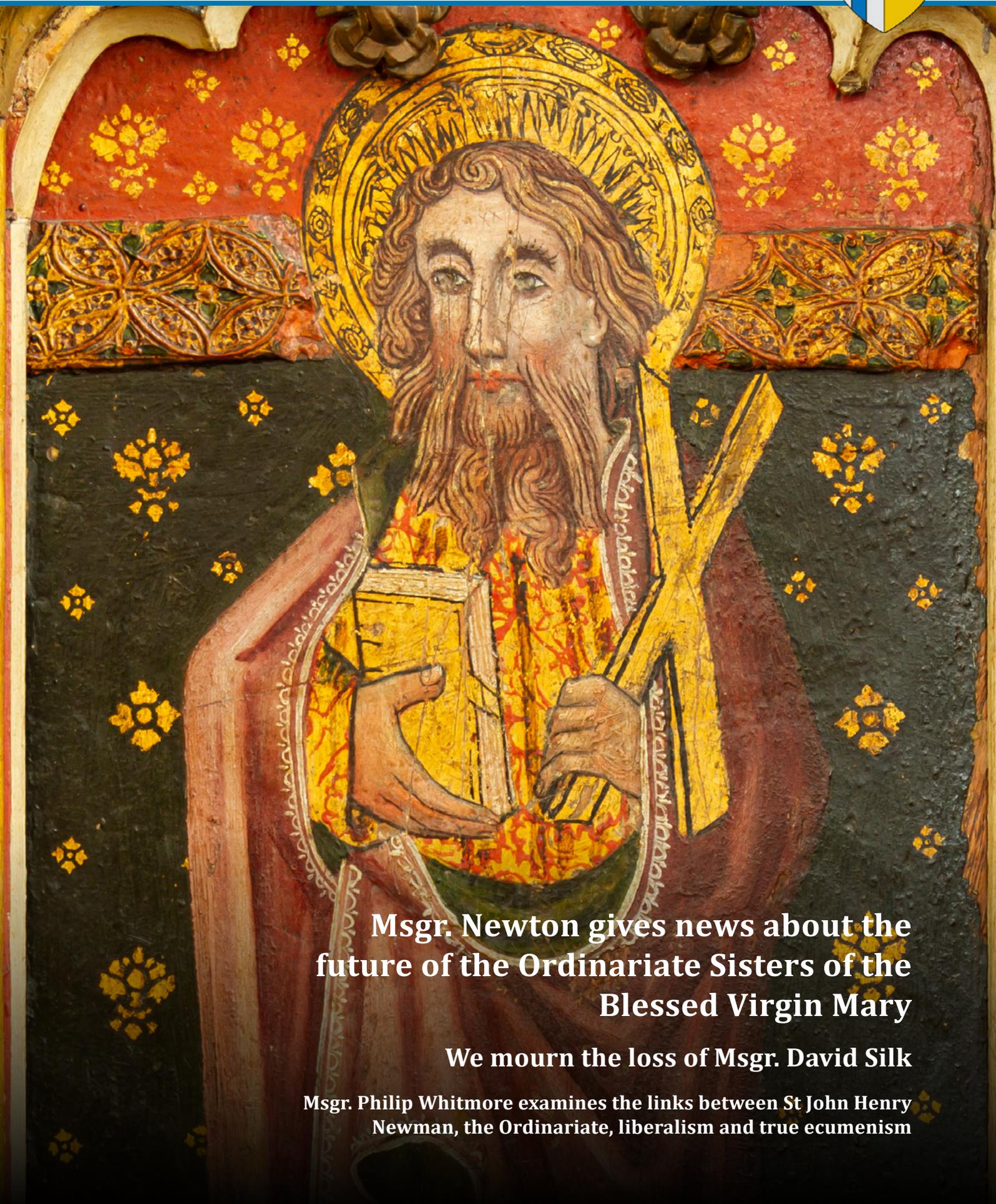


Friends of the Ordinariate

Supporting the Holy See's Vision for Christian Unity



Msgr. Newton gives news about the future of the Ordinariate Sisters of the Blessed Virgin Mary

We mourn the loss of Msgr. David Silk

Msgr. Philip Whitmore examines the links between St John Henry Newman, the Ordinariate, liberalism and true ecumenism

From the Honorary President



Mgr Keith Newton

Dear Friends,

When the Personal Ordinariate of Our Lady of Walsingham was erected in 2011, no simultaneous announcement was made about where we could worship. Various suggestions were made for a church in London, none of them suitable. This was obviously a matter of great concern

to me. Anglicans have traditionally shown great attachment to their church buildings and, without a suitable church, it was difficult to imagine how the Ordinariate would flourish.

The Central London Ordinariate group met for worship initially in the chapel of the Catholic Chaplaincy of London's Universities in Gower St. It was clear that this could only be a temporary measure. Then, in 2013, in an act of great generosity, Cardinal Vincent Nichols offered the parish church of Our Lady of the Assumption and St Gregory, Warwick Street, Soho, for use by the Ordinariate. I was honoured to celebrate our first Mass here on Palm Sunday of that year.

In retrospect, it was not only a generous gesture, but an inspired one. There are several aspects to the church that made it a natural home for us. First, it is within walking distance of several tube stations and so easily accessible. Second, it is large enough to seat 300 when the galleries are used but still intimate and prayerful for everyday use. Third, music is a central part of Anglican patrimony and the organ, which dates from the 1790s, is very fine. Fourth, the sanctuary, with its communion rails intact, is well suited to our liturgy according to Divine Worship, the liturgy put together by a Commission of the Holy See incorporating some material from the 1662 Book of Common Prayer.

Perhaps of more importance than these practical matters is the unique history of the church. It is, as many of you probably know, the only surviving Embassy Chapel still on the same site, and still in use, since penal times. Given it was vandalised by a Protestant mob in the Gordon Riots in 1780, there is something richly ironic about the church now being used by former Anglicans.

In the decade or so in which the building has been in our charge, we have slowly, and within our limited means, beautified the church. This has included creating shrines to both St John Henry Newman and Our Lady, Mother of Persecuted Christians. We have now embarked on a major fund-raising campaign to restore the organ.

Next year the church celebrates the 300th anniversary of its founding as the chapel of the Portuguese Embassy. A special programme of events to mark this historic milestone will be announced shortly. As part of this anniversary a new illustrated history of the church has been published (details of which are given in this Newsletter). I hope that you will have a chance to read about the church's unique history and join us in our celebrations next year.



Aston Hall

After much prayer and searching our Sisters of the Blessed Virgin Mary, an institute of consecrated life within the Ordinariate of Our Lady of Walsingham, have been offered a permanent home thanks to the generosity of the St Barnabas Society. As soon as the building is ready they will be moving to Aston Hall near Stone in Staffordshire. This is a house which has a long Catholic history. It was the home of the Heveninghams, a recusant family, during penal times and has been used by Franciscans, Brigidines, Passionists and for some years it was the home of Blessed Dominic Barberi who received St John Henry Newman into the Church. It will now be the home of our sisters. Thanks be to God.

Another piece of encouraging news is that we have five men in formation at Allen Hall Seminary this academic year. Three of them, all former Anglican priests, were ordained to the diaconate in October by Bishop Philip Moger and, God willing, will be ordained to the priesthood next year. Another former Anglican priest began three years of formation in September and we have one seminarian in his second year of the full formation programme. In addition, we have two men in formation for the permanent diaconate as well as others enquiring about ordination in the Catholic Church.

We have much to give thanks for and I am grateful for all the support given to us by members of the Friends; please help them.

Keith Newton

Rt Revd. Mgr. Keith Newton

Ordinary of the Ordinariate of Our Lady of Walsingham

Chairman's Message



I am writing this on the day after the feast of St John Henry Newman, co-patron of the Ordinariate. The occasion was celebrated at the church of Our Lady of the Assumption & St Gregory with a magnificent Evensong and Benediction. Evensong was sung beautifully by Fr Matthew Topham who was ordained at the church in July this year.

As we move into the second decade of the life of the Friends of the Ordinariate, we need to reflect on what our aims should be going forward. Our two principal functions are to raise funds for the Ordinariate and to raise awareness of what the Ordinariate is doing and why it exists. As you know, we have achieved this by financing seminarians, newly ordained priests, further education for Ordinariate priests, by making donations to Ordinariate places of worship and helping publicise the work of the Ordinariate. At this time, the principal hallmarks of the Church of England are secularisation and a loss of confidence in the parish system. This will almost certainly lead more Anglican priests and laity to look for an alternative which fulfils their wish for a religious life centred on Christ not on environmental and social activism. How do we help the Ordinariate to achieve this? The initial influx of Anglican priests into the Ordinariate was marked by priests who had had completed their careers in the Church of England or who were close to that stage. There will no doubt continue to be such priests wishing to enter the full communion of the Catholic Church. However, the training of new young priests will become more important. Such priests have to be financed through seminary and the early stages of ordination and priesthood. The Bishops' Conference of England and Wales has been generous in funding these studies during the first decade of the existence of the Ordinariate but in the future far more of the burden of such financing will fall on the Ordinariate. In order to identify these ordinands, the Ordinariate will need to publicise its activities on a wider basis than in the past. The Friends will need to support the Ordinariate in reaching out to potential recruits who may have already made the journey from the Church of England or other protestant denominations into the Catholic Church but who have not yet found their vocations. The Ordinary has commented in his letter about recent ordinations. We need to reflect on the fact that each seminarian requires an outlay of £25,000 per annum. If the Ordinariate is to achieve its goal of recruiting a larger number of priests over the coming decade then the financial requirements will increase significantly.

We are deeply grateful to the Friends of the Ordinariate for their financial contributions over the years. Mostly these contributions have been by means of standing orders. However, as time goes by, our supporters fall in number or find other targets for their generosity. Therefore, our

most important task for the Trustees of the Friends of the Ordinariate is to attract new standing orders so that we may continue to carry out our vital work for the Ordinariate. If you have not already done so, please help us by completing the standing order form at the end of this Newsletter!

Nicolas Ollivant

Chairman, Friends of the Ordinariate

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Memories of a Monsignor – Part III

by Mgr. David Silk

This is the third and final part of Mgr. David Silk's description of his journey into the Catholic Church. On 24th August three trustees of the Friends of the Ordinariate – Michael Hodges, Nicolas Ollivant and Peter Sefton-Williams - and the Hon. Veronica Hodges, Honorary Vice-President of the Friends, drove to Torquay to have lunch with Mgr. Silk. He was on excellent form and full of stories. A few short weeks later we heard of his sad death.



*Monsignor David Silk (23 August 1936 – 20 September 2023).
Requiescat in Pace.*

Joyce and I had hit the road running: we were migrating from an old country with a population of something like seventy million to a young country inhabited by around somewhere short of twenty-two million. Its indigenous people have been there for some forty thousand years and stoutly affirm that it is not they who own the land; rather, it is the *land* which owns *them*. Their modern historian, Geoffrey Blainey, sums up the national character in his *The Tyranny of Distance*. I recall the travel advice of a laconic Queenslander to “turn right off the highway at the next tree – it’s only about a hundred and fifty Ks” (kilometres)”!

I was installed as Bishop in the Anglican Cathedral of Ballarat on the eve of the First Sunday of the Passion. The following Sunday was Palm Sunday and a taste of things to come. I celebrated the Liturgy of Palms, Procession and Passion at the Cathedral, and we were bundled into a car by the archdeacon for two and a half hours to Spring Creek, a charming little church in a paddock which served five settlements of farming communities. It was the celebration of the church’s centenary. All sorts of vehicles were already parked, a great awning and additional seating had been assembled, unofficial picnics were afoot, and I was directed first to the comfort station. I was solemnly assured that it had been hosed out that very morning, lest – the archdeacon advised me - I should make the acquaintance of the dreaded red-backed spider, lurking malevolently in its habitual lair under the dunny seat, nursing its insatiable appetite for rump steak on the hoof!

