforms. The reforms for the Latin liturgy played a key role in the personal and spiritual lives of both Irene Mary and Derrick Taylor and continues to influence their figureships in death. What I have left to say for now is that these changes to the liturgy, how Irene Mary and Derrick Taylor reacted to them, what supernatural productions came of their anguish over the changes, and how this may come to effect their processes of beatification in the Church are encapsulated by the New Liturgical Movement I hereby found. That is one of the lesser purposes of *The Beatification Story*, to found this New Liturgical Movement. Other works in the future will deal with what this new movement means and whether it can help to mend the wounds among now so-called Traditionalist Catholics caused by the changes to their Tridentine Mass, sometimes colloquially called the “old ways”.

Section 3.3 – Intercessions and Hypnotic Visions of Irene Mary Taylor

Subsection 3.3.1 – Introduction

There are a number of recorded intercessory events attributed to Irene Mary which will be explained and explored in this section. Only non-miraculous intercessions are detailed here which may or may not hold relevance to the Church in its own determination of Irene Mary's beatificity, but are included here nonetheless as events that have occurred to me involving my grandmother in her post-corporeal state.

Subsection 3.3.2 – The Weeping Prayer

Cometan made the decision to pray to his grandmother, Irene Mary Taylor, for guidance and to ask whether she had made it to heaven and to provide him with a sign of her entry into heaven. It is understood to have occurred in St Wilfrid's Church in Preston. Just a second following Cometan's initiation of the prayer, he began to weep with streams of tears flowing down his cheeks. He had not expected such a flurry of emotion to occur so quickly after he began praying to his grandmother. The immediacy and the extraordinary amount of tears he wept signalled to him an importance placed on this event. Cometan's interpretation of the event was that his grandmother at the time was still in purgatory, meaning that she had not at that moment entered heaven and that by demonstrating her emotions of sadness through Cometan, she made him realise that he should pray for her everyday until he knew she had reached heaven and so this is what he did.

Subsection 3.3.3 – The House Tour in the Underworld

Produced during sleep. A lucid dream about granny going through her house for the final time, went in the living room first, then into kitchen, sat down near old cooker and talked to granny for a long time, reminiscing about what we used to do on Saturdays in the kitchen, Charlotte was there in the kitchen for a short while but then she left and so was Kieran, then went upstairs onto the landing and talked to her with just Kieran and we all three hugged, then went into the snooker room I asked her what type of bible to read but she didn't respond except by saying take something to pay for the bible and I looked at some religious statue but I didn't take it and then I thought about telling her about her beatification but I didn't there was a crowd of people in the doorway of the snooker room celebrating granny whom we walked through. I asked told myself to look out for the painting of the Last Supper, but it wasn't there. Then we were joined by Jay and granny and Kieran went into grandad's room where there was a Christmas tree and decorated for Christmas and granny just stood there next to the window saying nothing creepily and, Kieran went in but Jay was scared and wouldn't go in, then went into granny's bedroom there was a statue of grandad Bill playing football and lots of religious icons including the saint Teresa statue, granny said take anything, I sat on the bed for a closer look at the icons, but when I went over to the window sill to reach for grandad bill statue that's when I woke up.

Subsection 3.3.4 – Hypnotic Vision of the Marian Shrine

Produced by hypnosis. My dad dropped me off at 222 Longmeanygate on a Saturday and Thomas and Martin were

playing football in the field. I played with them for a short while, then I went to Granny's grotto and peered into her Red Shed to find her praying to an alter with Virgin Mary. She then proceeded to tell me about apparitions, the Catholic devotion to saints, about saints like John Bosco and Dominic Savio, and what she believed as a Catholic about Jesus Christ. I then asked Granny if she would come outside and we went over to the nearby shrine of Virgin Mary, but Granny was upset because it was slowly going into disrepair.

A note on Cometan's use of hypnosis and approval from the Church^{16 17}.

Subsection 3.3.5 – Hypnotic Vision of the Bedtime Catechism

Produced by hypnosis. My Granny took me and Thomas to bed. I got in bed and I was feeling anxious and I said to her "Granny, will I be alright?" and she said, "as long as you have those rosy cheeks, you will be fine," and so I asked her if I had rosy cheeks and she said I did. She then went on to explain the Catechism and to let me repeat it until I feel asleep. She, again, was telling me about the Saint Josemaría Escrivá, about Jesus Christ and how he is watching over me, while wearing her scapular.

Subsection 3.3.6 – Hypnotic Vision of the Reliquary

¹⁶ <https://affordablecells.com/hypnosis-the-church/>

¹⁷ <https://catholicexchange.com/hypnosis>

Produced by hypnosis. Granny and I were playing a game of Ludo together alone in the front room of 222 Longmeanygate on Saturday night. She showed me the scroll of names of Popes that she had and she also told me that she had the bones of saint in the reliquary upstairs in the bedroom. I asked her more about the bones and so she took me upstairs to her room and she showed me the reliquary.

Section 3.4 – The Present States of Irene Mary and Derrick Taylor

Subsection 3.4.1 – Introduction

My experience of the Weeping Prayer confirmed to me that my grandmother Irene Mary was still in purgatory by 15th February 2020 because she was clearly unsettled and upset which is why, through me supernaturally, she expressed her distressed emotions over the lack of religiosity of her family and the lack of prayers devoted to her. This supernatural experience in my life also reignited my memories of my grandmother and made me realise once again the solemnity of purgatory if people are not prayed for. Praying to Irene Mary for her soul to become purified so that she may enter heaven and that she may then initiate an intercession of healing is the process that has taken place over the last two years since my experience of the Weeping Prayer. I have never had any similar experience with regards to my grandfather Derrick Taylor so I do believe he is already in heaven as he died longer ago than my grandmother did.

Indeed, the whole purpose of procedures of beatification and the many steps to canonisation is to determine whether the person in question has reached heaven, a definitive way we know this is if they are able to intercede through prayer to perform miracles such as healing the sick. Ridding the dialogue from all other elements and getting to the root of the purpose of all the work that has been put into *The Beatification Story* and both of the Causes for Beatification of Irene Mary Taylor and Derrick Taylor so far and you are left with this simple question: are Irene Mary and Derrick Taylor in heaven and can they intercede to perform miracles in the world? This is not a

simple question to answer which is indeed why the Church should be very cautious in accepting claimants to miracles.

However, I do solemnly now believe both of my grandparents, with the support of mine and other's prayers to them, are now both in heaven. It is my obligation through their Causes of Beatification to firstly, provide all of the evidence I can to service the Church in its determination of the truth of this statement and secondly, to present my grandparents as two distinct Catholics figures with potential to inspire Catholics the world over to imitate them and other saints and blessed to come to know Christ better and to know more clearly his message; in essence, to become better Catholics.

Overall, the underlying aim of the two Causes for Beatification that I have launched for my grandparents respectively is to determine rationally and objectively their present post-corporeal states. Indeed, I believe they are both in heaven but now comes the arduous task of proving that they are in heaven. Of course, this is achieved in two steps, by determining the validity of their accounts of heroic virtue and secondly, determining whether prayers to them are responded to with a miraculous intercession.

The Four Elements of Venerability of Irene Mary Taylor are to be joined by the fifth element of her first miraculous intercession which will complete her beatificity to form the Five Components of the Beatificity of Irene Mary. This is the same for the Five Components of the Beatificity of Derrick Taylor.

Section 3.5 – Beatific components

Subsection 3.5.1 – Introduction

Beatific components are a series of symbolic and nominal characteristics and elements that come to form the identity of a Catholic religious figure in preparation for, and as a consequence of, their beatification and canonisation. Beatific components include beatific titles, icons, official depictions, associated colours and flowers, advocations, interests and patronages.

Under the category “five components of beatificity” this includes five visual and nominal elements to the figureship of Irene Mary or Derrick Taylor that can be seen in art depicting them and includes their associated colour, associated flower, primary role, primary icon, and primary theological contribution.

Subsection 3.5.2 – Irene Mary’s beatific components

What I call “beatific components” are the series of iconographical, biographical, theological, titular/nominal and associative elements that, altogether, come to form the figureship and subsequent beatificity of Irene Mary Taylor. These include her personal attributes, iconographical features such as how she is depicted and also the series of patronages, theological contributions and particular devotions associated with her.

It must be reiterated here that the beatific components suggested in *The Beatification Story* are merely suggestive

based on my understanding of my grandparents lives, my creative flare and vision for their Catholic identities, and based on how I see these life stories and figureships as an important opportunity to inspire other Catholics around the world. Despite the fact that I will continue to encourage for these suggestions to be taken into account, they remain exactly that — suggestions of who Irene Mary Taylor could be as a Catholic figure dependent on whether she succeeds through the four stages of servant of god, venerability, beatification and canonisation. Please see the various beatific components below that I hereby solemnly suggest all future committees take into consideration when reviewing the life, legacy and venerability of Irene Mary Taylor:

- Five Components of Beatificity of Irene Mary: violet (colour), lilac (flower), dedicator (role), mantilla (icon) and Living Catholicism (theological contribution).
- Beatific titles: Irene Mary; Irene the Dedicator; Irene of Preston; the Dedicator; Irene of Lancashire; Irene of Leyland; the Immutable Devotion. Style choices include the removal of Irene Mary's surname Taylor for her beatific title.
- Icons and attributes of Irene Mary (Irenian symbolism): mantilla, kneeler, scapular of Our Lady, crucifix, beside her grandson Cometan to denote her role as grandmother, rosary beads, Mary garden.
- Official depictions: Irene Mary & The Cosmical Cometan (2020), The Lost Shrine of Irene Mary (2021), Bliss Absolute (2022).
- Associated colour of Irene Mary: violet.

- Associated flower of Irene Mary: lilac.
- Advocations of Irene Mary: ending abortion, reinvigoration of the Latin Mass, opposing political impositions on private family life, preservation of traditional Catholic family values.
- Theological contributions: living Catholicism, children of God/gift of God, eternal happiness, meiotism, particular devotion, perpetuation (of Christ's message), spiritual outlook, Tridentinism and immutable devotion.
- Interests of Irene Mary: Mother Mary Angelica of the Annunciation, Dominic Savio, Josemaría Escrivá, Thérèse of Lisieux, Opus Dei, Society of Saint Pius X, Latin Mass Society, and Mariology.
- Irene Mary's heroic characteristics: dedicatedness, perceptivity, and raptness; also righteousness; also her practice of Foolishness for Christ in the sense that she deliberately flouted the conventions of modern society to serve a religious purpose in her domestic and personal life no matter the ridicule she received.
- Patronages of Irene Mary: tailors, tailoresses, unborn children, mothers, Preston, Leyland, Lancashire, women who have suffered miscarriage, women who have suffered stillbirth, people who have suffered bowel cancer or bowel obstructions, people suffering in old age, lay devotees, sewers, dressmakers, embroiderers, haberdashers, milliners, needleworkers, fashion designers, patchworkers, seamstresses, tailors or those involved in sartorial activities.

- Roles of Irene Mary: laywoman, mother of twelve children, grandmother, Marian devotee, Traditionalist, tailor.
- Experiences and practices during Irene Mary's lifetime: religious trance, contemplation, devotion, matins and nocturns, and transverberation.
- Irene Mary's Three Honours: ecclesiophilia, simplicity and traditionalism.
- Suggested feast day: 7th March (Irene Mary's birthday).

Given below is a list of Irene Mary Taylor's religious experiences and the highlighted events from her earthly life (events listed chronologically):

- the Hallowment (1944) – St Joseph's Church, Preston.
- the Resolution (1972) – Our Lady of Victories Church, Preston.
- the Great Mass of Longmeanygate (1975) – Football Field of 222 Longmeanygate.
- the Katocation (1972/3) – Kitchen of 222 Longmeanygate.
- the Transverberation (1996) – St Mary's and St John Southworth's Church, Samlesbury.
- the Great Midnight Prayer (2005) – Piano Room of 222 Longmeanygate.

- the Impartation (2008) – Living Room of 222 Longmeanygate.

Subsection 3.5.3 – Irene Mary’s intercession

The central purpose of *The Beatification Story* and my exposition of the beatific components of Irene Mary is so that you — whoever you may be, wherever you stand upon this Earth — will pray to my grandmother and appeal for her intercession to help you or help someone you know and love. My grandmother was a kind soul, I know that whatever is asked of her in her blissful afterlife, she will grant with sincerity and haste as too my grandfather would as we will see written in the part regarding his venerability. Let us now explore a guide for how Irene Mary’s intercession might be brought about.

My grandmother was a Marian devotee so I suggest that in hoping for his intercession, any Catholic should start there. I particularly like this prayer titled *Hail, Holy Queen*:

*Hail, holy Queen, Mother of mercy, hail, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus, O merciful, O loving, O sweet Virgin Mary! Amen.*¹⁸

¹⁸ (Link: <https://msj.edu/student-life/campus-ministry/Marian-Pilgrimage-resources.pdf>).

Any person is welcome to pray to my grandmother to ask for his intercession but especially those whom are relevant to any one of the aforementioned patronages of Irene Mary. Indeed, any instances in which my grandmother intercedes I refer to as an Irenian intercession.

Section 3.6 – Overview and rationale

Subsection 3.6.1 – Introduction

A number of more trivial reasons besides heroic virtue and verified miracles exist to support the beatification of Irene Mary and Derrick Taylor and these, to keep them altogether, will be listed here for both causes, including:

- Title choice: no other venerated Irene Mary and no other venerated Derrick exists.
- Acknowledgement of Traditionalist Catholics as part of the New Liturgical Movement to bring about greater unity in the Church.
- Two rare English venerables and two unique Lancastrian venerables.
- Derrick Taylor experienced two sessions of interior locution that produced important theological principles especially for Traditionalists and laypeople.
- Two virtuous and relatable life stories as laypeople (mother and wife roles; father and husband roles; grandmother and grandfather roles) and with distinct identities through official depictions representing key events in their lives and the unique life stories.
- The myriad theological concepts attributed to Irene Mary and Derrick Taylor have come to development an entirely new Catholic theological system which is indeed called Irenianism which holds within itself great potential to

enrich the lives of Catholics, especially lay Catholics and those grappling with family life and domesticity.

- Great potential as exemplary Catholic figures for future generations.

Subsection 3.6.2 – Vatican trends of relevance to Irene Mary’s recognition

As part of the rationale of the recognition of Irene Mary in the Church, looking at the stories of the following Servants of God will help to consider whether Irene Mary’s rationale for venerability matches theirs while still keeping in mind that each person’s journey to beatification is unique.

- Chiara Corbella Petrillo (1984–2012), relevant to Irene Mary for her role as a mother and laywoman, particularly for the death of two of her children.
- Luisa Piccarreta (1865–1947), relevant to Irene Mary as a laywoman but also for the diary she wrote of her spiritual experiences centred on union with the Will of God.
- Maria Esperanza de Bianchini (1928–2004), relevant to Irene Mary for her role as a laywoman and for her consideration to become a religious sister but was instead called to the married life just as Irene Mary had been.
- Matilde Salem (1904–1961), relevant to Irene Mary for her role as a laywoman and her dedication to intense internal prayer whilst also juggling her duties of married life.

