

Friends *of the* Ordinariate

Supporting the Holy See's Vision for Christian Unity



Fr. John Hunwicke challenges an Anglican priest to stand up for Catholic Truth and Unity

From the Honorary President



Mgr Keith Newton

Dear Friends,

Sadly we have not been able to celebrate the 10th anniversary of the erection of the Ordinariate of Our Lady of Walsingham as we would have wished. The restrictions we have had to endure because of the pandemic have made planning impossible. On the actual anniversary in January I celebrated a live

streamed mass from Our Lady of the Assumption, Warwick Street, which was watched by well over 1000 people. One of the positive developments from the last year has been the ability to live stream mass and other devotions. For a structure spread over England, Wales and Scotland this does mean that those who would be unable to travel great distances are now able to take part via the internet. This was true for our Chrism Mass this year celebrated by the new Nuncio Archbishop Claudio Gugerotti as more people watched than would normally attend the mass. This will help Ordinariate members and others to take part in big events such as the Chrism Mass and ordinations.

Hoping that we will be back to normal later in the year we are planning two events in the autumn to which 'Friends' are especially invited. There will be an Ordinariate pilgrimage to Walsingham on Saturday 4th September. The Shrine of Our Lady at Walsingham is particularly significant for us and we missed the annual pilgrimage in 2020. As in the past we will probably begin at the Anglican Shrine, which is so familiar to most of us, and process to the Catholic Shrine for Lunch and Mass. Details of this will be available on the website.

In addition we are planning a symposium in Westminster Cathedral Hall on Saturday 20th November. Plans are in the early stages but the Apostolic Nuncio has agreed to open the day for us. In the afternoon there will be a Solemn Mass in Westminster Cathedral according to our missal. Again further details will be on our website.

Other good news concerns our seminarians. At present we have two men in formation at Allen Hall seminary, Matthew Topham and Neil Scott, who will be ordained to the transitional diaconate in the autumn. Recently we have received permission from Rome for two other former Anglican priests, both under 40, to begin formation at Allen Hall in September. In addition Bishop John Arnold, the Bishop of Salford will ordain Stephen O'Connor to the permanent diaconate in St Margaret

Mary's New Moston, Manchester on Saturday 3rd July at 12 noon. There are two other men, Timothy Graham and Carl Watson who are in formation for the permanent diaconate. This is all encouraging news for us, as some men are now reaching retirement age and we have new priests in the pipeline.

Thank you to all of you for your support for the Ordinariate, I can assure you it is much appreciated.

Keith Newton

The Right Revd Monsignor Keith Newton

The Friends of the Ordinariate of Our Lady of Walsingham

GDPR Compliance

Under the legislation which came into effect in May 2018, all public bodies, including charities are obliged to take greater steps to ensure the privacy of those persons whose information they hold on file.

The Friends of the Ordinariate sent out a request form to all non-donors whose names are held on our database, asking for their explicit approval to remain on our database and have altered the information we hold accordingly.

Our database continues to be held in a secure manner and is in no way accessible to anyone without appropriate authorisation. Nor will we use it for anything except to further our work of fund raising for the Ordinariate.

Have you Gift-Aided your Donation?

If you are a UK taxpayer and donate to the Friends of the Ordinariate, we can claim 25p from HMRC for every £1 that you give us. For this reason, we urge all our donors to fill in and tear off the Gift Aid form on the back page of this Newsletter, returning it to us at:

**The Administrator
Friends of the Ordinariate, 24 Golden Square
London W1F 9JR**

Even if you have already filled in a Gift Aid form, we would appreciate it if you were to complete this form again for our records. We recently received a substantial Gift Aid payment from HMRC, which will go towards our work in supporting and highlighting the work of the Personal Ordinariate of Our Lady of Walsingham.

Charity no. 1142667 Company no. 7680821

Editors: Michael Hodges and Peter Sefton-Williams

Design: GADS Limited

Chairman's Message



The year 2021 sees the tenth anniversary of a significant development in English Catholic life, the establishment of the Personal Ordinariate of Our Lady of Walsingham. Of lesser note, but of practical and financial significance, is another tenth anniversary this year, that of the foundation of the

Friends of the Ordinariate in June 2011. We hope this will be the first of many such anniversaries!

At this time I would like to focus on the anniversary of the Ordinariate itself. In January 2011 three former Church of England bishops were received into the Catholic Church and ordained priests. One of them, Mgr Keith Newton, was chosen as the Ordinary of the newly established Ordinariate. At that time the Ordinariate existed as an institution on paper but not yet as a group of people, priests and laity. What a challenge it must have been for the Ordinary to take on this responsibility at the request of the Holy Father the Pope Emeritus Benedict XVI! The whole project could easily have failed.

Looking back over ten years we should pay tribute to the enormous progress made by Mgr Newton and his two colleagues Mgr John Broadhurst and Mgr Andrew Burnham. As of May 2021 there are 38 Ordinariate groups in England, Scotland and Wales. In addition, there are 25 Ordinariate priests working in parishes, hospitals and schools across the country. More than 100 former Anglican clergymen have been ordained priests in the Catholic Church through the Ordinariate. Of these there are 65 in active ministry with the others having retired or (in a few cases) died. There are two men who are currently seminarians and another two about to join seminaries. Of course there are also many former Anglicans who are now Catholic priests but who were ordained before the establishment of the Ordinariate. During this ten-year period Mgr Keith Newton has in effect constructed a brand new diocese in the United Kingdom.

This has entailed a huge amount of work both in the process of putting forward candidates for the priesthood and in dealing with all the financial requirements. Mgr Newton along with Mgr Broadhurst and Mgr Burnham have accomplished a truly momentous task. At the same time, with the active support of the Congregation for Divine Worship in Rome, they have brought to fruition the Ordinariate Use Missal (Divine Worship), produced a Lectionary and a Daily Office (about to be printed) as well as the beautiful Customary of Our Lady of Walsingham. There are now four churches in the care of the Ordinariate with a fifth close to being added. The Church owes a huge debt of gratitude to the three monsignors and, of course, to all the priests who have come into the Catholic Church via the Ordinariate. Much work remains to be done but I know that all the Friends of the Ordinariate will wish to join me in saying "Ad Multos Annos!" to this brave and inspired group of priests.

Nicolas Ollivant

Chairman, Friends of the Ordinariate

Contents

From the President <i>by Mgr Keith Newton</i>	2
Chairman's Message <i>by Nicolas Ollivant</i>	3
Letter to an Anglican Clerical Friend <i>by Father John Hunwicke</i>	4
Home Sweet Home <i>by Alex Garner</i>	5 & 6
Converts and Walsingham <i>by Father Michael Rear</i>	7 – 10
The Revd. Henry Croyland Thorold – An Ordinariate Priest ahead of his time? <i>A personal memoir by Michael Hodges</i>	11 & 12
News from the Ordinariate A Letter from Mother Winsome SBVM	13
The Rt. Rev. William Gordon Wheeler <i>by Michael Hodges</i>	14 & 15
Ambrose Lisle March Phillipps De Lisle The Eternal Optimist and Ecumenist <i>by Gerard De Lisle</i>	16 & 17
Memories of a Monsignor <i>by Monsignor Robert Mercer</i>	18 & 19
The Revd Dr Alan Griffin 1944-2020 Priest, Scholar and Author <i>by Colette Griffin</i>	20
An appreciation of Monsignor Mark Langham (1960-2021) <i>by Monsignor Keith Newton</i>	21 & 22
Archbishop Philip Tartaglia (1951-2021) - An Appreciation <i>by Father Len Black</i>	23
Ernest Christopher Dowson <i>by Michael Hodges and Peter Sefton-Williams</i>	24
Book Review – "Father Brown Reforms the Liturgy – Monsignor John O'Connor's 'Why revive the Liturgy and how?'" Hugh Somerville Knapman OSB <i>A review by A M J L Delarue</i>	25
Henry Clutton (1819-1893) <i>by John Martin Robinson</i>	26 – 31
Please support the Friends of the Ordinariate How to Donate:	35

Front cover image: St Peter at St James's Spanish Place © Peter Sefton-Williams

Letter to an Anglican Clerical Friend



Dear Father,

Thank you for your very moving letter. I agreed with a great deal of what you wrote and, as I read it, I remembered a letter written by Dom Gregory Dix in the early 1930s. He refers to “one frightful afternoon” when he had spent “four hours in the *Adoration Reparatrice* Chapel in Beaufort Street, Chelsea”. He continued:

“I had left Nashdom ‘for good’ a week before, to make my submission, spent a week fortifying myself by reading only R.C. Books and set out from my father’s house in Chelsea to find a priest to put myself under instruction, and went into the *Adoration Reparatrice* to say my prayers on the way. After four hours I went home sick at heart at the thought of ‘not Popping’, longing to do it – as I still long very often. I saw then and have seen ever since what not submitting involved. It involves:

- (1) The duty of arresting the anthropocentric, ‘Liberal’ drift in Anglican theology ...
- (2) Disentangling the Anglican Church so vivified from the State.
- (3) Getting over (or round) the snag of Anglican orders (e.g. by importing Orientals for episcopal consecrations and letting that problem solve itself, in a generation!).
- (4) Convincing the Roman Church that an Anglicanism thus renewed is fit for Catholic Communion ... practically *constructing* an Anglican Church which Rome could receive into unity.”

A decade ago, I found myself in that same Chapel, now converted into the Chapel of Allen Hall. It had changed a great deal since Dix was there; the perpetual Adoration before the Blessed Sacrament was no more ... a modern communion table stood facing the congregation. Our three Flying Bishops were being ordained to the Diaconate. Every time incense was offered, the fire alarms reacted with liturgical precision. This was a particular distraction during the Consecrations!

I found the event depressing. I think you would have done so too! But some things, surely, matter more ... and Unity of all Catholics with the See of St Peter, matters most!! May I ... most respectfully ... beg you to reconsider this step; and not to allow yourself to be dissuaded by what might seem to you (and to me!) pettifogging obstacles.

Happily, I soon came to appreciate with relief the joyous atmosphere of the Ordinariate. And I relish the feelings of fun at meetings of the Confraternity of Catholic Clergy ... and at Latin Mass events. They are as cheering as anything we ever had in our Anglican days!

You refer in friendly and complimentary terms to our decades-long collaboration in resisting together the ‘ordination’ of women. Thank you! I hope you don’t mind ... but I don’t *entirely* agree with you. Yes; there certainly seem to be a lot of clerical women in your part of the world ... but my problem was a bit different. At the risk of boring you, I will revert to Dom Gregory Dix.

The last decade of his life was overshadowed by the threat of pan-Protestant “Reunion”. The proposals advanced amounted to conceding an equivalence between Anglican Orders and Protestant Ministries. And what Dix so greatly

feared subsequently did indeed come to pass in the Porvoo Agreement. Under this, Scandinavian Lutheran bishops are treated as being in the Apostolic Succession, when most of them certainly are not (and ... even in the matter of Swedish bishops ... the validity in Catholic terms of their orders is in fact highly doubtful). Even worse: the ordination of their presbyters is not invariably episcopal. As soon as Porvoo went through, I knew that my days in the Church of England were numbered.

Reacting to proposals of this sort, Dix went so far as to comment:

“[W]hat these proposals amount to is an official Anglican admission that Pope Leo XIII was right after all in his fundamental contention in *Apostolicae Curae* [i.e. that Anglican priestly orders are null and void]. In spite of face-saving phrases about ‘the Apostolic Ministry’ and the future confining of the act of Ordaining to men styled ‘Bishops’, we should be committed to a formal declaration that by ‘Bishops, Priests, and Deacons’ could be meant only the new sixteenth-century conception of the Ministry disguised under the old titles ... And whether we like it or not, that would be to justify Leo XIII in the teeth of all our own past history. Thus, if these proposals were to be put into practice, the whole ground for believing in the Church of England which I have outlined would have ceased to exist ... [we] would have to face the unhappy situation that there was no longer any legitimate place for [us] ...” And, again, “If Pope Leo was right, then all Anglicans are bound *by their own beliefs* forthwith to leave the Anglican Church and seek the ‘effectual signs of grace’ where they are to be found”.

Porvoo seemed to me to put us into exactly that position; and, in my mind, the purported ordination of women simply placed an additional seal upon the apostasy of the Church of England from Catholic Faith and Order. Surely ... come on, Father ... I was right?

I would ask you how best, in these difficult times, can one stand up for Catholic Truth: with your fellow Catholics in full communion with the See of St Peter; or ... where you are now? I remember you once saying, when Bishop Andrew [Burnham] had been waxing eloquent on ‘Rome Is The Answer’, “Bishop, give us a lead and we’ll follow you”. On another occasion, I asked where you thought you would be in ten years time, and you replied “Living as a retired priest in full communion with the Holy See.” Might now be your *kairos*, God’s Moment?

But I *entirely* disagree with what you write about Liturgy. I think that the Catholic Movement in the Church of England took a fundamentally mistaken step when, in the 1960s and 1970s, nearly all of us adopted, in general terms, the sort of grim liturgical stuff then emerging from Rome. The Ordinariate now offers us pretty well the sort of *English Missal* Liturgy which had been our dominant liturgical culture from around 1911 to about 1970. These years included, I think, some of the best years of our Movement. There is currently a similar movement back to authentic sources within the Catholic Church herself. I believe in grabbing this trend ... if one can grab trends ... with both hands!

But nothing stops an Ordinariate priest who desires to do so, from using the post-Conciliar Novus Ordo. Or Benedict XVI’s Extraordinary Form! A lot of our clergy use either or both!

My very best wishes *in Domino*

John Hunwicke

Father John Hunwicke is a priest of the Ordinariate living in Oxford

Home Sweet Home

by Alex Garner

‘Welcome home!’ is a message I’ve received from a number of generous friends since being received into the Catholic Church on All Saints last year. ‘Congratulations on your new home!’ read a number of cards my wife Roisin and I received a week or so later, having moved from my former Anglican parish into our new accommodation in Hillingdon. Since then, settling into my new house has come much more easily than settling into my new Church.

That’s probably not surprising, really. With a 10-month-old in tow, we had to move in, unpack, and set up sharpish. No piles of unopened boxes this time: for Oliver’s sake, we needed to unpack, establish our routines, and find our ‘new normal’ as quickly as possible. We were probably helped, to some extent, by the second national lockdown in effect that month, largely confining us to the house and giving us the time, and motivation, to get on with things. It also helped that Roisin knew the area from her childhood, and that her parents were only a short walk away, so we could hit the ground running.

Not so with the Church. Whilst *All Saints* was a wonderful feast on which to be received, it was also the last Sunday Mass celebrated before ‘Lockdown II’ came into effect. For a former-Anglican priest, who had been used to celebrating Mass most days, to have such a fast imposed just at the time when he should have been feasting most joyfully with his new dining companions, was difficult. Even when services thankfully resumed during Advent, the restrictions on socialising in the church means it has taken longer to get to know the community than might otherwise be the case (and I am not a prolific socialiser by any stretch of the imagination!). Furthermore, the wonderful responsibility of looking after Oliver most days, now that Roisin’s maternity leave has ended, has made it difficult to establish a regular pattern of midweek Mass attendance locally.

Am I therefore regretting this journey, or having second thoughts? By no means!

The Journey Begins

The realisation, a year or so ago that God was now calling me to seek full Communion with the Catholic Church was clear and consistent; and from that moment on, there was no doubt in my mind that I must follow it through. To anyone who had asked me, over the years, why I was an Anglican rather than a Catholic, I had always said something along the lines of, “There’s no reason I wouldn’t become a Catholic, but it’s my experience that God has called me to ministry here, in the Church of England.” I remember one such exchange with a fellow ordinand at Staggers - St Stephen’s House, Oxford – where I was formed for three years before being made Deacon at St Paul’s Cathedral, and ministering for the next five and a half years as Deacon and Priest in the Diocese of London. I was Assistant Curate at S. Alphege, Burnt Oak and then Priest Missioner at S. Matthew, Ashford and St Mary, Stanwell. Throughout that time (and indeed long before), to my mind, there was no major doctrinal hurdle preventing reception: I simply believed that God was calling me to minister, and to witness to the Catholic faith, in the CofE.



Alex Garner with his wife Roisin and son Oliver at Warwick St church

I was confirmed in the CofE whilst an undergraduate in Durham. My Christian upbringing was Methodist, but I had never been granted a strong faith, and was effectively agnostic by the time I went up to university. Nevertheless, being somewhat musical, one of the first things I did in Durham was to join my college Chapel Choir at St Hild and St Bede. I suppose I would now describe the chaplain as ‘Affirming Catholic’, but such concerns didn’t mean anything to me at the time. What it did mean, though,

was that I encountered formal, ritual, liturgical worship for the first time – smells and occasionally bells – and it gradually worked away at me. I absolutely loved the music. I’d never encountered the ‘Anglican Choral Tradition’ before, and it was a revelation: Stanford, Stainer, Bairstow, Howells, Darke, Balfour Gardiner ... I loved singing Evensong each week, even if I didn’t often have the stamina for Renaissance polyphony at the Sunday morning Eucharist!

I was brought to faith properly during my second year; a realisation, in a time of crisis, that I must embrace God and faith at all times, not just when my back was against the wall. Seeing my faith and interest in the Church blossom, coupled with a growing interest in medieval history and church buildings, my chaplain suggested I explore whether God might be calling me to Ordination. Over the next few years, first in Durham and then subsequently north London – including three years teaching in a primary school – that question was answered in the affirmative.

