

THE P RTAL

THE PORTAL is the monthly review of the Ordinariate of Our Lady of Walsingham

January 2024

SAINT
JOHN



Æ EVAN
GELIST

**The Word was made flesh
and dwelt among us**

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Volume 15 Issue 169

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THE P  RTAL

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The views expressed in THE PORTAL are not necessarily those of the Editors or the Ordinariate

PORTAL Comment

The Week of Prayer for Christian Unity



Will Burton offers a personal reflection on the Week of Prayer - Thursday 18th to Thursday 25th January 2024

THE UNITY of all Christians is important. It is important to Our Blessed Lord. The Gospel according to St John chapter 17 and verse 21 tells us "That they may be one. As you, Father, are in me and I am in you, may they also be one in us,...so that the world may know that you have sent me."

It would seem therefore, that for Our Lord, the unity of his church could hardly be more important. The church is to be as united as He is with His Father. Yet, to our shame, the church is far from united. The World Council of Churches has 350 member churches would you believe? Hardly unity. The trouble is that fraction, leads to fraction. It is much easier to divide than it is to unite.

Since the Second World War, there have been strenuous attempts at unity. Some success has been achieved, but in the main, although the various denominations do now talk to each other, precious little has come about in the way of real unity. The United Reformed Church and some other local united churches are examples. But as far as the main churches are concerned, we are as far apart as ever. Indeed, there has grown up a whole industry of ecumenism, that brings various church bodies together to talk about what they hold in common, when the problem is what they do not hold in common.

In a recent article explaining the Ordinariate, produced by the Roman Catholic Diocese of Middlesbrough, we are told that its strong suits are evangelism and ecumenism. Certainly the Ordinariates in the USA, Australia, and the UK, are visible and tangible examples of unity involving the Catholic Church; perhaps the only such example in the English speaking world. Yet we seem to be an embarrassment.

When all the talking is done, at some point there has to be real unity, a real coming together. We may ask the question, what will this new great united church look like? In answer I would point to the Catechism of the Catholic Church, which at paragraph 820 states: "Christ bestowed unity on his Church from the beginning. This unity, we believe, subsists in the Catholic Church

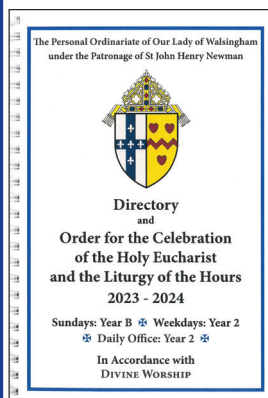
as something she can never lose, and we hope that it will continue to increase until the end of time."

That great united church is the Catholic Church. In the erection of the Ordinariates, the Catholic Church proved that she can welcome home Anglican and Protestant Christians, in such a way as they may bring with them their own liturgy, pastoral practices and history, as compatible with Catholic doctrine and practice.

What is astonishing is that those of us who were united to the Catholic Church in the Ordinariate had little difficulty with doctrine or practice. What is even more astonishing is that we are not all ex-Anglo-Catholics by any means. We have in our numbers the whole range of Anglicanism. If this can be the result of prayer and discernment, what else may God bring about if only we have the courage and faith to allow him? 🙏

The Ordinariate Directory and Ordo 2023-2024

- AVAILABLE NOW -



It contains the Directory of Ordinariate Groups, Missions and Parishes, the clergy, officials and details of the structure of the Ordinariate as well as the Calendar for the Liturgical Year with references to the page numbers in *Divine Worship: Daily Office (Commonwealth Edition)*

Order you copy at ordinariate.org.uk/ordo

“We just want to be normal”

Joanna Bogle looks at our society through the lens of Poland in the final years of Communist Rule

IN THE days when Poland was part of the Eastern European bloc, under a Communist regime held in power by the Red Army, there were a good number of heroic dissident groups. The “flying university” met in people’s homes – with speakers including philosopher Roger Scruton and other British academics among the lecturers – young people gathered for “Oasis” meetings for prayers and talks, and of course the Church was a voice for them all and a constant source of inspiration and hope.

Some of the most interesting conversations I have ever had took place in Krakow and Warsaw in people’s homes in the days of martial law in the 1980s. Everyone knew that this was a final attempt to crush freedom and that the future was unfolding with new possibilities... Well, we know what happened, and the central figure in that whole adventure was the great St John Paul II, whose election in 1978 spelt the end of Communism, and with whom the whole Church and Poland shared so many adventures in the 1980s and beyond.

But today when I remember those conversations, the words that come back to mind most clearly centre on the expression people used so much: “We just want normality” “We just want to be normal!”. They were sick of horrible ideology thrust into public space everywhere: statues of Lenin in town centres, slogans in official announcements, a sense of dishonesty in public discourse.

I thought then of what it might be like if Britain was ever in the grip of an enforced ideology. And too often recently we have had glimpses of such enforcement. No Red Army, no torture or horror of imprisonment or the Gulag. Nothing like that. So let’s have no exaggeration or silly talk of oppression. But there is a sense of a loss of freedom in public debate.

A teacher who said “It is just absurd to suggest that you can change from being a girl into a boy” or a public figure who said “Any sane policy must centre on honouring marriage as the union of a man and a woman” would very likely be denounced and possibly formally banned from professional life. An office worker employed by a local authority who put forward the Christian understanding of sex and marriage would face a reprimand. The National Health Service

and the Civil Service seem to be gripped by an iron frame imposing an ideology centred on specific notions of sexual identity.

One lesson learned from Poland is not to give up hope, and to nourish that hope with sane intellectual discourse, if necessary organising gatherings specifically for that purpose. Another lesson is not to waste too much time lamenting, in language too easily slithering into clichés and tiresome repetition. And there is a great need for some large and public Catholic events – processions, outdoor Masses, celebrations of feast days and of important events and anniversaries, all aimed at giving glory to God and spreading the good news of the Faith.

We could also usefully and specifically learn from Poland – for example, discover, and tell the young, about Fr Jerzy Popielusko the hero priest of Solidarity. Study the works of St John Paul II – the Theology of the Body is of central importance here.

We need some courage – and this can be helped by a sense of solidarity. There are organisations that support Christian values and take up the cause of defending the right to affirm these values publicly. There is good reading material: The Genesis of Gender was among the latest of several books tackling that particular issue extremely well.

“We just want to be normal”. Hmmm. If we honestly feel just wanting to feel cosy and comfortable is what life is all about, then we have got our ideas wrong. The Poles meant something a bit different: to be free of a crushing sense of living with lies. We have lessons to learn from them. 🙏





Snapdragon muses on Biggles and Oases

LAST MONTH in Snapdragon's little offering I mentioned a couple of poems, the poets being Gerard Manley Hopkins and William Wordsworth. Now I would not like to give what would be an erroneous impression that all my reading is from Victorian poets of a Romantic turn. Far from it; indeed I have just finished reading "Biggles Flies East" and prior to this wonderful novel, "Biggles in the Baltic". I can thoroughly recommend both books. Indeed, I wholeheartedly recommend the complete Biggles corpus - all one hundred and five of them!

It was however "Biggles Flies East" that got me thinking (or what passes for thinking in me) about oases, which is not a proper name but rather the plural of oasis. We all know what an oasis is I take it?

According to the dictionary I have here at hand, which is The Oxford Reference dictionary, an oasis is "a fertile spot in the desert with a spring or well of water".

Well then, there we have it. But now suppose someone asked you in your locality the whereabouts of the nearest Tesco or Waitrose (if you're posh), or cinema or garage, I would assume you would be able to tell them without any great difficulty. However supposing they were to ask you the whereabouts of the nearest oasis, I suspect that you would be stumped.

We would not be able to answer the question and indeed nobody in this part of the world would dream of asking. Yet for millions of people throughout history and even today the whereabouts of the nearest oasis is of the greatest importance. It is literally a matter of life and death.

Yes, life and death, and surely that is why oases, wells, springs and rivers play such an important part in Holy Scripture. The book of Genesis opens with the Spirit of God brooding over the face of the deep, a sign of God's creative act which is soon to follow the bringing forth of life.

When God regrets ever creating man, he plans



by water to bring death to his creation, but it also brings life to Noah and his family and the covenant is renewed. It is from water that Moses is preserved from death and is given life in the court of the Pharaoh.

