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While questioning what is “normal”, Will Burton asks what plans are afoot to bring the faithful back to the obligation of Sunday Mass?

It is almost one year since things were what we might call “normal”. Will things ever be “normal” again? One begins to doubt it. Taking soundings among my clergy friends, many were disappointed that churches had to close during the first lockdown. In places where people use public transport to attend church, it was understandable. Where people walked to church or travelled by car, it was difficult to understand, especially when one compared church with the supermarket! I know in which I feel safer.

Ringing round some of the protestant denominations, the scene is desperate. One Minister told me that his church opened after the first lockdown on the second and third Sundays of the month only. Since then it has been solely on-line worship. Only the AA groups that use their Church Hall have been allowed, and even then under strict conditions.

Other denominations seem to be offering on-line worship only, and are concentrating on providing food bank services. Not that they are not worthy, and indeed essential, but it is not what church is really for surely? Is not worship at the heart of what we do? The Athanasian Creed (Quicunque Vult in the BCP) begins with the words:

“Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity.”

“The catholic faith is this: that we worship”. Worship then is at the heart of what it is to be a Catholic Christian. Worship is usually public, as opposed to private. The Mass is central to public worship. That the churches have been closed and the faithful have had to rely on live streaming, is very much second best.

Now, thankfully, churches are open for Mass. But congregation numbers have taken a hit. They are down to 60%, 50%, and in places even lower, of the numbers prior to lockdown. That is only to be expected. But it cannot continue.

Before lockdown it was an obligation laid upon all Catholics to be at mass each and every Sunday and Holy day of Obligation. This obligation was suspended for lockdown. But when will it be restored? Surely the time draws near?

Live streamed mass is fine for emergencies, but not for regular times. It may even continue for those unable to attend mass, the housebound for example. But surely not for the able bodied?

It will be no good just expecting folk to return to Sunday Mass. Habits will have changed. People will have formed a different kind of Sunday. Encouragement will be required to bring them back to mass.

What form will that encouragement take? Has any thought been given to the question? It will be no good waiting until lockdown is over before the Church does think about it. The time for such planning is now.

Of course, I am not privy to the workings of the Conference of Catholic Bishops of England and Wales, or of Scotland, or any other country for that matter. It may well be that plans are at an advanced stage. I would not expect to be told about those plans until the time to put them into operation.

I merely ask, are there such plans? Surely plans for encouraging the faithful back to mass need to be made now, at National level, at Diocesan level, at National Ordinariate level, at Parish level and at Ordinariate Group level. 🎉
**Mary and Evangelisation**

**Joanna Bogle**

**WHAT SHOULD** have been a cheery evening at Westminster Cathedral Hall, in good company, over a glass of wine, had to happen on ZOOM, with people tuning in from home, all the usual minor problems with sound etc, and a sort of flat feeling. It will be good when we can all have proper human contact again!

It was a meeting for the Friends of Westminster Cathedral – a group which is exactly what its name states. They raise funds for Westminster Cathedral, run events and generally support and help the Cathedral's mission. They are a great group, and even via ZOOM they are sticking at their work and doing what can be done.

My talk was on “Marian Shrines of England”. We all know there were a lot of them – the best-known being Walsingham. But we don’t always explore the full history. It really starts when we were not England, but Britain, which was part of the Roman Empire – that same Empire into which Christ was born. It’s important to grasp that we really were part of the same nation. The Empire imposed the same laws across its lands, from the Middle East across Gaul and, yes, across the Channel to Britannia. The Christian Faith spread through the routes of that Empire, as the Apostles followed the great Commission as described in St Matthew’s Gospel, to go out into the whole world to spread the Gospel.

Legend says that it was Joseph of Arimathea – he who gave the garden tomb for Christ’s body after the Crucifixion – who first brought the faith to Britain. It’s not impossible…we know that tin from Cornwall found its way to the Middle East. Joseph of Arimathea seems to have been a moderately wealthy man – maybe a successful trader? The story is that he landed on Britain’s western coast, and with other first-generation Christian missionaries, built a church there which they dedicated to Mary, Christ’s Mother. The great Glastonbury Abbey later flourished on that site.

So that would have been Britain’s first Marian shrine… dating back to a direct link with the era when Christ himself walked this earth. And from there so much grew and flourished…and after the end of the Roman era, and the invasions of pagans from beyond the Empire’s borders, the eventual new evangelisation of those Saxons with St Augustine and his team coming from Rome…and so onwards…

Among our many shrines I spoke of course also of Walsingham, and then in due course of Aylesford, Ipswich, Fernyhalgh in Lancashire, and Willesden and Muswell in London.

Willesden and Muswell (“Mary’s well”) both owe their names to wells. The connection between Mary and healing water goes on down through centuries – to Lourdes in France, dating back to the 19th century where millions visit every year… Youth 2000, the excellent Catholic youth movement, invokes Mary as the “Star of the New Evangelisation”. Let’s join them in prayer for our poor old country, and for a great revival in our churches…

Now - on a different but linked topic: a friend has produced a new children’s book for girls. Her experience working with children was that so many had no moral or spiritual formation at all. There were problems of bullying and unkindness, an absence of an understanding of concepts of truth and forgiveness and neighbourly help…and for many, there were no real boundaries, just an emphasis on self, and personal needs and “I want…” And, in the general culture, too often an emphasis on the crude, the ugly, the pornographic…

A new approach might work? How about a child brought up to be bad, who wanted to know about being good? The result is ‘The Little Witch Who Wanted to be Good’. It is readable and fun – and has proved popular when tried out on some school groups. Girls can join the “Readies” – children who are ready to be good and helpful! And they can collect ladybird stickers when they do good deeds. Do get a copy of the book: contact LittleWitchWhoWantedToBeGood@gmail.com or phone 01582 571011.

And here’s a thought: the ladybird, a most useful insect, is named after Our Lady. Ladybirds eat up the green aphids that try to eat up your roses! ☺️
Snapdragon grapples with modern technology

Readers of the Portal who regularly savour this column will not be surprised to learn that Snapdragon does not instinctively embrace modern technology, including information-based and computing innovations. In fact, your esteemed columnist strongly empathises with the 14th Lord Home who preferred calculating arithmetic by match-sticks when Prime Minister in the 1960s!

Although the current author’s thoroughly authoritarian views normally guarantee that he is supportive of transportation to the crown colonies (especially for the grave offence of playing folk ‘sacred music’ on the guitar!), Snapdragon admits to having a grudging respect for the Luddites, the band of early 19th century textile workers who smashed primitive machinery.

(Talking of guitars, your columnist is reminded of a splendid debate among Daily Telegraph letter-writers several years ago over what constitutes a true English gentleman. In Snapdragon’s humble (sic) opinion, the winner was the correspondent who ventured: “A true English gentleman is someone who knows how to play the bagpipes, but who has the good sense not to” How true that is of the guitar and guitarists!).

Snapdragon’s Luddite-like attitude is not particularly rooted in the deficiencies in his own skills, though like most of us he calls upon the assistance of a teenage relation whenever he encounters some ICT problem.

The ever-obliging cashier of his local banking branch periodically asks the depressing question, “Has Sir considered online banking?” To which my automatic response is, “But you’re far too charming to be made redundant!” Needless-to-say, Snapdragon does not consider himself so self-important as to merit furnishing the world with a 24/7 summary of his every waking moment via Social Media.

The pragmatic explanation is probably that your author does not wish to wake and shamefully discover that he posted his ultra-robust opinions at 2 am after a whisky or two too many! He certainly doesn’t wish to become the Personal Ordinariate’s own version of Donald Trump (a sentiment which Snapdragon is sure the Portal editors also share!). Over the last year, with the on-set of the Coronavirus crisis, our horizons have shrunk, normal social inter-action been cut-to-the-bone and ensuring personal safety has meant huge restrictions on our freedom-of-action not seen in the two World Wars of the 20th century.

Many of us have sought to overcome the social limitations imposed upon us by harnessing modern technology. Even those who do not describe themselves as techno-geeks have tweaked or joined Instagram, organised ‘Zoom’ parties, downloaded Houseparty, embraced WhatsApp groups or, best of all, enjoyed virtual wine-tasting events.

Snapdragon is pleased to report that many churches have joined this revolution, live-streaming Masses (splendidly devoid of the un-English ‘Grove of Peace’ and recalling the ‘old-fashioned’ High Mass where the Vulgo Populo Dei did not communicate). Ordinariate groups have fully participated in this form of congregational outreach with our 10th anniversary Mass at Warwick Street in January 2021 being live-streamed and the Portal magazine launching a Podcast.

Between ‘Lockdown’ 1 and 2, Snapdragon emailed a pew-mate friend at my Catholic church enquiring how he was as I hadn’t seen him at Mass.

He explained that he and his wife watched the live-streamed liturgies instead, though he looked forward to returning in future to physical attendance. My friend added: “I have no desire to see the priests looking like sad greyhounds wearing masks.”

