

THE P ORTAL

THE PORTAL is the monthly review of the Ordinariate of Our Lady of Walsingham
August 2016



SAINT PHILIP HOWARD
PRAY FOR US

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

August 2016

Volume 6 Issue 68

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PORTAL Comment



Will Burton casts his eye over the Ordinariate for the coming month

Recently the priests of the Ordinariate of Our Lady of Walsingham elected two of their number to serve of the Governing Council. Fathers Chris Pearson and Neil Chatfield topped the poll. We congratulate them both.

Woolly Hat Appeal

As with last year, we are making an appeal for you to get knitting woolly hats for Seafarers. All the details are on our web site www.portalmag.co.uk. Go to **Resources**, then to **Woolly Hats** for all the details. Your woolly hats need to be ready by the end of October or the beginning of November.

Blessed John Henry Newman in Birmingham

The Ordinariate Year of Mercy Festival and Pilgrimage to Blessed John Henry Newman in Birmingham is on Friday 7th and Saturday 8th October 2016.

You will remember that in the last two years we have held an Autumn Festival in Westminster. This year we are in Birmingham for our "Year of Mercy" Festival and Pilgrimage.

Friday 7th October 2016

- 6:30pm Choral Evensong (Sung by the Cathedral choir) in St Chad's Cathedral, St Chad's Queensway, B4 6EU - Free Parking in Shadwell Street Birmingham.
- 7.30pm Reception in the Grimshaw Room
- 8.15pm Talk by Dr Ian Ker: *Newman on Vatican II*
Rooms Booked at Strathallan Hotel, Hagley Road - Twin Room B&B: £124
Free Parking at the hotel - to book contact editors@portalmag.co.uk

Saturday 8th October 2016

*Birmingham Oratory, Hagley Road B16 8UE
Free Parking at The Oratory,
entry in Plough and Harrow Road*

- 9.45am Tea and Coffee on arrival in the Cloister Hall.
- 10.15am Confessions
- 11am Solemn Mass (Divine Worship) followed

by Veneration of the relics of Blessed John Henry Newman

Lunch in the Upper Cloister Hall (*bring your own packed lunch*)

2.30pm *Address on Newman*
by The Revd Dr Stephen Morgan

Free time (opportunity to visit the Newman Shrine; there is also regular

Exposition of the Blessed Sacrament 3-5pm)

4.45pm Benediction & depart

This is our first Pilgrimage to Blessed John Henry Newman in Birmingham - his home. *Let us make it a memorable one.*

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The Editorial Board of **THE PORTAL** have been looking at ways to raise additional funds to support the production of our online magazine. We are grateful to those who supported our recent appeal for assistance and one other way we are looking at is to find advertisers who will support us.

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‘ Virtue is its own reward, and brings with it the truest and highest pleasure; but if we cultivate it only for pleasure’s sake, we are selfish, not religious, and will never gain the pleasure, because we can never have the virtue. ’

Bl John Henry Newman



A Bishop from “Downunder!”

Joanna Bogle DSG tells us all about a visit by Bishop Peter Elliott to The Most Precious Blood, London Bridge

IT IS not every day that you get a visit from a Bishop – especially a Bishop from the other side of the world. So the parish at Precious Blood Church at The Borough, London Bridge, put on a good welcome when Bishop Peter Elliott, from Melbourne, Australia, came to celebrate Mass with us.

Bishop Peter is an old family friend of the Bogles so it was a particular pleasure to greet him. We first met long, loooong ago in Melbourne, when I was on a lecture trip, organised by a young Australian called Jamie Bogle, and...well...you can work out the rest.



It was very good to catch up on news, and we reminisced about things, especially a memorable visit to our current flat when we were just moving in, and he had to share his room with an assortment of items including a lot of packing cases, and a refrigerator that couldn't yet be fitted into the kitchen...

Precious Blood parish has a children's choir, and they – and the adult choir – sang beautifully. It was a splendid Mass, and then afterwards the parish room was crowded out with people enjoying coffee and cake and the children running about, and Bishop Peter meeting everyone.

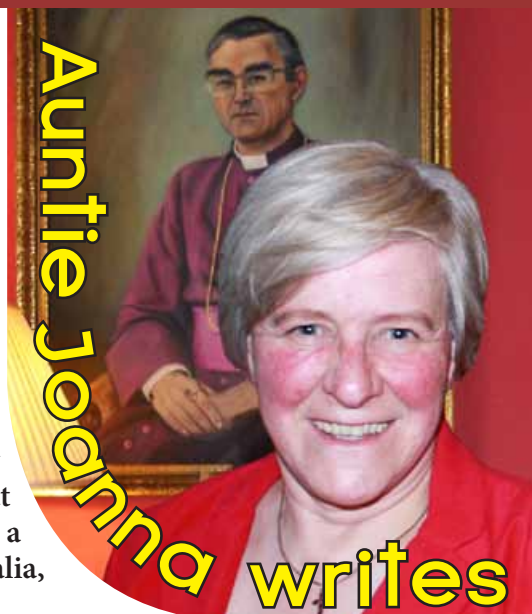
Then a long table in the pub next door, and a good lunch: and we heard about the Church in Australia, and the Ordinariate of the Southern Cross, and how things are going generally. The problems facing all Christians in Western nations are the same - increasing imposition, by various public authorities, of ideological ideas especially on marriage, children, and family life.

Australia is currently debating the imposition of legal same-sex unions on a par with marriage, as we have in Britain...

But there are good things happening in the Church in Australia – numbers of those coming forward for ordination to the priesthood are good, and there are some fine Catholic schools. Bishop Peter, who worked in Rome for some years at the Pontifical Council for the Family, was later responsible for creating a Religious Education syllabus for Catholic schools in Melbourne. He is now, among his other responsibilities, Director of the John Paul II Institute for Marriage and Family (www.jp2institute.org). The Catholic Church is the largest Christian denomination in Australia, and has been strengthened in recent decades with the arrival of large numbers of Vietnamese people and others from South East Asia who have brought a new dimension of life and vigour to many parishes.

The Ordinariate in Australia faces some of the issues faced here, including the question of church buildings: people come to love a church where they have been worshipping for many years and which has important family associations, and even if they wish to come into full communion with the Catholic Church there are deep attachments and loyalties associated with a building filled with links and memories...not easy to leave.

All this made for a good discussion as lunch ended, and it was well into the afternoon when the Bishop took his leave and gave us his final blessing. With July starting the holiday season arrives, and parish life takes on a different feel: the weekly Evensong, Ordinariate use Mass and supper will take a break, to restart in September, as will LOGS, which incidentally plans to mark its Birthday on September 5th with a modest celebration. It was good to round off the first half of the year with a Bishop dropping in! 🙏





The debate about *ad orientem* or *versus populum*

Snapdragon adds some words of wisdom

CARDINAL ROBERT Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, has well and truly put the liturgical cat among the pigeons. His recent comments to the International *Sacra Liturgia* conference in London about the desirability of priests celebrating the Mass *ad orientem* (facing east), and his invitation to priests to begin doing so this Advent, has attracted heated comment from both supporters and opponents of the centuries-old tradition and opened up a fault line that has been running through the Church for decades.

You might not think it from the way some people speak, but Mass celebrated *ad orientem* was never actually outlawed, nor Mass *versus populum* (facing the people) mandated, by the Second Vatican Council; both ways of celebrating the Mass, judged the Council, are valid and legitimate. As we all know, the latter quickly became the norm and the former the exception following the Council, but both are deemed lawful.

Critics of *ad orientem* routinely and crudely speak of it as “the priest with his back to the people”, rather than priest and people together facing the rising sun, symbol of Christ. But equally crudely and erroneously critics of *versus populum* speak of that practice as “the priest with his back to God”. The peddling of both of these half-truths in a ‘debate’ in which opposing groups are in reality just talking past each other, has done so much to polarise the faithful in regard to the Sacrament of Unity, when a conciliatory approach in which it is accepted that each orientation is a valid way to celebrate the Mass and expresses something true and profound, would much more profitably serve them.

Cardinal Sarah speaks for many of us in lamenting the quality of much Catholic worship. “God, not man”, he said, “is at the centre of Catholic liturgy. The liturgy is not...where we celebrate our identity or achievements or exalt or promote our own culture or local religious customs.

The liturgy should first and foremost be about God and what he has done for us.” It is distressing that this basic truth is not reflected in many Masses. But instead of engaging in trench warfare over *ad orientem* versus *versus populum*, we might much more productively expend our energy focusing on how we could in *other*

ways restore a sense of transcendence and reverence in our worship.

