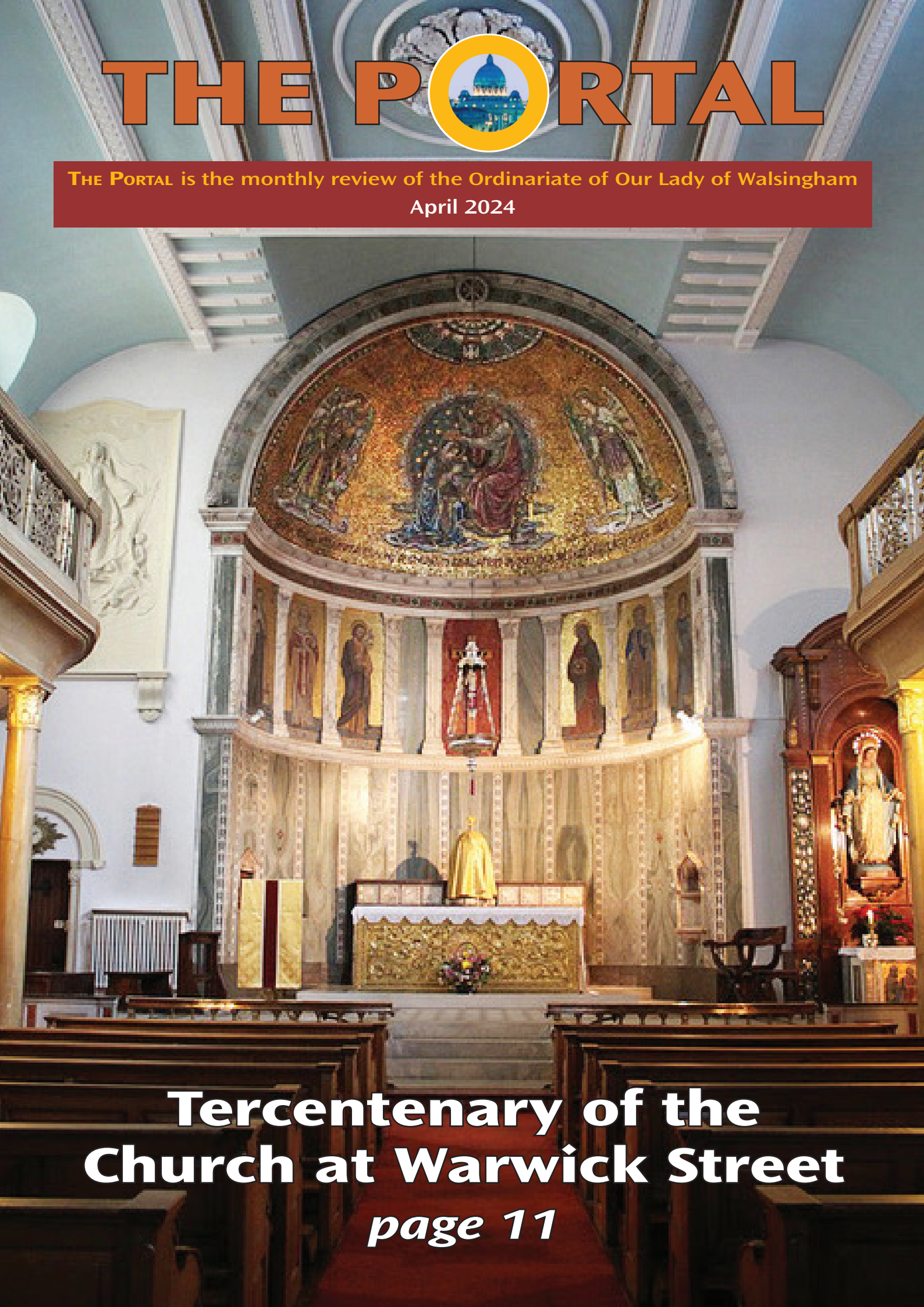


THE PORTAL



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

April 2024



**Tercentenary of the
Church at Warwick Street**
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THE P RTAL

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Volume 15 Issue 172

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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

The Ecumenical Marian Pilgrimage to Walsingham

Ronald Crane

THE JOURNEY to Walsingham was as pleasant as ever; after all I was going 'home'. As a native of East Anglia, I miss those wide open fields and spaces where the sky is larger and broader than in other places. There is excitement as the soil in the fields beside the road darkens, and as one approaches Wisbech on the A47 there is that remarkable sight of the fields to the right of the road being far lower than the water in the Nene to the left of the road. It is Fen Country and no mistake. For me, it is home. It is where my wife and I did our courting. It is the land that I love.

All too soon one leaves the Isle of Ely and enters the Royal County of Norfolk. The flat land gives way to gently rolling countryside, with hills. They may be gentle, but they are hills. Then we enter the town of Walsingham with history on every corner, house, and building.

The Ecumenical Marian Trust grew out of the Ecumenical Society of Our Lady. Residential Pilgrimages and Day Pilgrimages are held to gather round Our Lady and join her in her Son's quest for the Unity of all Christians. On this pilgrimage there were Catholics, Orthodox, Anglicans, Methodists and Presbyterians; all seeking the prayers of Our Lady for unity.

The Administrator of the Anglican Shrine, Fr Kevin Smith, greeted us and made us very welcome. After an initial talk by Paul Hurst about the glory of the bosses in Norwich Cathedral, we made our way to the Walsingham Methodist Chapel for Methodist Eucharist celebrated by The Revd Richard Clutterbuck.

During the course of our four days in Walsingham we enjoyed high quality talks by Dr Paul Maunder, Fr Michael Rear, Dr Daniel Dolley, Prebendary Norman Wallwork, Basil Youdell, Fr Philip Corbett, and Amanda Hill. Fr Mark Woodruff, Norman Wallwork and Archpriest Stephen Platt gave their memories of Metropolitan Kallistos who had been our Chairman. We even had a talk from beyond the grave by Metropolitan Kallistos, courtesy of a video recording.

We took part in Catholic Mass in the Chapel of Reconciliation celebrated by the Bishop of East Anglia, The Rt Revd Peter Collins; in Anglican Eucharist celebrated by the Bishop of Oswestry, The Rt Revd Paul Thomas; in Divine Liturgy served by Archpriest

Stephen Platt. In addition there was a Catholic Mass in the beautiful chapel of the Little Sisters of Jesus, and the singing of the Akathist Hymn.

All in all it was a most enjoyable pilgrimage. The next residential pilgrimage is again at Walsingham from 11th to 14th March 2025 to celebrate the anniversary of the Nicean Creed. Finally we must thank Fr Mark Woodruff who took on the lion's share of the organising. He did a superb job. 🙏

The Personal Ordinariate of Our Lady of Walsingham

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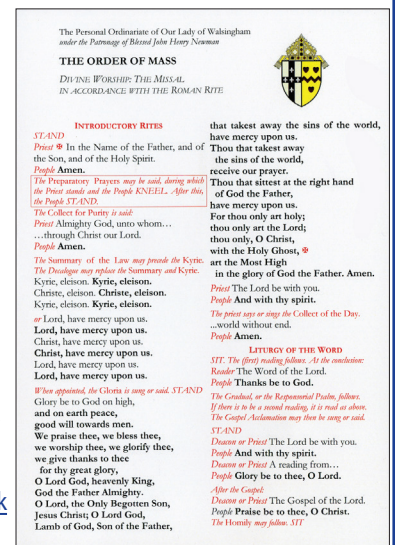
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Sir Edward Leigh retires as long-standing President of the Catholic Union

Joanna Bogle



WE'LL BE hearing a great deal about Parliament and politicians over the next months, with lots of arguments and so on...but here's a pleasant report of a Parliamentary gathering that brought people together in friendship, goodwill and gratitude.


Sir Edward Leigh, a popular and long-standing President of the Catholic Union, formally retired at the Union's annual meeting in the Autumn, and in March he was formally thanked at a splendid reception in the Home Room in the House of Lords.