Later, at the waters of the Red Sea, water brings death to the Egyptians but new life to God's chosen people.

The psalms are full of references to water bringing life to the people of God. Indeed the Bible abounds with images of God providing streams and wells and living springs of water to care for his people and to lift their drooping spirits.

My dictionary gives a second definition of oasis: "A thing or circumstance offering relief in difficulty". This is what our Christian faith gives us par excellence (alongside all its other great blessings). It brings us relief.

Our Catholic faith brings us to the oasis of peace after our wanderings in the desert of our own sin and delusions, and it is the Lord himself, our shepherd, who leads us to the green pastures and restful waters.

In just a few days time we will be celebrating the great feast of "The Baptism of the Lord" - one of the great feasts of this Christmas season. Let us thank God for all the great gifts we have received through water but especially for the gift of life, of being born again in the waters of baptism. 🙏

New Edinburgh home

Bryan Miller

From the
Ordinariate
in
Scotland

THE EDINBURGH Ordinariate group is moving to the Church of St Patrick in the heart of the historic city of Edinburgh. The offer of a permanent base has come from Fr Gerard Hatton and Fr Ninian Doohan, who are in the process of forming a Congregation of the Oratory at St Patrick's with the support of the Archbishop of St Andrews and Edinburgh, Archbishop Leo Cushley.

The church itself is in the very centre of Edinburgh and can be approached from the Royal Mile, as well as from the medieval Cowgate. It is an oasis of peace in an otherwise very busy part of the city, and can be easily accessed using public transport making it a far more convenient venue for those coming to Mass.



The church itself has a very interesting history; built in the 1770s by the Scottish Episcopal Church - the very church that so many of the Edinburgh group were brought up in. When the Episcopalians sold the church to move into the rather grander New Town of Edinburgh, the Scottish Relief Church, one of the early groups to break away from the Established Presbyterian Church of Scotland, took over the building but by the 1850s the church was sold again, this time to the growing Catholic Church in Scotland.

The Cowgate was then known as "Little Ireland", due to the numbers of Irish immigrants who had settled in the tall and cramped tenements of the area. Even with the poverty of the time they were still able to raise £2000 of the £4000 needed to purchase the church.

The church was built in the dignified Georgian style for which Edinburgh is rightly famed, with a simple apse in the east end of the church and crowned with an elegant octagonal bell tower which still rings across the old town. In the 1890s it was extended by reorientating the building by 90 degrees allowing a much larger sanctuary to be built, with side chapels on either side.

The church also contains the grave and shrine of the Venerable Margaret Sinclair, a parishioner of this church in the 1900s who eventually became a Poor Clare, dying of tuberculosis at the age of 25. There is a great devotion to her in the Scottish Catholic Church.

In the apse of the original church, there was a set of nationally important murals produced by Alexander Runciman (1736-1785), believed to be the only church work of Runciman to have survived. These murals had been painted over during the time of the presbyterian

congregation, but so far four have been restored and there is hope for further restoration work to come.

It is in this church that the new Oratory is being formed and it is here that Fr Len Black was asked by Fr Gerard Hatton to come and make it a permanent home for the Ordinariate. The generous and enthusiastic offer was greatly appreciated by all in the Edinburgh group.

Fr Gerard has been a supporter of the Ordinariate, and is well known to Mgr Keith Newton who said, "I am not surprised that Fr Gerard Hatton suggested that. I have known him for some years, and I think it would be a much better place for mass as it is in the centre of the city. It will certainly make a difference to have clergy who are supportive, rather than just tolerate us."

The style of worship of the Oratorians is very much the style of the Ordinariate, so when we come to St Patrick's there will be none of the rearranging of sanctuaries and altars that we must do elsewhere. It is planned that Mass will be sung in the very spacious and beautiful Lady Chapel which, like the rest of the church, has a very elegant marble communion rail - kneeling for communion being another devotional feature we share with the Oratorians.

Fr Gerard said that he sees the Ordinariate Group as 'fellow spiritual sons of St John Henry Newman' and hopes that we would feel at home with them. We will be able to use their social area for post Mass socialising, and hopefully it will very quickly become throughout the year a true spiritual home for the Edinburgh Group.

I leave the final words of this new move to Archbishop Leo Cushley, "I am pleased with the welcome that Fr Hatton wishes to give you. I think it is probably a partnership that will suit everyone." Please pray for the Edinburgh Oratory in formation, and for the next chapter in the life of the Edinburgh Ordinariate Group at St Patrick's, Edinburgh. The Ordinariate Mass will be on the second Sunday of the month at 12.30pm. 🙏

Father Brian Gill R.I.P.

The homily given by Mgr Robert Mercer at Fr Brian's funeral

ONCE UPON a time a young priest from the Caribbean was on a tour in France. As it happens a young nurse from South Africa was on that tour. Brian fell in love. In the cathedral of Notre Dame in Paris Our Lady said to Brian — it was her cathedral after all — “My Son wants you to marry that girl.” The two of them lived happily together thereafter. “Whoso findeth a wife findeth a good thing and obtaineth faith from the Lord.”

For Brian, God was always close to us, beside us, all around us, guiding us, to be known through the events and people of ordinary life. “Not a sparrow shall fall to the ground without your Father knowing it.” “The hairs of your head are all numbered”, though this last verse might have made him laugh about his own bald head.

Such faith made Brian a joyful Christian. “For the beauty of the earth, for the beauty of the skies, for the love which from our birth over and around us lies. God our Lord, to Thee we raise this our sacrifice of praise”.

It was God Who gave Brian his soul mate and life companion Anne, decisive, steadfast, loyal. It was God who gave him his children of whom he was so proud, in whose careers and talents he so rejoiced. “For the joy of human love, brother, sister, parent, child, God our Lord to Thee we raise, this our sacrifice of praise.”

He was proud of his Scots ancestry and of his forebears' settlement in the Islands in the 18th century. He was proud to be a native of St Vincent, a subject of the Crown. “Thy choicest gifts in store on him be pleased to pour... May he defend our laws and ever give us cause to sing with heart and voice God save our king”.

God was close in the abundance of so much natural beauty. Brian was blessed to attend Codrington College in Barbados which of all the theological colleges in the Anglican world, has the loveliest campus. “All things bright and beautiful, all creatures great and small, all things wise and wonderful, the Lord God made them all”. Brian expressed his happiness playing the piano, authoring hymns, composing tunes.

He boasted about the excellence of island rum, the fish from its seas in which he too went swimming, the bananas from his very own estate. Good God, good friends, good food, let's eat.



He loved to be among the people whom God gave him to serve. Christ plays in ten thousand places, lovely in limbs — and lovely in eyes not His — to the Father through the feature of men's faces.

From the beauty of the Caribbean to the beauties of the Welsh Marches and the beauty of Herefordshire. “Glory be to God for dappled things, for skies of couple colour,.. landscape plotted and pieced, fold, fallow and plough... (God) fathers-forth whose beauty is past change”.

Brian loved to lead the people in the liturgy of the church, in the divine office and at the altar. “For praise and thanks and worship, for mercy and for aid, the catholic oblation of Jesus Christ is made”. Thank you God for the food we eat, “Thank you God for the birds that sing, thank you God for everything”. He covered the walls of his private chapel with icons, links with the great company of saints which no man can number, with whom we join in Holy, Holy, Holy, Lord of Hosts.

If there was one great sadness in his life it was the disintegration of the Anglican communion which he so dearly loved. But clever God, cunning God, kind God, came to our aid. Far from the Welsh Marches was a bishop of Rome who was both genius and saint. He made it possible for us to retain our heritage while at the same time entering into full and visible communion with almost two billion Catholics and with him as the first bishop in Christendom. As for our treasures, we were to bring them with us and to share them. Brian's life and ministry ended on this joyful note which still seems too miraculous to be true.

So here at the altar where Brian loved to stand, we thank God for the enjoyment and the joy, for the happiness and hope, for the love, which Brian brought to our lives. “Praise God from Whom all blessings flow, praise Him all creatures here below, praise Him above ye heavenly host, praise Father, Son, and Holy Ghost”. 🙏

Father John Lungley R.I.P.