Improving the way we conduct ourselves in church, especially in relation to the altar and tabernacle, would be a good starting point - showing due reverence to Christ, truly present in the Sacrament and symbolised by the altar. The Anglican priest who trained me up as an altar server once said that the real test of reverence is whether you bow and genuflect even when there is nobody else in church to see it. Ensuring that the periods of silence required by the rubrics are observed would be another step; we could go further and ensure that a holy silence is kept immediately before and after worship; priests kneeling visibly in church for a few minutes before and after Mass would give a strong lead in this.

A move away from catchy tunes and simple words towards a hymnody with deep roots in the Church’s history might help to correct the fashion for speaking to God as if he were our best but dimmest buddy. Making available the facility for kneeling at Holy Communion might awaken in Catholics the urge to fall down in adoration in the presence of God.

Astonishingly, some of these are hardly uncontroversial in today’s Church either, but they are perhaps some of the smaller and more achievable goals to re-orientate our worship towards God. 🙏

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Catholic does not only mean Roman



Fr Mark Woodruff continues his exploration of those Churches in Union with Rome

OUR JOURNEY round the Eastern Catholic Churches shows that Catholic does not only mean Roman. Not only are there different Latin rites, of which the Anglican-tradition liturgy of the Ordinariate is a version, but there are two dozen Churches with eastern rites, which are not sub-sets of Roman Catholicism, but historic Churches in their own right.

We recalled the 9th century missions from Constantinople among the Slavic people to the north in the Balkans and across the Black Sea to what is now Ukraine. These were sanctioned by both the Byzantine and the Roman churches, reminding us that Orthodox and Roman Catholic never began as separate, and being united belongs to their DNA. The Byzantine Eastern Churches are witnesses, especially as Eastern and Western Catholic Churches co-exist in many parts of the world.

The main thrust of the mission of the Byzantine scholar Cyril and his brother Methodius arose not in the distant east but hard by the Latin west. Greater Moravia was a Slavic state covering modern Czech Lands, Slovakia, parts of Hungary (old Roman Pannonia), the southern edges of Poland, south-western edges Ukraine and western edges of Romania. Some of the people were already Christians with historical ties to the Latin West; but in 862, prince Rastislav turned to Constantinople to evangelise the pagans and organise his state Church on Byzantine lines.

Expelling Latin clergy belonging to the archbishopric of Salzburg in modern Austria, and with his own Slavic clergy, he could assert his independence from Franks and Germans. Thanks to Cyril and Methodius translating the Bible and services into Old Slavonic, a court language, Rastislav could reduce dependency on the Greeks too. With the huge region, the mission and which rite to use – Latin or Byzantine – disputed between Rome and Constantinople, the brothers were invited to Rome.

Approval for the Slavic mission was won from Pope Adrian II, who ordained Methodius and five other Slav priests. It appears they celebrated their first masses in Rome in their own language, but according to Latin rites, a condition for approving the mission. In practice, a Slavic-language Church forbidden to use the Byzantine rite was unviable; the rule was disregarded,

meaning a Byzantine Church at the heart of the state, but the persistent reality of Latin Christianity too. In the midst of this complexity, Methodius, now archbishop in Greater Moravia, was backed by Rome.

In the fluid shape of states and shifting borders among the Catholic powers and the Muslim Ottoman empire for centuries afterwards, Latin Christianity came to prevail in the region. But large groups of Byzantine Christians persisted. Under Latin rulers and cut off from their Orthodox Patriarch in Constantinople, their consciousness of being both Eastern and nurtured by Rome was their formula for survival.

North of the Carpathian mountains, living alongside Latin Catholics in Poland, the Byzantines followed the Ukrainian Catholics into renewed unity with Rome in 1691. Today they number 55,000 and serve the current healing of memories between Poles and Ukrainian Catholics after centuries of repression and mutual suspicion. Across the north of Latin Croatia and Orthodox Serbia, the Byzantine Catholic Church's 40,000 trace their renewed unity with Rome to 1611, following the expulsion of the Muslim Ottomans by the Catholic Hapsburgs. Another movement in 1646, the Union of Uzghorod, saw the renewed unity with Rome for the Rusyns or Ruthenians along the southern side of the Carpathians.

Today they are in three groups, at last fully recognised by Rome and organised as churches in their own right in the 20th century. In north-eastern Hungary, the half of the Hungarian Greek Catholic Church's 26,000 have Ruthenian Slavic ancestry and others include the descendants of Protestants who chose to become Greek rather than Latin Catholic. Second, the Slovak Byzantine Catholic Church numbers 210,000 faithful, 4,000 of whom have a diocese in Canada. Third is the 570,000-strong Ruthenian Byzantine Catholic Church, with 319,000 Rusyn faithful in Transcarpathia, south-

... continued at the foot of page 22 ➤

Catholic Women of the Year 2016

The Catholic Women of the Year for 2016 have been announced

THE CATHOLIC Women of the Year Luncheon has been running for over 40 years and brings together Catholic women from across Britain to give witness to the Faith and to honour women who serve Church and community in a wide range of ways. The Catholic Women of the Year are elected by secret ballot from nominations sent in from parishes and Catholic groups and organisations. The four elected Catholic Women for 2016 are:

Dr Caroline Fairey

Dr Caroline Fairey has been a leading figure for many years in training catechists to teach the Faith, initially at the Maryvale Institute in Birmingham and now with the pioneering School of the Annunciation at Buckfast Abbey in Devon. A popular, gifted and committed teacher, Caroline specialises in using the glories of the centuries of Christian art to teach the Scriptures, the Sacraments and the Christian life, showing how truth and beauty can bring the Faith alive to each new generation. She was also one of the team who headed up the original group responsible for the Formation of the Ordinariate clergy and continues in that role today.



Dr Caroline Fairey

Dr Olive Duddy

Dr Olive Duddy, a general practitioner and senior tutor for the Natural Family Planning Teachers Association, has helped thousands of couples to understand natural fertility, giving assistance to couples seeking advice and help. While raising her own family, she worked with Marriage Preparation groups in several parishes and her practical and friendly help meant that she and her husband were frequently invited to the weddings. Her work in teaching NFP also spread internationally, instructing teachers from Australia and California to Russia and Vietnam, helping the now widespread acceptance of natural and ecological fertility care.

Catherine Macmillian

Catherine Macmillian, writer and musician, became pregnant at the age of eighteen, unmarried, and preparing for University. Rejecting abortion, with the help and support of her parents she went ahead with the pregnancy, giving birth to baby Sara. The child was

born seriously handicapped, and Catherine had to fight to ensure that she received the medical treatment she needed. Sara went on to enjoy music and to have a happy life, a much loved daughter and granddaughter. Sadly she died earlier this year when only six, but has left a legacy of joy and hope that Catherine has written and spoken about, giving public witness to the sanctity of every human life.

Sister Jane Louise

Sister Jane Louise joined the Ordinariate of Our Lady of Walsingham, along with two other sisters from an Anglican community where they had been for several years. This meant leaving behind the security of an established home, and venturing into



Sister Jane Louise

an unknown future. Later one of the sisters joined a contemplative Catholic order, and sadly Sister Wendy died, leaving Sister Jane Louise alone. She works at Walsingham, especially with catechesis for children in the many pilgrimage groups who arrive every week. Others are now interested in joining what is planned

as a full community at the shrine, part of the revival of this ancient National Shrine of Our Lady of Walsingham.

The Catholic Women of the Year Luncheon will take place on Friday 28th October at the Amba Hotel, Marble Arch London W1H 7EH. Funds raised will go to Grief to Grace, a charity helping victims of abuse. Tickets cost £45 are available from Catholic Women of the Year Luncheon, 33 Ashburnham Tower, World's End Estate London SW10 0EE or email: cwoytickets@gmail.com. The luncheon has raised £52,000 down the years. 🙏

The Personal Ordinariate of Our Lady of Walsingham

Birmingham *Year of Mercy* Pilgrimage and Festival



Friday 7th October 2016

6.30pm Choral Evensong in S. Chad's Cathedral Birmingham
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7.30pm Reception in the Grimshaw Room

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4.45pm Benediction & depart



The Assumption of Our Lady

Is a liturgical celebration enough for this wonderful Solemnity? Fr Julian Green thinks not

JUST THE name of the month of August brings to my mind wonderful memories of the past: those endless days of childhood playing with the other local children; family holidays around England and beyond; weeks without school and without cares and worries. Oh, those days seem so far away now. And yet, even today, August represents a 'change of gear' in an otherwise somewhat relentless round of duties.