Fatherhood

One of the first books I bought on ‘becoming a Christian’ at Durham was *The Catechism of the Catholic Church* – it’s sitting by my prie-dieu behind me as I write. Even then, when I had no concept of ‘Anglo-Catholicism’, or much else, it was somehow obvious to me that when it comes to the authoritative expression of what Christians believe, the Catholic Church is the only place to turn. Thank God for this intuition! Yes, being in the CofE meant that my position was somewhat anomalous, and decisions taken during these years in the General Synod only made this more pronounced, yet for the most part such incongruity didn’t impinge on day-to-day parish ministry. I was well aware of the tensions inherent in my Anglo-Catholic

position, and I supposed that at some point things would come to a head and I would no longer be able to remain within the CofE in good conscience, but when that might be, who could tell.

Oliver's arrival changed all that. Roisin and I had met at Stagers during my final year – she had come up to the House as a PGCE student - and we returned to be married there a couple of years later. Roisin is a cradle Catholic, and so, before the big day, we went through the exciting process of obtaining the 'express permission' required for a mixed marriage – me belonging to an 'ecclesial community not in full communion with the Catholic Church' (Canon 1124). As part of this, Roisin declared that she would do 'all in... her power' to baptise and bring up children in the Catholic Church (C.1125). I was very happy to support this promise! A couple of years later, when we delightedly learned that Roisin was pregnant, I began to prepare for the birth largely through asking the prayers of S. Joseph that God might grant me the grace to take fatherhood seriously, and do the best I could for our child (thankfully, Roisin took care of most of the practical preparations). Thanks be to God, Oliver was born towards the end of January 2020, healthy if rather late.

In all sincerity, I credit S. Joseph and his intercession that almost immediately after Oliver's birth, I began to wonder whether I was now being called into full Communion. 'How can I do my best for my son? What is the best I can do for his spiritual, as well as his physical, welfare?' were the questions uppermost in my mind. Thanks to his overdue arrival, and with Lent just around the corner, we intended to organise his Baptism for Easter. But then, of course, the virus struck, and everything stopped, including my parish ministry – largely care homes, schools, and community activities. Whilst my colleague kept parish worship going online, I was blessed to spend unexpected time supporting mum and baby at home, as well as praying, reading and thinking about our family's future.

The crux of it came down to this: as I seek to be a responsible father, I believe I must follow the most certain route through this life for the wellbeing of my son – certainty in the doctrines of the Faith, certainty of the Sacraments, certainty of authority within the Church and, ultimately, certainty of the possibility of salvation. I do not believe there to be a more certain path than the Catholic Church. And if I acknowledge and desire that certainty for Oliver's sake, I cannot, with integrity, desire any less for others. It quickly became clear that I could not continue to minister in the CofE.

The Ordinariate

Whilst this realisation came quickly, it took longer to discern the route, diocese or Ordinariate. I had many helpful conversations with Anglican and Catholic priests, as well as friends, and former colleagues. I was especially grateful to Monsignor Newton for being so encouraging, as well as setting me straight about a few misconceptions regarding the Ordinariate that I was labouring under! Above all, I was sure that my decision must be taken positively. The decision to respond to God's call and become a Catholic in the first place was a positive one – I wasn't (yet) being pushed out of the CofE; and I was therefore determined that I should not simply choose the 'easiest' path, however that might be understood, but the right one.

After several months of discernment, it became clear that the Ordinariate was indeed that right path. I was not looking to turn my back on my past life as an Anglican. I continue to remain grateful to the CofE for the opportunities afforded me to teach, study, and minister in its institutions. I grew and matured immensely as a man during this time, made many friends, and enjoyed many wonderful experiences along the way. I thank God for these formative years, I would not be

without them. Being received through the Ordinariate seemed like the next natural step on that journey, and a positive recognition of what had gone before.

Furthermore, reading *Anglicanorum Coetibus* helped me to realise that I very much share the ideals and mission of the Ordinariate. As alluded to earlier, the 'beauty of holiness' expressed through Anglican liturgy and music has been foundational in my Christian journey. Finding, therefore, a specific mandate to share such 'liturgical, spiritual and pastoral' treasures in the Catholic Church was wonderful. After all, if I can be inspired through such things as a 'young person' at university, so, surely, can others!

Finally, the realisation, basic as it was, that although the Ordinariate may be a small part of the Catholic Church, nevertheless *it is the Catholic Church!* I had been concerned about Oliver being raised in the 'mainstream' of Christianity, and the certainty that goes with it: well, it doesn't get more mainstream than the Catholic Church! The Ordinariate may have its own traditions, and be structured in a slightly different way to a diocese, but it indisputably teaches the Catholic Faith, administers true Sacraments, and brings one into full Communion with the successor of Peter, and however many billion other Catholics there are throughout the world. What more could one want?!

Today

Although the current circumstances in the world have meant that it has taken longer to find my feet in the Church than might otherwise have been the case, nevertheless I continue to grow in confidence and identity day by day. I have been so very grateful to many people, but I must mention Fr Paul Martin and the St Barnabas Society specifically, for their very generous encouragement and support, without whom this journey would have seemed so much more daunting. Also, of course, Mgr Newton, Fr Elliott Smith, and the Warwick Street community for welcoming us, and enduring another active baby at Mass.

Although I continue to miss daily Mass and parish ministry, nevertheless I have been led to discover a renewed appreciation of the Office, and have found real sustenance through the *Customary of Our Lady of Walsingham*, and the scriptural nourishment it offers. Far from being a barren time, I believe these last few months have brought a genuine growth in my faith, spirituality, and relationship with God and the saints. Given everything that's gone before, I really shouldn't be surprised!

I may still be settling in, and growing into my new home, but I am absolutely certain that I now *am* home, in a way I wasn't before. A realisation of this came when participating from home at the tenth anniversary 'Thanksgiving Mass' for the foundation of the Ordinariate (due to the need to self-isolate for a time). For the first time in a while, I felt genuinely uplifted and joyful during the liturgy, as well as being granted a sense of peace and sincere belonging. The music took me back to Durham, and leant a sense of having come 'full circle' to this point. It really was wonderful (and if you haven't seen it, do check it out on YouTube).

I am hugely thankful for the journey God has led me on so far, and for the many gifts and responsibilities that have come my way; and I pray that He may grant me the grace to remain steadfast, and to have patience at this time as my family and I continue to settle and grow into our new calling and identity as Ordinariate Catholics. Please pray for us as we do so.

Alex Garner hopes to begin his seminary studies for the Catholic priesthood in September.

Converts and Walsingham

by Father Michael Rear

Next year, on 6 July, a hundred years will have passed since Fr Patten restored the Anglican Shrine of Our Lady of Walsingham. Along with the recovery of Religious Orders it is one of the most remarkable and lasting fruits of the Anglo-Catholic Movement. What is not so obvious is that the Catholic Shrine too is part of the enduring legacy of that same Movement, for almost all those who helped restore it were converts who had been Anglo-Catholics.

More than that, both Shrines can trace their existence to a small church in the village of Buxted. Buxted was part of the parish of St Paul's Brighton where the wealthy and generous Fr Arthur Wagner became vicar in 1850, remaining there till the end of his life. He built 400 houses for the poor and five churches at his own expense, including the great St Bartholomew's, said to have a nave the size of Westminster Abbey. And he built the Church of St Mary in Buxted in 1886, together with a convent for the Community of the Blessed Virgin Mary which he founded, (later occupied by Wantage Sisters).

Fr Wagner was a personal friend of St John Henry Newman, and attended the ceremony in Rome when he became a cardinal. To each of the churches he built he gave a copy of the Byzantine icon of Our Lady known as *Salus Populi Romani* (the Protectress of the City of Rome) in St Mary's Major's, where it has been venerated since 590, in the time of Pope St Gregory the Great. Pope Francis always stops to pray there for protection whenever he goes on a long journey, and in thanksgiving when he returns.

Fr Wagner came across the report of the 1854 excavations in Walsingham Abbey grounds undertaken by the vicar, James Lee-Warner, who incidentally was also a friend of Newman. He had been tutored by him in Oxford and he attended his ordination in Rome in 1847. With a flash of inspiration Fr Wagner decided to incorporate in St Mary's Buxted, on the south side, a little chapel to the same dimensions as Walsingham's medieval Holy House. It was the first Walsingham Chapel since the Reformation: and the reason why both our Shrines in Walsingham owe their existence to it is because from 1872-1874 Fr Wagner had a curate called Fr Philip Fletcher; and because Fr Patten was a curate at Buxted in 1920, the year before he came to Walsingham. Fr Patten's wonderful ministry in Walsingham is well-known, but this article focuses on three converts from the Anglo-Catholic Movement, who had crucial roles in the restoration of the Catholic Shrine.

Fr Fletcher

Philip Fletcher was born in 1848 of Anglo-Catholic parents who, when their son was eight, moved to Brighton with its wonderful churches. His mother encouraged his faith by teaching him to pray the psalms, but when he was sixteen he came into contact with the Anglo-Catholic clergy of the town and experienced what he called his first 'conversion'. This was largely due to Fr Charles Beanlands, the vicar of St Michael and All Angels, who prepared him for Confirmation. 'I did not read books much, but I prayed', he wrote. 'I was always praying. Prayer and praise became a delight to me, and religion took possession of me ... I cared



The 13th century ruined arch of Walsingham Priory

little for anything else.... I spent hours in prayer alone in the dark. That spirit of prayer seemed to be put right into me from above, and with that spirit, Catholic ideas'. He took to mortification and 'on many a Good Friday after my first "conversion" I went without food entirely until sunset, and on the first Good Friday after that event I put tin tacks in my shoes and walked thus all day!'

He went up to Exeter College Oxford at twenty, joined the college choir, and got to know the Cowley Fathers. It was a heady time in Oxford for a young high churchman meeting lots of priests influenced by the Oxford Movement. 'At that exciting period (about 1870) Monsignor Capel burst in upon Oxford and scared the dons. To a man like Davenport (one of Fletcher's closest friends) the Monsignor resembled a roaring lion going about seeking whom he may devour. In our college he swallowed up some. I was getting influenced by them, though I had not seen or heard Monsignor Capel. The heads of colleges had to put the Monsignor out of bounds, and any convert was sent down as though he had been guilty of some gross misdemeanour. Davenport pulled me through that crisis at least for the period of my Oxford career.' He did exceptionally well. He got a First in Theology; on Trinity Sunday 1872 was ordained deacon, then had a spell at Cuddesdon before his priestly ordination and went to Fr Arthur Wagner at St Bartholomew's Brighton for his curacy. From him, he recorded, he 'learned all about Walsingham'.

Yet something was missing. The question that arose in his mind and in the minds of other young priests in the Clergy House at St Bartholomew's and in some laypeople too, was, 'What does the Church of England stand for? The claims of Rome were getting stronger; the claims of Anglicanism were getting weaker.' He visited his uncle's rectory and in a bookcase found Newman's *Apologia*. He read the words, 'From the end of 1841 I was on the death-bed as regards my membership with the Anglican Church. As I read these words I remember I lay on the floor and writhed in mental agony. I was on my death-bed too.' He wrote to Newman in Birmingham who invited him to come and see him. 'But I never went. I feared to go. I clung to the Church of England still, for all I loved best were in it'. And he loved his flock at St Bartholomew's. 'To live and die with them I thought would be a happy lot.' The *Apologia* drew tears, and this, of all the books he had read, 'converted me'. Along with a fellow curate he was received into the Catholic Church by Fr George Porter SJ at Farm Street on Ash Wednesday 1878. Fr Wagner, that friend of Newman, understood, raised no disagreement, though over the next two years, two hundred of the faithful did the same.

He then went off to St Edmund's Ware to study philosophy, but became ill in a period of 'great desolation, aridity and darkness'. After a year it passed and he went to live with a Fr Sammons in Brighton to continue his studies before ending them with a short course at St Thomas' Seminary in Hammersmith, long since merged with Ware: and he was ordained on the Feast of the Annunciation in 1882. To his joy it was back to Brighton for a curacy at St Joseph's and then for six years he was Parish Priest of the Mission in Uckfield, close to Buxted, where his old friend Fr Wagner was busy building St Mary's with its Walsingham Chapel. At Uckfield he had a brass band, and in those days at Brighton, Lewes and other Sussex towns it was the custom to burn the pope along with Guy Fawkes on 5 November. At Uckfield Fr Fletcher refused to loan the band unless they agreed not to burn an effigy of the pope, and so the pope was saved.

What was he to do? Some converts have a certain independence of vision and mind that doesn't easily fit into the system of seminary-trained priests. Some take time to settle down; however, if they are given their head, as it were, they can be a great blessing for the Church. Fr Fletcher was at heart a missionary, and he had been inspired by the heroic work of another convert, Fr Ignatius Spencer (1799-1864) in his *Apostolate of Prayer for the Conversion of England* a generation earlier. And so Fr Fletcher founded the Union of Intercession for the conversion of England. He also started a magazine called *Faith of our Fathers*, with articles on the lives of martyrs, on historic shrines, and responses to Protestant objections to Catholic beliefs in an age which was hostile to Catholics, who were regarded as a peculiar and alien people. Then came *The Ransomer*, *The Catholic Standard*, *The Monitor*, and later *The Second Spring*. Faith of our Fathers was spotted by a lay convert, Lister Drummond QC who convinced Fr Fletcher that as well as prayer, action was needed for the conversion of England. The result was the co-founding of the *Guild of Our Lady of Ransom*. The title was chosen because they saw a spiritual parallel with the work of the Mercedarians, who ransomed Christian slaves taken by the Moslems, even offering themselves as slaves in their place. Our Lady appeared to their founder, St Peter Nolasco on 1 August 1253 in Barcelona Cathedral where the Shrine of Our Lady of Ransom is to be found. They wished to ransom the country back as Mary's Dowry by rescuing individuals 'from the darkness of unbelief and heresy into the light of the Catholic Faith'.

The Guild was approved and blessed by Pope Leo XIII on 18 May 1889, who appointed himself its President. It was Leo XIII who, when meeting with the founders, prophesied, 'When England returns to Walsingham, Our Lady will return to England'.

Fr Fletcher then spent the rest of his life travelling all over the country, preaching and speaking, and publishing his journals. Lister Drummond preached out of doors and was frequently heard at Hyde Park Corner, where he paved the way for the *Catholic Evidence Guild*. As well as praying and working for the conversion of England the Guild sought to revive processions and pilgrimages, and part of their work is still to assist poor parishes. It was this that attracted Fr Fletcher's attention to a newspaper advertisement from a priest in King's Lynn, 'Help! Help! My church is falling!'

Fr George Wrigglesworth had only been in King's Lynn two years when, on 6 December 1889, Edward, Prince of Wales, the future King Edward VII, invited him to Sandringham House, which he had recently built. Catholic guests staying at Sandringham, who included the Comte and Comtesse de Paris, the King of the Belgians, the Duke of Chartres, the Duchess of Mecklenburg, and the Duke of Norfolk had attended Mass in King's Lynn, and drawn the Prince's attention to the condition of the church. Parts of the roof were open to the sky and rain poured in, and there were cracks in the walls so wide that draughts blew through them. It was indeed in a sorry state, all the sadder because it had been standing for little more than forty years and had been designed by Augustus Welby Pugin. If the Rector would launch an appeal, the Prince would help with the cost of repairs.

Fr Wrigglesworth told the Prince that his priority was the building of a school, and only when this was opened in 1894, did he turn his full attention to the church. No doubt the building would have been listed today, and it would have been underpinned, but an inspection revealed inadequate foundations on the marshy ground of the seaport, and it was condemned as unsafe. Demolition was advised and a new church had to be built. This was a disaster for the priest and his congregation of but a hundred and fifty, all of them poor.

Fr Fletcher came to King's Lynn to discuss the situation with Fr Wrigglesworth, and between them came up with the idea of building a new church, incorporating a small chapel on the south side containing a Shrine of Our Lady of Walsingham, following the model of St Mary's Buxted. On 6 February 1897 Pope Leo XIII issued a rescript for the reconstitution of the ancient Shrine of Our Lady of Walsingham, and blessed the statue chosen by the Cardinal Vicar. Perhaps neither Fr Fletcher nor Fr Wrigglesworth knew what Walsingham's original image looked like, but the chosen statue is a standing Madonna and child, copied from Our Lady in Santa Maria Cosmedin in Rome, the titular church of Cardinal Pole, the last English cardinal before the reign of Elizabeth. It was carved in Oberammergau, and a replica stands in the Church of the Annunciation, Walsingham.

On Thursday 19 August 1897 the first pilgrimage since the Reformation was made to Our Lady of Walsingham. Crowds lined the streets to watch the long procession of Ransomers, clergy, and hundreds of people, with thirty girls in white dresses accompanying the statue as it was carried from the Railway Station, past the medieval Red Mount Chapel, to the Holy House.