- Élisabeth Leseur (1866–1914), relevant to Irene Mary for her role as laywoman and for her spiritual diary and the conversion of her husband, a former atheist. She organised her spiritual life around a disciplined pattern of prayer, meditation, reading, sacramental practice, and writing.
- Chiara Badano (1971–1990), relevant to Irene Mary for her role as a beatified laywoman.
- Maria Concepcion “Conchita” Barrecheguren Garcia (1905–1927), relevant to Irene Mary for her role as a venerable laywoman.
- Irene of Tomar (635–653), relevant to Irene Mary for her sharing the same name and the equivalent stylisation for Irene Mary is suggested to be Irene of Preston which should act as a secondary title to that of Irene Mary.
- Saint Homobonus (1150–1197), relevant to Irene Mary for his patronage of tailors and clothworkers, a patronage that is suggested to be taken also by Irene Mary which will rejuvenate the branch of the patronage particular to tailors and make it more relatable to contemporary audiences.
- María Portilla Crespo (1925–1996), relevant to Irene Mary for her role as a venerable laywoman, mother of eleven children and catechist.
- Gianna Beretta Molla (1922-1962), relevant to Irene Mary for her role as a canonised laywoman and mother to four children who refused an abortion and a

hysterectomy during her dangerous final pregnancy which caused her death.

- Rhoda Wise (1888–1948), relevant to Irene Mary for her role as a laywoman and adoptive parent pronounced as a Servant of God.
- Maria Corsini-Beltrame Quattrocchi (1884–1965), relevant to Irene Mary Taylor for her role as beatified laywoman alongside her husband Luigi Beltrame Quattrocchi (1880–1951), a beatified layman. This could hold even further relevance if the decision is one day made that Irene Mary and Derrick Taylor are to be recognised together as a married couple.
- Jérôme Lejeune (1926–1994), relevant to Irene Mary for his opposition to prenatal diagnosis and abortion, something that Irene Mary was faced with during her lifetime that she vehemently opposed and worked to reverse.
- Margherita Occhiena Bosco (1788–1856), relevant to Irene Mary for her role as a mother and laywoman classified venerable.
- Gaetana Tolomeo (1936–1997), relevant to Irene Mary for her role as a beatified laywoman.
- Satoko Kitahara (later Elisabeth Maria; 1929–1958), relevant to Irene Mary for her role as a laywoman proclaimed venerable.

- Benedetta Bianchi Porro (1936–1964), relevant to Irene Mary for her role as a beatified laywoman on account of her good deeds and model life.
- Edvige Carboni (1880–1952), relevant to Irene Mary for her role as a beatified laywoman.
- Itala Mela (1904–1957), relevant to Irene Mary for her role as a beatified laywoman.
- Guadalupe Ortiz de Landázuri Fernández de Heredia (1916–1975), relevant to Irene Mary for her role as a beatified laywoman.
- Maria Bolognesi (1924–1980), relevant to Irene Mary for her role as a beatified laywoman.
- Victoire Rasoamanarivo (1848–1894), relevant to Irene Mary for her role as a beatified laywoman.
- Marianna Biernacka (1888–1943), relevant to Irene Mary for her role as a beatified laywoman.

Part Four

Beatificity & Figureship: The
Components of Derrick Taylor

Section 4.1 – Beatific components

Subsection 4.1.1 – Introduction

The process of beatification was explored in the preceding part regarding Irene Mary's beatificity so I will not reiterate the nature of that process here. However, there are some distinct parts to Derrick Taylor's beatification cause that should still be addressed in this introduction. Again, as is the same nature of everything else written in *The Beatification Story*, I make the suggestion that upon his ascent to the status of Servant of God that he be called Servant of God, Derrick Taylor and upon his ascent to venerability he be called Venerable Derrick Taylor. Indeed, reciprocity of these titles, as will be the case for Irene Mary, will most likely stand far in the future.

To commence the Beatification Cause for Derrick Taylor, I will visit St Mary's Church in Bamber Bridge — the church at which Derrick Taylor was baptised, married and confirmed into the Catholic faith — and I will also visit St Wilfrid's Church in Preston — the church at which Derrick Taylor experienced the Sacred interior locutions. Visiting these two churches will provide me with sufficient enough guidance on how to proceed with arrangements to meet the bishop.

A formal letter addressed to the bishop of the Roman Catholic Diocese of Salford will be sent by myself Cometan. The bishop will then oversee communications with the Congregation for the Causes of Saints if Derrick Taylor's case is deemed suitable. Ideally, I would like to meet the Bishop of Salford Diocese in person to speak with His Excellency regarding my grandparents' beatificities. The bishop of the Salford Diocese is chosen because this is the diocese in which both Irene Mary

and Derrick Taylor were born in Preston and in Coppull respectively.

If the Bishop of Salford Diocese regards there to be a sufficient case for beatification in the life of Derrick Taylor, His Excellency will make contact with the Congregation for the Causes of Saints which may then be presented with the *positio* — the collection of documents to be used in the process of determining venerability. A postulator may then be appointed to Derrick Taylor's cause which will then demonstrate that the process of beatification has been officially activated which will earn Derrick Taylor the title Servant of God. A document called the *informatio* will then be created — ideally based on the contents of *The Beatification Story* — to tell the life of Derrick Taylor. The length and depth of the *positio* is expected to be far more extensive than that of *The Beatification Story*. The length of time for its consideration by the expert committee of historians and theologians and for them to make a recommendation may stretch to many decades.

It remains unclear to what degree the contents of *The Beatification Story* will be used and its suggestions accepted by the committee. I, as grandson of the person proposed for beatification, as cause surrogate (meaning I initiated his cause) and writer of works addressing Derrick Taylor's figureship, will ask to be present and involved in the process as much as is possible and practicable. Indeed this process which I describe is all prospective and hypothetical as each stage is infamously meticulous and could, as aforementioned, take decades before Irene Mary or Derrick Taylor's stories are heard and to some degree acknowledged by the Church. A crucial difference in Derrick Taylor's process of beatification to that of Irene Mary's will be the theologians' and historians' determination of the validity, credibility and divinity of the interior locutions

experienced by Derrick Taylor in 1971 in St Wilfrid's Church, Preston and in 1978 in St Mary's Church, Bamber Bridge and the consequences of these locutions as to the messages they produced which have since come to influence the formation of Derrick Taylor's figureship.

Finally, I can identify that there exists three distinct attributes to this beatification process for Derrick Taylor. The first is his figureship formed by his earthly life story, iconography and identity; the second are his theological contributions — those ideas and concepts that I, as his grandson, have posthumously systematised based on my grandfather's life and writings; and the third are the two necessary verified miracles required to succeed in beatification and then in canonisation respectively.

The purpose of *The Beatification Story* is to establish and make suggestions on the first two of these for both Irene Mary and Derrick Taylor as indeed the verification of miracles is something that may only take place once, firstly, their stories are better known to the Catholic world and secondly, their venerability is acknowledged by the Vatican so that Catholics are allowed to pray for their intercession; without prayers to intercede, miracles cannot occur.

The necessity of at least one miracle for beatification and a second for canonisation based on the intercession of Derrick Taylor is acknowledged here by myself and by *The Beatification Story* as well as the broader Cause that I have established. With more time indeed Derrick Taylor's figureship is expected to expand and develop with more theological contributions added, further additions to his iconography and further documents, testimonies, and informational facets of his life story will only bring about further evidence of Derrick Taylor's worthiness.

Subsection 4.1.2 – Derrick Taylor’s beatific components

What I call the “beatific components” are the series of iconographical, biographical, theological, titular/nominal and associative elements that, altogether, come to form the figureship and subsequent beatificity of Derrick Taylor. These include his personal attributes, iconographical features such as how he is depicted in illustration and also the series of patronages, theological contributions and particular devotions associated with him. It must be reiterated here that the beatific components suggested in *The Beatification Story* are merely suggestive based on my understanding of my grandparents’ lives, my creative flare and my vision for their Catholic identities, and based on how I see these life stories and figureships as an important opportunity to inspire other Catholics around the world. Despite the fact that I will continue to encourage for these suggestions to be taken into account, they remain exactly that -- suggestions of what Derrick Taylor could be as a Catholic figure dependent on whether he succeeds through the four stages of servant of god, venerability, beatification and canonisation. Please see the various beatific components below that I hereby solemnly suggest all future committees take into consideration when reviewing the life, legacy and venerability of Derrick Taylor:

- Five Components of Beatificity of Derrick Taylor: maroon (colour), white orchid (flower), locutionist (epithet), colliery lantern (item), and divine responsibility (defining conceptual contribution).

- Beatific titles: Derrick Taylor; Derrick the Locutionist; the Locutionist; Derrick the Locutor; the Locutor; Derrick of Coppull; Derrick of Lancashire; Derrick of Leyland; the Interlocutor.
- Icons and attributes of Derrick Taylor (Derrickian symbolism): coal, colliery lantern, devotional card of Saint Louis Martin, pickaxe, scapular of the Sacred Heart, golden trinket of the Sacred Heart.
- Official depictions: *Bliss Absolute* (2022), *The Locutions of Derrick Taylor* (2022).
- Associated colour of Derrick Taylor: maroon.
- Associated flower of Derrick Taylor: white orchid.
- Advocations of Derrick Taylor: preservation of the Catholic identity, reinvigoration of the Latin Mass in accordance with Vatican II reforms, opposition to sex education in schools.
- Theological contributions: divine responsibility, eternal reward, instinctivism, renewal of hope, merimnism, locutionism, loving hand (of God), moral sufferance, restless Catholicity and Tridentinianism.
- Derrick Taylor's heroic characteristics: concernedness, fidelity, and resoluteness; also righteousness; also his practice of Foolishness for Christ in the sense that he deliberately flouted the conventions of modern society to serve a religious purpose in his domestic and personal life no matter the ridicule and criticism he received.

- Interests of Derrick Taylor: Sacred Heart of Jesus, Latin Mass Society, and the Four Marks of the Church.
- Suggested patronages of Derrick Taylor: miners, colliers, labourers, locutionists (those who have experienced interior locution), fathers, grandfathers, Coppull, Leyland, Lancashire, men who have suffered the stillbirth of their baby, men whose wives have suffered miscarriage, roundsmen, gardeners, foremen, colliery viewers or collier agents, those suffering from blackdamp, banksmen, onsetters, those suffered from firedamp, chargehands, hewers, datallers, colliery enginemen, colliery fitters, colliery drillers, minecart loaders, hurriers, horticulturalists, people who have suffered heart attacks, people who have suffered strokes, people who suffer with heart conditions.
- Roles of Derrick Taylor: miner, collier, layman, Sacred Heart devotee, father of twelve children, grandfather, roundsman, gardener, defendant and locutionist.
- Experiences and practices during Derrick Taylor's lifetime: interior locutions, contemplation, and devotion.
- Derrick Taylor's Three Duties: akolouthism, conservice and merimnism.
- Particular devotions: Four Marks of the Church, Sacred Heart of Jesus, and Saint Louis Martin.
- Suggest feast day: 12th August (Derrick Taylor's birthday).

Given below is a list of Derrick Taylor's religious experiences and the highlighted events from his earthly life (events listed chronologically):

- the Kindlement (1938) – Coppull, Lancashire.
- the Catholicisation (1950) – St Mary's Church, Bamber Bridge.
- Sacred Heart locutions (1971) – St Wilfrid's Church, Preston.
- the Peroration (1973) – Preston Magistrates Court, Preston.
- McNally locutions (1978) – St Mary's Church, Bamber Bridge.
- the Asseveration (1995) – Living Room of 222 Longmeanygate, Leyland.
- the Sufferation (2007) – Hallway of 222 Longmeanygate, Leyland.

Subsection 4.1.3 – Derrick Taylor's intercession

The central purpose of *The Beatification Story* and my exposition of the beatific components of Derrick Taylor is so that you — whoever you may be, wherever you stand upon this Earth or beyond Earth — you will pray to my grandfather and appeal for his intercession to help you or help someone you know and love. My grandfather was a kind soul, I know that whatever is asked of him in his blissful afterlife, he will grant

with sincerity and haste by the loving grace of God. Let us now explore a guide for how Derrick Taylor's intercession might be brought about.

My grandfather was particularly devoted to the Sacred Heart of Jesus so I suggest that in hoping for his intercession, any Catholic should start there. I particularly associate this prayer with Derrick Taylor:

O most holy heart of Jesus, fountain of every blessing, I adore you, I love you, and with lively sorrow for my sins I offer you this poor heart of mine. Make me humble, patient, pure and wholly obedient to your will. Grant, Good Jesus, that I may live in you and for you. Protect me in the midst of danger. Comfort me in my afflictions. Give me health of body, assistance in my temporal needs, your blessing on all that I do, and the grace of a holy death. Amen. (Link: <https://www.catholic.org/prayers/prayer.php?p=231>)

Any person is welcome to pray to my grandfather to ask for his intercession but especially those whom are relevant to any one of the aforementioned patronages of Derrick Taylor.

Subsection 4.1.4 – Vatican trends of relevance to Derrick Taylor's recognition

As part of the rationale of the recognition of Derrick Taylor in the Church, looking at the stories of the following Servants of God will help to consider whether Derrick Taylor's rationale for venerability matches theirs while still keeping in mind that each person's journey to beatification is unique.

- Darwin Ramos (1994–2012), relevant to Derrick Taylor for his role as a layman.
- Frank Duff (1889–1980), relevant to Derrick Taylor for his role as a lay apostolate who focused on the role of the laity during the Second Vatican Council.
- Saint Barbara (273–306), relevant to Derrick Taylor for being the patron saint of mines and miners, a patronage that Derrick Taylor is being suggested as a contemporary patron of which is likely to make the patronage more relatable and also to add to the patronage with specific roles such as collier.
- Saint Louis Martin (1823–1894), relevant to Derrick Taylor for his role as a father.
- Blessed Ivan Merz (1896–1928), relevant to Derrick Taylor for being a beatified layman and for promoting the Catholic liturgy in his native Croatia.
- Marcel Callo (1921-1945), relevant to Derrick Taylor for his role as a beatified layman.
- Peter To Rot (1912–1945), relevant to Derrick Taylor for his role as a beatified layman.
- Joan Roig i Diggle (1917–1936), relevant to Derrick Taylor for his role as a beatified layman.
- Alberto Marvelli (1918–1946), relevant to Derrick Taylor for his role as a beatified layman.

- Carlo Acutis (1991–2006), relevant to Derrick Taylor for his role as a beatified layman.
- Carlos Manuel Cecilio Rodríguez Santiago (1918–1963), relevant to Derrick Taylor for his role as a beatified layman.
- Luigi Beltrame Quattrocchi (1880–1951), relevant to Derrick Taylor for his role as beatified layman alongside his wife Maria Corsini-Beltrame Quattrocchi (1884–1965), a beatified laywoman who holds relevance for Derrick Taylor’s wife Irene Mary Taylor’s recognition.
- Matteo Farina (1990–2009), relevant to Derrick Taylor for his role as a layman classified venerable.
- Matt Talbot (1856–1925), relevant to Derrick Taylor for his role as a layman classified venerable.
- Jérôme Lejeune (1926–1994), relevant to Derrick Taylor for his role as a layman classified venerable and for his opposition to abortion, something that Derrick Taylor also opposed in accordance with Catholic teaching.
- Franciszek Stryjas (1882–1944), relevant to Derrick Taylor for his role as a beatified layman, father and catechist.
- Walton (c.975–c.1016), relevant to Derrick Taylor as the patron saint of agricultural workers and gardeners which was one of Derrick Taylor’s professions during his life and for which he is also being suggested as patron of to rejuvenate the patronage with a contemporary figure.

- Isidore (c.1070–1130), relevant to Derrick Taylor for his role as a canonised layman and for his role as patron saint of agriculture, farmworkers and day labourers.
- Fran Mirakaj (1916–1946), relevant to Derrick Taylor for his role as a beatified layman.
- Fiacre (600–670), relevant to Derrick Taylor for his role as the patron saint of gardeners which is being suggested as one of Derrick Taylor’s patronages.