I was thankful that day for my schooling as a mission priest in Blackfen and as an archdeacon (sometimes also a cheap locum) in the little village churches of East Leicestershire. I had learned there how to write a homily, learn it by heart, and deliver it eye to eye. My first working Sunday would remind me that the job of the bishop was, not so much to be a pastor of the pastors but rather to be the chief pastor with his co-pastors. The real job would be, not in the cathedral and the office, but “hands on” here “in the bush”, and I resolved to spend at least one long weekend a year with each parish, priest and family, sharing whatever he wanted or needed to do or discuss, but including his full Sunday Mass-routine, a few pastoral home visits including a hospital or care home, a school, and time with the president of the shire, and a meal with the priest’s family.

The Anglican Church was preparing for the General Synod the next year in Melbourne. The draft of a new Prayer Book was being considered at meetings in each diocese to introduce and explain it, listen to reactions, and even advise on amendments. I attended the meetings, offered comments, and asked why there were no texts for the Eucharistic Prayer which reflected the standpoint of the Anglo-Catholics. All of the texts were solidly and safely Evangelical/Calvinist, and fell far short of the ARCIC agreement on the Eucharist which had been welcomed and endorsed by the Lambeth Conference on behalf of the Anglican Communion. I was invited to send in my proposals in writing and assured that they would be included in the Liturgy Panel’s report to Synod in accordance with the requirements of the Standing Orders.

The Report was circulated a week or two before the Synod was to meet, and my submission was not even mentioned. My office stopped dead for a week and focused on one task. Two other bishops whose proposals had been given the same treatment joined me in publishing and signing a broadsheet which led on the fact that the Panel had brushed aside our proposals and – contrary to Standing Orders - had not published the proposed amendments for the Synod to consider. Hundreds of copies dropped off the back of a truck in Melbourne! When the Synod sat, every member had a copy.

After the opening I immediately intervened on a Point of Order, told my story, and proposed a motion that the broadsheet be tabled on the agenda as a document of Synod. Quite unexpectedly to me, the Archbishop of Brisbane stood to support and second my motion which was clearly carried. The Primate invited the Archbishop of Sydney and the Bishop of Ballarat to meet, together with their colleagues to consider a way forward. Within a couple of days, we had reached a fair compromise which was carried, I withdrew all further challenges with an assurance that I had “no further territorial ambitions” (laughter) and the amended texts were passed to the editorial committee. Later, I appointed one of the regional bishops in Sydney to serve also as (visiting) canon theologian in Ballarat. We were building bridges, not ramparts...

And so it was that I found myself accepted by the people of my diocese, by the other bishops and senior laity of the Anglican Church of Australia. I served just short of ten years as Bishop of Ballarat, including seven years on the Liturgy Panel, seven years as Chair of the Leaders of Faith-communities Forum for Victoria, four years co-Chair of the Anglican-Lutheran Conversations, and represented the Australian Bishops for a term on the international Anglican Consultative Council.

And then, just as we were thinking about retirement within a couple of years, our son, who had been offered a place at St Stephen’s House in Oxford, gave notice of his ordination and first posting here at Saint Marychurch in Torquay. Joyce’s elder sister was ageing, and family commitments prompted some radical thinking... I retired from Ballarat a couple of years early and we came back to Blighty in time for the ordinations. Years ago, Joyce and I had met in Exeter, where we had become Anglicans. I became a retired, and therefore assistant, bishop in that diocese, assisted in the parish of All Saints’, Babbacombe and became Chair of the Glastonbury Pilgrimage for a few years.

The Holy Father, Benedict XVI, came to visit England, delivered a noble lecture in Westminster Hall, and the air fizzed with the idea of an Ordinariate. This was exactly the opportunity Anglo-Catholics had hoped for when in 1992 the General Synod of the Church of England had agreed to the admission of women to the priesthood in the face of the advice it had sought from both Pope and Ecumenical Patriarch. By this time Joyce and I had come to a decision – **for the very same reasons as those which had caused us to join the Church of England in 1958** - *Authenticity,*

Authority, Continuity, Identity - **we would seek communion with the Holy See.** An almost life-long friend, who must remain nameless, said to me with the great sadness of one who is bereaved, “David, the Church of England has sold its birthright for a mess of Protestantism.” I had done all I could for Anglicans of a traditionalist temper. We took the opportunity to relocate to Mass at Buckfast Abbey. Then two old friends – “flying bishops” – telephoned to ask if we had thought of joining the Ordinariate... *pour encourager les autres!*

Join the Ordinariate we did then, although we had no congregation with which to travel – one of the most significant features of the original vision of the Holy Father. Joyce and I were directed to the Abbot of Buckfast for preparation for reception for us both, for ordination to both the diaconate and the priesthood for me. There were disappointments of course... an ungracious article in the Tablet, the shunning of a priest because he was not a “proper (i.e unmarried) priest” (what price Saint Peter?). But the path was generally warm and kindly – we were not required to renounce our previous lives - they were part of who we were and of what had brought us to this moment. Within a couple of weeks, I was in harness. The Catholic parish of Saint Marychurch in which we were living had become vacant and I was asked to take care of it. Some months later a new appointment was made. The new priest settled in, asked me to cover his holiday, and returned with a diagnosis of deadly significance. A few months later he died. Another interregnum ensued and then a successor was appointed. By then I had passed retirement age for Catholic priests, and we retired. I had not served in an Ordinariate Mission, although I had said Mass occasionally when they were stuck. But we belonged now in Saint Marychurch. The faithful turned out in numbers for Joyce’s funeral and I have continued to minister as I am needed.

What then of Anglican “Patrimony”? ...of those gifts which our spiritual history identifies as our experience and offering to the challenge which we share with the total ministry and mission of the Catholic Church in the United Kingdom and Australia?

First, that must mean worship and prayer, public and private. The Book of Common Prayer, The Coverdale Psalter, and the King James Bible – not to mention The English Hymnal, Hymns Ancient and Modern and Songs of Praise - were for some five centuries part of the identity of Anglicanism. They were at one and the same time the standard of doctrine, the order for the major liturgical observances – sacraments, ordinances and daily public prayer, and a source of private devotion which – by frequent and regular recitation - was embedded in the Anglican memory. Within those books were the basic materials for all whose calling was the defence of the Faith, the spread of the Gospel, and encouragement to growth in holiness of life. After the Sunday Eucharist, Anglicans in the catholic tradition would often attend a second act of worship which was essentially Evening Prayer and Benediction. That remains part of the DNA of many ex-Anglican Ordinarians. Anglicans have a

distinctive approach to the use of hymns, and especially hymns which are characterised by echoes of the Book of Common Prayer and the King James Bible.

As Anglicans who were never born and bred on the Book of Common Prayer, recruits who welcomed the updating of old forms and experiments with contemporary forms, we happily accepted the process of the Anglican response to the enrichment of biblical scholarship by such discoveries as that of the Dead Sea Scrolls and other ancient texts. When the Alternative Service Book was published in 1980, we could defend it against the slings and arrows of the Prayer Book Society by the mantra “only the best possible text and only the best possible translation.” That may well lie at the heart of my own instinctive concern that the Ordinariate in Britain is so attached to a eucharistic rite which is derived from the transatlantic form of Archbishop Cranmer’s Tudor-English Rite. I recall that, as I prepared to return to England after the sojourn in Australia, I studied the Eucharistic Prayers of Common Worship and realised that I could not in conscience use them with a congregation. The locating of the Trudle, Confession, Absolution and Comfortable Words immediately before the Sursum Corda is to perpetuate Cranmer’s understanding of the Offertory – of Penitence (essentially subjective) as alternative to Bread and Wine, Money, *et al* (essentially objective). How long can that last if we are to seek the approval of present Catholic and Orthodox liturgiologists and retain the loyalty of present fresh generations? And yet the adage about religious orders who are in some ways readily classified with religious orders remains: “One needs to wait for the first generation of leadership to be replaced before one can assess the mistakes of the past and the needs of the future”.

Secondly, Anglicanism retains lay ministries which have proved themselves significant in giving pastoral care, passing on the Faith, administering parishes. and working alongside both clergy and nursing orders and those with vocations to responsibilities in education, charitable foundations, and voluntary enterprises.

In 1862 the office of deaconess was revived in the Church of England as a lay ministry until in the 1980s it was subsumed into the diaconate alongside the new women deacons. The Tractarians have stimulated the development of religious orders, in particular parish sisters. Anglicans have therefore a considerable experience of women, both single and married, serving in the diaconate, some of them working closely with medical, nursing, and teaching orders.

Thirdly, in 1986 another lay ministry, a revival of the office of (Lay) Reader, who are authorised to lead liturgies of the word and to preach, and often undertake other parochial responsibilities. Now that the Catholic Church has begun seriously to restore the distinctive diaconate and to give due weight to the old office of catechist, some readers may well find the fulfilment of their sense of vocation in those ministries, but the two offices do not exhaust the imaginative uses to which

the ministry of readers has been put. Similarly, the office of Evangelist remains alive and well, not least in the Church Army, and each diocese has a team for the Ministry of Deliverance (which includes Exorcism). In addition to these “minor orders” There are also some other ministries such as Youth Officers, Parish Workers, and Pastoral Assistants.

Fourthly, if lay ministries are a significant support and supplement to the ordained ministry, the participation of lay people in the government and administration of the parishes, dioceses and voluntary societies are also significant. In the Catholic Church, there is no office with quite the history and standing of that of churchwarden. Moreover, whatever the attendant dangers of such lay bodies, there is need for a Parish Council of some sort to advise and assist the parish priest in the day-to-day administration of the parish. It would be harder to justify Diocesan Synods, but bishops do need a body representative of the laity to be available for consultation and expertise.

If the Ordinariate is to play a full part in the “New Evangelism” which is dear to the heart of Pope Benedict, one may properly ask where to be found are the fields “white unto harvest”. Ex-Anglicans will begin by looking at those Anglicans who belong to the Anglo-Catholic corner of the Church of England triangle. Many of them will share our ecclesiology and will naturally be attracted by our distinctive presence in the Catholic Church. Beyond that, however, lies the penumbra of instinctive Anglicans, would-be believers, churchgoers who have fallen out of the habit and Anglicans with spiritual amnesia. Beyond that lies a vast throng of non-practicing members of other faith-communities and people who wish to believe but are hesitant, or who will not believe, choose not to believe, and should be challenged by the Word of Life. That should keep us going with something to tackle for the foreseeable future. And what lies in the future? Will the Ordinariate be a flash in the pan or a temporary haven for Anglicans finding their feet in the Roman Catholic Church? Will it last? Only God knows what his long-term plan is. All we know is that we Ordinarians have found ourselves in communion with the Holy See and our feet in what the psalmist (Ps.31.9 - Coverdale in the BCP) described as “a large room”. For that we have been deeply thankful and see our past as a story which leads up to this moment when we are offered an exciting venture of faith and discipleship.

I began this series of memories and reflections by quoting from a hymn written for, and performed in, a student revue in the nineteen-fifties. I close with a similar composition penned for a similar entertainment in the nineteen seventies and never used – it was premature. But it may yet become *ad rem*:

On Jordan’s banks the Baptists cry,
“The Methodists are flying ‘high’;
and Anglicans are trekking home:
for sure, all roads do lead to Rome”

Hartwell de la Garde Grissell, the Oxford Newman Society and the Case of the Missing Relics

by Nicolas Ollivant

Hartwell de la Garde Grissell was born in 1839, the son of Thomas Grissell, a prosperous works contractor. He was educated at Harrow and Brasenose College, Oxford.

Grissell was a popular undergraduate and in spite of being a non-athlete was elected to Vincent's, the sporting club. Grissell increasingly at Oxford came under the influence of the leading Tractarian Henry Liddon and joined the Brotherhood of the Holy Trinity to promote High Church principles in the University.