The liturgical calendar, which continues to plough through that amorphous and uninspiringly named season of 'Ordinary Time', is enriched by a wonderful array of saints' days, which proliferate in this month more than any other. And at the heart of this great cloud of saints figures Our Blessed Lady, and the celebration of her elevation to heavenly glory: the Assumption.

When I was sent to seminary in Valladolid by Archbishop Couve de Murville in 1990, we arrived in Spain at Santander in sweltering heat on 1st August. We had to spend the whole month and a good deal of the following month learning Spanish, staying with Spanish families who had no command of English.

The sultry heat of the night made sleep impossible, and the intensity of the afternoons made walking anywhere like passing through hot oil. There was some respite at the weekends, when we would go to stay at the College's country house just outside the city.

The Assumption was celebrated with great gusto as a village fiesta. There was the running of the bulls, as the bravado of youth mingled with the effects of cheap wine and beer, urging the young men of the village to take immense risks in front of the bulls which ran freely through the dusty streets of the pueblo.

In the evening, a procession of Our Lady, accompanied by the aroma of the nearby pine woods, the delicious meats which had been cooked on hot coals during the day, and the incense, all heralded the image of Our Lady swaying. As did the crooning of old Marian hymns by the lady members of a local confraternity.

All of this took place not in the atmosphere of silent



reverence which we favour in more northern climes, but in the midst of the chatter of the crowd who divided between those who said the Rosary at as many different tempos as the people who prayed it, and the nonchalant who were more interested in the festivities than the Feast. How the experience of indigenous Catholicism contrasted with the middle of the road Protestantism of my childhood, as well as with the well-ordered ritual of my brief Anglo-Catholic awakening in my youth.

When we see a Feast day as important as the Assumption pass with merely a liturgical celebration, often reduced because of it being the middle of the holiday month, I do wish we had some greater cultural attachment to these feasts and to Our Lady herself.

However disordered the liturgical celebration in the southern countries of Europe may seem, there is always a deep devotion centred on a real lively relationship to God, to Our Lady and the saints. If only we could bring together a truly worthy and rich liturgical celebration with a true devotion of the heart! 🙏



Thoughts on Newman

Love is that quality of genuinely desiring the true good of another

Aristotle, rather than Keats? The Revd Dr Stephen Morgan compares two ideas about love, and suggests Newman held and practiced the one favoured by Aristotle

LOOKING THROUGH some of Newman's letters recently, I was struck by one that he had written to a friend in 1881. It was neither the detailed contents of the letter that caught my attention nor the sheer volume of letters he was still managing to write, even at the age of eighty, but rather the very fact of the letter itself.

He had written to his correspondent about a relatively trivial matter but it referred to previous correspondence between the two of them twenty years earlier and to them having first written to one another about the subject thirty years prior to that. But even that wasn't the end of it, because it recalled an event with which both men were familiar and which related to Newman's reading in the summer of 1816, when he was only fifteen.

Since Newman's Letters and Diaries weren't indexed (or terribly systematically stored) until the great Fr Dessain set about the task over half a century after Newman's death, the very fact that Newman – and his interlocutor – could recall how and when they had discussed the matter previously – over at least sixty years – struck me as both a remarkable feat of memory and as testament to a constancy in friendship of a quite remarkable degree.

We are all creatures of the Romantic Movement and Newman was clearly heavily influenced by the engagement of the imaginative and affective faculties demanded by that tide in the history of ideas. Nevertheless, the quality of friendship revealed in the exchange of letters that arrested me went way beyond bonds of personal affection.

Indeed, what was revealed there was a notion of friendship grounded in two extraordinarily difficult notions: true love and constancy. Aristotle tells us that love is that quality of genuinely desiring the true good of another. Our age finds it easy to associate love with profound affection, deep seated emotional demands made by our minds and bodies that impel us

towards another: one who attracts us or with whom we have some natural tie. What it finds much less easy to cope with is the idea of loving the unlovely, loving the unrequited beloved, self-sacrificial love – often devoid of normal consolations of affection or even of any reciprocation.

Newman and his 1881 correspondent had known one another for longer than most of us have known any but our own siblings. It is simply unrealistic to imagine that they had never had a cross word; we know, in fact, that the two men had had periods of great disagreement, even opposition. Yet, through this all, the simple, clear and profound determination genuinely to desire the true good of the other is a ringing constant, particularly during their disagreements: especially when one had perceived an injury from the other.

Henry Edward Cardinal Manning is alleged to have said that Newman was a great hater – that may be so, but it is also very clear that he was a great lover too, but love understood in the terms of Aristotle, rather than Keats. Newman's relationship with Manning, at least as far as can be gathered from the correspondence, is another where Newman's determination genuinely to desire the true good of the other shines through even the wounded pride, injured dignity and rhetorical barbs that each man was capable of doling out to the other.

A love that transcends mere emotion and survives forty, fifty, sixty years of the ups and downs of human relationship is, I think, an edifying example of heroic virtue, in imitation of the One who loved us, even as we nailed him to the Cross. 🙏

The General Synod of the Church of England



The Revd Paul Benfield brings us up to date

THE GENERAL Synod of the Church of England met at York University from Friday 8th to Tuesday 12th July. It was the first residential meeting of the Synod elected last year and was an unusual meeting in that the normal Synodical business was crammed into one and a half days, leaving two days for Shared Conversations on Human Sexuality.

There were various formal welcomes at the beginning of the Friday, including the presentation of me, as a newly elected Deputy Prolocutor for the Province of York, to the Archbishops. This entailed me mounting the platform and shaking hands with the Archbishop of York and the Archbishop of Canterbury (in that order) and leaving the platform at the other side. I successfully completed this without falling over.

There then followed an emergency debate called by the archbishops on the Brexit result of the referendum. Many of us were nervous of this, fearing that it would consist of people trotting out their favourite or least favourite referendum slogans and attributing blame.

In fact it turned out to be a useful debate, not least because of an early speech by Fr Graeme Buttery from Hartlepool and a member of the Catholic Group. He explained what it was like for people living in Hartlepool who had seen the steel works rust, the chemical works contract, the call centre move to India and so on.

The referendum was, he said, a chance for ordinary people to show their frustration. This was a message which needs to be heard not only by the political classes but also by those at the centre of the increasingly corporate Church of England, many of whom, being London-based bankers and financiers with Holy Trinity Brompton tendencies, have little idea of what life is like in an ordinary Catholic parish.

Later there was a presentation by the Archbishop of York on his recent pilgrimage round his diocese. I went for a cup of tea during this because one cannot stay in the Central Hall from 2.30pm to 6.30pm without a

break, and because this presentation, however good or interesting it may or may not have been, had nothing to do with Synod which is a legislative and deliberative body.

Saturday saw a busy morning of legislative business, including the revision stage of the Pastoral (Amendment) Measure and the first consideration of the Legislative Reform Measure. Both are part of the simplification agenda and though simplification in itself is a good, it should not be done at the expense of removing the checks and balances which regulate the rights and duties of various parts of the church.

I lost an amendment which would have removed the proposed power of a bishop to abolish the office of a vacant team vicar without going through all the usual processes with a possible appeal to the Church Commissioners.

Later we gave first consideration to an amending canon which will, if eventually passed, authorise the use of the normal funeral services for those who have taken their own life, and allow a relaxation of vesture in certain circumstances. However, the amending canon is now committed to a revision committee which may make substantial changes to it.

Synod was prorogued at 10pm on Saturday evening, but Sunday morning saw us in York Minster for the Eucharist at which Archbishop Justin presided and Archbishop Sentamu preached.

We then returned to the University for two days of Shared Conversations, about which I will have more next month. 🙏

The Ordinariate *Year of Mercy* Pilgrimage to Saint Philip Howard

Jackie Ottaway and Ronald Crane were amongst the Pilgrims

THE LATEST Year of Mercy Pilgrimage organised by the Ordinariate took place on Saturday 9th August 2016. It was to the Shrine of Saint Philip Howard in Arundel. We gathered in the FitzAlan Chapel within the bounds of Arundel Castle itself. It was an impressive setting.