He was presented with an illuminated Papal Blessing, and the Papal Nuncio was among the distinguished guests, along with Cardinal Vincent Nichols and many clergy and leading laity from across Britain. It really was a reminder of what the Catholic Union is all about – there were people there from the fields of journalism, social concern (including the pro-life movement), politics, education the arts, and more. Lord Alton, in a witty speech, paid tribute to Sir Edward's stalwart work and courage in speaking up for moral values and in defending human dignity, and for the cross-party unity achieved in these areas through the Catholic Union and other groups. Lord Brennan, a past distinguished president of the Catholic Union, also spoke in a warm-hearted tribute, with cheery recollections and a message of great goodwill. It was an evening to note the achievements of the Catholic Union, founded in 1870 and today still thriving and deeply involved at the heart of our country's debates on major issues.

Sir Edward's successor is Baroness Hollins, Emeritus Professor of Psychiatry at St George's, University of London, and a past President of the British Medical Association. Amid the conviviality and goodwill, there was also serious talk: Sir Edward reminded us all of current issues in Parliament, including efforts to introduce euthanasia and "assisted dying". There is a deep awareness among Catholics in public life of the

challenges we face in trying to defend and uphold the right to life.

We have to be unashamed of our values and of the contribution made to national life by Catholics. And here's a final thought: the Catholic Union Charitable Trust sponsors the annual Catholic Young Writer Award, and leaflets about this will shortly be going out to Catholic secondary schools across Britain.

Topics this year include explaining about the Sacraments of Marriage and of Holy Orders. We need to pass on the Faith and encourage sound teaching, based on the Catechism of the Catholic Church. Information about this year's Award will be obtainable from the Catholic Union Charitable Trust at www.cuct.org 

Forms of words for Making a Bequest in favour of the Personal Ordinariate of Our Lady of Walsingham in your Will

I GIVE to the ORDINARIATE OF OUR LADY OF WALSINGHAM, 24 Golden Square, London W1F 9JR, the sum of _____ pounds (£) and I DIRECT that the receipt of the Treasurer or other proper officer of the Personal Ordinariate of Our Lady of Walsingham shall be good and sufficient discharge to my Executor.

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Comparing Churches and coming to a conclusion!

I WAS EMPLOYED for many years, to offer guidance to schools on various matters regarding their G.C.S.E. Religious Studies Courses. At the commencement of each academic year I would receive requests to visit schools to deliver In-service training to teachers. Now in those days there was a coursework component, i.e. an extended piece of study (just like a project really) which students would submit as a part of their examination and advice on this area of study was eagerly sought.

A favourite topic for many teachers and their students was this. They would undertake to visit, say three churches in their local area, then “write up” what they had seen in the three different churches and about the significance of what they had observed and if the student was of an artistic bent he/she would go with pencil and sketch book, others would take photographs. These would then be incorporated into the coursework thus producing a really splendid piece of work.

Now what could possibly go wrong? THIS! The coursework became hopelessly one dimensional with one church taking up the bulk of the essay.

The problem was the churches themselves! All were unfailingly helpful as you would expect, the clergy were only too willing to give a guided tour of their church pointing out features of especial interest and answering questions from eager teen-agers (many clergy had never met a teenager before!) It was all good and no doubt mutually enriching.

The area in which these visits were to be made (i.e. England) did not really lend itself to such a study. What always happened was this. They would first visit the Roman Catholic Church. Once inside there was loads to see and lots of questions to be asked. There were statues, holy pictures, candles, flowers. The students would ask questions. What’s that golden box for behind the altar? What are the fourteen pictures on the walls about? Why did the guy who just came in take a knee like it was the beginning of a football



match? Then loads of questions when shown confessional boxes, the baptistery with the font and what’s the big fat candle for... and so on.

The next week comes, Which non-catholic church should be visited? Well we have no shortage of candidates! “The Calvary full gospel Mission”, “Rose of Sharon Ministries”, various “Assemblies of God”, “Fire on the Mountain Apostolic Church of God” (OK, I think I may have made that one up!), the more pedestrian Methodist, or The United Reform Church, the Particular (and

presumably not so particular!) Baptist Church and then of course the dear old Church of England which in this “neck of the woods” is not so much “low church” as positively subterranean!

The other churches are a let down. They evince only one or two questions, asked more out of politeness, and to fill embarrassing silences than to acquire knowledge. What are those? Hassocks. What are the fading moth eaten flags for? To remind us of the Battle of Sindh in the Indian Mutiny. “Oh, right, Thanks.” There is nothing to engage them, churches stripped of “Papist idolatry” and “Popish superstitions” are dull. As the Anglo-Catholic Rose McCauley put it, “Who wants to worship in a barn?”

We are so lucky to be Catholics. There is always a lot to see and do. Think of all the different devotions; if you do not like one, there’s always another! The Rosary, The Divine Mercy, The Sacred Heart, Lectio Divina, Relics, Pilgrimages. So much is given to us to help us draw nearer to Jesus and his Mother. 🙏

Glenlivet's Hidden College

From the
Ordinariate
in
Scotland

Bryan Miller explores Scallan in the Braes of Glenlivet

IN 1560 the Scottish Catholic Church was swept aside by the wave of Protestant reformation. The collapse was swift and complete - from a position of power in the centre of Scottish society, the remnant of the Catholic Church found itself on the very margins. In a very few areas of Scotland, usually where the clan chief had not adopted the new religion, some safety could be found to continue the true faith. However, priests were few and the organisation of the Church had all but collapsed.

The Scottish Parliament had passed highly proscriptive legislation aiming to eradicate Catholicism from Scotland; Mass was outlawed, priests banned from the country. Catholics had their property confiscated unless they subscribed to the new religion, placing pressure on those landowners sympathetic to Catholicism. Legislation barred the young from receiving a Catholic education, either at home or abroad. The lawmakers rightly saw the schools as a powerful means of persuasion and control. The effect of these laws was to make the now small Catholic Church the church of the poor, landless and uneducated. A church without influence.



Treated as a criminal underclass, it quickly learned to adopt the tactics of those beyond the law, conducting its business in secret and by means known only to those within the remnant Church. The Mission's most urgent need was for priests. By 1706 Scots Colleges were set up in Paris, Madrid and Douai, to train men for the Scottish Mission, but it was felt that a Scottish College would better prepare men for the problems of priestly life in Scotland.

In 1716 Scallan was opened in the Braes of Glenlivet, Banffshire, on the lands of the powerful Dukes of Gordon who had remained strong supporters of the Catholic Church after the reformation. The initial college was a turf house, hard to reach by foot and inaccessible to wheeled traffic. Surrounded by high hills and moss land, it was hidden from prying eyes. In autumn 1716 a master and boys arrived at Scallan, little knowing that this temporary college was to last 83 years and to become a hallowed name to Scottish Catholics in better times.

The bishops saw it functioning as an all through college, taking boys in their early teens and providing them with a Classical education denied them on account of their faith, before moving on to provide courses in Philosophy prior to ordination to the priesthood. In the eight decades, fewer than 12 men received their full

education at Scallan, and instead it prepared young boys who were then sent out to complete their education in the colleges abroad. The men who received their full education were rather romantically referred to as, 'the heather priests', though there was little of a romantic nature about the arduous

priestly life ahead of them. Scallan also had a number of lay boys, who were denied access to Scottish Grammar Schools and it was hoped that this education would allow them access to the professions, where they might be able to further the cause of the Catholic Church.

The college consisted of the Master, around 12 students and a couple of farm servants, as they possessed around 17 acres of poor arable land which was farmed to provide much needed food.

Throughout its 83 years Scallan faithfully educated boys whilst witnessing many of the major events of the re-emerging Catholic Church. Scallan was burned to the ground in the reprisals after the Jacobite uprising of 1745, though it was quickly rebuilt. On a happier note, Trinity Sunday 1769 saw the former master and Episcopalian convert, George Hay, consecrated bishop for the Lowland District of Scotland in the 'big room of Scallan'.

