

THE P RTAL

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

May 2024



Appointment of our Bishop Ordinary

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Volume 15 Issue 173

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THE P  RTAL

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Appointment of the Bishop Ordinary of the Personal Ordinariate of Our Lady of Walsingham

HIS HOLINESS, Pope Francis, has appointed the Reverend David Waller as the next Ordinary and the first Bishop Ordinary of the Personal Ordinariate of Our Lady of Walsingham. His appointment follows the Holy Father's acceptance of the resignation submitted by Monsignor Keith Newton.

On hearing the news, Monsignor Newton said:

“I am delighted that our Holy Father, Pope Francis, has appointed Father David Waller as the second Ordinary of the Ordinariate of Our Lady of Walsingham and the first to be in episcopal orders. I have known him for over 20 years. He was amongst the first group of Anglican clergy to be ordained under *Anglicanorum Coetibus* in 2011.

“He has been involved in the life of the Ordinariate and has served as chairman of its Governing Council and as Vicar General since 2020. He has been a wise and trusted confidant and is well known and respected by the clergy of the Ordinariate. Bishop-elect Waller has long experience in pastoral ministry both in the Church of England and in the Catholic Church.

“He is Parish Priest of Christ the King, Chingford in the Diocese of Brentwood. I know he will use his pastoral gifts as he guides the Ordinariate into the next chapter of its life.

“We ask that the prayers of Our Lady of Walsingham and Saint John Henry Newman will guide him as he takes on the new responsibility”

Bishop-elect David Waller said:

“It is both humbling and a great honour to have been chosen by Pope Francis to succeed Monsignor Keith Newton as the Ordinary of the Personal Ordinariate of Our Lady of Walsingham.

“I have been a member of the Ordinariate since its inception, when groups of clergy and laity were received into the full communion of the Catholic Church under the provisions of *Anglicanorum Coetibus*.

“The past 13 years have been a time of grace and blessing as small and vulnerable communities have grown in confidence, rejoicing to be a full

yet distinct part of the Catholic Church.

“I already know the priests and laity of the Ordinariate and I look forward to serving them. My experience is that there is nothing to be feared in responding to the Lord and that Jesus does great things with us despite our inadequacies.

“I humbly entrust myself to your prayers as we together embark upon the next chapter of the life of the Ordinariate.

“May Our Lady of Walsingham and St John Henry Newman Pray for Us.”


Information regarding his episcopal ordination will be made available shortly.

Short Biography

Bishop-elect David Waller was born in London on 10th June 1961 and educated at the School of St David and St Katharine in Hornsey and the College of Ripon & York St John (University of Leeds).

From 1983 to 1989 he was a community worker in Bradford, leaving to train for Anglican orders at Chichester Theological College. He was ordained Deacon in 1991 and Priest in 1992. Curate of Aldwick (1991-1995) and Team Vicar of Crawley (1995-2000), both in Chichester Diocese, he was also on Diocesan Synod and a hospital chaplain.

In 2000 he became Vicar of St Saviour, Walthamstow; remaining there until his reception into the Catholic Church in 2011. After ordination, he was named Pastor of the Walthamstow Ordinariate Mission and has also been Parochial Administrator of St John the Baptist, Ilford (2011-2015) and Parish Priest of Christ the King, Chingford (since 2015).

First Chairman of the Ordinariate Governing Council, he has also been Vicar General for four years. 

Women Priests in the Catholic Church?

Joanna Bogle

THE CATHOLIC Church cannot and will not ordain women as priests. This has been solemnly confirmed and repeated by Pope Francis, referencing St John Paul II who in his Apostolic Letter *Ordinatio Sacerdotalis* (1994) stated “the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church’s faithful.”

It is very frustrating to be patronised by Anglican ladies who seek to inform me about their wider and better knowledge of the subject. They almost invariably, when addressing the subject, express pity for my plight as a Catholic belonging to an oppressive Church which will not ordain me.

Courtesy prevents my responding with the facts and information at my disposal, especially in a social situation where we all are, or should be, seeking to be polite. But it is increasingly frustrating to realise that these ladies rarely hear some of the essential things they need to know.

Often, in emphasising their superior knowledge they begin with a passionate emphasis on personal feelings: “I knew – I simply knew – that God was calling me, that I ought to be a priest”. Sometimes the emphasis is on personal traits or skills: “I’m a good listener. I’m interested in people” and sometimes this emphasis is extended to the entirety of womanhood: “Women are more empathetic, more open to the spirituality of others”.

Then come the assertions about Christ being trapped in the misogyny of his era, about male fear of womanly power, about there being a form of female diaconate in the early Church, and so on.

It’s unlikely that many of these good ladies, or their supporters, will read **THE PORTAL**, but here are some of the things they need to know.

1. Jesus Christ, the Son of God, the eternal Word spoken by the Father in union with the Holy Spirit, was and is in no way limited by the normal human conventions. He walked on water, healed

lepers, made the blind see and the deaf hear, raised the dead, turned water into wine, and finally himself rose from the grave, spent days teaching his disciples, eating and drinking with them, and soared up to Heaven in their presence.

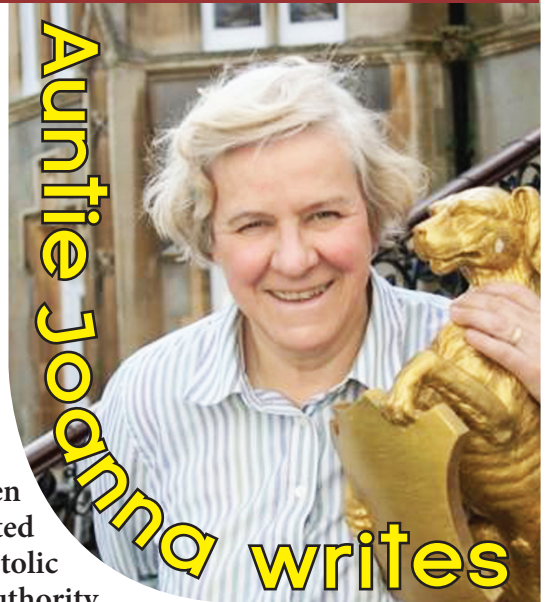
He used language deemed blasphemous, made extraordinary claims about himself and about the future, and confounded all normal expectations on a range of issues including death itself. If he had wanted to ordain women as priests he would have done so.

2. His followers, while he was on earth and in all the centuries since, included large numbers of women, with whom he established close and sacred bonds. He didn’t ordain any of them. The disciples he chose for ordination were specifically male.

They included a tax collector – a species of person widely despised – some fishermen of deep and genuine faith one of whom would later under pressure deny him and then weep in penitence and became the strongest of them all, and a traitor whom the others trusted with funds and who betrayed him.

3. We have quite a lot of information about the early Church, and today venerate by name many of the women martyred for their faith: Agnes, Cecilia, Agatha, Lucy, Anastasia to list just some. None was ordained as a priest.

4. Speculation that there “may have been” ladies described as deacons in the early Church at one



Snapdragon

The birds and... the birds!

“**O TO BE** in England now that April’s there...” so wrote Robert Browning whilst residing in Rome in 1845 .He goes on to describe the blossoming spring and looks forward to the coming May.

Can you believe it? Not I. As I pen these words (well tap them out on my chromebook) it is now the very middle of Browning’s English April. And it’s absolutely b___y freezing. The sky is a deep gray with not the slightest hint of the sun.

There is no suggestion of a blue sky or lovely fluffy white clouds. It is at this moment actually sleeting. The pools formed by recent downpours had frozen over as I made my way to church for Matins. I do not know where Browning was brought up but it was certainly nowhere round here.

Now Robert (God bless him) goes on in this poem talking about the birds. He writes of the chaffinch singing in the orchard bough and looks forward to May when the whitethroats and swallows are round the pear tree and the thrush in the hedge. Once again I can’t help wondering where in England did he live? Of course it could be just my own experience of growing up in a different England.

I presume that in the nineteenth century it was much warmer. Global warming, I suppose. (Oh no, that’s us.) But when I was growing up, when we didn’t know that the climate changed, we were burning fossil fuels with gay abandon. (Am I allowed to say that?) We had fogs and smogs and such things. In April we didn’t become so much aware of the chaffinches singing rather than a few hardy sparrows clearing their throats!.