The Litany of Penance gave all the opportunity of make their confession, while those who had been shriven waited in a most beautiful walled garden. Soon we all processed to the Cathedral whilst singing Psalm 136. Mercifully, the rain held off, although there was a stiff wind. We entered the Cathedral through the magnificent and beautiful Holy Door. Once in the magnificent Cathedral, Mgr Keith Newton was principal celebrant for Sung Mass. He was assisted by a dozen or more concelebrants. Members of local Ordinariate groups sang the Propers and Mark Burgess played the organ.

Mark is an interesting character. He is Assistant Organist at St John's Cathedral, Portsmouth and Director of Music at the Ordinariate Church of St Agatha's Portsmouth, and plays sometimes at St Colman's Portsmouth. As if this were not enough, he also helps with the music for the Eastbourne Ordinariate Group and Fr Neil Chatfield.

"I was asked to play for this Pilgrimage as they wanted a professional musician", he told us. "We gathered a group of singers, and maybe we could make this an annual event and gather more singers for a regional pilgrimage.

"I became a Catholic three years ago, and although I am not an Ordinariate member, I have deep sympathy with it. My mother was Catholic and I feel like I have come home. I know she would be proud of me!"

After mass, we assembled at the Shrine of St Philip Howard for Shrine Prayers led by our Ordinary and Shelia Hichisson. After lunch, we gathered for Benediction before making our way home. It was a lovely day and many blessings were offered and received. Thanks need to be given to Fr Neil Chatfield and his team of helpers; also to Fr Christopher Lindlar and his committee.



We met many old friends during the day, and made some new ones; not least of these were Robert and Paul with whom we enjoyed a lovely afternoon tea.

What of Saint Philip Howard? Not the most famous of the Forty Martyrs of England and Wales canonised by Pope Paul VI in 1970, Philip was Earl of Arundel and Surrey and, although a Catholic, led a religiously apathetic life until his personal conversion, after which he was a zealous Catholic in Elizabethan England. This was a dangerous position to hold, and he was arrested and taken to the Tower of London in 1585, where he spent long years. He died, still in the Tower, at the age of thirty eight on 19th October 1595.

He had been born in the Strand, in London on 28 June 1557 the only child of Thomas, Duke of Norfolk, and Lady Mary FitzAlan, daughter of Henry, Earl of Arundel. His baptism was in Whitehall Palace with the Royal Family in attendance, and he was named after his godfather, Philip II, King of Spain. His birth occurred in the middle of the trauma of the Reformation. From the age of seven he lived in a former Carthusian monastery. At fourteen years, he was married to his stepsister, Anne Dacre.

Nevertheless, he graduated at St John's College, Cambridge in 1574 and was about eighteen when he attended Queen Elizabeth's Court. His life had been a frivolous one both at Cambridge and at Court. Maybe because of this, he was a favourite of the Queen.

On 1 October 1569, Philip Howard's father, the Duke of Norfolk, was arrested for intrigues against Queen Elizabeth I, and executed in 1572. Saint Philip Howard succeeded to his mother's inheritance upon the death of his grandfather, becoming Earl of Arundel in 1580. He was present in 1581, at a debate in the Tower of London between, Fr Edmund Campion, Jesuit, and Fr Ralph Sherwin on one side, and a group of Protestant theologians on the other. This was a turning point in his life. Campion and Sherwin so impressed Howard that he experienced a conversion moment. This led him to renounce his previous, frivolous life and was reconciled with his wife after their estrangement.

Many of the Howard family remained Catholic recusants during the reign of Queen Elizabeth. They also attempted to leave England without permission. While some might have been able to do this unobserved, Howard was second cousin (once removed) to the Queen. He was betrayed by a servant and arrested not long after his ship set sail from Littlehampton. Howard was committed to the Tower of London on 25 April 1585. While charges of high treason were never proved, he spent ten years in the Tower.

Queen Elizabeth never signed the death warrant, but Philip was never told of this. He was kept in constant fear of execution. He was comforted by the companionship of a dog, which served as go-between with Philip and other prisoners. Most notable among these was the priest Robert Southwell. Although the two great men never met, Philip's dog helped them to deepen their friendship and exchange encouragement in each other's plight. Philip loved his pet, who is remembered along with him in a statue in Arundel Cathedral.

One day Philip scratched into a wall of his cell these words: "*Quanto plus afflictiones pro Christo in hoc*

saeculo, tanto plus gloriae cum Christo in futuro" – 'the more affliction we endure for Christ in this world, the more glory we shall obtain with Christ in the next'.

As Philip lay dying of dysentery, he petitioned the Queen to allow him to see his wife and also his son, who had been born after his imprisonment. The Queen responded that "if he will but once attend the Protestant Service, he shall not only see his wife and children, but be restored to his honours and estates with every mark of my royal favour."



To this, Philip is supposed to have replied, "Tell Her Majesty that if my religion be the cause for which I suffer, sorry I am that I have but one life to lose." He remained in the Tower, never seeing his wife or daughter again, and his son he never saw. He died totally alone on Sunday, 19 October 1595. He was immediately acclaimed as a Catholic Martyr.

He was buried without ceremony beneath the floor of the church of St Peter ad Vincula, inside the walls of the Tower. Twenty nine years later, his widow and son obtained permission from King James I of England to move the body to the FitzAlan Chapel located on the western grounds of Arundel Castle. Some of his bones are also to be found within his shrine at Arundel Cathedral.

Though Saint Philip Howard had been attainted in 1589, his son Thomas was eventually restored in blood and succeeded as Earl of Arundel, and to the lesser titles of his grandfather.

Saint Philip Howard is one of the patron saints of the Diocese of Arundel and Brighton, as well as Arundel Cathedral. The Cathedral was originally known as the Church of St Philip Neri. It had been commissioned by the 15th Duke of Norfolk in 1868. It was created a Cathedral in 1965 and its dedication was changed to Our Lady and St Philip Howard in October 1970. His tomb was moved to the Cathedral in 1971 and remains a site of pilgrimage for all Catholics. Saint Philip Howard's Feastday is 19th October. 🙏

Ordinariate Groups

Where to find us at prayer around the UK

THE PERSONAL ORDINARIATE OF OUR LADY OF WALSINGHAM

www.ordinariate.org.uk

Ordinary: Monsignor Keith Newton
24 Golden Square, London W1F 9JR - 020 7440 5750
keith.newton@ordinariate.org.uk



BECKENHAM MASS: **Convent of St Peter Claver**, 89 Shortlands Road, Bromley BR2 0JL - 2nd Tues, **Our Lady of the Rosary**, 330a Burnt Oak Lane, Blackfen DA15 8LW - 1st 3rd & 4th Tues: 7.30pm Mass followed by talk and discussion - Sunday as announced CONTACT: Fr Simon Heans: 020 8333 2815 - beckenham.bromley@ordinariate.org.uk

BLACK COUNTRY **Our Lady of Perpetual Succour**, Cannock Road, Wolverhampton, WV10 8PG MASS: 3rd Sunday of the month: 12 noon (followed by refreshments in the sacristy), also on Wed 10am CONTACT: Fr John Lungley: 01902 896292 - johnlungley@btinternet.com - black.country@ordinariate.org.uk

BOURNEMOUTH **St Thomas More**, Exton Road BH6 5QG MASS: Sunday: 11.15am and Wed: 10.30am CONTACT: Fr Darryl Jordan: 01202 485588 - bourne-mouth@ordinariate.org.uk

BRISTOL **St Joseph**, Camp Road, Weston-super-Mare, BS23 2EN MASS: 2nd Sunday of the month: 12 noon, followed by lunch in the Hall and Evensong and Benediction at 2:30pm CONTACT: Fr Peter Clarke: 01935 850408 - pclarke48@btinternet.com

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

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

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

CORNWALL **St Augustine of Hippo**, St Austell, PL25 4RA MASS: Sunday: 5.30pm, also on Wed 7pm CONTACT: Fr John Greatbatch: 01822 612645 - cornwall@ordinariate.org.uk

COVENTRY **St Joseph the Worker**, Cannon Park, Coventry, CV4 7DU MASS: 11am - also Mon 7pm, Tues 10am, Wed 10am (with parish); Thurs 7pm, Sat 10am (followed by Adoration & Confession) Coffee morning: Sat 10.30-noon CONTACT: Fr Paul Burch: 024 7669 3752 - paulburch5@hotmail.com

CROYDON **Virgo Fidelis**, Central Hill, Upper Norwood, SE19 1RT MASS: Sunday: 8am, 12.30pm, also on Thurs 8.30am, first Fri of month 8pm Healing Mass (DIVINE WORSHIP at all Masses) CONTACT: 020 8761 8707 - archangel48@btinternet.com - www.sites.google.com/site/croydonordinariate

