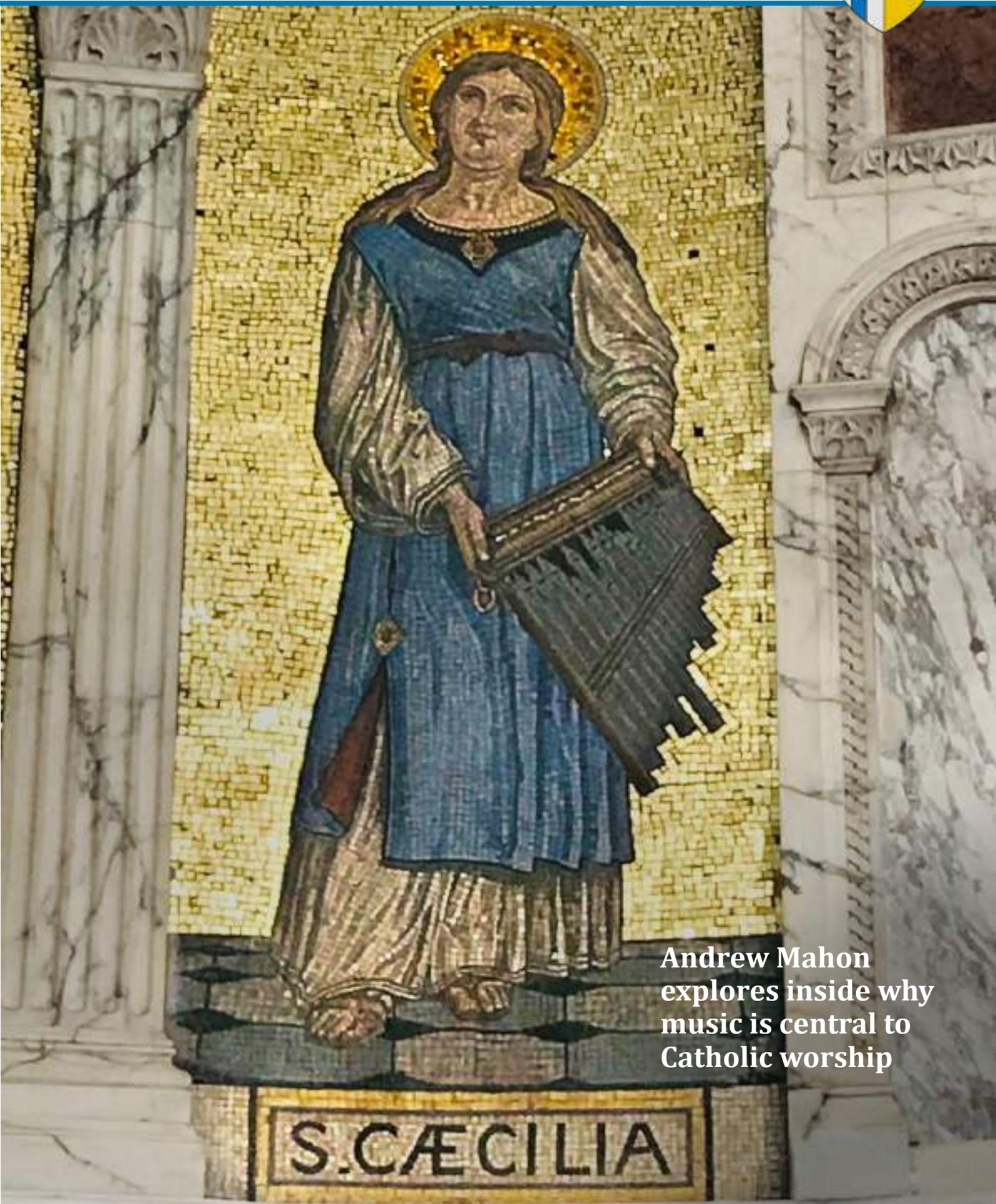


# Friends *of the* Ordinariate

*Supporting the Holy See's Vision for Christian Unity*



**Andrew Mahon  
explores inside why  
music is central to  
Catholic worship**

**S. CAECILIA**

## From the Honorary President



Mgr Keith Newton

*Dear Friends,*

**The 15th January 2021 marks the 10th anniversary of the erection of the Ordinariate of our Lady of Walsingham and the 10th Anniversary of my ordination to the priesthood in Westminster Cathedral. Although we have been making plans to mark this important milestone it looks as though we may not be able to celebrate this**

**anniversary as we would like because of government restrictions in the early part of next year though we hope some events may be possible by the summer. However, one exciting event on the horizon is the publication of a new Daily Office book for use in the Ordinariate.**

The Apostolic Constitution Anglicanorum Coetibus published in November 2009 states:

“Without excluding liturgical celebrations according to the Roman Rite, the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.”