Which got me thinking about birds and more specifically birds in the bible. For a start I found that the bible, spring and birds are very much on Robert’s side. ”For behold the winter is passed... and the voice of the turtle dove is heard in our land” (Song

of Solomon 2:11-12) But then you see that birds are used again and again in the bible to illustrate some aspect of Almighty God.

For example in Job 39:26-30 Job’s ignorance is upbraided as contrasted with God’s wisdom “Does the hawk take flight by your wisdom...” and in Jeremiah the people of God are contrasted in their ignorance with “The stork, the swift and the thrush who know when it is time to migrate”.

However, what is most striking is that so often birds are used to show God’s providence and loving kindness towards his people. God cares for the birds; how much more does he care for us? “I know every bird in the mountains”. (Psalm 50:11)

Jesus tells us that two sparrows are sold for a penny yet not one of them falls to the ground without him knowing and we are worth more than many sparrows. Jesus, steeped in his love for God’s word, no doubt had in mind such scriptures as “I have carried you on eagles’ wings” and “under the shadow of his wings you will find refuge”.

And let us not forget the doves! They are mentioned more than fifty times in the bible. Jesus bids us to be as gentle as doves. And best of all God uses the dove as a symbol for the Holy Spirit at the baptism of his son.

Things change. I now see regularly in my city garden robins, bluetits, chaffinches, goldfinches, thrushes and doves.

This summer whenever we see a bird let us not pass by without a prayer of thanksgiving for all that the Lord has done for us. 🙏



An enthusiastic Pilgrimage

From the
Ordinariate
in
Scotland

By a correspondent

THINK EVERYONE was encouraged by reports of overflowing congregations at Catholic churches this Easter, so it was a very cheerful and positive group that met at Pluscarden Abbey near Elgin. Tribute must be paid to Fr Len Black and his team for superb organisation – liturgy, talks, accommodation and food all combined to make a memorable time together. Special mention must go to the catering team – always an important element of any residential event.

You will have read (in **THE PORTAL** March issue) of the exciting developments at Birnie Kirk. This ancient church (on an even more ancient worship site), a centre of continuous Christian worship for almost 900 years, was closed for worship in November 2023 by the Church of Scotland authorities. The building is in fine condition, it is a major part of the history of Christianity in Scotland, it has a new and superb church hall – yet closed it was, much to the distress of the small but faithful congregation. Well, now it is again open for worship and we had a splendid Ordinariate Rite Mass there, celebrated by Mgr Keith Newton, who preached a homily which hit exactly the right note and which you may read on page 7.

Those attending, and virtually filling the church, were the continuing congregation at Birnie together with a previous Pastor's family, people with family connections to the place, Ordinariate members from the area, Episcopalians, our group of Pluscarden pilgrims and local Catholics. Many of the non-Catholics expressed their joy in participating in the Mass, even those who had never experienced a Catholic Mass before. They loved the traditional hymns, having been condemned to Mission Praise for some time; they were amazed at 'how scriptural' the Mass was, appreciated the dignity and care of the celebration and approved of the sermon. It was a joyful occasion beyond all expectations.

After Mass, we adjourned to the church hall for an excellent soup and sandwich lunch at which this highly diverse congregation could, and did, meet each other. The 'continuing' church members were overwhelming in their welcome and most enthusiastic about the Mass – for although many aspects were new to them, they recognised something of which they had been starved for some time – worship well done and with a traditional aspect, and proper hymns and prayers. They loved it! There will now be an Ordinariate Mass each month there, and Evensong each week on Wednesdays.



The St Margaret Declaration is counter-signed by Mrs Hazel Dickson watched over by Fr Len and Mgr Keith

After lunch, the "St Margaret Declaration" was signed. This wonderfully ecumenical statement of recognition between the Church of Scotland and the Catholic Church in Scotland recognises the huge advances which have been made in ecumenical understanding, while acknowledging past divisions and the challenges which remain. It also looks towards the future. It is too long to include here, but do read it online at www.bit.ly/st-mgt-dec. Signed initially in 2022 in the presence of the Princess Royal, it was countersigned at Birnie by Mrs Hazel Dickson, Session Clerk, Rev. Sonia Palmer, of Elgin Parish Church, Mgr Keith Newton and by The Hon. Hugh Monro, Deputy Lord Lieutenant of Banffshire, son-in-law of a long-serving and much-loved Minister of Birnie Kirk, the Rev. Ronald Torry.

You must not suppose that our Pilgrimage and Conference was solely about Birnie Kirk, though that was a memorable highlight. We also had an excitingly enthusiastic talk by Fr Benedict, a monk of Pluscarden, about Pope Benedict XVI and the Spirit of the Liturgy, and another by your correspondent on his 'Journey with Our Lady of Walsingham'. We also had reports, mainly very positive though there were, of

course, some problems to be faced, on the Ordinariate presence in Whithorn, Edinburgh and Inverness.

The whole conference was enfolded in the recitation of Morning and Evening Prayer and Compline, in the Ordinariate order. What a joy it was to use these beautiful Coverdale psalms, recited with care and devotion, together with substantial scripture readings and traditional Eastertide hymns.

Our Pilgrimage concluded with the Mass of the Annunciation of the Lord. We were privileged to attend this mass in the ancient Abbey Church, where Mgr Keith and Fr Len joined the Community as

concelebrants. Throughout our stay we were warmly welcomed by the community, which is thriving.

We hope to return to Pluscarden next year, provisionally from Friday 4th to Monday 7th July 2025. A new guest wing is being constructed which will have en-suite rooms, a small kitchen and meeting room. This will save the not-inconsiderable amount of walking involved between Abbey and refectory, and will enable more use to be made of the beautiful Lady Chapel in the Abbey for our Offices.

Your correspondent has booked already! 🌊

May they all be one

Homily preached at Birnie Kirk on 13th April 2024 by the Rt Revd Mgr Keith Newton PA, Ordinary of the Personal Ordinariate of Our Lady of Walsingham

LIKE THE bishop who was asked what he thought about sin and said “I’m against it”. If I am asked about Christian Unity I would, of course, say “I’m for it”.

Jesus is remarkably clear in the gospel of the importance of unity amongst his followers. Not only did he pray for the unity of his disciples ‘but also those who through their words put their faith in me; Father may they all be one; as thou Father art in me, and I in thee, so also may they be one in us, that the world may believe that thou didst send me’.

The unity for which Christ prayed is a manifestation of the perfect Unity of the Holy Trinity and the oneness of the Church should be a concrete expression of God’s purpose to unify the whole of creation under our Lord Jesus Christ. There can be no doubt that our unhappy divisions have had and continue to have a detrimental effect on the mission of the Church both at home and abroad.

But where then do we begin? Healing, reconciliation, unity must begin with the local manifestation of the Universal Church and that is the local congregation. We will never be able to move on to wider unity unless there is healing there. Yet we all know how easy it is for petty differences to divide people within the Christian fellowship. How can we speak of healing for our troubled world without looking at our own lives, communities and relationships and become agents of Christ’s reconciliation there?

But unity of faith for which we long is a gift of God and despite continuing divisions we have much to

thank God for. We are meeting in Easter week when we celebrate the central belief of our faith, the paschal mystery of the death and resurrection of our Lord. This was the very central teaching of those first disciples we read about in the Acts of the Apostles. They did not speak about social justice, of climate change or many other things that dominate the life of the Christians in the 21st Century, as important as they might be. They proclaimed Jesus and him crucified and how we could gain newness of life through faith in him – that is where we must always begin.

For some years I served as a missionary in Malawi, Central Africa, a country where the Scottish influence cannot be ignored. I was an Anglican at the time and in 1989 we had a visit from Robert Runcie, the then Archbishop of Canterbury, and it was my dubious privilege to be chairman of the organising committee. Now if you think committees read minutes and waste hours in Scotland you ought to spend some time in Africa. One sub committee planning the catering arrangements for the visit spent at least two hours deciding whether the MU should serve peas or carrots or peas and carrots to the Archbishop and his retinue.