DARLINGTON **St Osmund**, Main Road, Gainford, County Durham DL2 3DZ MASS: Sundays 9.30am Parish Mass, 11.30am Solemn Mass; Mon 12 noon; Tues 10am; Wed 10am; Thurs 10am; Fri 7pm; Sat 10am, Holydays 7 pm. Confessions after Mass on Thurs, Fri, Sat. CONTACT: Fr Elkin, PP: 01833 638133, Fr Grieves, Pr in Residence: 01325 730191 - darlington@ordinariate.org.uk - www.darlingtonordinariate.com

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

DERBY **St George**, Village Street, Derby DE23 8SZ MASS: Sunday: 9.45am - 1st Sunday of the month: 11am **St John**, Midland Road, Stapleford, Nottingham, Notts NG9 7BT CONTACT: Fr Peter Peterken: derby@ordinariate.org.uk

EASTBOURNE **St Agnes**, 6 Whitley Road, Eastbourne BN22 8NJ MASS: Sunday: 4pm CONTACT: Fr Neil Chatfield: 07718 123304 - neil.chatfield@eastbourneordinariate.org.uk

FOLKESTONE **Our Lady Help of Christians** Guildhall Street, Folkestone, Kent CT20 1EF MASS: Sunday: 9.30am and 11am, Evensong and Benediction

continued on the next page ➤

6pm; Tues: Mass CONTACT: Fr Stephen Bould: 01303 252823 - sfb@olhocsa.com

HARLOW The Church of The Assumption, Mulberry Green, Old Harlow, Essex CM17 0HA MASS: Sunday: 10am, Evensong and Benediction 6pm CONTACT: Fr John Corbyn: 01268 733219 - harlow@ordinariate.org.uk

HEMEL HEMPSTEAD St Mark's, Hollybush Lane, Hemel Hempstead HP1 2PH MASS: Sunday: 8.45am, Wed: 7.45pm CONTACT: Fr Simon Chinery: 07971 523008 - hemel.hempstead@ordinariate.org.uk

IPSWICH Holy Family and St Michael, Kesgrave, Suffolk IP5 2QP MASS: 2nd Sunday of the month: 11am. CONTACT: Fr John Ravensdale frjrvensdale@btinternet.com - www.ordinariate.org.uk/groups/ipswich.php

ISLE OF WIGHT St David's, Connaught Road, East Cowes PO32 6DP MASS: every Saturday: 5pm (vigil) and **St Mary's**, High Street, Ryde PO33 2RE MASS: 2nd Sunday of month: 5pm - all masses Solemn Sung Ordinate liturgy. CONTACT: Fr Jonathan Redvers Harris: 01983 292726 - frjonathanrh@btinternet.com

LEYTONSTONE/WANSTEAD St John Vianney, Clayhall, Ilford IG5 0JB MASS: Sunday: 10am (Solemn Mass), 12 noon (last Sun of month Solemn Mass, DIVINE WORSHIP) 4:30pm (Exposition), 5pm (Low Mass); Daily (except Mon) 8:30am (Exposition) 9am (Mass); Holy Days 9am (Low Mass), 8pm (Solemn Mass); Confessions: Sat 10am or by appointment. CONTACT: Fr Rob Page: 020 8550 4540 - vianney.clayhall@btinternet.com

LONDON, CENTRAL ORDINARIATE CHURCH Our Lady of the Assumption and St Gregory, Warwick Street, London W1B 5LZ (Nearest tube: Piccadilly) MASS: Sunday: 10.30am Solemn Mass with choir (DIVINE WORSHIP), Weekdays: 8am and 12.45pm (Novus Ordo in English), Feasts and Solemnities as advertised. CONTACT: Fr Mark Elliott-Smith 07815 320761 - markelliottsmith@rcdow.org.uk

LONDON, SOUTH Most Precious Blood, O'Meara Street, London SE1 1TE MASS: Sunday: 6pm (Sat), 8.30am, 11am; Mon-Fri 1.05pm, Thur 7pm; Evensong, Thur 6.30pm; Confessions: Mon-Fri 12.30pm, Sat 5.30pm CONTACT: Fr Christopher Pearson 0207 407 3951 - 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

MANCHESTER MISSION St Joseph, Mary Street, Heywood OL10 1EG MASS: Sunday: 11am, also on Tue 7.30pm, Holy Hour: Thur 12 noon: Bible study: Mon 7.30pm, *2nd Sunday of the month*: Evensong 4pm *4th Sunday of the month*: HOUSE MASS at The Old Coach House, 3a Bostock Road, Broadbottom, Cheshire SK14 6AH 4th Sunday of the month: 6.30pm CONTACT: Fr Andrew Starkie: 01706 625512 - manchester@ordinariate.org.uk - www.ordinariatemcr.com

NORTH BIRMINGHAM St Chad's Cathedral, Birmingham B4 6EU MASS: 1st Sunday of the Month: 11am. CONTACT: Ronald Crane: 0121 241 8730 - fr.r.crane@gmail.com

NOTTINGHAM St John the Evangelist, Midland Road, Stapleford, Nottingham, Notts NG9 7BT MASS: 1st Sunday of the month: 11am, Sun 9am, Thur 7pm. CONTACT: Fr Simon Ellis: nottingham@ordinariate.org.uk

OXFORD Holy Rood, Abingdon Rd, Oxford OX1 4LD MASS: Sat (of Sunday) 5pm (DIVINE WORSHIP), Sunday 11.15pm, Wed 9am, Thu 7.30pm (DIVINE WORSHIP), 8pm Adoration & Confessions, 9.40pm Com-pline & Benediction, Fri 12.30pm (Latin), Sat 9am CONTACT: Fr Daniel Lloyd: 01865 437066 - daniel.lloyd@ordinariate.org.uk or Mgr Andrew Burnham: 01235 835038 - andrew.burnham@ordinariate.org.uk - www.thamesisis.org.uk

PORTSMOUTH St Agatha, Market Way, Landport PO1 4AB MASS Sunday 11am (Solemn), Mon, Fri (Requiem) and Sat 11am, CONTACT: info@stagathaschurch.co.uk - www.stagathaschurch.co.uk

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

SALISBURY The Most Holy Redeemer, Fortherby Crescent, Bishopdown, Salisbury, Wiltshire SP1 3EG MASS: Sunday: 11am, Wed 6.30pm, 2nd Sunday of the month: 6pm Evensong CONTACT: Fr Keith Robinson: 01722 504807 or 07722 653367 - frkeithssm@yahoo.co.uk or salisbury@ordinariate.org.uk

SOUTHEND St Peter's Eastwood, 59 Eastwood Road North, Leigh on Sea SS9 4BX MASS: Sunday: 10.15am (also said 8:30am and 6pm), Mon-Sat (except Tues) 9:30am followed by Rosary, Ordinate Use

Tues 7:30pm, Confessions Sat 10am CONTACT: Fr Jeffrey Woolnough: 01702 525323, 07956 801381 - fatherjeffw@gmail.com, Fr Bob White: 01268 543910 - pilgrimclub@waitrose.com, Deacon Richard Cerson: 07910 388795 - rcerson@gmail.com - www.hockleyordariateolw.blogspot.com

TORBAY The Church of Our Lady of Walsingham with St Cuthbert Mayne, Old Mill Road (junction of Ashfield Road), Chelston TQ2 6HJ MASS: Sunday: 10.30am, Tues 12 noon, Wed 12 noon, Thurs 7pm (DIVINE WORSHIP) CONTACT: Fr David Lashbrooke: 07427 107304 - lashy@me.com - www.ourladyofwalsingham.com

WALSINGHAM The Slipper Chapel, Shrine of Our Lady of Walsingham, NR22 6AL MASS: 1st Sunday of the month: 5pm (DIVINE WORSHIP) CONTACT: Fr Gordon Adam: 01553 777428 - gordonadam1962@btinternet.com

SCOTLAND: EDINBURGH St Columba, 9 Upper Gray Street, Edinburgh EH9 1SN MASS: 3rd Sunday of the month: 11.30am **INVERNESS Royal Northern Infirmary Chapel**, Cathedral Ness Walk, Inverness IV3 5SF MASS: 2nd, 4th, 5th Sundays of the month: 3pm. **STIRLING St Mary's**, 15 Upper Bridge Street, Stirling FK8 1ES MASS: 3rd Sunday of the month: 4pm (Confessions: 3.30pm). DIVINE WORSHIP is used at every Mass in Scotland. CONTACT: Fr Len Black: 01463 235597 or 07836 365719 - fr.len@angelforce.co.uk or Fr Stanley Bennie: 01851 703259 or 07768 660612 - gm4ptq@btinternet.com - for full details and to check mid-week Mass times please visit us at: www.ordariate.scot

WALES: SOUTH EAST Metropolitan Cathedral of St David, 38 Charles Street, Cardiff CF10 2SF MASS: 4th Sunday of month: 1pm CONTACT: Fr Bernard Sixtus: 02920 362599 or 07720 272137 - wales@ordariate.org.uk - www.ordariate.org.uk/groups/wales-se.html

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The Ordinary

The Right Revd Monsignor Keith Newton

The Presbytery, 24 Golden Square, London W1F 9JR

Tel: 020 7440 5750 Email: keith.newton@ordariate.org.uk

Ordariate website: www.ordariate.org.uk



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 PERSONAL 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 PERSONAL 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.