Fr John Greatbatch writes

FR JOHN Lungley was born on 12th July 1941 in the London borough of Streatham. At the time Fr John's father was involved in military action during the Second World War serving in the army; he didn't see his new-born son until Fr John was four years old. Ten years after Fr John's birth the family was blessed with the birth of another son, George.

Fr John began his education at the local Catholic junior school before entering his secondary education at Selhurst Grammar School. He then went on to St Peter's College, Oxford where he read chemistry.

It was whilst he was at Oxford that he discovered his vocation and calling to the Anglican ordained ministry. This was mainly through the influence of the vicar of St Mary Magdalen Church, Oxford where Fr John attended. After graduating and being accepted for training, Fr John went to St Stephen's House, Oxford.

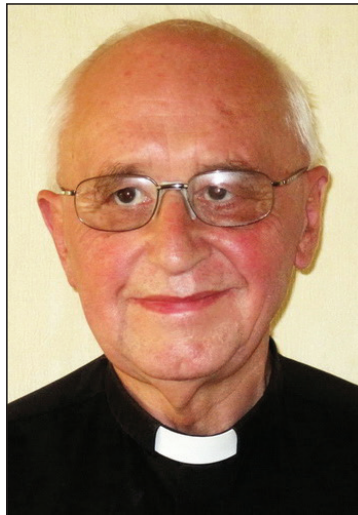
Fr John was ordained deacon at Lichfield Cathedral in 1966 and priest in 1967. He served his title at St Werburgh's, Burslem, Stoke-on-Trent under the guidance of the vicar, Fr Bernard Maddox.

For his next move, I remember Fr John telling me that he answered an advertisement, which I recall was in the *Church Times*, for a second curacy – the parish was not named! Having responded to the advertisement, Fr John became the curate-in-charge of Holy Cross, Bilbrook in the parish of Codsall, near Wolverhampton, from 1970-73. I later took charge of Bilbrook from 1988-94.

In 1973 Fr John became vicar of St Mark's, Ocker Hill, in the heart of the Black Country; here his life was to undergo a great change. In the congregation was a lady called Janet and in 1974 they were married at St Mark's by Francis Cocks, the then Bishop of Shrewsbury.

In 1979 their marriage was blessed with the birth of Marcus. From 1984-88 Fr John became the Rural Dean of Wednesbury. It was during his time at Ocker Hill that I first met Fr John, serving my title at St Paul's, Wood Green, Wednesbury from 1983-88.

Fr John's final move in the Anglican Church was in 1988 when he became vicar of St Mary's, Kingswinford and in 1994 he was made an honorary canon of



Worcester Cathedral. Fr John retired in 2006 and the family moved to Common Road, Wombourne on the outskirts of Wolverhampton. After his retirement he helped out in local Anglican parishes.

Fr John became involved with the emerging Ordinariate at an early stage and was part of the first wave of ordinations into the Catholic Church. Along with other Ordinariate clergy, Fr John was ordained priest at the Metropolitan Cathedral and Basilica of St Chad, Birmingham in 2011. Along with Fr Marshall he was involved with, and later took charge of, the Black Country Ordinariate Group based at Our Lady of Perpetual Succour, Wolverhampton before retiring in 2019.

Unfortunately his health deteriorated and in 2020 he was admitted into Russell's Hall Hospital, Dudley. From there he spent some time in a nursing home in Old Hill, Dudley before permanently residing at a nursing home in Penn, Wolverhampton.

Along with Fr Guy Nicholls, Cong. Orat., for the last three years I have been privileged to take the Blessed Sacrament weekly to Fr John whilst he has been in the nursing home.

Fr John died with his family around him on Saturday 16th December 2023.

May he rest in peace. 🙏

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



Praying at Bourges

Dr Simon Cotton

THE LATE Canon Ian Dunlop, sometime Chancellor of Salisbury cathedral, described the great Gothic cathedrals of Northern France as ‘the greatest buildings that the world has ever known’. Their names are legendary – Notre Dame de Paris, Chartres, Amiens, Reims, Beauvais ... One of them lies in the extension of the Capetian domain towards southern France, and as a consequence is less known than the others, even by the French (*‘peu connu’*, as I remarked on my last visit, to the lady running the bookstall there). It is Bourges.



Begun in 1195 and completed in fifty years, the cathedral of Saint Etienne at Bourges is an almost exact contemporary of Chartres, though very different to look at. Go to the east end and view the inspiring sight of the graceful chevet, and the delicate buttressing of the clerestory. Uniquely amongst these great buildings, it has a five-portal west front, with a severe Last Judgement above the central doorway. There are no transepts and when you enter you gasp

as you take in the massive vision. The double aisles on each side contribute to its extreme width (about 130 feet) and when combined with the high nave arches give Bourges a sense of sheer spaciousness.

Bourges has fine mediaeval stained glass. First see the late-mediaeval windows of the south aisle, particularly a 15th c. Annunciation in the chapel of the financier Jacques Coeur, but the highlight is the glazing of the ambulatory of the choir and apsidal chapels. Less survives than at Chartres, with which it is contemporary, installed c. 1210.



I go back especially for the window of the Last Judgement. Near its bottom is one particular panel, depicting Saint John's vision early in 70 AD. ‘His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire’ [Rev. 1.14]. Christ has a two-edged sword in his mouth [Rev. 1.16] inscribed with the Alpha and Omega [Rev. 1.8]. He stands amidst seven candlesticks representing the seven churches, with seven stars for the angels of the seven churches in His right hand [Rev. 1.20], and with the scroll sealed with seven seals in His left hand [Rev. 5]. An awesome vision in the year 70; awesome in 1210; awesome even today. 🙏

Growing a new Group from scratch

As part of our occasional series looking at Ordinariate Groups with a plan for growth, Jackie Ottaway and Ronald Crane look at the new Mission in Prittlewell

WE HAD attended mass in the beautiful church of the Sacred Heart in Southchurch, Southend-on-Sea. It is one of those buildings that wraps itself around you as soon as you enter. Later that Sunday, after a lovely lunch, we settled down in Fr Michael Halsall's house for an in-depth chat about the new Ordinariate Group and plans for growth.

How did they end up in such a beautiful church? Fr Halsall told us that his first point of call was to the local Anglican Church, the ancient church of Prittlewell. It seems that there was no response to his overtures. Then he contacted the Catholic Church of St John Fisher. This drew a blank, as they already had an extra Syro-Malabar mass on Sunday mornings. They were happy for us to use their building, but it would mean mass on a Sunday afternoon.

The priest at St John Fisher suggested the Ordinariate could have a 9 o'clock slot at Sacred Heart Church, in Southchurch, now this is the perfect time. It's a seven-minute drive from Fr Halsall's house. It seems there is a Railway Station close by the church, so the potential for reaching out to Anglicans was great. He told us, "I bit their hand off!" Although Fr Halsall is the Vicar for Vocations and Formation in the Personal Ordinariate of Our Lady of Walsingham, he has no duties in the Diocese.

The new group uses Divine Worship for all celebrations. They have a group bank account, but he does not run it. It is looked after by the Mission Treasurer. He does supply for the priest with cover at Sacred Heart, and so helps out in return for them helping the Ordinariate. Fr Halsall also provides immediate care for the local Hospice which is in the same area. He is the nearest priest, physically, and during Lockdown could go at short notice, in full PPE and minister to people there.

Jackie asked, "Have there been early discussions with your Group as to what your moves are going to be and what your plans are for the future?" He replied, "No, it is very important to get the batting order right. I left Upminster in June 2022 (where he had been parish priest). In that autumn, I spoke with the Vicar General about the possibility of starting a group in the area, simply because there is no Divine Worship Mass in the

Diocese on a Sunday Morning. There is, I think, an evening mass down in Clayhall (Ilford).

We 'hummed and harred' about this and prayed about it over the winter. I went to see the Ordinary just after Christmas. He had no objection if we found somewhere suitable. Jackie asked what they considered to be their area. Fr Michael said that they had not really decided yet.

He added, "At the moment we aren't at that stage." Jackie asked, "How did you announce your arrival?" Father Michael warmed to his reply. "We set up a Facebook page. I asked the parish to advertise it on their weekly schedule and didn't invite anyone. That's very clear; just announced that it was happening.