For Catholics the liturgy is at the very heart of our faith. The famous Latin maxim ‘lex orandi, lex credendi’ expresses the close connection between what we believe and the way we worship, not just the words we use but the actions of and the attitudes to worship. The way any Christian community worships expresses profoundly what it believes. For Catholics the liturgy is not an optional extra but expresses and deepens our inner life. It defines not just what we believe about the work of the Lord but also how we view ourselves and each other in relation to that saving work.

One of the riches the Ordinariate brings to share with the wider Catholic Church is the patrimony of our liturgical and spiritual tradition. It is by no means the entirety of the Anglican Patrimony but it is a tangible representation of it. In the early days of the life of the Ordinariate the Holy See appointed an interdicasterial commission between the Congregation for the Doctrine of the Faith and the Congregation for Divine Worship and Discipline of the Sacraments to produce a Eucharistic liturgy and other liturgical rites for our use.

The first liturgical book to be approved by the Holy See was Divine Worship: Occasional Offices which includes rites for reception into full communion of the Catholic Church, baptism, marriage and funeral rites. The marriage service is a slightly amended version of the 1928 Prayer Book Marriage rite which is familiar to so many not least from royal weddings and is now an official rite of the Catholic Church. Divine Worship: The Missal has now been with us for five years and is used and treasured in very many of our communities and admired by most people who have experienced it. It is another form of the

Roman Rite though the language is more traditional. More recently the Holy See has approved Divine Worship: Pastoral Care of the sick and dying.

In addition the three Ordinariates have published the St Gregory’s Prayer Book, a rich collection of prayers and devotions for use throughout the liturgical year as well as a study edition of the Missal and a Sunday Missal with the readings for use of the laity.

As far as the Daily Office is concerned the Holy See has given us freedom to publish our own provided it is set within certain parameters laid down for us. In 2012 Monsignor Andrew Burnham in collaboration with Father Aidan Nichols OP published the Customary of Our Lady of Walsingham which has served us well over the last 8 years but we have been encouraged to produce something of a more permanent nature. Over the last few years a group of our priests have been working on this important project. Around Easter next year we are hoping that the Catholic Truth Society will publish Divine Worship: Daily Office (Commonwealth Edition) for use in Great Britain and Australia, while the North American Ordinariate of the Chair of St Peter will publish its own Office. This single volume will contain a full cycle of daily prayer including the biblical readings which will fulfil the obligation of Ordinariate priests to recite the office.

I hope also it will encourage the faithful of the Ordinariate to renew their commitment to daily prayer both corporately and in private. I hope this short review of our liturgical publications demonstrates how much has been achieved to fulfil at least one part of the vision put forward by Pope Benedict XVI a decade ago.

*Keith Newton*

**The Right Revd Monsignor Keith Newton**  
The Friends of the Ordinariate of Our Lady of Walsingham

### Have you Gift-Aided your Donation?

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

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

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

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## Chairman's Message



Since our activities are very constrained by the fluctuating Covid-19 related regulations, we have been unable to arrange any events for FOTO since March. Consequently, we have decided to produce an edition of the FOTO Newsletter which is longer than normal. This does at least allow us to maintain a measure of contact with our supporters. We hope very

much that you enjoy reading this Newsletter which is edited by Michael Hodges, also one of our trustees.

We are very pleased to announce that we have a new recruit to our panel of Honorary Vice-Presidents. The new Hon Vice-President is the Rt Rev'd Abbot Hugh Allan of St Philip's Priory in Chelmsford. The priory is a Premonstratensian House and was founded in 2004, the first such community in Essex for over 470 years. The Premonstratensians are usually known as Norbertines after their founder St Norbert who founded the order on Christmas Day 1121 AD.