On one particular meeting we decided on something which allowed Christians of other denominations, particularly Presbyterians as they were the largest denomination in Malawi, to take a more active part in the celebration. Now one member of the ➤

committee was not present when that decision was made. He was an intelligent man who subsequently became Minister of Education in the government. When he read the minutes, he was not happy and he tried to change it. Being chairman, I overruled him telling him that the decision had been made and we were not revisiting it. He was not happy. At the end of the meeting I grabbed him to have a quick word. 'Don't you think' I said, 'that it is more important to be a Christian than to be an Anglican.' His response was as decisive as it was shocking. 'No', he said, 'It isn't.' Sadly, in some parts of Africa denominational allegiance is like tribalism, so reminiscent of the implied criticism of St Paul of those who said 'I am for Paul, I am for Apollos, I am for Cephas.' 'Surely' says St Paul, 'Christ has not been divided among you.' We are all Christians who share a common Baptism.

I hope all here would concur with that, but if we lived that out in our practical dealings with other Christians we might really be agents of reconciliation and healing in the church. Nor should we forget the so called 'Lund' principle of never doing separately anything that we can do together. There is then a very real though imperfect communion between all who share faith in the Risen Lord and a common baptism in the name of the most Holy Trinity. We can and should make that more obvious in the communities in which we live by encouraging and nurturing real Christian friendship rooted in the love of Christ. Such friendship does not fall apart when difficulties and disagreements occur provided they are faced with courtesy, love and respect; when we meet each other with what Ezekiel calls a heart of flesh and not a heart of stone.

But what about those formal discussions between representatives of Churches?

Much talk by ecumenists seems to me to be about joining together pieces of wood that really don't want to fit in the hope that some new structure will be formed that retains everything of the parts. There seems little point in talking to other Churches about unity and healing of divisions if we are unable to keep our own Church united. Perhaps the place to start is by greater fidelity to our own roots and inheritance but more importantly greater fidelity to the Lord. Indeed, we will never grow together if we are looking over our shoulder to the past or even sideways to each other but only with our eyes fixed on Jesus on whom faith depends from start to finish.



Unity is indeed a gift and a goal for which we should long. Every time we recite the creed we affirm our belief in One Holy Catholic and Apostolic Church. We cannot, we should not, we dare not isolate Unity from a quest also for holiness, for a catholicity which is truly inclusive gaining the best from other Christian traditions and loyalty to the faith which has been handed on to us from the apostles. Only when the Church is truly holy, catholic and apostolic will it be one.

We must yearn and pray for the healing of the Church, that we will be one as Christ prayed, but it will only come when all of us try to live the Christian life more authentically and learn to love as he loved us and gave his life and rose again for the salvation of the world.

But let me end not with my words but with the words of the Belgian Cardinal Mercier who was responsible for the Malines Conversations between Anglicans and Roman Catholics in the 1920s. Those meetings led to the idea of 'being united and not absorbed'. This idea took practical form in the establishment of the Ordinariate of Our Lady of Walsingham of which Fr Len and I are a part. Cardinal Mercier once said:

'In order to unite with one another, we must love one another. In order to love one another we must know one another. In order to know one another we must meet one another.'

Well perhaps we are doing a little bit of that today as I sign the St Margaret declaration originally signed between the Catholic Church in Scotland and the Scottish Presbyterian Church in the presence of Princess Anne in 2022.

If we took those words of the Cardinal to heart we would be well on our way to allowing Christ to heal his broken Church. 🙏

The Catholicism of Evelyn Waugh

Tim Howard

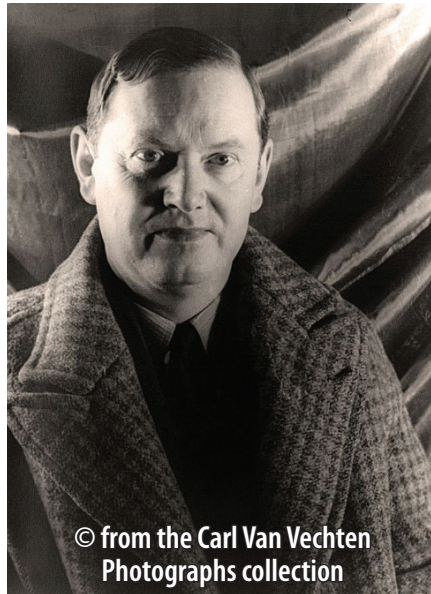
EVELYN WAUGH died on Easter Sunday, 10th April 1966 at his home in Combe Florey, Somerset. He was 63 years old. Only an hour before he died, he assisted in a Latin Mass celebrated by his friend, Father Philip Caraman, at a small Chapel not far from the house. His daughter, Margaret, was later to say that whilst Waugh did not receive the Last Rites she was nevertheless sure that this was the death he wanted. He was buried at Combe Florey and on the 21st April celebrated at a Requiem Mass at Westminster Cathedral, a Mass celebrated according to the Latin rite, in spite of objections by the Church authorities.

For those unacquainted with his life and works, Evelyn Waugh is regarded by many as the greatest comic novelist of the inter-war period of the last century. Most will have heard of his most famous and best-selling novel *Brideshead Revisited* (1945) and some will have read it. Fewer will be on terms with his first novel, published in 1928, the wickedly satirical *Decline and Fall*, which laid waste the mythical notion of British fairness, the imagined perfection of one of its great Universities and the assumed honour of the English gentleman, or his second one, *Vile Bodies* (1930) which lampooned the young, shameless, emotionally shallow youngsters of the 1920s middle class.

Waugh was born on the 28th October 1903. He was raised in a literary and devout Anglican family, and educated at the High-Church Lancing College where he was a boarder. He described himself as a Church-loving boy, at one point aspiring to the life of a parson. At the age of 16 he was encouraged to study metaphysics by a school minister, one Dr Schweitzer, studying the works of Leibniz and Arnold Lunn. In his last two years at Lancing he found himself “eager to dispute the intellectual foundations of Christianity” and between the ages of 16 and 25 he regarded himself as an atheist.

In January 1922 Waugh left Lancing College for Hertford College, Oxford where he studied history. A poor student, he drank copiously, ran up large debts and eventually left in 1924 with what his original biographer Christopher Sykes described as “the feeble distinction of a Third Class degree”.

From his mid-twenties onward, Waugh became



© from the Carl Van Vechten Photographs collection

increasingly concerned by what he saw as British society’s moral decline, indeed his concern was manifest in *Vile Bodies*. In a letter to his brother Alec in 1929, he expressed the view: “The trouble about the world today is that there is not enough religion in it. There’s nothing to stop young people doing whatever they feel like doing at the moment.”

On the 29th September 1930, following a three month period of instruction at the hands of Fr Martin D’Arcy, S.J., Waugh was received into the Roman Catholic Church.

Waugh described his conversion in a piece in the *Daily Express* dated October 20th 1930. He wrote, “in the present phase of European history the essential issue is no longer between Catholicism on one side and Protestantism on the other, but between Christianity and chaos”. He went on to say that “today we can see [the loss of Christian faith]...as the active negation of all that western culture has stood for”, adding “the loss of faith in Christianity and the consequential lack of confidence in moral and social standards have become embodied in the ideal of a materialistic, mechanised state, already in existence in Russia and rapidly spreading South and West”. He felt that it was no longer possible, “to accept the benefits of civilisation, and at the same time deny the supernatural basis upon which it rests.”

Whilst it was suggested by some that his conversion was simply a means of facilitating his divorce from his first wife, Evelyn Gardner, and by others as a mere following of a popular spiritual course already taken by many of the intelligentsia, these explanations ring hollow. It is certainly the case that his conversion was primarily an intellectual one, seemingly

unaccompanied by great emotion or deep sense of spiritual renewal but there was probably more to it than simple rationality. Christopher Sykes suggests that Waugh was drawn to Catholicism “by his devotion to art and particularly the art of the past”, an art he saw reflected in the beauty of the liturgy of the Mass. He remarked in his diary at Easter 1964, “When I first came into the church, I was drawn, not by splendid ceremonies, but by the spectacle of the priest as a craftsman. He had an important job to do which none but he was qualified for. He and his apprentice stumped up to the altar with their tools and set to work without a glance to those behind them, still less with any intention to make a personal impression on them.”