Both Fr Wrigglesworth and Fr Fletcher saw the Pontifical Shrine (as it is now called) in King's Lynn as an interim measure. Fr Fletcher wrote: 'I do not think there would be any difficulty in restoring the shrine to Walsingham

eventually ... The reason why King's Lynn was chosen some years ago was that there was a resident priest and congregation there, who could keep up the devotion and guard the shrine ... Nothing of this kind was possible at Walsingham when Fr Wrigglesworth and I began the restoration ... we must keep to King's Lynn for the present but may hope and pray to see Walsingham restored when a mission can be established there.' That this happened was due to another convert, Miss Charlotte Boyd.

Miss Charlotte Boyd

While all this planning and building was going on in King's Lynn, an Anglican lady, Miss Charlotte Boyd was in discussion with Mr Henry Lee Warner, the squire of Walsingham, about the possibility of purchasing Walsingham Abbey, where once had stood the Priory with the Holy House beside it. Miss Boyd's interest in monastic ruins began in 1850 when she was thirteen. On a visit to the ruins of Glastonbury she was overcome with sadness, dropped on her knees and offered to God the work of restoration. Fifteen years later she confided this to Dr John Mason Neale (the founder of the Society of St Margaret, the sisters who have served the Anglican Shrine for many years, and the translator of Latin hymns and author of well-known hymns like *O Come, O Come Emmanuel, Of the Fr's Heart Begotten and the legendary Good King Wenceslas*). He told her 'I would have you take this as your work in life'. Her idea was to purchase ruins from their owners, and put them back into the hands of the Religious Communities which were being established by Anglo-Catholics.

In reality her life's work turned out to be looking after children, and in 1866 she founded the *Orphanage of the Infant Saviour* in Kensington, from where it soon moved to Kilburn and then into another, larger house there, where it remained until 1907. Attached to it was a school, and by the 1880s she was caring for 107 orphaned children. In 1904 she opened the *Orphanage of Our Lady of Walsingham* in Ealing. Children were not the only ones to benefit from her kindness. In 1902 her Annual Report records that 'six gentlewomen have received hospitality in time of distress, and remained with us until suitable employment was found for them. Servants out of work or in bad health have been taken into the Home for rest and care. Children have been temporarily sheltered while their mothers were in various hospitals'.

Mr Lee Warner was unwilling to sell the Abbey, it was after all his home, but as a consolation he did agree to part with the Slipper Chapel, a stunning example of mid-fourteenth century gothic. The purchase proved complicated and dragged on for two years, during which time Charlotte's life took a new turn. She went on a retreat conducted by Fr Richard Clarke SJ at the English Catholic Convent in Bruges in September 1894. She went there an Anglican, but by the end of the week she had been received into the Catholic Church, not on a sudden impulse, as it may seem, but the culmination of a long desire which some of her Anglican priest friends had understandably discouraged.

For Walsingham, so far as its Catholic future was concerned, the reception of Charlotte into full communion meant that the Slipper Chapel came back into Catholic hands. The Chapel was in a deplorable state, having been used (and therefore saved from destruction) as a barn and cowshed. She at once appointed the eminent architect Thomas Garner, who worked for some years with George Frederick Bodley, to restore the Chapel and build a cottage beside it; work that was completed in 1900.



The mid-14th century Slipper Chapel

Charlotte wanted to give it to Benedictine monks, in keeping with her original vision, but the Bishop of Northampton, Arthur Riddell, would not agree. He told her he would like to place a 'good missionary priest' at the Slipper Chapel, who might go on to establish missions in nearby Fakenham, Dereham and Wells. Miss Boyd dug in her heels and gave it to Downside Abbey in June 1897.

Charlotte also wanted it to become the Shrine of Our Lady of Walsingham and in July 1897 sent a beautiful lithograph of it 'as it is to be' to the Bishop. Yet in February that same year the Pope himself had confirmed the restoration of Our Lady of Walsingham in King's Lynn, and in June it had been consecrated with great honour and joy. There the Shrine would remain, the Bishop said, unless one day it could be built on the site of the original Shrine. Yet, curiously, he did leave the door ajar, writing, 'My successor may have a different opinion to mine and may consider that the Shrine might be translated to a secular Catholic church and not necessarily to the hallowed spot: he will be free to act upon it. We must wait patiently for better times in North Norfolk'.

And so the Chapel remained forlorn, unfurnished and unused until 1933. Miss Boyd died in 1906 at her Kilburn Orphanage; she never lived to see Mass celebrated in it and her work for Our Lady of Walsingham was uncompleted. But it had begun, and she never lost faith that 'the shrine will be restored and we have only need of a little more prayer and patience and Walsingham will have a Catholic centre and Holy Mass will be restored'. In the end her hope bore fruit, and it is entirely thanks to her that we have our Catholic National Shrine in the Slipper Chapel. A prayer for Charlotte's beatification was approved in 2002.

It is quite extraordinary how many of Miss Boyd's friends became Catholics. Among them were Thomas Garner her architect, Henry Worth (who became a member of the Pontifical Commission of 1904 on Gregorian Liturgical Books), Henry Feasey (later Dom Philibert OSB), Dudley Baxter, two chaplains of Malling Abbey, Arthur Dale and Morley Richard, and the whole community of nuns (who were replaced by the Anglican nuns who still live there today) and even Robert Hugh Benson, the son of the Archbishop of Canterbury. Many other converts were involved in establishing the Shrine in the Slipper Chapel, not least Bishop Laurence William Youens who, on the day he was consecrated, 16 June 1933, declared his intention to reopen the Slipper Chapel. This was just under two years after Fr Patten built the Anglican Shrine. A new statue, modelled from the priory seal, was designed by Professor E. W. Tristram; the canopy over it (now in South Creak Church) and the reredos were made by a local artist, Lily Dagless, one of Fr Patten's protégés, who became a Catholic.

On 14 August the Chapel was blessed and next day, the Feast of the Assumption, Bishop Youens celebrated the first Mass there since the Reformation. On the following Sunday the very ailing Cardinal Bourne led nearly all the hierarchy and a pilgrimage of 12,000, reminding them that the Slipper Chapel 'came into the possession of the diocese in a manner little short of miraculous'. With the approval of Pope Pius XI he declared it to be the National Shrine of Our Lady in England. The Bishop now needed to appoint a priest custodian, and he had just the man, a convert called Bruno Scott James.

Monsignor Bruno Scott James

Bruno was born in Devonshire in 1906, and to the dismay of his family did not go up to Oxford but to Pershore Abbey (the forerunner of Nashdom), to test his vocation. Here under Abbot Prideaux he developed a deep interest in the early Church Fathers. But on a visit to the Slipper Chapel, when it was still disused, he made his decision to become a Catholic. 'One day, driven to the verge of desperation by the awful choice that seemed to lie ahead of me, I walked out to the Slipper Chapel and, having obtained the key from the custodian, threw myself on my knees and implored God to give me the grace to follow his will whatever the cost might be and wherever it might lead me. I then vowed, hardly realising what I said, that if Our Lady would obtain from her Son this grace for me I would devote my life to her service at Walsingham.'

He asked the Carthusians at Parkminster to instruct him, and was received into the Catholic Church at Sacred Heart, Hove. He went to Downside Abbey, but the Carthusian life beckoned him again and he took himself off to the Certosa (Charterhouse) dell Galluzzo in Florence. But poor health dogged his life, he couldn't cope with the austerity, and in the end he settled on the Beda in Rome for six months to study for the diocesan priesthood. Bishop Youens accepted him, ordained him in 1935 and immediately appointed him custodian of a Shrine that had few pilgrims, and priest of a village that had but two Catholics, both converts: Arthur Bond; and Claude Fisher who moved to Walsingham in November 1934 after being asked by Bishop Youens to be the first Pilgrimage Secretary. Like Fr Fletcher, Fr James didn't fit the mould, and if he hadn't gone to Walsingham it is hard to see how he would have fitted into a conventional Catholic parish. The Abbot of Downside called him an 'independent-minded, freelance priest'. Few others would have succeeded in such a bewildering task, but he was an inspired and inspiring choice. He was, in fact, a highly intelligent and prayerful young man.

With limited resources he erected a wooden altar with an outdoor shelter for the crowds of pilgrims who soon began to come, and to the Slipper Chapel added a sacristy and the Chapel of the Holy Ghost,

'At first', he wrote in his autobiography *Asking for Trouble*, 'the pilgrims came in dribs and drabs. Not until the middle of my second year at Walsingham did they begin to come in real crowds. From then until the war, I was busy preaching sometimes as often as eight times a day and hearing confessions not infrequently from six in the evening until midnight. Some would come on foot, some by bicycle, some by special trains and very many by buses. They came from all over the country and sometimes from France, Italy and Belgium. By the outbreak of the war a conservative estimate of the numbers was fifty thousand a year, but they were difficult to assess because so very many came on their own and went away without leaving any record. Private cars were arriving all day.'

But he did much more than welcome pilgrims. His primary vocation was teaching people to pray. He provided some

'Alpine Huts' with a bunk, bookshelf, table and chair, where people in search of their vocation or a deeper life could come and stay in Carthusian simplicity. His influence was immeasurable. Crowds gathered to hear him preaching outside the Slipper Chapel. He wrote his first book, *The One Thing Necessary* at the request of young men called up to serve in the war 'to remind them of what they had learned at Walsingham'. It was followed by *How to Pray and other Conferences*. He also translated the *Letters of St Bernard* and wrote a *Life of St Bernard of Clairvaux*. The University of Georgetown holds his correspondence, *Spiritual Letters of Bruno Scott James*, many of them written to another convert, Gordon Wheeler, who first met him at the Beda, where he too studied. He became Bishop of Leeds and always remained in touch with him, ever-grateful for what he learned from him at Walsingham. In the obituary Bishop Wheeler wrote in the Times, he said 'he was consumed with a love for God that was contagious. And in fact he taught me more about prayer than anyone else had ever done ... I can see him now crouched on the steps of the Slipper Chapel ... in a great black cloak ... pouring out sonorous and profound patristic spirituality'.

Fr James remained there until 1943 when he read Morris West's book, *The Children of the Sun*, which describes the work of Fr Mario Borelli in the slums of Naples. He at once sold his possessions and went to work with him among the *scugnizzi*, the destitute children. After four years and with the help of Cardinal Wright of Pittsburgh and the Oratory in Naples he founded John Henry Newman College, a student hall at the University of Naples, to help shape the minds of young university men who would be the ones to influence for good the society where so many children were in need. He 'made a great impact on these young men' wrote Bishop Wheeler, and 'within a few months had them attending daily Mass and making mental prayer'. It was here that he wrote another book, *Seeking God*, which deserves reprinting, 'written for those who, while trying to lead a whole and integrated life, feel the emptiness of modern, materialistic civilization'.

When the time had come and Newman College closed he left Naples and Pope Paul VI made him Canon of the Basilica of Santa Maria in Trastevere with the title of Monsignor. Failing health eventually compelled him to leave Italy and he died in Brighton on 16 March 1984. He is buried at his beloved Downside Abbey.

Rather like the Ordinariate, all these people brought the richness of their Anglican spiritual patrimony into the Catholic Church, and the fact that the Ordinariate belongs to Our Lady of Walsingham is a sign of the mutual benefit that both gain. Our Lady blesses the Ordinariate as her members invoke her, and the priests and people of the Ordinariate are a blessing to the Shrine: so both prosper. The Anglican Shrine too remembers the Ordinariate in the daily Shrine Prayers and Rosary. By organising pilgrimages, perhaps joint Catholic-Anglican ecumenical pilgrimages, they make Our Lady of Walsingham better known helping the people of England to realise more deeply the privilege of being 'Mary's Dowry'.

Having been Anglican Vicar of Walsingham, Father Michael Rear was received into the Catholic Church in 1994. Two years later he was ordained as a priest of the Diocese of East Anglia. He was appointed to the staff of the Catholic National Shrine at Walsingham from where he acted as Priest-in-Charge firstly of The Annunciation, Walsingham and then of St Anthony's, Fakenham. He then became Chaplain of Suffolk University before retiring with his wife back to Walsingham.

The Revd. Henry Croyland Thorold – An Ordinariate Priest ahead of his time?

A personal memoir by Michael Hodges

Four of us assembled at Sotheby's on a chilly February day in 2000 to drive up to Marston, a few miles north of Grantham, off the A1, to attend the funeral of Henry Thorold in the predominantly 13th century church of St Mary's. We found ourselves seats in an already crowded church and settled down. Suddenly the acrid but pleasing smell of incense was identifiable in the distance. A member of the Lincolnshire squirearchy in the row in front said "I hope this is going to be OK. I always thought Henry was a sound Prayer Book man." I surmised that he was fairly swiftly going to be disillusioned. The poor Bishop of Lincoln (Robert Hardy) had to celebrate a Requiem Mass in the Roman Rite, this shortly after the then Archbishop of Canterbury, George Carey, had asked publicly (and vainly) for this to be discontinued in the Church of England. The lessons were from the Authorised



© Grantham Matters
Revd. Henry Croyland Thorold
(2021 - 2000)

Version. The homily was given by Henry's brother Father John Thorold and started with the words "Henry was a very greedy little boy". The finale of the service was Henry's coffin being abluted and censed by Father Brendan O'Callaghan of St Mary's Roman Catholic Church in Grantham. Here in the words of our present Prime Minister, like Henry a King's Scholar at Eton, was having your cake and eating

it. A rather shell-shocked congregation staggered up to Marston Hall for tea (not a beverage that Henry had ever seemed particularly partial to). I found myself at one stage talking to a retired archdeacon in gaiters, noting to myself that it was a sight I was unlikely ever to see again.

Henry would incidentally have not been amused by the start of his brother's "eulogy". He had not relished his appearance in James Lees-Milne's diaries (*A Mingled Measure*) (1994) "A profile like George III's and a stomach like George IV's. Is rather greedy and hogs his food...Knows Lincolnshire backwards and all the families that ever were, they being to a man his relations. Is fervently right wing and deplores all I deplore. He motors round the country in a large old Bentley motor car and wears a dog collar, an unexpected combination."

Henry was born on 4th June 1921, the scion of a long-established Lincolnshire family, in the county since at least the reign of Edward III although Henry claimed pre-Conquest origins. His father was Chaplain-General to the Armed Forces. He was educated at Eton and Christ Church, Oxford. He was ordained in the Scottish Episcopal Church in Dundee. He spent a period as a Naval Chaplain. After the war he went to Lancing, the high church public school on the Sussex Downs (at which at least two Ordinariate priests have taught). He served as a chaplain for almost twenty years and was a much loved Housemaster of Gibbs

House. He had to resign in 1968 after a row with the late Christopher Campling, subsequently Dean of Ripon, who as Senior Chaplain had had the temerity to attempt to alter the established order of services. The latter in his liberalism demonstrated everything that Henry abominated in Anglican clergymen.

After a brief period as chaplain at Summerfields, the prep school in North Oxford where he had himself been as a boy, Henry retired to Marston Hall, the fragment of the great Elizabethan house of the Thorolds, which he embellished with the assistance of the architect Francis Johnson. He was surrounded by portraits of his ancestors. The only possible disadvantage of the house was its extreme cold. Here was planted the Lancing Avenue of Lombardy Poplars given to him by the school when he retired as a housemaster. His "retirement" was an extremely industrious one. He was Chairman and prime mover of the Lincolnshire Old Churches Trust whence he conducted wars with clergymen of the modern persuasion who had little interest in their church buildings. He preached in his declamatory style and celebrated services throughout the county, always avoiding the use of "The Alternative Service Book", as well as looking at every one of the 600 odd churches of Lincolnshire. He was lucky to have Faith and Carl as housekeepers at Marston "who kept the home fires burning". Marston Hall was uniquely held not to have a thing distastefully called a "postcode". His only disloyalty to Lincolnshire was his preference in attending Evensong at Southwell Minster in Nottinghamshire (with its antiquarian Provost) to Lincoln Cathedral which he said had been an "evil" place since the death of Bishop Edward King (in 1910!) This enabled him to pronounce portentously as we crossed the stripling Trent into Nottinghamshire from Lincolnshire over some ancient stone bridge that we were now leaving Canterbury for York...

He also became an author having been approached by his friend John Betjeman to write the *Shell Guide to Lincolnshire*. Betjeman was a great lover of Lincolnshire. In *A Lincolnshire Church* he wrote

"And there on the South aisle altar
Is the tabernacle of God.
There where the white light flickers
By the white and silver veil,
A wafer dipped in a wine-drop
Is the presence the angels hail,
Is God who created the Heavens
And the wide green marsh as well...
And the Presence of God Incarnate
Has brought me to my knees.
"I acknowledge my transgressions"
The well-known phrases rolled
With thunder sailing over
From the heavily clouded wold.
"And my sin is ever before me".

The other lines which always remind me of Henry are from *A Lincolnshire Tale*:-

“Kirkby with Muckby-cum-Sparrowby-cum-Spinx
Is down a long lane in the county of Lincs,...
The remoteness was awful, the stillness intense
Of invisible fenland, around and immense.”

Henry went on to write further Shell Guides - Derbyshire, County Durham, Nottinghamshire and Staffordshire - as well as other works including *Lincolnshire Churches Revisited* in 1989 with an introduction by the Prince of Wales.