Assistants to the Ordinary of the Personal Ordinariate of Our Lady of Walsingham



Monsignor John Broadhurst

19 Spencelayh Close, Wellingborough NN8 4UU

Tel: 01933 674614

john.broadhurst@ordariate.org.uk

Monsignor Andrew Burnham

Telephone: 01235 835038

Email: andrew.burnham@ordariate.org.uk



THE PORTAL

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Registered Address:
56 Woodlands Farm Road,
Birmingham B24 0PG

Co-Editors: Ronald Crane and Jackie Ottaway editors@portalmag.co.uk

Portal Editorial Board: Fr Len Black, David Chapman,
Fr Neil Chatfield, Gill James, Cyril Wood

Advisors: Fr Aidan Nichols OP, Fr Mark Woodruff

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News from the Groups



Hovering in the Isle of Wight

ON MONDAY 11th July, Fr Jonathan Redvers Harris, pastor to the Ordinariate community on the Isle of Wight, and chaplain to the Ryde's Sea Cadets unit, TS Royal George, blessed Hovertravel's two new hovercraft. The prayer of blessing and sprinkling with holy water was followed by a naming ceremony by Sir Ben Ainslie who cut the wire to smash the champagne bottles, and while the Sea Cadets band played.

Tartan Trinity

THE HIGHLAND ORDINARIATE group is settling well into their new location, a hospital chapel in the centre of Inverness on the banks of the River Ness. At the beginning of the Trinity season the group were pleased to accept a new lectern fall and matching altar superfrontal made by Ruth Black, the wife of the group's pastor, Fr Len Black.

Ruth is a textile artist who works mostly with Scottish fabrics to produce many different items, from specially commissioned wall hangings, to scarves, hats, bags and purses which reflect Scotland's history and landscape. The lectern fall is made of Scottish Odyssey pure wool tartan on a plain wool polyester and wool mix fabric. The Celtic knotwork cross and the image of Our Lady of Walsingham are both done in tartan appliqué with metallic gold stitching.



The green chasuble Fr Len is wearing, was made by Ruth some 20 years ago, and shows some of her work as an ecclesiastical embroiderer. If time allows in between other commissions she hopes to make a new chasuble, stole, burse and veil to match the superfrontal and fall.

Saint-in-the-making at the Edinburgh Fringe

SCOTLAND'S VERY OWN saint-in-the-making will take to the stage during this month's Edinburgh Fringe Festival. **The Margaret Sinclair Story** (6-12 August) is a brand new one-woman play that will be performed at the city's St Patrick's Church, the site of the Venerable Margaret Sinclair's tomb.

"This new one-woman play is such an exciting, novel and entertaining way to tell the story of an ordinary Edinburgh girl who lived a most extraordinary life of holiness such that her saintly reputation still inspires people worldwide," said Archbishop Leo Cushley of St Andrews & Edinburgh at the launch for the play.

The Venerable Margaret Sinclair was born in Cowgate in Edinburgh's Old Town in 1900, one of six children who grew up in poverty in a two-room basement. Her father was a dustman and she left school at 14. She worked as a French polisher, then in a biscuit factory and became a trade union activist.

In 1923 Margaret entered a convent of the Order of Poor Clares in London, becoming Sister Mary Francis of the Five Wounds, where, before her death in 1925 from tuberculosis, she helped the poor. She was declared "Venerable" by the Catholic Church in 1978 – just two steps away from sainthood. ☺



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

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Is Marriage a Sacrament that can be changed by a vote?

Fr John Hodgins offers an opinion on events in the Anglican Church in Canada

THE NOTION that a Sacrament of the one, holy, catholic and apostolic Church of Christ could be changed fundamentally by a single vote of the representatives of a small denomination in Canada is beyond parody. Yet that is what the re-count of votes on a motion to allow “same-sex marriage” in the Anglican Church of Canada purports to have done.

Any pretence to being a branch of the Catholic Church (professed in the creeds) must surely be entirely gone and the triumph of liberal Protestantism complete in the Anglican Church of Canada.

Think of it. Two thirds of the two hundred Anglican laity, clergy and bishops gathered in Toronto, representing less than two per cent of a relatively small population in a northern country, arrogantly claims that by this vote the Sacrament of Holy Matrimony is for ever altered. This limited understanding of human life, history and the teaching of the Church through millennia is matched only by the staggering hubris of such a claim.

If it were not so sad, it would be humorous. Yet this monumental arrogance of the General Synod is thrust into the faces of the vast majority of Anglicans and other Christians around the world as being somehow “progressive”. To paraphrase C.S. Lewis and others: If you are progressing towards annihilation it may be time to consider another direction.

Annihilation is exactly what has been predicted by Reginald Bibby and other statisticians who say that by mid-century there will still be some property and some money but people will largely be absent from the Anglican Church of Canada. In short, with its ever-contemporary and, frankly, risible stances, the ACC has been in statistical meltdown since before the issue of changing the Marriage Canon completely overwhelmed its leadership.

The cult of political correctness has long dominated the hierarchy of North American mainline denominations. In contrast to exponential growth in Catholic and other churches around the world, numbers have fallen dramatically over the past fifty

years in the denominations that have adopted one PC cause after another. Ironically, in this latest Canadian lunge for the left, it was Aboriginal Canadian delegates to the General Synod who warned their native-spirituality-hugging liberal friends that same-sex marriage violated the will of the Creator. Political Correctness meets reality.

This latest arrogation of relativistic doctrinal dictatorship will leave the Anglican Church of Canada out of communion with most Anglicans (and other Christians) around the world and in a funk with ARCIC and other ecumenical dialogue partners. What is there to talk about when a tiny fraction of an increasingly antinomian denomination claims to have changed one of the central doctrines of the Christian Church?

Compassion for all people regardless of their situation and even blessing of what have heretofore been considered irregular unions is one thing. Purporting to change a Sacrament of the Church is quite another.

Everyone needs to catch their breath and wait for the next pronouncement from General Synod. Baptism of animals comes to mind. No, this is not being contentious. There are those who seriously argue for the souls of animals and Anglican clergy in Toronto who have given Holy Communion to dogs.

Just 165 votes at General Synod will do it, or increase the number of persons in a marriage. Why only two? Having expanded the marriage canon in this “inclusive” way on what principled grounds can one argue against the further inclusion of those who sincerely love two or more others?

Humility and the Year of Mercy



Donato Tallo takes inspiration from St Benedict

OUR HOLY Father, Pope Francis, has given us a wonderful living example of what true humility is and humility is indeed a central theme of his Pontificate as well as being a central theme of the Year of Mercy. However, humility is not always easy to put into practice and, as identified by St Benedict, the Father of Western Monasticism, “it is hard to be humble”. Humility is a concept that comes from within one’s soul; it is a concept that can help to bring us closer to God and closer to those around us, making us more stable and well-formed individuals.

It has never been more important for Christians, and indeed all people, to seek to be truly humble. St Benedict and his Rule can help to inspire us; following his ideas within our lives can help us all to put our faith into action in ways that are genuine and much needed in today’s society.

The virtue of humility must not be misunderstood or misinterpreted and we must avoid being falsely “umble” like Uriah Heap in Dickens’ *David Copperfield*. We must seek to be humble by opening our hearts to the true meaning of humility and, as St Benedict says, “Keeping the fear of God before our eyes in all that we do”. He dedicated the entire seventh chapter of his Rule to the concept of humility and it has a great deal to teach us when considering the concept of mission and living the faith of the Church. Humility is most certainly the basis for an effective faith lived out in daily life.

