

King Charles and Pope Leo mark 'spiritual fellowship' in state visit



Photo Credit: Vatican Media

In a state visit that betokened immense amounts of planning, King Charles III and Queen Camilla joined Pope Leo XIV for an ecumenical service at the Vatican today as both parties spoke of their increasing ties.

Described by Buckingham Palace as a “joining of hands between the Catholic Church and Church of England in a celebration of ecumenism,” today’s state visit by the British Royals was certainly viewed as historic.

It comprised the formal welcome of the monarch, a private meeting between the Pope and the Royal party, brief state meetings with the Secretary of State, and then the ecumenical prayer service in the Sistine Chapel. Following that, Leo and Charles spoke privately about ecological issues, before the Royal pair took part in another ecumenical prayer service at the Papal Basilica of St. Paul’s Outside the Walls.

Perhaps more than what was said, it was the actions that truly spoke louder than words. The very fact the visit took place at all was hailed by many eager royal correspondents as a milestone, a breakthrough in ecumenical relations, and – according to one over-enthusiastic reporter – a “meeting of equals.”

Indeed, Charles III and Leo XIV certainly sought to present that image of fraternal

companionship. In a poignant move, the Pope conferred on the British King the title of "Royal Confrater" of the Abbey of St. Paul's Outside the Walls. The papal basilica has been the site of increasingly frequent ecumenical events between Catholics and Protestants in recent decades.

For Charles to receive such a title was a sign of "hope," said the basilica's archpriest, Cardinal Michael Harvey, and a welcome of a "brother." Buckingham Palace described it as a "recognition of spiritual fellowship."

Evidencing this, Charles was given a special seat, or liturgical throne, with his coat of arms and the ecumenical mission phrase "Ut unum sint." It will now be the official seat reserved only for British monarchs in the papal basilica for years to come.

In return, the Anglican clergy of St. George's College, Windsor - one of the monarch's residences - made Leo XIV a Papal Brother of St. George's Chapel. The Vatican did not comment further on the Pope's award.

Additionally, Charles made the American Pope a Knight Grand Cross with Collar of the Vatican Order of Pope Pius IX, whilst Leo made Camilla a Dame Grand Cross of the same Order.

Evident signs were thus not lacking of the intent by both parties to foster deeper, ecumenical relations. "These reciprocal gifts of 'brotherhood,' are a recognition of spiritual communion and are deeply symbolic of the journey that the Church of England (of which His Majesty is Supreme Governor) and the Roman Catholic Church have traveled over the last 500 years," wrote the Palace.

Charles III is the Supreme Governor of the [Church of England](#), a position which the monarch has held since the Protestant Revolt and the schismatic break with Rome enacted by King Henry VIII in 1534.

The Holy See does not recognize Anglican orders, and the recent rise of female ordinands in the Church of England - something the Catholic Church infallibly condemns - have further muddied the waters of attempts to overcome doctrinal juxtapositions.

Aside from such ecumenical gestures, Charles and Leo also gave center stage to what is a shared passion - namely ecological issues. The King's attention to the matter is no secret, and Leo has also given some early priority to speaking about "care for our common home."

Not only was their private encounter given over to meeting activists in the ecological field,

but the prayer service in the Sistine Chapel was focused on the topic.

As noted, many commentators have rushed to hail today's event as a breakthrough in ecumenical relations. Others have been more [cautious](#) about the longer-lasting and actual impact of the event will be. A notable and impressive spectacle for the global media to feast on – that goes without saying, but whether it will lead to the rejection of schismatic errors on the part of the Anglicans is harder to anticipate.

But giving a nuanced understanding of the meaning behind the spectacle, Dr. Joseph Shaw opined that “English Catholics can take great pleasure in King Charles giving the Pope Leo tokens of what he called ‘esteem and appreciation’, and in the Holy Father reciprocating in a such gracious manner.”

Such phraseology, the prominent academic and liturgical scholar told this correspondent, “is the language of diplomacy, but there is no reason to think it is insincere on either side.”