My wife and I first met Henry in what he would have hated to call “Cumbria”, in fact Westmorland, in the late 1980s. He and I took to each other at once, recognising ourselves as individuals of similar prejudices and tastes. For the next decade we went to stay in Lincolnshire twice a year in the unpromising months of February and November. Lincolnshire is equally not at first the most prepossessing of counties (“a county of fogs and frogs” as George III said); Henry was most amused to receive a letter from the Queen Mother written in her hand to him in “Lincolshire”. Under Henry’s tuition the county, with its ancient divisions of Holland, Kesteven and Lindsey, became almost magical. We trawled it endlessly. The churches that now stick out in the memory are, in alphabetical order, Brant Broughton (sumptuous Bodley chancel), Buslingthorpe (early 1300 brass), Croft (great Marshland church), Croyland (remote fragmentary abbey), Edenham (breathtaking 18th century monuments to the Dukes of Ancaster), Heckington (elaborate Decorated carving), Kirkstead (the capella ante portas of the Cistercian abbey), Louth (spire and possible burial place of St Herefrith), Snarford (St Paul tombs), Stow (fortress-like Anglo-Saxon and Norman) and Stragglethorpe (in its farmyard). Lunch if possible had to be taken in a pub belonging to Bateman’s where its “Good Honest Ales” were served; the beer was brewed in the remote town of Wainfleet which was “to be venerated as the birthplace of William of Waynflete (c.1395) Bishop of Winchester, first Provost of Eton, founder of Magdalen College, Oxford”. (*Lincolnshire Churches Revisited*). All these journeys were of course enlivened by a series of running observations, mainly about Lincolnshire. Three individuals were constantly drawn to our attention. The first Colonel was Charles de Laet Waldo Sibthorp, arch Tory and Member of Parliament for Lincoln who fiercely opposed both Catholic Emancipation and the Reform Bill and after whom the Modern History Society at Lancing in the 1960s was named in honour; his brother was the Reverend Richard Sibthorp who twice became a Catholic priest before dying in the bosom of the Anglican church. The second was William Dennis, “the 19th century “potato king” whose statue stands before Kirton Town Hall. Last but not least was the saintly, aforementioned, Bishop Edward King, Tractarian founder of St Stephen’s House in Oxford (alma mater of many convert priests) whose beneficial decorative influence (the big six etc) then still surprisingly lingered in many rural Lincolnshire churches.

There were a few non ecclesiological destinations such as Woodhall Spa (the Bournemouth of Lincolnshire with its kinéma in the woods) and Grimsby (with its tall red brick Victorian tower dominating the docks, “like Siena only better”). We were occasionally whisked off for lunches. I remember in particular one at South Carleton Hall, courtesy of Lord and Lady Monson. The other guests included the Lord Lieutenant (Mrs Cracroft-Ely), the 34th

Hereditary Champion of England (Francis Dymoke of Scrivelsby), the recently retired Dean of Lincoln Cathedral (Oliver Twistleton-Wykeham-Fiennes) and the 22nd Lord Clinton from Devon, together with assorted spouses. Henry was immensely pleased as we departed vinously down the drive, remarking this level of grandeur was how they normally lunched in Lincolnshire...

The pronunciation of Lincolnshire place names was of course a minefield - Brant Broughton (“Brant Brooton”), Burgh-le-Marsh (“Burrough-le-Marsh”), Grantham (“Grantam”), and Saltfleetby All Saints (“Sollerby All Saints”) spring to mind.

Henry’s attitude to Roman Catholicism was not that of a certain type of High Anglican of his generation who regarded it at best as “The Italian Mission to the Irish”. He thought of it sympathetically and regretted the terrible architectural destruction caused by the Reformation. His *Collins Guide to the Ruined Abbeys of England, Wales and Scotland* was dedicated “To the memory of Dame Eugenia Thorold, OSB, Abbess of Pontoise (died 1667), Dame Christina Thorold, OSB of Pontoise (died 1699), Dame Catherine Thorold, OSB of Pontoise (died 1699) and Sister Catherine Thorold, OSB of Ghent (died 1634) Daughters of St Benedict LAUS DEO”. The entry on Walsingham reads ““Our Lady of Walsingham, pray for us” - such is the response of the faithful to the intercessions at the shrine of Our Lady, a response repeated with fervour still. The religious fervour which surrounded Walsingham - and which again surrounds it now - the devotion to Our Lady cannot be exaggerated....All these twentieth century shrines (in Walsingham) deserve a visit, and the cry goes up - as it has for many centuries - Our Lady of Walsingham pray for us.”

The vote in 1992 of the General Synod of the Church of England to ordain women came as a terrible blow to him. He correctly foresaw that it would mean the end of the civilised, humorous and intelligent Church of England he had loved. He said to me on various occasions that had he been younger he would have followed me across the Tiber but as it was he was too old and too involved in maintaining rural Anglicanism in Lincolnshire to do so. (He was not in fact a “squarson” as he was frequently misdescribed. Although he and his brother had the advowsons of Marston, Hougham and Hough-on-the-Hill and for some eight years he had to maintain the pattern of worship in the three churches for the lack of an actual vicar, he never, as he used to point out with some acidity, received any emolument for so doing.)

We inevitably saw somewhat less of Henry in the last two years of his life as he was constantly in and out of nursing homes. He died on the 1st February 2000 having lived into what he regarded as his favourite month. His carefully choreographed funeral demonstrated his underlying sympathy towards Rome. I was aware he was the last in a long line of antiquarian High Church bachelor Anglican parsons and that England would probably not see his like again. I think he would have regarded the Ordinariate with fascination had he lived to see it and might even have managed to join it. *Requiescat in pace.*

Michael Hodges is a Trustee of the Friends of the Ordinariate

News from the Ordinariate

A Letter from Mother Winsome SBVM

Dear Friends,

We pray that you and those you love and care for are safe and well.

Challenges sometimes bring unexpected blessings. This past year, dominated as the world has been by the challenges of Covid 19, the unexpected blessing of this unparalleled situation, is that it has encouraged people to consider afresh, what is most important in their life. For many, this has been their family – protecting their closest relatives from the dreaded virus and ensuring that they have a job to provide for the necessities of life and a home where they and their loved ones can rest safe and secure.

For the Sisters of the Blessed Virgin Mary, the central aspect of our life that has not been diminished by the virus, is our commitment to God. God is, and has been, the central focus of our life. Even when Mass was not possible, we have remained at home in our monastery carrying out our calling of the worship and praise of God and praying for the needs of those known to us and unknown, in our chapel.

Due to circumstances outside of our control, we now find we have to leave the monastery we have rented as our home for the past eight years. We have been so blessed having Catholic neighbours such as Maryvale Institute (the first home of St John Henry Newman), Oscott College, and fellow women Religious – the Bridgettines and Franciscans. It has been a joy to be able to worship together in our chapel for Mass and add to the corporate witness of the Catholic Church in the vicinity.

We now need to find a new monastery home. The diocesan bishops of England and Wales have each been asked by Monsignor Keith Newton whether they have convents/monasteries/other suitable property which they could make available for us. We have been searching for some time but thus far nothing has come to our attention which would be suitable for a contemplative religious community. Our main means of earning our living is through the ministry of hospitality – offering retreats and quiet days for guests. The guest accommodation (as per our present facilities) needs to be arranged so that there can be an appropriate degree of separation – even more so in these post Covid 19 days – to ensure the safety of all.

We believe that Our Lord will have the right home for us that will become evident, in His timing. Meanwhile, we trust and pray for God's Provision. Can we ask you to join us in praying for a new monastery for sisters dedicated to Our Lady, where we might seek to reflect her grace, and her Son might impart His blessing, to all who cross our threshold? Thank you.

All the sisters join me in wishing God's richest blessings upon you and those you love.



With our love in Our Lord and Our Lady and united in prayer,

Mother Winsome SBVM

99 Old Oscott Hill
Kingstanding
Birmingham
B44 9SR

Mother Winsome heads the Sisters of the Blessed Virgin Mary. The community consists of twelve sisters, eleven of whom were originally part of the Community of the Virgin founded in Wantage in 1848. They were received into full communion of the Catholic Church within the Ordinariate on 1st January 2013 at the Oxford Oratory.

The Rt. Rev. William Gordon Wheeler (1910-98)

No 3 in a continuing series on convert clergy

by Michael Hodges



© National Portrait Gallery, London

Bishop Gordon Wheeler photographed in 1968

Gordon Wheeler was born in the Yorkshire Pennine village of Dobcross, although his paternal side was Lancastrian. Both parents were devout Anglicans and he was brought up in a High Church sacramental tradition.

During the First World War his father went off to fight and the family lived at Worsley in Lancashire on the estate of Lord Ellesmere. After a brief period at Eccles Grammar School he entered Manchester

Grammar School in 1924. From there he won an Exhibition to read Modern History at University College, Oxford in 1929. He enjoyed himself immensely over the next three years, worshipping mainly at Pusey House. In 1932 he was awarded a good second class degree.

In 1932 he entered the Anglo-Catholic seminary of St Stephen's House in Oxford. He was not particularly happy there and doubts began to grow about his Anglican faith. He was however ordained deacon by Bishop George Bell in Chichester Cathedral in December 1933. He did his curacies at St Bartholomew's, Brighton and St Mary and All Saints, Chesterfield in Derbyshire, and was ordained priest by the Bishop of Derby in Derby Cathedral in December 1934. The next year he went to the Anglo-Catholic Lancing College as an assistant chaplain. Wheeler was happy at the school and was a popular figure.

His doubts about Anglicanism were however growing. In December 1936 he was received into the Catholic Church at Downside by Dom Richard Davey. His Anglican family and friends were devastated. The boys at Lancing heard he had run off with "a Scarlet Woman", whom they took to be a barmaid... Wheeler however never regretted his conversion to Catholicism. He had found his "true home in this part of the Vineyard"; "the joys of being a Catholic has always far outweighed the sorrows, trials and even changes one has had to endure. After all, the gift of the fullness of the Faith is the greatest gift...that God can give to any man or woman

in this life." He was however always grateful for the scriptural and prayerful foundations he had received as an Anglican, and maintained social contact with his many Anglican friends.

From 1936 to 1940 he undertook a course of training and formation at the Beda College in Rome. In the summer of 1939 he returned to England for the summer vacation. The outbreak of war made it impossible for him to return to Rome and the Beda was evacuated to Upholland near Liverpool. On 31st March 1940 Cardinal Hinsley ordained him priest at Westminster Cathedral. Travelling to Norfolk in a blacked out train he celebrated his first Catholic Mass at the Slipper Chapel in Walsingham.

He was appointed as a curate at St Edmund's Edmonton. It was a difficult posting during the Blitz and he succumbed to the physical strain. At one stage the parish priest even pinned a bulletin on the presbytery door stating "Fr Wheeler's life is drawing peacefully to a close"! He recovered and did a certain amount of writing for *The Tablet* and others. He developed a great devotion to the English saints, St Edward the Confessor, St Edmund and St Thomas of Canterbury as well as to Our Lady of Walsingham. He also became fascinated by St John Henry Newman's period at Oxford.

In 1944 Cardinal Griffin moved him to Westminster Cathedral to become a chaplain and edit the *Westminster Cathedral Chronicle*. In 1950 at a time when few Catholic priests had an English university education he was sent to be the Catholic Chaplain at London University. He became a Chaplain of Magistral Obedience to the Order of Malta at this stage.

In 1954 Wheeler was appointed Administrator of Westminster Cathedral and created a Monsignor. Shortly after his friend Archbishop Godfrey was chosen as Archbishop of Westminster. Wheeler chose Fr Francis Bartlett (uncle to the late lamented Jennifer Paterson) as his Sub-Administrator. Together they did much to enhance the decoration of the Cathedral and maintain its musical tradition. Wheeler also became involved in discussions on the use of the vernacular in the Mass. In January 1964 he wrote to Cardinal Bea informing him he was trying very hard "to persuade our Hierarchy how ecumenical a thing this could be if they were to appropriate the wonderful wealth of literary culture which Anglicans have developed in the Book of Common Prayer". Such sentiments obviously foreshadow the use of traditional language in the Ordinariate's "Divine Worship" missal.

In early 1964 Wheeler was appointed Coadjutor Bishop of Middlesbrough to assist the ageing Bishop George Brunner. He claimed to be thrilled to be returning to his own people in the north. His period in the diocese was not to be long; one achievement was to acquire the redundant Anglican church of St Leonard's, Malton to act as the Catholic church of the town. His preferment to Middlesbrough did allow him to attend the Third and Fourth Sessions of the Second Vatican Council in Rome. Wheeler found the Council an enriching and spiritually uplifting experience although he lamented the forthcoming end of the historic Latin Mass. He tried to justify this by musing "It doesn't really matter whether the Mass is in English or in Latin. It is the Mass itself that matters."

On 3rd May 1966 he was translated to become the second Anglican convert Bishop of Leeds, the first having been Bishop Henry John Poskitt from 1936-50. On 27th June 1966 he was enthroned as Bishop in St Anne's Cathedral on the Feast of Our Lady of Perpetual Succour. He processed into the Cathedral under a canopy of cloth of gold carried by four Knights of Malta including Lord Craigmyle and Field Marshal Sir Francis Festing. He celebrated Mass in the eastern position. Many friends were in the congregation including the convert Earl of Wicklow, his godfather at his Catholic confirmation, known to Betjeman as "Cracky Clonmore"; he was disinherited by his father on the grounds that he had embraced the religion of their servants...

One early pleasure was an invitation to preach at the University Church of St Mary the Virgin, Oxford where Newman had been Vicar. He was the first Catholic priest to preach at this historic church since the Reformation and took as his text verse 10 of the 51st Psalm "Renew a right spirit within me."

Leeds was an extensive and scattered diocese with 262,800 Catholics, 173 parishes and 384 secular priests amongst whom were a strong Irish contingent. Wheeler had the difficult task of implementing the reforms of the Second Vatican Council. Some 19 priests abandoned their ministry in the Diocese between 1967 and 1972. Of the 135 priests ordained by Wheeler during his period as Bishop of Leeds thirty three (24%) either left the priesthood during his episcopate or after his retirement in 1985. Cardinal Heenan reaffirmed the loyalty of the Hierarchy to clerical celibacy and chastised "the public cult of the lapsed priest". Another major problem for the episcopate was Paul VI's encyclical of 1968 "Humanae Vitae" which restated the Church's traditional teaching on artificial means of birth control. Wheeler remained firmly loyal to the papacy on this issue.

In October 1970 Wheeler succeeded Archbishop Dwyer of Birmingham as Chairman of the National Liturgy and Music Commission, a role he found uncomfortable. He wrote to a friend "I badly need your prayers and help about the Liturgy. Things have gone so far that I am afraid I may be rather too late on the scene." His resistance to poor translations from the Latin into the vernacular was a battle soon lost. Public celebration of the Latin Mass according to the Roman Rite of 1570 ceased in Advent 1971. Wheeler lamented the disappearance of the biretta and the maniple. He himself celebrated in his own chapel Mass in the New Order in

Latin and at the Cathedral on Holy Days of Obligation. He protected to the extent possible those priests in his diocese who took advantage of the indult to continue celebrating Mass in the Old Rite. He feared the secularisation of clerical dress and wrote in 1971 in connection with nuns abandoning their traditional habits in favour of new ones "They are neither bearing witness to the religious life nor attracting other vocations when they wear these absurd garments or go into secular dress". He was distressed by the reordering of churches to remove "Victorian clutter".

He chose not to live at Roundhay in Leeds near the centre of diocesan administration but in autumn 1966 purchased from the Earl of Mexborough a comfortable residence in some 16 acres at Eltofts near Thorner on the outskirts of Leeds. Here he lived comfortably and was well looked after by Franciscan nuns. He generously dispensed hospitality to all social classes with aplomb. He had an irrepressible sense of humour. The journalist Patrick O'Donovan said "there was no more civilised prelate in England than Bishop Gordon Wheeler". Wheeler also always insisted on wearing his full episcopal regalia at religious and liturgical events. He was the last Bishop in England and Wales to wear the Cappa Magna.

He was instrumental in the selection of Abbot Basil Hume to succeed Cardinal Heenan as Archbishop of Westminster in 1975. He felt the former's spirituality and his intimate knowledge of the European Christian tradition would contrast well with the more insular approach of Heenan and some of his colleagues.

In 1980 the new Diocese of Hallam based in Sheffield was erected. It took fifty parishes from the Diocese of Leeds (effectively South Yorkshire) and sixteen from the Diocese of Nottingham (the northern half of Derbyshire). This was all done with the full approval of Wheeler who felt the Diocese of Leeds as previously constituted was too unwieldy to administer properly. The move left Leeds with 131 parishes.

It is significant Wheeler was never promoted to an archbishopric when vacancies occurred. His innate traditional approach probably denied him promotion. By the end of his episcopate he was regarded by some as reactionary, and of a previous age. Most of his lay friends at the end of his life inhabited the upper reaches of Catholic society. In retirement he wrote to Archbishop Couve de Murville of Birmingham, another conservative, that he had ploughed "a somewhat lonely furrow" in the Hierarchy.

He retired in 1985 at the age of 75. He was well looked after in retirement by the Little Sisters of the Poor at Mount St Joseph's Headingley. He had an active retirement, not least as Principal Chaplain of the British Order of Malta from 1991, succeeding Archbishop Couve de Murville.