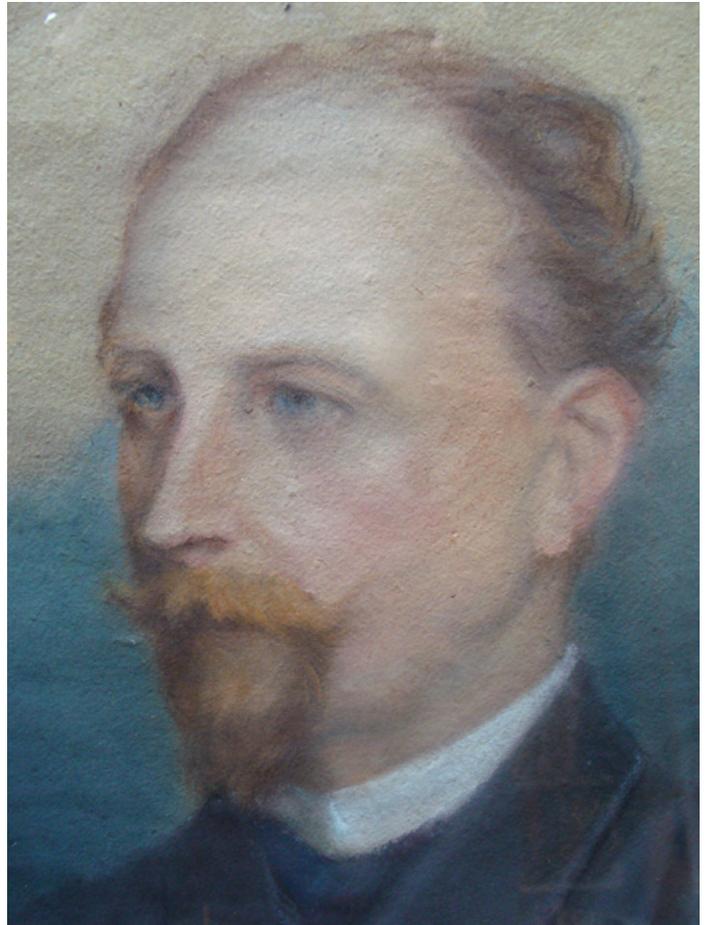
He developed a strong interest in ecclesiastical ritual and in 1865 published a book called *Ritual Inaccuracies* in which he attempted to "bring the rubrics of the Protestant Communion Service into line with those of the Roman Missal". While Grissell was writing this book he came in contact with a number of Catholic priests, particularly the convert Father Edward Caswall of the Birmingham Oratory. On 2nd March 1868 he was received into the Church by his fellow Old Harrovian convert Archbishop Henry Manning of Westminster.

Later in life he wrote of his conversion "I came after careful study of the question, to the conclusion that the Church of England, being a purely national Church, could hardly be considered Catholic and universal, in the sense of its being the Divine teacher of all nations, and it was in schism...Prayer at length obtained for me the inestimable happiness of submitting myself to the Church, and of obtaining thereby the full certitude of my possessing undoubted and valid sacraments, and the enjoyment of that peace on earth which the true old faith can alone restore."

In 1869 he moved to Rome to become a Chaplain of Honour to Blessed Pius IX, which role he continued under both Leo XIII and Pius X.

When not serving at the papal court, Grissell lived at 60 The High in Oxford which boasted a private oratory and attracted many young converts. In 1878 he founded the Oxford University Catholic Club (subsequently the Oxford University Newman Club); Fr Gerard Manley Hopkins was a founder member. Catholics had only recently started attending the University again. Grissell was influential in persuading Leo XIII to lift the formal ban on Catholics attending universities and the subsequent foundation of the Oxford University Catholic Chaplaincy in 1896.

The Newman Society has continued to flourish since its foundation. In 1896 it moved from St Aloysius to the Catholic Chaplaincy. It held its 100th meeting that year and a dinner was held at the Clarendon Hotel attended by Bishop Isley of Birmingham, the Duke of Norfolk and 32 others. Lobster bisque, sole dauphinoise, poussin,



Hartwell de la Garde Grissell

gateaux and fromage was consumed at 10/- per head. From 1926 to 1939 the convert Father Ronald Knox was Catholic Chaplain and meetings with a speaker were generally held each Sunday evening during term. Shirley Williams recorded she went occasionally to the Newman Society but "she was never part of the exclusive Catholic groups, usually young men and women from distinguished recusant families". The Newman Society, being generally orthodox and traditionalist, went through a difficult period in the 1970s when Father Crispin Hollis was Catholic Chaplain. In 1990 the Chaplaincy created the Oxford University Catholic Society but this was merged with the Newman Society in 2012. The newly merged society has continued to attract distinguished speakers.

During his sojourns in Rome Grissell was helped by the papal custodian of relics, Monsignor Scognomiglio, to amass a great number of relics and reliquaries to which he added more with the assistance of Monsignor Marinelli. The collection included the following:- the entire

body of St Felix, the richly indulged statue of Our Lady of Oxford, Mother of Mercy, relics of Our Lord, part of the Holy Cross, secondary relics of Our Lady and St Joseph, parts or flesh of St John the Baptist, the Apostles, early Christian martyrs, a vast collection of relics of the martyrs of England, smaller reliquaries of St John Chryostom, St Thomas Aquinas, St Augustine of Canterbury, St Jean Vianney and virtually every other saint, the head of St Rosina and the death mask of St Philip Neri.

Grissell's collection of relics was carefully catalogued in four bound notebooks and reached Oxford on the Feast of St Lawrence 1894. It was placed in his private oratory. Cardinal Vaughan was keen the relics should eventually go to Westminster Cathedral. Grissell however wanted them to remain in Oxford.

Grissell died in Rome on 10th June 1907, leaving his relic collection in trust to the Archdiocese of Birmingham with the proviso that it be housed within a special chapel in the Church of St Aloysius Gonzaga in Oxford. The Jesuit Rector, Father Strappini, did not appear overly eager to have them. Nonetheless a chapel was duly if hastily constructed and by October 1907 the chapel was ready, decorated by Hardman, and protected by a wrought-iron screen.

St Aloysius (designed by Joseph Hansom 1873-5 in French Gothic style) continued to provide a safe haven for the Grissell relic collection for more than half a century. In his verse autobiography "Summoned by Bells" (1960) Betjeman talked of how "St Aloysius of the Church of Rome, its incense, reliquaries, brass and lights made all seem plain and trivial back at school".

However the "Spirit of Vatican II" (not what the actual Vatican document "Sacrosanctum concilium" intended) arose and nearly all Grissell's relics were lost during the dire period of the 1960s and the 1970s with the decoration of the chapel painted over. Many of the relics were unbelievably sent to the crematorium to be burned. The Jesuits left St Aloysius in 1981 and the church for a time became a diocesan parish. The last diocesan priest, the convert Father Marcus Stock, now Bishop of Leeds, in his final week found in a hitherto unopened cupboard what remained of the Grissell collection including the death mask of St Philip Neri and relics of the English Martyrs and of the Jesuits. He placed the surviving relics on the altar and sang the Te Deum.

The Oratory Fathers arrived in 1993. They have taken great care to restore the Relic Chapel with its decoration, and this was completed in 2009. The relics found by Fr Stock were placed there together with an urn of the cremated relics. Various other relics were acquired from the Chichester Carmelite Convent (closed 1994) and elsewhere. At the centre of the collection is the image of Our Lady of Oxford before which devotions are held each Saturday. In July 2009 during a visit to Oxford Cardinal George Pell (whose sad and unexpected death in Rome at the age of 81 was announced during the writing of this article. RIP) consecrated the Newman Society and all its members to the protection and patronage of Our Lady of Oxford. The image is still very an object of love and veneration of the people of the parish and the University.

Continuing our series on Convert Priests: The Rev. Sir Tobie Matthew SJ (1577-1655)

by Michael Hodges



© National Portrait Gallery, London

Tobie Matthew was born in Salisbury on 3rd October 1577. He was the eldest son of that vigorous Protestant controversialist, Dr Tobie Matthew, then Dean of Christ Church, Oxford, later Bishop of Durham and finally Archbishop of York. His mother was the daughter of William Barlow, Bishop of Chichester, the reputed consecrator of Matthew Parker, Archbishop of Canterbury. She was first married to Matthew Parker, the son of the Archbishop.

The father was the protégé of Robert Dudley, Earl of Leicester and William Cecil, later to be created Lord Burleigh. Dr Fuller wrote of him "None could condemn him for his cheerful spirit". He became famous as a controversialist for a sermon replying to St Edmund Campion's "Decem Rationes". Dr Matthew was untiring in his hostility to recusants.

The younger Tobie Matthew was thus born into the heart of the Protestant establishment. He was initially educated at Eton College and then at Christ Church, Oxford whence he matriculated in 1594. He was noted as an orator and became a close friend of Francis Bacon. His relationship with his father deteriorated over pecuniary matters.

In 1599 he was admitted to Gray's Inn and two years later was elected MP for Newport, Cornwall. Early in the reign of the new King, James I he was, in 1604, returned as MP for St Alban's. His life at this period was that of a gallant courtier.

He was however determined to travel in Europe in spite of the opposition of his parents. In 1604 he went to France. The next year he had reached Florence. The year after found him in Rome. In 1607 he was received into the Catholic Church in Florence by a Father Lelio Ptolomei SJ. "As I had been bred in Protestantism so now by the grace of God, I had discovered the danger and falsehood of that religion, that I was already resolved that the Catholic Church, communicating with the Bishop of Rome, was the only true Church and Spouse of Christ, purchased by His Blood, adorned with infinite privileges and assisted by the infallible Spirit of His Truth, out of which there was no salvation".

Matthew made his way back England via a spell at St Omer. Catholic converts, particularly high profile ones such as he, were not well-regarded two years after the Gunpowder Plot and at the behest of Archbishop Richard Bancroft of Canterbury he was confined in the Fleet Prison for sixteen months. Through the intervention of Sir Francis Bacon and the Earl of Salisbury he was eventually released and made his way back to Italy. From there he went to Spain. His parliamentary seat was declared vacant and a writ issued for a new election at St Alban's.

In 1610 he returned to Italy and then visited various religious communities in Belgium. The next year saw him in Venice with his friend George Gage. From there they went to Rome to study for the priesthood. Both men were ordained there as secular priests by Cardinal Robert Bellarmine SJ in May 1614. Then came visits to Spain and France.

Fr Matthew's wish "to breath in the ayre of his own country" was eventually granted through the influence of George Villiers, (eventually to be created 1st Duke of Buckingham), the favourite of James I whom he had met in France. He returned to England at the end of July 1617 and spent some time with his friend, Francis Bacon, the Lord Keeper, at Gorhambury in Hertfordshire. In October he returned to London and paid nightly visits to the Spanish Ambassador, the Count of Gondomar. He obeyed the rule about Catholic priests wearing lay dress in public. His friend John Chamberlain wrote "I hear he is grown very gay or rather gaudy in his attire." At this time, according to Anthony à Wood, he was generally regarded as a person of wit and polite behaviour, remarkable for his knowledge of the courts and politics of foreign nations.

In March 1618 he was ordered to stay with his parents at Bishopthorpe Palace near York. His ability to gain converts, inter alia, had annoyed King James and the authorities and in October of that year he was banished. He went to Flanders.

In 1621 his great friend Francis Bacon, now Lord Chancellor, Baron Verulam, and Viscount St Albans, was impeached and convicted of corruption. Later that year Fr Matthew was allowed back to London to assist in the negotiations surrounding the potential marriage of the Prince of Wales to the Spanish Infanta Dona Maria,

and accompanied the Prince of Wales and the Duke of Buckingham to Madrid for the eventually unsuccessful negotiations. Fr Matthew's role was however well regarded and on his return to England he was knighted by James I at Royston.