It is appropriate that I should offer my sincere thanks to the other Honorary Vice-Presidents for their support over the last 10 years. Apart from Abbot Hugh Allan, our Honorary Vice-Presidents are: Dom David Charlesworth OSB, the Very Rev'd Ignatius Harrison CO, Fra' Matthew Festing, the Duke of Norfolk, the Duchess of Somerset, the Countess of Oxford & Asquith, Lord Nicholas Windsor, Lord Deben PC, Lord Moore of Etchingham, Sir Adrian FitzGerald Bt., Sir Josslyn Gore-Booth Bt., and the Squire de Lisle. We were very pleased that Charles Moore was raised to the peerage in the Queen's Birthday Honours List this summer and offer him our congratulations.

I have to mention Br Gildas Parry who, like Abbot Hugh, is also a good friend of the Ordinariate. Br Gildas worked for FOTO for three years from September 2013 and, during this time, edited the Newsletter. We are happy to share with our readers two very significant events in his life. In August this year Br Gildas took his solemn vows at the Norbertine Priory of St Philip in Chelmsford and in September he was ordained a deacon by Mgr George Stack, Archbishop of Cardiff.

FOTO has continued to support two ordinariate priests and has made a grant to an ordinariate seminarian to cover the costs of driving lessons. Driving is an important skill for a parish priest! We have also made a small grant to the Newman Society at Oxford University.

In June 2020 Peter Sefton-Williams retired from the chairmanship of FOTO after four years of exemplary service. We are very grateful to him for his careful stewardship of FOTO during this time. Peter remains a trustee of FOTO so his advice continues to be freely available to the board.

**Nicolas Ollivant**

Chairman, Friends of the Ordinariate

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*The photograph on the cover is a mosaic of St Cecilia from the Bentley designed apse of The Assumption, Warwick Street. St Cecilia is believed to have been a virgin martyred c 230AD in the reign of Alexander Severus. She became the patron saint of music. Her feast day is the 22nd November. In 1599 AD when her tomb in the Church of St Cecilia in Trastevere was opened, her body was found to be incorrupt. Sancta Caecilia, ora pro nobis.*

## How did we get here?

by Monsignor John Broadhurst



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**Anglicanism has always been very vulnerable to any change in doctrine or discipline. This is because it is essentially formed in the tension after the restoration of the monarchy. The closely argued debate between Caroline Divines and the Puritans led to a difficult compromise. That tension still remains and is clearly seen within the debates in the General Synod. The consequence is that any change leads to what Anglo-Catholics call 'Roman fever'. Evangelicals are much less likely to leave the Church of England because the structure of the church for them is not of major significance.**

In 1850 the "Gorham Judgement" by the judicial committee of the secular Privy Council allowed George Cornelius Gorham, against the wishes of Henry Philpotts, the Bishop of Exeter, to be instituted as a Vicar of Bramford Speke while denying baptismal regeneration. This caused Archdeacon Henry Manning, Archdeacon Robert Wilberforce, James Hope-Scott, and many other high church Anglicans to join the Catholic Church.

In the century just ended this problem can clearly be seen in three issues about ministry. The first was the establishment of the Church of South India in 1947. This caused real tensions in England and elsewhere and a number of Anglo-Catholics joined the Catholic Church at that time. Later in the 1960s the scheme to unite the Church of England with the Methodist Church caused similar tensions and I remember the then leadership of the Society of Holy Cross going to Rome to seek a way forward. Much more disturbing was the debate about the ordination of women to the priesthood. This was, for traditionalists, not an argument about gender equality but rather about the person of Christ and the nature of priesthood. When the debate was lost in 1992 an approach to Rome was again made. Msgr Graham Leonard (retired Bishop of London), Fr. Christopher Colven (then Vicar of St Stephen Gloucester Road), Fr. Peter Geldard (then Rector of Davington), and I (Rector of Wood Green and a member of the standing committee of General Synod), met

with Cardinal Basil Hume together with the Bishop of Arundel and Brighton (Cormac Murphy O'Connor), the auxiliary Bishop of Westminster (Vincent Nichols) and the Bishop of East Anglia (Alan Clark) to try and find a way forward. The seriousness of the Catholic Church was clearly seen in the quality of their team. It was possible that a Personal Prelature would be established but this didn't happen. One of the problems was that some Catholic Dioceses were very positive while others were not. Nevertheless a large number of Anglican clergy became Catholics in the following four or five years. Personally I didn't because I've always felt the problem was ecclesiastical and not personal.