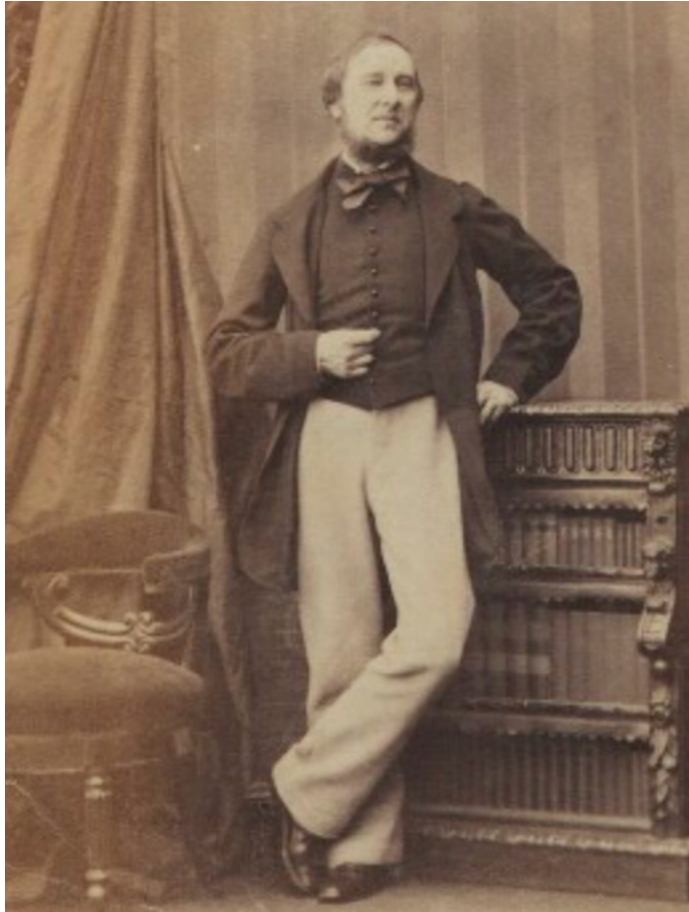
He died on 20th February 1998. Pusey House and Lancing College must by then have seemed a very distant memory. His funeral was celebrated by Cardinal Hume and David Konstant, his successor as Bishop of Leeds, in St Anne's Cathedral. His body was then buried at the impressive neo-Romanesque church of St Edward at Clifford in the West Yorkshire countryside three miles south of Wetherby.

Michael Hodges is a Trustee of the Friends of the Ordinariate

Ambrose Lisle March Phillipps De Lisle (1809-1878)

The Eternal Optimist and Ecumenist

by Gerard De Lisle



Camille Silvy albumen print, 14 June 1861 © National Portrait Gallery, London

Photograph of Ambrose Phillipps De Lisle

My great grandfather, Ambrose Lisle March Phillipps, the eldest son of Charles March Phillipps and Harriet Ducarel, was born at Garendon Hall, Leicestershire on 17th March 1809. The steady accumulation of landed property had made his father a very wealthy man.

Ambrose was baptised at Garendon Hall on 21st March 1809. He was educated privately and at South Croxton (Leicestershire), Maizemore Court (Gloucestershire), Edgbaston (Birmingham) and Trinity College, Cambridge. His uncle was the Rt. Rev. Hon. Henry Ryder, Bishop of Gloucester from 1815 to 1824 and of Lichfield from 1824 until his death in 1836. He was a firm evangelical but his convert grandson, the Very Rev. Henry Dudley Ryder, was destined to be Newman's successor as Superior of the Birmingham Oratory.

Maizemore Court had been set up as a school by the Bishop. Ambrose probably received his first exposure there to the Catholic Church c 1820 through the Abbé Giraud, a French émigré priest, who taught French.

In 1822 Ambrose was processing round the churchyard at Shepshed Church with a simple wooden cross accompanied

by his brother Charles aged 10; the latter was later to become the vicar of the church. This popish practice did not find favour with the Bishop of Peterborough. I am pleased to say that I was able to recover this cross in Rome c1966 from the Rosminian archives.

Ambrose travelled abroad with his father and attended vespers at Notre Dame, Paris in May 1823. He was confirmed as an Anglican by his episcopal uncle in Lichfield Cathedral in 1824.

He was admitted to Trinity Cambridge in November 1825 although he did not go into residence there until October 1826. He was received into the Catholic Church by Father T. Macdonnell at Loughborough on 21st December 1825. He and his friend Kenelm Digby, whom he met at Cambridge, were the first of that long line of distinguished 19th century converts, some eight years before Keble's speech in 1833 on "National Apostasy", deemed to be the start of the Oxford Movement. It could have been the Cambridge Movement!

While at Cambridge he and Kenelm Digby used to ride the twenty five miles from there to St Edmund's Ware, fasting, to attend Sunday Mass and then back; there was no Catholic place of worship in Cambridge at the time.

In 1829 he caught a bad chill from this practice and his father took him to Rome for the winter to recover his health. Ambrose was presented to Pope Leo XII.

Ambrose went back to Italy in 1830/1 where he met Fr Dominic Barberi (now "Blessed"), the great Passionist evangelist, who was to receive St John Henry Newman into the Church. Ambrose was later instrumental in the conversion of the Hon. George Spencer of Althorp who was received into the Catholic Church in 1830. The latter subsequently became a Passionist priest under the name of Father Ignatius of St Paul and in late February this year was declared "Venerable".

While in Italy, Ambrose also met the founder of the Institute of Charity, the Rev. Antonio Rosmini, and in due course persuaded him to send, inter alios, the Rev. Luigi Gentili to evangelise the parishes of Grace Dieu, Shepshed and Whitwick, all in Leicestershire.

In 1833 Ambrose married the Catholic Laura Clifford (1811-96), the grand daughter of the 4th Lord Clifford, at St James, Spanish Place. His father built them Grace Dieu Manor near the ruins of the 13th century Grace Dieu Priory; A.W.N. Pugin added a wonderful section inside the large chapel. Ambrose and Laura settled there and did much entertaining in their very pleasant home. Acquaintances were exposed to the glories of the liturgy of the Catholic Church in the Chapel. He became a Deputy Lieutenant of Leicestershire from 1834 until his death.

They were to have sixteen children in all, of whom eleven survived him. Three daughters became nuns. One son studied for the priesthood in Austria and Germany but decided in the end to marry; he had eight children and was the ancestor of all the current De Lisle family. Another son (Everard) died heroically during the Indian Mutiny in 1857 and received a posthumous VC. Yet another was to die bravely in 1885 in the expedition sent too late to rescue General Gordon in Khartoum.

In 1835 Ambrose purchased 227 acres in Charnwood Forest, Leicestershire which he presented to the Cistercian Order to found Mount St Bernard Abbey, the first monastery to be built in England since the Reformation. His friend, John, 16th Earl of Shrewsbury, from Alton Towers, contributed financially. The Abbey was designed by another friend, A.W.N. Pugin, a fellow enthusiast of Gothic architecture. It was consecrated in 1844 by Nicholas Wiseman, then coadjutor bishop of the Central District and subsequently Cardinal Archbishop of Westminster.

In addition to the chapel at Grace Dieu referred to above, Ambrose also built chapels at Whitwick (1837) and Shepshed (1842). He also constructed the first open-air Calvary in England at Whitwick in 1842. After Everard's gallant death a memorial tower was erected nearby by public subscription in 1863.

In 1838 he joined his friend Father George Spencer in setting up the Association of Universal Prayer for the Conversion of England. This movement spread widely throughout the Catholic world. He was the only Catholic to be in touch with the leaders of the Oxford Movement, receiving St John Henry Newman and others at Grace Dieu.

Ambrose was not very interested in politics but this did not stop Benjamin Disraeli from portraying him as "Eustace Lyle" in *Coningsby* in 1844.

The same year Ambrose, Laura and the two eldest sons went to Europe to visit some of her continental relations and his new Catholic friends and contacts. In Brussels they met the papal nuncio, Monsignor Pecci, subsequently Pope Leo XIII.

The English hierarchy was restored in 1850. Ambrose spent much time trying to reconcile various Catholic laymen to this, who thought it inexpedient.

He became increasingly interested in the concept of corporate reunion between the Church of England and the Catholic Church. In 1857 fourteen individuals including Ambrose and one or two other Catholics set up the Association for Promoting the Unity of Christendom ("APUC") to advocate the cause. It had a considerable degree of initial success, with various foreign Catholic prelates becoming associated with it although most of the nine thousand membership was perhaps inevitably Anglican. It was however regarded with considerable distrust by the future Cardinal, Henry Manning and other Catholics, who also disliked his treatise *On the Future Unity of Christendom* (1857). The matter was referred to Rome and was finally settled by a papal rescript *Ad omnes episcopos Angliae* dated 16th September 1864 which condemned the association and directed the bishops to take steps to prevent Catholics from joining it.

Ambrose withdrew his name from APUC "under protest, as an act of submission to the Holy See". He displayed due religious humility at the decision but realised it was the end of the hope of the reunion of Christendom during his lifetime. He continued to support the attendance of Catholics to English universities, and he was keen on the abortive project of a

Uniate English Church. Despite his views he remained on good terms with ultramontanans such as Henry Manning and William ("Ideal") Ward.

In 1862, on the death of his father, he inherited Garendon Hall. The house was Palladian but soon after Ambrose added to it a fourth floor by E.W. Pugin. He also added De Lisle to his name at this stage (in right of his grandmother Susan, the last Lisle). The park at Garendon has four interesting follies - the Obelisk, the Arch of Triumph, the Red Gothic Arch and the Temple, from which Cardinal Manning preached in 1875 to 5000 people for a temperance rally.

Ambrose assembled a tremendously varied library, partly inherited from ancestors. Sadly the books were sold in 1943, and the archives burnt on a bonfire to make way for the Army. Luckily I have been able to buy back several thousand tomes (with his bookplate in them) from all over the world in every size, shape and condition!

Ambrose was High Sheriff of Leicestershire in 1868. He died at Garendon on 5th March 1878.



Mount St Bernard Abbey

He has not been that fortunate in the survival of the buildings associated with him. Mount St Bernard Abbey remains of course, fundamentally unchanged. Whitwick Chapel was pulled down after a larger church was consecrated in 1905. Shepshed Chapel, left semi-abandoned until c1967, became an office as the parish built a larger church in 1928.

Ambrose had planned the erection of Stations of the Cross in the area but there is no record of their permanent construction. The Pieta Chapel, Number 14 of the Stations of the Cross, was relocated by the monks of St Bernard Abbey c1960; No 13 was the Calvary and the Christus from this is at the Abbey.

In 1933 Grace Dieu became the prep school for Ratcliffe College but sadly closed last year; the Chapel there was mutilated by a reformist priest in the aftermath of the Second Vatican Council. Garendon Hall was requisitioned during the war by the Army until 1951; through age and a lack of maintenance by the Army it had become a huge white elephant. On inheriting in 1963 I took the opportunity to ask the M1 contractors to demolish it (gratis) the next year...

Ambrose and Laura would undoubtedly have been thrilled by the founding of the Ordinariate by Pope Benedict XVI in 2011 as it represents the fulfilment of many of their hopes some 150 years earlier "ad maiorem Dei gloriam".

The Squire De Lisle lives in Leicestershire and is a Vice President of the Friends of the Ordinariate.

Memories of a Monsignor

by Monsignor Robert Mercer

The Pallium of Canterbury



Monsignor Mercer meeting Pope Benedict XVI

The Archbishop of Canterbury's coat of arms continues to display a pallium to show that he is in full and visible communion with the first bishop of Christendom. These arms can therefore be interpreted as a barefaced lie, or as a reminder of happier times, or as an expression of hope for the future. For as long as I can remember I have interpreted the arms as encouragement to what ought to be.

It is obvious that a universal church must have a universal primate. Given the facts of the New Testament and the history of the Church, that primate had to be the Bishop of Rome. Why then were we not in communion with him? Aidan Nichols OP has written: "Beyond a doubt as to doctrine, worship and devotion Anglo-Catholics are a displaced portion of Catholic Christendom". In June 1860 Father Newman of the Oratory wrote to his friend Canon Edgar Estcourt, a fellow convert, "Catholics did not make us Catholic; Oxford made us Catholic". I assume that Newman was referring to Oxford's Anglican character and tradition rather than to its academic prestige.

It is true that down the long years of our scandalous separation there have been contacts, friendship, informal and even semi-official dialogue. Bernard and Margaret Pawley have given an account of such moments in their book "Rome and Canterbury Through Four Centuries". The Lambeth Conference of 1908 resolved: "There can be no fulfilment of the Divine purpose in any scheme of reunion which does not include the great Latin church of the West with which our history has been closely associated, and to which we are still bound by many ties of faith and

tradition." The Malines Conversations took place in Belgium in the 1920s, in which two members of the Community of the Resurrection participated, Bishops Frere and Gore. (I walk past their tombs each time I enter our Community Church.) Bernhard Barlow SM devotes his book to this dialogue, "A Brother Knocking at the Door". In the 1930s there was unofficial discussion in England, about which Fr. Mark Vickers writes in his book "Reunion Revisited".

After Vatican II the pace quickened. Archbishop Michael Ramsey was solemnly received in Rome. Pope John Paul II was solemnly received at Canterbury. Before the latter event Anglican and Catholic clergy in Matabeleland celebrated joint vespers in the Catholic cathedral to pray for the Pope's visit to England. Theologians persevered with their Anglican-Roman Catholic International Commission discussions. But local churches were urged not to leave dialogue to academics.

Accordingly in Zimbabwe the Catholic diocese of Bulawayo and the Anglican diocese of Matabeleland began a series of monthly meetings. Archbishop Henry Karlen CMM, a German Swiss, led a team of three, as did I. The Anglicans included Fr. Kenneth Berry who was later to join the Ordinariate of Our Lady of Walsingham. They also included Father Jeffrey Milton who, when he lay dying of cancer at the age of 33, was visited by Mgr. Pierre Duprey of the Secretariat for Promoting Christian Unity, who brought with him a crucifix from Pope John Paul II. We worked our way through the ARCIC documents and liked them. In 1984 two of the Anglicans, Jeffrey Milton and Canon Milton Madida, met in Rome with representatives of the Congregation of the Doctrine of the Faith. Our clergy had occasional quiet days or study days together. We observed each other's ceremonies. After one of our ordinations the Archbishop said to me: "I don't know if you ordained priests but it's clear that you intended to." "Blame the Prayer Book, not me," replied I. These were the years of Zimbabwe's civil war. I attended far too many funerals of Catholic missionaries.

In 1984 I called on the Old Catholic Primate in Holland to see if we might join in their dialogue with Rome but they were not in any conversations. The next year I went to Rome. Cardinal Willebrands of the Secretariat for Unity gave me a cheerful hour of his time. I talked with others in that same office. Cardinal Ratzinger of the CDF and three of their staff gave me an hour of his courteous and gentle time. I learned for myself that all gossip about the Rottweiler was malicious fiction. I was presented to John Paul II. In 1988 when he visited Zimbabwe he preached at Prayer Book evensong in my former cathedral and was kind enough to say to me, "We've met before".

In 1987, after I had spent a decade as Bishop of Matabeleland, it was time for the diocese to have a new bishop. I therefore, after I retired, went to the Canadian part of the Traditional Anglican Communion (TAC) whose

documents committed it to the search for unity. In 2005 I retired to England. The following year I joined a party of Canadians going to Rome to pray for unity. We were presented to Pope Benedict who said, "I hope we are making progress". I blurted out aloud, "No, we are not," to which he replied, "We must do something".

In due course a letter from the TAC went to Rome asking for rapprochement. In 2007 we were invited to send a delegation. All the Bishops of the TAC met in St Agatha's, Portsmouth. After the Gospel at Mass each of us signed that letter on the high altar, and signed also a copy of the Catholic Catechism. Several of us then took the documents and prayed over them in the Holy House at Walsingham. Archbishop Hepworth from Australia, Peter Wilkinson from Canada and I then took them to Rome where we met with Fr. Augustine di Noia OP, Fr. Patrick Burke and Fr. Stephen Lopes, all of the Congregation for the Doctrine of the Faith. The two younger men grilled us. The Dominican is now an Archbishop; Fr. Burke is Vicar-General of the Diocese of St Andrew's and Edinburgh; Fr. Lopes is Ordinary of the Ordinariate in North America.

In 2010 (I think it was) we were invited back. Accompanying us this time were Archbishop Louis Falk of TAC from the USA and Ms Cheryl Woodman of Australia, secretary to our international college of bishops. Cardinal Levada, the American Prefect of the CDF, presided over a formidable gathering of officials and theologians whose names I now forget, one of whom was astonished when I told him that the Athanasian Creed was an official part of Anglican worship, and was therefore accessible to the laity. (I'm told we shall get that creed back in the forthcoming office book.) Another theologian murmured to me that whenever there was a crisis in the Anglican Communion, Anglicans would appeal to Rome for help. When Rome made a suggestion, Anglicans failed to take it up. He wondered, therefore, how many Anglicans would take up the offer of an Ordinariate. On this visit we of the TAC were given good seats at the Papal Mass in St Peter's on Pentecost Sunday.

Do you ever pinch yourself when something seems too good to be true? I keep doing so. Has the Ordinariate really happened? In the TAC we likened ourselves to the Non Jurors, preserving Anglican heritage in the hopes of some sort of rapprochement in several hundred years' time, but we feared that long before then we'd become as extinct as the Non Jurors. After all, Fr. Nichols described us as "ramshackle" even if he did preach in St Agatha's. Well has Mgr. Andrew Burnham said: "We asked Rome for a bicycle and they gave us a Rolls Royce." The pallium of Canterbury has encouraged us forward into the future, whether we came from the TAC or from the mainline Anglican Communion. That welcome is still open to all sorts and conditions of Anglicans.