George Hay was a man of great ability and with him the Church slowly emerged from the dark days of the penal period. Without the courage of those involved with the work of Scallan, there would have been little left of the Catholic Church when the draconian penal laws were eventually eased. As Bishop John Geddes wrote in 1765:

'The time by the goodness of God will come, when the Catholic religion will again flourish in Scotland; and then, when posterity shall enquire, with laudable curiosity, by what means any true faith were preserved in these dismal times of darkness and error, Scallan ...will be mentioned with veneration...' 🍷

An Elephant sitting in the Orchestra!

Fr Simon Beveridge

IN OUR mission statement, “Our Mission and Our Calling”, it says that we in The Personal Ordinariate of Our Lady of Walsingham have a distinct part in the Symphonic Orchestra of the Church. What follows is a brief article setting out my concern that the Divine Worship Missal and Office Books are not being used as our priority. I hold this as a serious concern for our unique identity and place in the Church. It could even undermine the future of the Ordinariate because it will frustrate the implementation of our mission statement at a fundamental level.

“Our Mission and Our Calling” clearly identifies the priority of Divine Worship for our groups to unite around in common prayer. For it not only holds us together and forms us, but it gives us our special place in the Orchestra of the Church (to use the analogy contained in the statement).

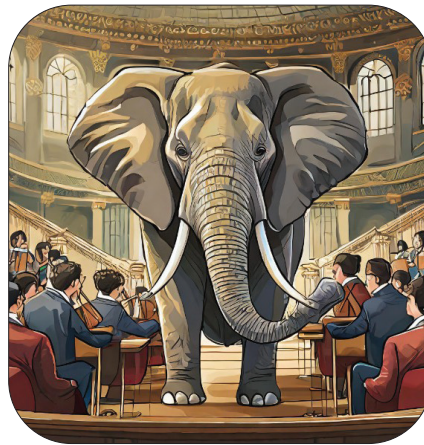
Can we join the Orchestra?

When *Anglicanorum Coetibus* was promulgated, it came about because our then Anglican bishops, together with some now retired Anglican bishops, and some now sadly deceased, petitioned the Holy See. It was a process which had been going on for years and had gathered greater urgency since 1992. This process in Rome had addressed the question – What do you want? The answer was that we no longer felt we had a home or a future in a church which through her actions had undermined her catholic claims, and therefore we were asking for a home where the matter of our Catholic identity would be beyond doubt: “Can you help?”

Where would you all like to sit?

The response we got was more than we had expected and had asked for and what was offered was generous beyond our imagining. The Holy Father even saw beyond the immediate request and clearly desired to offer more than mere accommodation. But *Anglicanorum Coetibus* went further than that. Because we were Anglicans, Rome wanted us to bring our catholic identity with us, essentially our Patrimony, and to express it as a gift and a treasure to be shared and to enrich the wider Catholic Church.

What we pray, how we pray and how we worship lies at the heart of that patrimony. This patrimony was accepted as a given, that it had formed us and that it was



principally expressed in our Anglican Catholic worship and that it was held and shared by us as a group making the request. Yet the reality was that many of us had for years been formed using the *Novus Ordo* and the Divine Office, both with modern English, and not the prayers authorised for use, and/or the Book of Common Prayer with its traditional liturgical English. In short, not everyone owned the gift.

Not all of us held a common appreciation of its value now that we were being asked to share it and because of that we may have found ourselves in the awkward position of being asked to give what we did not possess.

Playing in tune

Nevertheless, we were united in our joy at being received into the Catholic Church yet disparate around our expectations concerning our liturgical identities. This was understandable given where we were coming from and although it took a while before Divine Worship was published, it clearly sets out our liturgical identity and practice. It is ours, and it is commended for our use.

It is curious therefore that this expression of our faith is not the primary and preferred expression for some in the Ordinariate. The provisions set out in *Anglicanorum coetibus* have not been fully embraced by some in the Ordinariate or indeed welcomed by all. My concern is that unless we all strive to appreciate and exploit the liturgical provisions of *Anglicanorum coetibus* and express ourselves by using our prayer books, then the Ordinariate will fail - not only to enrich the wider Catholic Church but fall short of providing what is expected of us within the overall mission of the Church.



There will undoubtedly be some in the wider Church who know this only too well and will not lose any sleep at the prospect of an own goal. (Here I am thinking about situations where there has been a lack of encouragement, and even refusal to support us by allowing Divine Worship: The Missal Mass, or where arrangements have been carefully managed to shape the pattern of provision in the parish).

This may not concern us at all or worry us, if our true intention has never gone beyond embracing the Ordinariate as a fast track into the Catholic Church, especially if the *Novus Ordo* is our first love and Divine Worship is to play the gooseberry!?

This, I believe is the elephant sitting in the orchestra

Crucially, this position could represent a real internal and existential threat to the future of the Ordinariate. Our position would be seriously weakened were Divine Worship not to be the widely accepted use among us, for it might reasonably be asked in wider circles - why not assume the Ordinariate membership into the wider Church if they are not bringing anything distinctive and using the liturgy which has been entrusted to them?

Could we resist this if it was perceived that we were unwilling to defend it simply because we did not use it? We do need to be a distinctive part of our diverse Church to help safeguard against this. We should not draw comfort from thinking that this could not, and probably will not happen in our time. Change can come suddenly. It does sadden me that some of our

priests need encouragement to use Divine Worship, both Missal and Office Book.

A promising recital

Nevertheless, it would be remiss of me not to recognise a couple of examples of hope and aspiration. For where there is support and goodwill from within the Church, we can look forward to growing into and fulfilling our calling. One such example has been the provision of Aston Hall which will provide a welcome for our priests on retreat with their groups, where they will offer the Mass according to Divine Worship: The Missal and pray the Daily Office too.

I also hope there will be a chapel sympathetically ordered for Mass *Ad Orientem*. Another encouraging sign for us can be seen in those testing their vocations offering themselves to be formed for the diaconate and priesthood which, given our total membership, translates into an enviable number coming forward.

These new beginnings when expressed through Divine Worship Missal and Office, will show what Pope Benedict recognised and hoped in us. He gave the opportunity of recognition as a distinct part of the Catholic Church because of where we came from. And, yes, we were welcomed as a remnant group wanting to come home, but we also carried with us remnants of the Catholic Church's faith and practice from our exile which were deemed worthy of a home.

It is a treasure that we all need to share together: "For where your treasure is, there be your heart also". 🙏

Oxburgh Hall

Barry Barnes

OXBURGH HALL, some 7 miles from Swaffham in Norfolk, is a moated manor house, the ancestral home of the Bedingfeld family. It is now owned by the National Trust, but the family still live in a wing of the house. The Bedingfelds have lived there for 500 years and are a recusant family. One of the more interesting exhibits in the house are letters from Henry VIII requiring the then Lady Bedingfeld to attend the funeral of Catherine of Aragon who he refers to as his sister-in-law, the widow of his brother, Arthur.

In the grounds stands the family chapel and the family have recently agreed that the Walsingham Group can have a Mass in the Ordinariate rite once a month in the chapel. The Group is very grateful to Sir Henry for his gracious consent.

So from April there will be an Ordinariate Mass on the third Sunday of the month at 11am, for a trial period of 6 months. The Walsingham Group does not have its own home but are "squatters". On the first

Sunday of each month mass is at 3pm. (2pm November to March) in the Annunciation, Walsingham. On the second Sunday Evensong and Benediction is at 4pm in Our Lady of Pity, Swaffham and on the fourth Sunday mass is at 2pm in The Annunciation, King's Lynn and that mass is livestreamed.

If anyone is visiting Norfolk on any of those Sundays then please come and join us. 🙏

Christ, Culture and the Church

The Revd Mgr Michael Nazir-Ali

HUMANITY IS characterised by culture. How we adapt to our surroundings and adapt them to ourselves, how we develop our capacities, our customs and values are all part of culture. Culture provides us with social meaning and cohesion in the face of external and internal challenges.

There is, however, another side to culture; it can also deteriorate. In theological terms, culture is fallen: endemic conflict, oppression, exploitation, cruelty, betrayal and the breakdown of family, all provide a picture, as Newman saw, “to dizzy and to appal”.