Snapdragon has also happily resolved the dilemma of watching a remote Mass without hearing proper polyphony sung. Your columnist invariably plays CDs of Counter-Reformation choral-singing at a high volume in the background. Sadly, the sound of decent sacred music never seems to completely drown-out the noise produced by the guitarist at the Catholic church accompanying the Introit Hymn! 😊
A term that has emerged over the last few years is that of ‘fake news’, which is defined in the Cambridge English Dictionary as, “false stories that appear to be news, spread on the internet or using other media, usually created to influence political views or as a joke”. Such falsified stories are often shared thousands of times on social media. Sometimes they have honest intent and can be the consequence of poor journalism, where claims are not corroborated before publishing or facts are exaggerated to increase impact. On other occasions the fake news can be deliberate and therefore more sinister. It certainly is a phrase that we hear of widely, perhaps too widely.

The Pope has been the victim of fake news on several occasions. At the time of the USA elections in 2016, a falsified news article stated that Pope Francis had endorsed Donald Trump as president. This was shared more than 960,000 times across the internet. In response, Pope Francis made a statement where he clarified that he “never says a word about electoral campaigns”, and that voters should “study the proposals well, pray and choose in conscience”. The aim of the fake news was to influence Catholic voters.

A further example occurred in 2018 when fake news claimed that a house can be exempt from Council Tax if it is registered as a place of worship. The Facebook post, which was widely shared, claimed followers of Islam who used their homes as a place to pray do not need to pay Council Tax. It also stated that these rules didn’t apply to other religions.

The post also contained faked petitions and photographs in order to convince and mislead the reader. In response there was a House of Commons briefing which said, “It is not possible for owners of domestic property to avoid Council Tax by claiming that their property, or part of it, is used for religious purposes.” Here fake news was used to encourage prejudice against those of a particular faith.

As Catholics we should be concerned about fake news as it has the potential to be damaging to society and the Church. The Catechism teaches about the role of the media, the responsibilities placed upon it and the danger of false and misleading information:

“The information provided by the media is at the service of the common good. Society has a right to information based on truth, freedom, justice, and solidarity:

“The proper exercise of this right demands that the content of the communication be true and - within the limits set by justice and charity - complete. Further, it should be communicated honestly and properly. This means that in the gathering and in the publication of news, the moral law and the legitimate rights and dignity of man should be upheld.” CCC 2494.

The Church therefore has a strong stance on the need for truth and integrity within journalism. As Catholics, we should be discerning about how we receive and interpret news. As part of our service to humanity, individual Christians and the Church have a duty to hold broadcasters and politicians to account regarding the dangerous emergence of fake news.

The Catechism also gives us a shared responsibility. We have influence within our own social networks and should only share posts which we know to be true and that have integrity. It is all too easy to click on stories which are sensationalist or designed to make us angry, but we should resist.

Upholding the truth in this way is part of our vocation and we should seek to guide others in truth.

You are invited to join the Rosary Fellowship
For full details and an application form please contact Barry Barnes at: rosaryfellowship@yahoo.com 01328 853015

Please could clergy bring this initiative to the attention of any of your people who do not have access to this publication
The prison journal that should never have been written

Bishop Lindsay Urwin reviews volume one of George, Cardinal Pell’s prison journal

This prison journal should never have been written.’ So writes George Weigel in his introduction to this very readable journal, the fruit of an extraordinary journey from the corridors of power in the Vatican to solitary confinement in a prison cell, a confinement that neither the author nor the community he serves could have imagined just a few years before, and which the High Court of Australia by a majority of 7 – 0 ultimately decided was unjust.

This might be too challenging a read for people who can see little good in this most controversial of figures. It reveals the inner life and strength of this priest, something of a frailty rarely glimpsed perhaps, and testifies to the strength of a person who has built a storehouse within, drawn from the holy wisdom of the ages, accompanied and consoled by the prayers of the Church on earth and in heaven.

This is not one of those private diaries composed primarily for the catharsis of its author, though the quite beautiful and personal prayers at the end of each entry reveal that it was surely so in part. It is clearly written with the thought of future publication in mind. Just occasionally I wondered how changed it was in the editing, but not to the extent that it feels unreal or any less authentic. There are a considerable number of explanatory editorial notes which will be a particular help to those unfamiliar with the Australian scene. By placing these at the bottom of each page, the reader is mercifully delivered from an irritating hunt through an appendix.

This volume, the first of three, begins with his remand in custody and ends just before the outcome of his appeal to the appellate court in the state of Victoria is announced. Knowing its unsuccessful outcome while being reminded in so many entries of the Cardinal and his legal team’s quiet confidence that it would be upheld, meant I read with a real sense of foreboding, wondering how he would manage the profound disappointment and sense of injustice. Ending where it does is a clever editorial decision. I will need to buy the second volume! And I will.

It’s hard for people outside of Australia to understand the division, the passion, the vehemence and even hatred that the name ‘Pell’ elicits among otherwise reasonable people. His is an unwanted household name. This was so long before the reality of child abuse hit the nation, and sent the Churches reeling in confusion, shame and self-doubt, for the Cardinal was and remains an outspoken conservative in theology, a loyal son of the Church, and a fearless apologist for traditional faith morals in a society that imagines that freedom and happiness comes with liberation from such constraints. Particularly is this so in Victoria, his home state, where, in the sacristy of his Cathedral Church the alleged crimes for which he was convicted took place. The version of secularism evolving here is the type that relegates Christian belief and practise to the margins of personal preference, at best an odd and outmoded form of recreation, and to some, echoing the breed of ‘new atheists’, for whom ‘religion spoils everything’, a voice and world view no longer welcome at the table of discussion about how society is to be ordered aright.

Pell’s trial was not simply about the particular crimes for which he was charged. The Catholic Church was in that dock, perceived to be duplicitous, lacking in integrity and compassion, with bishops and priests not only guilty of heinous crimes, but of covering up those crimes. And the Cardinal, the chief of the sinners. It felt people were willing his conviction, that the injustices so terribly inflicted on abused people required it as a sort of consolation. To express a belief in his innocence was all but unacceptable.
And so to the journal itself, in which the reader is invited into George Pell’s cell, but perhaps not into his inner ‘cell’, though there are glimpses. Those who would prefer the accused to rage or wear his heart on his sleeve, or want to sense his tears on the pages before them will be disappointed. If tears were shed we don’t hear of them. The reader has to work harder and listen more deeply to the text to discover something of the signs of a gentle and strong priestly heart in this oft regarded uncompassionate prelate.

Two examples. The Cardinal was clearly surprised and touched by the enormous amount of correspondence he received from all over the world, mainly from folk he had never met. Readers will take a little pleasure in knowing that the unprecedented postbag caused something of a headache to prison officers who had to wade through them all before they could be handed over. Pell admits his regret at the impossibility of replying to them all from prison, but reveals that he intentionally gave priority to correspondence, often ongoing, with a number of fellow prisoners who put pen to paper. Their guilt or innocence, which he could not possibly know or judge, was no arbiter in deciding the worthiness of his time and ink. Secondly, the reader senses his humble surprise and gratitude in discovering that day by day during his incarceration there were folk keeping vigil for him outside of the Assessment prison.

I mention these examples because I was rebuked as I read of the kindness and bravery of the plebs sancto Dei. Intending to write a letter of support to the Cardinal myself, I never got around to it. More, unlike those outside the prison, who were unafraid in their public support of him even to the point of being pilloried, I colluded, as did so many other bishops in what I regard to be a fairly cowardly and deafening silence.

I am a grasshopper bishop, if a long standing one. I have not walked with the giants who are diocesan bishops, still less Cardinal Archbishops. Yet I can think of no time when I was ever left alone for six minutes after a liturgy in even the smallest rural church in West Sussex where I served as bishop. The possibility of that episcopal aloneness was at the heart of the prosecution case. I have not yet found a bishop who can imagine it. We Anglicans may have secretly sighed with relief that it was one of ‘them’ rather than one of ‘us’, but that won’t do. I may be uninformed but as far as I know there was not even a public assurance of prayer for him, still less a statement that none of us could imagine such a scenario. Truth is the Church is cowering and turn our backs on those complained against, colluding with the assumption of their guilt, is surely a misplaced sign of our compassion to the abused and ironically adds yet another sort of victim to this sorry saga.

The Cardinal remains an enigma, though innocent of the crimes as charged, an innocence I happened to believe long before the conviction was quashed. As part of my preparation for this review, I watched and listened to interviews he gave as Cardinal in response to the many revelations of child sexual abuse in the Catholic Church. It is rarely easy to watch and often does not feel satisfactory. But then, so much of the recent history and the explanations of all the Churches has been unsatisfactory.