I cannot end this article without paying tribute to my brothers in the Community of the Resurrection. With warm hearts and much generosity they have allowed me to remain in spite of all my tergiversations, not least when I claim: "Ecumenism is now just freebies for ecclesiastical bureaucrats. It's time to stop the talk and to walk the walk."

Robert Mercer CR

Monsignor Robert Mercer CR was born in Zimbabwe in 1935. He was educated at Grey School, Port Elizabeth and St Paul's Theological College, Grahamstown. Ordained as a deacon in 1959 and as an Anglican priest a year later, his first post was as a curate at Hillside, Bulawayo. He was professed into the Community of the Resurrection in 1965.

In 1970, he was deported from South Africa because of his stand against apartheid, specifically for running, with other Anglican clerics, a multi-racial parish at Stellenbosch. He was then chaplain of St Augustine's School, Penhalonga and then rector of Borrowdale parish, Harare.

He was ordained as the fourth Anglican Bishop of Matabeleland in 1977. From 1988 until his retirement in 2005 he was the metropolitan bishop of the Anglican Catholic Church of Canada (part of the Traditional Anglican Communion). Though retired to England, he remained a member of the Anglican Catholic Church of Canada's house of bishops until January, 2012.

On 7 January, 2012, he was received into the Catholic Church as a member of the Personal Ordinariate of Our Lady of Walsingham. On 27 March 2012, he was ordained a Catholic priest by Bishop Alan Hopes in the Cathedral of St John the Evangelist, Portsmouth. On 21 June, 2012 it was announced that he had been elevated to the rank of Chaplain of His Holiness, entitling him to the title of Monsignor. Despite being an ordained Catholic priest, Mgr. Mercer continues to be a member of the Anglican 'Community of the Resurrection'.



THE NEWMAN SOCIETY

THE OXFORD UNIVERSITY CATHOLIC SOCIETY

Securus judicat orbis terrarum. Est. 1878

CALLING ALL FRIENDS AND ALUMNI!

The Newman Society is starting a new Friends and Alumni scheme to keep in touch with you, enable you to reconnect with each other, and keep you abreast of our activities. It's not only for former members, but for anyone who's interested in supporting us.

The Society, established in 1878, promotes the Catholic Faith at the University of Oxford; we meet every week on Thursday evenings for a meal, a talk, and a time to pray together.

For just £15 per annum, you get:

- Subscription to the Society's biannual magazine, *Cor ad Cor*, produced specially for the group
- Invitation to an annual friends and alumni dinner hosted by the Society
- Copy of our termcard of events each term
- Termly Mass offered for the Society's benefactors

For more information on how to subscribe, go to www.newmansociety.co.uk/friends



Revd. Dr. Alan Griffin: Priest, Scholar, and Author (1944-2020)

by Colette Griffin



Fr. Griffin, after whom JK Rowling named 'Gryffindor House' in the Harry Potter books, pictured in 2018

Fr. Alan Griffin was a priest for forty-one of his seventy-six years. Being a priest was his vocation and defined him as a human being.

Alan was born on the 29th of March 1944 in Dublin, Ireland, and died on the 8th of November 2020 in his London home. He was the eldest of two boys, his brother Nigel was four years his junior. His father, Frank, was a branch manager for the Bank of Ireland, and his mother, Gladys, was a stay-at-home mother who had also worked for the Bank of Ireland before her marriage. The Griffin household was a happy, stable home for the “two clever Griffin boys.”

Alan was a truly exceptional student. He excelled in high school. Alan earned a scholarship in 1962 to Trinity College, Dublin, and was named a Trinity Scholar in 1964, an honour bestowed on only the very best students. He graduated with a first-class honours BA and an MA degree and went on to Cambridge and a PhD in classics.

Then began his tenure, in 1969, as a lecturer of classics at Exeter University, where he spent almost twenty-nine years of his life. He was the Senior Warden of Duryard Halls, a student residence at Exeter. Alan published papers and books prolifically during his years at Exeter University and was a respected scholar. He once showed me a bookshelf, at least six feet long, filled with his publications. JK Rowling, the author of the Harry Potter books, was one of his students and residents of Duryard Halls. He used to say, “he may have published many academic papers, but his greatest claim to fame was JK Rowling naming one of the Hogwarts’ houses, Gryffindor.”

During his tenure at Exeter University, Alan studied Theology at Salisbury and Wells Theological College and was ordained as a Deacon in 1978 and an Anglican Priest in 1979 by the Bishop of Exeter. He was both a classics lecturer and a part-time priest, assisting as much as possible at Exeter Cathedral and being an honorary assistant to the Lazenby Chaplain.

He took early retirement from Exeter University in 1998 and took up his priestly duties full-time. Alan became the Anglican clergyman of Heavitree and Chaplain of Plymouth University (Exeter Campus.)

He thrived as a parish priest and filled his house with books so that his three-bedroom-house ended up with one bedroom and two offices, one office for his priestly duties and one for his academic pursuits, as he continued to lecture part-time at the university.

In 2001 Alan moved to London to become Rector of St. James Garlickhythe and St. Andrew by the Wardrobe, both Christopher Wren churches. He was Chaplain to the Aldermanic Sheriff, Chaplain to the Lord Mayor of London, and Chaplain to the Worshipful Company of Horners, an ancient guild and livery company.

Alan met the Queen, Prince Phillip, and rode in the Golden Carriage with the Mayor of London. The foyer of St. James Garlickhythe has rather dour paintings or black and white photographs of each rector; Alan gave the colour photo of himself waving his tricornered hat from the Golden Carriage for that collection.

In 2011 Alan retired from the Anglican Church, and, within a year-and-a-half, he had converted to Catholicism and become a Roman Catholic Priest. He had always been high church, and he felt he was home at last in the Ordinariate of Our Lady of Walsingham. Alan was sixty-eight years old by then, so he said Mass regularly and covered holidays for other local priests, but did not work full-time.

Alan travelled extensively to the four corners of the earth and everywhere in between. Alan’s travels include dozens of cruises, including a round-the-world-cruise in 2017, which lasted almost seven weeks. His cruise travels included many where he was a lecturer or priest. Alan was honoured to serve the Apostleship of the Sea as a cruise chaplain offering



support to the Philippine and Indian cruise staff while away from their families during Christmas or Easter. He truly believed in and served the purpose of this charity.

Everywhere I went, no matter how far afield, Alan had been there already. Two years ago, I finally went somewhere he hadn't been and saw something he hadn't. Although he had been to India several times, he had never been to Goa and seen the body of Saint Francis Xavier in the Basilica of Bom Jesus.

On his travels, Alan met people from all walks of life and had friends all over the world. He treated everyone he met with kindness. At his brother's funeral, I watched him interacting with some disabled friends of my son with empathy and kindness, and no condescension.

Alan was interested in religion and the church from an early age. But he also wanted to be a teacher. His brother Nigel had fond memories of Alan playing teacher with Nigel as his pupil. He was unusual in that he achieved his earliest ambitions and had a long career as a university lecturer and an even longer career as a priest.

Having no children of his own, Alan took a long-term interest in his niece and two nephews. Although his brother, myself, and our children have lived in Canada for close to forty years, we kept in regular touch. Every time we traveled to Ireland, Alan came 'home' to see us. We met up in Dublin, London, Exeter, Toronto, and even Miami.

Charles Darwin said that a man's friendships are one of the best measures of his worth. Alan had many, many friends, a lot of whom he knew from his youth and childhood. They were part of his family.

Both his extended family and all the Griffins are grief-stricken. He was kind, caring, and compassionate, a good listener and advisor, and is greatly missed by his family, friends, and parishioners. We miss his witty conversation, his humour, and his thoughtfulness. I will miss his good counsel and support.

Finally we must not forget the many restauranters near his home in Wapping and in the City of London – Alan never cooked for himself - who will miss not only a good customer but a beloved regular.

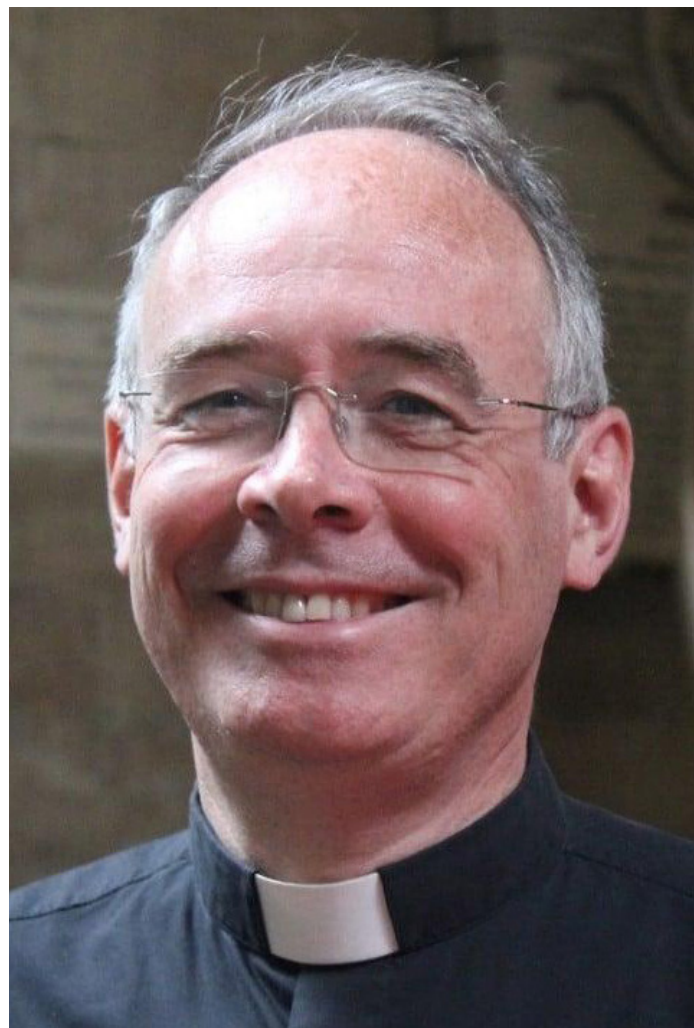
Colette Griffin, sister-in-law and friend of Fr. Alan Griffin.

Rev. Dr Griffin as chaplain to the Lord Mayor of London in the Lord Mayor's Show, 2008



Monsignor Mark Langham (1960-2021) and the Ordinariate of Our Lady of Walsingham

An appreciation by Monsignor Keith Newton



Monsignor Mark Langham was born in London on 28th November 1960. He was educated at Cardinal Vaughan School and Magdalen College, Cambridge where he read classics and history. After studying at Allen Hall he was ordained priest by Cardinal Hume in 1990. He succeeded Father Michael Hollings as Parish Priest of St Mary's Bayswater. From 2001 to 2008 he was the Administrator of Westminster Cathedral, being appointed Monsignor in 2002. From 2008 to 2013 he worked at the Pontifical Council for Promoting Christian Unity in Rome. He was appointed Catholic Chaplain at Cambridge in 2013. He died on 15th January 2021 at the Hospice of St John and St Elizabeth.

Monsignor Mark Langham was born in London on 28th November 1960. He was educated at Cardinal Vaughan School and Magdalen College, Cambridge where he read classics and history. After studying at Allen Hall he was ordained priest by Cardinal Hume in 1990. He succeeded Father Michael Hollings as Parish Priest of St Mary's Bayswater. From 2001 to 2008 he was the Administrator of Westminster Cathedral, being appointed Monsignor in 2002. From 2008 to 2013 he worked at the Pontifical Council for Promoting Christian Unity in Rome. He was appointed Catholic Chaplain at Cambridge in 2013. He died on 15th January 2021 at the Hospice of St John and St Elizabeth.

Much has been written about Monsignor Mark Langham since his tragic death from leukaemia earlier this year. I met Monsignor Langham on a number of occasions before he went to work in Rome at the Pontifical Council for Christian Unity but it was while he was there that we became better acquainted. Soon after the erection of the Ordinariate of Our Lady of Walsingham in January 2011 he wrote a piece in *Osservatore Romano*, parts of which I disagreed with and suggested the next time I visited Rome we might meet to discuss it. Later in the year we spent a very enjoyable evening together discussing the Apostolic Constitution *Anglicanorum Coetibus* and subsequently whenever I visited Rome we would meet for drink or a meal. He was always very good company.

After he returned to England and became the Catholic Chaplain to the University of Cambridge I invited him to address a plenary meeting of our priests in Westminster Cathedral Hall in February 2015 on the subject of the Ordinariate and Ecumenism. It so happened on that occasion my colleagues from North America and Australia, Mgr Jeffrey Steenson and Mgr Harry Entwistle, were also present to hear him. What we were given that day surprised us all. There was no longer any reticence about the Ordinariate which he had expressed while working at the Pontifical Council for Promoting Christian Unity but a full and effusive endorsement.

He made a number of very important points which bear repeating. He suggested that the Ordinariate is what happens when theological matters, concerning communion in particular, are thought through. He also spoke of the Ordinariate as a model of what he called 'realised ecumenism' and a reminder that coexistence and mutual respect, worthy and important as such things are, are not fulfilling our Lord's desire that we should be one. I was so impressed with his paper that I now give it to every Anglican priest who visits me to enquire about the possibility of ordination in the Catholic Church through the provisions of the Apostolic Constitution *Anglicanorum Coetibus*.

In April 2019 Bishop Michael Nazir-Ali, a former Anglican Bishop of Rochester and Bishop John Hind, a former Bishop of Chichester, organised a conference to consider Anglican Patrimony which they believe is threatened within Anglicanism itself. They were keen that the Ordinariate was involved given the importance Pope Benedict XVI attached to preserving elements of the Anglican tradition in the Universal Church. I was part of the organising committee

and suggested Monsignor Langham as a possible speaker. In his paper he explained that the Ordinariate had great ecumenical possibilities. It both had the potential to articulate elements of Anglican patrimony within the Catholic Church but also 'to make clearer to Roman Catholics in this country, especially the richness of their own spiritual heritage' as Anglicanism had preserved something of the rich flavour of the Catholicism that had influenced English religion and culture for more than a millennium.

In May that year Mgr Langham invited me to spend the weekend at Fisher House, the Catholic Chaplaincy in Cambridge, to celebrate and preach at all masses, one of which was according to the Ordinariate Missal. It was hugely enjoyable weekend meeting and talking to some of the catholic students who obviously greatly respected their chaplain. I remember remarking to him that I thought he had the best job in the Catholic Church in England and Wales and it was one he obviously relished.

To mark the tenth anniversary of the publication of the Apostolic Constitution *Anglicanorum Coetibus* by Pope Benedict XVI the Congregation for the Doctrine of the Faith organised a Symposium at the Gregorian University in Rome in October 2019. They wanted the constitution to be better known and understood in the universities in Rome and to provide an opportunity for others to learn about its development over the first 10 years. Once again I suggested Monsignor Langham to deliver a paper on the Ecumenical significance of the Ordinariate. A large audience gathered a few days after the canonisation of St John Henry Newman to hear Archbishop Augustine Di Noia from the CDF, Professor Hans-Jürgen Feulner on Liturgy, Fr Girlanda on Canon Law and Mgr Langham on Ecumenism. As usual he did not disappoint his audience. Unfortunately the papers of the conference have not yet been published. After the conference the speakers and the 3 Ordinaries from the UK, Australia and North America enjoyed a meal together at a restaurant across the road from the University. Mgr Langham, my wife and I were the last to leave staying behind until the heavy the rain ceased but enjoying a bottle of wine together. That was our last contact but I remain extremely grateful for his friendship and the personal encouragement he gave to the Ordinariate project. May he rest in peace.

Mgr Keith Newton

Monsignor Keith Newton is the Ordinary of the Personal Ordinariate of Our Lady of Walsingham and President of the Friends of the Ordinariate.

Collect for Trinity Sunday (Divine Worship: the Missal)

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty to worship the Unity: we beseech thee; that this holy faith may evermore be our defence against all adversities; who livest and reignest, ever one God, world without end. Amen.

Archbishop Philip Tartaglia (1951-2021) - An Appreciation

Archbishop Philip Tartaglia was born in Glasgow in 1951. After St Mungo's Academy Glasgow he attended minor seminary at St Mungo's Academy, Langbank, St Mary's College, Blairs, and the Pontifical Scots College in Rome. He was ordained to the priesthood in Dennistoun in 1975. After working as a lecturer in Rome and Scotland he was appointed parish priest of St Mary's Duntocher in 1995. From 2004 to 2005 he was Rector of the Scots Pontifical College in Rome. In 2005 he became Bishop of Paisley and in 2012 Archbishop of Glasgow. He was a conservative in religious and moral issues. He tragically died of COVID-19 on 13th January 2021.

by Father Len Black

Philip Tartaglia, Archbishop of Glasgow, died in his sleep on 13th January 2021 at the age of three score years and ten. In his homily at the Funeral Mass, Bishop Hugh Gilbert of Aberdeen, President of the Bishops' Conference of Scotland, spoke of him as a "great tree felled unexpectedly in the middle of the night – Storm Covid, and only when we woke up the day following did we begin to divine what had happened, did we begin to grasp the depths of its roots".