Waugh believed that Christianity existed “in its most complete and vital form in the Roman Catholic Church... For instance, it seems to me a necessary sign of completeness and vitality in a religious body that its teaching shall be coherent and consistent. If its own mind is not made up, it can hardly hope to withstand disorder from outside... Another essential sign one looks for is competent organisation and discipline. Obedience to superiors and the habit of submitting personal idiosyncracies to the demands of office seems to be sure signs of a real priesthood...”. Emphasising the universal nature of the Catholic Church, which he believed underpinned its authenticity, he said, “Most important of all, it seems to me that any religious body which is not by nature universal cannot claim to represent complete Christianity.”

For Waugh, acceptance of the coherence, competence and universality of the Catholic Church was the result of reason grounded in logic. His view of the Protestant Churches he expressed thus: “I do not mean any impertinence to the many devout Anglicans and Protestants who are leading lives of great devotion and benevolence; I do find, however, that other religious bodies, however fine the example of certain individual members, show unmistakable signs that they are not fitted for the conflict in which Christianity is engaged” before finally stating: “The Protestant attitude seems often to be, ‘I am good; therefore I go to church,’ while the Catholic’s is, ‘I am very far from good; therefore I go to church.’”

Asked in an interview in 1957 if he, like his friend Graham Greene, considered himself a writer who happened to be Catholic as opposed to a Catholic writer, Waugh replied that it would be foolish to claim he was not a Catholic writer but that in his writing he did not attempt to proselytise. In the 1965 recension *Sword of Honour*, Waugh wrote in the preface: “On reading the book I realised I had done something quite outside my original intention. I had written an

obituary of the Roman Catholic Church in England as it had existed for many centuries. All of the rites and most of the opinions here described are already obsolete”.

In 1946 Waugh published a biography of the saint and martyr Edmund Campion of which he declared: “There is a great need for a complete, scholar’s work on the subject. This is not it. All I have done is select the incidents which struck a novelist as important and relate them in a single narrative. It shall be read as a simple, perfectly true story of heroism and holiness.” In dedicating the book to a previous Master of Campion Hall, University of Oxford, Fr D’Arcy, Waugh said “I wished to do something to mark... my gratitude to the then Master, to whom, under God, I owe my faith.”

One sees the spiritual underpinning of Waugh’s faith most clearly in *Brideshead Revisited* (1945) In the characters of Lord Sebastian Flyte, Lord and Lady Marchmain, Waugh draws out the distinction between holiness and virtue, between love and piety, and emphasises the saving character of the Catholic Church. The dissolute, alcoholic Sebastian Flyte finally enters a monastery in Tunis where he is engaged in menial tasks in between drinking sprees and where little is expected of him, but his sister, Cordelia, nevertheless recognises his holiness: “I’ve seen others like him and I believe they are very near and dear to God... One can have no idea what (his) suffering may be, to be maimed as he is - no dignity, no power of will. No one is ever holy without suffering”.

In the figure of Lady Marchmain, Waugh constructs a model of obedience, virtue and piety, whose moral scrupulousness is rooted in duty, not in love.

In the penultimate chapter Waugh describes the death of Lord Marchmain, head of the Flyte family who had lost his faith many years previously. After receiving the Last Rites from Father Mackay, the local priest and Marchmain’s final action was the making the sign of the cross. In a letter to Lady Mary Lygon in reference to this scene, Waugh stated: “I believe that everyone in his (or her) life has the moment when he is open to Divine Grace. It’s there, of course, for the asking all the time, but human lives are so planned that usually there’s a particular time - sometimes like Hubert (Lord Marchmain), on his deathbed - when all resistance is down and Grace can come flooding in”.

Ronald Crane once remarked to me that in his view the primary purpose of the Catholic Church was to ensure the movement of souls from this world to the next and that it did so beautifully. I am sure that Evelyn Waugh would have agreed with him. 🙏

Lead Kindly Light

Rosalind Starkie on the forthcoming Ordinariate Festival

ON 16 February 1909 at a quarter to four in the afternoon there was a huge explosion, followed by a second explosion, in what was known locally as the 'Burns Pit', in the West Stanley Colliery, in County Durham. 168 men and boys lost their lives on that dreadful day, fifty-nine of whom were under the age of twenty.

On the night between the 14 and 15 of April, just over three years later in 1912, 1,517 lives were lost at sea when the R.M.S. Titanic sank.

In both instances there were some survivors, and a couple of these survivors had something in common, despite all appearances to the contrary.

One of these survivor's names has been forgotten. He was working in the Tilley seam of the Burns Pit when the coal mine explosion happened and miraculously found himself in a pocket of clean air with Deputy Mark Henderson and other colliers.

The survivor from the Titanic who unknowingly shared something in common with him was the first class passenger, socialite and philanthropist, the Right Honourable Countess of Rothes, Lady Nöelle. She left the Titanic at 1am, with her maid, for a lifeboat, wearing her 300 year old heirloom pearl necklace.

So, what connects these two survivors? In the face of adversity, before either is rescued and before either knows whether or not they will survive, they have recourse to a hymn, a particular hymn, 'Lead Kindly Light', by St John Henry Newman.

The miner, 'amid the encircling gloom', begins humming the hymn and his fellows around him join in with the words. Those twenty-six men were rescued fourteen hours later.

The Countess, who has taken the tiller of the lifeboat through the night remembered the words 'The night is dark, and I am far from home' and upon seeing the rescue ship Carpathia, leads the singing of the hymn, and helps with the rowing of the craft to its rescue.

The hymn was originally written as a poem on 16 June 1833 and called 'The Pillar of the Cloud', the title being a reference to how God led the people of Israel away from Egypt. God had a perfect plan for them and a route that they may not have chosen for themselves, leading them, as we hear in Exodus, by a pillar of cloud in the day and a pillar of fire in the night.

St John Henry Newman wrote the poem at sea whilst travelling back from Sicily. He had been dangerously ill there and almost died. Once recovered, he was desperate to return home being sure God had some work for him to do in England.

His patience was tried when he was prevented from leaving because there wasn't a sailing from Palermo for three weeks. At last he was able to embark on an orange boat bound for Marseille, but once in the Straits of Bonifacio the boat was becalmed for a whole week, and St John Henry Newman, realising there is nothing he can do, penned his poem to God. He eventually reached his home, in Oxford, on Tuesday 9 July.

The following Sunday John Keble preached the Assize Sermon, from the University Church in Oxford, in response to the government reducing the bishoprics of the Church of Ireland from 22 to 12. Keble saw this attitude of disrespect to the successors of the apostles as a sign that the nation was turning away from God in apostasy.

St John Henry Newman considered this sermon as the beginning of the Oxford Movement, which among other things wanted to restore traditional liturgical and devotional customs to the Church of England. Newman, himself greatly influenced by the early church fathers, was desirous to see the Church of England restore many beliefs from before the Reformation and wrote a number of the Tracts for the Movement.

St John Henry Newman's deep faith in God led him to write in his hymn 'Lead Kindly Light', 'I do not ask to see / The distant scene—one step enough for me', and like the Israelites he may have been on a route that was not the most straightforward, but one which he took putting his trust in God.

St John Henry Newman came to realise that instead of the Church of England being part of the church founded by Jesus Christ on the Apostles and their successors, the bishops, it was more like a department of state. 🙏

News from the Ordinariate

Wateringbury and Medway Towns Mission

TUNBRIDGE WELLS are church planting in 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 11.00 on Sundays from the 28th of April 2024 but as the congregation grows further provision will be made.

Enquiries to Fr Nicholas Levisaur at nicholas.levisaur@ordinariate.org.uk or to Fr Ed Tomlinson at frtomlinson@yahoo.co.uk

Warwick Street, London

KEITH BROWN, Director of Music at Our Lady of the Assumption and St Gregory, Warwick Street, London is asking all friends with access to church choirs and choral societies to ask if you could help him further promote the RSCM Choral Festival at St Paul's Cathedral on the 18th May. "I am on the organising team. It's usually a superb event yet we need more singers to really make it a special day.

Please can you forward and promote the event to all your musical friends and contacts? I'd appreciate it. The link is on **THE PORTAL** Facebook page."

Women Priests in the Catholic Church?

stage is confused: the only specific information seems to be about what we would today regard as safeguarding assistants, at baptisms where clothing was removed, to ensure decency.