Subsection 4.1.5 – Derrick Taylor as victim soul

A victim soul is someone chosen by God to suffer more than most people during life, especially someone who generously accepts the suffering based on the example of Christ’s Passion. The concept of the victim soul is indeed based on the Catholic Church’s teachings of redemptive suffering — the notion that humanity suffering, when it is accepted and offered up in union with Christ’s Passion, can remit the just punishments for one’s sins and the sins of others.

List of Derrick Taylor’s many sufferances during his life:

- Tragic, accidental death by car accident of his father Frederick two months before Derrick Taylor’s wedding to Irene Mary whose own father Richard was driving the car (although Richard was not found to be at fault for Frederick’s death).
- Derrick Taylor’s firstborn son dies just 30 minutes after his birth and Derrick carries the coffin to the grave and buries his son himself.

- Derrick Taylor's wife Irene Mary suffers a miscarriage in 1962.
- Derrick Taylor is ridiculed and victimised for protecting his children from sex education and sexual corruption to the point at which he is forced to appear in court to defend his Catholic beliefs.
- Derrick Taylor was not born a Catholic and had to endure significant internal restlessness and discontentment with his Protestant identity before his eventual conversion over the course of six years.
- Derrick Taylor's conversion to Catholicism received ridicule from his Protestant family who did not attend his baptism in the Church.
- Derrick Taylor received ridicule and criticism for fathering twelve children, ten of whom survived to adulthood in a time when contraception had become available for married couples in England.
- Derrick Taylor experienced at least two heart attacks during his life with the second taking his life.
- Derrick Taylor suffered from stress and concern over financial issues even into his later years in order to continue running the home he had built for his family many years prior.
- Derrick Taylor faced rumour and ridicule from his own family members and even from modernist clergy in his later years for maintaining his Traditionalist views of the

liturgy and for maintaining his attendance of the Latin Mass though not in opposition to the authority of the Pope who at the time had liberalised the restrictions on the Tridentine Mass due to the schisms caused by Archbishop Lefebvre's Society of St Pius X in an effort to heal relations with Traditionalists.

- Derrick Taylor experienced significant genuine internal turmoil over the direction of the Church following the Second Vatican Council, a worry he felt due to his genuine love for the Church and his devotion to Christ.

Subsection 4.1.6 – Role of the laity in the Catholic Church

A definitive part of the figureships of both Irene Mary Taylor and her husband Derrick Taylor is the fact that they are laypeople. Indeed, a derivative of this characteristic are the roles of mother and father and grandmother and grandfather, aspects of their lives which have been discussed separately. However, here, I want to make reference to Irene Mary and Derrick Taylor's significance as members of the laity being proposed for beatification in the Church and how the changing role of the laity in the Church will likely impact Irene Mary and Derrick Taylor's reception by the Vatican.

I have mentioned this elsewhere in *The Beatification Story* but shall reiterate it here due to its relevance. Both Irene Mary and Derrick Taylor were inspired in their lives by the Opus Dei principle that everyone is called to holiness by God and that sanctity can be reached even through ordinary life as laypeople. Irene Mary and Derrick Taylor's prospective recognition in the Church would reflect this principle because it

would show the principle to be true through Irene Mary and Derrick Taylor's pious lives and their ascent to heaven as a result, hence achieving sanctification as a laywoman and layman respectively.

Furthermore, I notice how Irene Mary and Derrick Taylor also took inspiration from the Second Vatican Council in which the laity are called to "sanctify the world", a task that both my grandparents undertook throughout their lives and maintained as a foundational principle when raising their own offspring. What I mean to say in conclusion is that Irene Mary and Derrick Taylor's role as members of the laity constitutes an important part of their figureships today. It is exactly their roles as husband and wife, mother and father and their interactions — and at times clashes — with the secular world around them that they reached degrees of sanctity, contemplativity and devotion that other Catholics should try to imitate in accordance with the directives of the Second Vatican Council.

It was Irene Mary and Derrick Taylor's role as laypeople that gave them a different relationship to the Church than those who had taken religious vows. In fact, a more complicated and one could argue, more tumultuous relationship to their faith, as they dealt with the trials and tribulations of family life alongside trying to maintain their devoutness and piety, a balancing act that is no easy feat. When it comes to how the life story of Irene Mary and Derrick Taylor can inspire other Catholics, I believe their role as laypeople will inspire more because it is more relatable to the common Catholic. It is more likely that ordinary people will endure similar tragedies, tribulations and crises of faith as Irene Mary and Derrick Taylor did during their lifetimes and so, their overall relatability is an important feature of their roles as Catholic figures today and in the future of course.

Moreover, I feel that greater amounts of laity should be recognised in the Church because the great majority of those Church members are the laity. I want to focus the lives and legacies of Irene Mary and Derrick Taylor on this idea; that the laity can lead just as sanctified a life as any religious and that ordinary life — just as Irene Mary and Derrick Taylor lived out — can bring about sanctification. Indeed, domestic life can bring about opportunities for sanctification that religious life cannot possibly do in the same sense. The opportunities for sanctification brought about in parenthood, those opportunities brought about in dealing with tragedy and loss, and those opportunities brought about when dealing with society that may ridicule you for having faith. Indeed, Irene Mary and Derrick Taylor took every one of these opportunities for sanctification and hence became exemplary Catholics whom I now propose their beatification based on the belief that they are indeed both now in heaven as laypeople, people of God, standing beside their Creator, forevermore in everlasting life.

Subsection 4.1.7 – Examining Derrick Taylor’s interior locutions

Certainly, Derrick Taylor’s claims of experiencing interior locution are regarded by myself, this work and those related, and the Cause to which his name is attached to be one of his charisms or spiritual gifts. I just want to quickly list the charisms I see as having graced my grandfather through the course of his life before we delve into the nature of his locutions:

- Derrick Taylor’s instinctual draw to Catholicism from age seven (this I call the charismatic gift of instinctivism).

- Derrick Taylor’s marriage which produced his caremanship of fourteen souls including his own, his wife’s and his twelve children (the charismatic gift of one’s caremanship of souls — called merimnism).
- Derrick Taylor’s experience of two separate sessions of interior locution (the charismatic gift of the word of wisdom).
- Derrick Taylor’s experience of interior locution allowed for him to exercise his charismatic gift of discerning spirits.
- Derrick Taylor’s dedication to contemplative prayer, especially supplication in times of distress and need (the charismatic gift of immutable devotion).
- Derrick Taylor’s allegiance to faith in spite of tragedy in his life (the charismatic gift of faith in dire times).

Interior locutions are essentially “supernatural words”, these are God’s thoughts manifesting in the interior senses (primarily hearing rather than vision), or directly by way of the intellect. Such locutions constitute “distinct and formal words” that cause a divine imprint on a person that guides them thereafter (we see this reflected in the story of Derrick Taylor). Indeed, interior locutions are most often produced when the person is enduring some kind of deep, spiritual or existential trauma, dilemma or turmoil (again, as was the case of Derrick Taylor).

Four categories have been proposed to distinguish between different kinds of locutions, those corporeal (locutions heard), those imaginary (locutions envisioned), those spiritual

(locutions imprinted on the soul), or those intellectual (locutions are imprinted on the mind).

One of the most important words that Derrick Taylor uses in the Sceptre Interview to describe his interior locutions and the circumstances leading up to their occurrence is the word “fervent”. Fervency is a crucial element in a Catholic’s experience of locutions because the person should expect to feel a passionate intensity regarding their circumstances. Indeed, Derrick Taylor felt to a significant enough degree his worries, fears and internal dilemma about the Church and the state of his own faith that he would fervently — meaning genuinely and solemnly — supplicate God for guidance and God, through locution, answered Derrick Taylor’s “really fervent and sincere request to know what to do” as Derrick himself describes his request in the Sceptre Interview of 1995.

Of course, this kind of prayer that Derrick Taylor was performing is called supplication — the form of prayer in which a person asks humbly and earnestly their deity or a saint (by means of intercession) to provide something or to posit a request on behalf of someone else (e.g. a sincere request for God to protect one’s children).

In examining Derrick Taylor’s locutions, it is also important to consider interior locutions that occurred among other saints in history. I can think of two notable examples, the first is Saint Gabriel of Our Lady of Sorrows and the second is Saint Teresa of Ávila. Other known locutionists in history include the hermit Saint Henry of Coquet, Saint Mary of Egypt and Julian of Norwich.

In the life story of Saint Gabriel, captured is the powerful force that interior locution has on the lives of those who experience

this phenomenon. This is shown in that as a result of Gabriel's experience of interior locution, he chose to enter religious life. While attending a procession and an ancient image of the Virgin Mary passing by him, he heard a voice asking him the question "why he remained in the world?" Although Saint Gabriel interpreted this question as from God to galvanise his first steps to religious vocation, this question could easily have come from the Devil, tormenting him about why he had survived the cholera epidemic occurring at the time and not his sister. I think, for me, interior locutions such as this possess a slightly eerie tone and not one that I associate with God. Although I do not wish to dispute the locutionary experience of Saint Gabriel, I do see the most sincere of locutions as the ones described by Derrick Taylor; ones that make simple statements, are affirmative rather than suggestive or temptation-like, and end with a sense of clarity for the recipient, not producing further distress, torment or confusion.

By analysing this example of interior locution, one can decipher that there are two kinds of locution: dictational locutions (those that provide guidance from a higher, directly divine source, usually in response to a fervent, sincere request) and interrogative locutions (those that pose a question to ignite one's impetus to act or to consider something new). Of course, in our context here, Derrick Taylor experienced the dictational type while Saint Gabriel of Our Lady of Sorrows experienced the interrogative form of locution.

Another way of categorising these two locutions and their contrasting natures is one I have just thought of. The first I call the willed locution, or the provoked locution; indeed this refers to a kind of locution that is asked for in many respects in that the person who has experienced the locution has wanted, but more crucially, has needed a sign or some kind of direction or

guidance from God which has resulted in the locution as indeed occurred to Derrick Taylor. Of course, this willed form of locution is especially associated with prayers of supplication and the aforementioned dictatorial form of locution. Meanwhile, the second form constitutes the opposite, which I call the unwilled locution, or the unprovoked locution. This is indeed the kind of interior locution which occurs unexpectedly, in other words out of the blue for the locutionist as it seems Saint Gabriel's locutions occurred for him. A person experiencing an unwilled locution has not directly asked for a sign from God or any kind of guidance but God has nonetheless provided such to them. One could argue for either of these forms of locutions to be more genuine than the other without a clearly determined winner of the argument of authenticity — this is because the question underpinning this argument is difficult to answer. Namely, is a divine appointment more “genuine” or “authentic” if it is fervently requested when one is in a state of anguish or is it more “genuine” or “authentic” when the person is unbeknownst to God's will for them and so is thrust upon them through the phenomena of locution.

But now we come to the second example of locutionary experience, this endured by Saint Teresa of Ávila which, in the aftermath of, this wisest of saints produced a theoretical exposition on the subject¹⁹. An interesting adjective that Saint Teresa uses in her description of interior locutions is “dangerous”. We have all heard of the saying that God uses his voice to our ears in order to penetrate our souls but so too has and still does the Devil use this tactic to instigate his own agenda. This is why interior locution is dangerous but Saint Teresa, in her wisdom, dissipates this danger somewhat by providing those of us studying the validity of different kinds

¹⁹ <https://www.sacred-texts.com/chr/tic/tic20.htm>

and cases of locutions (a branch of theology which I herein institute as locutology) a framework to decipher which are determinable as true, divine and genuine and those which are determinable as insincere, demonic and ill-intended.

Other Catholic locutors throughout the years include Mary of Saint Peter (1816–1848), Consolata Betrone (1903–1946), Carmela Carabelli (1910–1978), María Concepción of the Nativity and the Perpetual Help of Mary (1914–1979), Stefano Gobbi (1930–2011), and Kathryn Ann Clarke (1961–).

In our efforts here to make a determination of the validity of Derrick Taylor's interior locutions ahead of and so as to act as the precursor to those made by the Vatican itself, we shall use the framework established by Saint Teresa as well as the 1987 document *Normae Congregationis* which the Vatican will no doubt use as a standard for determining the validity of cases of private revelation.

Beginning with Saint Teresa's framework:

God speaks to the soul in another way by a certain intellectual vision which I think undoubtedly proceeds from Him; it will be described later on. It takes place far within the innermost depths of the soul which appears to hear distinctly in a most mysterious manner, with its spiritual hearing, the words spoken to it by our Lord Himself. The way in which the spirit perceives these words and the results produced by them, convince us that they cannot in any way come from the devil. Their powerful aftereffects force us to admit this and plainly show they do not spring from the imagination. Careful consideration will assure us of this for the following reason

1. *Those that are divine are so distinct that the hearer remembers if there were a syllable missing, and what words were made use of even though a whole sentence was spoken. But if the speech were only a freak of fancy, it would not be so audible nor would the words be so distinct but would be only half articulated.*
2. *The second reason is that often the person was not thinking of what is heard; sometimes the locution even comes unexpectedly during conversation, though at times it refers to some thought that passed quickly through the mind or to a subject it was before engaged upon. Frequently it concerns things of whose existence the hearer knew nothing nor even imagined such events could ever come to pass; therefore it is impossible for the imagination to have framed such speeches and deceived the mind by fancies about what it had never wished, nor sought for, nor even thought about.*
3. *The third reason is that in a genuine case the soul seems to listen to the words, whereas when the imagination is at work, little by little it composes what the person wishes to hear.*
4. *The fourth reason is because divine locutions differ immensely from others, a single word comprising a depth of meaning which our understanding could not thus quickly condense into one phrase.*
5. *Fifthly because, in a manner I cannot explain, these communications, without any further explanations, frequently give us to understand far more than is implied by the words themselves. I shall speak farther on of this way of understanding hidden things which is very subtle*

and a favour for which we should thank God. Some people are exceedingly suspicious about these and other communications of the same kind. I speak particularly of some one who experienced them herself, though there may be others who cannot understand them. I know that she has considered the subject very carefully, God having often bestowed this grace on her. Her principal difficulty was to discover whether the locutions were merely fancied. It is easier to know when they come from the devil although being so wily, he can with facility imitate the spirit of light. However, he would do this in a form of words pronounced so distinctly that there would be no more doubt as to their reality than if they came from the spirit of truth, while those coming from the imagination leave us uncertain whether we heard the words or not. But Satan could never counterfeit the effects I spoke of; [25](#) he leaves neither peace nor light in the soul, only anxiety and confusion. In any case, he can do little or no harm to one who is humble and who, as I advised, does not act on what is heard.

Now, moving onto the framework set out by the *Normae Congregationis*:

The case of private revelation is first judged by the “good fruits” and “bad fruits” it has borne (my responses to these conditions will be given in italics below each inquiry pertaining to the prospective application of these inquiries to the case of Derrick Taylor):

Good fruits:

- Did the alleged revelation likely happen and is therefore not attributable to postdiction or hoax?
- Is the alleged visionary mentally healthy, honest, humble, and were they living a normal life at the time the revelation is claimed to have occurred?
- Does the person conform to public revelation and are they immune from error in faith or morals?
- Do they profess a healthy devotion to the alleged revelation (adherence to Dogma, submission to the Bishop, obedience of faith, etc.)?
- Are there abundant spiritual fruits that spring from said healthy devotion (prayer, conversion, charity, etc.)?

Bad fruits:

- Did the alleged revelation actually happen (someone mistaking sun dogs for a miracle, etc.)?
- Is the revelation consist of doctrinal errors attributed to God or a Saint (although this does not include redaction)?
- Was the alleged revelation ever misused for fame, fortune, sex, or other material gains?
- Does the alleged relegation promote and was it brought about by or otherwise involve occultism or other grave sins (drug abuse, etc.)?