Though in solitary confinement, Pell is not entirely alone, and the reader is introduced to his confreres, many necessarily only in passing. He lives with the sounds of Islamic chanting from other inmates he never meets. There are the prison staff who he experiences by and large as courteous and respectful, the visits from lawyers and advisers, family and other friends, and those he can speak to by phone during daily exercise. There is Sister Mary, the chaplain who has walked the corridors of Her Majesty’s prisons for over 25 years. Deprived of saying mass, which he seems to accept with impressive equanimity, she regularly brings him the Sacrament.

The understated acceptance of diminishment and the petty inconveniences and disappointments of the prison life of this prelate, for whom the arrival of a lukewarm pie and sauce becomes a source of joy, is reflected in his matter of fact entry for Easter Day, and perhaps gives some clue to how he manages it: ‘I have celebrated the Easter ceremonies as a priest for fifty-three years. But not this year…. But I knew that everywhere around Melbourne, throughout Australia, and indeed through every country in the world, Christians were gathered to offer sacrifice to the Paschal Victim, life’s own Champion, who had been slain, but now once again, lives to reign’.

The rhythm of prison life and its tit bits are woven into, even become the backdrop for insightful reflections on the daily readings from his beloved breviary, the most important possession of his confinement. For me this was the greatest gift of what is as much a spiritual journal as a prison diary. I found myself underlining so many quotes, scribbling in the margins and adding my own ticks and exclamation marks.

I must mention a final friend. His TV. Football was a consolation of course. And on Sunday, ‘Mass for you at 6’ followed by excerpts from Hillsong. His comments... continued at the foot of page 20
The Chantry Guild of Our Lady of Walsingham

Fr Ian Hellyer

On one memorable occasion, when someone requested another mass to be offered for her relative departed, I was struck by an idea! She was very diligent in making sure all her deceased relatives had masses offered. On this occasion she lamented, “Father who is going to offer mass for me when I am gone?” She lamented because several of her children were lapsed and the others did not see the need for masses to be offered for souls in purgatory. It struck me that this lady was not alone in her lament. I discovered the idea I had then is called a ‘purgatorial society’ in the Catholic Church.

It was after this moment of inspiration that I contacted the Ordinary about the idea of establishing a purgatorial society in the Ordinariate. He greeted the idea favourably although did not, understandably, like the name ‘purgatorial society’. It does tend to conjure up dark and grim images of souls being tortured by devils with pitchforks.

The idea of purgatory was rejected at the Protestant reformation and doesn’t form a part of Protestant doctrine. It was part however of the Catholic movement within the Church of England and promoted by the formation of The Guild of All Souls in 1873.

The Guild was established to encourage prayer for the repose of the souls of the faithful departed. Many of us in the Ordinariate were formerly part of the Guild of All Souls.

Perhaps an obvious question should be addressed. Why do we pray for the souls of the departed? To answer this, we should first consider what purgatory is. Purgatory should never be confused with hell. Hell is one of two eternal destinations for every human soul. In eternity we are either in heaven or hell.

There is nothing in between! Either we dwell separated from God, or we dwell in His full presence. So purgatory is not a half-way house! The existence of purgatory logically follows two facts: our imperfection on earth and our perfection in heaven.

Let us briefly consider that last point. At death, most of us are not completely sanctified, i.e. we are not saints. We may well be justified, however. This means that having received baptism, God’s supernatural life has entered our souls, and through faith we have accepted Him and haven’t rejected Him by unrepented mortal sin. But in heaven we will be perfectly sanctified, with no lingering attachments or bad habits of sin in our souls. Therefore, most of us need additional change, or purification, between death and heaven.

This purification is purgatory. Everyone in purgatory is destined for heaven. Purgatory is nothing like hell. St Catherine of Genoa says that while purgatory is incomparably painful it is also incomparably joyful. Painful because we see all the horror of our sins; joyful because we know our destiny is heaven.

So, this brings us to the desirability of a purgatorial society. All the souls in purgatory are unable to pray for themselves. If they are to progress to their eternal destiny (heaven) then they need our prayers.

The purgatorial society is a pious association of the faithful established for encouraging them to pray for the souls in purgatory. It is an extremely important act of charity that can be so easily neglected.

The purgatorial society in the Ordinariate is called The Chantry Guild of Our Lady of Walsingham. Like any purgatorial society it will promote prayer for the souls in purgatory and especially the offering of masses, because the holy sacrifice of the mass is the highest prayer.

Please send names of the faithful departed (with year of death) to be enrolled in the Guild’s intercession to the Guild by email or post. A record will be kept and published periodically. If you wish to donate to the work of the Guild, and/or become a member, please contact us for more details.

Chantry Guild of Our Lady of Walsingham,
c/o St Edwards
Home Park Avenue
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chantry.guild@ordinariate.org.uk
An Organ Accompaniment to the Propers in Divine Worship: The Missal

Stephen Collins

One of the most important aspects of Divine Worship: The Missal (DWM) is the restoration of the Propers of the Mass. They have been an integral part of the Liturgy of the Mass from the earliest years but many people who were raised Anglican might not recognise them. So, some history.

In the Roman Church, the Propers were a mandatory part of every Mass, whether spoken or chanted. Even during the Baroque and Classical music periods, when choral versions of the Ordinary of the Mass (Kyrie, Gloria, etc.) were in vogue, the Propers still had to be sung as well. They were usually chanted by a small schola cantorum separate from the choir. This remained in effect until after Vatican II when the Mass in the vernacular shunned them. There is a movement today to restore them, whether in the vernacular or in Latin.

For Anglicans, though, the Propers disappeared quite early on with the publishing of The Book of Common Prayer. Complete Psalms were used in Morning and Evening Prayer, but the Holy Communion included only the Collect of the Day (Opening Prayer) and the Readings for each day.

Why then were they included in DWM? Are they a part of the “Anglican Patrimony”? The answer is, “Yes”, but from a more recent time.

In 1902, Pope St Pius X initiated a Reform of the Liturgy. The aim was to bring back Gregorian Chant in preference to extended choral Masses that often bordered on “operatic.” A new Vatican Edition of the Graduale Romanum (GR) was published and parishes of all sizes were encouraged to have more High Masses using this treasury of sacred music. Some publications even converted the Gregorian “square” notation to modern notation to be more readily accessible to all. Virtually all of these publications included an accompaniment edition.

Meanwhile, in England one of the results of the Oxford Movement was the reintroduction of more traditional parts of Eucharistic Worship in the Church of England. This included the Propers of the Mass, but of course in hieratic English. The Anglican Missal was first published in 1921, but Holy Communion Services had already had Roman traditions added. The English Gradual – Part I: the Plainchant of the Ordinary was first published in 1871. It contained almost all of the 18 Gregorian Masses, the setting by John Merbecke, and the entire Requiem Mass. Part II: the Proper for the Liturgical Year was published somewhat later. This is the book that “High Church” Anglicans used for a century, even after the reforms of the 1960s. It puts all of the Proper texts to a series of Psalm Tones – a specific Tone for each of the parts: Introit, Gradual, Alleluia, Offertory, and Communion. And that is, in a nutshell, how the Propers of the Mass came into use, even if not common use, in churches of the Anglican Communion worldwide. This was the pattern for setting the DWM Propers to music.

The Saint Peter Gradual (TSPG) was published in 2018 by the Personal Ordinariate of the Chair of St Peter. It provides a musical setting for all the Propers in DWM using the same simple Psalm Tones from The English Gradual, all of which were derived from the Church’s treasury of Gregorian Chant. The book contains Propers for Sundays, major Feasts, and a variety of Saints, set to these Psalm tones by Monsignor Karl Reid.

But still, what has this to do with our Anglican Patrimony?

Let’s return to about 50 years before the Roman Reform of the Liturgy; to John Henry Newman and the Oxford (Tractarian) Movement. The aim of this group of theologians and scholars was to bring historic Catholic teachings and traditions back to the Church of England. Besides the effects listed above, it also gave us great converts to the Catholic Faith – Newman himself (an Oratorian priest and founder of the Birmingham Oratory), as well as fellow Tractarians, and other Anglican followers of the movement. A few of these include Frederick William Faber (Oratorian priest...
and founder of the Brompton Oratory in London), Edward Caswall (Oratorian priest and founder of the Oratory School in Birmingham), Henry Edward Manning, (later Cardinal Archbishop of Westminster), Augustus Pugin (architect). The English Oratories have always kept a very traditional approach to the Liturgy, including High Mass with chanted Propers. St John Henry Newman is, of course, a Patron Saint of the Ordinariates. It is only fitting that the Propers be restored to their place in the Liturgy. Being included in DWM is the first instance of them being an official part of a vernacular Mass.