Fr Matthew was now able to visit his aged parents at York. He lived quietly but was involved in the discussions which led to the appointment of the first Vicar Apostolic, William Smith, consecrated Bishop of Chalcedon in *partibus infidelium* in June 1623. He was involved in the more successful discussions that led to the marriage of Charles I to Henrietta Maria of France in 1625, and acted as the Queen's interpreter when she first arrived in England.

His father and mother died respectively in 1628 and 1629. The persecution of Catholic priests recommenced in 1628 with the martyrdom of Father Arrowsmith SJ. Yet in spite of this, there were many conversions in which Fr Matthew played his part. Father Gregorio Panzani wrote to Pope Urban VIII to say "almost all the nobility who died, though reputed Protestants, were in reality Catholics." Matthew seems to have spent most of his time in London, although from 1633 to 1634 he accompanied Viscount Wentworth (later 1st Earl of Strafford), to Ireland as his Secretary. He continued to live in London and be helpful to the government in various matters. By 1637 however he had contrived to annoy Archbishop Laud through his "haughty deportment" at Denmark House Chapel and his continued ability to attract converts, including in particular Lady Newport. Eventually his conduct attracted the attention of the Puritans in Parliament and he was mentioned as "an obnoxious recusant". In October 1640 a warrant was issued for his arrest. He fled to Raglan Castle where he acted as Chaplain to the Catholic Marquess of Worcester.

Civil war was however looming and in 1642 Matthew crossed the Channel for the last time to Flanders. Here he found a welcome from the exiled English Catholic laity and the various English Catholic orders to be found there. His declining years were spent among these appreciative friends and he devoted himself to literary labours in the interest of religion. He looked with grief at the triumph of the Puritans across the Channel and the execution of King Charles I on 30th January 1649.

Fr Matthew died on 13th October 1655 in his seventy ninth year while staying at the House of the English Tertiaries of the Society of Jesus at Ghent without having the satisfaction of seeing the Restoration five years later. Long a supporter of the Jesuits it is believed he became a member of the Society before he died.

Let us leave the last word to Anthony à Wood in his *Athenae Oxonienses* "He was a person extremely hated by the Presbyterians...who spared not to say...that he was sent into England by the Pope (Urban VIII, with whom he was in great esteem) to reconcile England to the Church of Rome...he had all of his father's name, and many of his natural parts; was also one of considerable learning, good memory, and sharp wit, mixed with a pleasant affability in behaviour, and a seeming sweetness of mind, although sometimes, according to the company he was pragmatical, and a little too forward".

Eleven Convert Catholic Artists

by Peter Sefton-Williams

The Friends of the Ordinariate Newsletter has been looking at convert architects for some issues in a regular column by John Martin Robinson.

Another interesting area is the various artists who have converted to Catholicism over the years. These include in chronological order the following:-

John Rogers Herbert RA (1810-1890)

John Rogers Herbert was born in Maldon, Essex in 1810. In 1826 he moved to London to study at the Royal Academy Schools. He was successful in his early career as a painter, even painting a portrait of Queen Victoria in 1834. His other early subjects were romantic and often taken from Venetian history. Herbert was a close friend of A.W.N. Pugin who influenced the former to be received into the Catholic Church c1840. Herbert was elected an Associate of the Royal Academy in 1841 and became a full Royal Academician in 1846. He was a major influence on the painters of the Pre-Raphaelite Brotherhood. The Old Palace of Westminster had been destroyed in 1834 and Herbert was one of the painters who worked on frescoes in the new Palace of Westminster from 1850 to 1868. He thereafter continued to paint pictures on mainly religious subjects. He remained a firm Catholic and was one of the founders of the St Vincent de Paul Society. With failing health he retired to Kilburn in 1886, dying there four years later at the age of 80.

James Collinson (1825-1881)

James Collinson was born in Mansfield, Nottinghamshire, the son of a bookseller. He entered the Royal Academy Schools and was a fellow student of Holman Hunt and Rossetti. Collinson was initially attracted by High Church Anglicanism but then converted to Rome. He reverted to High Church Anglicanism in the hope of marrying Christina Rossetti but his conscience caused his return to Catholicism and the ending of his engagement. He painted a number of religious works, most famously *The Renunciation of St Elizabeth of Hungary*. He resigned from the Pre-Raphaelite Brotherhood over concerns that some of its pictures were bringing the Christian religion into disrepute. After his resignation he studied at Stonyhurst with a view to becoming a priest but did not complete his studies. In 1858 he married Eliza Wheeler, a sister-in-law of John Rogers Herbert. He was secretary of the Society of British Artists from 1861 to 1870. He spent the last part of his life in Brittany. He died in 1881 at the age of 56.

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John Atkinson Grimshaw, Liverpool Quay by Moonlight. 1887.

John Atkinson Grimshaw (1836-1893)

John Atkinson Grimshaw was born in Leeds, the son of a policeman. His father moved to Norwich in 1842 and the son was subsequently educated at King Edward VI School there. In 1848 the family returned to Leeds and four years later John Atkinson Grimshaw joined the Great Northern Railway as a clerk while he spent his free time drawing and painting. In 1858 he married his cousin Fanny Hubbarde. They had fifteen or sixteen children, of which six survived to adulthood. In 1861 he quit his railway job to become a full time painter. He began to develop his own individual style, painting his first moonlit scene, *Whitby Harbour by Moonlight* in 1867 and went on to paint many urban and industrial nocturnes. He and his wife converted to Catholicism at this period. He remained based in Yorkshire although he did have a London studio in the 1880s. He was also well known for his portraits, particularly of young women. He died of cancer in 1893.

Christopher Whitworth Whall (1849-1924)

Christopher Whall was born in Thurning, Northamptonshire, where his father was rector, and educated at Rossall School in Lancashire before going to the Royal Academy Schools. From 1876 to 1879 he travelled in Europe and was received into the Church at Lucca. After his return to London he was befriended by the Rosminians at Ely Place where he designed the side windows in the upper chapel. Thereafter he became a professional designer of Arts and Crafts stained glass. An early success was his eight windows at Holy Trinity, Sloane Street. Thereafter he almost worked exclusively on stained glass in Anglican rather than Catholic churches. He married Florence Chaplin in 1884, with whom he had five children including the stained glass artist Veronica Whall. He died in 1924 at the age of 74.

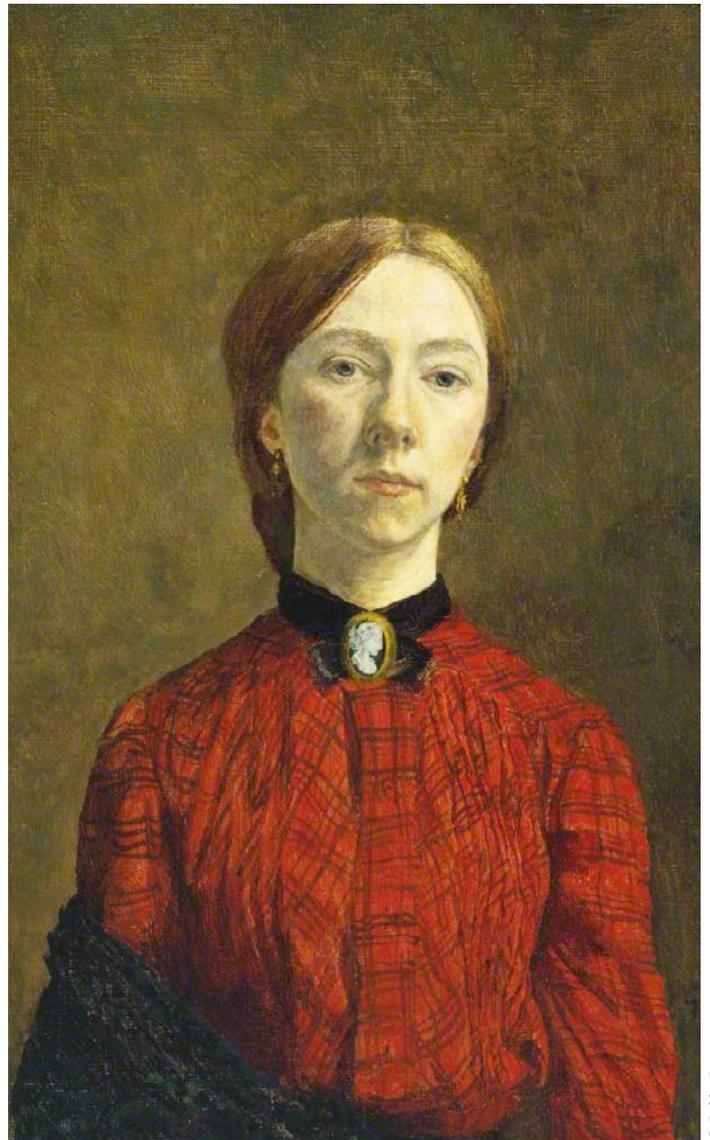


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Aubrey Beardsley. *La Dame aux Camélias* 1894

Aubrey Vincent Beardsley (1872-1898)

Aubrey Beardsley was born in Brighton in 1872 but settled in London when he was seven. He was educated from 1885 at the Brighton, Hove and Sussex Grammar School. In 1892 he went to the Westminster School of Art. He was much influenced by contemporary Japanese prints. In 1892 he illustrated *Le Morte d'Arthur* and co-founded *The Yellow Book Magazine*. Beardsley was the most controversial artist of the Decadent era. His most famous erotic illustrations were for privately printed editions of Aristophanes's *Lysistrata* and Wilde's *Salome*. Beardsley was a determined eccentric dandy. Wilde said he had "a face like a silver hatchet and grass green hair." Although he was associated with the homosexual clique round Wilde the details of his sexuality remain obscure. He may have had an incestuous relationship with his elder sister Mabel. Throughout his career he suffered from tuberculosis. In March 1897 he converted to Catholicism. Shortly afterwards he moved to Menton for the sake of his health. His last letter was written on 7th March 1898 to his publisher "Jesus is our Lord and Judge. Dear Friend, I implore you to destroy *all* copies of *Lysistrata* and bad drawings., By all that is holy, *all* obscene drawings. Aubrey Beardsley. In my death agony." He died eight days later at the age of 25 and was buried at Menton.



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Gwendolen Mary John (1876-1939) *Self portrait*

Gwendolen Mary John (1876-1939)

Gwen John was a Welsh artist who worked on female portraits mainly in France. During her lifetime her reputation was overshadowed by that of her brother Augustus. She was born in 1876 in Haverfordwest. The family moved to Tenby when she was eight. From 1895 to 1898 she studied at the Slade School of Art. She then studied in Paris under Whistler before returning to England. Three years later she returned to France and had a long affair with the sculptor Auguste Rodin. She lived in Meudon, a suburb of Paris. As her affair with Rodin came to an end she sought comfort in religion and was received into the Catholic Church in 1913. She had various relationships with women but became increasingly reclusive. She was a fairly prolific painter. She ceased painting around 1933 and died in Dieppe on 18th September 1939 at the age of 63.

Pallant House in Chichester has recently held a successful exhibition of her work. This has now closed but is moving to the Holburne Museum in Bath from 21st October 2023 until 14th April 2024.



© Westminster Cathedral

Stations of the Cross. Eric Gill. 1915.