The establishment of the Ordinariate is one in which there were many players. Certainly the visit of Msgr Keith Newton (then Bishop of Richborough) and Msgr Andrew Burnham (then Bishop of Ebbsfleet) to the CDF was important. I also feel that my earlier visit to Cardinal Ratzinger soon after I became a Bishop of Fulham in 1996 was significant (a half hour visit became an hour and 50 minutes) and the future Pope was clearly moved by the dilemma of Anglicans troubled by the situation. He clearly understood and sympathised with our desire for unity with the Holy See.

When the document *Anglicanorum Coetibus* was published (in November 2009) it came out at the beginning of Forward in Faith's national assembly. I have always thought that this was not a coincidence. What later became apparent was that a group of English Anglican Bishops (mainly diocesans) had also been to the Vatican. Also the Traditional Anglican Communion (TAC) had been petitioning the Holy See. This group were small in England but of some importance in the USA, Canada, and Australia as they were able to provide buildings and congregations.

It soon became apparent that Rome was interested in establishing the Ordinariates and a meeting was set up in Rome. Msgr Keith, Msgr Andrew and I were invited (together with Fr. Jeffrey Steenson sometime Anglican Bishop of the Rio Grande in Texas) to a meeting at the CDF. This was presided over by Cardinal William Levada (head of the Congregation for the Doctrine of the Faith) and included the present Archbishops of Birmingham and Liverpool, the Bishop of East Anglia, Archbishop Donald Wuerl (USA), Archbishop Thomas Collins (Canada) and Bishop Peter Elliot from Australia. Once again the Catholic Church had clearly shown that it was serious. Working parties were set up in which each of us with one of the Catholic hierarchy worked on a particular issue. For example Cardinal Wuerl and I worked on the catechesis of the laity with the intention of publishing a manual. Though in the end this project was not completed, as it was handled locally rather than internationally, it demonstrated their seriousness. At this conference (April 2010) it also became very apparent that Pope Benedict was closely involved in the decision-making.

When the Ordinariate was established on January 1, 2011 we three ex-Anglican bishops together with two wives, three nuns, and one son were received in Westminster Cathedral. Within three weeks we three were ordained deacon and priest, and then rapidly made prelates of honour. Msgr Keith was made the Ordinary and a Protonotary



Wikimedia Commons

*Palazzo del Sant'Uffizio (seat of the Congregation for the Doctrine of the Faith).*

Apostolic, and he rapidly appointed Msgr Andrew and me to be his deputies. In the first few years we used to meet monthly as we sought together to establish the Ordinariate and put it on a good path. This was never easy as what we had was a large group of priests scattered throughout England, with a few in Wales, and some in Scotland which had been attached to England. This was quite novel as Scotland never been part of the Catholic Church in England

Msgr Andrew and I both did our best to support Msgr Keith in what was, and is, a very difficult task. Msgr Andrew took responsibility for priestly formation as well as liturgy, and I took over the difficult task of trying to sort out the finances. We had no capital, a small income, and no means to pay pensions.

We did face some very difficult problems. Many of our priests had small groups, a few quite large groups, but none of them had the means to fully support themselves. At the time the Ordinariate was established many, including the Archbishop of Canterbury (Rowan Williams), had suggested that it would be possible to share buildings. This didn't happen and most of our priests had to double up as parish priests in diocesan parishes, as well as being chaplain to their own group. This meant that they often had to move away from the immediate locality where their group was based and the group itself had to worship some distance from their homes. Christianity is essentially an incarnational religion and this made it very difficult for them. In spite of that some groups have flourished, while others have struggled. On the positive side there is no doubt that many diocesan parishes could not function now without the help of our priests. My own experience is that many local Catholics appreciate the ministry that we are able to offer, and value our contribution. One of our brothers is running a diocesan parish in France and others have been involved in prison and hospital chaplaincies.

Our group has included 6 ex-Anglican bishops, and we have been joined by well over a hundred Anglican clergyman most of whom have been ordained in the Catholic Church. We've also produced our own seminarians and have been joined by a Benedictine community of nuns. One of our priests is on the staff of Allen Hall seminary and many are successful parish priests.

The truth is that we have made a substantial contribution to the lives of the local dioceses as well as bringing much of our Anglican heritage into communion with the Holy See. When the Ordinariate became properly established Msgr Andrew and I resigned as deputies and a vicar general (Father David Waller) was appointed. The Ordinariate is now established on a much firmer footing and has been very grateful for assistance from many quarters. The work of FOTO has been significant in helping us through this first period. I am confident that we will continue to grow and to be of significance in the Catholic Church throughout the UK.