5. Down the centuries there have been many strong women leaders in the Church – abbesses (sometimes mitred!), monarchs, teachers, visionaries, directors of massive enterprises in charitable or educational projects, women who shaped the destinies of peoples and nations. Many have been canonised as saints. None was ordained as a priest.

There is more – a lot more – to say on all of this, but I am just writing down some of the things I have wanted to say to the good ladies who, sometimes explaining to me that they have been "theologically trained" because

Spiritual Conferences

THE SERIES of monthly 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. Details of how to join us are as follows:

8th May – Deacon Stephen O'Connor, Manchester Mission: Zoom link - www.bit.ly/sp-conf-24-05-08
Meeting ID: 844 6501 0658 / Passcode: 990015

22nd May – Fr Michael Halsall, Vicar for Vocations & Formation: Zoom link - www.bit.ly/sp-conf-24-05-22
Meeting ID: 875 1465 0865 / Passcode: 443167

All Members, Associates and Friends of the Ordinariate are welcome to join us, from around the British Isles, as are those interested in joining the Ordinariate.

Catholic History Walk

SUNDAY, MAY 5th. Meet 3pm at the Church of the Most Precious Blood, O'Meara Street, London SE1 (nearest tube: London Bridge). We'll walk along the Thames to Tower Bridge and finish at the Tower of London. All welcome. Suggested donation £5.00. 🇬🇧

... continued from page 4

they have done a two-year part-time course, want to inform me that the Catholic Church is wrong.

My hunch is that, over the next years – and perhaps in the face of much derision and even persecution – the Church will not only uphold but also strengthen and enrich her teaching on the male priesthood, emphasising the significance of God creating us as male and female and the matrimonial bond between Christ and His Church. Development of doctrine so often emerges in response to heresy: read St John Henry Newman on the subject. The Church overcame Arianism, the Monophysite heresy, the Gnostics, and more. May God raise up saints as we tackle the current issues, and give us all strength, courage and – in the face of chattering ladies at social events – also goodwill and courtesy. 🇬🇧



Coat of Arms Lapel Badge of the Personal Ordinariate

available from: Ordinariate Lapel Badge, Ladies' Ordinariate Group, 22 Redcross Way, London SE1 1TA
Cost: £5 (inc P&P) - cheques payable to: Ordinariate OLV
please remember to include your name and address

Our Lady of Walsingham Badge and Cufflinks

in support Clergy Stipends - available from:
John Worley, 48 Lawn Lane, Hemel Hempstead HP3 9HL
Badges: £4 each - Cufflinks: £12 (pair)
please include SAE - cheques payable to: Ordinariate OLV



		THIS MONTH'S DEVOTION	HOLY FATHER'S INTENTIONS
		<i>Month of Our Lady</i>	<i>For the formation of religious and seminarians:</i> We pray that that seminarians, and men and women in religious orders, grow in their own vocations through their human, pastoral, spiritual and community formation, leading them to be credible witnesses to the Gospel
1	W	Feria (St Joseph the Worker)	The Revd Robin Ellis
2	T	St Athanasius	The Revd Simon Ellis
3	F	SS Philip & James (Feast)	The Holy Land
4	S	The English Martyrs (Feast) (In Scotland: Optional Memoria: Our Lady on Saturday)	The Conversion of England
5	S	✠ The 6th Sunday of Easter (Rogation Sunday)	Your Mission, Group or Parish
6	M	Rogation Day	Farmers and Growers (Anniversary of Coronation of King Charles III and Queen Camilla)
7	T	Rogation Day	Food Production
8	W	Rogation Day	All involved in food distribution
9	T	✠ Ascension Day	Your Mission, Group or Parish
10	F	Feria (St John of Avila)	The Revd Timothy Ezat
11	S	Feria (Our Lady on Saturday)	The Revd Alistair Ferguson
12	S	✠ The 7th Sunday of Easter (Communications Day)	Your Mission, Group or Parish World
13	M	Feria (Our Lady of Fatima)	The Revd Colin Furness
14	T	St Matthias (Feast)	The Portal Magazine Editorial Board
15	W	Feria	The Revd Michael Galloway
16	T	Feria	The Revd Alex Garner
17	F	Feria	The Revd Brian Gill
18	S	Feria (St John I,P,M : Our Lady on Saturday)	The Revd Richard Gomersall, Re-Launch of the Portal Podcast
19	S	✠ Pentecost	Your Mission, Group or Parish
20	M	Monday in Whitsun Week (Mary Mother of the Church)	The Revd Deacon Timothy Graham
21	T	Tuesday in Whitsun Week	The Faithful Departed
22	W	Ember Wednesday in Whitsun Week	Vocations to the clerical life
23	T	Our Lord Jesus Christ, The Eternal High Priest (Feast) (England and Wales only) Scotland: Thursday in Whitsun Week	The Holy Father
24	F	Ember Friday in Whitsun Week	Vocations to the Religious Life
25	S	Ember Saturday in Whitsun Week	Secular Vocations
26	S	✠ Trinity Sunday	Your Mission, Group or Parish
27	M	St Augustine of Canterbury (Feast)	The Church in the UK
28	T	Feria (St Gregory VII, P; St Mary Magdalene de Pazzi, V)	Our Festival "Lead Kindly Light"
29	W	Feria (St Paul VI)	Our Festival "Lead Kindly Light"
30	T	Feria	Our Festival "Lead Kindly Light"
31	F	The Visitation of the BVM (Feast)	Devotion to the BVM

PORTALMAG
Podcast



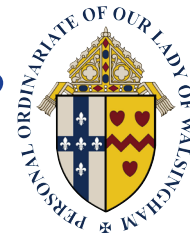
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Thank you.

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 11.30am, 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 12 noon (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

NAIRN St Mary, 7 Academy St, 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

UPDATES: email us at info@portalmag.co.uk



The Administrator's Diary – May 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	10.30am	Solemn Mass, Our Lady of the Assumption, Warwick Street, London W18 5LZ	28th – 30th	Lead Kindly Light, St Margaret Mary, St Margaret's Rd, New Moston, Manchester M40 0JE
8th	12 noon	Ordination of Canon Bosco Macdonald to the episcopate, Clifton Cathedral, Clifton Park, Bristol BS8 3BX	JUNE	
19th	10.30am	Pentecost. Solemn Mass Our Lady of the Assumption, Warwick Street, London W18 5LZ	2nd	10.30am Solemn Mass of Corpus Christ, Our Lady of the Assumption, Warwick Street, London W18 5LZ
26th	11.30am	Blessing of Statue of Our Lady of Walsingham and Mass, St Edmund Campion, St Edmund's Lane, 213 Nelson Road, Whitton TW2 7BB	3.00pm	Procession of the Blessed Sacrament from Warwick Street to St James, Spanish Place, London W1J 3QY.
			4th-5th	Confraternity of Catholic Clergy Colloquium, St Mary's College, Oscott.

THE ORDINARIATE DEANS

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Fr David Waller, V.G.
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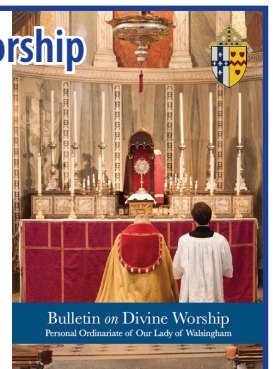
Midlands & the North
Fr Andrew Starkie
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The Bulletin on Divine Worship

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
www.ordinariate.org.uk
 > NEWS > Bulletin



Fr Michael Halsall writes:

Divine Worship – our distinctive offering



Father Michael Halsall encourages each and every Mission, Group or Parish to use Divine Worship on Sundays

ONE OF the highlights of my recent visit to Rome was an interview that I had with a young priest who works in the Dicastery for the Doctrine of the Faith – the Vatican department for the upholding and promotion of the Catholic faith, doctrine, and morals. In our meeting he highlighted the hope that the Church has that the Ordinariate will not simply survive, but grow and flourish; that it will be identifiably ‘Ordinariate’ in all its activities and pastoral response and care; and that it will play a significant part in the conversion of the people of these islands.