- Does the alleged revelation involve or come about as a result of mental illness, psychotic tendencies, or demonic activity?

The second chapter of the *Normae Congregationis* on intervention on ongoing supernatural events gathering a following is not relevant to Derrick Taylor's interior locutions as these occurred in the 1970s and were not publicly spoken of — to my knowledge — until Derrick Taylor's interview with the Sceptre Bulletin in 1995. The subsequent third and fourth chapters of the document are most relevant for the internal workings of the Church when it comes to the issue of at what points different levels of authority are notified and involved in the case of private revelation with the Congregation for the Doctrine of the Faith (the CDF) of course occupying the highest authority in this regard.

A bishop can judge an alleged private revelation to be either worthy of belief (*constat de supernaturalitate*) or not worthy of belief (*constat de non supernaturalitate*). A private revelation that is worthy of belief can receive full approval if it is approved by the Pope. It is permissible, with the bishop's permission, to make a shrine in honour of an approved revelation. However, no one is obligated to believe in a private revelation, since it is not public revelation; just as no one is obligated to practice popular piety, since it is not the liturgy. Only public revelation and the liturgy are obligatory, for they are necessary for salvation.

The canonisation of a mystic or an imprimatur given to a book of revelations do not mean a private revelation is authentic, because the church does not comment on alleged revelations when it pronounces on the holiness of an individual and because the Imprimatur only guarantees that a book is free

from all doctrinal and moral errors. Indeed, receiving an imprimatur approval for all my three texts (including *Irene Mary's October Letter*, *Catholic Conversion* and *The Beatification Story*) I have written about my grandparents Irene Mary and Derrick Taylor so far is one of the next steps in the road to their joint and separate recognition causes.

Indeed an important part of examining Derrick Taylor's locutions is interpreting what their meaning. Saint John of the Cross affirmed in his work *Ascent of Mount Carmel* that the way in which we interpret God's locutions will always remain "defective" or inferior to how God intended the message to be interpreted because we cannot say we truly know or understand fully the ways and means of God. We can take from these words of wise Saint John that although we should try to make interpretations of God's locutions, we should always remember that our interpretations will never and cannot ever entirely correspond with God's omnipotence and omniscience. In actual fact, the only direct words that we know were spoken to Derrick Taylor during the Sacred Heart locutions are the following:

"Keep up with your Mass. Everything is all right."

These are the words that Derrick Taylor spoke of in the Sceptre Interview of 1995 regarding what God the Father had said to him. I think that as part of this category of locutions, some more than what was relayed in the Sceptre Interview were spoken. Although having said this, I do believe the simplicity, scarceness and directness of the words points to their greater authenticity as having come from a Divine source especially when we turn to words spoken by God in the Bible. We hear similar simplistic language and ideas, very direct and not overly interpretive. Although I do believe that more was said by God

to Derrick Taylor than these two short sentences during the Sacred Heart locutions, I think these sentences demonstrate the fundamental, core point, underlying theme and answer to Derrick Taylor's "fervent" request for God's guidance.

Meanwhile, concerning the McNally locutions, which I pinpoint as having occurred after that of the Sacred Heart locutions and took place inside St Mary's Church in Bamber Bridge, we have relatively more content that Derrick Taylor says was spoken to him by Father McNally through his intercession by the power of God:

"He told me not to look to the right or to the left but to carry on living my faith as always, and always to be faithful to what the Pope is saying, which will never, in matters of faith and morals, be anything other than what I had learned in the beloved catechism."

I think, again, the contrast in the amount that was said in the locutions is demonstrative of the source. The source of the Sacred Heart locutions was directly God the Father through Derrick Taylor's fervent supplication and the interceding powers of the Sacred Heart of Jesus. Meanwhile, the source and voice of the McNally locutions was the deceased Father Patrick McNally -- whom Derrick Taylor asked for guidance -- but whose intercession into the material world was only made possible by God. Therefore, we should assume that in addition to God the Father intending for Derrick Taylor to experience the Sacred Heart locutions by God's own direct intervention, that so too did God the Father allow and intend for Derrick Taylor to experience the McNally locutions seven years later. The point is that God intended for Derrick Taylor to experience the interior locutions that he did because God initiated both sets of Derrick Taylor's locutions.

However, the context surrounding the Sacred Heart locutions, which occurred on the feast day of the Visitation in 1971, is far different than that of the McNally locutions. Derrick Taylor performed supplication (or the petitioning of God) for the purpose that the Vatican II reforms had confused him, had concerned him and had frustrated him to such an extent that he felt it was only God's word that could pacify him. Indeed, God knew this also. God knew that Derrick Taylor was a good man yet impassioned by his deep love of the Church since age seven and that no other person or even a priest could conciliate him with these concerns.

Although I have already conducted exegesis of Derrick Taylor's Sceptre Interview, I want again to consider the meaning of the two short sentences that were produced by the Sacred Heart locutions, particularly because they are the direct words of God the Father.

"Keep up with your Mass. Everything is all right."

Now having reminded ourselves of the context in which these words were spoken by God to Derrick Taylor, we understand that these words were used to calm Derrick so as to not lose his impassioned love for the Church, but also not to resort to frustration, concern and fear over the Church's direction with regards to the changes of the liturgy brought in by the Second Vatican Council.

Let's break these two sentences down. The beginning words "keep up with" denote a dictation. Derrick Taylor is supplicating God for guidance on what to do and God is answering with dictation, telling Derrick Taylor what to do, directly and simply. This, anyone could see, is what Derrick

Taylor needed. When he fervently asked God for guidance in his time of anguish and fear regarding the future of the Church, Derrick Taylor hoped for an answer so direct as this and indeed, God fulfilled this hope but only, I believe, because of the sincerity and fervency in which this supplication was performed. I think Derrick Taylor had ruminated on these worries for some years as he describes in the Sceptre Interview and had reached such a condition in which he had become blinded, what I refer to as spiritual blindness. He had lost his footing in terms of his faith it seems and of course God knew this and so God answered in a way that he knew Derrick Taylor needed his request to be answered to alleviate his worries, his frustrations and his sufferances.

Following on from this directive element of the locutions, we come to a very interesting portion of them, perhaps the most interesting for the context at hand. We come to the words “your Mass” so God is speaking to Derrick Taylor, saying “keep up with your Mass.” I find the most poignant word here to be “your”, not “the” but “your” which to me is God giving leeway for to Derrick Taylor to “keep up” with the Mass that he had been received into the Church knowing and to “keep up with” the Mass that he believed in. Of course, for Derrick Taylor and his wife Irene Mary, this was the Tridentine Mass as although they adhered to the reforms of Vatican II, they too preferred to remain in attendance to the Latin Mass for the remainder of their lives once they understood their actions were not in disobedience to the Pope.

I have been beginning to think about the interrelations between the Sacred Heart locutions and the McNally locutions in that I see the latter greatly compliment the contents of the former. Of course, the McNally locutions consisted of more content but from a lesser interceder (Father Patrick McNally)

while the Sacred Heart locutions consisted of less content but from a higher interceder (the Sacred Heart of Jesus), although all from the same source indeed. In this, the McNally locutions experienced by Derrick Taylor gave the necessary contextualisation and explanation of the Sacred Heart locutions he had experienced seven years prior. Although the Sacred Heart locutions can be interpreted with the word “your” to mean God’s granting permission for Derrick Taylor to continue with his attendance of Latin Mass, the McNally locutions soften this interpretation by reaffirming the role of the Pope — which the Sacred Heart locutions had previously bypassed somewhat — in that whatever the Pope decrees will never contradict the catechism or the message of Jesus Christ and the will of God.

What is also particularly relevant to the recognition of Derrick Taylor’s figureship is the recognition of his experience of interior locution which constitutes a separate branch of inquiry. This is an inquiry that the Church will need to conduct in order to determine whether Derrick Taylor’s interior locutions and particularly their production of theological concepts and principles is acceptable to the Church as a form of private revelation. This indeed then relates to the concept of neo-revelationism — that is, divine revelation occurring outside of the Bible, notable examples being Our Lady of Fatima and Our Lady of Lourdes.

What is also especially relevant to the life and mystical experiences of Derrick Taylor by way of his interior locutions is that of beatific vision which is the direct self-communication of God to those in heaven which I interpret as relevant to Derrick Taylor due to his experience of the Sacred Heart locutions. This describes an instance in which Derrick Taylor experienced the word of God to his ear in a time of great need and anguish for him. It is for this reason that I think Derrick Taylor was chosen

to receive locution by God and has since ascended to heaven in which he now is in eternal possession of the beatific vision.

Subsection 4.1.3 – Four Elements of the Venerability of Derrick Taylor

Below listed are the four aspects of Derrick Taylor that I classify as elements contributing to the validity of his classification under the status of venerable.

1. Sacred Heart locutions — Derrick Taylor's first locutions which occurred in St Wilfrid's Church were significant because they were the voice of God the Father speaking to him.
2. McNally locutions — Derrick Taylor's second set of interior locutions reaffirm his incredible divine connection that he would be able chosen by God to experience locution not once but twice in his life.
3. Moral sufferancy — Derrick Taylor experienced several major tribulations during his life but despite all of these, his faith and trust in God held steadfast which demonstrates that he possessed exemplary belief and devotion.
4. Catholic instinct — Derrick Taylor experienced an instinctual draw to the Catholic faith from age seven which demonstrates that from childhood, there was something special indeed about him regarding his devoutness to the Catholic Church.

Part Five

October Letter

Section 5.1 – Transcription of the October letter

For a version of the October Letter that has undergone exegesis by Cometan, please see the separate publication *Irene Mary's October Letter: An Introduction to Irenianism*, which was published on 23rd December 2021. Below is the original version of the October Letter without having undergone 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

Section 5.2 – Original version of the October letter

Original Version of the October Letter Part 1

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 the 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 30yrs, 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 beings 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 yester-year, a few, seeing much at stake, desire to 'stick their neck out' and rising 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

Original Version of the October Letter Part 2

2
of the Mass, is Our Blessed Lord 'Jesus Christ'
Crucified at Calvary 2,000yrs 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 daya are, if anyone is religio~~s~~
they are 'Mormons; 'Jehovah', or even 'mental'. That's only
Politics-.

We are only Catholics, living Cathólic,
desiring to live to the teachings of, God made Man,
as He taught us, through the Church, He Himself
established 2,000yrs 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 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)

Part Six

Sceptre Interview

Section 6.1 – Transcription of the Sceptre Interview

“Journeys in Faith”

“Light a Candle for Me”

“[Our thanks go to J.S. a Sceptre Bulletin subscriber, who carried out the following interview, and to Derek Taylor, who agreed to tell the story of his conversion in the interview, on 22.2.95.]”

“JS: When did you first think of coming into the Catholic Faith?”

“When I was only seven years old I knew that there were some things about the Faith which I instinctively “knew”.”

“For example, I was a Protestant and sang in the choir — something which I loved.”

“And I was really fascinated by the Creed, especially the words: Holy, Catholic, Apostolic Church.”

“JS: That was nearly 60 years ago. Things must have been different then, generally in society and particularly in life in Bamber Bridge?”

“You can say that again! As lads we used to call Catholic boys awful names.”

“However, I did have a friend who must have been a Catholic — there was a picture of the Sacred Heart in his house — it was in the corner of the room, I remember.”

“That was the first time I saw a votive lamp — there was always one burning near that representation of the Sacred Heart.”

“JS: What effect did that first holy picture have on you, do you think?”

“Strangely, although I was very, very young, it filled me with an uncanny peace of mind. I loved going to that house.”

“Somehow, you know, I always had it at the back of my mind to become a Catholic — I continually experienced a sense of restlessness inside.”

“I did in fact ask that friend’s mother to light a candle before that picture of the Sacred Heart for me, and she did.”

“JS: In spite of that, it was some time, wasn’t it, before you did get nearer to becoming a Catholic?”

“It was a long time. I used to go to the Leyland Motors Sports and Social Club and it was there that I met Irene, my future wife.”

“She told me from the start that she was a Catholic (in those days it was usual for the non-Catholic party to be converted before marrying a Catholic).”

“I told [her] that I realised this because I had seen a picture of what I later learned was a picture of St Therese the Little Flower, in their entrance hall at home.”

“JS: What about the reactions of your family — because they were not particularly happy about Catholicism, were they?”

“Well, that’s right, and first of all I told my father that I wanted to be converted.”

“His wise reaction was to ask me if I was only wanting that in order to “get the girl” (Irene).”

““Because,” he said, “if you convert and later on fall away, you will only hurt her and me.””

“JS: What happened next?”

“Irene took me to a good and holy Benedictine priest at St Mary’s, Brownedge, Bamber Bridge. Fr McNally was his name.”

“JS: I believe your first meeting was full of apprehension for you.”

“You can just imagine — we had been brought up with such weird ideas of Catholics and what they did that I was terrified.”

“The only picture I had in my mind was one of priests I had seen walking around reading the Breviary.”

“As we got to the door, I asked Irene if I was supposed to kneel down when he opened the door, or something.”

“She could have laughed at me but, very patiently, she explained that we were just going in for a chat about things and to take it like any other visit to the family.”

“JS: And was Fr McNally such an ogre after all?”

“Naturally enough, far from it! He was a man with a huge heart and large frame to go with it.”

“He asked me why I was afraid and I told him that I thought he would make me kneel down there and then and tell him all my sins.”

“He introduced me to the beloved “penny” catechism and for three and a half years I received instruction from that wonderful priest who has since gone to receive his eternal reward.”

“JS: And finally you were received into the Church?”

“Yes.”

“JS: Were your family and relatives present?”

“No. After my reception I told my father, and one of those amazing things happened!”

“He said, “Now I will tell you a secret. My brother also is a Catholic and he and his wife have a son whom they baptised a Catholic, and this son, your cousin, is a Catholic priest. And this was only one story, which has a follow-up which I will tell you about later on.”

“Our Lord tried me sorely on occasions, though, I can tell you!”

“For instance, just before Irene and I were to be married, our two sets of parents agreed that they should meet over a dinner, which they did.”

“Everyone was apparently very happy with the intended match and the evening was a joyous occasion.”

“When it came to be time for going home, Irene’s father offered my parents a lift home, which they accepted.”

“A slight misjudgement, and my father was killed on the way home in the car driven by my fiancée’s father.”

“You can imagine the shock and tragedy that could have ruined our relationship!”

“After some little time of happy marriage, Irene presented me with the first of our twelve children — a wonderful boy, who only managed to survive some hours and who then went to Heaven, an innocent, baptised child of God.”

“This was a real disaster to me and so of course I went to see Fr McNally, who always saw me, supernaturally, through my personal and family, material and spiritual crises.”

“He helped me once again to see God’s loving hand in everything.”

““You told me that your dearest wish would be to have son a priest, and now you have one!””

“JS: You have always had a great deal of devotion to the Sacred Heart, haven’t you?”

“The Sacred Heart has worked miracles in my life and the life of my family, so of course I have devotion to Our Lord under that description.”

“You know, when the changes came about in the Liturgy and some people went further than they should have, in disobedience to the Pope, I found it very difficult to maintain my patience and serenity.”

“Indeed, for some time I believed the Church was being destroyed and she no longer appeared like the Church I loved with all my heart and soul.”

“I was sort of blind for some years.”

“One day, I had occasion to go to St Wilfred’s Church in Preston, because one of our children was in a procession in honour of Our Lady.”

“There is a large statue there of the Sacred Heart, and I found myself in front of it asking God yet again what on earth was happening in the Church and what I could do about it.”