But there was something missing! How does a newly formed congregation, including many who are unfamiliar with the Propers, and even the performance of Gregorian Chant, learn to use these Propers effectively? The primary aid in singing chant is accompanying them with the organ. It is, after all, one of the purposes of having the organ as the primary instrument of the Western Church – to support the primary music of that Church. Even the Preface of The English Gradual – Part II states on page viii: “Organ harmonies to all the Tones used in this book may be obtained from the publishers. Accompaniments to the Sequences will be found in The English Hymnal”

As the world went into various modes of shut-down last year, I decided that it was time to take on the project of supplying an organ accompaniment to TSPG. I have been using Nova Organis Harmonia (NOH) for Gregorian Chant accompaniment for many years. I also have a fairly extensive collection of other chant accompaniments and hymnals as references. But the NOH is the most pleasing of them, mostly because it is in a modal style, and has inner movement in the keyboard parts.

It was a product of a group of composers at the Lemmens Institute in Belgium under Jules Van Nuffel, a Belgian priest, musicologist, composer, and a renowned expert on religious music. One of his crowning achievements was the creation of the NOH, an eight-volume collection of Gregorian accompaniments, composed by Van Nuffel himself, along with Flor Peeters, Jules Vyverman, Marinus de Jong, and other professors at the Lemmens Institute. The NOH was reprinted in many editions after World War II and is not under copyright.

My intention was to provide accompaniments to everything contained in TSPG, absolutely following Mgr Reid’s pointing of the text to the melodies. The Psalm Tones used by Francis Burgess, and followed by Mgr Reid, are variations of the traditional Tones. Therefore some minor adjustments were necessary to the music of NOH. Examples of the Tones were kept as intact as possible, but a few of the tones needed a complete accompaniment composed, like the Mode VI “Alleluia” Antiphon. The musical typography does look a bit different. Reciting notes were placed at the beginning of measures rather than in the middle. Some extended texts were divided by a comma above the staff. In these instances I chose to use a quarter-bar instead. I received a couple of comments thanking me for this. Organists often have to sing along as they play. This helps the eye's scanning across the page. But the matching of the text to notes is exactly the same as in the melody edition.

The project includes all 92 sets of Propers in TSPG. And then I added some extras:
1. A complete set of Propers for St. John Henry Newman, which was not included at the time of printing as he was not yet a saint.
2. At Easter Vigil, the Solemn “Alleluia” with verses and the Tract at the beginning of The Liturgy of Baptism, as both of these were obviously intended to be chanted.
3. At The Body and Blood of Christ, not one, but two accompaniments to the Sequence.
   a. The NOH, adjusted to match the melody found in TSPG and The English Hymnal.
   b. A simpler version by The Revd Carlo Rossini, similarly adjusted.
4. The Sequence for All Souls’ Day, which is also used at funerals, again from the NOH with adjustments to match the melody as in The English Hymnal. This means that all of the Requiem Propers can be found in one place for the organist.
5. There are seven instances where there are minor discrepancies between TSPG and DWM of just a word or short phrase. I have included both options for the organist.

I believe that organ accompaniment of Gregorian Chant belongs to the patrimony of both Anglican and Latin Liturgies and further, that the NOH style makes them more beautiful and is not simply a utilitarian aid for singing. I hope that people find this volume useful.

As a final caveat, this project was not solicited by the Ordinariates, nor have they authorised it. As an organist, the last thing I need is another book at the organ – to break down the binding to sit flat, and to shuffle on and off the music rack all during the Mass! Therefore, I intend to make it available as a PDF download, such that only pages needed for any given Liturgy would need to be printed.

I can be contacted via email at smc2003@bellsouth.net 😊
Dear Reverend Monsignor,

As Friday the 15th of January 2021 marked the 10th Anniversary of the erection of the Personal Ordinariate of Our Lady of Walsingham, I would like to extend to all of the priests and lay faithful of the Ordinariate my sincere congratulations and continued prayers.

This occasion is certainly a great joy for those former Anglicans in Great Britain who have made the journey of faith into the full communion of the Catholic Church. It is indeed the unity of faith which has allowed for such a vibrant diversity in the expression of that faith in the form of its enrichment by the Anglican liturgical and spiritual patrimony over these past ten years. By God’s good graces, much has been achieved over this decade, while there is at the same time much more to be done so as to continue to root the Ordinariate in the life of the wider Church in England and Wales.

Furthermore, I would like to congratulate you personally on the 10th Anniversary of your ordination as a Catholic priest which took place in Westminster Cathedral, London and at which Archbishop, now Cardinal, Nichols presided. Your life and ministry have been marked by fidelity to the Gospel of Christ, a deep concern for the unity of the Church, and the pastoral care of the flock entrusted to your care.

With prayerful best wishes, I am

Sincerely yours in Christ,

Luis F. Card. LADARIA, S.I.
Prefect

Rev. Msgr. Keith Newton
Ordinary
Personal Ordinariate of Our Lady of Walsingham
The Presbytery
24 Golden Square
London, WIF 9JR
GREAT BRITAIN
### OBSERVANCES

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<td>Let us pray that we may experience the sacrament of reconciliation with renewed depth, to taste the infinite mercy of God.</td>
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### SAINT OF THE MONTH - SAINT CUTHBERT

Saint Cuthbert, was a saint of the early Northumbrian church. He was a monk, bishop and hermit. Cuthbert grew up in or around Lauderdale, near Old Melrose Abbey, a daughter-house of Lindisfarne. He became a monk after seeing a vision on the night in 651 that St Aidan, the founder of Lindisfarne, died. About 662 he was made prior at Melrose, and around 665 went as prior to Lindisfarne. In 684 he was made bishop of Lindisfarne, but by late 686 he resigned and returned to his hermitage as he felt he was about to die. He died on March 20th 687. After his death he became the most important medieval Saint of Northern England, and is regarded as the patron saint of Northumbria.

For more about St Cuthbert listen to the PortalMag podcast on 13th March.
Ordinariate Mass times

Where to find us at prayer in England, Scotland and Wales ...
check before travelling, as not all will have returned to normal times

BIRMINGHAM  St Margaret Mary, 59 Perry Common Road, Birmingham B23 7AB  MASS: Sunday: 11am (Divine Worship). CONTACT: Fr Simon Ellis: 0121 373 0069 - birmingham@ordinariate.org.uk

BLACK COUNTRY  Our Lady of Perpetual Succour, Cannock Road, Wolverhampton, WV10 8PG  MASS: 3rd Sunday of the month: 12 noon (followed by refreshments), also on Wed 10am  CONTACT: Fr John Greatbatch: 07799 078164 - frjohn2256@gmail.com  -  black.country@ordinariate.org.uk

BRISTOL  St Joseph, Camp Road, Weston-super-Mare BS23 2EN  MASS: 2nd Sunday of the month: 12 noon (Divine Worship), followed by shared lunch and Benediction at 2:30pm (subject to change in the summer months)  CONTACT: Deacon James Patrick: bristol@ordinariate.org.uk

BUCKFAST  St Mary’s Abbey, Buckfast TQ11 0EE  The Ordinariate Mass is not currently being offered at the Abbey due to present restrictions. Fr Hellyer is offering the Ordinariate mass in his parish in Plymouth.  CONTACT: Fr Ian Hellyer: 01752 600054 - ian@hellyer.org

CHELMSFORD  Blessed Sacrament, 116 Melbourne Avenue, Chelmsford CM1 2DU  MASS: Sunday: 9.30am and 11.30am, (on 1st Sunday of the month, specifically Ordinariate), also on Mon to Sat at 9.15am with RC community  CONTACT: chelmsford@ordinariate.org.uk

CHICHESTER  St Richard, Cawley Road Chichester PO19 1XB  MASS: Saturday 4.15pm Sung/Solemn (Divine Worship)  CONTACT: Fr Graham Smith: 07710 328685 - fr.graham.smith@gmail.com

COLCHESTER  St John Payne, Blackthorn Avenue, Greenstead CO4 3QD  MASS: 3rd Sunday of the month: 4pm  CONTACT: Fr Jon Ravensdale: 01206 870460 - sipchurch@btinternet.com

CORNWALL  St Augustine of Hippo, St Austell, PL25 4RA  MASS: Sunday: 5pm, also on Wed 7pm  CONTACT: Fr Fr David Lashbrooke: 01752 600054 - barnstaple@ordinariate.org.uk

COVENTRY  The Precious Blood of Our Lord Jesus Christ & All Souls, Kingsland Avenue, Earlsdon, Coventry CV5 8DX  MASS: Sundays 10.30am, Mon-Wed 9.30am, Thu 7.30pm, Fri-Sat 9.30am - all Masses currently live streamed  CONTACT: Fr Paul Burch: 02476 674161 - paul.burch@ordinariate.org.uk

CROYDON  At the moment the Croydon Group does not have any Ordinariate Masses, but it is hoped thinks might begin again soon - for further information  CONTACT: Jackie Brooks: 0208 777 6426 - jaxprint@btinternet.com