In 2011 with the erection of the Personal Ordinariate of Our Lady of Walsingham, Philip Tartaglia, then Bishop of Paisley, was appointed by the Bishops' Conference of Scotland as the Bishop-delegate for the Ordinariate in Scotland. Soon after I was accepted by the Holy See for ordination as a priest, some time before my ordination, I was invited to meet with him in his office behind St Mirin's Cathedral in Paisley in the shadow of 10th century Abbey. I was apprehensive, but was immediately put at my ease by this kind and gentle bishop who exuded a gift for friendship and insight.

He showed a deep understanding for what Pope Benedict XVI had done for Scottish Episcopalians who felt abandoned by their church. He explained that for the Catholic Church in Scotland the Ordinariate was beginning to look like a new and visionary way of re-creating Christian unity after years of ecumenical stalemate, telling me that it was marked by the striking originality, simplicity, and generosity of a Pope Benedict XVI initiative which had his full support. Bishop Philip was a great support to me during those months of transition. He was kind and gentle with his advice, even when he told me that I should walk and not run as I began to make plans for the Ordinariate in Scotland.

When plans were being made for my ordination it was decided that this should not happen in Inverness as the Catholic clergy here expressed concerns that it might have an adverse effect on relations with the Scottish Episcopal Church, given the fact that I had been Dean of the Diocese. Bishop Philip immediately stepped in and assured me that all would be well and that he would, himself ordain me. Again we met and plans were made for my ordination in St Mary's Church in Greenock in his diocese on 17th July 2011.

Given all that had happened in the lead up, I had expected a low key ordination, but no, Bishop Philip, who told me that



The then Bishop of Paisley Philip Tartaglia ordaining Fr Len Black on 17th July 2011

this was an important moment for the Catholic Church in Scotland, who had asked me to choose the hymns, had also arranged for the Diocesan Choir to sing the Mass. This, and the fact that the church was full, came as a great surprise, as did the spectacular buffet 'welcome party' after the Mass. This was all down to thoughtfulness and kindness of Bishop Philip, this gentle, caring and warm-hearted pastor. He also told me that I was the first man he had ordained to the priesthood, something I continue to be very proud of.

Bishop Hugh Gilbert, in his homily at the Funeral Mass, also said that during the Bishops' *Ad Limina* visit with the Pope in 2018, Bishop Philip said to the Holy Father, "I miss the parish", and got a delighted Papal *thumbs-up*. This care and compassion for others was certainly something that remained with Bishop Philip throughout his ministry and something he showed towards myself and the Ordinariate. How good, how consoling, that he should go to God on the Solemnity of St Kentigern, the first Bishop of Glasgow.

May he rest in peace.

Ernest Christopher Dowson (1867-1900)

No. 1 in a series on convert poets

by Michael Hodges and Peter Sefton-Williams



© Commons.wikimedia.org/wiki

Ernest Dowson was born at Lee in Kent in 1867, the son of the owner of a dry dock at Limehouse. His education was irregular but he managed to spend five terms at Queen's College, Oxford without however obtaining a degree.

For most of his short life he lived an active if rather decadent life in literary circles in London. He became infatuated with a young girl called Adelaide Foltinowicz who did not reciprocate his feelings. In 1892 he wrote in a letter to a friend "I am so tired of Anglican condescension and Latitudinarian superiority....I am afraid, my dear, I am being driven to Rome in self defence....I confess Our Lady of the Seven Hills encroaches on me in these latter days." He was received into the Catholic Church the same year. He died in February 1900 at the age of 32. His funeral was held at St Saviour's, Lewisham Catholic Church and he was buried in the Catholic section of Brockwell and Ladywell Cemeteries. Oscar Wilde wrote "I hope bay leaves will be laid on his tomb and rue and myrtle, for he knew what love was".

He is best known as a poet for the following verses:-

"I have forgot much, Cynara! Gone with the wind,
Flung roses, roses riotously with the throng,
Dancing to put thy pale, lost lilies out of mind;
But I was desolate and sick of an old passion,
Yea, all the time, because the dance was long:
I have been faithful to thee, Cynara! in my fashion."

Non Sum Qualis (1894)

"They are not long, the weeping and the laughter,
Love and desire and hate:
I think they have no portion in us after
We pass the gate.
They are not long, the days of wine and roses:"

Vitae Summa Brevis (1896)

T.S.Eliot thought him the most gifted and technically perfect poet of his age.

He also wrote religious poetry. One of his poems on religion was a tribute, "Carthusians". Another was "Extreme Unction":-

"Upon the eyes, the lips, the feet
On all the passages of sense,
The atoning oil is spread with sweet
Renewal of lost innocence.

The feet that lately ran so fast
To meet desire, are smoothly sealed;
The eyes, that were so often cast
On vanity, are touched and healed.

From troublous sights and sounds set free;
In such a twilight hour of breath,
Shall one retrace his life, or see,
Through shadows, the true face of death ?

Vials of mercy! Sacring Oils!
I know not where or when I come,
Nor through what wanderings and toils,
To crave of you Viaticum.

Yet, when the walls of flesh grow weak,
In such an hour it may well be,
Through mist and darkness, light will break
And each anointed sense will see."

Book Review

“Father Brown Reforms the Liturgy - Monsignor John O’Connor’s ‘Why Revive the Liturgy and How?’” Hugh Somerville Knapman OSB, Arouca Press 2021 (From Amazon £11.99 hardback, £7.18 paperback)

A review by A M J L Delarue (Ecclesiastical Architect)

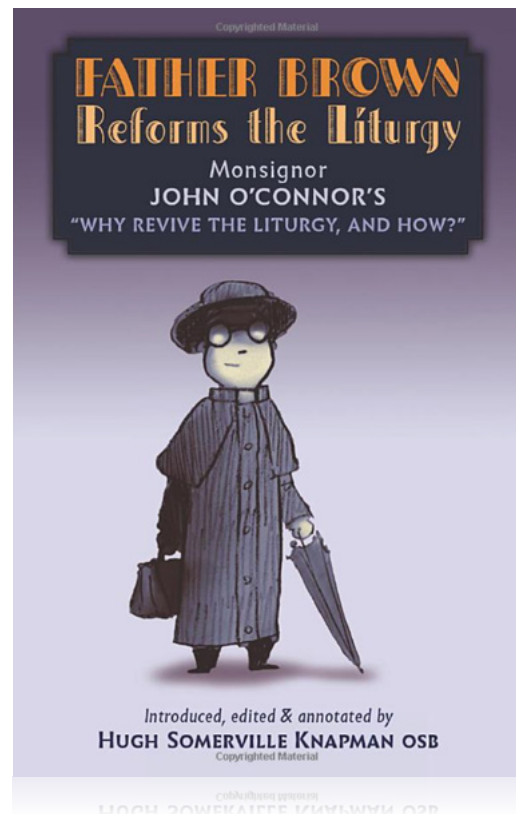
G K Chesterton’s Father Brown; a Benedictine monk; and Catholic liturgical renewal. How to review this delightful and idiosyncratic little book? Indeed two little books, as one enfolds and offers us the other.

“Why Revive the Liturgy, and How?” is the title of the original work by Monsignor John O’Connor, an eccentric and very personal view of (or perhaps from) the Liturgical Movement of the early 20th century, which sits on the same shelf as Dom Augustin Roulin or the architect Father Benedict Williamson, learned and cultured men, but who hid their learning and culture under a most opinionated mantle, which even to those readers who are not students of liturgy render these works profoundly refreshing in our politically-correct age where no one is allowed an opinion at all. One can disagree heartily and still have enjoyed a jolly good read. O’Connor must, nevertheless, win the prize for sheer rudeness, frequent unabashed gaps of knowledge, and the promotion of a selective iconclasm as a tool of evangelisation, a point made in his back-cover review by Dom Alcuin Reid OSB, one of the most eminent liturgical writers living today.

Monsignor O’Connor, a clever man who had studied extensively in Europe, was a youthful friend of the then still Anglican G K Chesterton, and their friendship developed for many years until he eventually received Chesterton into Holy Mother Church. O’Connor was the inspiration and model for the great fictional detective, Father Brown, and thus this new edition is entitled “Father Brown Reforms the Liturgy”. It would be wrong to think, however, that the appeal of this book is mainly the Chesterton connection. It appeals on numerous levels, liturgical, architectural, literary and historical.

Dom Hugh Somerville Knapman OSB has done far more than edit and represent the original text, albeit with copious learned annotations; the first half of the present volume is an historical overview of the Liturgical Movement and of “Why Revive the Liturgy”, and the context of the Church at the time Msgr O’Connor was writing. It also provides a fascinating architectural appraisal of O’Connor’s model church, full of (then illegal) innovations which would become familiar following the Second Vatican Council. One is left with the clear views that British clergy of this earlier age (as indeed we see with Father Adrian Fortescue) were far more closely allied to their counterparts in France and Germany than today’s priests, whether or not that be good or bad. Do the vernacular reforms breed insularity?

This book will appeal to those who have an interest in 20th century liturgical theories. It will resonate particularly with that large group who have followed Chesterton from the Church of England to Rome. Chesterton the conservative can have had little sympathy with his friend’s quirky liturgical opinions. This period of liturgical study saw a parallel in Anglicanism, with writers such as Cyril Pocknee (quoted here in Dom Hugh’s notes) and Percy Dearmer, but whereas



these latter were trying to regain for the ‘Established Church’ a legitimacy through a revival of mediaeval ritual forms, the Catholic writers sought to renew and look far back as well as forward, and there was a tension between violent reform and learned continuity: figures such as Dom Gaspard Lefebvre and Romano Guardini on the latter side, and O’Connor amongst those who for the most part were seeking to reject all that they saw as mediaeval corruption, and return to pure (and very simplistic, indeed utopian) ‘early Church’ practices. While many of the writers in this camp concentrate on externals, Monsignor O’Connor wades straight in on subjects such as westward-facing Mass, use of the vernacular, as well as Communion in the hand and under both Kinds, all with oft-spurious quoted authority. In the 1920s and ‘30s! His new church of Our Lady and the First Martyrs, Bradford (1935), which we may study joyously presented in this book, encapsulates all his theories – altar ‘in the round’, distant tabernacle, altar candlesticks on the floor... His detestation of all beautiful choral music, allowing only chant (which your reviewer also regards as glorious) argued with an offensive vigour which wholly diminishes the object of his enthusiasm (while at the same time denigrating Pope Gregory’s liturgical reforms as late corruptions!) will raise the temperature of musical debate for years among his readers.

So to those for whom the liturgical question may be summed up as “The Winning Side - and how we ended up here”, this book is a fascinating glimpse on the road. To quote O’Connor “we are wandering in the wilderness without a Moses, nor even with a promised land in sight.” Many feel we are still doing so, notwithstanding the reforms, and this enjoyably annoying book will assist greatly in working out how to get back on the right path. Or at least how to get off the wrong path, and not necessarily as Msgr O’Connor foresaw. Where stands Father Somerville Knapman? Editor, critic, or protagonist? Read it for yourself, though one would recommend Eastertide with some tea and cake to hand, rather than in Lent. A must-read.

Dom Hugh Somerville Knapman OSB is a monk of Douai Abbey. With two of his fellow monks he is responsible for St Anne’s Ormskirk and St Elizabeth’s Scarisbrick in Lancashire.



Our Lady of the Assumption, Tavistock

Henry Clutton (1819-1893)

The second of a series by John Martin Robinson on convert architects.

by John Martin Robinson

Henry Clutton was born in 1819, the son of Owen Clutton who had inherited Chorlton Hall, Cheshire. The father died suddenly in 1834.

On the death of his father Clutton, aged 15, was removed from school. His guardians recognised the boy's gift for drawing and secured an apprenticeship for him in the office of the architect Edward Blore (1789-1879) in Welbeck Street, London, W.I. Clutton trained there for ten years. Blore was essentially a country house architect (e.g. Canford Hall



St Peter's Leamington



St Peter's Leamington interior



St Joseph Hertford Exterior

for the 1st Lord de Mauley) although he also built a few churches for the Ecclesiastical Commission. Blore was a very pleasant person although he was derided by one of his clients, the Duchess of Sutherland, as "the cheap architect".

Clutton left Blore's practice in June 1845 and established his own office. He took the opportunity at this period to travel to the continent with his fellow architect William Burges; they together produced a book on "French Domestic Architecture". They also jointly put up an unsuccessful bid for the building of Lille Cathedral in France. The studies of French Gothic necessary for this bid had a dominating effect on Clutton's church style.

Clutton's first client was William Dugdale at Merevale Hall in Warwickshire for whom he had worked previously on the house under Blore. He was now commissioned to build a church on the estate.

In the period 1845-55 he worked on three churches for the Ecclesiastical Commission in London - St Julian's Bethnal Green, All Saints, Norfolk Square, Paddington and St John's Limehouse. The first was in yellow brick in a German Romanesque style; it did not meet with the approval of "The Ecclesiologist" which described it as "solemn and basilican. The whole mass appears to groan under what is made to look like a ponderous barrel-vaulted roof." All Saints, Norfolk Square, Paddington was not commented on but St John's Limehouse, in 14th century Gothic style, received the approbation of "The Ecclesiologist". He also built the rural church previously referred to, St Nicholas, Baddesley Ensor in Warwickshire, for the high church William Dugdale who commented "I think myself to blame for not having attended to it before my own house. I did not at that time consider my duties as I ought. I thank God for giving me a better mind now. I think Baddesley Church well done and pray it may prove a blessing to my colliers."

Clutton also restored Little Gidding and Steeple Ashton churches, in Huntingdonshire and Wiltshire respectively.

He built Hatherop Hall for the 1st Lord de Mauley over eight years. The style was essentially Elizabethan. "The Land and Building News" in 1856 was not polite about the building "A curiosity it certainly is, picturesque enough or even more than enough, in being the picturesque run mad. The design, as courtesy requires us to term it, is a perfect chance medley affair, a chaotic assemblage of odds and ends...Both the plan and the exterior are the most patchwork and piecemeal work." It is now a school.

The most prestigious commission received by Clutton during this period was undoubtedly for the restoration of the chapter house at Salisbury Cathedral in 1854 in memory of Bishop Denison. The work was completed in July 1856. "The Ecclesiologist" praised it as "one of the most successful of the day". The next task at Salisbury was the survey of the Cathedral before its restoration.

Clutton announced his intention to convert to Roman Catholicism in late 1856 and was received at Farm Street in early 1857. The immediate effect of this was the loss of the commission to restore Salisbury Cathedral to George Gilbert Scott. Bishop Hamilton wrote to Clutton regretting "that from particular circumstances you are prevented from undertaking in compliance with our wish the survey of this cathedral". He was also eventually after three years of work to be debarred from the restoration of All Soul's Chapel, Oxford in 1872 in case his Roman Catholicism caused him to do unmentionable things to the reredos.

His conversion to Roman Catholicism did not seem remotely to affect his country house and estate business with Protestant landowners. He remained on excellent terms with William Dugdale at Merevale. In 1857 he rebuilt the south wing at Battle Abbey for Lord Henry Vane, later to be the 4th Duke of Cleveland. From 1857-9 he built Quantock Lodge at Over Stowey for the Rt Hon H. Labouchere, later Lord Taunton. He worked at Cliveden for the 2nd Duke of Sutherland. He worked at Melchet, Romsey, Hampshire for Lord and Lady Ashburton. He built Hoar Cross Hall for the Hon. Mrs Meynell Ingram.

His major country house was undoubtedly Minley Manor in Hampshire for Raikes Currie, of the bank Glyn Mills, Currie & Co, sometime MP for Northampton, from 1858 to 1862. The Currie family had benefited substantially from slavery in the British West Indies. The Manor was the first of the French style chateau houses to be built in mid 19th century



The exterior of St Francis of Assisi, Pottery Lane

England. Clutton had previously pronounced that domestic architecture in 16th century France was "infinitely superior to that which was contemporaneous with it in our own country". Minley is a sort of red brick Blois.

In 1869 Clutton was appointed as consulting architect for the Dukes of Bedford, initially the 7th and later the 8th. He restored St Paul's Covent Garden and St Michael's Chenies for them. The Rev. Lord Wriothesley Russell, the Rector of Chenies and a chaplain to Queen Victoria, wrote to the 7th Duke that Clutton was "not merely an architect of consummate ability but a man who might be thoroughly trusted to carry out honestly and fairly his employer's wishes." He rebuilt Souldrop Church and then from 1865-8 built St Mary's Woburn for the Bedford Estate; this was a noble church built on a ducal scale with no expense spared. One other church, built for the 8th Duke, was the lofty St Mary Magdalen, Tavistock in a transitional Romanesque Gothic style; ironically this was acquired by the Roman Catholic Church after the Second World War and is now Our Lady of the Assumption.