Future development is problematic for though some of our groups are growing others do find the present situation difficult. Certainly there remain a large number of Anglicans desiring unity with the Holy See and there is no doubt that if they wish to retain something of Anglican patrimony it can only be within the Ordinariate. Most of us still meet with friends who have remained in the Church of England and who are open to joining us. I know that there is a steady stream of Anglican clergyman and laity approaching the Ordinariate at the moment. I am sure that inevitably either a new theological crisis or the desire for an ecumenical future will bring large numbers once again. We must be ready to receive them with love and generosity.

*Monsignor John Broadhurst is a Trustee of the Friends of the Ordinariate. He was Bishop of Fulham from 1996 to 2010*

# My Journey

by Dr Michael Poon

On 27 June 2020, the Feast of St Cyril of Alexandria, my wife Kwai Fan and I were received into the Catholic Church at Our Lady of the Assumption and St Gregory, Warwick Street, London. It was the first opportunity to do so after lockdown restrictions eased in England. Fr Mark Elliot Smith, the parish priest, prepared me for the reception with wisdom, and gentleness. I knelt before the altar, with the peace that my bishop in Singapore, who has been praying for me and counselling me with affection in the months leading to my reception, was blessing me on that very day. I was overwhelmed with joy when the Ordinary, Mgr Keith Newton, anointed me with oil and prayed for me. It was a moment of sanctification – God breathing his love and grace into my memory, to enable me to truly know who I am. In the words of the canticle Isaiah 26 in the Lauds: “Your name, your memory, are all my soul desires.” In His grace and His love I look back on my journey thus far.

## Early childhood and adolescent years

I was born into a Christian family on 2 April 1953 in Hong Kong. I am second among four siblings. My parents were born in southern China. Both became Christian during wartime in China. They met in Hong Kong after the Pacific War and were married in the Methodist Church in Hong Kong. My parents sent their children to Catholic schools. I was in a Dominican primary school, and then in a Jesuit secondary school. Fr Deignan, S.J., the dean of students, made a lasting impression on me. My parents migrated with the family to Vancouver, Canada, in 1968 to give their children a better future. We would not have been able to advance beyond secondary school education if we were to have remained in Hong Kong. In Vancouver, we began to worship in Good Shepherd Church, a Chinese-speaking Anglican parish. I was confirmed in April 1970. From that time, the question “How can I thank God in return for all the good things I have received?” began to arise from my heart.

## Formation and vocational discernment: From Vancouver, to Toronto, and Oxford

After high school graduation I entered the University of British Columbia in 1971 to begin a four-year honours physics undergraduate programme; after which I completed an MSc degree on a two-year National Research Council scholarship.

With the encouragement of the Inter-Varsity Christian Fellowship I began the habit of systematic and regular reading of Holy Scripture with the aid of Bible commentaries. All along this time, I was thinking of offering myself for full-time ministry. On New Year’s Eve 1976, at a missionary conference held in Urbana University, Illinois, I dedicated my life to God and offered myself to serve him as he led. In 1977, after completing my MSc, I embarked on a three-year Master of Divinity programme at Wycliffe College, University of Toronto, with the aim of serving the church in Asia in ordained ministry.

My first lessons in theology were readings on the Church Fathers. For the first time, I begin to understand the sources and history of the Christian faith. I had expected a straight-



*Dr Michael Poon and his wife Kwai Fan with Mgr. Keith Newton, Fr. Mark Elliot Smith and Gill Newton*

forward exposition of Anglican doctrines. Little did I then realise the ecclesiological significance of this approach to intellectual formation. I came out of this immersion with the Fathers, not only able to separate orthodox from heretical beliefs but, more importantly, it handed to me a theological language by which I could engage with reality.

The dean of students encouraged me to pursue further studies in the United Kingdom. On his recommendation, I was accepted to the D.Phil. programme at Balliol College, Oxford; and received a full scholarship. I greeted this with joy and fear. I arrived in Oxford in September 1980. The four years in Oxford set the future course of my life, not only by stretching my intellectual horizons but also by meeting my future wife, Kwai Fan, who was then a post-graduate student in mathematics. After we married, we went back to Hong Kong, where Kwai Fan had also been born, to serve in the Anglican Diocese. Our first two children, Johannes and Clarice, were born in Hong Kong; our third child Timothy was born in Macao.