Arthur Eric Rowton Gill (1882-1940)

Eric Gill was born in Brighton in 1882, the son of a minister in the Calvinist Countess of Huntingdon's Connexion before he joined the Church of England. Eric Gill studied at Chichester Technical and Art School where he developed a passion for lettering. In 1900 he moved to London to train as an architect in the practice of W.D. Caröe. In the evenings he studied calligraphy and stone masonry. In 1903 he left Caröe's to become a calligrapher and monumental mason. In 1904 he married the former art student Ethel Hester Moore with whom he had three daughters. In 1907 the Gills moved to Ditchling in Sussex. Two years later Gill decided to become a sculptor. In 1913 Gill and his wife became Catholics after hearing plainsong at a Belgian monastery. In 1914 he received the commission for the 14 Stations of the Cross at Westminster Cathedral. These are now considered among Gill's most accomplished large scale works. After the First World War Gill set up the Guild of St Joseph and St Dominic at Ditchling to promote pre-industrial craft production. Most of the members of the Guild were members of the Third Order of St Dominic. Sculpture commissions flowed in. By 1924 Gill had fallen out with various other members of the Guild and moved to a disused monastery, Llanthony Abbey at Capell-y-Finn in the Black Mountains of Wales. From 1928 to 1940 the Gills lived at Pigotts near Speen in Buckinghamshire. The commission for Prosper and Ariel at the BBC's Broadcasting House came in 1932-2. He designed his only church, St Peter's Catholic Church at Gorleston-on-Sea in Norfolk, in 1938-9. He died of lung cancer at Harefield Hospital in 1940 at the age of 58. Gill's posthumous reputation has suffered from the revelations in Fiona MacCarthy's 1989 biography of his sexual relations with his sisters, daughters and the family dog.

Margaret Agnes Rope (1882-1953)

Margaret Rope was born in Shropshire in 1882, the daughter of a doctor. After her father's death in 1899 her mother converted to Catholicism with five out of her six children. She was educated at home until in 1900 she went



© Arthur Rope

Margaret Agnes Rope. Detail of image of St. Thérèse of Lisieux at the Holy Name of Jesus, Oxton, Birkenhead, Cheshire.

to the Birmingham Municipal School of Art. From 1901 she studied stained glass under Henry Payne. In 1909 she left the School and worked from home. Her first work was the west window of Shrewsbury Catholic Cathedral, the first of seven windows she did there. Her work can be also found at St Mary Clapham, St Peter and Paul Newport (Shropshire), The Holy Family and St Michael Kesgrave (Suffolk) and the Venerable English College in Rome. Much of her best work is typified by strong Arts and Crafts colours, jewelled intensity and consummate glass painting skills. In 1923 she became a Carmelite nun living successively at Woodbridge and Rushmere (both in Suffolk) and at Quidenham (in Norfolk) where she died in 1953 at the age of 71.

Glyn Warren Philpot (1884-1937)

Glyn Philpot was born in Clapham, London but the family moved to Herne in Kent shortly afterwards. He studied at the Lambeth School of Arts. He grew up to be homosexual but was also a practising Christian. In 1905 he converted to Catholicism. He was a successful society portrait painter but also painted male nudes and portraits of young, often black, men. Some of his later works were considered controversial because of their homosexual imagery. From 1923 he was in a relationship with the painter Vivian Forbes. In 1937 Philpot died of a stroke at the age of 53 and Forbes committed suicide the next day. Philpot was buried in Petersham Churchyard. A very successful exhibition of Philpot's work was shown at the Pallant Gallery in Chichester last year.

Eva Sydney Hone (1894-1955)

Evie Hone was born in County Dublin in 1894. She suffered from polio and was educated at home by a governess. In 1913 she moved to London to study at the Byam Shaw School of Art.

She was an early pioneer of cubism but eventually turned to the making of stained glass. She was very devout and in 1925 spent time at an Anglican convent in Truro. In 1937 she was received into the Church. Her most important work is probably the East Window of the Crucifixion at Eton College Chapel (1949-52) to replace an earlier window destroyed in the Blitz. Her work in England can also be found at Farm Street. She died in County Dublin in 1955 at the age of 61.

Walter David Jones CH CBE (1895-1974)

David Jones was born in Brockley, Kent, now a suburb of South East London. His father was born in Flintshire and became a printer's overseer. In 1909 at the age of 14 he entered Camberwell Art School. With the outbreak of the First World War Jones enlisted in the London Welsh Battalion of the Royal Welch Fusiliers at the start of 1915. He served on the Western Front from 1915 to 1918 and suffered badly from post traumatic stress. His wartime experience was the basis for his long poem *In Parenthesis*. After the war he studied again at the Camberwell Art School before moving to the Westminster School of Art. In 1921 he was received into the Catholic Church, and the Mass became central to his life as an artist. He spent time with Eric Gill at Ditchling and from 1924 to 1927 was engaged to Petra Gill. He never ultimately married. He was initially an engraver but by 1930 eye strain forced him to give it up. He now painted prolifically and exhibited watercolour seascapes and Welsh landscapes. He became part of the Catholic Chelsea Group. Jones spent most of the Second World War in London enduring the Blitz with the occasional escape to Mells. In 1960 the prescription of barbiturates and other harmful drugs caused his creative life to close. As a painter he was, according to Kenneth Clark "absolutely unique, a remarkable genius". In 1974 he was made a Companion of Honour. He died in a nursing home in Harrow the same year at the age of 79.

Graham Vivian Sutherland OM (1903-1980)

Graham Sutherland was born in Streatham in 1904, the son of a barrister turned civil servant. He was educated at Epsom College and then initially joined the Midland Railway works at Derby as an engineering apprentice. After a year he transferred to the Goldsmiths' School of Art in Lewisham in 1921. Five years later he converted to Catholicism, a year before he married his fellow student Kathleen Barry. He was thereafter sustained by Christian faith for the rest of his life. He initially established his reputation with paintings of the Pembrokeshire coast. From 1926 he taught engraving at the Chelsea School of Art. In 1940 he became a war artist recording bomb damage. His first major religious painting ("The Crucifixion") was commissioned by Walter Hussey, the Vicar of St Matthew's Northampton in 1946. Thereafter he designed the monumental tapestry of Christ in Glory for Coventry Cathedral in 1954. In 1963 he painted another "Crucifixion", this time for the Catholic Church of St Aidan, East Acton. For much of the rest of his life he also painted portraits of statesmen such as, notoriously, that of Churchill. From 1955 he lived near Menton. He died in 1980 and was buried at Trottscliffe Church, Kent.

Continuing our Series on Convert Poets: Father Gerard Manley Hopkins SJ (1844-89)

by Michael Hodges



Father Gerard Manley Hopkins SJ (1844-89)

Gerard Manley Hopkins was born in Stratford, then in Essex. His father founded a marine insurance firm. Both parents were High Church Anglicans. In 1852 the family moved to Hampstead and at the age of ten he was sent to Highgate School.

In 1863 Hopkins went up to Balliol College, Oxford to read classics. He lived a very social existence, and began to write poetry. He formed a lifelong friendship with Robert Bridges, later Poet Laureate; both of them developed an increasing interest in ritualistic Anglo-Catholicism. He also enjoyed a very close friendship with a distant cousin of the latter, the Etonian Digby Mackworth Dolben, who was to drown while swimming in Rutland in 1867. Hopkins wrote a couple of poems about him "Where art thou friend" and "The beginning of the end."

In his journal entry of 6th November 1865 Hopkins wrote "On this day by God's grace I resolved to give up all beauty until I had His leave for it". In the following July he determined to become a Catholic and travelled to Birmingham to consult (St) John Henry Newman at the Oratory there. Hopkins's chief motivation seems to have

been his belief that the source of all Catholic truth was “The Real Presence in the Blessed Sacrament of the Altar. Religion without that is sombre, dangerous, illogical.”; in the years between 1864 and 1866 he had gradually changed his mind about the historical legitimacy of the Church of England to consecrate that Sacrament. On 21st October of the same year he was received by Newman into the Church at the Birmingham Oratory.

The decision to convert estranged Hopkins from his family and a number of friends. After graduating from Oxford in 1867 with a first class degree Newman provided him with a teaching place at the Birmingham Oratory. On 5th May 1868 he “resolved to be a religious”. Less than a week later he burnt all his poetry and ceased to write more for seven years.

In September 1868 Hopkins began his Jesuit noviciate at Manresa House in Roehampton, moving two years later to Stonyhurst. In 1874 he returned to Manresa House to teach classics. While studying at the Jesuit St Beuno’s College near St Asaph he was asked by his superior to write a poem about the sinking of the SS Deutschland, a maritime disaster in which 157 people died, including five Franciscan nuns fleeing the anti-Catholic effects of Bismarck’s kulturkampf. (“Loathed for a love men knew in them, banned by the land of their birth”.) The result was “The Wreck of the Deutschland”. In the poem he tries to reconcile the disaster with the ultimate purpose and love of God. It is a difficult poem and was rejected by a Jesuit publication. The rejection caused an ambivalence in Hopkins about his poetry, and most of his poems remained unpublished at his death.

He was ordained priest at St Beuno’s in 1877 and then embarked on a somewhat peripatetic life for the next seven years. After ordination he took up duties as a teacher at Mount St Mary’s college in Sheffield. In July 1878 he became a curate at Farm Street and in December of that year at St Aloysius, Oxford. During his

period at Oxford he became a founding member of the Newman Society. He thereafter spent time at Manchester, Liverpool, Glasgow, Sheffield and Stonyhurst.

This period from 1877 to 1884 was however his most fruitful poetic period. In various poems he tried to express his love for God and his love of natural beauty. Among his best remembered poems of this period are the following:-

“Pied Beauty”

“Glory be to God for dappled things -
For skies of couple-colour as a brinded cow;
For rose-mole all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls; finches’ wings.”

“Binsey Poplars”

“My aspens dear, whose airy cages quelled,
Quelled or quenched in leaves the leaping sun,
All felled, felled, are all felled”.

“Duns Scotus’s Oxford”

“Towery city and branchy between towers;
Cuckoo-echoing, bell-swarmèd, lark charmèd, rook
racked, river-rounded;
The dapple-eared lily below thee;”

“As kingfishers catch fire”

“As kingfishers catch fire, dragonflies dráw flame”.

“The May Magnificat”

“May is Mary’s month, and I
Muse at that and wonder why:
Her feasts follow reason,
Dated due to season-
Candlemas, Lady Day;
But the Lady Month, May
Why fasten upon her,
with a feasting in her honour”.

“God’s Grandeur”

“The world is charged with the grandeur of God.
It will flame out, shining from shook foil;
It gathers to greatness, like the ooze of oil
Crushed. Why do men now not reck his rod?”

In 1884 he became Professor of Greek and Latin at University College, Dublin. His English roots and his consequent isolation in Dublin led to a melancholic state which restricted his poetic output. Such poems as he did write were fairly gloomy - “I wake and feel the Fell of Dark, not Day”. His eyesight began to fail. In 1889 after several years of ill health Hopkins died of typhoid fever. Rather surprisingly his last words were “I am so happy. I am so happy. I loved my life.” His funeral was at St Francis Xavier Church, Gardiner Street in the centre of Dublin. He was buried in Glasnevin cemetery.

It was only through the subsequent efforts of Robert Bridges that his poems were properly published. Hopkins had sent the latter his poems over the years. In 1918 Bridges, by then Poet Laureate, published a collected edition of Hopkins’s poems. The latter’s originality as one of the greatest Victorian poets was thereafter recognised, a position he maintains to this day.

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St George Taunton

Continuing our Series on Convert Architects: Benjamin Bucknall (1833-95)

by John Martin Robinson

Benjamin Bucknall was born in Rodborough, Gloucestershire in 1835, the fifth of seven sons. In 1851 he started work as a millwright. Through the influence of a family friend Bucknall and his two younger brothers converted to Rome. He was confirmed at the Church of the Annunciation in Woodchester where he met William Leigh, who, discerning Bucknall's enthusiasm for medieval art, helped him start work with Charles Hansom, the Catholic architect, in Clifton, Bristol.

William Leigh (1802-73) was an interesting figure. His father was a successful Liverpool merchant who died when William was thirteen. His father left instructions in his will that said "I wish my son to have a liberal allowance for his Maintenance and Education and his Education to be such as fit him for the Society of those with whom his ample fortune will afford him the means of associating". He was accordingly educated at Eton and

Brasenose College, Oxford although he left the latter without taking a degree. In 1828 he married Caroline Cotterell and bought Little Aston Hall in Staffordshire. Leigh became increasingly attracted to Catholicism and was received into the Church on 10th March 1844 at Leamington. Cold-shouldered by his neighbours in Staffordshire because of his conversion, he sold his estate there and in its place bought Woodchester near Nympsfield in Gloucestershire. He built a magnificent church there designed by Charles Hansom for the Dominicans.