"We started with Mass on Ash Wednesday. About 20 people came along. Some Diocesan parishioners came along because it was a midday Mass and it suited them." We wondered if they had good relations with the local Catholics at Sacred Heart and it appears that they get on very well. It is an unusual set-up at Sacred Heart. There are now three different Rites that use the church.

One of Fr Michael's problems is that he has no clerical support. Being the Ordinariate Vicar for Vocations and Formation, he has commitments for certain Sundays. When they began, they just had to say there would be no mass on that Sunday. There is a retired Diocesan Priest who is Ordinariate friendly. He is not too far away and might be able to help in the future.

Jackie asked, "How do you plan to use the plant, as it's quite a useful plant in as much as there are halls? Have you got any plans for using anything other than the church for services?" Father Michael responded, "At the moment it would be good if we could start having a coffee morning, say once a month. I think

if we were in a position where we started attracting Anglican families, then we would have to do some form of formation course. Not RCIA, but a bespoke course, and this would be a good place to invite them. The potential is huge because they've not stipulated any limit of use for us: the parish has been extremely kind. There's a school next door and I did a school mass on their Patronal Festival on the Feast of the Sacred Heart, so we've made contact there as well."

We asked if it was too soon to start thinking about Associate members of the Ordinariate. Father told us that they have a leaflet stand in the back of church with leaflets for such a membership. He told us they have been going slowly.

It seems they are not attracting many of the Diocesan people at the moment, but in time it would be good to be able to gain some support for the Ordinariate. Jackie, with an eye on the future, asked about vision for Fr Michael and the lay people. Fr Michael was anxious not to run before they could walk. "I think we need to get the summer behind us. We're getting all our banking sorted out which is taking a bit of time. We support a local food bank, organised by the SVP."

They held a very successful Quiet Day back in October; they went to Walsingham for an overnight stay in August. "So bit by bit we progress." He

thought it would be quite good for them to do one thing a month.

"For example, one of the Catholic walks in London. There is now an Ordinariate Pilgrimage from Southwark Catholic Cathedral to the Church of the Precious Blood South London, as part of the new Pilgrim Network, which is being mapped throughout the country. There is now an Ordinariate Pilgrimage, which very few people know about. So we hope to go up to London and say prayers in one church, and Mass in the other. They're not too far apart.

"We have a social media footprint, which is available 24hrs a day. The Sunday readings are printed out with notices. It is important that people have something physical to take away from mass. We also have a monthly magazine with events, not just those happening in the group but within the whole Ordinariate. We advertise **THE PORTAL** magazine and Podcast. They both have quite a lot of catechetical material in them, for teaching the faith."

We had a lovely time with the Prittlewell Group, Fr Michael and Jane Halsall. If you find yourself in Prittlewell one Sunday, Mass (Divine Worship) is at 9am on Sundays and 12 noon on Holy Days of Obligation, at the Sacred Heart of Jesus, 418 Southchurch Road, Southend-on-Sea, Essex, SS1 2QB. 🇬🇧

News from the Ordinariate

A new Greek Catholic parish

ENGLAND HAS a new Greek Catholic parish - St Peter and St Paul Hungarian Greek Catholic parish, based at the Ukrainian Catholic cathedral of the Holy Family (Duke St, London W1K 5BQ.)

It was announced at the Divine Liturgy that Metropolitan Fülöp has asked Bishop Kenneth Nowakowski to take the community, which has been worshipping together since 2017, under his care in Great Britain. Kyr Kenneth was presented with a beautiful icon of the Mother of God of Mariacuk.



Now formally constituted, the parish will continue to celebrate the Divine Liturgy on the third Sunday of every month at 3pm at the Holy Family Cathedral. Congratulations to Father Maté Szaplanczay and his lovely parishioners!

The Leicestershire Parish at Husbands Bosworth

EPIPHANY - 11am Parish Mass, followed by parish Lunch in a local pub. Booking via Fr Matthew. On Wednesday Evensong - we now have Evensong every Wednesday at 6:30pm followed by Mass at 7pm. Evensong is led by Will Townsend who is in formation for the Diaconate within the Ordinariate. After our 10am Thursday Mass we now have coffee after Mass.

Organist - we have recently appointed a new organist. He is a well known international organist who just happens to live locally to Husbands Bosworth, Nigel de Gaunt Allcoat. He is working hard to develop our singing and musical tradition. 🇬🇧

He who sings, prays twice

Ronald Crane encourages good music in our worship

WELL REMEMBER being taken to the New Theatre in Cambridge, now sadly closed, to see a pantomime. The lights, the atmosphere, the music, they were all magical. I was at Infant School, but I loved the whole experience.

Later my parents took me to the Cambridge Arts Theatre to see the comedian Cyril Fletcher in Pantomime. Again, it was wonderful. In our house old 78 records were regularly played. But in the Theatre I discovered 'live' music. One does not just hear live music, one also feels it. It reverberates into one's very body.

Our house was a very musical house. My mother not only played piano but was an accomplished – albeit amateur – soloist. Many a time I would sit in some village hall as she entertained the 'Over Sixties' or 'Women's Institute' with her powerful soprano voice.

As an adult, I was privileged in that we both sang in the same choir under the direction of my one-time Headmaster Arthur Clarke, and later David Willcocks.

Music has always been an important part of my life. As a teenager I discovered the choir at Ely Cathedral and was able to be at Choral Evensong on Mondays, Saturdays and Sundays. That huge and magnificent building echoing to the sound of the equally magnificent choir under the direction of Dr Arthur Wills was instrumental in my taking the Christian – not to say Catholic – Faith seriously.

Each season of the Church's year has its own flavour, its own feel, its own sound. One could not mistake Advent, Christmas and Epiphany music for that of Lent and Passiontide, nor indeed of Eastertide.

The tragedy is that much 'modern' music is devoid of this seasonal flavour. It also tends towards the trivial in both words and music. So many churches have replaced the traditional choir with a 'music group'. They produce music of a very different standard.

Carol competition. Eight carols composed by listeners; four by adults and four by youngsters. The music was fine, but they all lacked what I can only describe as that 'Christmas Flavour'.

Once these islands had a respectable choir in almost every church of whatever denomination. Not so now. Despite the success of programmes like the 'Military Wives Choir' the standard of choral music is slipping away. The BBC in its wisdom recently announced the demise of the BBC Singers. Dating back to 1924, it has shone brightly through the years, and helped keep the standard of choral music high. The public outcry persuaded the BBC to change its mind.

Cathedral choirs are also under threat. At least one cathedral has dissolved its choral foundation. Many others have seriously curtailed choral services. It is not uncommon now to have boys singing on one evening, girls on one evening, and men on another. It is rare to have a full choir singing Evensong every evening.

Once this Choral tradition has gone, it will be almost impossible to give it rebirth. Of course we have been here before. In the mid-nineteenth century the standard was even lower than it is now. Giants like Sir Frederick Ouseley, and S S Wesley to name but two, were bent on rescuing it. Through hard work and a lot of persuading, they managed to do just that. Today, we need a similar campaign.

As a friend of mine has said, "The Ordinariate will know it has arrived when we switch on BBC Radio Three at four o'clock one Wednesday evening to hear the announcer say 'We now go over to the church of the Ordinariate of Our Lady of Walsingham – at wherever - for Choral Evensong'.