While each of St Benedict’s twelve steps of humility (which are listed below) has a strong message of its own, the second step in particular is quite a striking one, being of great importance in today’s society which is so full of consumerism, family breakdowns, celebrity culture, social media, vanity and many other problems and challenges.

St Benedict’s second step of humility is based on the Lords saying, “I have not come to do my own will but the will of him who sent me”, (John 6:38) and suggests that we should not love our own desires or take pleasure in them but that we should model ourselves around the above saying of Our Lord, which is not an easy thing to do.

I am not suggesting that we all need to seek to live monastic lives, but the concept of humility as explored by St Benedict has so much to teach us, especially if we are called to be Christ in our lives on earth and to see Christ in others. It was Mother Teresa who, in 1987

said, “You get closer to Christ by coming closer to each other on earth”. Perhaps by demonstrating greater love and care to those around us, particularly those within our own family and especially those who are unwell or marginalised within society, and by reaching out to those who are struggling in life, in need of comfort or support and by valuing them as human beings, then we can all indeed be true Disciples of Christ on earth.

The Eucharist must always be the central point of our faith but, as scripture tells us, we are called to be disciples and witnesses of Christ in our world today not simply at the Eucharistic Table but by being Christ in our world and seeing Christ in others through our daily thoughts, actions and deeds.

We are reminded in Psalm 7 that “God knows our hearts and our minds”. Perhaps in this Year of Mercy St Benedict’s rule can inspire us and help us to deepen our faith and fellowship towards others on earth. I would greatly encourage people of all faiths and none to explore the Rule of St Benedict; you might be surprised by what you find but, like me, you might find it a useful tool to help bring you closer to God.

St Benedict’s twelve steps of humility within his Holy Rule which members of monastic orders must follow:

1. Always be aware of the presence of God
2. Love not doing his own will but the will of God
3. Submit to the Abbot in obedience
4. Obey superiors even in hardship
5. Confess his sins to a spiritual father
6. Be content with his circumstances
7. Believe in his heart that he is least of the brothers
8. Follow the rule and tradition of the monastery
9. Refrain from excessive speech
10. Refrain from raucous laughter
11. Speak as is appropriate in a monastery
12. Keep a humble bearing in his body 🙏

Aid to the Church in Need

Iraq: Daesh (ISIS) left, destruction remains



Mark von Riedemann and Clare Creegan of ACN report

T IS the silence that you notice first. Not just a lack of noise but an absence of sound. Even the birds have left. I am in Telskuf, Iraq, about 20 miles (32 km) north of the Daesh (ISIS) stronghold of Mosul and just over a mile (2 km) from the front line. The town is abandoned; its inhabitants, including approximately 12,000 Christians, fled the advance of Daesh militias during the night of 6th August 2014, finding refuge in the nearby city of Alqosh or in the Kurdish capital Erbil.

In 43 degree heat, we press against the shadow of abandoned husks: houses with gaping mouths, pockmarked walls fronted by the shells of blackened cars betraying the brutality which took place a few weeks prior. On 3rd May 2016 hundreds of Daesh fighters, multiple car bombs and suicide bombers broke through Kurdish lines before a counterattack supported by US airstrikes repelled Daesh. Casualties included three Kurdish fighters and a 31-year-old US Special Forces soldier. According to unconfirmed reports by Peshmerga soldiers, over 50 Daesh soldiers were killed. They were photographed and bulldozed into a roadside grave. The earth is still fresh.



I am here with a delegation from the Catholic charity Aid to the Church in Need. We have come on a visit of solidarity to the Christian town of Alqosh. Roughly 10 miles (16 km) from Telskuf, Alqosh is last significant Christian settlement on the Nineveh Plains in what once was a valley full of Christian villages since occupied and destroyed by Daesh. Here the Chaldean Catholic Bishop Mikha Pola Maqdassi has organised support for over 500 displaced families in addition to the village's existing 1,200 families. All seek work but there is none. The Catholic Church is the main provider of social care and, above all, of hope. As Bishop Maqdassi explains, the youth are discouraged, finding themselves in a world that has withered.

We make our way to Telskuf's Catholic Church. Again the silence is broken only by the glass underfoot. The church has been looted and destroyed. The statue of the Virgin Mary has been desecrated, her head cut from her body. To assure our security, the Peshmerga soldiers with reflective sunglasses and guns cradled

take positions at vantage points: the dome, broken windows, and the bell tower. We kneel to pray in what was the choir loft. Led by Father Andrew Halemba, Head of ACN's Middle East projects, we pray the Lord's Prayer for peace, our normally easy and cheerful group shocked and silenced. A Christian general, a generous man with greying temples waits respectfully and when finished implores that we join him for a meal. Although time doesn't allow, he tells us he fights Daesh so that those who live in the remaining Christian villages in the region may be protected.

As we walk back through overturned streets, I wonder when the birds will come back.

Since the outbreak of violence in the Middle East in March 2011, ACN has provided over £17 million for projects in Iraq. Most recently, the charity has provided financial aid to the construction of a church for Syriac Catholic internally displaced people from Mosul and Nineveh plains, Dehuk. The Archdiocese is one of Iraq's ancient dioceses; its faithful is spread all over the northern Iraqi governorates.

The construction of St Peter's Church constitutes an exceptional opportunity for the church and its parishioners and will reinforce the faith and keep traditions alive. St Peter's will be the first Church for the Syriac Catholics in Dohuk and is hopefully to become the main Christian centre in this area. 🇮🇶

ACN Director of Communications, Mark von Riedemann is the MD of Catholic Radio and Television Network and Executive Producer for documentary programming and as host for *Where God Weeps*

Here am I Lord

**Jackie Ottaway and Ronald Crane
talk with Michael Thrusfield**

WE HAD enjoyed the Ordinariate “Year of Mercy” Pilgrimage to Saint Andrews and bumped into Michael Thrusfield. He is an Ordinariate member in Scotland. We met in Ronald’s hotel room, and asked, “Tell us a bit about yourself, where you come from and how you ended up here.”

Michael answered, “I originally come from Stoke on Trent and came to Scotland in 1965 when I did a Veterinary degree at Glasgow. Then I joined the Anglican Mission in Papua New Guinea for a year and a half and taught at boarding schools there. In 1970, there were just three vets in the whole of New Guinea! I ended up doing some veterinary work as well looking after the cattle of the Anglican Franciscan Friary.

“I’d begun to get an interest in tropical medicine so I came to Edinburgh as a post graduate and did a diploma in tropical medicine. Then on to medical school in Birmingham and did a Masters Degree in Virology. This led to Staffordshire and a general veterinary practice for two and a half years. We dealt with all types of animals

“I was still interested in tropical medicine and also in a subject called Epidemiology, population medicine, which hadn’t really been developed in veterinary medicine at that time. A job came up as a lecturer in Edinburgh so I returned there in 1976 to develop that discipline. There wasn’t a text book on the subject anywhere in the world so I wrote one in 1986, the second edition in 1996, third edition in 2005 and I’ve just finished the fourth edition to go off to the publishers next week. That will be the final edition. I currently have the chair; Professor of Epidemiology at the Veterinary School in Edinburgh.

“I am now nearly 70 but still have a full time job. I do a lot of teaching around the world; I’ve just come back from Poland and I’m off to Uganda in two weeks to do a summer school at a university. I do quite a lot of legal expert witness work. I love it.”

We had to ask, “For the stupid, like me, what is your actual speciality?” Michael was patient and said, “The official name is Epidemiology and whenever people think about it they usually say it’s something about skin because they confuse demos with derm and the epidermis is the upper layer of skin. But I’m an epidemiologist. It’s really to do with disease in



population, so a good example of that would be the study of epidemics. My interest isn’t just in animals because there are some animal diseases that we get; so for example in East Africa there has been an interest in diseases which can infect people and kill them so we’re just as much concerned with confirming human diseases where they have animal ones that may be caught by humans.

Jackie wanted to know if this was about domestic or wild animals. “Well, my interest is only with livestock, but sometimes you have to take an interest in wild animals. For example if you’re concerned with rabies in South America you have to take an interest in vampire bats, and rabies in South Africa is transmitted by mongooses and so on, so you might have to take an interest in wild animals but my main interest is livestock.

“I met my wife in a dog food factory! There I met a veterinary nurse, who was also a human nurse, and we met then and that was that. We have one daughter. She’s 25 in August.