In its witness and service to the world, and within its own life, the Church must attend to both these aspects of culture. From the beginning, God’s revelation, which the Church proclaims, has always been oriented to the thought patterns, world view and idiom of those receiving it. Such revelation transforms culture but it does so gradually, by engagement and often from the inside.

The earliest engagement of the Gospel was in a Jewish context and the Apostles and other disciples tried to show how the good news about Jesus Christ was entirely in accord with the scriptures and with Jewish expectations. When, however, they came to Gentile cultures, they had to develop a different approach.

Here they claimed that the Gospel fulfilled the authentic spiritual aspirations of every people, that Christians worshipped the Logos, the principle of reason in the universe, incarnate in Jesus of Nazareth and that all previous apprehensions of truth were the result of this Logos illuminating minds and hearts.

Their method here was, as Dan Strange has aptly put it, one of ‘subversive fulfilment’. They believed that Christ affirms everything true in a culture, strengthens every move towards truth and love, bringing about their fulfilment in himself, but he also challenges and refutes all that is false, oppressive and exploitative. The light of Christ enlightens every search for truth, whether in philosophy, practical morality, poetry or in the critique of popular religion.



This interaction between Gospel and culture has continued down the ages. At the Reformation, for instance, it was acknowledged that there was some knowledge of God through creation and conscience.

The moral law was inscribed on the human heart but knowledge of God and of his law was distorted and obscured because of neglect, rebellion and obstinacy. Humans needed grace, therefore, to turn to God and to be delivered from false belief and practice. In the 20th

century there was a great debate between Karl Barth and Emil Brunner on how much could be known of God’s purposes through the natural world and through human social organisation, whether of the family, the nation or culture.

Brunner believed that there was an attachment point to the divine which enabled humanity to discern God’s purposes in nature and culture. Barth said a very loud ‘no’ to this, believing that God’s purposes in the world and human society could only be known through his definitive revelation in Christ.

A middle way here might be to say that Brunner is right in claiming that a connexion exists between the divine and human cultures, however ‘faint and broken’ its apprehension, as Newman says, but that its definitive significance can only be understood in Christ.

Richard Niebuhr writes first of the Christ of culture, where a culture acknowledges the Gospel as the basis for its common life. This should not be taken to mean that the Gospel endorses everything in such cultures but that it is the criterion by which what is authentic in such cultures can be acknowledged and what is false can be critiqued.



He speaks next of the Christ who is above culture. However much a social order is organised according to Christian principles, there remains always a spiritual longing in human beings which can only be satisfied through prayer, searching, worship and sacrament. Christ can also be against culture so that, as with the Confessing Church under the Nazis, Christians refuse the demands of the state if they conflict with what the Gospel requires.

As St Thomas More is reputed to have said, “I am the King’s good servant but God’s first” or as the other great martyr, St John Fisher put it regarding the Royal Supremacy, “Insofar as the Law of Christ allows”. Niebuhr’s final category was of Christ as the one who transforms not only individuals but also cultures.

In recent years, successive popes have attended to the question of culture, emphasising that the encounter with cultures should not be superficial but should take place at the deepest levels. Such an encounter should be about the enabling of a culture to find its true centre and its authentic fulfilment.

The process of inculturation needs to be comprehensive. Its aim must be to make the Gospel intelligible and inspiring, informing the wellsprings of cultures with life giving values. There are, however, limits to this process: nothing can be done which compromises the very nature of revelation itself.

Nor can inculturation be such that it hinders the recognition of a common faith among Christians of different cultures.

In our own culture, historians are increasingly recognising that many of the basic values of secularised societies have Christian origins, whether these are about inalienable human dignity, equality based on common origin or freedom of thought, expression and belief. Dialogue about their origins and development and their importance for the future can all be part of the Church’s mission to bring the truth of Christ to bear on contemporary issues.

Part of this dialogue is also about how values can mutate unhelpfully: thus, personhood is about relationships and cannot just be about autonomy. Similarly, equality is of persons not of every lifestyle choice and liberty must go, hand in hand, with responsibility for the common good.

Addressing the existential crisis in the West, the Church must show the absurdity of believing life to be meaningless, relationships without objective basis and the universe without purpose or direction. She must have a message of hope in the face of widespread anxiety and of wholeness where there is brokenness. Such constructive engagement should, indeed, bear fruit. The way is long and hard but it must be travelled. 🙏



Photo: Jackie Ottaway



Photo: Peter Sefton Williams

The Tercentenary of the Catholic Church of Our Lady of the Assumption and St Gregory, Warwick Street, Soho, London

David Chapman

WE ALL call it “Warwick Street” – well, “The Catholic Church of Our Lady of the Assumption and St Gregory” is a bit of a mouthful. You will know that it is the central church of the Ordinariate of Our Lady of Walsingham. What you may not know is that it is the oldest place of continuous public Catholic worship on the same site in London and one of the oldest in the UK.

It dates from 1724, so this year is its tercentenary. I’m not going to write more of its history – if you want to know more you need the recently-published history by Michael Hodges, (£10 from the church and highly recommended.)

The celebrations for the 300 years began with a splendid Solemn Votive Mass of St Gregory on the evening of Tuesday 12 March – the ‘old’ date for the feast. Opening with “Christ is made the sure foundation”, the Mass music was by Stanford and included his joyful Te Deum before we asked the Lord to strengthen for service... the hands that holy things had taken. The music and liturgy was of the standard we have come to expect – as were the refreshments and conversation afterwards!

All this would hardly warrant an article in The Portal. However, the celebrant was the Rt Revd Hugh Allan O.PRAEM., a very good friend to the Ordinariate. He is familiar with the Ordinariate rite and celebrates it as if he had been doing so all his life! His homily was outstanding and he has given permission for The Portal to reproduce it on The Portal FaceBook page, and the shortened version here.

“Like St Gregory, we need to learn that every burden we experience can be a means of growth, whatever suffering or whatever good comes our way is a divinely chosen means of bringing us to joy and holiness; it is for our salvation.


To accept this, we must learn to live then in “the sacrament of the present moment,” to convert and

return to God now. Making this intention a priority in life is a sure means to deep inner peace, just as resistance to God’s will is a certain source of agitation, fault-finding, and confusion.

In the footsteps of St Gregory, the Christian must be a believer, one who converses with God. If this is not the case, then all our activities are futile. Pope Benedict reminds us that, “through faith we let God, the other, come into the world. And if the other is not at work, our work will never be enough.”

Catholic reformers in history had three essential qualities: personal humility; a passion for purifying the Church starting with themselves, and a fidelity to her teaching. God calls us to make the Church young and beautiful, again and again, so that she shines with his love for the world. This is how we truly reform the Church; not through more committees and meetings, but by looking in the mirror and seeing the face of a child of God who is a sinner and in need of mercy. St Gregory became Great by taking this to heart. It is also our task.

Follow the example of St Gregory, take time to be silent and still, and from that yearn to know the Word and preach him as only love knows how. Saint Gregory the Great says this:

“Let the pastor be discreetly silent, and to the point when he speaks. He should be silent when discretion requires and speak when words are of service. Otherwise he may say what he should not or be silent when he should speak.” 

News from the Ordinariate

Wateringbury and Medway

TUNBRIDGE WELLS Group are church planting after Easter and moving eastwards into Kent to provide a focus for Ordinariate worship and mission in the Medway Towns and hills about Maidstone - Wateringbury and Medway Towns Mission.

Very excitingly they have a new purpose built church and a hall in Wateringbury and a nucleus of a congregation which is to be looked after by priests from Pembury. Initially there will be a weekly mass at 11am on Sundays from the 28th of April but as the congregation grows further provision will be made.

Please pray for them and for this exciting sign of growth in our mission to Kent and the south of England and ask God what you can do to help grow this new congregation. Enquiries to Fr Nicholas Levisieur nicholas.levisieur@ordinariate.org.uk or to Fr Ed Tomlinson frtomlinson@yahoo.co.uk

Bristol Group

MASS IS celebrated EVERY SUNDAY at St James Priory, 1 Whitson Street, Bristol BS1 3NZ, at 9.15 am. St James Priory is, in fact, the oldest building in Bristol (not just church-building). It is straight next-door to Bristol Bus & Coach Station.