This year I have listened to the BBC Radio Three

May that day come quickly. 🙏

 <p>Coat of Arms Lapel Badge £5 (inc P&P)</p>	<p>Support the Ordinariate VISIT www. ordinariate.org.uk/ support</p>	<p>The Ordinariate Tartan Order your Scarf, Tie, Ladies Wrap, Facemask, Bow Tie, Waistcoat or Priest's Stole at: ordinariate-tartan.com</p> 	<p>Badge and Cufflinks</p>  <p>Badges: £4 Cufflinks: £12 (pair)</p>
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		THIS MONTH'S DEVOTION	HOLY FATHER'S INTENTIONS
		<i>The Unity of all Christians with the Holy See</i>	<i>For The Gift Of Diversity In The Church: Let us pray that the Holy Spirit helps us recognise the gift of different charisms within the Christian community, and to discover the richness of different ritual traditions in the heart of the Catholic Church</i>
1	M	Mary, The Mother of God (Solemnity)	The unity of All Christians with the Holy See
2	T	Sts Basil & Gregory Nazianzen (Bps, Drs)	The unity of Eastern and Western Christians
3	W	Feria (The Holy Name of Jesus)	To reclaim morality in the UK
4	T	Feria	Exeter Ordinariate Group
5	F	Feria	Harlow Ordinariate Group
6	S	Feria	Hemel Hempstead Ordinariate Group
7	S	✠ The Epiphany of Our Lord	Your Mission, Group or Parish
8	M	The Baptism of Our Lord	Thanks for the generosity of Our Lord
9	T	After Baptism	Scottish Mission in Inverness and Elgin
10	W	After Baptism	Isle of Wight Ordinariate Group
11	T	After Baptism	Leicestershire Ordinariate Parish
12	F	After Baptism (St Benedict Biscop Ab; St Aelred of Rievaulx Ab)	London Central Ordinariate Group
13	S	After Baptism (St Hilary Bp,Dr; Our Lady on Saturday; St Kentigern Bp, Feast in Scotland)	Scottish Mission in Nairn
14	S	✠ Second Sunday After Epiphany	Your Mission, Group or Parish
15	M	Feria	London East Leytonstone Ordinariate Group
16	T	Feria	London East Walthamstow Ordinariate Group
17	W	St Anthony	All Religious
18	T	Feria - Week of Prayer for Christian Unity	Unity of all Christians
19	F	Feria (St Wulfstan Bp) - Week of Prayer for Christian Unity	The sanctification of Catholic Christians
20	S	Feria (St Fabian P,M; St Sebastian M; Our Lady on Saturday) - Week of Prayer for Christian Unity	The sanctification of Orthodox Christians
21	S	✠ Third Sunday After Epiphany - Week of Prayer for Christian Unity	Your Mission, Group or Parish
22	M	Feria - Week of Prayer for Christian Unity	The sanctification of Protestant Christians
23	T	Feria - Week of Prayer for Christian Unity	The sanctification of the Jewish People
24	W	St Francis de Sales Bp,Dr - Week of Prayer for Christian Unity	The sanctification of People of other faiths
25	T	The Conversion of St Paul (Feast) - Week of Prayer for Christian Unity	The unity of all humanity in the charity and truth of Christ
26	F	Sts Timothy & Titus Bps	All evangelists
27	S	Feria (St Angela Merici V; Our Lady on Saturday)	London South Group
28	S	✠ Septuagesima	Your Mission, Group or Parish
29	M	Feria	Maidstone Ordinariate Group
30	T	St John Bosco	Manchester Ordinariate Group
31	W	Feria	Northampton Ordinariate Group

Ordinariate Mass times

Where to find us at prayer in England, Scotland and Wales



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

BRISTOL St Joseph, Camp Road, Weston-super-Mare BS23 2EN MASS: 2nd Sunday 12 noon (DIVINE WORSHIP), followed by shared lunch and Benediction at 2:30pm (*subject to change in the summer months*) CONTACT: Fr Bernard Sixtus: 07720 272137 - bristol@ordinariate.org.uk

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 (DIVINE WORSHIP) CONTACT: Fr Simon Chinery: 07971 523008 - chichester@ordinariate.org.uk

CORNWALL For up to date information about the Cornwall Group, please CONTACT: Fr David Lashbrooke: 01803 329703 or 07847 222030 - cornwall@ordinariate.org.uk

COVENTRY The Precious Blood of Our Lord Jesus Christ & All Souls, Kingsland Avenue, Earlsdon, Coventry CV5 8DX MASS: Sundays 11.15am, Mon-Wed 9.30am, Thu 7.30pm, Fri 7.30am, Sat 9.30am - all Masses currently live streamed CONTACT: Fr Paul Burch: 02476 674161 - paul.burch@ordinariate.org.uk

DARLINGTON St Osmund, Main Rd, Gainford, County Durham DL2 3DZ MASS: Sundays: 9.30am and 11.30am (DIVINE WORSHIP); Tues: 10am; Fri: 11.45am Sext, 12 noon (DIVINE WORSHIP). CONTACT: Fr Thomas Mason: 07876 308657 - info@ordinariate-darlington.co.uk - www.ordinariate-darlington.co.uk

DERBY/NOTTINGHAM Our Lady and St Thomas, Nottingham Road, Ilkeston DE7 5RF 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 Andrew

Harding 01159 325642. Fr Christopher Cann: 01889 569579, Fr Peter Peterken: 01332 766285, Fr David Jones: 01162 302244 - derby-nottingham@ordinariate.org.uk

EASTBOURNE Christ the King, 3 Princes Road, Langney, Eastbourne BN23 6HT MASS: Sunday 4pm, Thur 7pm (both DIVINE WORSHIP) CONTACT: Fr Neil Chatfield: 07718 123304 - neil.chatfield@eastbourneordinariate.org.uk - www.eastbourneordinariate.org.uk

EXETER Holy Cross Topsham, 17 Station Road, Topsham, Exeter EX3 0EE MASS: 1st Saturday 12 noon (DIVINE WORSHIP) CONTACT: Fr Colin Furness: 01392 879264 - 07720 784219 - colinfurness237@btinternet.com

FOLKESTONE/DOVER St Paul's, 103 Maison Dieu Road, Dover CT16 1RU MASS: Sunday: 11.30am (with parish) CONTACT: 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 (DIVINE WORSHIP 1st Sun), Wed 10am (DIVINE WORSHIP). Check bulletin at www.catholicchurchoftheassumption.co.uk or CONTACT: Fr John Corbyn: 01279 434203 - john.corbyn@btinternet.com

HEMEL HEMPSTEAD St Paul's, (Anglican) Solway, Hemel Hempstead HP2 5QN MASS: Sunday: 9.15am CONTACT: 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: 9.30am, 11am; Tues-Fri 12.35pm, Thur (*term time*) 6.30pm (DIVINE WORSHIP); Sat 10am (DIVINE WORSHIP); **Holy Days**: 6.30pm (DIVINE WORSHIP); **Evensong**: Thur 6pm (*term time*); **Confessions**: Tues-Fri 12 noon **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 St Mary, Nettlestead, Maidstone ME18 5HA **MASS**: Sunday 9.30am. **CONTACT**: Fr Alastair Ferguson: 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 1JA **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

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

PRITTLEWELL Sacred Heart, 418 Southchurch Road, Southend-on-Sea, Essex SS1 2QB **MASS**: Sunday 9am, Holy Days of Obligation 12 noon (DIVINE WORSHIP) **CONTACT**: Fr Michael Halsall: 01702 466998 - frmichaelhalsall@gmail.com

RAMSGATE Shrine of St Augustine, St Augustine's Road CT11 9PA **MASS**: Friday 5pm (DIVINE WORSHIP), Sun 12 noon with the parish (Latin EF) **CONTACT**: Fr Simon Heans: 07305317642 - office@augustineshrine.co.uk

PORTSMOUTH St Agatha, Cascades Approach, Portsmouth PO1 4RJ **MASS**: Sunday 8am (Latin), 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 St Osmund, Exeter Street, Salisbury SP1 2SF **MASS**: Sunday: 12.30pm, Wed: 7pm. **CONTACT**: Fr Jonathan Creer: 07724 896579 - jonathan.creer@hotmail.co.uk - www.salisburycatholics.org/ordinariate

SOUTHEND St Peter's Eastwood, 59 Eastwood Rd North, Leigh on Sea SS9 4BX **MASS**: Sunday: 9am, 10.30am, Mon 7pm, Tues, Wed, Fri 9.30am, Thur 11am, Sat 10am (DIVINE WORSHIP) and 5.30pm (Vigil) **CONTACT**: Fr Jeffrey Woolnough (Group Pastor) fatherjeffw@gmail.com, Fr Bob White: 01268 543910 - pilgrimclub@waitrose.com, Dcn Richard Cerson: 07910 388795 - rcerson@gmail.com - www.stpetereastwood.org - www.jeffwoolnougholw.blogspot.co.uk

TORBAY Our Lady of Walsingham with St Cuthbert Mayne, Old Mill Road, Torquay TQ2 6HJ **MATTINS**: streamed Tues-Fri: 7.50am, Sat, Sun: 9am **MASS**: Sunday: 10am, Mon: 12 noon, Tues: 6.30pm, Wed-Sat: 10am, Solemnities 7pm (All masses are streamed except on Monday) **PARISH PRIEST**: Fr David Lashbrooke: 01803 329703 or 07847 222030 - lashy@me.com - www.ourladytofalsingham.online for up to date information and for streaming.