Returning to his church work, Clutton probably gained as much as he lost by his conversion to Roman Catholicism. Fairly shortly after his reception in 1857 he married Caroline, the daughter of George Dudley Ryder, the son of the Bishop of Lichfield and the grandson of the 1st Baron Harrowby. The latter had been Vicar of Easton near Winchester until he had to resign on becoming a Roman Catholic. Lord Shrewsbury wrote to Ambrose Phillips

De Lisle that he had made “a great sacrifice of worldly interests”. His wife was a Sargent and Henry Manning was therefore his brother-in-law. Manning, then Provost of the Westminster Cathedral Chapter, who was to become Archbishop of Westminster in 1865, was a frequent visitor to the Cluttons who lived in Chislehurst. Caroline’s brother was Father Henry Ignatius Ryder who was very close to St John Henry Newman, and was to succeed him as Provost at the Birmingham Oratory; Clutton worked with Newman on the putative architectural plans for the Oxford Oratory. Caroline had also had the advantage of having been educated at the Sacred Heart Roehampton under Father Peter Gallway who was to become the Jesuit Father Provincial. Clutton’s commissions to build churches came almost exclusively from these sources, with a bias towards converts, rather than from the Catholic recusant families.

Clutton rapidly received his first architectural commission in January 1857 to complete the Church of St Mary’s Bayswater for the newly formed Oblates of St Charles. This was approved by Cardinal Wiseman. Clutton was responsible for the internal arrangements and the presbytery.

The Oblates of St Charles extended their missionary activities to the Potteries in Notting Hill, then a crowded and unhealthy area of London. Clutton was appointed the architect for St Francis, Pottery Lane. Here his French Gothic



St Mary's Bayswater interior



Sacred Heart Bournemouth exterior



Sacred Heart Bournemouth interior

looked to its Romanesque origins. The church has a three bay nave with octagonal piers carrying an arcade, and a Lady Chapel. The roofs of the chancel and Lady Chapel have groined vaulting. The interior glows with the decorations of J.F. Bentley (his former pupil) after 1861.

Clutton also used groined vaulting at the Franciscan Convent in Portobello Road and at the Poor Clares's Convent in Westbourne Grove. He went on to build fairly minimalist Catholic churches in French Gothic at Hertford and Chatham.

A more important commission was to rebuild a chapel destroyed by fire at the Jesuit church at Farm Street in Mayfair. The chapel was unusually ornate for Clutton with abundant carving and frescoed decoration. The chapel received general praise.



Our Lady of Compassion, Formby

In the 1860s Clutton designed three Catholic churches in the provinces. The most important of these was St Peter's, Leamington. It is open plan in the form of a Latin cross. The campanile is Lombardic. The next design in 1864 was for St Mary-of-the-Angels at Worthing. It is 13th century French Gothic red brick. In 1864 Major T.Weld-Blundell commissioned Our Lady of Compassion, Formby on the expanding outskirts of Liverpool in a mixture of French Gothic and Italian Romanesque.

Clutton spent much time from 1867 onwards designing Manning's putative Gothic cathedral at Westminster. The funds required (£500,000) never materialised and it was left to the next generation, to Cardinal Vaughan and J.F.Bentley, to build a red brick Byzantine cathedral.

In 1872 Clutton was commissioned to build the Sacred Heart, Bournemouth in French Gothic style. He found the Jesuits slightly irritating employers and wrote "from the commencement of the job my energies have been taxed to the utmost to remodel and rearrange the building to suit the constantly shifting requirements of those who had charge of the mission". The Sacred Heart is now the Bournemouth Oratory in formation.



St Michael Ditton exterior

Less ornate and more elegant than the Farm Street chapel was the mortuary chapel of the Emperor Napoleon III in 1873 which Clutton added to St Mary's Chislehurst. The Cluttons were neighbours of the Empress Eugénie at Chislehurst. Clutton's chapel rather overwhelms Wardell's church. It is of sturdy 13th century French design. Clutton refused to accept payment for this commission.

Clutton's last major ecclesiastical work was for the Jesuits at St Michael's Ditton in Lancashire. On the expulsion of the Jesuits from Germany Mrs Mary Stapleton Bretherton (later to be made a Marchesa by the Pope) donated the site. Clutton built a vast red brick "transitional" church for them; the tower with its saddleback roof was 120 ft high and the nave 152 ft long. This most interesting work contains many of Clutton's favourite devices :- simplified rose windows, slim paired columns, sparsely foliated capitals, blind arcading and a unified interior space. It cost the huge sum of £25,000.

Clutton's final Catholic work was the flint chapel of Our Lady of Consolation, Lynford, Norfolk in 1879 for Mrs Lyne Stephens of Lynford Hall; her fortune derived from the production of glass eyes for dolls. It is now owned by the Norfolk Churches Trust, and is not currently in a very happy state. When I visited it for Mass in happier days a few years ago the neighbouring hounds took it upon themselves piously to sing at the elevation of the host!

Clutton ceased to take new commissions from 1877 because of failing sight and died in 1893.

John Martin Robinson is a distinguished architectural historian and writer. He is Maltravers Herald Extraordinary. Since 1978 he has been Librarian of the Dukes of Norfolk. He is a trustee of Arundel Castle and Wilton House. He is Chairman of the Art and Architecture Committee of Westminster Cathedral. He lives in London and Cumbria.



Chapel of our Lady of Consolation, Lynford

Welcoming the new *Divine Worship : Daily Office* (Commonwealth Edition)

by Fr. Christopher Lindlar



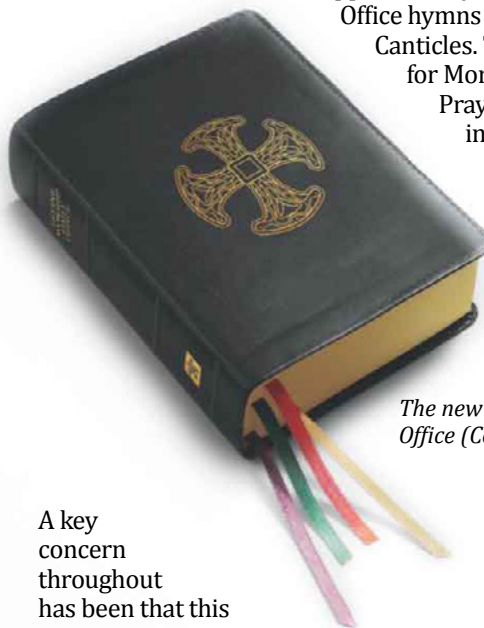
Fr. Christopher Lindlar, who serves the Deal Ordinariate group, is co-ordinator of the team producing the new Daily Office book

The summer of this our tenth Anniversary year will see the publication of the new Office book for the Personal Ordinariate of Our Lady of Walsingham in the UK and the Personal Ordinariate of Our Lady of the Southern Cross in Australia. *Divine Worship : Daily Office (Commonwealth Edition)* will offer in a single volume all that is needed for a full recitation of the daily offering of prayer by the clergy and people of our two Ordinariates - and indeed any and all who will wish to join us in that holy work.

The origins of *Divine Worship : Daily Office* lie in our founding document *Anglicanorum coetibus* and its words, 'the Ordinariate has the faculty to celebrate . . . the Liturgy of the Hours . . . according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.' *Divine Worship : Daily Office* sets forth the Liturgy of the Hours according to the Anglican tradition, as a precious liturgical, pastoral and spiritual treasure to be prayed and shared.

The Commonwealth Edition draws on the English Prayer Book sources that are exemplified by the Book of Common Prayer 1662. The separate North American Edition draws on developments in America that are exemplified by the 1979 American prayer book. Both editions are of equal status, while the Commonwealth Edition, using English spelling, is proper to our Ordinariate here in Britain.

Divine Worship : Daily Office (Commonwealth Edition) is being published by the Catholic Truth Society, to the same high standards as the other volumes in the Divine Worship series that they have produced for us. It will be a beautiful book to handle and to use - and it is meant to be used! It will contain Morning and Evening Prayer, in the familiar BCP format, together with Prime and Compline (which are commended when a busy life precludes the full recitation of Morning and Evening Prayer) and also Terce, Sext and None for optional devotional use. The Office of the Dead is printed in full and the Supplementary Texts provide optional Office hymns and antiphons for the Canticles. The Scripture Lessons for Morning and Evening Prayer are printed out in full, making this a genuine one-volume Office book.



The new *Divine Worship : Daily Office (Commonwealth Edition)*

A key concern throughout has been that this Office book should be published at an affordable price. The Friends of the Ordinariate have made a vital contribution to this project by making a generous grant (together with similar support from Australia) to subsidise typesetting and other origination work at the CTS. The retail price of the book has yet to be fixed by the CTS but it will be affordable and reasonable for an Office book which should last a lifetime.

All members, Friends and supporters of the Ordinariate will wish to have at least one copy of *Divine Worship : Daily Office*; it will be an ideal gift, possibly to someone discerning a calling to be received into the Catholic Church in the Ordinariates.

Friends, supporters and readers of this newsletter can pre-order copies of *Divine Worship : Daily Office* by sending an e-mail to daily.office@ordinariate.org.uk, giving their name, full postal address and how many copies are wanted. They will be contacted prior to publication with more information.

How we help the Ordinariate

The Friends of the Ordinariate raise funds (mostly from non-Ordinariate Catholics) to help support projects of the Personal Ordinariate of Our Lady of Walsingham. We also organise events to raise awareness of what the Ordinariate is doing and we publish the FOTO Newsletter twice a year.

Recent grants have included: new audio-visual equipment for the central church of the Ordinariate (Our Lady of the Assumption, Warwick Street, London W1) to permit the broadcast of Masses during lockdown; 60% of the cost of a Viscount organ (Envoy 35S) for the Birmingham Ordinariate Group; a small grant to the Sisters of the Blessed Virgin Mary in Birmingham. We have also provided 10 sets of liturgical books for Ordinariate seminarians. These books were very kindly donated by one of our Honorary Vice-Presidents.

During the last three years we have supported seminarians with cash grants, made grants for building works at Ordinariate churches and contributed towards the purchase price of a presbytery for an Ordinariate priest. We also support the publication of the Ordinariate monthly magazine the Portal and are paying for the post-graduate studies of another priest. The publication of the Ordinariate Daily Office which is described on page 32 of this Newsletter has been partly funded by the Friends.

We are planning an event in London to welcome the new Apostolic Nuncio, Archbishop Claudio Gugerotti. The event being organised by the Newman Society at Oxford University and funded by the Friends will now take place in October or November 2021. The other event planned for this year is a celebration of the tenth anniversary of the founding of the Friends of the Ordinariate in June 2011.

To find out more about our work, please visit our website: www.friendsoftheordinariate.org.uk

The Friends on Social Media



The Friends of the Ordinariate are active on social media, especially on Facebook. Please like our Facebook page: "Friends of the Ordinariate"!

The website is: www.friendsoftheordinariate.org.uk

If your address has changed recently please notify us at friendsoftheordinariate@gmail.com

THE PORTAL

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

THE PORTAL is a free on-line publication and is aimed at those in the Personal Ordinariates of the Catholic Church, Anglicans who are interested in the Ordinariate and all Catholic friends of the Ordinariates. THE PORTAL is published on the first day of every month of the year and has an average readership of 7,300 every month. It covers News, Events, Personalities, Catholic teaching, Letters, Features, Catholic and Anglican history, and Ordinariate news. <http://www.portalmag.co.uk/>

Ordinariate Lapel Badges



For those familiar with the Anglo-Catholic movement in the Church of England, lapel badges are an important thing: the Society of Our Lady of Walsingham, The Confraternity of the Blessed Sacrament, The Society of Mary, The Catholic League, The Society of the Holy Cross, all have their badges as an act of witness and support for their particular guild.

The Ordinariate has continued this small part of the patrimony through the production of lapel badges bearing the coat of arms of the Ordinariate, and the Friends are proud to say that they have assisted in this production through a grant.

Unlike those Anglican guilds it is not necessary to be a member of the Ordinariate to wear the badge, but rather it is a way of showing support for it.

If you would like to display your support for the Ordinariate, and support its work, you can purchase lapel badges from:

Ordinariate Lapel Badges,
Ladies' Ordinariate Group,
22 Redcross Way,
London SE1 1TA

The price is £5 including postage. Please make cheques payable to "Ordinariate OLW"

Remembering the 'Friends of the Ordinariate' in Your Will



If you are considering making, or updating, your will, please remember the 'Friends of the Ordinariate of Our Lady of Walsingham'.

Such bequests can help the Ordinariate to grow and flourish through:

- The support of seminarians
- The acquisition of churches and presbyteries
- Contributing to building repair and maintenance costs
- Adding to the 'Sick and Retired' clergy fund
- The production of new liturgical books and the purchase of vestments

When mentioning the 'Friends' in your will, please include the following details:

The Friends of the Ordinariate of Our Lady of Walsingham

Registered address: 24 Golden Square, London W1F 9JR

Registered Charity Number:1142667



Please support the Friends of the Ordinariate

How to Donate:

The Friends of the Ordinariate support the work and mission of the Personal Ordinariate of Our Lady of Walsingham by providing financial and practical assistance. We warmly invite the support of all those who share in the Holy See's vision of Christian Unity and who wish to see the Personal Ordinariate of Our Lady of Walsingham succeed. All are welcome to support the Friends of the Ordinariate, be they cradle Catholics, former members of the Church of England, or those who remain within the Anglican tradition but who wish the Ordinariate well.

Standing Orders

The best and most reliable way of giving is by Standing Order. Please complete the Standing Order form printed here and send it to the address shown below.

Cheques

If you would like to support our work by making a donation via cheque, please make a cheque payable to "Friends of the Ordinariate" and send it to the address shown below.

Electronic Transfers

Here are our bank details if you would rather donate by bank transfer:

Bank: **Lloyds Bank plc**
 Sort code: **30-90-69**
 Account no: **22689660**
 Name: **Friends of the Ordinariate**

Donations may also be made via PayPal

Legacies

It is hoped that the work of the Personal Ordinariate of Our Lady of Walsingham will continue for many years to come and so we would ask that you remember the Friends of the Ordinariate when you come to write or update your will. Legacies form the backbone of any charity and we are most grateful to all those who have remembered us in their wills.

Gift Aid

giftaid it
Please make the gift-aid declaration (if appropriate) by marking the small box (✓ or X). This will enable us to reclaim money from HMRC if the donor is a tax-payer.

Details provided here will only be used in connection with the work of the Friends of the Ordinariate.

GIFT AID DECLARATION

This declaration confirms that I wish the Friends of the Ordinariate of Our Lady of Walsingham (Charity No.1142667) to reclaim tax on all donations I make hereafter. I understand that I must pay income tax and/or capital gains tax equal to any tax reclaimed by the Friends of the Ordinariate of Our Lady of Walsingham. I confirm that I am a UK taxpayer and that I will advise the Friends if this situation changes. I have read and agreed to the above Gift Aid Declaration.

Application to support the Friends of the Ordinariate

Title: _____

Surname: _____

First name (s): _____

Address: _____

Post code: _____

Telephone: _____

Email: _____

Please complete either Section A (Standing Order) or Section B (Single Donation) and then complete the Gift Aid declaration if appropriate.

Section A:

To the Manager of: _____

Bank/Building Society

Address: _____

Post code: _____

Name of Account Holder: _____

Sort code: _____

Account no: _____

Please debit this account and pay to:

Friends of the Ordinariate

Sort code 30-90-69 Account number 22689660.

The sum of: £ _____

per month/quarter/annum (delete as appropriate)

_____ (in words)

pounds per month/quarter/annum

Starting from _____ (date) until further notice

Signature: _____ Date: _____

Section B:

I/we enclose a donation of £ _____

Please return this form to:

**The Friends of the Ordinariate,
 The Presbytery,
 24 Golden Square,
 London W1F 9JR**

If you have any queries about this form, please contact the Administrator at: friendsoftheordinariate@gmail.com

Would you like to be a Friend of the Ordinariate?



*Back row: Fr Leonard Cox, Fr David Pritchard, Fr Timothy Boniwell, Fr Thomas Mason.
Front row: Fr David Hathaway, Fr Michael Ward, Monsignor Keith Newton, Fr David Jones, Fr Jonathan Creer.*

The Friends of the Ordinariate of Our Lady of Walsingham was established in 2011 to assist with the work of the newly erected Personal Ordinariate of Our Lady of Walsingham through practical and financial support. It was also established in order to raise awareness of the Personal Ordinariate's life and mission within the wider Catholic community.

The Personal Ordinariate of Our Lady of Walsingham was established by Benedict XVI on 15 January 2011 and is a special structure within the Catholic Church which allows former Anglicans to enter into full communion with the Pope while also retaining many of the treasures and gifts of their Anglican heritage. The Ordinariate groups and religious communities which have so far been set up in England and Wales represent an important development in the work of promoting Christian unity and a fundamental part of the New Evangelisation in England and Wales.

The Friends is a separate charity from the Personal Ordinariate of Our Lady of Walsingham, with its own trustees, but we work closely with the Ordinary of the Personal Ordinariate, Monsignor Keith Newton, to identify areas where the Friends can be of assistance. Mgr Newton is also the President of the Friends.

The Friends of the Ordinariate charity gratefully receives donations from individuals and organisations who share in the Holy See's vision of Christian unity, which has been made manifest in the Ordinariate of Our Lady of Walsingham.

If you would like to help the Friends of the Ordinariate in our work of supporting the Personal Ordinariate of Our Lady of Walsingham, or would like to know more about our work or about the Personal Ordinariate of Our Lady of Walsingham, please complete the contact details on the form overleaf and send it either to: **The Administrator, Friends of the Ordinariate, c/o 24 Golden Square, London W1F 9JR; or by email: friendsoftheordinariate@gmail.com**