I was impressed that he had clearly ‘done his homework’ prior to our meeting, and was conversant with how we accompany men who are in formation towards ordination. That we have seven men being formed for the priesthood and permanent diaconate is testament to the fact that some of our groups and missions are promoting our patrimony, and allowing men to grow as Christians in our own distinctive way.

It is gratifying that many of our priests and groups live within and serve the local Catholic faithful, and much has been entrusted to us since the earliest days of our existence. However, when people encounter the Ordinariate – just as they might encounter a Polish or Syro-Malabar mission in their deanery – they should expect to encounter something distinctive, but also identifiably Catholic.

This is what the late Pope Benedict meant when he spoke of our Anglican Patrimony as being ‘a treasure to be shared’: “Without excluding liturgical celebrations according to the Roman Rite, the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See” (Anglicanorum Coetibus, para 5.III).

By offering mass in our distinctive *ad orientem* manner; by using prayers which have their origins prior to the English Reformation, but common to our Anglican neighbours, our shared patrimony is a lively ecumenical and evangelistic opportunity. It is exciting to see new opportunities arising for the Ordinariate in Norfolk, Kent, and the renewal of the York Mission. We are comfortable in working with small groups



of the faithful, but we hope and pray that such new initiatives will grow and flourish.

One of the identifying aspects of an Ordinariate Mission – however large or small – is that they offer a weekly mass in the Ordinariate Use of the Roman Rite. The best time to do this is obviously on Sundays, when more people are gathered together. It can be a challenge, but simple and regular explanations of our distinctive liturgy can help people over the hurdles of language, form, and orientation.

Thirteen years into our new ‘family life’, it would be good to see more groups offering mass on Sundays using Divine Worship: The Missal, as all the men in formation and accompaniment testify as to how it has formed their Catholic lives, and offers a continuity with their past Anglican formation and experience.

In addition to offering evangelistic and ecumenical opportunities, weekly participation in our own distinctive Mass - alongside the Daily Office - offers great potential also for the possibility of new vocations.

Wishing you all a blessed Ascensiontide and preparation for the great Feast of Pentecost. 🙏

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

Aid to the Church in Need

Attacks on Christians in India on the rise



Amy Balog

THE LIVES of Christians are under threat in 19 states in India, with the upcoming general elections raising further concerns about religious intolerance, according to a fresh report.

A total of 161 incidents of anti-Christian discrimination and persecution have been reported in the first 75 days of 2024 in India, as stated in a document by the United Christian Forum for Human Rights (UCF), an Indian ecumenical organisation monitoring Christian persecution.



The recorded acts were perpetrated by a combination of private individuals and public bodies.

Almost 30 per cent of the cases occurred in Chhattisgarh – a state notorious for the ostracisation of Christians – including villagers denying their neighbours the right to bury their dead according to Christian rites.

The report, sent to Catholic charity Aid to the Church in Need (ACN), highlights that national elections will be commencing in three weeks – running from 19th April to 1st June – potentially exacerbating the existing tensions.

In the document, UCF appealed to Indian national authorities to ensure the equal protection and rights of all citizens, regardless of their faith.

The statement said: “We request our leadership to put an end to this violence by taking strict action against perpetrators of all such crimes, and we hope and pray for a peaceful and fair election.”

It added: “The Christian community in India continues to face targeted violence and hate crimes”, explaining that “the spread of Hindutva philosophy espoused by the Hindutva group Rashtriya Swayamsevak Sangh (RSS) is, to a large extent, a principal cause of this growing persecution against Christians.

“Hindutva, a right-wing form of Hindu nationalism, is intolerant of other religions or cultures.

“The BJP [Bharatiya Janata Party], which took power in 2014, subscribes to this ideological approach and its political success has facilitated religio-nationalist rhetoric and action.”

The report went on to explain that “India is an example of ‘hybrid persecution’, where both pseudo-legal measures and bloody attacks are perpetrated against Indians with the ‘wrong’ religion”, concluding that “prospects for religious freedom, therefore, continue to appear negative”.

Regina Lynch, International Executive President of ACN, said: “India is one of the countries of greatest concern in ACN’s Religious Freedom in the World 2023 report, with ‘authoritarian government’ and ‘ethno-religious nationalism’ indicated as the main drivers of persecution.”

She added: “ACN is deeply concerned about the latest reports indicating a rise in intolerance and attacks on religious freedom in India, pointing to an increase in the persecution of Christians.”

Ms Lynch concluded: “We would like to invite our friends and benefactors to pray for India during this turbulent time.

“Let’s pray that religious minorities, including Christians, may see their human rights respected and upheld during the general elections and in the months and years that will follow.” 🙏

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 Our Lady in Toulouse

Dr Simon Cotton

ALL FRANCOPHILES have their favourite French cities, and Toulouse is one of mine. The basilica of Saint Sernin is probably the finest Romanesque church in France (and that is saying a lot). Then there is les Jacobins, where one may venerate the relics of Saint Thomas Aquinas; not to mention the cathedral of Saint Etienne. Yet many visitors will not know of the two venerated Black Virgin shrines.

The best known of these, down by the river, is in the basilica of Notre Dame La Daurade. The first church on the site, from c.410, is believed to have been a converted pagan temple, so the classical façade of 1884 on the present building is perhaps fitting. By the 6th century the church was known for its golden mosaics, and went by the name of 'Sancta Maria Deaurata', from which Daurade is derived. By 1761, this church was in a bad way and demolished that year, but the French Revolution delayed the completion of the present building until its consecration in 1838.

The long-venerated statue of the Virgin Mary was burned during the French Revolution, but an exact copy was replaced in 1807. Notre-Dame la Noire is the focus of a long-standing devotion among the people of Toulouse, especially pregnant women. An ancient custom was that a garment that had clad the statue was placed on the beds of pregnant women, for a safe delivery. Later

the garments were replaced by belts to be worn by the expectant mother, under the protection of Our Lady of Deliverance; right up to today, 'blessed belts of the Black Madonna' are sent across the world at the request of pregnant women, or couples praying for a child.

About ten minutes' walk towards the centre of Toulouse, you arrive at the rue du Taur, where you soon spot the striking brick 14th century clocher-mur façade of the church of Notre Dame du Taur, on the spot where the body of the 3rd century martyr Saint Saturninus (aka Sernin) came to rest. Enter this dark aisleless building and right at the far end, behind the altar, is the statue of the dark and vested 16th century figure of Notre-Dame du Rempart, who originally occupied a chapel above one of the city gates.

People want to pray with their saints, which is why we should try to keep our churches open. 🙏



Our window on the CofE

Appointment of Bishop of Blackburn



Fr Paul Benfield

IT WAS announced on 10th January 2023 that the King had approved the nomination of The Right Reverend Philip North, Suffragan Bishop of Burnley, for election as Bishop of Blackburn, in succession to The Right Reverend Julian Henderson following his retirement.

Subsequently the chapter of Blackburn Cathedral elected Bishop North and the election was confirmed at a ceremony in York Minster presided over by the Archbishop of York and the Vicar General of the Province of York on 25th April 2023. Bishop Philip was installed and enthroned at Blackburn Cathedral on 24th June 2023, almost a year after Bishop Julian had left the diocese.

Not everyone was happy with the appointment because Bishop Philip does not ordain women. WATCH (Women and the Church) issued a statement in March 2023 saying

‘We recognise Bishop Philip’s many gifts and are aware that he has been supportive of women in a range of ministerial posts in the Church, some at senior levels. Nonetheless, Bishop Philip does not recognise the ordination of women as priests and bishops and will be the first diocesan bishop to be appointed with his theological position on the ordination of women since women were permitted to be bishops in 2014. In that light, WATCH cannot support the nomination.

In April 2023 WATCH raised a concern over the nomination of Bishop Philip with the Independent Reviewer who investigates disputes or concerns over the operation of the House of Bishops Declaration on the Ministry of Bishops and Priests. This Declaration sets out the provisions for those who cannot, on theological grounds accept the ministry of women bishops and priests. The concerns raised by WATCH were far wider than matters relating to the Declaration, but included the relationship between a diocesan and their clergy, sacramental assurance and support for clergy and laity, the Statement of Needs of the diocese prepared by the Vacancy in See Committee and the Memorandum of the Archbishops’ Appointment Secretary and the Prime Minister’s Appointments Secretary, flaws in the process, and the likely effect of the proposed

appointment on the diocese. None of these relate to the operation of House of Bishops’ Declaration but are concerned with the appointment process or the contents of the Declaration itself yet the Reviewer, Canon Maggie Swinson, a lay canon of Liverpool Cathedral, decided to report on those concerns, all of which were outside her functions.