Chrism Mass

EVERY YEAR near Holy Week, our priests and deacons assemble to celebrate the Chrism Mass. It

is an important and solemn occasion when the holy oils to be used for the coming year are blest.

Every year since the formation of our Ordinariate, the Principal Celebrant at the Chrism Mass has been the Apostolic Nuncio to the Court of St. James's, except one year when there was an interregnum. This year was no exception, as we welcomed His Excellency Archbishop Miguel Buendia to our main church of Our Lady of the Assumption and St Gregory, Warwick Street, Soho, London.

The priests of the Ordinariate were all assembled, with a fair number of laity to support and pray with and for them. Every mass is beautiful, but this mass was specially beautiful. The Serving team fulfilled their role perfectly.

The Apostolic Nuncio gave the homily, which may be found elsewhere in this magazine.

Jackie Ottaway and Ronald Crane report that as to music, the worship was enhanced by singers, instrumentalists, and organ, all under the expert direction of the Director of Music at Warwick Street, Keith Brown. We were treated to Ecce Sacerdos Magnus by Anton Bruckner; Ave Verum by Byrd; and Spirit of the Lord by Sir Edward Elgar. The mass setting was Mozart's Missa Brevis in C Major (Spatzenmesse), all being rounded off with the closing voluntary, Allegro, Choral and Fugue in D by Mendelssohn. 🙏



Photo: Jackie Ottaway



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		THIS MONTH'S DEVOTION	HOLY FATHER'S INTENTIONS
		<i>The Blessed Sacrament</i>	<i>For the role of women: We pray that the dignity and immense value of women be recognised in every culture, and for the end of discrimination that they experience in different parts of the world.</i>
1	M	Easter Monday	All Recently Baptised
2	T	Easter Tuesday	All Recently Confirmed
3	W	Easter Wednesday	All Church Musicians
4	T	Easter Thursday	All Servers and Sacristans
5	F	Easter Friday	All Clergy
6	S	Easter Saturday	All Bishops
7	S	✠ 2nd Sunday of Easter - Divine Mercy Sunday	Your Mission, Group or Parish
8	M	Annunciation of Our Lord (Solemnity)	The Shrine and Basilica at Walsingham
9	T	Feria	The Revd Paul Burch
10	W	Feria	The Revd Mgr Andrew Burnham
11	T	St Stanislaus, B,M	The Revd David Butler
12	F	Feria	The Revd Christopher Cann
13	S	Feria (St Martin I, Pp,M; Our Lady on Saturday)	The Revd Deacon Roy Cavey
14	S	✠ 3rd Sunday of Easter	Your Mission, Group or Parish
15	M	Feria	The Revd Deacon Richard Cerson
16	T	Feria (St Magnus of Orkney, M)	The Revd Neil Chatfield
17	W	Feria	The Revd Simon Chinery
18	T	Feria	The Revd Brian Copus
19	F	Feria (St Alphege, B,M)	The Revd John Corbyn
20	S	Feria (St Bruno in Wales; Our Lady on Saturday)	The Revd Leonard Cox
21	S	✠ 4th Sunday of Easter (World Day of Prayer for Vocations)	Your Mission, Group or Parish
22	M	Feria	The Revd Paul Cracknell
23	T	St George, M (In England) (Solemnity)	England and the English Church
24	W	Feria (St Fidelis of Sigmaringen, Pr,M; St Mellitus, B)	The Revd Jonathan Creer
25	T	St Mark, Evangelist (Feast)	Our Vicar General: The Very Revd David Waller
26	F	Feria	The Revd David Elliott
27	S	Feria (Our Lady on Saturday)	The Revd Mark Elliott Smith
28	S	✠ 5th Sunday of Easter	Your Mission, Group or Parish
29	M	St Catherine of Siena, B,Dr (Feast)	Europe
30	T	Feria (St Pius V,Pp)	Day of Prayer for the Survivors of Sexual Abuse

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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 James Priory, 1 Whitson Street, Bristol BS1 3NZ (*next-door to Bristol Bus & Coach Station*) MASS: Sunday 9.15am (DIVINE WORSHIP) 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 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 Sun: 2pm (Nov-Mar), 3pm (Apr-Oct) (DIVINE WORSHIP), 2nd Sun: Evens & Ben 4pm; **Our Lady of Pity**, Swaffham, 4th Sun: MASS: **Holy House, The Annunciation**, Kings Lynn, 2pm (3pm Apr-Oct) *Live streamed*; **Oxburgh Hall** MASS: 3rd Sun: 11am CONTACT: Fr Gordon Adam: 01553 777428 - gordonadam1962@btinternet.com Dcn Shaun Morrison: 07880 600094 - shaunmorrison1975@btinternet.com

WATERINGBURY and the Medway Towns Group 37 Barming Road, Wateringbury, Kent ME18 5BD MASS: Sunday 11am (from 28th April) CONTACT: Fr Nicholas Levisieur nicholas.levisieur@ordinariate.org.uk or to Fr Ed Tomlinson frtomlinson@yahoo.co.uk

SCOTLAND - www.ordinariate.scot

INVERNESS Oratory of St Joseph, 49 Laurel Avenue, Inverness IV3 5RR MASS: Sunday: 11am, mid-week Mass: Tues, Fri 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: 1st Sunday 10.30am (DIVINE WORSHIP); 3rd Sunday various locations - *contact Fr Simon*

for details and directions), CONTACT: Fr Simon Beveridge: 01988 850323 - whithorn@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 - 07836 365719 - fr.len@ordinariate.scot

BIRNIE BY ELGIN St Brendan, Birnie Kirk, Elgin IV30 8SU Evening Prayer: every Wednesday at 7pm MASS: monthly: *check website www.ordinariate.scot* (DIVINE WORSHIP), CONTACT: Fr Len Black: 01463 235597 - 07836 365719 - fr.len@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 keep these pages up to date and let us know of any changes - email: info@portalmag.co.uk



The Ordinary's Diary – April 2024

The Rt Revd Mgr Keith Newton

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



5th -8th	Ordinariate Scotland Pilgrimage and Conference, Pluscarden Abbey, near Elgin	28th	10.30am	Mass Our Lady of the Assumption, Warwick Street, London
9th	4.00pm Formation Committee	30th	2.00pm	Trustees and Governing Council by Zoom
11th	1.30pm Finance Council, 24 Golden Square, London	May		
12th -19th	Bishops' Conference Spring Plenary and Retreat, Buckfast Abbey	5th	10.30am	Mass Our Lady of the Assumption, Warwick Street, London
21st	11.00am Mass and Confirmation, St Anselm Pembury	8th	12noon	Ordination of Canon Bosco Macdonald to the Episcopate, Clifton Cathedral, Bristol
22nd – 26th	Ordinariate Clergy Retreat, Theodore House Stoneyhurst, Lancs.			

THE ORDINARIATE DEANS

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Fr David Waller, V.G.
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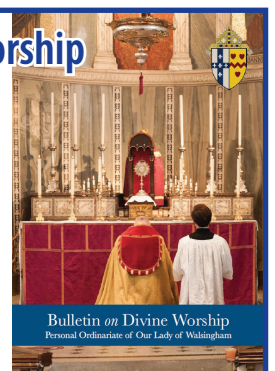
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The Bulletin on Divine Worship

A quarterly publication for our clergy and those interested in liturgy. It is intended to help, guide and plan the liturgical life of Ordinariate parishes and communities.

Find it at
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Our window on the CofE

Living in Love and Faith



Fr Paul Benfield

IN NOVEMBER 2023 it was announced that the Bishop of Newcastle and the Bishop of Leicester would co-lead the next phase of work on *Living in Love and Faith* (LLF). A few weeks before the February 2024 General Synod meeting, the Bishop of Newcastle, Dr Helen-Ann Hartley announced that she was resigning from her position on LLF.