“I was Anglican at St Chad’s. In Glasgow, I went to the Cathedral as it was close to my Halls of Residence. Francis Moncrieff was the Bishop, a wonderful man. The Anglicans who evangelised Papua New Guinea were staunchly Anglo-Catholic, so after having a fairly middle of the road existence I was back to what I was used to. They didn’t use bells they used drums and the thurible was half a coconut shell!

“Back in Edinburgh, I went to Old St Paul’s in the days when Richard Holloway was the Rector. I also became an Oblate with the Sisters of the Love of God in Oxford.

“A lot of people joined the Catholic Church, on an individual basis, for obvious reasons but I tended to

stick at it and then the Ordinariate came. I was a member of Forward in Faith. If the Apostolic Constitution hadn't been published, I think I'd have probably had been off within a year so the timing was perfect for me."

"I was active in the Independence Referendum trying to keep Scotland united with Britain, knocking on people's doors etc."

We wanted to know Michael's views on the future of the Ordinariate in Scotland. He was frank in his answer, "I don't know how much is known and how much is public knowledge. We started off with one priest, we now have two and we hope that in the near future we will have two more, doubling the number. We lost a young ordinand of course who had actually done two years training for the Ordinariate but decided to sell IT with his mother instead.

"That's the clergy; in a sense, as far as lay people are concerned one has to be realistic. The Inverness group is OK; they have about a dozen people. Here in Stirling, Fr Len gets quite a lot coming because they like it, but in Edinburgh I'm one of only three Ordinariate members. That said, we do get Diocesan Catholics who come along. There's now a guy called Alan who comes to Edinburgh by bus from Dunfermline, twenty miles away. He was a Church of Scotland Minister for ten years. Occasionally we get people coming in; for example, two months ago we got a Russian lad, a post graduate, and I must say his knowledge of Scottish

Catholic does not only mean Roman

... continued from page 6

west across the mountains from the rest of Ukraine, 170,000 in the Czech Lands and 80,000 in north America. This Eastern Church is unique because its Metropolitan is established not in Europe but, because of conditions in the Soviet era, in Pittsburgh, Ohio – in a country evangelised by the Latin West.

All these Churches live beside their fellow Catholics of the Latin Roman Catholic Church, at home and in diaspora. The dioceses overlap, but their worship, tradition and mission are distinct and yet complementary within the Catholic Church as a universal whole. Next time, we will look at the story of what happened to the Carpatho-Rusyn Catholics who came to the United States and founded a "Western" Eastern-Catholic Church. 🇺🇸

Fr Mark Woodruff is Catholic Co-Secretary of the Catholic-Orthodox Pastoral Consultation in England and Vice Chairman of the Society of St John Chrysostom



church history was remarkable but he was Russian Orthodox and he converted to Catholicism a year ago. He likes the Ordinariate and he comes when he can.

"I feel for Fr Len, he comes a long way. He has had so much trouble in the sense that when he was an Anglican priest he was persecuted and hounded by the Anglican Church and it was out of the frying pan and into the fire because he met amazing animosity in Inverness when he became an Ordinariate Catholic. When we were all down at Westminster Cathedral last year for the Festival, we met several people who said that they had had trouble.

"Our future in Scotland is on a wing and a prayer really. Being a realist, if we forget for the moment Pope Francis' suggestion that people who enter the Catholic church from the Anglican Church could join the Ordinariate, there's not a big current pool of Episcopalians. However, those of us in the Ordinariate in Scotland remain positive and put the future, our future, in God's hands. If Pope Benedict believed the Ordinariate was God's will, who are we to disagree?"

Thank you, Michael. We left Scotland with the thought that with people like Michael as members, the Ordinariate there will have a positive future. 🇺🇸

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Music Review

Taverner: Missa Mater Christi sanctissima & Western Wynde Mass

Robert Macneil's CD of the month

Once again the Choir of Westminster Abbey, under the direction of James O'Donnell, live up to their excellent reputation with a wonderful performance, not on this occasion in the Abbey but in St Alban's, Holborn, the hidden gem between the City of London and the West End.

This CD features Taverner's *Missa Mater Christi sanctissima*, bringing to life an often forgotten about early sixteenth century work and his magnificent *Western Wynde Mass*. These wonderful masterpieces from sixteenth-century England show Taverner at his very best. The English composer and organist, John Taverner, 1490-1545, is regarded by many as one of the most important English composers of his era.

In 1526, Taverner was appointed by Cardinal Thomas Wolsey as the first Organist and Master of the Choristers at Christ Church, Oxford. The college had been founded the previous year by Cardinal Wolsey, and was then known as *Cardinal College*. In 1531 the college was suppressed, but refounded in 1532 by Henry VIII, as *King Henry VIII's College*. Then in 1546, following the break with Rome, Henry VIII, who had acquired great wealth through the dissolution of the monasteries in England, refounded the college as *Christ Church*.

Taverner's *Western Wynde Mass*, the second section of the disk, is most unusual in that it is based on a popular secular song of the time with the lyrics 'Westron wynde, when wilt thou blow, The small raine down can raine. Cryst, if my love were in my armes, And I in my bedde again!' In Taverner's Mass the theme tune appears in each of the four parts, and is repeated nine times in each section.

As always with Hyperion the *Notes* that accompany the CD, these by Jeremy Summerley, the conductor and Director of Music at St Peter's College, Oxford, make excellent reading and are to be highly commended.

Taverner: Missa Mater Christi sanctissima & Western Wynde Mass - Hyperion Records - CDA68147 - www.hyperion-records.co.uk



Marriage...a Sacrament ... continued from page 18

Of course, in the midst of all this democratic fury it emerges that Anglican bishops planned to ignore votes and canons at will if the latest statements of the bishops of Ottawa and Niagara are to be credited.

In statements before the recount, bishops Chapman and Bird revealed that they planned to "move forward" with the solemnizing of homosexual marriages regardless of the outcome of the General Synod. These and other Canadian bishops, it appears, had decided in advance that they would simply ignore the democratic principle if the vote did not go their way. One wonders if this applies to conservative bishops who may want to ignore the latest re-counted vote.

Likely not, but who would know in this miasma of politically correct democratic authoritarianism which now governs the Anglican Church of Canada. All that we can be certain of is that the dictatorship of relativism is on the march and Canadian Anglicans are proudly in the bus, following the parade on the wide road leading . . . where? 🙄

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On this contentious issue, Geoffrey Kirk offers a personal view

WHY, YOU will have been asking, has Cardinal Nichols got so hot under the collar about liturgical celebrations *ad orientem*?

Such celebrations do not raise an eyebrow in the Ordinariates. So why did the Cardinal immediately circularise his priests on the matter, and – I am of course speculating here – ensure that the principal Vatican enforcers (Frs Lombardi and Rosica) hauled poor Cardinal Sarah over the coals.

(Cardinal Sarah is the Prefect of the Congregation for Divine Worship, and, you will remember, had had the temerity to suggest, at a conference in London of all places, that priests might adopt the eastward position from The First Sunday of Advent next).

Cardinals do not generally go out of their way directly to contradict Cardinal colleagues, and seldom if ever call in the Thought Police to back them up. So what is going on?

An intelligent guess would be that Liberal Catholics are getting rattled. ACTA and the Tablet Tendency have had it their own way for so long that they think they own the place. When it emerges that a sizeable body of opinion (perhaps even a majority in the Church) takes a different line, they are at first startled and then outraged.

Liturgy is the litmus test, and celebration *ad orientem* the red rag. ‘Turning your back on the people’, Father, is the worst thing you could do! You should understand that. It opens the door to the reintroduction of all that unsavoury imagery of blood and sacrifice which we rational Catholics have long put behind us.


Cardinal Nichols, interestingly, castigated a reversion to *ad orientem* celebration as a personal foible of the priest – a self-indulgent departure from the practice of the Church. It was, he implied, to step out of line; to be, in at least one meaning of the term, ‘un-catholic’.


Thinking priests (who, praise the Lord, are on the increase) will have asked themselves how that could possibly be the case. How is it individualist and self-indulgent to do what the whole Church did for the

best part of two millennia and Catholic to do what the Latin Rite alone has done for less than fifty years?

Those of us with an Anglican background could be excused for underestimating all this. We have tired of liturgical quibbles. We learned early on that there were more important things to be concerned about – as Northenders and Eastwardfacers joined hands to deface both doctrine and morals.

But things are obviously different in the Catholic Church. And Nichols is probably right. There is a battle beginning between traditional Catholicism and ‘the Spirit of Vatican II’ of which liturgical practice is a mere symbol. You need to know which way you are facing. 🙏


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