“To this day I believe I had a “locution” from Our Lord in response to my really fervent and sincere request to know what to do.”

“I felt suddenly the worry lifted and Our Lord telling me: “Keep up with your Mass. Everything is all right.””

“And so I returned once again to normal practice and praying for those misguided people who try to alter the doctrines and moral teaching of the Church to fit in with their own frustrations.”

“As always, I sought out Fr McNally and asked him why he had taught me all this “rubbish” about having to go to Confession and the rest!”

“He told me not to look to the right or to the left but to carry on living my faith as always, and always to be faithful to what the Pope is saying, which will never, in matters of faith and morals, be anything other than what I had learned in the beloved catechism.”

“JS: You have often met opposition even publicly for having such a large and united family.”

“Those things have never bothered me.”

“It is a privilege to be asked by Our Lord to take care of eleven souls and own and Irene’s, and I cannot relinquish that responsibility for fear of looking stupid in public.”

“I shall be called to account by Our Lord for these souls.”

“There is one famous story when I was hauled up before the local magistrates hereabouts because I had gone to the local school to take away my children from the sex education classes.”

“Sex education is for the home, and this is where it should be taught.”

“I received a severe reprimand from the Bench on that occasion.”

“However, that was not before I explained to the judges on the bench my feelings about my own responsibilities to my wife and to my children, above all before God.”

“The next day, the then Mayor of the town, who had sat on the Bench that time, passed me in his mayoral car in the street. Suddenly I was called over by his driver who said that the Mayor would like me to drive some way with him.”

“I climbed into the car and he did in fact tell me that he had been very impressed by what I had said to the judges. I can tell you all this because anyone had anything to do with this story is dead now.”

“JS: What was the ending of the cousin-priest story?”

“Oh, yes! Not long ago I went to visit a lady called Mrs S. in Penwortham and there was a priest there. As we talked, it emerged that his name is Taylor and that he has been investigating the many Taylors on his family tree as he had lost touch with the family. I always wanted a priest in the family! We’ll see!”

Part Seven

Cause structure, glossary
and resources

Section 7.1 – Cause structure and official depictions

The Beatification Story presents the recognition causes for Irene Mary Taylor and Derrick Taylor in capacities separate from each other because I believe they possess distinct life stories even though they were married for nearly sixty years and I believe they both possess equal degrees of beatificity in their own right. If the joint beatification and joint canonisation occurs by decision of the Church then this is out of my control, but I would always respect the decision of the Congregation of the Causes of Saints in this regard of course.

A result of the separateness between Irene Mary's beatificity and Derrick Taylor's beatificity, I have established two separate causes the Cause for the Beatification of Irene Mary Taylor and the Cause for the Beatification of Derrick Taylor which work independently and run on separate budgets to work for the recognition of their respective personal subjects. However, these two Causes indeed remain overseen by myself as cause surrogate for both, these Causes work together on matters of mutual interest and also share the same website www.irenmary.com. As aforementioned, I am the cause surrogate for both of these Causes for Beatification meaning that I founded them and I manage and represent them. I also assume the role of lenifier, meaning that I am the interpreter of Irene Mary and Derrick Taylor's writings and words and that I have been responsible for organising their ideas, labelling and categorising them to form Irenianism.

The Locutions of Derrick Taylor

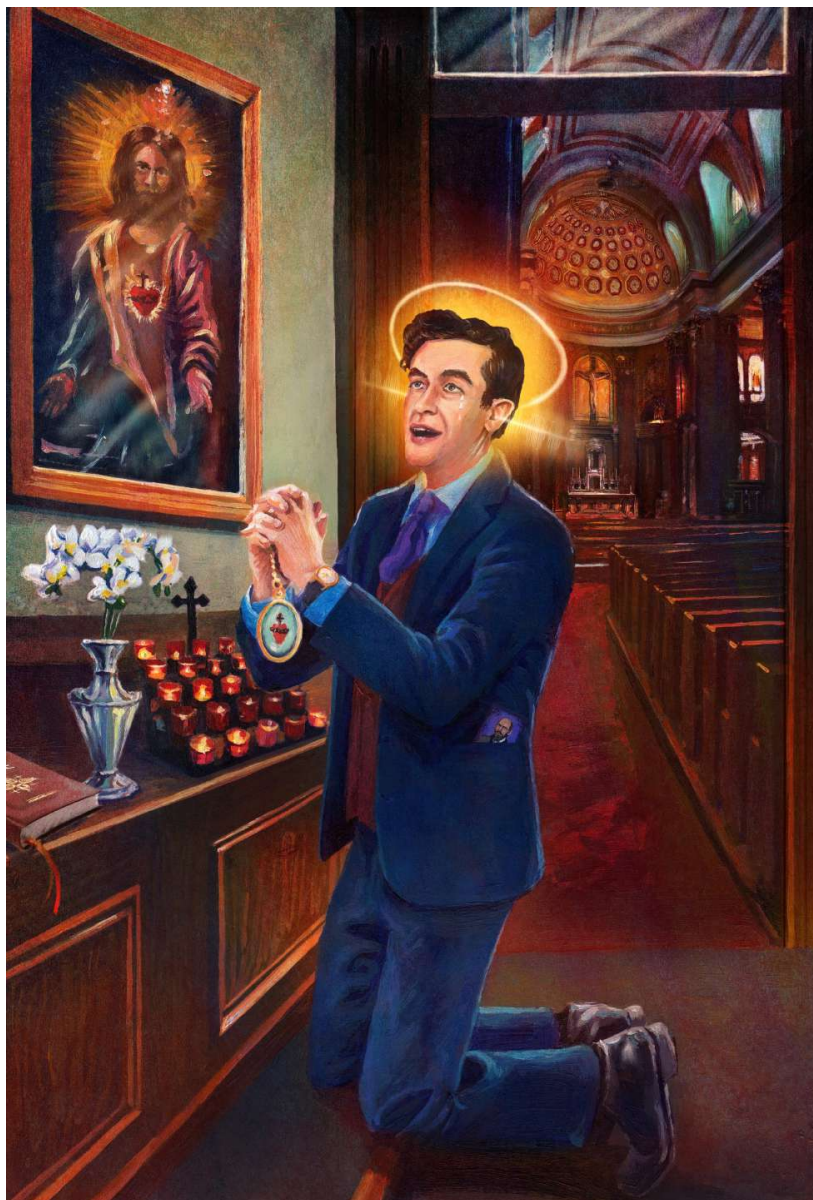
Published: 24th March 2022

The Astronist Institution publishes *The Locutions of Derrick Taylor*, the first official depiction of the grandfather of Cometan in aid of his Cause for Recognition in the Catholic Church with intentions to beatify. This astounding piece was illustrated by Mr David Young, an English artist who has now drawn several memorable commissions both of Cometan and of his grandmother Irene Mary Taylor.

This latest of Young's illustrations takes us to the narthex of St Wilfrid's Church in the city of Preston on the 31st May 1971. Derrick Taylor, then aged 40, steps into the Church while his daughters prepare for and participate in a procession for Our Lady on the feast day of the Visitation. Derrick Taylor enters the narthex and heads towards the famous depiction of the Sacred Heart of Jesus placed adjacent to the church's entrance. At that time, Derrick Taylor was experiencing an intensive spiritual crisis of faith and sought refuge in the Sacred Heart of Jesus, the Catholic devotion that had been the initiator of Derrick's instinct to convert to Catholicism from age seven.

This moment of Derrick Taylor kneeling before the Sacred Heart in the narthex of St Wilfrid's Church embodied the culmination of years-long discontent, confusion and internal anguish over the reforms introduced by the Second Vatican Council. These reforms, no longer simply statements in a document or mere words in a speech, had, by this time, been implemented throughout the Church and had made their way to Lancashire, a bastion of the Catholic faith even following the Protestant Reformation. Derrick Taylor always remained loyal to the Pope but felt a great degree of spiritual concern and

worry over the direction the Church would head, especially



with the implementation of Vatican II reforms being taken further than what the Pope had decreed.

One should understand that Derrick Taylor had only been confirmed into the Catholic faith for six years before the Second Vatican Council commenced. No doubt he wondered what he had converted to in learning that the distinct forms of Traditionalist Mass comprised of myriad rituals and Latin liturgy were to be done away with just a decade or so following his conversion. In his Sceptre Bulletin interview from 1995, Derrick Taylor explains the spiritual blindness he endured for years and the feeling that the Church he loved, and had so solemnly converted to, was being destroyed from within. When Derrick Taylor stepped into St Wilfrid's Church that special day, he went in with the hope of finding guidance or some semblance of peace of mind that the Church was safe and that the direction it was being navigated was true to the message of Christ and the Church and Mass the Lord had first instituted.

This day was indeed the beginning of a new era for Derrick Taylor's Catholicity; it was from this day forward that he had managed to engage to a new and remarkable height with God. Indeed, God the Father answered Derrick's desperate supplications through the intercession of the Sacred Heart and spoke directly to him, asserting that he should not worry and that he should continue with his Mass. This was the overall message of God that was spoken to Derrick Taylor on this day in May 1971 and it was these instructions from his Lord that Derrick Taylor exactly followed for the remainder of his earthly life through his stalwart attendance of the Latin Mass, his continued adherence to Catholic doctrines and his continued love and devotion expressed for the Sacred Heart of Jesus. It is Derrick Taylor's experience of interior locution in 1971 and his subsequent experience of the same supernatural phenomenon

in 1978 (these called the McNally locutions) that have formed part of the basis for his grandson Cometan's endeavour to have him recognised in the Church as an English Catholic figure who was Lancashire born and bred.

The mystical occurrence of interior locution is captured in this illustration through the use of colour, the halo showing God's presence imbuing Derrick and the imagery of sound waves entering his ears. The awe and wonder experienced by Derrick Taylor during the locution is captured through his facial expression yet the anguish he felt prior over his spiritual crisis is captured in the tears rolling down his cheek. The various details included from the devotional card to the flowers to the candles are all featured with the intent of helping form the distinct beatific image of Derrick Taylor. Further detail is provided by the ornate nave of St Wilfrid's Church featured in the background. The nave creates a truly mystical atmosphere for this illustration depicting the Sacred Heart locutions, one of the pivotal religious events in the life of Derrick Taylor.

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.

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.





Section 7.2 – Other saints or blesseds from Lancashire demonstrating the Catholic history of the county with relevance to Irene Mary and Derrick Taylor

Saint Edmund Arrowsmith SJ (1585 – 1628), one of the Forty Martyrs of England and Wales. Captured at Brindle, Lancashire. Hanged at Lancaster.

Venerable Lawrence Bailey (also stylised as **Baily**; ???? – 1604), English Catholic layman and yeoman martyred at Lancaster Castle for assisting a priest to escape pursuivants.

Blessed Edward Bamber (alias **Reading**; ???? – 1646), English Catholic priest and martyr executed at Lancaster Castle. Born at Carleton, Poulton-le-Fylde, Lancashire.

Blessed George Beesley (also stylised as **Bisley**; 1562 – 1591), English Catholic priest and martyr. Executed in Fleet Street, London. Born in Goosnargh, Lancashire.

Blessed James Bell (1524 – 1584), English Catholic priest, Marian Priest and martyr. Born in Warrington when it was part of the historic county of Lancashire. Martyred at Lancaster Castle.

Blessed Thomas Cottam SJ (1549 – 1582), English Catholic priest and martyr, executed during the reign of Elizabeth I. Born in Dilworth, Lancashire. Martyred at Tyburn, 20th May 1582.

Blessed John Finch (1548 – 1584), English Catholic farmer and martyr. Beatified in 1929. Born at Eccleston, Lancashire. Martyred at Lancaster.

Blessed William Harcourt SJ (alias **Barrow, Waring**; 1609 – 1679), English Jesuit and martyr executed as a result of the Popish Plot. Born in Weeton, Fylde, Lancashire.

Blessed George Haydock (1556 – 1584), English Catholic priest and martyr. Born in Cottam, Lancashire.

Blessed Richard Hayhurst (also stylised **Herst, Hurst**; ?? – 1628), English layman landowner. Born in Broughton, Lancashire. Hanged in Lancaster on 29th August 1628²⁰.

Blessed William Marsden (1560 – 1586), English Catholic martyr. Born in Goosnargh, Lancashire. Martyred on the Isle of Wight on 25th April 1586²¹.

Blessed Robert Nutter OP (1550 – 1600), English Catholic priest, Dominican friar and martyr. Beatified in 1987. Born in Burnley, Lancashire.

Hugh Oldham (1452 – 1519), English cleric who served as Bishop of Exeter from 1505 until his death in 1519 around the time of the beginning of the Protestant Reformation and some fifteen years prior to the founding of the Church of England.

Saint John Plessington (also stylised as **John Plesington**; also known as **William Scarisbrick** or **William Pleasington**; 1637 –

²⁰ (Link: <https://catholicsaints.info/blessed-richard-herst/>).

²¹ (Link: <https://catholicsaints.info/blessed-william-marsden/>).

1679), one of the Forty Martyrs of England and Wales. Born at Dimples Hall, Garstang.

Blessed John Thules (also stylised as **Thulis**; 1568 – 1616), English Catholic priest and martyr. Born in Up Holland, Lancashire but baptism registered at Whalley, Lancashire.

Saint John Wall (1620 – 1679), English Catholic martyr and Franciscan friar. Born in Preston, Lancashire. Arrested and executed for practicing the Catholic religion in England.

Blessed Thomas Whittaker (1614 – 1646), English Catholic priest and martyr hanged at Lancaster Castle. Born in Burnley, Lancashire.

Blessed John Woodcock OFM (1603 – 1646), Franciscan priest and martyr hanged at Lancaster Castle. Arrested after saying mass at Bamber Bridge. Born at Woodcock Hall, Cuerden, Lancashire.

Blessed Roger Wrenno (also stylised **Wrennall**; 1576 – 1616), English layman and Catholic martyr. Born in Chorley, Lancashire. Hanged at Lancaster Castle. Hanged just after Fr. John Thules.

Section 7.3 – Glossary of Irene Mary & Derrick Taylor

222 Longmeanygate a large residence in Midge Hall near Leyland built and owned by Derrick Taylor and his wife Irene Mary Taylor from the early 1960s where Cometan grew up and where much of the iconography involving Derrick and Irene Mary's Catholic beatific images is based upon.

Adolescent restlessness one of the primary characteristics of Derrick Taylor denoting his anxiety over his Protestant identity during his adolescence caused by his instinct to convert to Catholicism following the Kindlement of 1938.

Affectionate meiosis one of the primary characteristics of Derrick Taylor denoting his meiotistic thinking during certain critical periods of his life due to the immense ecclesiophilia (love of the Church) he felt.

Akolouth (often **the Akolouth**), one's instinctual draw to the Catholic religion, especially with origins during childhood.

Akolouthism one of Derrick Taylor's Three Duties of a Catholic, to follow one's instinct to undergo conversion to Catholicism; from the Greek word akolouthiste meaning to "follow".

Akolouthist a person who follows their instinct to convert to Catholicism such as Derrick Taylor.

Asseveration of Derrick Taylor (often simply **the Asseveration**), Derrick Taylor's participation in the interview with the Sceptre Bulletin on 22nd February 1995 to disclose his

conversion to Catholicism and his experiences of interior locution, especially when regarded as a distinct religious event in his life on its own merit due to the catharsis that it produced for him as a way of release, relief and reflection. The Asseveration acts as Derrick Taylor's one and only formal and solemn declaration of his religious experiences, principal among which are his interior locutions.