She said,

“It has become clear to me in the last 48 hours that there are serious concerns relating to the recent process of appointing an interim theological adviser to the House of Bishops.”

Although she said she was concerned about the process and did not name the appointee, it seems that reaction to the appointment of the Revd Dr Tom Woolford as interim theological adviser caused her to resign.

Dr Woolford was a member of General Synod and is tutor in theology at Emmanuel Theological College, and is the vicar of All Saints, New Longton in the Diocese of Blackburn. He serves on the Council of Church Society and is a priest of the Society under the patronage of Saint Wilfrid and Saint Hilda. He has published views critical of same-sex blessings.

The Bishop of Leicester, Bishop Martyn Snow issued a statement in response saying:

“The Archbishops will need to appoint a successor to Bishop Helen-Ann who commands similar respect across the House of Bishops and General Synod. It is important to model an approach of people with differing views working together”

Bishop Snow went on:

“The Secretary-General will need to appoint a second Interim Theological Adviser to the House of Bishops so that there is a similar model of working together across difference. And the Co-Lead Bishops for LLF must be involved in the appointment of future Theological Advisers (we were not involved in the recent process). The Faith and Order Commission must remain a diverse group which resources the House of Bishops through careful, rich and nuanced

theological work”. To date there has been no announcement of an appointment to either of those positions.

So Bishop Snow led the debate on LLF at General Synod alone. The motion he moved was ‘That this Synod welcome the further work carried out on *Living in Love and Faith* and the focus on reconciliation and bridge building; and ask that the proposal for a set of commitments through which the whole Church can continue to pursue the implementation of the motions previously passed by Synod on *Living in Love and Faith*, be brought back to Synod as soon as possible.’

Amendments were passed which replaced the word ‘welcome’ with ‘note’ and added ‘welcome the greater emphasis on openness and transparency.’ An amendment stating that ‘for many in the Church of England, including members of the General Synod, some of the issues raised are not matters on which they can simply agree to disagree’ was lost, but by only 9 votes in the House of Clergy and 12 votes in the House of Laity.

A further amendment asking for proposals for a set of commitments together with a settlement based on legally secure structural provision was lost. The vote in favour was more than one third in the houses of clergy and laity which means that there is almost certainly a blocking majority for any liturgical proposals which might require a two thirds majority.

Before a final amendment was moved, which would have asked for a restoration of, and growth in, mutual trust, especially over theological, pastoral and legal matters, next business was moved. This motion that the synod to move to next business was passed by 322 to 69. Where this leaves the LLF process is anybody’s guess! 🙄

Aid to the Church in Need

Broadcasting the Faith in Muslim-majority countries



Amy Balog

SAT-7 IS a lifeline of faith for Christians in the Middle East. The ecumenical Christian broadcaster operates four satellite television channels in three languages – Arabic, Turkish and Farsi – reaching millions.

Even though there are numerous ancient Christian communities in Muslim-majority countries, conversion from Islam to Christianity is frowned upon at best – at worst it is explicitly forbidden and sometimes even punishable by death.



ACN A SAT-7 studio for a children's programme (© SAT-7).

In many countries, those who have come to believe in Christ have to live their faith in secret. In such cases, SAT-7 may be the only source of catechesis and reliable information about Christianity. The broadcaster's website has a section dedicated to testimonies and messages received from viewers in countries including Iran and Afghanistan.

Kurt Johansen, Executive Director at SAT-7, told Catholic charity Aid to the Church in Need (ACN) that there are measures in place to ensure viewers are not put in danger. For instance, employees are trained to detect potential infiltrators. He added: "We know that some of the contacts we receive are actually from security services."

He said that a number of countries have refused to grant the organisation permission to operate – but this does not stop them because even the most oppressive governments cannot block a satellite signal.

He explained: "In Iran it is forbidden to own a satellite dish, but the Iranian government has several satellite channels. This is because the Iranian regime knows that the vast majority of its citizens do, in fact, own satellite dishes, which they can buy for just €20 [£17]."

"Satellite TV is still king of media in many parts of the world, especially where the internet is poor, expensive, and often controlled by the government. We are investing more in digital now, but we will probably

never move away from satellite – that is where the poor people are."

SAT-7 aims to produce its content locally, but this is often not possible. Mr Johansen said: "We have had to relocate some of our teams for security [reasons]", adding that he finds the Christian community's support and generosity remarkable.

He highlighted: "In one case, in Egypt, after a fire destroyed our studio, Christians came to our aid. Some sold rings and cars, to give us money, and in the end, we got more money from the Egyptian Christians than we had before. We overcome, and we go forward, and we don't want to be seen as victims. Yes, we are a minority, but we have a role to play, and our message is hope and life."

SAT-7's only revenue comes from donations. ACN has been supporting the organisation for more than 10 years. In addition to striving to "build bridges with Muslims", the broadcaster also promotes unity between Christians from different denominations and ethnic backgrounds. Mr Johansen said: "We focus on what we have in common, on what unites us."

He added: "We have Greeks and Turks working together, we have Turks and Armenians working together. This is a good witness to the world." 🙏

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

Praying with Saint John Kemble at Welsh Newton

Dr Simon Cotton

ALTHOUGH THE Reformation of the 16th century succeeded in capturing the Establishment in England, there was a real fear of a Catholic coup to restore the previous status quo, whether one of several plots against Queen Elizabeth I or the Gunpowder Plot of 1605. From 1585 on, the Penal Laws made any Catholic priest in England subject to the death penalty – and any laity who assisted them likewise condemned. For much of the 17th century, though, these laws were scarcely enforced, and in many parts of the country Catholic priests were widely respected and ministered to their flocks - often sizeable flocks - unmolested.

Come to the southwest corner of Herefordshire, to the parish of Welsh Newton, hard by the border, just on the English side. To the south of the little 13-14th century church, close to a large churchyard cross, is a gravestone; on one end is a simple inscription “I.K. Dyed, the 22nd of August: Anno Dom 1679”. John Kemble was born in 1599, five miles down the road at St Weonards; like a majority of the local population, he was a Catholic. He went off to study at Douai, where he was ordained priest in February 1625, returning to England a few months later, and began a highly regarded ministry of fifty-three years.

As the 1660s drew on, there was popular disquiet at the influence of Catholicism, particularly in the Royal Family. Though King Charles II did not convert until his death bed in 1685, his Catholic tendencies were well known, and Queen Catherine was a devout Catholic. His younger brother James became a Catholic in 1669. The First Test Act of 1673 increased the pressure on Catholics. Then the “Popish Plot” happened, invented by Titus Oates (described in the standard history of the Plot as a homosexual psychopath), which alleged that Catholics were plotting the assassination of the King and the overthrow of the Church (of England) and the State. Hysteria spread, reaching even peaceful Herefordshire in the autumn of 1678.

Warned of his impending arrest, Kemble declined to escape, saying that it would be an advantage to suffer for his religion. That November, Kemble was arrested by a



constable, Captain Scudamore, whose wife and children were Catholics and members of Kemble’s flock. After four months’ imprisonment, he was sentenced to death at the March 1679 assizes in Hereford, before being taken to London and back, in order to be interrogated by the Privy Council. Sent to the scaffold on August 22nd 1679, Kemble addressed the crowd: “The failure of the authorities in London to connect me to the plot makes it evident that I die only for professing the Catholic religion,

which was the religion that first made this Kingdom Christian”, before consoling the distraught executioner, who did not wish to proceed. Kemble’s nephew took Kemble’s body to Welsh Newton for burial; his hand is a venerated relic in the Catholic church of Saint Francis Xavier in the centre of Hereford.

Beatified in 1929, Saint John Kemble was canonised by Pope Paul VI in 1970 as one of the Forty Martyrs of England and Wales. 🇬🇧



Fr Michael Halsall writes:

Notre Dame de Paris and miracles



Fr Michael Halsall

THE EVENTS of five years ago surrounding the tragic fire of Notre Dame de Paris, projected on to the world's stage one of Christendom's great architectural beauties. The subject of Victor Hugo's epic 'Hunchback' novel is now the subject of a BBC documentary series, charting its restoration: and it's worth watching.