DARLINGTON  St Osmund, Main Road, Gainford, County Durham DL2 3DZ  MASS: Sundays 9.30am Parish Mass, 11.30am Solemn Mass; Mon 12 noon; Tues 10am; Wed 10am; Thurs 10am; Fri 7pm; Sat 10am, Holydays 7pm. Confessions after Mass on Thurs, Fri, Sat.  CONTACT: Fr Ian Grievs, PP: 01325 730191 - darlington@ordinariate.org.uk - www.darlingtonordinariate.weebly.com

DEAL  St John the Evangelist, St Richard’s Road, Mongeham, Deal, Kent CT14 9LD  MASS: Sunday: 11am, 6pm Evensong  CONTACT: Fr Christopher Lindlar: 01304 374870 or 07710 090195 - c.lindlar@btinternet.com or deal@ordinariate.org.uk

DERBY/NOTTINGHAM  St John the Evangelist, Midland Road, Stapleford, Nottingham NG9 7BT  MASS: Sat before 1st Sun 6.30pm (Divine Worship), Thu 9.15am (Divine Worship)  ST PAUL, Lenton Boulevard, Nottingham NG7 2BY  MASS: Sun 6pm (Divine Worship).  CONTACT: Fr Christopher Cann: 01159 569579, Fr Peter Peterken: 01332 766285, Fr David Jones: 01162 302244 - derby-nottingham@ordinariate.org.uk

EASTBOURNE  St Agnes, 6 Whitley Road BN22 8NJ  MASS: Sunday: 4pm (Divine Worship) Our Lady of Ransom, Grange Road BN21 4EU Mass: Mon: 7:30pm (Divine Worship) Christ the King, Princes Road BN23 6HT Mass: Thur 8pm (Divine Worship) Contact: Fr Neil Chatfield: 07718 123304 - neil.chatfield@eastbourneordinariate.org.uk  Fr Thomas Mason - thomas.mason@eastbourneordinariate.org.uk - www.eastbourneordinariate.org.uk

FOLKESTONE  Our Lady Help of Christians, 41 Guildhall Street, Folkestone, Kent CT20 1EF  MASS: Sunday: 11am (with parish)  CONTACT: Fr Stephen Bould (Group Pastor), Fr James Houghton - folkestone@ordinariate.org.uk
HARLOW  The Assumption of Our Lady, Mulberry Green, Old Harlow, Essex CM17 0HA mass: Sunday: 10am and 6pm, Evensong and Benediction 5pm (last Sunday of month) contact: Fr John Corbyn: 01279 429388 - john.corbyn@btinternet.com

HEMEL HEMPSTEAD St Mark’s, Hollybush Lane, Hemel Hempstead HP1 2PH mass: Sunday: 9.30am, Wed: 7pm contact: Fr Simon Chinery: 07971 523008 - hemel.hempstead@ordinariate.org.uk

ISLE OF WIGHT St Thomas of Canterbury, Terminus Road, Cowes, PO31 7TJ mass: (divine worship) for details, contact: Fr Jonathan Redvers Harris: 01983 292739 - frjonathanrh@btinternet.com

LONDON CENTRAL Our Lady of the Assumption and St Gregory, Warwick Street, London W1B 5LZ (nearest tube: Piccadilly) mass: Sunday: 10.30am solemn mass with choir, weekdays: 8am and 12.45pm (all divine worship), Sat 6pm (novus ordo), feasts and solemnities as advertised. contact: Fr Mark Elliott-Smith 07815 320761 - markelliottsmith@rcdow.org.uk

LONDON LEYTONSTONE St John Vianney, 1 Stoneleigh Road, Clayhall, Ilford IG5 0JB mass: Sunday: 9am, 10am, 4.30pm adoration, 5pm (divine worship), daily: 8.30am adoration, 9am mass, 5.30pm evening prayer. contact: Fr Rob Page: 020 8550 4540 - vianney.clayhall@btinternet.com

LONDON SOUTH Most Precious Blood, O’Meara Street, The Borough, London SE1 1TE mass: Sunday: 8.30am, 11am: Mon-Fri 1.05pm, Thur (term time) 6.30pm (Divine Worship); Walsingham Mass: 1st Sat of the month 10am (Divine Worship); Holy Days: (additional) 6.30pm (Divine Worship); Evensong: Thur 6pm (term time); Confessions: Sun 10.30am, Mon-Fri 12.30pm contact: Fr Christopher Pearson 0207 407 3951 - parish@preciousblood.org.uk - www.preciousblood.org.uk

LONDON WALTHAMSTOW Christ the King, 455 Chingford Road, Chingford, E4 8SP mass: Sunday: 11am contact: Fr David Waller: 020 8527 4519 - walthamstow.south@ordinariate.org.uk

MAIDSTONE Mass: Sunday 9.30am, Weekdays as announced. Contact: Fr Alastair Ferguson for location: 01892 838230 - 07887 925356 alastair.ferguson@ordinariate.org.uk

MANCHESTER St Margaret Mary, St Margaret’s Road, New Moston M40 0JE Mass: Sunday: 10.30am (Divine Worship) Mass during the week please check the Sunday notices on the website contact: Fr Andrew Starkie: 0161 681 1651 - manchester@ordinariate.org.uk - www.ordinariatemcr.com

NORTHAMPTON Our Lady of the Sacred Heart, 82 Knox Road, Wellingborough NN8 1JG Mass: First Saturday of the month: 6pm (sung mass) contact: Mgr John Broadhurst: 01933 674614 - frjohnbroadhurst@btinternet.com

OXFORD Holy Rood, Abingdon Road, Oxford OX1 4LD Mass: Saturday (of Sunday) 5pm (Divine Worship), Sunday 11.15pm, Wed 9am, Thu 7.30pm (Divine Worship), 8pm adoration & confessions, 9.40pm compline and benediction, Fri 12.30pm (Latin), Sat 9am contact: Fr Daniel Lloyd: 01865 437066 - daniel.lloyd@ordinariate.org.uk or Mgr Andrew Burnham: 01235 835038 - andrew.burnham@ordinariate.org.uk - www.thamesisis.org.uk

PLYMOUTH St Edward the Confessor, Home Park Avenue, Peverell, Plymouth PL3 4PG Mass: Sunday 11.30pm, Fri 12 noon (both Divine Worship) contact: Fr Ian Hellyer: 01752 600054 - ian@hellyer.org

RAMSGATE Shrine of St Augustine, St Augustine’s Road CT11 9PA Mass: Sunday 5pm (Divine Worship), followed by refreshments contact: Fr Simon Heans: 07305317642 - office@augustinesthrine.co.uk

PORTSMOUTH St Agatha, Cascades Approach, Portsmouth PO1 4JH Mass: Sunday 11am (Solemn), Mon, Fri (requiem) and Sat 11am contact: info@stagathaschurch.co.uk - www.stagathaschurch.co.uk

READING St James, Abbey Ruins, Forbury Road, Reading, Berkshire RG1 3HW (next to old Reading Gaol) Mass: Sunday: 9.15am. Contact: Fr David Elliott: 07973 241424 - reading@ordinariate.org.uk

SALISBURY Most Holy Redeemer, Fortherby Crescent, Bishopdown, Salisbury, Wiltshire SP1 3EG Mass: Sunday: 11am, 6pm evensong and benediction (2nd Sunday), Wed: 7pm (in St Osmund’s, Exeter Street, Salisbury SP1 2SF) contact: Fr Jonathan Creer: 07724 896579 - jonathan.creer@hotmail.co.uk or salisbury@ordinariate.org.uk

SOUTHEND St Peter’s Eastwood, 59 Eastwood Rd North, Leigh on Sea SS9 4BX Mass: Sunday: 10.15am (said 8.30am & 6pm), 1st Sun: 12noon (Divine Worship), Mon-Sat (except Tues): 9.30am followed by rosary, Thur 7.30pm (check website), Confession: Sat 10am contact: Fr Jeffrey Woolnough (group)
Letter to the Editor

From Barry Barnes

In the first lock-down public worship was not allowed and the Church of England carried this to the extreme by not allowing their priests even to enter their churches. Catholic Masses in Church were allowed and were often live streamed. My wife, Christine, and I “went” to mass almost daily, usually to Walsingham or the Torbay Ordinariate church. We even visited the London Oratory for Stations of the Cross. We would, of course, join in the responses and kneel, sit or stand as appropriate.

We are aware of Spiritual Communion and so found no difficulty with it. Prior to Vatican II everyone who was able was expected to attend an early said (low) mass at which they would receive and only the aged and infirm would receive at the High Mass whilst the rest of the congregation made a Spiritual Communion.

Recently a friend sent me a copy of a well-known Catholic journal and I was amazed to read a letter in it from a lay man who said, “My family and I have taken bread and wine to offer up as the priest on live stream consecrates”. He goes on to suggest this as a possibility for priestless communities. In the next edition a priest congratulates this man and says “if Jesus can be present sacramentally why not at 25 or 100 miles”!