WALSINGHAM The Annunciation, Friday Market, Walsingham NR22 6AL **MASS**: 1st Sunday: 2pm (Nov-Mar), 3pm (Apr-Oct) (DIVINE WORSHIP), 2nd Sun: Evens and Benediction, 4pm at **Our Lady of Pity**, Swaffham, 4th Sun: Mass: **Holy House, The Annunciation**, Kings Lynn at 2pm. (3pm ➤)

April to October). Live streamed. **CONTACT:** Fr Gordon Adam: 01553 777428 - gordonadam1962@btinternet.com Dcn Shaun Morrison: 07880 600094 - shaunmorrison1975@btinternet.com

SCOTLAND - www.ordinariate.scot

ABERDEEN University Catholic Chaplaincy,
Elphinstone House, 7 High St, Aberdeen AB24 3EE
MASS: 1st Saturday (*during University term time*): 12
noon (DIVINE WORSHIP) **CONTACT:** Fr Len Black:
01463 235597 - fr.len@ordinariate.scot

EDINBURGH St Patrick, 5 South Grays Close,
Edinburgh EH1 1TQ MASS: 2nd Sunday: 12.30pm
(DIVINE WORSHIP) CONTACT: Fr Len Black: 01463
235597 - fr.len@ordinariate.scot

BY ELGIN Oratory of St John Henry Newman,
Leanoehmor, Kellas IV30 8TS **MASS:** last Wednesday:
12.30pm (DIVINE WORSHIP) **CONTACT:** Fr Len
Black: 01463 235597 - fr.len@ordinariate.scot

INVERNESS Oratory of St Joseph, 49 Laurel Avenue, Inverness IV3 5RR **MASS:** Sunday: 11am, mid-week Mass usually at 11.15am - *please check times and*

days at: www.ordinariate.scot (all DIVINE WORSHIP)
CONTACT: Fr Len Black: 01463 235597 - 07836
 365719 - fr.len@ordinariate.scot

WHITHORN St Martin and St Ninian, George Street, Whithorn DG8 8PZ MASS: Wed 10.30am (DIVINE WORSHIP); **Stonehouse Mill**, Sorbie DG8 8AN MASS: First Sunday 10.30am (DIVINE WORSHIP) (*contact Fr Simon for directions*), **CONTACT:** Fr Simon Beveridge: 01988 850323 - whithorn@ordinariate.scot

NAIRN St Mary, 7 Academy Street, Nairn IV12 4RJ MASS: 1st Mon 10am (DIVINE WORSHIP)
CONTACT: Fr Cameron Macdonald: 01667 453867 - nairn@ordinariate.scot

WALES: SOUTH EAST Ss Basil & Gwladys,
Tregwilym Road, Rogerstone, Newport NP10 9DW
MASS:Sunday: 11am (DIVINE WORSHIP) **CONTACT:**
Fr Bernard Sixtus: 07720 272137 - wales@ordinariate.org.uk
www.ordinariate.org.uk/groups/wales-se.php

PLEASE help us and let us know of any changes
or if your group would like to be listed ...
email us at info@portalmag.co.uk



The Ordinary's Diary – January 2024

The Rt Revd Mgr Keith Newton

The Presbytery, 24 Golden Square, London W1F 9JR Tel: 020 7440 5750
Email: keith.newton@ordinaire.org.uk Website: www.ordinaire.org.uk

Website: www.ordinariate.org.uk



5th	4.00pm	Mass Middleton in Teesdale	21st	10.30am	Solemn Mass, Our Lady of the Assumption, Warwick Street, London, W1B 5LZ
	6.30pm	Mass St Mary's, Birch Rd, Barnard Castle, Co. Durham DL12 8NR	23rd	1.30pm	Trustees and Governing Council, Golden Square, London, W1F 9JR
6th	9.30am	Mass St Osmund's, Main Road, Gainford, Darlington DL2 3DZ	28th	9.30am	Mass at St Mary's, St Mary's Road, East Hendred OX12 8LF.
	11.30am	Solemn Mass St Osmund's, Main Road, Gainford, Darlington DL2 3DZ	30th-31st		Joint Catholic/ Anglican Bishops Meeting Norwich
			FEBRUARY		
9th	12 noon	Mass for the Good Council Network, London	1st	11.00am	Department of Dialogue and Unity meeting, Eccleston Sq
10th	4.00pm	Formation and Vocations Committee	4th	10.30am	Mass, Our Lady of the Assumption, Golden Square, London W1F 9JR
11th	1.30pm	Finance Council by Zoom			
16th-20th		Acton Institute Bishops' Forum, Lisbon	7th	2.00pm	Coordinators meeting, Golden Square, London W1F 9JR

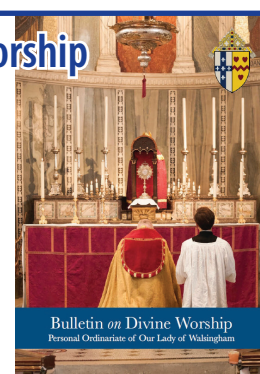


The Bulletin on Divine Worship

A quarterly publication for our clergy
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It is intended to help, guide and plan
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and communities.

Find it at

www.ordinarie.org.uk
> NEWS > Bulletin





Aid to the Church in Need

An international academy fosters the Catholic politicians of the future

A Latin American academy is offering training courses for Catholic students with political ambitions to prepare them for participation in public life. Amy Balog tells us the aim is to help aspiring leaders realise their dreams and apply Christian values to their decision-making at a turbulent time in Latin American politics.

THE LATIN American Academy of Catholic Leaders seeks to nurture future politicians with a Christian outlook on the world in countries where Catholics tend to withdraw from politics for fear that it “corrupts”, according to the organisation’s founder and director general, Jose Antonio Rosas. The academy provides training programmes at universities and other educational institutions, in collaboration with Latin American bishops. There are students in Chile, Uruguay, Mexico, Colombia, Brazil, Costa Rica and Peru.

The programmes include courses, conferences, formation initiatives and workshops. Catholic charity Aid to the Church in Need (ACN) is supporting the project by providing funding for 12 participating institutions. The director general told ACN that there is a poor understanding of faith among many Latin American Catholics who isolate themselves from public life because they see it as a source of unsolvable problems and challenges.

Mr Rosas explained: “The idea that politics corrupts has led to a situation where even countries with a high number of Catholics, such as in the American continent, are bereft of politicians who can reflect Christian values. “Of course, politics does sometimes corrupt, but that is why we need committed politicians with a Christian sense of responsibility. If we want results we have to play; we have to get in the game.”

He added, “Thanks to the academy, many people have decided to enter politics and contribute to the greater good of the community.”

The director general went on to say that the many demonstrations throughout the region reflect a deeper social crisis, while Christian leaders are few and far between.

He highlighted that politicians of an atheistic persuasion are often more successful during social revolutions, which often lead to anarchy. He said that the Latin American Academy of Catholic Leaders is trying to encourage people who embrace Christian values to strive to have a positive impact on society.

Catholic social teaching is an important part of the training, which is not limited to theory but aims to form consciences, according to Mr Rosas. He emphasised that the academy focuses on the positive consequences of having a personal relationship with Jesus Christ without imposing an ideology.

He explained, “Lay Catholics have to commit to politics with a strength that can only come from prayer. Only then will they be able to face the sacrifice of leaving their comfort zones, of giving their life for an ideal, for faith, without that faith being lost.”

He acknowledged that politics may lead to isolation. It is therefore crucial to have the assistance of a larger, inspiring and encouraging community. 🙏

**Amy Balog is Press Officer
for Aid to the Church in Need**
acn@acnuk.org www.acnuk.org
or call 020 8642 8668

Our window on the CofE



Fr Paul Benfield

READERS MAY remember that in the August edition I wrote about the chaos at the July General Synod concerning the collapse of the Independent Safeguarding Board and the sacking of two of its members by the Archbishops' Council. I said that only an independent inquiry would find out what had gone wrong. A detailed inquiry was undertaken by Sarah Wilkinson, a leading barrister, and her report was published recently. It is a devastating critique of process and governance in the Church of England. So that I am not accused of misrepresenting its findings I must quote directly from it.