It is small wonder that, given the extent of the inferno, such items as the Blessed Sacrament, the relic of the Crown of Thorns, the great medieval rose windows, the colony of Our Lady's bees which reside on the roof, along with the magnificent organ, which with its 2000+ pipes remains largely intact, still survive - and no-one was killed. The 'M' word (miracle) has been widely used.

Those of a more traditional persuasion have made currency of the fact that the post-Vatican 2 free standing altar in the nave was destroyed, yet the medieval high altar and reredos survived. Is God trying to tell us something? Not really, for none of these events are miraculous: simply highly unlikely.

The definition of a miracle - a thing of wonder - must include the counterfactual. By that, I mean that the opposite of what is usually expected in the same circumstances. If after the great fire of Notre Dame one walked in to find everything dusted, polished and in good order, then that would be a miracle; because in all other instances of fire in churches - and there were over 20 churches torched in Paris by vandals the same year that Notre Dame burned down - devastation has resulted.

So, what is all this talk of the miraculous? Simply that on Easter day, for the next 50 days, and on each Sunday of the year, we celebrate the greatest miracle: Our Lord's Resurrection from the dead. People just don't come back from the dead. Apart from Lazarus, Jairus's daughter, the widow of Nain's son, and a single instance in the Old Testament, there is no precedent: that is, until Jesus begins to unravel the expected outcome of death.

More importantly, the effects of that death unravel the cause of death in our own lives: sin. Jesus is the first fruits, of which we are the harvest; Jesus has given us

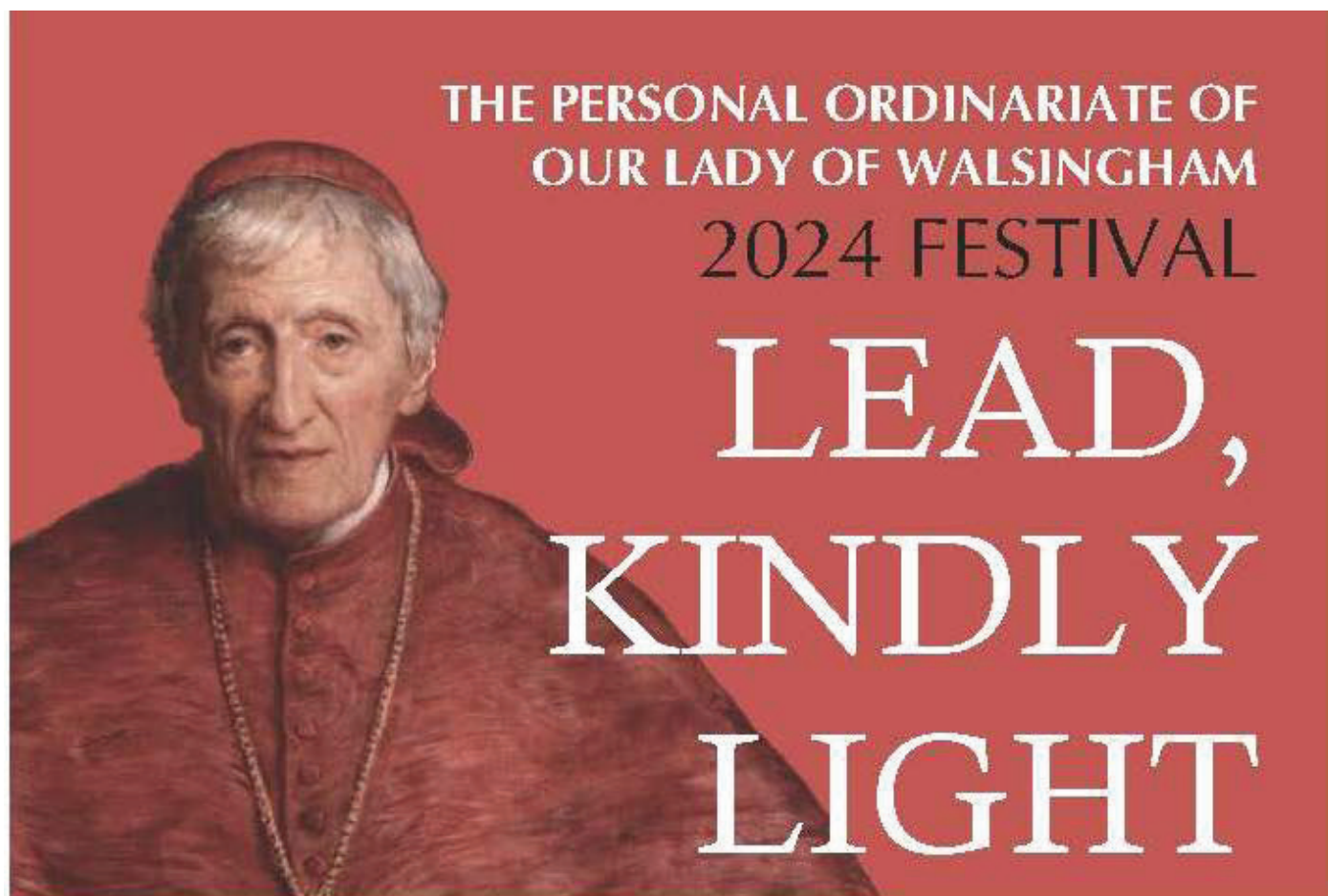


hope beyond hope, where death no longer needs to be feared; Jesus has given us a new reason to live, such that others may see a new 'baptismal' and 'pentecostal' life in us. That is the miracle of the Resurrection, spreading and radiating outwards like ripples in a pond. Against all the odds, and in an increasingly secular and hostile world, the Church is still growing. In the USA record numbers will be received into the church, after many decades of decline. The same is true of some of our own dioceses.

At the Easter Vigil we invoke the names of many saints whose lives were transformed by an encounter with the Risen Lord. Their names and lives of some may be unfamiliar to us, but we are part of the same family and ask for their prayers and help. As we blessed the water in the font - and as we now renew our own baptismal vows - as we are sprinkled with this now 'holy' water, we recall how we are reborn in the font because of our Lord's death and Resurrection.

Most miracles do not happen in front of the media's cameras: they are lived out in ordinary lives of faith. As we proclaim 'Christ Our Light' and 'Christ is Risen' in our churches, let us take that light and new life outside church also, and become lights in our own sceptical and doubting world. 🙏

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WITH REFLECTIONS ON THE TEACHING OF
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Slopes, Popes and Newman

Fr Peter Conley

EASTER WEEK, after navigating the slalom course of Lent, traditionally marks the official end of the ski season.

I recently came across my smiling 'Pope on a slope' gold framed picture of John Paul II, in his white zip-up jacket. Snow covered, post-resurrection getaways were doubtless as popular with him, as they are with so many people today.

His biographer, Tad Szulc, noted that on skiing trips, kayaking, and trekking the first two hours of every morning were kept free for him to pray and reflect. In his Message for the World Day of Tourism (2000), John Paul II speaks of how leisure enables us to understand more deeply the relationships between God and ourselves, other people, and the natural world. This contemplation should inspire us to resist all forms of destructive force present in every human and environmental ecology:

Tourism is also an occasion for solidarity. With its call for inner conversation and reconciliation with our brethren, the Jubilee invites believers and people of good will to establish a social order based on mercy, justice and peace. It spurs us to be aware of the responsibilities we will have towards nature and towards the situations of poverty and exploitation which affect so many people and numerous countries of the world.

Thus the Jubilee message encourages pilgrims and tourists to have eyes that can "see" reality beyond the superficial level, especially when there is an opportunity to visit places and situations where people live in precarious human conditions and their longing for equitable development is seriously undermined by factors of environmental imbalance or structural injustices.

As John Paul II had done, Benedict XVI highlighted the relationship between the ecology of socio-economic, familial and cultural structures and caring for the environment.