It took almost a year for Mrs Swinson to issue her report in which, as the Church of England Press release said. ‘Independent Reviewer upholds appointments process for Bishop of Blackburn’. Yet Canon Swinson went on to make various recommendations concerning such matters as who should chair the vacancy in see committee, how consultations on the statement of needs should be undertaken, and the future of ordained ministry in the diocese as a result of the appointment. This has led to people questioning Canon Swinson’s competence and impartiality. Her statement that ‘the Declaration still envisages that all orders of ministry are equally open to all, whether or not they are able to receive the ministry of women as bishops or priests’ suggest that she may support WATCH in its aim of getting rid of the Declaration.

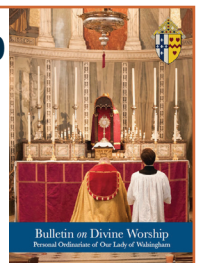
In November 2023 it issued a statement saying, WATCH believes that it is time to find a generous way to bring the Declaration and its arrangements to an end.

The fact that only 10 years after the settlement over the ministry of women in the Church WATCH thinks it appropriate to end it does not bode well for the security of any settlement that may be reached over the blessing of same sex couples. 🙏

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

www.ordinariate.org.uk > NEWS > Bulletin



Portal Podcast re-launch

From the Editors

THE EDITORS of **THE PORTAL** are delighted to announce the re-launch of the **PORTAL PODCAST** on Sunday 19th May 2024. With the sad death of our Podcast Editor, Ian O'Hara at Christmastime, the weekly podcast was thrown into confusion. Ian had begun the podcast and made it his own, a highly professional and quality product that attracted between 500 and 1000 listeners each week.

We are immensely grateful to Stephen Slack who quickly picked up the baton and produced a weekly mini-cast to keep things going. Without Stephen there would have been – well silence! So many thanks to him.

Nevertheless, we are anxious to get the **PORTAL PODCAST** up and running again for our loyal listeners. After a lot of soul-searching, prayer and enquiries, we have finally managed to acquire Ian's successor.

It is planned that John Underhill will take over the Podcast from Sunday 19th May 2024. In preparation for that day, we asked John to pen a few words about himself and his hopes for the future of the Podcast.

Hello to all Portal readers, and hopefully many Podcast listeners. I am John, the incoming editor of the revamped Portal Podcast, set to be released onto Soundcloud in May.

Last year, on the Solemnity of the Holy Trinity, I was received into the Holy Catholic Church through the Ordinariate of Our Lady of Walsingham and confirmed in the parish of Our Lady of Walsingham with St Cuthbert Mayne, Torquay. This came after a Newmanesque time of prayer, discernment, study, and a great deal more prayer from Our Lady and the Saints. It is in Torquay that my wife, Emma, my daughter, Eleanor, and I now live, work, and worship.

During my time in Anglican Orders my last post was as rector of Skirbeck, St Nicholas, in Boston, with care for Fosdyke, All Saints, from where the Lord called me to the fullness of unity in Holy Mother Church.

My hopes and aspirations for the Podcast are to build on the solid foundations of previous times, while exploring topical and seasonal reflections such as the Church Fathers, the Scriptures, and the Liturgy. Such treasures are merely waiting to be revealed.



So: do not miss the re-launch of the Portalmag Podcast, at 6pm on Saturday 18th May 2024, ready for Sunday the 19th.

You will find a link to the **PORTALMAG PODCAST** on **THE PORTAL** FaceBook page, **THE PORTAL** webpage and on Soundcloud. 🌐

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.

or

I GIVE the residue of my estate to the ORDINARIATE OF OUR LADY OF WALSINGHAM, 24 Golden Square, London W1F 9JR, 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.

Highways and Byways

Discovering Catholic England

Nicholas Schofield. Leominster. Gracewing. 2023 - ISBN 978 0 0852447208

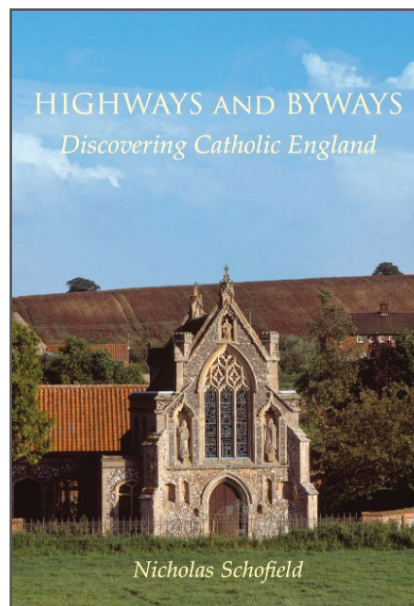
Review by Dr Simon Cotton

THE AUTHOR of this book combines being the Catholic parish priest of Uxbridge with being the Westminster diocesan archivist, as well as teaching at Allen Hall; in his spare time he writes books, and this is one of them. It is composed of around a hundred articles of around two or three pages in length, many of which originally appeared in the Catholic Times. The back cover says that this book traverses the highways and byways of Catholic England, and that is a fair description.

You will find some obvious topics – Walsingham and the Slipper Chapel (which is on the cover); Littlemore (and Newman); Westminster Cathedral; Canterbury Cathedral and Saint Thomas Becket. Yet there are many of the unexpected, which I suspect will prove more interesting to the reader: there is the quite remarkable story of the late 16th c. Jesuits who were ‘guests’ of Denham Court (Bucks.) in Elizabethan times, carrying out a large number of exorcisms, converting local Protestants. When the house was raided by the pursuivants, they were greeted by a possessed person; the pursuivants were thoroughly scared, and managed to leave the house in peace (despite a Mass being in progress when they arrived).

This is one of a number of places where the landowners were faithful Catholics (aka recusants), whilst they sheltered Catholic priests. For example, Bedingfields still live at Oxburgh Hall in Norfolk, a house with at least one priest-hole, a *sine qua non* for any self-respecting Catholic house of ‘long lineage’; there’s also a chapel attributed to Pugin.

Among other Catholic families, the book describes the Petres of Ingatestone and the Ferrers of Baddesley Clinton. Then there is Anmer Hall, familiar today as the Norfolk residence of the Prince and Princess of Wales and their family. The present building dates from 1802, but an earlier house on that spot was the home of generations of Walpoles, which brings to mind one of them, Saint Henry Walpole. And here is another link between the Royal Family and Catholicism. Mrs Maria Fitz Herbert, a Catholic double widow, was to marry George IV in secret in 1785. Their relationship continued until 1811 though she did write to him on his death bed in 1830. Maria outlived him by seven



years, and was buried at St John the Baptist, Kemp Town, Brighton; on her memorial there she disports three wedding rings.

Still with Royalty, the pious and unfortunate Henry VI also gets in. Soon after his murder in 1471 he became widely venerated, and could well have been canonised, had not the Reformation intervened. As the book points out, his image appears on several screens in East Anglian churches, as does John Schorne, from North Marston (Bucks).

There are the unexpected places, like Mount Saint Bernards Abbey, due to its remarkable progenitor Ambrose Phillipps de Lisle, and the French synthesis at Farnborough Abbey (where Ronald Knox was received into the Catholic Church). Then there is the link between Saint Claude de la Colombière, Saint Margaret Mary’s confessor, and Saint James’s Palace, the first place where he was to preach the Sacred Heart.

There’s the moving: at West Lavington in Sussex, Henry Manning and his young wife Caroline, whose death at the age of 25 was to leave him a heartbroken widower (a story also chronicled by Fr. Hunwicke). Yet if he had not become a widower (for 55 years), Manning could never have become Cardinal Archbishop of Westminster.

Up North, Rievaulx, Durham and Lindisfarne, as well as York (and another martyr, The Pearl of York, St Margaret Clitherow) bring up the end. Yet there is one more chapter, where the author movingly recounts his mother’s passage into eternity.