It does make me wonder whether those who think like this really understand the theology of what is taking place? Is the Church teaching the Faith? If not why not? The high point of the Mass is the Eucharistic Prayer, where the whole saving work of Christ is offered to the Father. (Eucharistic Prayer 1 makes this very clear – and is familiar to Ordinariate members. The reception of Our Lord in the Most Holy Sacrament is not the high-point, indeed we are obliged to receive communion only once a year. The obligation at all other times is to hear mass and thereby to assist the priest. For a valid consecration, the elements must be present with the priest when he says the words of consecration over them, not in front of someone’s computer screen.

Rather than congratulating the writer of the letter, the priest who answered him should be educating him and others.

I shan’t be subscribing to this journal.

Barry Barnes
via email
Fr Michael Halsall writes:

Patris Corde: With a Father’s Heart

A Year of St Joseph by The Revd Dr Michael Halsall

AMES TISSOT’S painting, The Anxiety of Saint Joseph, depicts a lonely carpenter. Betrothed but still unmarried, Mary and Joseph do not yet live together, making the news of her unexpected pregnancy a cause of deep concern for Joseph. Ordinarily industrious, as the curled wood shavings around his feet attest, the carpenter hunches over his bench, lost in thought and unable to work. In the hope of catching a glimpse of Mary, he gazes out at the street as women pass carrying jars filled with the day’s water.

Although traditional representations of Joseph show a man of advanced age, Tissot painted him as younger and more robust, arguing in his accompanying commentary that Rabbinical doctrine would have regarded the union of an old man and a young girl as a profanation. He further asserted that the rigorous demands placed on the Holy Family required a man of vigour.

On the 150th anniversary of the proclamation of Saint Joseph as patron of the Universal Church last December, Pope Francis published his Apostolic Letter Patris Corde – with a father’s heart – stating at the outset that this is how Joseph would have loved Jesus. Obedient to the message of the angel, revealing God’s divine will, Joseph had the courage to become the legal father of Jesus, giving him the name which means, ‘God saves’. What follows is a brief summary of excerpts from the Letter, and how it may help us in our daily walk with Jesus.

Section 2 of the Letter reminds us that Joseph saw Jesus grow daily “in wisdom and in years and in divine and human favour” (Lk 2:52). As the Lord had done with Israel, so Joseph did with Jesus: he taught him to walk, taking him by the hand; he was for him like a father who raises an infant to his cheeks, bending down to him and feeding him (cf. Hos 11:3-4). In Joseph, Jesus saw the tender love of God: “As a father has compassion for his children, so the Lord has compassion for those who fear him” (Ps 103:13). In the synagogue, during the praying of the Psalms, Joseph would surely have heard again and again that the God of Israel is a God of tender love, who is good to all, whose “compassion is over all that he has made” (Ps 145:9).

Section 4 recalls that, Joseph accepted Mary unconditionally. He trusted in the angel’s words. “The nobility of Joseph’s heart is such that what he learned from the law he made dependent on charity. Today, in our world where psychological, verbal and physical violence towards women is so evident, Joseph appears as the figure of a respectful and sensitive man. Even though he does not understand the bigger picture, he makes a decision to protect Mary’s good name, her dignity and her life. In his hesitation about how best to act, God helped him by enlightening his judgment”.

The spiritual path that Joseph traces for us is not one that explains, but accepts. Only as a result of this acceptance, this reconciliation, can we begin to glimpse a broader history, a deeper meaning. We can almost hear an echo of the impassioned reply of Job to his wife, who had urged him to rebel against the evil he endured: “Shall we receive the good at the hand of God, and not receive the bad?” (Job 2:10). Joseph is certainly not passively resigned, but courageously and firmly proactive. In our own lives, acceptance and welcome can be an expression of the Holy Spirit’s gift of fortitude. Only the Lord can give us the strength needed to accept life as it is, with all its contradictions, frustrations and disappointments.

Section 7 reminds us that Fathers are not born but made. A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child. Whenever a man accepts responsibility for the life of another, in some way he becomes a father to that person. In every exercise of our fatherhood, we should always keep in mind that it has nothing to do with possession, but is rather a “sign” - pointing to a greater fatherhood. In a way, we are all like Joseph: a shadow of the heavenly Father, who “makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust” (Mt 5:45). And a shadow that follows his Son.
Constant, affectionate, deliberate:
Praying the Lesser Hours of Divine Worship

Fr James Bradley, J.C.D.

MATINS AND Evensong are familiar to all of us. They act as bookends of the day, and the recitation of substantial Psalmody, and Lessons from the Old and New Testaments, means they more than fulfill the duty that we are bound to make in justice by our daily offering of prayer to God. But throughout the history of our Anglican tradition there has also been a desire to consecrate other times of the day with prayer in an intentional way. In the sixteenth century this was provided for in the Primers, and later in works like John Cosin's Devotions. Our own Saint Gregory's Prayer Book stands in this tradition, and there has long been a recognition that alongside Matins and Evensong, it is good to have regular moments during the day, to pause and to pray, and to do so guided by the prayer of the Church.

For this reason, influenced by our forbears in the Oxford Movement, in the nineteenth and twentieth centuries there emerged in Anglicanism a practice of praying the so-called Lesser Hours; Offices drawn from the monastic and breviary traditions, punctuating the day with shorter periods of Psalmody, Scripture, and prayer. The revival of Religious life in the Church of England accelerated this process, but so did an increasingly Catholic understanding of ministry amongst the clergy. For instance, in his essay, The Priest in His Inner Life, Henry Parry Liddon called the Anglican clergy of his day to a more rigorous pattern of daily prayer, going so far as to encourage them to pray parts of the Roman Breviary.

But the Roman Breviary has changed substantially since then, and the Liturgy of the Hours, even when said in its entirety, represents a very different diet of Psalmody and Scripture to that familiar to Liddon's generation, and indeed to our broader Anglican tradition. Indeed in Liddon's time the Little Hours of the Breviary provided a stable daily pattern of prayer. It is this more ancient shape, as preserved in the Anglican tradition, that will soon be found in the Offices of Prime, Terce, Sext, None, and Compline in Divine Worship: Daily Office (Commonwealth Edition). These will remain for optional use alongside Matins and Evensong, and also as standalone Offices for laity who may not have time to recite the full Morning and Evening Prayer but who nevertheless wish to pray some part of the Divine Office.

A significant characteristic of the Lesser Hours is the daily recitation of Psalm 119 in its entirety. This runs like a vein through the day, from Prime to None, and it is recited without alteration daily. We are so used to options today that this can at first appear repetitive, excessive, even potentially boring. I think it is better to see it as habituating. In his short but rewarding book, With My Whole Heart, Jonathan Graham, C.R., wrote: “Psalm 119 is a love song. Not a passionate love song; certainly not. It is not the song of love at first sight, nor of the bitter sweet of emotion and desire. It is the song of happy married life.”

For priests especially, then, its repetition is “their daily personal and corporate love song, their early morning greeting to their spouse, their constant, affectionate, deliberate theme, morning, noon, and night, day in, day out, year in, year out, in sickness and in health, till death do them unite.” In other words this repetition is not useless; it aids us in the ordinariness of the spiritual life, building habits that sustain the sometimes mundane work of cultivating the garden of the soul.

Our rich translation of Psalm 119 by Miles Coverdale also helps to reorientate us to God through the day. 173 of the 176 verses address God personally — Thou, Thee, Thy, Thine — recalling the prayer of Christ in Gethsemane: “All mine are thine and thine are mine” (John 17:10). This constant calling on the Lord through the day is precisely what these interruptions to our work and play are for: to recall us to the Lord, who alone is the source of our hope and joy.

Our window on the CofE

The Revd Paul Benfield: quotes and counter-quotes

On 31st January

The Sunday Times carried an article ‘Church to cut paid clergy as fifth of flock wanders off’. The article quoted from a leaked internal Church of England report called *Money, People and Buildings* which had been sent to all the Diocesan Secretaries. The document said that most dioceses intended to ‘prune [the] number of clergy and diocesan staff’. The Report concluded “Online worship will have become a significant part of the mainstream. The Church of England could emerge from the pandemic smaller in terms of engagement by at least some measures, but particularly physical attendance. This will inevitably have further impact on the sustainability of many local churches.”

The Archbishop of York was interviewed on Radio 4’s Sunday Programme that morning. He said that he did not know which document the article was referring to and that there were no central plans to cut clergy and even if there were we could not do it as each diocese makes its own decisions about things.

On 6th February edition of *The Spectator* contained two articles critical of the Church of England. The first by Emma Thompson was entitled *Holy Relic: What will be left of the Church of England after the Pandemic?* In it she said “In the autumn the Archbishops of Canterbury and York held focus groups to consult on the future direction of the CofE. In a snub to their parishes, they consulted young people, including primary school children, instead of existing donors. This month the CofE’s elected governing body, the General Synod, will hear the Archbishop of York’s plans to impose a management system on its parishes nationally, rolling out Chelmsford-style cuts on parish clergy and selling assets owned by the parishes, to fund yet more managers. Retained parish clergy would be stretched over larger areas in a managerial role”.