"Creation: the ISB was designed under extreme time pressure imposed principally by the Archbishop of Canterbury. While the intention to create an independent safeguarding function rapidly was laudable, the speed at which it had to be designed resulted in serious design flaws.

"Legal status: the legal status of the ISB was unclear from its inception. Misunderstanding about its status was widespread.

"Nature of independence: the ISB's name caused confusion. The word 'Independent' suggested to many that the ISB was in fact the final body that the Archbishops' Council envisaged creating in Phase 2 of the ISB's work. The word 'Independent' also caused confusion between the ISB members and the Archbishops' Council itself as, again, neither party was clear as to where the ISB's operational independence ended and the Council's oversight as charitable trustees began.

"Governance: the ISB's governance arrangements were inadequate from its inception and left it vulnerable to personal conflicts between the ISB members and to contingencies.

"Relationships: the legal ambiguities and inadequate governance arrangements led the three original members of the ISB to adopt entrenched positions when a dispute arose because their working relationships with each other and with the NCIs were not clearly defined. In particular, the Survivor Advocate and Independent Member, understandably considering themselves as bulwarks against the erosion of the ISB's independence as they saw it, adopted confrontational and intransigent positions in disputes, particularly when they refused to meet others when a dispute had arisen.

"All the ISB members found themselves in an almost impossible position when disputes arose because well-meant efforts to mediate disputes by the Archbishops'

Council staff and the Archbishops themselves simply exemplified and exacerbated the arguments about where operational independence ended and governance oversight began."

The report, which runs to 185 pages, went on to identify many other deficiencies and problems with safeguarding oversight in the Church of England. Among them is the problem with core groups which are set up when a safeguarding allegation is made against a cleric or church officer. They are designed to put in place such actions as may be necessary in the short term to reduce risk of any further problems while the initial allegation is investigated. The report states

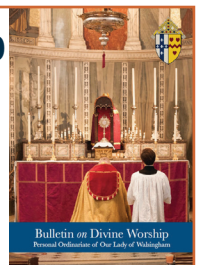
"I heard evidence in interview from staff, clergy and complainants, victims and survivors that the scrutiny gap that needs to be addressed by the creation of any new independent scrutiny body is that there is no appeal or challenge process from the outcome of a diocesan core group or an NST safeguarding investigation, save for the NCIs general complaints procedure which is not designed for the purpose; ... That is the gap that must be filled."

In other news, the Archbishop of York announced "At the conclusion of a lengthy process of discernment, culminating in two days of interviews on 13 and 14 December, the Crown Nominations Commission considering the nomination of the next Bishop of Carlisle has, very sadly, not been able reach the level of consensus required to nominate a new Diocesan Bishop." 🙏

The Bulletin on Divine Worship

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www.ordinariate.org.uk > NEWS > Bulletin



Newman's London

A pilgrim Handbook by Joanna Bogle

Pub: Gracewing. ISBN: 978 085244 713 0 100 pages. Illustrated. £9.99

Reviewed by Cheryl Pittuck

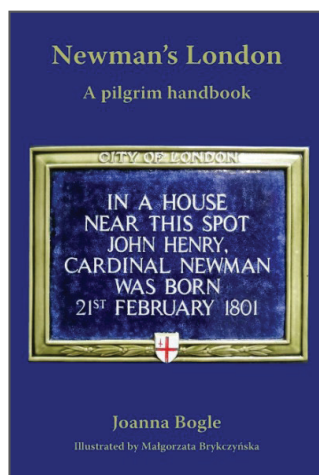
FEEL I need to start by saying that I have never reviewed a book before and I also know very little detail about the life of St John Henry Newman. Having read this book, which I enjoyed greatly, I feel more in touch with his earlier life. The book is written in an informative and friendly manner, with the Foreword by Cardinal Vincent Nichols.

John Henry Newman was born within the Square Mile, near to Threadneedle Street, the very heart of the City. We are told how to locate the Blue plaque commemorating this house amongst all the modern buildings of the City, together with the locations of the local churches where the Newman family worshipped and John Henry was baptised. It is interesting that throughout the book some of the churches and houses that John Henry knew have been demolished; many in the late 1800s to make way for wider roads and more modern houses. Today there would be outcry and protests. Roads seem to have had several name changes; all is explained in the book.

The chapters refer to a specific house or school where John Henry studied, enabling the reader to follow his progress throughout life. At the end of each chapter there is a very helpful paragraph stating which tube station is nearest and clear directions to finding your goal.

It is interesting that John Henry revisited the house at Ham several times after the family moved out, discovering in 1836 that it had become a school. It is still a school today, although now a comprehensive. The nearby Catholic Church is home to an Ordinariate Group, who have been able to visit the house. The directions to finding your way from the station sounds like a lovely walk, although the author does also recommend the services of the number 65 bus along the main road.

The author includes not only descriptions of the area of Ealing as John Henry would have known it while he was at school there, compared with how they are today. She also talks about some of the teachers and contemporaries while he was at the school and the local church which, although added to later still retains some parts that John Henry would recognise. Again the redoubtable number 65 bus will take you there.



The next few chapters of the book centre on the churches and shrines connected to John Henry both within London and outside it - from Brompton Oratory and Tyburn Convent to the Church of Our Lady of the Assumption and St Gregory in Soho and the Church of the Most Precious Blood, just south of London Bridge in the Borough; both of the latter now in the care of the Ordinariate.

Then a section covers Oxford, Birmingham, Alton in Hampshire and Brighton. Alton was where his father managed a brewery and John Henry stayed during vacations from school. Brighton was where his mother and sisters lived for a while and he visited them there and also stayed when he returned to England as a Cardinal.

No book about places connected to John Henry would be complete without a visit to Oxford. The author tells of his ordination into the Church of England at Christ Church Cathedral and subsequent work in the parish of Littlemore and his time at Oriel College all of which have the websites or email addresses should you wish to visit and/or take part in the events held throughout the year.

The final destination is of course Birmingham where you can visit Maryvale. St Mary's college Oscott - all with website and/or email details to ask about a possible visit. Finally the Birmingham Oratory, where John Henry Newman's room is preserved and it is possible to visit. The book finishes with reflections on John Henry Newman's beatification and canonisation.

Having read it with great interest, I now want to get on a train, head to London with the book under my arm and seek the places I have read about, although I might leave the house at Ham until the summer. 🙏

The Precious Blood & All Souls Coventry

SOLEMN EVENSONG & BENEDICTION



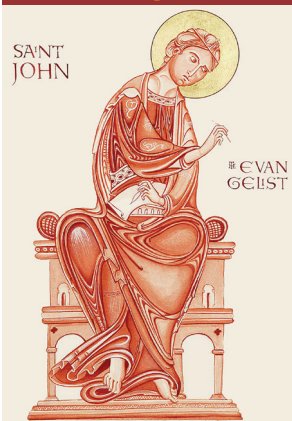
Monthly at 7pm

Wednesday 24th January

Wednesday 28th February

Wednesday 20th March

Kingsland Avenue, Coventry CV5 8DX 02476674161



Fr Michael Halsall writes: And the word became flesh ...



Fr Michael Halsall

ONE OF the distinctive aspects of our Christmas celebrations is the giving and receiving of cards. Whilst fewer cards are being posted these days, the plethora of images on our sideboards, windowsills, and mantelpieces still bear witness to the simple but profound truths of the Incarnation event: God with us. This is celebrated on Christmas morning, when we unfold the mystery of God's presence amongst us, by reading the Prologue to St John's Gospel (1:1-18). There is an option in Divine Worship: The Missal to recite this text - the 'Last Gospel' - at the end of each mass, as it is also a compulsory part of the so-called 'Extraordinary Form' of the mass. It is a remarkable and unique piece of Scripture, with both Greek and Jewish influences, setting the scene for the whole Gospel which is unique in so many ways. I spoke about this in one of my Spiritual Conference talks.