Charles III is, noted Shaw, “deeply interested in religion, and acknowledges the ancient connection between his office and the Catholic Church. Until the Reformation, the Kings of England were honorary Canons of St Paul Outside the Walls; this connection has been revived by making King Charles a ‘Royal Confrater’ of the Basilica.”

Shaw noted how undeniably “there remains a great gulf of belief between King Charles the Pope, but bonds of mutual respect can prepare the way for deeper understanding a reconciliation.”

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"Therefore, brethren, stand fast; and hold the traditions together by word, or by our epistle." (2 Thessalonians 2:14)

Reclaiming a Stolen Past, Building a Future

By Caleb Gasca

Liberal infiltration and subversion in our institutions is obvious. There have been many books written about infiltration in universities, the media, and even in the Church. The result of this infiltration is the use of the institutions built by our forefathers as weapons against us. This movement is called different things by different people. The Cathedral is the term ascribed to it by famous Neo Reactionary thinkers Curtis Yarvin, who wrote under the pen name Mencius Moldbug. Others may call it the "System" or "The Revolution." However, the trend I hope to focus on is not so grand.

People want to live in a culture built by a man who believed in something. But they reject what he believed in. They expect to be able to maintain the benefits of what he created while completely ignoring why he

created it. They expect to reap what their forefathers have sown and refuse to till the land for those who will come later.

I recently found myself visiting the historic Orange County courthouse. This three-story building is adorned in Arizona sandstone veneer, built on a strong foundation. Historically the home of the Orange County Superior Court, it is now primarily used for civil marriage, ceremonies, and elopement. The top floor of the building houses the old Superior courtroom and a rotating art gallery. On the day I visited the art being housed was a collection of historic photographs from the 1970s. The subject of many of the photos was Hispanic and Chicano countercultural figures and protesters. I was immediately struck by the vulgarity in many photos. There were examples of a man with a poster of Lennon behind



him, another of a protest march where women held a sign, expressing their support of Angela Davis. Davis was famously the third woman ever on the most wanted list, after firearms purchased by her were used in a prison break

that led to the death of a Judge. Davis was a famous university professor, a communist, and a racial agitator who advocated against the so-called 'prison industrial complex. This beautiful courthouse was being used to house an art

collection honoring figures who hated what the very building itself stood for. Davis, who played a part in the assault on another California courthouse. In what should've been

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The Washington Conversion Legend Judged by Reason and Evidence

By Ryan Grant

The Legend

There is a strong current of American Catholics who have embraced the legend that the founder of our nation, George Washington, died a Catholic. More than a mere pious belief, there are priests who preach on it every 4th of July, and children's books have been written on the subject. But does it stand up to historical scrutiny?

The first modern retelling of the legend was in the 1957 Denver Catholic Register article, "Slaves Held Washington Died Baptized Catholic," and it can be summarized as follows:

On the fateful day of Dec. 12, 1799, George Washington came down with a serious throat infection while touring his estates during a torrential downpour. By

the early hours of the 14th it had become a serious condition. Some of his slaves were sent across the Potomac to seek out a Fr. Neale from the Jesuit mission in Old St. Mary's, who was found praying his breviary by the shore. He fetched the necessary items and was ferried across the Potomac to Mt. Vernon where he baptized George Washington [presumably conditionally] in the Catholic Church. Fr. Neale then sent a packet documenting this to the Jesuit motherhouse in Rome. The supporting evidence for this story is given from a supposed tradition among the descendants of Washington's slaves who tell of strange Catholic practices. Further corroborating evidence are that Washington had



The 'Apotheosis' of Washington in the U.S Capitol

a painting of the Blessed Virgin in his home, and had tamped down anti-Catholic celebrations of Guy Fawkes day while leading the colonial army,

and had good relations with Bishop John Carroll, and even had a vision of the Blessed Virgin at Valley Forge, a subject which has

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