He concluded “But all is not quite lost. Questions of life and death are at the forefront of people’s minds in a way we probably haven’t seen since the war. An episcopacy that harnessed this, that showed that it loved its quirky, ancient, curiously still-established church, might find a following in the next years. Until then, the question has to be asked: are the people who have led us into this mess really the right people to lead us out of it? And if they aren’t, what are the rest of us going to do about it?”

On 13th February edition of *The Spectator* the Archbishops wrote ‘A Defence of the Church of England’ in which they sought to put the record straight, denying centralisation and the destruction of the parish system. They said “There are rascally voices around who want to undermine the church — it was ever thus. But the real story is that we so believe in that vision of serving every inch of the country, and every person in it, that we are having to expand what it is to be the church.”

Fr Michael Halsall writes ...

Thanks to his role in salvation history, Saint Joseph has always been venerated as a father by the Christian people. This is shown by the countless churches dedicated to him worldwide, the numerous religious Institutes, Confraterities and ecclesial groups inspired by his spirituality and bearing his name, and the many traditional expressions of piety in his honour.

There are two opportunities this spring to further our devotion to St Joseph, and pray for his protection.

His feasts are on the 19th March and 1st May, and there are many novenas online to help us prepare for them. See the link on the front page of the Ordinariate website. Saint Joseph, patron of the Universal Church: pray for us.

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Christians in Syria beg for the end of sanctions

Fionn Shiner of ACN

In an attempt to remove President Bashar al-Assad from office, Western powers, led by the US, have long imposed economic sanctions aimed at stopping foreign business activity with Assad’s government. Yet, many leading Christian voices from within Syria have argued they are counter-productive, leaving the country’s people further impoverished while leaving government officials unaffected.

Speaking to Catholic charity Aid to the Church in Need (ACN), Melkite Greek Catholic Archbishop Jean-Clement Jeanbart of Aleppo argued that the sanctions won’t achieve what Western powers want.

He said, “The sanctions have no result other than making people suffer and become poor and miserable. They will have no effect on the government and their policies, because the government is away from the effects of the sanctions. ‘The government is tranquil where it is…The sanctions could have the contrary effect to what was expected.”

Since the uprising against Assad began in 2011, 380,000 people have been killed and 11 million others have been displaced. The currency of Syria has plummeted in value, making the bare necessities of life extremely expensive.

Archbishop Jeanbart said, “I would like to see the sanctions lifted because they are harming our people and abusing our country. They are miserable. They are taking from families what they need to live with dignity.” He added, “People no longer have enough food, fuel, gas to heat their homes, and electricity. Always, this has been a very hard time for the Syrian people facing these sanctions. The Syrian currency no longer has any value and they cannot eat.”

Also in conversation with ACN, Sister Annie Demerjian – a leading Syrian project partner for the charity, who has risked her life to deliver urgent aid – decried the effect the sanctions were having on the populace of Syria. She said, “Life without electricity and gas is very hard and that's because of the sanctions. Only every couple of hours we get one hour of electricity. That is not enough to heat a house. There is not enough gas to cook food.”

Highlighting the rampant poverty, she said, “Many times we receive calls, people are hungry, they have nothing to eat.”

Archbishop Jeanbart was adamant that there were better ways of dealing with President Assad’s government than the sanctions. He argued that the path to peace involves dialogue and open communication.

He said, “There needs to be a fair dialogue which leaves open the possibility for the government and the president to present their needs and wants...The West can make pressure that these will be given if the government agrees to find a way to peace and to change some of its behaviour.”

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The prison journal should never have been written...continued from page 8

on that experience are charitable and wryly amusing, but for those readers of this review who might be somewhat snooty about it, the good old fashioned ‘Songs of Praise’, often from Anglican establishments, seems to have been a particular blessing in that prison cell. Part of Anglican patrimony perhaps....

So how does a person cope with such a literally ill-judged confinement? Let one of the touches of the Cardinal’s humour that made me smile give something of an answer. ‘...the old style pre-Vatican II seminary is not a bad preparation for prison life.’
At school in lockdown

Fr Antony J Homer, priest of the Ordinariate in London

ST THOMAS MORE Language College is a mixed Catholic comprehensive school in Chelsea, London. Our six hundred and forty students are drawn from across the capital and reflect the global nature of the Catholic community here in London. Although we speak a multitude of different languages and come from many different countries, cultures and ethnicities, our students when asked, describe us as one big family. This is one of our greatest strengths and serves our distinctive ethos of serving God and striving for excellence in all that we seek to do and be.

I am a member of the leadership team in the College, the Chaplain, Head of Religious Education and an Assistant Headteacher. I celebrate the Holy Mass each day in our chapel and help our students, staff and our families to go deeper in their relationship with Christ and to live their faith more fully. Throughout a typical year we keep all major festivals and students can celebrate the Sacrament of Reconciliation with regularity. As Head of Religious Education, I teach and seek to lead my team of teachers as we work to strengthen this faith and equip our students with an independent spirit to live and learn about their faith. Our aim is to discern the beauty of Catholic Theology and share our lives as committed disciples of Christ. We have saintly help in fellowship with St Thomas More and St John Henry Newman who were both our neighbours here in central London. St Thomas lived in Chelsea and St John just up the road in Brompton. As Assistant Headteacher I am responsible for the distinctive Catholic life of the College, school policies and publications, transition of students from primary to us in secondary school, college buildings, and our catering provision.

Throughout both lockdowns the College has remained open to care for those students who are the children of key workers or who have been designated as vulnerable. We have operated a reduced timetable to allow students access to quality on-line provision via Google Classroom. Each day we have about ten percent of our students on site. Teaching staff are on a rota to be in the College and assist students in their learning. Attendance has been good and on-line attendance has been exceptional. Our students have adapted to on-line lessons but obviously miss the classroom interaction with their fellow students and teachers in face-to-face learning.

We learnt a lot following the first period of lockdown about loading and working expectations. We have been able to adapt our teaching to accommodate our students’ distinctive needs and we regularly review the quality and quantity of the experience of on-line learning. This has been a challenging time. Our students attend a virtual Tutor time twice a day. This allows us to hear first-hand their experience of lockdown and their hopes and concerns. Via these daily check-ins, we have also been able to maintain something of our prayer life together and worked to sustain the mental health of our students.

The long-term impact of Covid-19 is as yet unknown; but it will, I feel, be considerable upon the lives of our young people, their mental health and their formal education and religious formation. Young people are wonderfully adaptable, but this has been a very challenging time for families and the revelation of the immense gap between the rich and the poor in our country has exposed new challenges for teachers. The recovery of lost education, responding to concerns about self-esteem and self-image, of fostering greater independent learning and scholarly debate will all be a focus for us as we return to formal teaching in the near future. Isolation and insecurity are among the hidden damages caused by this pandemic that is only now gradually becoming more explicit. We hope as a college to recover the central gift of family so that those who have felt isolated from their parish communities or ethnic groups may be strengthened and encouraged.

Rather than seeing Covid-19 as a scourge, we must try instead to see it as an opportunity to reset and to look afresh at what we do and how we move forward, so that we can be true once more to our guiding principles of serving God and striving for excellence as both individuals and as a community of faith. We are lifelong learners and school is a place to explore and to grow in wisdom and in understanding. In this Holy Year of St Joseph may we each feel his powerful protection and fraternal concern for us as children of Mary and disciples of Christ. May St Thomas More inspire us all wherever we might be to live for God fully and to find ways of building his kingdom among us where all are equal. May St John Henry Newman encourage us to be links in that chain of faith that brings others home to the safe haven of heaven - through the beautiful gate of the Catholic Church.
The Head’s View

James Down: Head at St Cuthbert Mayne Joint Roman Catholic and Church of England School

St Cuthbert Mayne was the first Joint Roman Catholic & Anglican school in the country. We welcome students regardless of their background from Torbay and South Devon. Our mission is to provide an inspirational Christian education that prepares students to live life to the full, both now and in the future. I am the Headteacher. I took up my post on 1st September 2020 after a period as Acting Headteacher from Easter 2019. The school is well known to me: I was a student here in the 1990s.

As a teacher, my subjects were Physical Education and Religious Studies. Today one of the strengths of the school is its sense of ‘Team’. We have a team of 127 staff ably supported by Senior Staff.

We have remained open through all lockdowns to support vulnerable children and those of critical workers. We are frustrated when we read reports in the media that schools are closed! We have been in school every single day of each lockdown supporting students who need us most.

Attendance of teaching staff has been a challenge during the Autumn term. This has meant disruption to student learning because their regular teacher is absent and self-isolating. This has put additional pressure on school budgets as we need to recruit more supply staff. Our staff have done a fantastic job in following government and school guidance to keep themselves safe. We have had to put in place a number of measures that mean staff can’t meet or socialise in the same way as they would normally do. Some have found this difficult. The use of our virtual staff briefings, staff prayers, and daily welfare checks from line mangers has helped to keep staff going, particularly during lockdown. We are fortunate that only a few staff have had Covid-19. They went on to make a full recovery.