This book is well worth the read, and could well be a companion on your travels. 🌍

‘With God you are never alone’

The Great Papal Addresses

Pope Benedict XVI - Bloomsbury, 2023 - ISBN 978-1-3994-1372-5

Review by Fr Simon Ellis

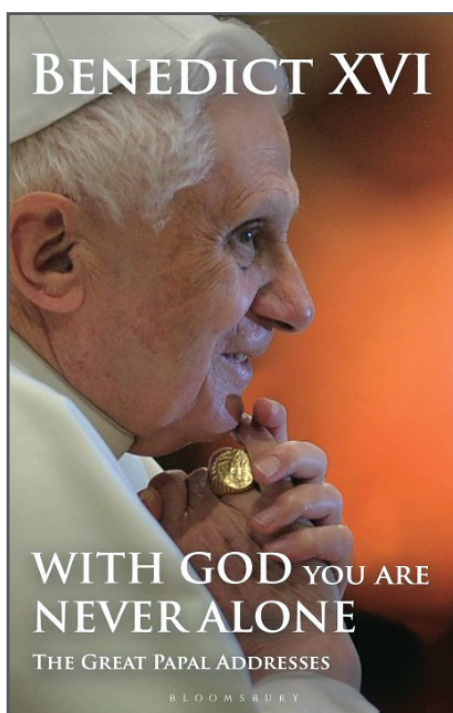
THERE IS, apparently, no end to new books either about Pope Benedict XVI or new collections of his writings and homilies. Recently we have had the controversial ‘*Who believes is not alone*’ by former Personal Secretary and Archbishop Georg Gänswein, the profound, ‘*What is Christianity?*’ and, my favourite, ‘*The Divine Project*’, arising from some dusty tapes of talks, lain undiscovered since 1985, by one Cardinal Ratzinger, recently found in an Austrian monastery, which tackle the book of Genesis.

Now the Ratzinger-Benedict Foundation have put together some of the Papal addresses, which include his homily at his inaugural mass in 2005, which provides the inspiration for the title of this book, where he observed that the ‘external deserts are growing’. Also included is his memorable lecture to politicians in Westminster Hall in 2010 as part of the UK visit and his reflection at Auschwitz in May 2006, which formed part of his pastoral visit to Poland where he remarked ‘I could not fail to come here...as a son of the German people...over which a ring of criminals rose to power by false promises of future greatness.’

For me, though, it is the 2006 Regensburg lecture, ‘*Reason: A Guard against Pure Subjectivism*’ which is most worthy of closer attention, particularly at this time of strained inter-faith relationships. On further inspection, we read that Benedict’s words were measured and echo those of Pope John Paul II in his encyclical *Fides et ratio*. This lecture would form an essential part of a wider discussion on the interplay of faith and reason.

The reality is that in the lecture *Sola scriptura* comes in for more criticism - as does the Enlightenment and Liberal 19th century thought - than Islam! Pope Benedict thoughtfully concludes that ‘the culture of Europe arose from the encounter between Jerusalem, Athens and Rome...monotheism, philosophical reason and Roman law...this three-way encounter has shaped the inner identity of Europe.’

As for Islam, when read carefully, we see that Benedict does in fact critique the Byzantine Emperor, Manuel II Palaiologus’s brusque treatment of Islam



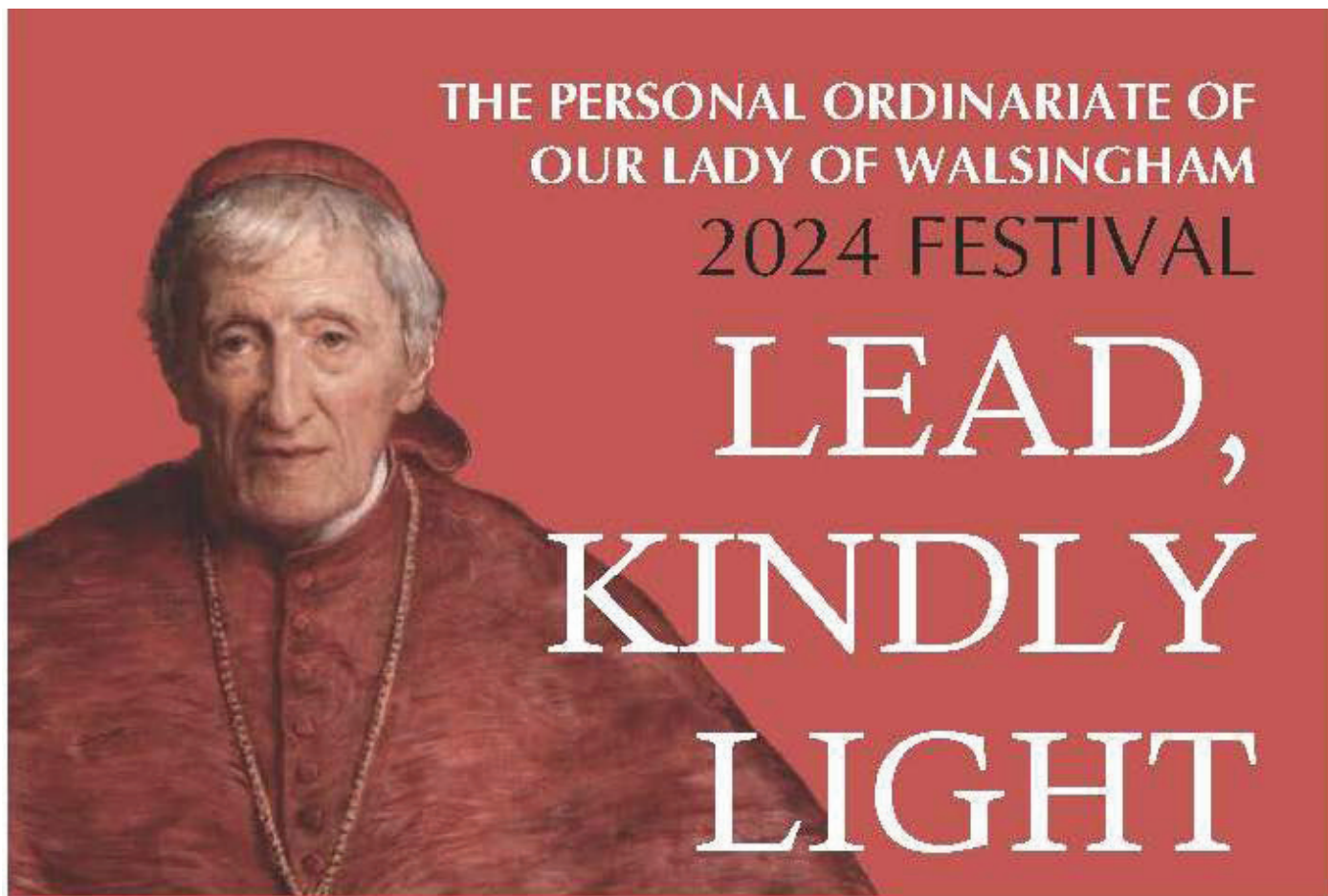
and its relation to the sword, but this was sadly overlooked and the media and social media bandwagon turned on the Pope as a hater of Islam.

Many Islamic politicians and religious leaders protested against this passage, which they perceived as an insulting mischaracterisation of Islam. Mass street protests were mounted in many Islamic countries. Meanwhile, the substantial conclusion in this lecture that Greek thought and biblical faith and subsequent Roman heritage ‘created Europe and remains the foundation of what can rightly be called Europe’ was, ironically, lost in the noise,

anger and threats.

A surprising inclusion near the end of the book, before the final Papal Address given in St Peter’s Square in 2013, was the address given to Berliners in September 2011 in the Reichstag Building. Here, perhaps playing to the ‘Green credentials’ of the German people, Benedict noted the growth, since the 1970s, of the ecological movement, which he characterised as ‘a cry for fresh air which must not be ignored or pushed aside.’

Something was wrong with our relationship with nature and there was a growing recognition that the earth had a dignity of its own. The importance of ecology is no longer disputed, but, notes Pope Benedict ‘I would like to underline a point that seems to be neglected...there is also an ecology of man. Man has a nature that he must respect...that he cannot manipulate.’ Prophetic words in this age of fluid identity. 🌱



WITH REFLECTIONS ON THE TEACHING OF
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