The pastor must be inspired by Christ's holy zeal: for him it is not a matter of indifference that so many people are living in the desert. And there are so many kinds of desert. There is the desert of poverty, the desert of hunger and thirst, the desert of abandonment, of loneliness, of destroyed love. There is the desert of God's darkness, the emptiness of souls no longer aware of their dignity or the goal of human life.

The external deserts in the world are growing, because the internal deserts have become so vast. Therefore the earth's treasures no longer serve to build God's garden for all to live in, but they have been made to serve the powers of exploitation and destruction. (Mass of inauguration of Pontificate, 24th April 2005).

Pope Francis, in *Evangelii Gaudium*, quotes from John Henry Newman's words to his mother, about his religious awakening, during his Mediterranean travels. By so doing, the present Pope identifies the accord between Newman, John Paul II and Benedict XVI.

In some places a spiritual "desertification" has evidently come about, as the result of attempts by some societies to build without God or to eliminate their Christian roots. In those places "the Christian world is becoming sterile, and it is depleting itself like an overexploited ground which transforms into a desert." (EG, 86).

Another letter by Newman to E L Garbett weaves together the strands of influence he has had upon three Popes when he observes that

"I have been accustomed to consider the action of the creator on and in the created universe, as parallel in a certain sense to that of the soul upon the body." (Letters and Diaries XXI, 497). 🙏

Does anyone worry ?

Michael Pienne thinks about Baptism

DOES ANYONE worry.....I mean, about baptism? Several different things recently have set me worrying about baptism and in particular Baptism within the Church of England. You are a troublemaker. You are a stirrer. You are trying to rake up old arguments. You are a fanatic. You are rigid. You are a backwardist. Maybe those sentences describe me, but maybe we need some clear thinking.

I have recently watched some film footage of two Anglican baptisms; not films for entertainment but documentaries. The first was A Passion for Churches with John Betjeman describing and praising the church life of Norfolk made in 1974. It is on Youtube and so most readers can refer to it quite easily. The baptism scene takes place in the parish of Trunch and shows the baby being dabbed with water; thus neither is there immersion nor pouring. The scene is about four minutes into the film.

The second is a rather beautiful documentary, also easily available, about Exeter Cathedral, entitled simply Exeter made by Gerald Budner in 1972. The baptism scene is about twenty minutes into the film and it does not seem to show the baptism formula being said at the same time as the pouring of the water. I would say that at best these two baptisms are doubtfully valid but probably invalid. Do they reflect some present pastoral practice within the Church of England?

I don't know and perhaps readers who have seen baptisms in those parishes of a Low Church or modern Low Church tradition will be able to comment. We presume that the High will follow normal Catholic practice.

However, lest we be thought of as being harsh towards our Anglican friends, we need to be aware that such is the shocking state of modern Catholic practice that the Congregation for the Doctrine of the Faith issued a document (3rd February, 2024) *Gestis Verbisque* which tells priests and bishops to stick to the book, in other words to follow the right actions and words laid down by the church's liturgical books. In 2020 a man in Detroit saw a short film of his own baby baptism which was clearly invalid; this was unfortunate as he claimed to be a priest, but the invalidity of his baptism rendered both his confirmation and ordination invalid and all the "sacraments" he had attempted to confect also invalid.

The same happened to a priest in Phoenix, Arizona, who had confected invalid sacraments for twenty-six years. The diocese took it seriously and posted

information about how to have all these invalid sacraments put right. As you can see I am not throwing stones at the Church of England.

How does this affect the Ordinariate? I suppose that there could be many Catholics received into the church without having their baptism properly checked. I found it very difficult myself and was refused Conditional Baptism by several otherwise good and "conservative" priests. The normal and traditional rule in England was that all converts were conditionally baptised, even if it was a matter of quietening their own conscience. There are many defects that can render a baptism invalid: the more common ones are two different people - one saying the words and one pouring the water or immersing the candidate - another one is saying the words separately from the pouring of the water.

The Catechism of the Council of Trent states "we apply the water of baptism to someone by way of ablution while using the words appointed by our Lord" the modern Catechism says this almost word for word (C.C.C. 1284 & 260 in the Compendium of the Catechism). An article by Murray Rundus: How I had to convince the Church my baptism was invalid (2020), reveals how modern Catholic churchmen will display ignorance and indeed lie to "ordinary" laity about baptism in order, I suppose, not to stir up calm and ecumenical waters.

The big problem is that most of us do not remember what actually happened at our baptisms and even good witnesses are often unreliable. A few years ago in Drogheda (Republic of Ireland) a putative baptism in the Augustinian Church was filmed and used as evidence to the diocesan authorities that baptisms there were highly irregular. How many? Well I don't suppose anyone knows.

It all goes to show the wisdom of the church in having a conditional rite for the sacraments. I am sure that being decent and fair minded readers there will be a quick response (as one priest said to me) of "Oh, thank

... continued at the foot of the next page ➤

Chrism Mass Homily

Homily of H.E. Mgr Miguel Maury Buendia, Apostolic Nuncio in Great Britain, at the Chrism Mass with the Personal Ordinariate of Our Lady of Walsingham

DEAR BROTHERS and sisters, I am very pleased to celebrate this Chrism Mass with you today at the Church of Our Lady of the Assumption and St Gregory. I would like to thank Mgr Keith Newman for his kind invitation, and to all those who have helped prepare this liturgy especially the musicians and the servers.

In a particular way, I greet the priests of the Personal Ordinariate of Our Lady of Walsingham who are gathered today. As Apostolic Nuncio I bring to you all the blessing and greetings of Pope Francis, who desires to be close to you through my person.

As we gather for this Eucharist, we are reminded through the rich symbolism of the Sacred Chrism and the oils that are about to be blessed of the way in which God has sanctified and strengthened his people over the ages. In the Old Testament, a mark of dignity and high calling was confirmed through anointing: priests, prophets and kings were consecrated to God in this way.

In the First Reading we have just heard, the prophet Isaiah is anointed by God to proclaim the good news to the poor. We can only imagine how daunting a task this must have seemed to him at first — but God gave him the gift of the Spirit, everything he needed, to fulfil his calling. The same was true of David, of whom we sung in the Gradual. His calling to lead God's people was tempered by his own frailty and shortcomings. Nevertheless, the Lord set him apart for some definite service, and gave him the gifts he needed.

The anointed figures of the Old Testament are not as distant from us as mere time would suggest. Today we rejoice in the knowledge that we have been baptised to share in the priestly, prophetic and kingly ministry of Christ Himself. He calls us to some definite service and sets us apart, to be a light in the darkness of the world. And we can be sure that he will never ask the



impossible of us. We all face the daily reality of our own human weakness — perhaps especially those of us who have been called to the ministerial priesthood. But the oil of Chrism we are about to consecrate and the oils that we are about to bless are a reminder that our strength does not come from ourselves; it comes from God alone.

Pope Francis reminded us of this recently, observing that: “without the Spirit of the Lord, there can be no Christian life; without his anointing, there can be no holiness. He is at the centre and it is fitting that today... we acknowledge his presence at the origin of our own ministry, and the life and vitality of every priest.”

We turn, then, above all, to Our Lady and ask for her intercession. On this day, when we give thanks to God for the gift of the priesthood, we ask Mary, the Mother of Priests and Mother of the Church, to lead us ever closer to her Son. May His will bear fruit in our lives of service and love. Amen. 🙏

Does anyone worry ... *continued from page 23*

goodness for the comforting formula: *Ecclesia Supplet* [the Church supplies].” That formula is often used by modern churchmen to cover up poor practice. Well, I am sorry it just doesn't work (see Canon 144) because this is a canonical formula which refers to Common Error in canonical and legal matters.

For example, in a sacrament needing jurisdiction

– marriage or confession – when the priest and his subjects think that he has jurisdiction, but for some reason the jurisdiction is invalid, then the Church will supply. The Congregation of the Doctrine of the Faith was asked about how this covered sacramental validity and the response was a clear no. So there we are, it's all very difficult but like all Catholic theology it's really important. 🙏