Leigh next turned his mind to building a Gothic Revival mansion at Woodchester. He initially employed Charles Hansom but by 1858 Bucknall had taken over as architect. Construction of the house continued through the 1860s as Leigh's finances permitted but ground to a halt on his death in 1873. It was never to be finished. Bucknall wrote to Leigh's son in 1878 "for

there is nothing more sad to the sight than an unfinished work - it is even more forlorn than a ruin of a building which has served its purpose and gone to decay." The estate was sold by the Leigh family in 1938. The house is owned by a trust who open it to the public, and the park by the National Trust.

Both William Leigh and Benjamin Bucknall were great admirers of the French architect Emanuel Viollet-le-Duc. Bucknall made several visits to the latter's buildings in France, and contrived in 1876 to meet the architect. Bucknall translated his "Dictionnaire Raisonné de l'Architecture Française" into English.

While working on the mansion at Woodchester, Bucknall was establishing himself as an architect, designing churches and houses. In 1858 the foundation stones of the Catholic churches of Our Lady and St Michael, Abergavenny and St George Taunton were laid. These were the first of not that lengthy a list of Catholic churches.

St Michael, Abergavenny was built for the Benedictines by Bucknall, and completed in 1860. Abergavenny maintained a strong Catholic presence after the Reformation. The martyr St David Lewis was born there. The church is a finely-detailed Gothic design built in purple sandstone rubble with Bath dressings. It has a very large and elaborate east window. Inside



St George Taunton

the church is lofty and well-proportioned with a six bay nave. The building was opened by Bishop Brown of Newport and Menevia in 1860.

St George, Taunton was a not dissimilar church built for an order of Franciscan nuns originally from Bruges. It is a large urban building in Decorated style with lofty proportions and very high quality fittings. The reredos with eight statues in gabled niches on either side of the tabernacle is in fact attributed to Charles Hansom. The church was opened by Bishop Vaughan of Plymouth in 1860. The "Somerset" tower was added at a later date, in 1875.



St Wulstan, Little Malvern interior and (inset) exterior





St Francis of Assisi, Baddesley Clinton

In May 1862 Bucknall married Henrietta King in the Catholic chapel of St Felix in Northampton. They went on to have three children, the eldest of whom became a nun at the Convent of St Rose of Lima in Stroud, built by her father, and who lived to be 100. In 1863-4 the Bucknall family moved to Swansea, settling in Oystermouth.

St Wulstan, Little Malvern was built for the Benedictines of Downside in 1862. It is set on a dramatic hillside site. The Gothic church is large and striking with a number of bays separated by buttresses. Sir Edward Elgar (died 1934) is buried in the graveyard.

In 1865 Bucknall was commissioned by Henry Bath of Alltyferin to build a remarkable Anglican church at Pontargothi in Carmarthenshire. It is essentially Romanesque with Gothic windows. The glass is by Clayton & Bell; it has an amazing series of paintings by Arthur Stansell of Taunton.

St Mary Monmouth was originally opened in 1793. The priest from 1851 to 1894 was the Rev. Thomas Burgess Abbot. In 1870-1 he enlarged the church under the direction of Benjamin Bucknall with additional bays at the west end and the construction of an Italian Gothic red sandstone tower.

Baddesley Clinton Hall, lived in by the Ferrers family, was a major recusant centre in Warwickshire. The Poor Clares arrived from Bruges in 1850 and twenty years

later the existing church was demolished. Benjamin Bucknall designed a modest new red brick church in 13th century Gothic style with lancet windows. The church was opened on 4th October 1870 by Bishop Ullathorne OSB of Birmingham. It was fairly brutally re-ordered a century later but beautifully frescoed in 2020-21 in a remarkable scheme of Byzantine-Romanesque murals by Martin Earle.

In 1877-8 Bucknall visited Algiers, then a popular wintering place for Europeans. He moved there permanently in the following year and earned his living building beautiful white villas in Moorish style. He was well known in Algiers and a road, the Chemin Bucknall, was named after him (subsequently renamed). His wife remained in Bisley, Gloucestershire, and he returned to see his family for a few weeks every year. He wrote four months before he died to his friend Charles Wethered saying "I regret exceedingly that you are unable to cross the sea for a visit to my sunny home with its charms of scenery and oriental life. I should so like you to see the interesting work I have been doing. My buildings attract attention, and have made me many friends among people of distinguished and cultivated taste...Among the residents both English and French I have also many agreeable and intellectual friends, at whose houses I am always a welcome guest." He died there in the suburb of Mustapha, Algiers in 1895, and his funeral was very well-attended. He is buried in the English and French cemetery there with a tombstone "erected as a token of esteem and regard by some of his friends". A memorial plaque in the English church praises him as "An Architect of Rare Genius and Taste" and describes him as "The disciple of Viollet-le-Duc".



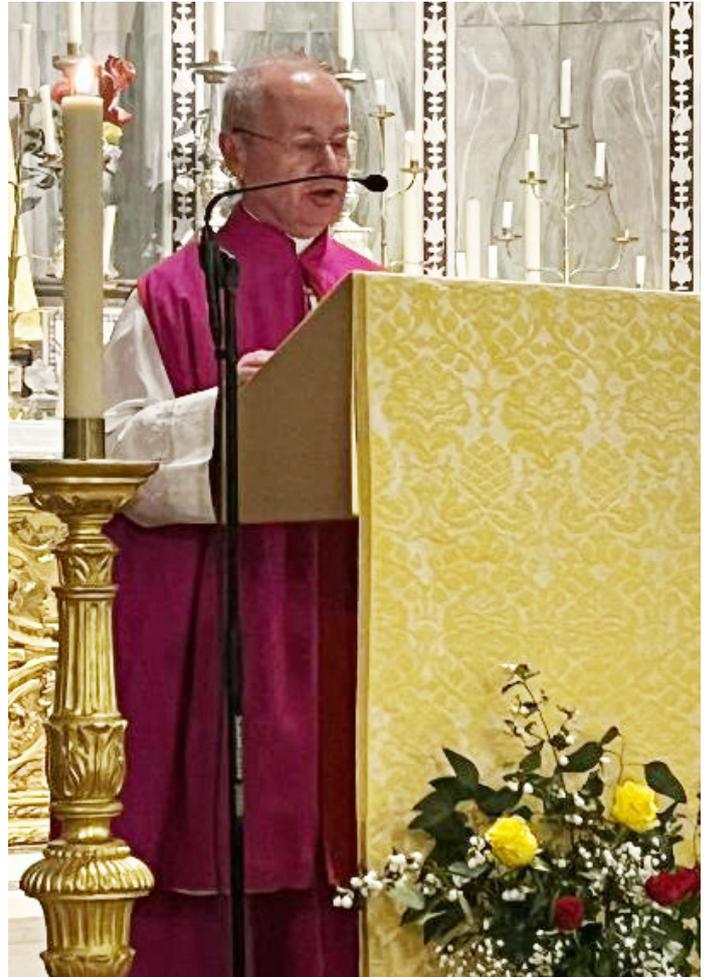
St Francis of Assisi, Baddesley Clinton

A sermon delivered by Mgr. Philip Whitmore, Rector of St James's church, Spanish Place, during Evensong at the church of Our Lady of the Assumption & St Gregory on Monday 9th October 2023, the Feast of St John Henry Newman

We might ask ourselves what St John Henry would have to say, if he could see us here tonight. In many ways, it might have seemed like a dream come true, to see the Anglican patrimony of Prayer Book Evensong celebrated in a Catholic setting, with veneration of the Blessed Sacrament forming a focus not often found in Anglican ceremony. It might seem to him as if his prophecy of a second spring had come to pass. How far removed from the days when he could associate Roman Catholics with 'an old-fashioned house of gloomy appearance, closed in with high walls, with an iron gate, and yews, and the report attaching to it that "Roman Catholics" lived there; but who they were, or what they did, or what was meant by calling them Roman Catholics, no one could tell – though it had an unpleasant sound.' That obscurity and remoteness from the everyday life of the nation has long since passed and we Roman Catholics are now, if not quite centre stage, at least significant players in national life.

In 1852, at the time of the famous "second spring" sermon, from which I quoted a moment ago, the hierarchy had just been restored and the revival of Catholic life in England seemed assured. St John Henry reflected on how the Church had once been great in England, how there came a time when it was not, and then there came a time when once again it was. The introduction to this great sermon explored at length the rhythms of nature, with death and resurrection, loss and gain, written into the natural cycle of things. This is a recurring theme of John Henry Newman's, illustrated above all in the title of his first novel, *Loss and Gain*, written soon after he was received into the Church in 1845, 178 years ago today.

He personally lost so much when he became Catholic. It meant parting from so many friends and from so much of what he held dear. Perhaps more than anything else, this is why he is so widely admired, even by people who don't share his theological convictions. They admire him because he followed his convictions all the way, with the utmost integrity, even though they led him to a place that was bound to be uncomfortable for him. How heart-rending it is to hear him say, in his *Autobiographical Writings*, "as a Protestant, I felt my religion dreary, but not my life – but, as a Catholic, my life dreary, not my religion." He made what he himself would describe as "the great sacrifice, to which God called me" in becoming Catholic. Loss there undoubtedly was, but Newman was not one to grumble. Even in the darkest, or to use his word, dreariest moments, he was able to say that God had rewarded him in ten thousand ways. The loss was outweighed by the gain.



Mgr. Philip Whitmore delivers the sermon at Evensong on the feast of St John Henry Newman

It must have been intensely painful to a man of such sensitivity to be viewed with suspicion by his fellow-Catholics, who found him disconcertingly Anglican, and equally to be shunned by his former Anglican friends, who found it hard to forgive him for leaving them. Arguably he found himself in the worst of both worlds. But a wonderfully prophetic remark was made by Newman's friend Pusey, who spoke of Newman's conversion as "perhaps the greatest event which has happened since the Communion of the Churches has been interrupted". He justified this sweeping claim by adding, "If anything could open their eyes to what is good in us, or soften in us any wrong prejudices against them, it would be the presence of such an one, nurtured and grown to ripeness in our Church, and now removed to theirs."

That rather positive spin may have seemed optimistic in those not very ecumenical days, but they found an echo some 150 years later, in Benedict XVI's *Anglicanorum Coetibus*, which authorized celebrations of:

“the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, ..., 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 and as a treasure to be shared” – exactly what we are doing tonight, in other words.

So in some ways the establishment of the Ordinariate of Our Lady of Walsingham, along with its parallel circumscriptions in America and Australia, was a fulfilment of what Newman represented – a way of importing into the Catholic tradition so much of what was good in the Anglican tradition. Viewed through that lens, we seem to have made great progress since 1845, when the choice between traditions was very much an “either or”, rather than the “both and” that we are able to enjoy now.

Yet not every development since those days has been equally positive. After all, Newman did suggest that the second spring might turn out to be an English spring, “an uncertain, anxious time of hope and fear, of joy and suffering,—of bright promise and budding hopes, yet withal, of keen blasts, and cold showers, and sudden storms”. When he was created a Cardinal, John Henry Newman made a statement that to a modern audience sounds astonishingly politically incorrect, at least on first hearing. He said this: “I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of Liberalism in religion.”

By this he meant the idea that one creed is as good as another, that there is no positive truth in religion. It is hard to deny that this liberalism in religion has grown enormously since the Victorian era. Newman recognised it as a grave threat, but at the time it was hardly the common

conviction that it is today and he would doubtless be horrified to see how prevalent it has now become. One can't help wondering whether the growing acceptance of diverse beliefs in our society is predicated upon a conviction that none has any claim to objective truth. That thought alone should caution us against too much enthusiasm over the increasing acceptance that our Catholic tradition finds in national life.