Bannister Farm (or **Bannister Farm Cottage**), the farmhouse in Midge Hall near Leyland that Derrick and Irene Mary Taylor bought in 1962 prior to Derrick's construction of 222 Longmeanygate; Bannister Farm's address changed to 220 Longmeanygate in the late 1960s.

Beatificity the heroic virtue of a Catholic formed by details of their figureship and the miracles attributed to them, regarded altogether as the grounds for their beatification; the worthiness of a person to be considered for beatification. See also figureship.

Beatificity in waiting the status of a venerable Catholic having not yet exercised a verified miraculous intercession to allow for them to undergo beatification.

Bishop's Mass at 222 a Latin Mass performed by Archbishop Marcel Lefebvre in 1975 at 222 Longmeanygate, organised by Irene Mary Taylor and to which hundreds of people attended. However, during the Mass, a gust of wind blew and the Eucharist flew out of the Bishop's hand during consecration and landed on the field. After the Mass was over, Irene Mary built a bricks around the place where the Eucharist fell so nobody would stand on where it had fallen. See also Great Mass of Longmeanygate.

Bliss Absolute (also **Absolute Bliss of Irene Mary & Derrick Taylor**, **Bliss Absolute of Irene Mary & Derrick Taylor**), a 2022 official depiction of Irene Mary Taylor and Derrick Taylor in post-corporeal form, illustrated by British artist David Young.

Careman (also **careperson**, **carewoman**), a person who believes they will be judged by God for the condition of the souls of their spouse and offspring, a core belief held by Derrick Taylor.

Caremanship responsibility for the condition of the souls of one's spouse and offspring.

Catholic Conversion: An Interview with Derrick Taylor a 2022 analytical work written by Cometan in which he performs an exegesis on his grandfather Derrick Taylor's interview with Judith Sheehan for the Sceptre Bulletin from 1995.

Catholic instinct (or **the Akolouth**), one of the primary characteristics of Derrick Taylor denoting his instinctual draw to the Catholic Church from early childhood beginning with the event of the Kindlement, leading to his conversion from Anglicanism to Catholicism.

Catholicisation of Derrick Taylor (often **the Catholicisation**), Derrick Taylor's conversion to Catholicism, beginning on 3rd September 1950 with his meeting of Father Patrick McNally for the first time who would become Derrick's confidant and the voice of one of his interior locutions in years to come.

Cause for Recognition (interchangeably **Cause for Beatification**), either of the two campaigns launched by Cometan to gain recognition for his grandparents Irene Mary Taylor and Derrick Taylor in the Roman Catholic Church with

intentions for their eventual beatification. Irene Mary's Cause for Recognition was launched on 16th October 2020 and Derrick Taylor's was launched on 20th October 2021.

Cause for the Beatification of Derrick Taylor a campaign launched by Cometan on 20th October 2021 to have his paternal grandfather recognised in the Catholic Church with intentions to beatify.

Cause for the Beatification of Irene Mary Taylor a campaign launched by Cometan on 16th October 2020 to have his paternal grandmother recognised in the Catholic Church with intentions to beatify.

Chapel in the kitchen the Catholic chapel set up by Irene Mary Taylor in the kitchen of 222 Longmeanygate in around 1972 or 1973; this is now known as the event of the Katocation. See also Katocation.

Children of God: Irene Mary's theological concept that parents are simply temporary caretakers of their children's souls but that the true parent of all human beings is God.

Church intimacy the practice of making one's home into a Catholic shrine, especially in a way that imitates how Irene Mary ornamented her home 222 Longmeanygate with Catholic icons and the building of Marian shrines and a Mary garden; bringing the Church into the home as part of one's small works of piety in following Living Catholicism.

Cometan (born 1998; birth name **Brandon Reece Taylor**), philosopher, exegetist and the grandson of Irene Mary and Derrick Taylor who assumed the role of cause surrogate to both their campaigns for beatification.

Concernedness one of Derrick Taylor's heroic characteristics, solemn worry and anxiety caused by spiritual turmoil, regarded as resolvable only through divine intervention and communication.

Congregation of the Profusion of Immutable Devotion (abbreviated **CPID**; also **Irenian Institute, the Dedicationists, the Profusionists**), a Catholic association and honorary congregation founded on 4th January 2022 based on the life and legacy of Irene Mary Taylor, particularly focusing on her practice of immutable devotion (which is based on the concept of **dedicationism**). It is for this reason why the title of the Dedicationist is ascribed to Irene Mary Taylor. The mutual concept of **profusionism** links the CPID to the CPMS.

Congregation of the Profusion of Moral Sufferance (abbreviated **CPMS**; also **the Locutionists, the Purificationists, the Profusionists**), a Catholic association and honorary congregation founded on 4th January 2022 based on the life and legacy of Derrick Taylor, particularly focusing on his practice of moral sufferance (which is based on the concept of **purificationism**). It is for this reason why the title of the Locutionist is ascribed to Derrick Taylor. The mutual concept of **profusionism** links the CPMS to the CPID.

Conservice safeguarding the Church and preserving its traditions, regarded as one of the Three Duties of a Catholic identified by Derrick Taylor.

Coppull the birthplace of Derrick Taylor, a village in Lancashire in North West England known for its coal mining industry (especially the collieries Ellerbeck and Chisnall Hall).

Coppull Parish Church the Anglican parish church of the village of Coppull where Derrick Taylor was baptised and where his parents, Ellen and Frederick, as well as other members of the Stringfellow family, were married and are buried.

Death of Derrick Taylor the end of Derrick Taylor's corporeality occurred on 26th November 2011 as a result of a myocardial infarction and ischemic heart disease at Victoria Hospital in Blackpool, Lancashire.

Death of Irene Mary Taylor the end of Irene Mary Taylor's corporeality occurred on 16th October 2015 as a result of an occult bowel obstruction and old age in the Piano Room of her home 222 Longmeanygate in Leyland, Lancashire; this event is also classified as an incumbential event in the life of Cometan by the Astronist Institution.

Dedicatedness one of Irene Mary's characteristics of heroic virtue involving her commitment to the principles of Christ and his Church, especially in the face of opposition and ridicule or to the degree that one practices immutable devotion.

Defendant a type of Catholic figure, especially one proposed for sainthood, who was forced to defend their Catholic faith in a court of law sometime during their life, such as Derrick Taylor.

Derrickian relating to Derrick Taylor, any of the theological concepts attributed to him or the interior locutions he experienced during his life.

Derrick Taylor (1930–2011), English collier, gardener, builder, layman and locutionist; born in Coppull, Lancashire; father of

twelve children; died in Blackpool, Lancashire; his Cause for Recognition in the Catholic Church was initiated by his grandson Cometan in 2021.

Devotionals (also **small works of devotion**, **small works of piety**), a set of simple activities that Catholics may participate in so as to express their devoutness and faith based on the actions that Irene Mary undertook during her life, including the ornamentation of one's home to reflect one's Catholic faith, the building of a Mary garden or Marian shrine, and the wearing of clothing items reflective of one's Catholic faith (such as a scapular).

Dictational locution a type of interior locution in which the contents of the locution primarily involves a command given to the locutionist or locutor (the person experiencing the locution). Contrasted with interrogative locution.

Dissipation the process in which the mystos of a place — meaning its spiritual and mystical aura — disappears as a result of its change of ownership, change of purpose or the removal or renovation of characteristics that had once been associated with or had been created by the deceased person. The dissipation of mystos also causes the end of that place's intercessionality.

Divine promise a kind of solemn declaration made to God that one will act in a certain way for the remainder of their life, especially to lead a holy life. See also hallowment.

Divine responsibility one's belief that God allots responsibilities to each person (such as marriage, offspring, moral sufferances) which as a core part of being Catholic are obligations that must be fulfilled.

Ecclesiophile a person who expresses considerable love and devotion towards the Catholic Church, especially characteristic of Irene Mary's level of immutable devotion for Christ and his Church.

Ecclesiophilia love of the Catholic Church, especially as practiced by Irene Mary and regarded as a Catholic honour. See also Three Honours.

Edith Hardacre (née **McKerney**; 1908–1987), mother of Irene Mary Taylor and cleaner of St Wilfrid's Church, Preston.

Ellen Taylor (née **Stringfellow**; 1905–1966), English spinner, Anglican and mother of Derrick Taylor; died in Edmonton, London from coronary thrombosis.

Eternal happiness a phrase used by Irene Mary during her writing of the October letter in reference to her trust in God's assurances that an eternity of bliss will be brought upon those who follow Christ, especially as reflected by Irene Mary's immutable devotion to Christ.

Eternal reward a phrase used by Derrick Taylor during the Sceptre Interview in reference to his trust in God's promise of eternal bliss in the afterlife as a reward for life's sufferances. See also eternal happiness.

Exemplarism (also **exemplarity**, **exemplary character**), culmination of character, devotion, piety and dedication into a person becoming an example of the Catholic faith.

Fidelity one of Derrick Taylor's heroic characteristics involving his loyalty to the message of Christ as reflected in the integrity of one's actions and obedience to the catechism.

Figureship a Catholic's life story, mystical experiences and theological contributions, regarded altogether as the grounds for their beatificity. See also beatificity.

Five Intimations (simply **the Intimations**), the five principles that emerged from Derrick Taylor's McNally locutions of 1978, namely to focus on God and not on trivial matters, to continue with Catholic practice no matter the circumstances, loyalty to the Pope, the assertion that the Pope will never contradict Catholic doctrine, and the reiteration of the centrality of the catechism.

Frederick Taylor (1905–1954), English collier, builder's labourer, and father of Derrick Taylor; died in a car accident on Birkacre Brow in Coppull on 17th January 1954.

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

Ghost of mother an apparitional event experienced by Derrick Taylor in November 2011 in which he saw an apparition of his mother, Ellen, in the living room of 222 Longmeanygate which he took to signal his impending death which did in fact occur a week or so later.

Golden bible a bible once owned by Irene Mary Taylor that was gold plated and is now categorised as one of her lost religious effects.

Golden Wedding Anniversary Party a Catholic Mass and celebration held at St Mary's & St John Southworth's Church in Samlesbury on 27th March 2004 commemorating the 50th wedding anniversary of Irene Mary and Derrick Taylor.

Great Mass of Longmeanygate (also **Great Mass in the Field, the Lefebvrian Mass**; or **the Longmeanygate Mass**), a Traditionalist Catholic Mass attended by hundreds of the faithful that was performed by Archbishop Marcel Lefebvre on a summer's day of Sunday 6th July 1975 in the grounds of Irene Mary and Derrick Taylor's home, 222 Longmeanygate in Midge Hall, Leyland. It is classified as an event in the life of Irene Mary Taylor as she organised it. During the Mass, the Archbishop held up the Host but a gust of wind came and blew it out of the His Excellency's hand, resulting in it landing on the ground. This was seen as a bad omen by some. Irene Mary Taylor proceeded to construct a small monument over the exact spot where the Host fell to the ground so that no person would ever walk on that same spot again; this act has since come to be a demonstration of her devotion and dedication to Christ.

Habitual disappointment a primary characteristic of Irene Mary denoting her persistent sadness and displeasure with her family, humanity and even the Church itself in not being devoted or dedicated enough to the message of Christ, hence causing Irene Mary — someone who practiced immutable devotion — a great degree of disappointment.

Hallowism the devotional phenomena of divine promises, especially when understood as contributing to Catholic

theology or as comprising an important portion of Catholic approaches to life.

Hallowist (or **hallower**), a person who makes a divine promise, a promise made with God as sole witness.

Hallowment (or **divine oath**), a solemn promise declared to God that one will dedicate oneself to devotion, perpetuation and striving for a life of personal holiness; many saints have described their sealing of a hallowment as a key sign of the commencement of a life dedicated to the worship of Christ.

Hallowment of Irene Mary (simply **the Hallowment**; or **the Great Hallowment**), an event in the life of Irene Mary Taylor that occurred on a snowy Christmas Day morning of 1944 at St Joseph's Church in Preston. Irene Mary, then aged 12, knelt before the tabernacle to make a divine promise to live a life of personal holiness and immutable devotion by perpetuating Christ's sacrifice and by attending the Latin Mass for the rest of her earthly existence, a promise she fulfilled despite the many sufferances of her life later on.

Hieronym the name of a saint or blessed purposefully chosen for one's child as an expression of piety and faith.

Hieronimisation (*verb hieronymise; past tense hieronymised; present tense hieronymising*), assigning the name of a saint or blessed to one's children as an expression of piety.

Hieronimiser a parent who assigns the name of a saint or blessed to their child as an expression of piety.

Hieronymous relating to the assignment of the name of a saint or blessed to one's children as an expression of piety.

Hieronymously in a way that resembles the assignment of the name of a saint or blessed to one's children as an expression of piety.

Hieronymy (or **hieronymity**), the practice of assigning the name of a saint or blessed to one's child as an expression of piety, as practiced by Irene Mary and Derrick Taylor.

Higher Walton a village on the outskirts of Preston in Lancashire where Irene Mary lived intermittently during part of her childhood and during her adolescent years.

Honorary congregation a type of Catholic group or society founded on the life and legacy of a person classified venerable, blessed or sainted, or otherwise presented for such classifications; examples of honorary congregations include the Congregation of the Profusion of Moral Sufferance (based on Derrick Taylor's figureship) and also the Congregation of the Profusion of Immutable Devotion (based on Irene Mary's figureship).

Immutability a core quality of Irene Mary Taylor comprising her unshakeable devoutness to the Catholic faith, her focus on the perpetuation of Christ's body and being, and her persistence to uphold a life of personal holiness.

Immutable devotion the kind of unwavering dedication to one's Catholic faith and devotional practices no matter the circumstances that Irene Mary Taylor displayed during her life and is also classified as one of her Four Elements of

Venerability; the phrase **the Immutable Devotion** is also used as a title for Irene Mary.

Impartation (often **the Great Impartation**; or simply **the Impartation**), Irene Mary Taylor's instilling into Cometan the principles of religion itself in preparation for her grandson's entry into the world of religious and philosophical leadership and scholarship; occurred on the night of 9th February 2008 and took place in the living room of 222 Longmeanygate.

Instinctivism (*adj.* and *noun instinctivist*), a person's instinctual draw to Catholicism, especially when one is regarded as chosen to feel this and there occurs a definitive moment in which one realises this for the first time to the degree that this holds both metaphorical and symbolic significance for the rest of one's life as Derrick Taylor experienced; this event of realisation is often called a kindlement. See also akolouthism, kindlement.

Insulationism (*adj. insulationist*), a primary characteristic of Irene Mary denoting her protection and insulation of her offspring from the outside world to guard her offspring from the horrors of sin and unnecessary sufferance.

Intercessionality the phenomena in which a place, typically a house, church, grotto or woodland, becomes a nexus for the intercession of a deceased person as a result of its mystos. In the context of Irene Mary and Derrick Taylor's intercessions, their home 222 Longmeanygate was, between 2011 and 2019, a place of mystos for them but is no longer. Known places of intercessionality for Irene Mary and Derrick Taylor are St Wilfrid's Church in Preston, St Mary's Church in Bamber Bridge, Our Lady of Victories Church in Preston, St Mary and St John Southworth's Church in Samlesbury, and their resting

place at Our Lady and St Patrick's Church in Walton-le-Dale. Hence, the intercessionality of a place is intertwined with the continuance of the mystos of that place in relation to the person; if the mystos dissipates then so too does the opportunity for intercessionality.

Interior locution (simply **locution**), a type of supernatural experience in which a person hears the voice of God, a saint or a deceased person (who has surely entered heaven), especially while in deep concentration, devotion, or anguish as part of a prayer of supplication, like those experienced by Derrick Taylor called the Sacred Heart locutions and the McNally locutions. Cometan identifies two pairs of types of interior locution including the interrogative and dictational forms, and the willed and unwilled forms.