During lockdown, teachers and learning support assistants are in school on a rota system supporting vulnerable and critical worker children. Some office-based and other staff critical to the safe running of the school are also in every day. Those who can work from home are doing so in line with government guidance.

We are a Google School, which means we use Google Apps for education to support remote learning. Students have a blended approach to remote learning with teaching being delivered through a combination of live lessons, asynchronised recorded lessons and independent learning tasks for students to complete. Students access their learning through their Google Classrooms. As part of our digital learning strategy all students in Key Stage 4 & 5 are issued with a school Google Chrome Book free of charge. This has really helped to support students during this time. Students who do not have access to the internet at home or an electronic device are issued with ‘Working from home packs’ or have been issued with a Chromebook by the school. Over 43% of our students come from disadvantaged backgrounds. Remote learning has also been an opportunity for teaching staff to upskill and develop their digital skills. They have been fantastic in embracing this new way of working. We have seen a significant increase in the number of children needing to access our in-school provision during lockdown 3.0. We currently have a student attendance rate of 10.9% which is significantly higher than the national average of around 5%.

There is a lot of catastrophising in the media about catch-up and lost learning. This language can be damaging to young people’s mental health and well-being. There is no doubt that children are better off in school, but this is not at the expense of their own health or the health of their teachers. The narrative in the national media fails to recognise the fantastic work that parents are doing in partnership with the school to support their children learning at home. We know this is a real challenge, particularly for parents who have to juggle their own day job with supporting their children. James knows this all too well being the Headteacher of a secondary school while juggling that with supporting his own children. When students eventually return, teachers will do what they do best and work with young people to assess where the young people are in terms of their learning and make robust plans to consolidate learning. They will work hard to help children to develop their social skills again so they can live positive lives both now and in the future. It’s clear to see that the lockdown has had a significant impact on some children. We will be there to support our children using attachment and trauma informed interventions and to be that safety net that holds them.

... continued at the foot of page 24
Covid-19 and academia

Michael Thrusfield, Professor of Veterinary Epidemiology, Royal (Dick) School of Veterinary Studies, University of Edinburgh, and member of the Ordinariate

The current coronavirus pandemic has had a profound effect on the lives of us all. For those in employment, the enforced ‘staycation’ (but without the boon of day trips) has blurred the work-life boundary beyond recognition, with those working from home rising from 5% in 2019 to around 50% by last summer.

Home-working produces a distinct set of problems, depending on the nature of one’s occupation. Higher Education is no exception. Research-active universities such as my own (Edinburgh) have had to develop on-line teaching methods for both undergraduate and postgraduate students, as well as maintaining research activities. Additionally, clinical courses, notably Medicine, Veterinary Medicine (my own discipline), Dentistry and Nursing, have had to ensure that they continue to meet the requirements of their respective accrediting bodies. Fortunately, Westminster and the devolved administrations have accepted that some aspects of university teaching must be delivered ‘face-to-face’ and this has helped to maintain clinical teaching, albeit in a modified form. Nevertheless, universities have followed the general recommendation that, where possible, employees should work from home, and this has necessitated the development of on-line teaching formats for a substantial amount of teaching in a very short period.

On-line undergraduate teaching at Edinburgh has benefitted from well-established digital platforms, utilising Teams, Zoom (also favoured by the Ordinariate for its invaluable on-line services), Collaborate and other, specialised, software. These allow lecture notes, tutorials and exercises to be available on-line. Many lectures are being delivered ‘live’ on-line; pre-recorded lectures from recent years also are available. Written examinations have proved to be more challenging because it is difficult to invigilate them effectively on-line. Even if written examinations are converted from a ‘closed-book’ format to an ‘open-book’ format (where students have access to all teaching materials), collusion cannot be prevented completely.

PhD and research master’s degree supervision adapts well to on-line support, although some projects still require regular personal access to laboratories. Residential taught master’s degrees (usually one-year), however, have had to replace large portions of face-to-face teaching with on-line delivery. Since many graduate students are international, some have argued that it would have been equally satisfactory – and much less expensive - if they had stayed in their home countries. At Edinburgh, we also have a substantial number of part-time on-line master’s degrees, many of which have been established for nearly 20 years. These have been unaffected by the pandemic because their content is totally on-line. Experience gained in developing these courses over the years has been invaluable in the rapid construction of the on-line component of undergraduate courses over the past year. Staff and student overseas’ exchanges and missions have virtually ceased for twelve months.

In my own case, a Summer School in Uganda, a student recruitment trip to China, and a European Union Erasmus teaching programme in Poland have all been cancelled, and it seems likely that similar visits to Rwanda, Romania and China will be cancelled this year, too.

The European-Union programmes have a limited time span in which they can be undertaken because of Brexit – but that is another story…

Although academics have worked hard to provide a sound university education in a largely on-line format - generally received well by students - some issues have arisen. Some students have felt quite isolated, although our student counselling services have worked hard to ameliorate this. Inevitably, the social intercourse, which is an essential part of undergraduate life, has been reduced markedly. Some have called for fee rebates because of the changed academic environment.

Few would argue that on-line teaching can be universally as good as face-to-face learning, and the effects of a substantial amount of distance-learning on courses that are usually delivered face-to-face – particularly in clinical disciplines – will only be amenable to full assessment in the future. Nevertheless, some of the techniques that have been developed or expanded during the lockdown (e.g. on-line discussion forums) may well have a permanent place on courses after the pandemic is over and life returns to normal.
Hard Thinking
The Revd Dr Stephen Morgan

Newman was always passionately committed to the cause of education. He wrote, in 1863, that “from first to last, education...has been my line”¹ and I have no doubt that he would have been delighted by the enormous spread of first primary, then secondary and now tertiary education around the world. For such a man, the fact that the level of general education in populations around the world has reached levels that simply could not have been contemplated in his lifetime must seem, from his now-celestial vantage point, the most marvellous thing. What I suspect he would be less pleased with is the trend to instrumentalise education, to turn it into a production line intended to produce individuals who can be economically useful but who are, in reality, trained and not educated.

The democratisation of education might have brought very much higher levels of literacy and numeracy in the global population, but it does not seem to have produced large numbers of people who are inclined to think critically about difficult subjects. Evidence - if needed - has been abundantly before our eyes in, for example, the recent online discourse about Brexit, the US presidential election, the words of the Holy Father on almost any subject and the appropriate responses to COVID-19.

Widespread education does not seem to have enhanced the ability to think in a subtle and nuanced way about complex issues, let alone to express thoughts with any degree of accuracy and without traducing someone or other. It distresses me and I do not have the same sensitive disposition of our heavenly patron. What Newman would have made of it is anyone’s guess.

I got to thinking about these issues after reading an excellent book by a Permanent Deacon of the Nottingham Diocese, Dr William Myers. The book, The Thoughtful Heart: the Metaphysics of John Henry Newman, consists of Newman’s own philosophical notebook, which he entitled Discursive Enquiries on Metaphysical Subjects, edited by Dr Myers, and, in its second half, a helpful essay (although itself of almost book length) that sets Newman as a philosopher in proper context. Discursive Enquiries is a notoriously difficult text to get to grips with and it is to Dr Myers’ credit that he has made it very much more approachable. Nevertheless, the demands made upon the reader to think - to really think - about what Newman wrote requires concentration, application and patience.

It requires a reflective and thoughtful approach because the subjects themselves are inherently challenging. This is, I think, the more so given that the effects of scientific materialism have left us all ill-acustomed to thinking about the reality of things that can’t quite be seen, heard, smelled, tasted or touched.

Newman was convinced that man was made by God, for God, to serve him wittily, in the tangle of his mind!, to use words Robert Bolt put into St Thomas More’s mouth in A man for all seasons. No one reading even the most accessible of Newman’s writings could doubt he did that, but there is a sense in which he urges us on, in works like the Discourse, further into the tangle of our minds and, thereby, further into God. Of course, eventually, our finite capacity for the ways of an infinite God is exhausted: language itself runs out. Then we can do only what St Augustine enjoins upon us “The Tongue has said all it can, the rest must come from a thoughtful heart.”²


The Head’s View ... continued from page 22

Our hope is that things return to normal as quickly as they can, and that school can run once again in the vibrant way it has done before March 2020. The school continues to grow from strength to strength and we are excited about the £3.6 million building project that will begin in the school this Easter. This will provide much needed improvements to some of our buildings and the best possible teaching environment, particularly for children with Special Educational Needs and Social Emotional and Mental Health issues. At the heart of our school will be our new sacred space called the Cornerstone and the Revd Nathan Kiyaga, our school Chaplain can’t wait to get going again with the vibrant collective worship which is at the heart of all we do.