St John's unique contribution to the Gospel tradition - based clearly on St Mark - was written much later than those of Matthew, Mark and Luke, and reflects a time in the life of the primitive Church when a number of the apostles had already died through martyrdom and the Church was becoming a little more settled in her life, liturgy and teaching. St John looks back with a mature and reflective account of the life of Jesus, including and excluding episodes in the life of Jesus, which make it so different to those of the so-called 'synoptic Gospels' (Matthew, Mark and Luke).

John omits altogether the narrative surrounding the births of St John the Baptist and Jesus - unusual, since it was likely he was living with Our Lord's mother Mary at the time. There are no shepherds, angels, wise men, or angry Herod. Like St Mark's account, our first encounter with Jesus is the thirty year old grown man, who comes across as rather confrontational and forthright - like his cousin, St John the Baptist. St John includes the Wedding at Cana; the encounter with the Woman at the Well; Jesus' teaching on the mass in chapter 6; and the long discourse with his disciples at the Last Supper - which the others don't. All these events - and others more familiar to us - are punctuated by the famous 'I Am' sayings of Jesus, such as "I am the Resurrection and the life", "I am the Bread of Life", etc, linking himself with the divine name revealed to Moses in the mountains (Exodus 3:14).

During this Year B in the Sunday Lectionary (weekly reading pattern) we follow St Mark, but also read quite large 'chunks' of St John, as Mark's gospel is quite short compared to the rest. As such, we allow John to both 'fill in some of the gaps', left out by the others and stretch

our imagination by his own unique 'sacramental' journey, alongside his close friend and Saviour - Jesus. May Jesus, St Mary and St John accompany each of us as we step into a New Year and bless us richly by their witness and their prayers.

Wishing you all a continued blessed and happy Christmas. 🙏

Fr Halsall is Vicar for Vocations and a lecturer in Philosophy Allen Hall Seminary

Fortnightly Spiritual Conferences

THE SERIES of Spiritual Conferences held on Zoom, will continue this month, on the second and fourth Wednesdays, at 8.00pm. They will last 20-25 minutes, and we shall pray the Office of Compline afterwards. The speakers are as follows:

10th January - Dr Antonia Lynn, Warden of the Community of Spiritual Directors and Director of Professional Development at the London Centre for Spiritual Direction:

Zoom link: www.bit.ly/sp-conf-10-01

Meeting ID: 883 5027 6793 / Passcode: 194523

24th January - Fr David Lashbrook, Pastor of the Torbay Group and Dean for the South West

Zoom Link: www.bit.ly/sp-conf-24-01

Meeting ID: 863 9997 4466 / Passcode: 787265

The Zoom links are above, and previous attendees will be contacted via email also. All Members, Associates, and Friends of the Ordinariate are welcome to join us, as are those interested in joining the Ordinariate. 🙏

Dominic's Gospel Glow

Fr Peter Conley

AS THE 'year of prayer' in preparation for the Jubilee begins, let's be energised by the example of Dominic Barberi's holiness and his desire for Evangelisation. As John Henry Newman wrote of him to Isaac Williams on the night before his conversion: "He is full of love for religious men among us, and believes many to be inwardly knit to the Catholic Church who are outwardly separate from it..." (Letters and Diaries XI, p.10).

Dominic abundantly shared with John Henry the gifts inspired by the Saints he admired who are recorded in his spiritual journal. Alfred Wilson, in his biography *Supernaturalised Briton*, reveals that Barberi chose St Joseph and St Theresa of Avila to foster the spirit of prayer; St Francis of Assisi for his love of poverty and Christ's passion; St Paul the Apostle and St Gregory the Great for the grace of conversion and St Dominic for his faithfulness to Marian devotion. Finally, like Newman, Barberi also included his "Angel Guardian" to keep raising his awareness of God's presence - alive in every moment of his life.

Newman recognised Barberi's shrewdness, child-like simplicity of heart and profound holiness when, with tenderness, he was described by him as "a babe in Christ".

The impulse to express the truths of faith, hope and love united John Henry and Dominic. There are also similarities of mindset between them. Wilson remarks that a handwriting expert interpreted Barberi's intense scribbles as revealing "a character of inflexible firmness, calculated to sweep aside obstacles like a mounting torrent swelling with devilish energy through gorges." (*Supernaturalised Briton*, p.75).

Both men had firm views about a priest's core mission of preaching the gospel. Every sermon was to be born out of meditation, careful reflection upon life's experiences and, above all, soaked in scripture - rather than seasoned with quotes from works of popular culture. Perhaps, influenced by Barberi, Newman, as a Catholic clergyman, adapted his approach so



that it was more natural, given the socio-economic educational diversity of his Birmingham city centre congregation. He memorised his text, hid any notes discreetly within the pulpit, but avoided what he called "really extempore matter" (*The Idea of a University*).

More generally, we can gain an insight into his pastoral practice from the observation made by Oscar Browning that, when relating to the Oratory Boys, Newman used "...harmless worldly slang that he might not appear priggish or monkish." (Paul Shrimpton, *A Catholic Eton*, p.190). John Henry preferred this kind of language not be used in a worship setting. However, he would resonate, to some degree, with the following observations about Dominic. Wilson notes that he "anticipated the modern style of conversational preaching" and that Barberi's favourite saying was "the preacher should be invisible...not the one who is applauded, but the one who moves all to follow him." (*Supernaturalised Briton*, p.117).

Pope Paul VI echoes Blessed Dominic's and St John Henry's vibrant passion for souls in words as prophetic today as almost half a century ago:

"And may the world of our time, which is searching, sometimes with anguish, sometimes with hope, be enabled to receive the good news not from evangelisers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervour, who have first received the joy of Christ, and who are willing to risk their lives so that the kingdom may be proclaimed and the Church be established in the midst of the world." (*Evangelii Nunciandi*, 80). 🌍

When does Christmas begin and when does it end?

Gabriel Gilson remembers and explores

DRIVING HOME on Saturday evening from a football match, I had the wireless on in the car listening to Radio 5 live. The talk was all about football, of course. But the pundits, I will not cause embarrassment by naming them, were boasting about which of them had put up the Christmas Tree and decorations in their house before the others. Now, this was in mid-November, mark you. One even said that he and his family so loved Christmas, that they wished it went on all year!

It was only then that it occurred to me that the Christmas they were talking about was not the Christmas kept in the Gilson household. The talk on the wireless was of a pagan Christmas, a mid-winter feast of indulgence, hedonism, and worship at the altar of commercialism.

How long do the Christmas Tree and decorations stay, I wonder? Not long into the New Year I expect, certainly not until Twelfth Night, although I have no evidence for this.

It all reminded me of my mother's step-father. As a child, it was usual for my parents and their child to go to the home of my maternal grandmother and her second husband. My mother's father having died, my grandmother, or Nanna as I called her, had married the local butcher. We had Christmas with them.

The weeks and days leading up to the festival were very busy as you would expect in a butcher's shop. Extra orders to be delivered. As a child I did my part, and was allowed to take orders to a selected few trusted customers.

Christmas lunch was always a wonderful and over indulgent affair. I loved it! The meal over, my mother's step-father would sit back in his chair at the head of the table and say, "Well: that's it for another year. It's all over!"

It struck me as strange even in my tender years, as at



church, the festival went on well into the New Year. 6th January, the Epiphany, always held a special fascination for me. Indeed, it still does. In many churches the Christmas Festival continues until 2nd February, Candlemass.

There is a clear clash here. To keep Christmas in the weeks leading up to the actual day, and stop the celebrations on 25th December, or to keep the pagan festival of over indulgence all the year round!

In both cases, what we Catholics might call, 'the real Christmas' is obscured almost to extinction. The birth of the Christ-Child, the stable, the shepherds, Mary, Joseph and the wee donkey as Hastings (Adrian Dunbar) is given to saying have all been written out of the story. If they are there at all, it is weak sentimentality, and a far

cry from the Gospel.

I love Christmas. I love the run up to the festival, the festival itself, and the days after the 25th December right up to Candlemass, during which the whole miraculous implications of the festival are worked out.

As John Betjeman wrote:

**No love that in a family dwells,
No carolling in frosty air,
Nor all the steeple-shaking bells
Can with this single Truth compare -
That God was man in Palestine
And lives today in Bread and Wine.** 🍷

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