Interrogative locution a type of interior locution in which its contents primarily involves the voice asking a question of the locutionist or locutor (the person experiencing the locution). Contrasted with dictational locution.

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

Irene Mary & The Cosmical Cometan (or **Catholic & Cosmic**), an illustration created by British artist David Young in 2020 featuring Irene Mary Taylor beside her grandson as her first of official representation as a Catholic figure.

IreneMary.com the official website for both Irene Mary Taylor and Derrick Taylor, especially to promote and represent their Catholic figureships and their Causes for Recognition in the Catholic Church online.

Irene Mary's October Letter: An Introduction to Irenianism

a 2021 analytical work written by Cometan in which he performs an exegesis on his grandmother Irene Mary Taylor's letter from 1998 called the October letter.

Irene Mary Taylor (also **the Immutable Devotion**; or **the Dedicationist**; née **Hardacre**; 1932–2015), English tailoress, laywoman, Marian devotionalist and catechist; born in St Matthew's, Preston, Lancashire; mother of twelve children; died at 222 Longmeanygate in Midge Hall near Leyland.

Irene theology an alternative term for Irenianism.

Irenian relating to Irene Mary Taylor, the theological system Irenianism named after her, or relating to Derrick Taylor.

Irenianism (also **Irene theology**, **Irenian theology**), the Catholic theological system based on the life and works of both Irene Mary and Derrick Taylor.

Irenian orthopraxy the branches of Irenianism concerned with Catholic practice.

Irenian theology an alternative term for Irenianism.

Ireno- the prefix relating to Irene Mary Taylor, Derrick Taylor or the Catholic theological system Irenianism.

Ireno-Cometanic relating to the interplay between the ideas and beliefs of Irene Mary Taylor, Derrick Taylor and their grandson Cometan.

Ireno-Cometanism the syncretism of Cometan's ideas and beliefs with those of his paternal grandparents Irene Mary and Derrick Taylor.

Irenology (also **Irenetics**), the study of Irene Mary Taylor, Derrick Taylor or the theological system Irenianism based on their life, works and theological contributions.

Katocation (or **the Katocation**; also stylised as **the Catocation** or **the Qatocation**), the event in which Irene Mary Taylor establishes a Catholic chapel in the kitchen of 222 Longmeanygate for the practice of Latin Mass in around 1972/3. This garnered the attention of the local paper, the Lancashire Evening Post, and a reporter was sent to document the family and took a picture of Irene Mary and Derrick's children kneeling in prayer in the kitchen. The word Katocation is derived from the Greek word katoikía for dwelling meaning to bring Christ into one's home as a key part of Irene Mary's promise to lead a life of personal holiness.

Katocism (or **katocation**), a layperson's construction of a chapel, especially one inside their home that goes without consecration.

Kindlement (often **the Kindlement**), the informal beginning of Derrick Taylor's conversion to Catholicism on 1st July 1938 in which he asks his friend's mother to light a candle for him as a metaphor for his emerging Catholicity; any such instance in which a person feels for the first time an instinctual draw to the Catholic faith, especially if this occurs during their childhood or adolescent years.

Lefebvrian 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 thoughts and beliefs either established or held to by Archbishop Marcel Lefebvre especially as they relate to or otherwise interconnect with Irenianism.

Lenification Cometan's process of interpreting his grandparents' Irene Mary and Derrick Taylor's cause documents and interviews in an effort to systematise their theological contributions to Catholicism and to form the school of thought Irenianism in their honour. This process is important because it involved Cometan's meticulous and cautious interpretation of grandparents' beliefs on one side to stay true to who they were and what they believed and on the other side to conform to changes in the Church and in society, and to remain obedient to the pronouncements of the Pope.

Lenifier Cometan's role as exegetist, interpreter and systematiser of his grandparents Irene Mary and Derrick Taylor's letters and interviews, in turn founding the theological system Irenianism in honour of their joint legacies as Catholic figures.

Lesser devotion Catholic saints and blessed that resonate with someone to the degree that they devote some of their time to prayer, contemplation and devotion in their name. Irene Mary's lesser devotions included Saint Bernadette Soubirous, Saint Catherine Labouré, Saint Edmund Arrowsmith, Saint Jacinta Marto, Saint John Bosco, Saint John Southworth, Saint Marie-Azélie Martin, Saint Padre Pio, and Pope Saint Pius X. Contrast with particular devotion.

Leyland the town in Lancashire that Irene Mary and Derrick Taylor lived on the outskirts of at 222 Longmeanygate in Midge Hall.

Living Catholic (or **Animatic Catholic**), relating to Irene Mary's concept of Living Catholicism, or a follower of this belief.

Living Catholicism (or **Animatic Catholicism**), Irene Mary's principal theological contribution based on the incorporation of one's Catholic faith and identity into lay domestic and family life. See also Opus Dei principle.

Locution (also **interlocution**, **interior locution**), a form of private revelation in which a person hears the voice of God, a saint or a deceased person in heaven speak to them, oftentimes as a result of supplicatory prayer in which God addresses the person's request which almost always leads to the impartation of moral truths. Derrick Taylor claimed to have experienced two separate forms of interior locution, the first in May 1971 in which the Sacred Heart acted as the intercessor and the second in December 1978 in which God spoke to Derrick Taylor through his priest-confidant Father Patrick McNally, both of which were willed and dictatorial types of locution.

Locutionary relating to the supernatural phenomena of interior locution or claimants of it.

Locutionism an emphasis placed on intensive prayer, devotion and contemplation in order to produce personal divine communication, especially in the resolution of spiritual and existential crises and as a way of imitating Derrick Taylor's practice of moral sufferance or his prayers of supplication which produced interior locution.

Locutionist (also **interlocutionist**, **interlocutor**, **locutor**), a person who has experienced at least one session of interior

locution during their lifetime, an example of which is Derrick Taylor who in fact experienced interior locution on at least two separate occasions.

Locutology (*n.* **locutologist**; *adj.* **locutological**; *adv.* **locutologically**), the study of the supernatural phenomena of interior locution, especially the determination of the validity of such locutional events.

Loving hand of God trust in God's guidance even during times of immense tribulation, especially as part of the practice of moral sufferance as followed by Derrick Taylor.

Marian shrine of Irene Mary a shrine to the Virgin Mary built by Irene Mary at 222 Longmeanygate where she would spend hours a day in devotion, contemplation and prayer; it is now referred to as the **Lost Shrine** due to its destruction following the change of ownership of 222 Longmeanygate and was featured in the 2021 illustration *The Lost Shrine of Irene Mary* by David Young.

McNally locutions (or **Brownedge locutions**), the second set of interior locutions experienced by Derrick Taylor, these taking place on 15th December 1978 during which he heard the familiar voice of his then-deceased confidant Father McNally while inside St Mary's Catholic Church, Bamber Bridge. Father McNally spoke to Derrick Taylor through the power of God allowing him to intercede back into the material world following his death to guide Derrick, the convert he had received into the Catholic faith twenty-eight years prior.

Meiotic relating to meiotism or negative views of the consequences of the Second Vatican Council, regarded to be synonymous with a watered-down version of Catholicism.

Meiotism the belief that the watering-down of Catholic liturgy and doctrine following the Second Vatican Council will bring about the downfall of the Church.

Meiotist a person who believes in the imminent downfall of the Catholic Church based on their commitment to the Latin liturgy, not on their disobedience to the Pope but as a result of the fear that the message of Christ will not be perpetuated as it must be through the Latin Mass.

Meiotistic relating to the beliefs of meiotism or a person who holds such views.

Merimnesis (or **merimnity**), one's stewardship of the souls of others, especially when regarded as an obligation of a Catholic; from the Greek word merimnó meaning to "take care of".

Merimnism one of the Three Duties of a Catholic outlined by Derrick Taylor, to steward the souls of one's spouse and children as a divine responsibility allotted by God and signified through marriage and conception.

Merimnist a person who believes in the divine responsibility to steward the souls of one's spouse and offspring, especially as inspired by the life of Derrick Taylor.

Midge Hall a village on the outskirts of the town of Leyland where Derrick Taylor and Irene Mary Taylor lived from the early 1960s at Bannister Farm and then at 222 Longmeanygate from 1971 until 2011 and 2015 respectively.

Midnight Prayer (also the **Great Midnight Prayer**, the **Prayer of Midnight**; or the **Nocturnal Devotions**), Irene Mary Taylor's

performance of matins, specifically nocturns, alongside some of her grandchildren, including Cometan. This took place in the Piano Room of 222 Longmeanygate, during which all the lights were switched off, candles were lit and Irene Mary and the children performed nocturns prayer in front a statue of the Sacred Heart of Jesus illuminated by votive candles. This event took place on Saturday 12th November 2005.

Millstone Platt a row of houses (now demolished) on Chapel Lane in Coppull where Derrick Taylor was born on 12th August 1930.

Moral sufferance acceptance of tribulation as penance for sin, especially as practiced by Derrick Taylor during the untimely deaths of his father and firstborn son; the phrase **the Moral Sufferance** is also used as a title for Derrick Taylor.

Mystos the spiritual and mystical aura of a place or building, a quality ascribed by Cometan to 222 Longmeanygate when its original owners, Derrick and Irene Mary Taylor, were alive. The mystos of 222 Longmeanygate is now regarded to have dissipated forever as a result of the house's renovation and its occupation by new owners. Other Catholic examples of mystos may include the grotto at Lourdes, a place where a Marian apparition or Christophany has occurred, or inside a church. The mystos of a place is regarded to be very fragile and impermanent, generally only lasting for the time an associated person was alive or when supernatural events occurred there. It is possible that a place's mystos can be preserved as long as the building or shrine continues to exist as the person associated with it would have wanted. For example, because 222 Longmeanygate is now under new ownership and has been stripped of the distinct characteristics that Irene Mary and Derrick Taylor gave to it, the mystos of their home has

dissipated forever. Although retrieving the mystos of a place following its dissipation is not impossible, it is extremely difficult. A place's mystos is also relevant to the possibility for a deceased person's intercession as a place with mystos is one that is a spiritual nexus where intercession for a person associated with that person is more likely — this is called intercessionality. When the mystos of a place dissipates, the intercessory capacities of that place or building also disappear.

October letter a typewritten letter by Irene Mary Taylor to Louise, the mother of Cometan, on 13th October 1998 whose Catholic language and religious contents has since been used as a cause documents in Irene Mary's process of beatification and has formed part of the basis of Irenianism.

Opus Dei principle the founding principle of the lay Catholic organisation Opus Dei rooted in the notion of sanctification in ordinary life, a principle that came to form the basis of the lives of lay Catholics Irene Mary and Derrick Taylor.

Our Lady and St Patrick's Church a Catholic church in Walton-le-Dale where both Irene Mary Taylor and Derrick Taylor as well as their son Derrick Stephen and Irene Mary's parents and ancestors are buried.

Our Lady of Victories Church a Traditionalist Catholic church in Preston city centre run by the Society of St. Pius X and frequented by both Irene Mary Taylor and Derrick Taylor.

Particular devotion the practice of choosing certain saints, blessed and Catholic figures to devote time, prayer and contemplation to in order to imitate their devoutness in one's actions and decisions. Irene Mary's particular devotions were Saint Dominic Savio, Saint Josemaría Escrivá, Saint Thérèse of

Lisieux and Mother Mary Angelica of the Annunciation. Derrick Taylor's particular devotions were the Four Marks of the Church, the Sacred Heart of Jesus and Saint Louis Martin.

Patrick Gabriel McNally Rev. (1902–1976), English Benedictine Catholic monk who oversaw the conversion of Derrick Taylor to Catholicism from 1950 to 1956 and also married Irene Mary and Derrick Taylor in 1954 at St Mary's Church in Bamber Bridge.

Peace Haven (also stylised as **Peacehaven**), the first house that Derrick Taylor built located on a part of Green Lane in his hometown of Coppull that is now called Coppull Hall Lane and was completed in 1954 when Derrick was around twenty-four years old.

Perceptivity one of Irene Mary's heroic characteristics, solemn emphasis placed on spiritual and philosophical matters rather than material and economic ones.

Peroration of Derrick Taylor (simply **the Peroration**; or **the Great Oration**), the event in which Derrick Taylor stood up in court to give a defence of his Catholic faith in Preston, to inspire enthusiasm among Catholics, on 17th April 1973 on the feast day of Saint Jean-Baptist de La Salle.

Perpetuation preservation of the literal body and blood of Jesus Christ in the world through the continuance of the Latin Mass, a core principle held by Irene Mary Taylor.

Personal holiness cultivation of holiness in everyday life and domestic activities, especially as practiced by Irene Mary Taylor and based on the concepts of Living Catholic and the Opus Dei principle.

Preston a city in North West England and the administrative centre of the county of Lancashire where Irene Mary Taylor was born (specifically in the ward of St Matthew's) and where much of her and Derrick Taylor's Catholic figureship are associated with.

Raptness one of Irene Mary's heroic characteristics, intense fascination with the mysteries of Christ and his Church as demonstrated through lifelong contemplation and immutable devotion.

Renewal of hope a Catholic's renewed sense of faith and trust in God, especially when this occurs several times in someone's life as a result of their experience of major tribulations; Derrick Taylor made this theological contribution through the tribulations he faced, the crises of faith he endured, and the renewed sense of trust and faith in God that emerged as a result of his experience of these crises.

Resoluteness one of Derrick Taylor's heroic characteristics, purposefulness and determination in the face of opposition to one's faith, especially through perseverance and one's endurance of ridicule and mockery.

Resolution of Irene Mary Taylor (simply **the Resolution**; or **the Great Resolution**; also **the Resumption**), an event of Catholic religious renewal in the life of Irene Mary Taylor in which she knelt in devotion and contemplation before a depiction of Pope Saint Pius X, thereafter resolute in her endeavour to maintain her Traditionalist Catholic stance as a consequence of her husband's Sacred Heart locutions from a year prior. This occurred on Monday 21st August 1972 on the feast day of Pope Saint Pius X.

Restless Catholicity an intense feeling of inner anxiety causing an existential crisis of faith and identity as initiated by one's instinct to convert to Catholicism despite their upbringing and cultural background corresponding to another religion, as experienced by Derrick Taylor during his childhood and adolescence regarding Anglicanism and Catholicism.

Richard Hardacre (1905–1962), English painter-decorator and the father of Irene Mary Taylor; died at Peace Haven in Coppull.

Sacred Heart locutions (or **Preston locutions**), the interior locutions experienced by Derrick Taylor on 31st May 1971 in the narthex of St Wilfrid's Church in Preston during which he heard the voice of God the Father. These locutions came about as a result of the intercession of the Sacred Heart of Jesus based on Derrick Taylor's absolute devotion to it.

Sceptre Interview the interview of Derrick Taylor with the Sceptre Bulletin conducted in February 1995 by Judith Sheehan which, since 2021, has constituted much of the basis for Derrick Taylor's cause for recognition in the Church. The interview contains details of Derrick Taylor's conversion to Catholicism, his experience of interior locution, the tribulations of his life, many theological contributions, and details of Derrick Taylor's appearance in a court hearing to defend his Catholic faith. The Sceptre Interview was published in May 1995 under the ISSN No. 0268-7747 and the editor the publication featuring the Sceptre Interview was Joan Wallace.

Sex education hearing the hearing that took place in Preston in 1973 in which Derrick Taylor was reprimanded for taking his children out of sex education lessons.

Simplicity a Catholic's honour to live modestly and humbly with a life of divine focus, piety, contemplation and prayer, regarded as one of Irene Mary's Three Honours. See also Three Honours.