In the current climate, the question of liberalism in religion rears its head with particular force in connexion with the debate over the goal of ecumenism. To a Catholic Christian, the only worthwhile goal is full visible communion, because a multiplicity of church structures and belief systems makes a nonsense of the Church's claim to be one, holy, catholic and apostolic. If you'll permit me a brief aside, I know a theology professor who teases his students by asking them how many churches there are. They rack their brains trying to come up with an exhaustive list of all the different brands of Christian they've encountered - but of course the correct answer is one. There is only one Church. Since *Unitatis Redintegratio* we have a more nuanced view than we had before of where her boundaries might lie, but because there is only one Church, the only logical goal of the ecumenical endeavour is that we should all be fully incorporated into her. Settling for the lesser goal of amicable co-existence may be more pragmatic, but it is really a capitulation to the great mischief that Newman fought so hard to resist. Liberalism in religion leads to a multiplicity of confessions; catholic orthodoxy reminds us that the Church is one, not many. As we honour St John Henry Newman this evening, let us renew our commitment to pray for and strive towards the reunification of Christ's fragmented body, preserving what is noble and enduring from those various fragments within the reunited whole, so that we can proclaim with one voice, in the words of today's saint, Adoration may be given, with and through the angelic host, to the God of earth and heaven, Father, Son, and Holy Ghost.

Obituaries

Monsignor David Silk (1936-2023) RIP



Monsignor David Silk was born in 1936. He was educated at Gillingham Grammar School, Exeter University and St Stephen's House, Oxford. He was ordained an Anglican priest in 1960. After curacies at Gillingham and Lamorbey he was the incumbent at Swanscombe and St George's Church, Beckenham from 1975 to 1980. In the latter year he was created Archdeacon of Leicester.

In 1994 he was consecrated Bishop of Ballarat. In 2003 he returned to England and eventually retired to Devon. He joined the Ordinariate in 2011 and ordained a Catholic

priest the same year. In 2012 he was created Monsignor. He was married to Joyce and had four children. He died in a Torquay Hospital on 20th September 2023 following a fall.

(This issue also contains the third section of Monsignor Silk's "Memoirs of a Monsignor")



Father John Morley-Bunker (1927-2023) RIP

Father John Morley-Bunker was born in Bristol in 1927. He was educated at All Saints Clifton Choir School. He served in the military 1944-8 reaching the rank of Captain. He worked in business from 1948 to 1967 and then studied for the Anglican priesthood at Wells

Theological College. After a curacy at Holy Trinity, Horfield he was Vicar of All Hallows, Easton, Bristol from 1971 to 1982 and then of St Gregory's, Horfield from 1982 until his retirement in 1993. He joined the Ordinariate in 2011 and was ordained a Catholic priest the same year. After his ordination by the Bishop of Clifton, he assisted at Clifton Cathedral as well as in the Bristol Ordinariate Group.



**Sister Deirdre Michael Clark
S.B.V.M. (1930-2023) RIP**

Sister Deirdre was born in the Himalayas near Darjeeling in 1930. Her parents were both teachers. In 1945 when she was nine she was sent to boarding school in England. She then studied History at London University. She became a novice at the Anglican community of St Mary the Virgin, Wantage in

1954 and was then professed in 1958. She worked in Community schools for a total of twenty years. In this capacity she spent fourteen years in South Africa, for the last nine as Headmistress of the Diocesan School for Girls in Pretoria. After her return she performed various roles :- Superior of their care home for the elderly, Oblates' Sister, Novice Guardian, a trustee of the Community, member of the Community's Council, Assistant General to the Mother Superior, Spiritual Director, retreat giver, preacher. In her eighties she intrepidly joined the Ordinariate Sisters of the Blessed Virgin Mary, latterly at Oscott. She died in St Joseph's Home, Harborne.



**Father Mike Cain
(1962-2022) RIP**

Michael John Cain was born in Barrow-in-Furness, then in Lancashire and now in Cumbria. He was baptised, and his family was nominally Christian. He however stopped believing in God at the age of 10.

In 1968 he left school and started working as an engineering apprentice, something which he did not enjoy. Through reading Tolkien's Lord of the Rings and then meeting Father John Heidt, an enthusiastic and orthodox American Anglo-Catholic working in Oxford, he accepted Christianity.

In 1982 he married Wendy, with whom he was to have six children. He returned to education to get the O and A levels he had failed to get at school. In 1986 he attended a selection conference for ordination as a priest in the Church of England and was recommended for training on condition he passed the two year Aston Training Scheme.

In 1988 he began full time training at Chichester Theological College, and in due course attained an Honours Degree in Theology. From 1991 to 1993 he was an assistant curate in Cairncross with Selsey in

Gloucestershire. His second curacy from 1993 to 1997 was at St Francis, Mackworth, a council estate church on the edge of Derby (now a HTB "plant".)

In 1997 he became Vicar of St Luke's, Derby, a large Anglo-Catholic parish on the edge of the city centre, with a substantial Victorian church dating from 1871. He was described as "a beloved community figure, organising folk concerts in the church hall and regularly drinking in the working man's club next door" by the Derby Telegraph after his death. St Luke's was, however, a difficult inner city parish and Father Mike was the victim of violent crime on three occasions.

In August 2002 he moved to serve the people of the Foxholes council estate in Paignton, Devon. Unfortunately his health failed him, the effect of post traumatic stress and the deaths of both his parents. He therefore accepted early retirement on health grounds, moving to Torquay to be nearer Father David Lashbrooke, then Vicar of St Marychurch, in which church he helped out.

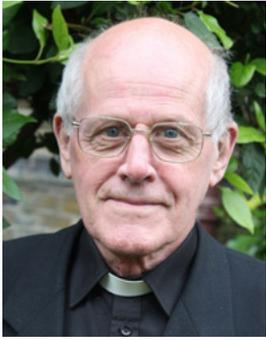
Father Mike had been feeling increasingly uncomfortable in the Church of England for a number of years. In 2010 he wrote "I have finally come to the conclusion that the Church of England has ceased to be Catholic, if she ever was, and that in recent years, as the General Synod's belief in its own authority has grown, it has made clear that it has no place for those of us who hold fast the faith once delivered to the saints. I have grown to respect and honour the fidelity of the Roman Catholic Church, and the prominence it gives to the authority of scripture, to thank God for the leadership of the Holy Father, and to recognise the presence of the Holy Spirit in her teachings, and the beauty of the catechism. I have been drawn over the years to the clarity of the magisterium, especially in comparison with the seemingly ever changing position of Anglicanism. Like so many others I was overjoyed by the most generous offer of Pope Benedict to Anglicans, the answer it seems, to so many prayers, not least those for unity."

Father Mike was among those ordained in the first wave as a Catholic priest in the Ordinariate. He was part of the Torquay Ordinariate Group and assisted his fellow Ordinariate priest Father David Lashbrooke. In the few months before he died he looked after the small Cornwall Ordinariate group. He was very pleased, with his wife, to meet Pope Francis in Rome last year after a Wednesday audience.

He developed oesophageal cancer last July and died on the 11th December at Torquay Hospital after receiving the last rites. His funeral took place on 10th January 2023 at the Ordinariate Church of Our Lady of Walsingham, Chelston, Torquay. The Brunswick pub in Derby donated 72 pints of Fr Mike's Dark Rich Ruby Ale, named after him, for the wake.

Father Richard Smith (1934-2023) RIP

Father Richard Harwood Smith was born in Fletton, Peterborough in 1934. He was educated at Fletton Grammar School and King's College, London. When he received a vocation to the Anglican priesthood he went to Salisbury Theological College. He was ordained into the Diocese of Hereford in 1959. After a brief curacy at St Mary's Kington he served overseas as a missionary

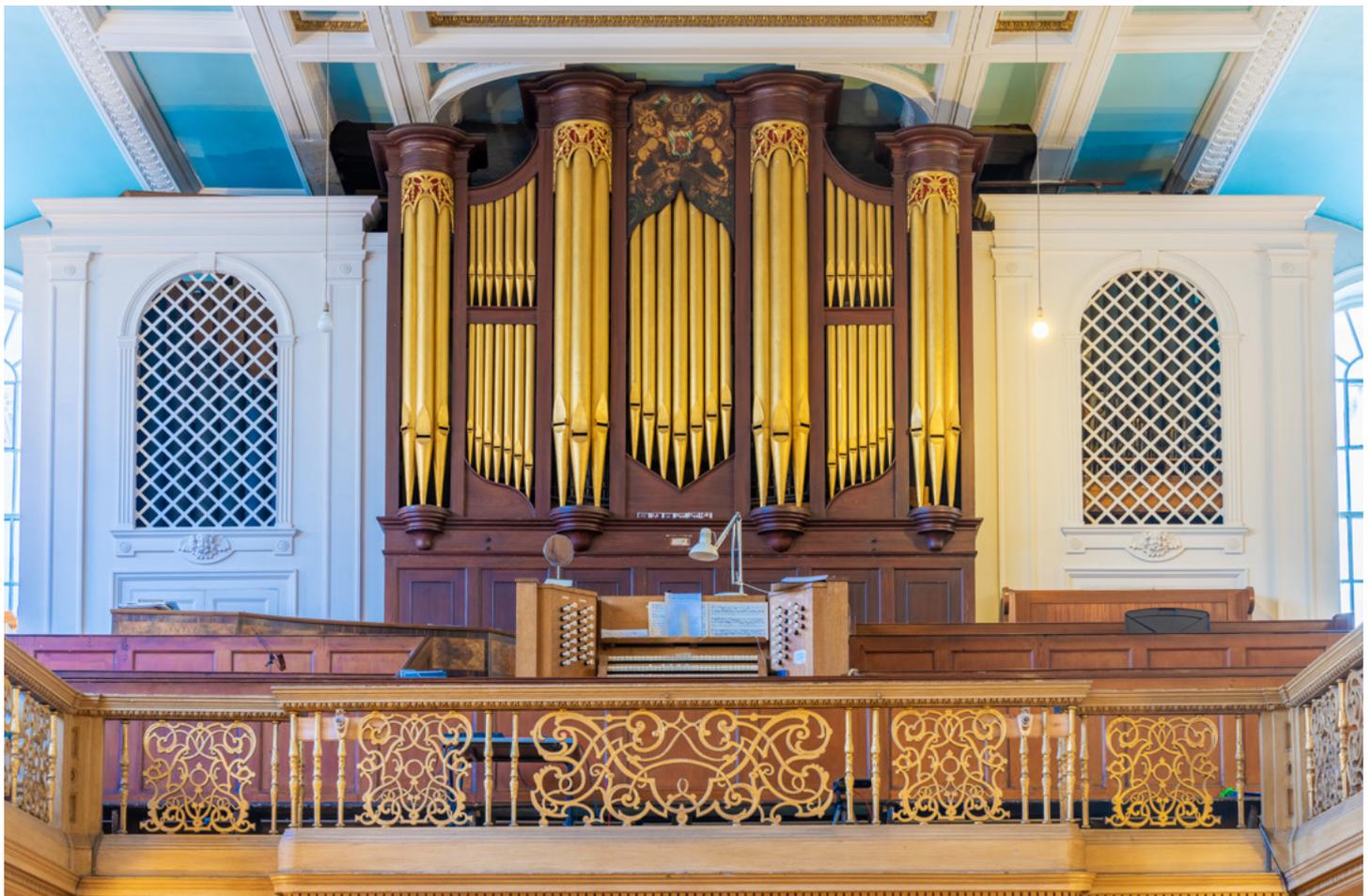


in the Diocese of Guyana from 1962 to 1969. On returning to the UK he was priest-in-charge of Broseley in Herefordshire from 1969-70. He was however strongly committed to the overseas mission of the Church of England and was appointed the USPG secretary for Hereford and Worcester from 1970 to 1976. He then returned to full time duty as Rector of Wigmore

Abbey, a benefice that included several other parishes, from 1976 to 1984. From 1984 to 1996 he was Vicar of St Peter and St Paul, Eye in Suffolk. He then retired from full time ministry and retired to live in Leominster, Herefordshire. Father Richard was essentially a pastor and very good at dealing with people. He had been elected to General Synod by his fellow clergy and was obviously well-regarded by them. He was an active

member of the Catholic group and committed to unity and orthodox belief. When the Ordinariate was established in 2011 he was ordained by Archbishop Bernard Longley as part of its first batch of priests. He helped with the Herford Ordinariate Group, and in the Archdiocese of Cardiff. Unfortunately his health and mobility deteriorated and three years ago he moved to Rushden in Northamptonshire and attached himself to the local parish. He was not well enough to attend the Ordinariate Mass in Wellingborough but did get a lift every week to the local Mass in Rushden. He was unable to say Mass as he needed a wheelchair but from time to time I used to go and say the Parish Mass and he was always in the congregation. Afterwards he would go and join the faithful in the parish hall for coffee; it was quite obvious that he had settled in and had a good pastoral relationship with the faithful. He was a good and holy priest, and will be sadly missed.