## Life and ministry in Hong Kong, Macao and Singapore

Our life and ministry from 1984 to 2004 in Hong Kong and Macao took place amid huge social transitions both in the Anglican diocese and the wider society. Hong Kong and Macao would respectively be handed over to China in 1997 and 1999. I was made deacon in 1986 and priested in the following year. I was involved in intense practical tasks: from hands-on pastoral care and evangelistic outreach in Macao to preparing Anglican churches and schools in the enclave for the ecclesiastical and political transition. In 2004, Kwai Fan and I decided to leave Macao to take up an academic appointment at Trinity Theological College, Singapore. I felt the time has come for me to return to intellectual work after many years of administrative and pastoral duties. The Anglican bishop of Singapore invited me to serve in the newly established Centre for the Studies of Christianity in Asia in the College. I became director of the Centre from 2005 until I left Singapore in 2014.

## An unexpected journey: Homeward bound

In July 2014, Kwai Fan and I left Singapore and returned to the UK for family reasons. The bishop of Singapore kindly invited me to be canonically resident in the Diocese of Singapore, and to take up an honorary appointment

in ministerial formation at St Peter's Hall with special responsibility for pastors in the missionary deaneries across South East Asia. I would also continue to be available to the bishop to assist him on matters of faith and order. From 2015 to 2019, I spent three months of the year with Anglican pastors and theological students in Singapore and in South East Asia. The visits to Cambodia, Nepal, and Myanmar were especially spiritually and intellectually engaging for me

Life in the UK was another matter altogether. The Church of England (COE) that we returned to turned out to be vastly different from that which we experienced thirty years ago.

My wife and I could not find a spiritual home among COE parishes near where we lived. The COE that I faced at a local level was different to the Communion-level that I had engaged with in the last thirty years of inter-Anglican work.

That vibrant Anglicanism, often depicted in standard textbooks, is far removed from the reality I experienced. I found that parishes were surprisingly congregational. Each tradition – whether Anglo-Catholic, Evangelical, Liberal, or Charismatic – had lost confidence in its original inspiration. Instead, each was eager to find fresh expression among the populace, often on non-theological or practical grounds. The traditions had morphed into parties, living parallel lives, co-existing and tolerating one another within the COE institution so long as each could maintain their distinctive forms.

The COE has, in truth, become a state institution. Its faith and practice are under the sway of political and popular forces. The decision to permit women in the episcopate, under government pressure, when Archbishop Justin Welby became Archbishop of Canterbury demonstrated the predicament of the established COE in modern-day, secularised, Britain. Kwai Fan and I found that we were more at home worshipping at Ealing Abbey, a nearby Catholic Benedictine community.

The past six years turned out to have been God's provision for spiritual and intellectual growth: to purify my soul, and to discern what he wished me to become. The Ignatian Spiritual Exercises have been especially helpful. I was fortunate to have Mgr. Mark Langham, whom I first met in ARCIC-III meetings, to guide me since March 2019. The monthly visits to Fisher House, Cambridge, have sustained me in this discernment process. He kindly put me in touch with Fr Mark Elliot Smith, and through him, to Mgr Keith Newton and the Church of Our Lady of the Assumption and St Gregory.

It became clear to me, especially in the past two years, that the Anglican Communion has become in the present-day little more than a global institution, something akin the British Commonwealth. The ecclesiastical and political vision is similar: a cluster of autonomous bodies consulting and cooperating with one another, with the Archbishop of Canterbury and the monarch as respective symbolic heads.

It is unclear for me how the See the Canterbury, as part of a state institution, and under the influence of British politics, can be the focus and means of unity in faith and order for 'Anglican' churches worldwide.

Fragmentation within Anglican communities at global and local levels therefore becomes inevitable. Anglicans cannot think and agree together theologically because they are incapable of doing so. They do not have a shared dogmatic language to speak truth, recognise gifts, and communicate grace to one another. Beliefs and ecclesiastical positions are left largely to individuals and groupings, whose views can change in different settings.