Social persecution a form of persecution directed towards members of a religion by the public rather than the government, involving ridicule of religious people and their ostracism from society. This kind of persecution is what Irene Mary and Derrick Taylor endured for their faith to the degree that Derrick Taylor was forced to defend his faith in court.

St Catherine Labouré Church a Catholic church in Farington where the funerals of Derrick Taylor and Irene Mary Taylor took place in 2011 and 2015 respectively.

St Joseph's Church a Catholic church in Preston city centre where Irene Mary Taylor was baptised on 13th March 1932 and where the event of the Hallowment took place on Christmas Day 1944.

St Mary Magdalen's Church a Catholic church situated in the town of Penwortham, a suburb of Preston, where Irene Mary and Derrick Taylor frequented around 2007 and 2008.

St Mary's and St John Southworth's Church a Catholic church in Samlesbury, Lancashire where Irene Mary and Derrick Taylor frequented during the 1990s and early to mid 2000s and where their Golden Wedding Anniversary Party was held following Father Watson's performance of the Latin Mass in March 2004.

St Mary's Church (also **Brownedge Church**), a Catholic church in Bamber Bridge with various connections to the life stories and figureships of Irene Mary and Derrick Taylor. For example, Derrick Taylor's conversion to Catholicism began here on 3rd September 1950 (also his baptism on 14th November 1952 and his confirmation on 15th June 1956 took place at this church) as well as where the wedding of Irene Mary and Derrick Taylor was held on 27th March 1954. This church is also the place where the McNally locutions took place, Derrick Taylor's second experience of interior locution in 1978 following on from the Sacred Heart locations of 1971.

St Mary's Church a Catholic church in Leyland where Irene Mary and Derrick Taylor sometimes attended Mass but did not regularly frequent.

St Matthew's a ward or suburb of the city of Preston in Lancashire where Irene Mary Taylor was born in 1932 at 11 Maitland Street and where she lived for part of her childhood.

St Wilfrid's Church a Catholic church in Preston city centre run by Jesuits where Derrick Taylor experienced the Sacred Heart locutions in 1971 and where a mystos for both Irene Mary and Derrick Taylor remains.

Sufferancy the state or fact of suffering (either physically, mentally or spiritually), especially as this relates to or influences one's relationship with God. See also moral sufferance.

Sufferation of Derrick Taylor (often simply **the Sufferation**; also **Moral Sufferation of Derrick Taylor**, **Moral Sufferance of Derrick Taylor**; or simply **the Moral Sufferation**), an example of Derrick Taylor's dedication to the Catholic Mass in

which he takes his two young grandsons Cometan and Thomas to attend Latin Mass at Samlesbury. This dedication is then contrast with the great deal of sufferance experienced by Derrick Taylor during his lifetime including the death of his first born son Derrick Stephen, the death of his father Frederick Taylor when Derrick was just twenty-three, the poverty and financial hardships he experienced, his health sufferances in the form of multiple heart attacks during his later years and the numerous points of spiritual crisis he experienced; this “event of contradistinction” or “Catholic allegory” is traditionally dated to 18th March 2007 and is used as a means to highlight the exceptional Catholic moral character of Derrick Taylor.

The Locutions of Derrick Taylor an illustrated created by British artist David Young in 2022 depicting Derrick Taylor experiencing the Sacred Heart locutions inside St Wilfrid’s Church in Preston on 31st May 1971.

The Lost Shrine of Irene Mary an illustration created by British artist David Young in 2021 based in the grounds of 222 Longmeanygate featuring Irene Mary Taylor in devotion at her Marian shrine and Cometan depicted as appearing to greet her.

Three Duties a set of three spiritual obligations based on what Derrick Taylor saw as responsibilities that every lay Catholic should fulfil, namely akolouthism, conservice, and merimnism.

Three Honours a set of three spiritual benefits based on what Irene Mary Taylor saw as privileges that Catholics may enjoy, including ecclesiophilia, simplicity and traditionalism.

Traditionalism a Catholic’s privilege to attend the Latin liturgy due to its sacredness and longevity as the perpetuation of

Christ's literal life and universal message, regarded as one of Irene Mary's Three Honours. See also Three Honours.

Transverberation in mystical theology, a type of religious ecstasy in which a person receives a wound to the heart accompanied by a vision of an angel (which is why this phenomena is sometimes called the **Seraph's assault**); this wound of love enflames the soul with God's love and acts as a form of purification, often to arouse feelings of discontent with the sins of the world and an intensive dedication to piety and penance; many saints and mystics have described this phenomena during their lives.

Transverberation of Irene Mary Taylor (or the **Transverberation**; also **the Niveous Ecstasy, Ecstasy in the Snow**), on a wintery day in January 1996, Irene Mary Taylor, aged 63, visits the Catholic church of St Mary and St John Southworth alone and while kneeling in the snow before a shrine to Our Lady, experiences the phenomena of transverberation (divine piercing of the heart); this religious event took place on Friday 12th January 1996 and was emboldened by the publication of Derrick Taylor's Sceptre Bulletin interview almost a year prior; it is this event of the Transverberation shortly before the birth of Cometan that ignited Irene Mary's piety once more and was the underlying motivation for her dedication to the Catholic faith for the remainder of her life, including all the time she spent with Cometan during his childhood.

Tridentinian relating to one's attendance of the Latin Mass even after the Second Vatican Council; an adherent of the view that the Latin Mass should be attended despite the Vatican II reforms.

Tridentinianism adherence to and attendance of the Latin Mass even after the Second Vatican Council.

Unwilled locution (or **unprovoked locution**) a type of interior locution that happens spontaneously for the locutor (the person experiencing the locution), meaning they did not make any supplication to initiate the locution; an unwilled locution is typically interpreted as the person having been chosen by God's divine grace to receive the locution despite this being unbeknownst to them. Contrasted with willed locution.

Votarism Catholic devotion to the point at which a religious experience (such as a locution or ecstasy) is experienced or a myriad of theological concepts are produced. An example of votarism is Derrick Taylor's devotion which produced interior locutions and many theological contributions as a result.

Votarist a Catholic devotee or devotionalist, especially one who experiences interior locutions, religious ecstasy or some other supernatural or mystical phenomena. For Derrick Taylor, his role as a votarist emerged as a consequence of the Sacred Heart locutions.

Walton-le-Dale a large village to the south of Preston where Irene Mary and Derrick Taylor are buried at Our Lady and St Patrick's Church.

Wedding letter a letter handwritten by Irene Mary Taylor in March 2009 to her daughter-in-law Nadine Taylor, aspects of which have since been used to contribute to the theological system Irenianism.

Weeping Prayer an instance of intercession claimed by Cometan to have occurred in February 2020 in which, while

praying to his grandmother Irene Mary Taylor inside St Wilfrid's Church in Preston, tears began to stream uncontrollable down his face, tears he attributed to his grandmother due to a lack of prayers by her family said for her while she was in purgatory. As a result of this prompt, Cometan began to pray for both his grandmother and grandfather everyday ever since this phenomena of the Weeping Prayer to ensure they entry into heaven.

Willed locution (or **provoked locution**) a type of interior locution that is knowingly sought after by the locutor (the person experiencing the locution), typically through a prayer of supplication as experienced by Derrick Taylor during both the Sacred Heart locutions of 1971 and the McNally locutions of 1978. Contrasted with unwilled locution.

Worldly dissatisfaction a primary characteristic of Irene Mary as a reflection of her practice of Foolishness for Christ in which he felted disconcern for and dissatisfaction with the technology and materialistic wealth of the modern world.

Section 7.4 – Gallery



Irene Mary Taylor in circa 1955 in the greenhouse of Peace Haven in Coppull.



The Construction of 222 Longmeanygate (circa 1966).



The Taylor Family taken in the Piano Room of 222 (circa 1972).



of the life of Irene Mary and Derrick Taylor

Irene Mary Taylor and Derrick Taylor signing the marriage registry following their wedding at St Mary's Church, Bamber Bridge on 27th March 1954.



Irene Mary aged 5 (circa 1937).



Irene Mary with her dog Judy at the back of Peace Haven in Coppull (circa 1955).



Irene Mary with her younger sister Margaret behind Kittlingbourne Brow in Higher Walton (circa Summer 1955).



Irene Mary is bridesmaid for her friend in July 1953.



Irene Mary with her children at a convent.



Derrick Taylor in the living room of 222 Longmeanygate with his grandsons Thomas (left) and Cometan (right) in 2006.



Derrick Taylor on holiday at Butlins, Blackpool (circa 1953).



Derrick Taylor with friend at Butlins in Blackpool (circa 1953).



Derrick Taylor with his fiancée Irene Mary Hardacre on holiday at Butlins in Blackpool (circa 1953).



Irene Mary holding her grandson Cometan alongside her other grandson Thomas on the driveway of 222 Longmeanygate in June 2000.



Cometan in the Living Room of 222 Longmeanygate, behind him are the Ten Commandments nailed to the wall in a frame by Irene Mary Taylor.

Section 7.5 – Online resources

1. IreneMary.com – the official website of the Cause for the Beatification of Irene Mary Taylor and for the Cause for the Beatification of Derrick Taylor.
2. Online Obituary for Derrick Taylor – <https://www.legacy.com/obituaries/name/derrick-taylor-obituary?pid=183925216>
3. Entry for Irene Mary Taylor on FindAGrave – <https://www.findagrave.com/memorial/202849480/irene-mary-taylor>
4. Entry for Derrick Taylor on FindAGrave – <https://www.findagrave.com/memorial/202850132/derrick-taylor>
5. Entry for Irene Mary Taylor on the Internet Movie Database (IMDb) – <https://www.imdb.com/name/nm11369540/>
6. Google Knowledge Panel for Irene Mary Taylor – <https://g.co/kgs/D197i1>
7. Google Knowledge Panel for Derrick Taylor – <https://g.co/kgs/LF7mNX>
8. Irene Mary Taylor on Cometan.org – <https://www.cometan.org/discover/Irene-Mary-Taylor>



Cometan standing beside a statue of the Blessed Virgin Mary arranged by his grandmother Irene Mary Taylor in the gardens of 222

Longmeanygate. The grotto behind Cometan stood an even larger statue of the Virgin Mary as part of the series of Marian shrines found throughout the grounds of 222 which Irene Mary had built as just one of the many expressions of her immutable devotion and piety.



One of the final images taken of Irene Mary Taylor while she was in Royal Preston Hospital in August 2015 before she was taken home to 222 Longmeanygate where she died on 16th October 2015.

9. Irene Mary Taylor (Hardacre) on Geni.com – <https://www.geni.com/people/Irene-grandmother-of-Cometan/6000000124984953854>

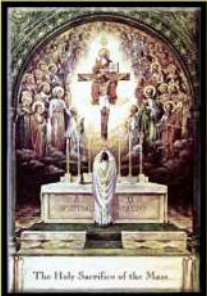
10. Irene Mary Taylor on Twitter – <https://twitter.com/IreneMaryTaylor>
11. Irene Mary Taylor on PhotographyLately.com – <https://www.photographylately.com/people/family-members-of-cometan/Irene-Mary-Taylor>
12. Irene Mary Taylor on PeoplePill – <https://peoplepill.com/people/irene-mary-taylor>
13. Derrick Taylor on PeoplePill – <https://peoplepill.com/people/derrick-taylor-1>
14. Page of Irene Mary Taylor on Cometanica.com – <https://www.cometanica.com/relatives/2000s/Irene-Mary-Taylor%2C-paternal-grandmother-of-Cometan>
15. Obituary for Irene Mary Taylor online – <https://www.legacy.com/obituaries/lep-uk/obituary.aspx?n=irene-taylor&pid=184050923>
16. Derrick Taylor's page on IMDb – <https://www.imdb.com/name/nm11369541/>
17. Derrick Taylor's page on Cometan.org – <https://www.cometan.org/discover/Derrick-Taylor>

Section 7.6 – Funeralary Notice of Derrick Taylor

Also called the Notice of Exequy by Fr. Simon Henry

WEDNESDAY, 7 DECEMBER 2011


Mr Derrick Taylor, R.I.P.



The Holy Sacrifice of the Mass

I am celebrating a funeral in the Traditional Form of the Roman Rite tomorrow at 12 noon for Mr Derrick Taylor, who attended Mass with his wife here and died suddenly after a heart attack. He leaves behind nine children and uncountable grandchildren and great grandchildren. The Taylors are a family who have long had a great love of the Traditional Form of the Mass since the 1970's when the changes came in. A great Catholic and a kindly man. The Taylors are well known in this part of the world, so, of course, anyone who knew Derrick is most welcome.

SEARCH THIS BLOG



Full, conscious and actual participation does not mean people clamouring to take part in the performance of the rites, rather, they are fully to participate in the Paschal Mystery they signify.

FR SIMON HENRY
St Catherine Labouré
Stanfield Lane
Farrington Leyland
PR25 4QG

VIEW MY COMPLETE PROFILE

MASS TIMES AT ST CATHERINE LABOURÉ

Sunday
8.30am Mass (OF - said)
10am Mass (OF - sung)
11.30am Low / Novena Mass (EF)

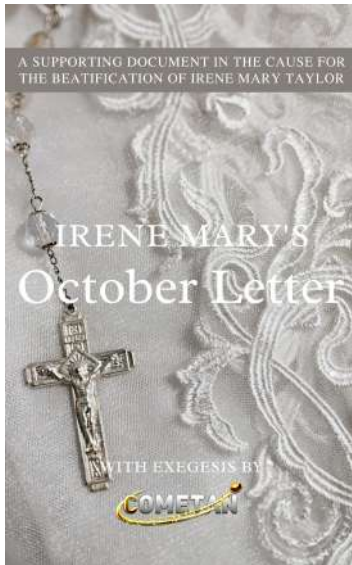
Screenshot of the webpage

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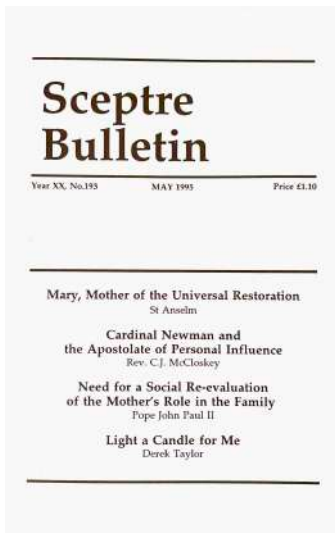
Although I have offered Requiem Mass on All Souls Day for a number of years now, this will be my first actual funeral. We will be blest to have chant, so it will be Missa Cantata (without the need to try and tease out a decent sound from our little electric organ - although some organists do indeed manage to get a very decent sound out of it).

Link to the page: <https://offerimustibidomine.blogspot.com/2011/12/mr-derrick-taylor-rip.html>

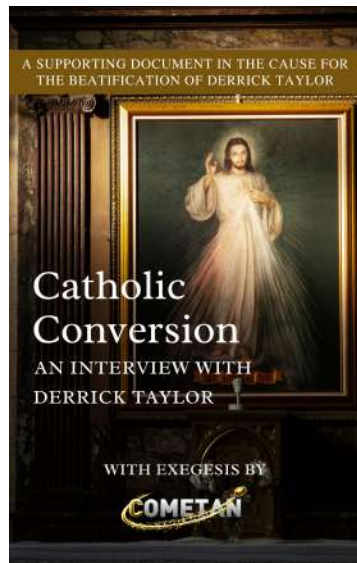
Other works about Irene Mary and Derrick Taylor



– Released on 23rd Dec 2021 –



Light a Candle for Me
– Published in 1995 –



282 of 282

– Released on 24th March 2022 –