Monsignor John Broadhurst



Organ Restoration Appeal

The organ at the Ordinariate church of Our Lady of the Assumption and St Gregory, Warwick St, Soho, was originally installed in the 1790s by G.P. England with the last major rebuild having been completed by Mander & Co in 1960. This fine instrument is now urgently in need of restoration. The estimated cost is around £200,000.

If you would be interested in helping fund this work, please contact Fr. Mark Elliott Smith, the parish priest, at 24 Golden Square, London W1F 9JR or email: markelliottsmith@rcdow.org.uk

The Golden Legend – The Saints as represented on the Rood Screens of East Anglia by Michael Hodges

(Anthony Eyre - £35 320pp p & p excluded)

by Fr Michael Rear

My impression is that, because they are in Anglican hands, England's medieval churches are rarely visited by Catholics, so most of us are scarcely aware of the great treasures left by our Catholic forebears. Michael Hodges has paid tribute to them, and done us a great service with his lavishly and beautifully illustrated book of the medieval screens of East Anglia, with some 1500 colour photographs. These screens seem to date from the early 15th century; the panels at Edingthorpe and Castle Acre in Norfolk being among the earliest. Some 89 painted screens survive in Norfolk, 23 in Suffolk, 3 in Cambridgeshire and 2 in Essex.

As Alan Hopes, the former Bishop of East Anglia observes in his Foreword, "I think the perusal of Michael Hodges's book will make us want to go out and encounter anew this important part of our East Anglian cultural heritage."

Since Catholic pilgrims go in their thousands to Walsingham, this is perhaps the best place to start, for less than a hundred yards from the Shrine, across the bridge over the Stiffkey, is the church of St Giles, Houghton. The prayers of Our Lady of Walsingham were especially sought by women who had difficulty conceiving, and before reaching the Slipper Chapel they would come into St Giles to pray and receive hope, for uniquely on the left side of the screen are six women saints with their children.

On most screens the paintings of saints were defaced by reformers, but at St Giles Our Lady and child are almost undamaged, testifying to the affection in which she was still held by many in Walsingham. On the right side of the screen are the Doctors of the Church like St Augustine and St Ambrose, and among them is St Clement, the fourth pope after Peter, and unsurprisingly he is almost obliterated.

Travel to Wiggshall St Mary, and by contrast you find a screen in perfect condition, for it was under the protection of the recusant Kerville family. There you will also be rewarded by sculptures of St Leonard, St Mary Magdalene and the Assumption of Our Lady on the pew ends, and the brass eagle lectern they rescued from Walsingham Friary.



St Michael, Somerleyton, Suffolk



St Faith, Somerleyton, Suffolk

Painted screen panels have survived better than e.g. the more easily destroyable stained glass. The assumption must be that panels were whitewashed over in the late 16th and 17th centuries, only to emerge to the fascination of antiquarian vicars in the 19th century.

The quality of the painting on these screens varies widely. The work at Barton Turf and Ranworth in Norfolk is of the highest quality. The panels at Beeston Regis, Castle Acre, Cawston, Filby, Hempstead, Norwich Cathedral and Weston Longville (Norfolk) should receive honourable mention as should those at Bramfield, Eye, Somerleyton and Southwold (Suffolk). The beautiful earlier retablo (not strictly a rood screen) at Thornham Parva stands in a category of its own.

The Cult of the Saints received a great boost in the late 13th century with the writing of the "Legenda Aurea" ("The Golden Legend") by Blessed Jacobus de Voragine (Giacomo de Varazze), an Italian Dominican. Panels of saints were still being painted until the very dawn of the Reformation - the work at Horsham St Faith seems to date from 1528, that of Wellingham from 1532 and that at North Burlingham from 1532-7.

As Eamon Duffy observed in *The Stripping of the Altars*, “Late medieval Catholicism exerted an enormously strong, diverse and vigorous hold over the imagination and loyalty of the people up to the very moment of the Reformation. Traditional religion had about it no particular marks of exhaustion or decay”.

Michael Hodges has chosen to write this book by tackling the saints in alphabetical order. Each saint has a brief life before the painted panels are illustrated. The author has added a number of photographs of the saints in stained glass, carvings and on wall paintings. These are useful in tracing the iconography through, e.g. St Agnes with a lamb, St Andrew with a saltire, St Apollonia with a tooth in pincers, St Barbara with a tower, St Catherine of Alexandria with a wheel, St James the Great with a scallop, St Jude with a boat, St Margaret of Antioch with a dragon, St Peter with the keys, St Sebastian pierced by arrows to take but a few examples.

The most frequently represented saints are the Twelve Apostles with either St Matthias or St Paul replacing Judas Iscariot; St John the Evangelist tops the list. The Four Doctors of the Church, the Evangelists, the early female virgin martyrs and certain local saints all receive widespread representation.

Michael Hodges has done us a very considerable service in providing a complete record of the surviving painted East Anglian screens. It should provide considerable fruit for art historians in the future, as well as encouraging the use for which they were intended, as aids to prayer and devotion, and reminders of the glorious company of saints who surround us and are present with us at Mass.

At the time of writing this review I understand some copies of the book (sold mainly through the old-fashioned form of subscription) remain available for purchase (michael.jeremyhodges@gmail.com). I suspect it is unlikely ever to be reprinted. Profits go to the Friends of the Ordinariate and the Norfolk Churches Trust.



St Apollonia, Barton Turf, Norfolk



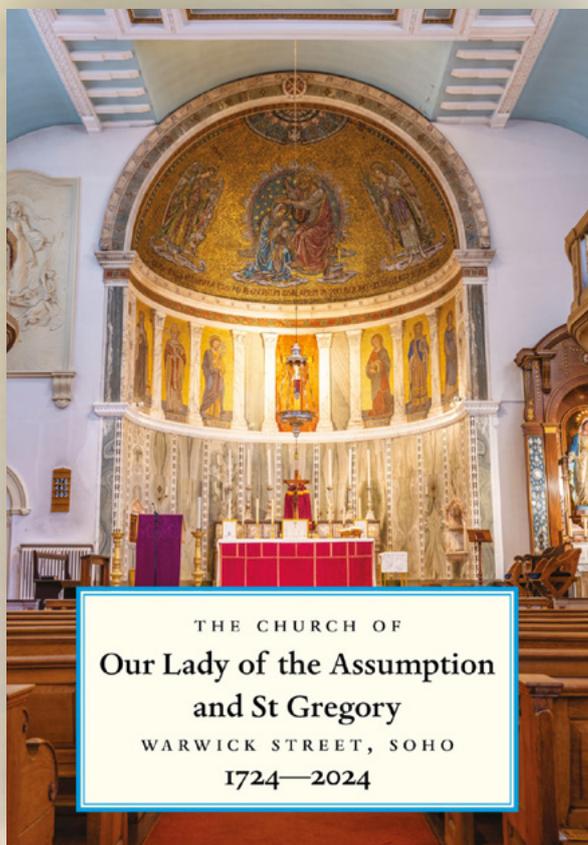
St James the Great, Cawston, Norfolk



St Andrew, Cawston, Norfolk

Warwick St Church, Soho: 1724 – 2024 History and Guide

By Michael Hodges, Architectural
Correspondent of the *Catholic
Herald* and author of *Parish Churches
of Greater London: A Guide*



The Church of Our Lady of the Assumption and St Gregory, Warwick St, Soho, is the oldest place of continuous public Catholic worship on the same site in London and one of the oldest in the UK since the Reformation. This new History and Guide describes its foundations as the chapel of the Portuguese Embassy and later as the chapel of the Bavarian minister; its looting during the Gordon Riots; its significance as a centre of Catholic activity

during the period of Catholic Emancipation; its religious and musical flourishing during the 19th century; its decline after the Second World War and its renewal as the main Church of the Ordinariate of Our Lady of Walsingham since 2013. This new History and Guide is timed to celebrate the Church's 300th Anniversary.

Any profits arising from sales of the book will be applied to the upkeep of the church building.



How to Order: *Cost per copy: £10*

I would like to purchase (.....) copy / copies* of the above at a cost of £10 each plus postage and packaging of £2.50 per copy.

Please send the History and Guide to the address below.

I enclose a cheque made out to: P. E. Sefton-Williams for £.....

I am making payment by BACS for £..... to P. E. Sefton-Williams 40-03-05/71107852

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Please return the Order Form to: 24 Golden Square, London W1F 9JR or by email to: peter@seftonwilliams.com

How we help the Ordinariate

The Friends of the Ordinariate have two principal functions: the first is to raise funds for projects which are important to the Ordinariate but for which it lacks the funds. The second is to raise awareness about what the Ordinariate is doing and why it exists. The majority of the supporters of the Friends of the Ordinariate are Catholics who are not members of the Ordinariate or former Anglicans. We are very grateful for their support!

In recent years our major expenditure has been on newly-ordained priests who are serving as curates in their first parish. The requirements in this area are growing as Mgr. Newton outlines in his message at the beginning of this Newsletter. We have given Mgr. Newton the assurance that, in so far as our resources allow, we will support newly-ordained priests in their first curacy for two years at a cost of around £17,000 per person per annum. We are also committed to helping the Sisters of the Blessed Virgin Mary with the particular needs associated with their move to Aston Hall in Staffordshire.

Since the last Newsletter, we have given a grant of £3,000 towards the cost of publishing the Portal Magazine. We continue to support the Revd Dr James Bradley with his travel expenses in connection with his doctoral studies in Vienna. In June this year there was an Ordinariate pilgrimage to St James of Compostela for those in formation; we made a grant of £2,000 to cover travel costs for them. We gave £4,000 to the Ordinariate to cover the cost of new chasubles and dalmatics decorated with the Ordinariate design. As noted above in our commitments to the Ordinariate, we contributed £16,000 to cover the stipend for a recently ordained priest. Our commitment to the Torbay Group has lapsed as the reredos which they planned to acquire was unfortunately destroyed when the church was demolished. We will however help them with the cost of another reredos when they identify it.

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

Mgr Keith Newton, the Ordinary of the Ordinariate of Our Lady of Walsingham, offering the annual Requiem Mass for deceased benefactors of the Friends of the Ordinariate. Mr Nicolas Ollivant, chairman of the Friends, is serving the Mass which took place at Our Lady of the Assumption and St Gregory, Soho, on 25th November 2022.

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

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Surname: _____

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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: _____

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Address: _____

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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?



Three transitional deacons for service within the Ordinariate were ordained on Saturday 21st October 2023 at the church of Our Lady of the Assumption and St Gregory, Warwick Street, Soho. From left to right – Deacon Alex Garner, Deacon Timothy Ezat, Bishop Philip Moger, Auxiliary Bishop of the Archdiocese of Southwark, Monsignor Keith Newton, Ordinary of the Ordinariate of Our Lady of Walsingham and Deacon Martyn Rogers.

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**