Anglicans have not really faced up to Pope Benedict XVI's questions on the authority structure of the Anglican Church after the first phase of ARCIC's work. Archbishop Rowan Williams did understand Pope Benedict XVI's challenge. The 'Anglican Communion Covenant' and 'Theological Education for the Anglican Communion' projects were central to his period in office. They were meant to provide Anglican churches worldwide with a coherent theological foundation on which true communion would be possible. The failure of these two projects meant Anglicans would continue to fragment in the years ahead.

In 1911, the English missionaries of the Church Missionary Society and the Protestant Episcopal Church of the United States of America who preached the Gospel in China bequeathed the churches they founded in China the name "Sheng Kung Hui" – the "holy catholic church". They took the name from the Apostles' Creed. They rejected the term "An-Li-Gan" that was used by the English missionaries in late nineteenth century. In doing so, they handed over to the new national ecclesiastical body, not only what they were, but what they desired it to become: to be the Holy Catholic Church. I was ordained under the constitution and canons of this 'Holy Catholic Church' of China.

The Apostolic Constitution *Anglicanorum coetibus* therefore carries a special significance for Anglicans in Asia – and for me. The very names of Chinese, Korean, and Japanese "Anglican" churches – respectively named Sheng Kung Hui, Seong Gong Hoe, and Sei Ko Kai – impelled Anglicans from "high religious cultures" (to borrow the phrase Pope Benedict XVI used in his address to the presidents of the Asian Bishops' Conferences in 1993) toward Catholic unity.

The Apostolic Constitution is an offer to Anglican churches worldwide to find their definitive form and meaning in the Catholic Church. Entering into the full communion of the Catholic Church enables Anglicans to truly encounter their cultures and their histories, as Pope Benedict XVI pleaded in his 1993 address, "not characterized by loss of faith or truth, but by a deeper contact with truth which makes possible giving all that which went before its full and deep significance." *Anglicanorum coetibus* invited me and fellow Anglicans in Asia to embark on a spiritual exercise, to find God in all that which went before in our spiritual journeys to the end we would contemplate in God's love, and make a generous response of love in return.

The Anglican Ordinariate is not meant merely for Anglicans in the traditional heartlands of Christianity. It is also not only a short-term provision for those who are disillusioned with the COE. It is in truth a prophetic and life-giving sign to Anglican communities from all nations and languages: Come and see, abide in full communion with the Catholic Church – Christ has called you to bear fruit that lasts. Here, we have come to the altar of our God, to God our exceeding joy, to behold God's face forevermore.

*Dr Michael Poon, 67, is a theologian who sat as an Anglican member of the Anglican-Roman Catholic International Commission (ARCIC) between 2011-2016, and member of the Inter-Anglican Standing Commission on Unity, Faith, and Order 2009-2016. He was canon emeritus of St Andrew's Cathedral, Singapore. He and his wife are members of the Central London Ordinariate group.*

## The Second Spring – 19th Century Converts

by Peter Sefton-Williams/Michael Hodges

### St John Henry Newman was received into the Catholic Church on 9th October 1845 by Father Dominic Barberi, a Passionist priest, at Littlemore near Oxford.

Before this date there had been a few conversions in the early 19th century from Anglicanism to Roman Catholicism. The most notable of these were of Ambrose Philipps de Lisle (1823), Kenelm Digby (1825), the Rev. and Hon. George Spencer (1830) and the architect A.W.N.Pugin (1835).

The conversion of St John Henry Newman started a flood. In 1851 Henry Manning, the Archdeacon of Chichester, was received, his faith in Anglicanism shattered by the Gorham Judgement which effectively allowed the institution of the Rev George Cornelius Gorham to the living of Bramford Speke in Devon, in spite of his denial that the sacrament of baptism had the objective effect of baptismal regeneration.

On 13th July 1852 St John Henry Newman preached his famous sermon on the “Second Spring” in St Mary’s Oscott at the first Provincial Synod of Westminster. He took as his text “Arise, make haste, my love, my dove, my beautiful one, and come. For the winter is now past, the rain is over and gone. The flowers have appeared in our land.” He identified the restoration of the Catholic hierarchy in England by Pope Pius IX in his Bull “*Universalis Ecclesiae*” as the start of a powerful and revived Catholicism in England

How accurate was his prophecy? In 1884 W.Gordon-Gorman issued his updated edition of “Converts to Rome in the XIXth century” listing some 3000 “Protestants” who had become Catholic. This tome makes fascinating reading and is an interesting parallel to events in England since 1992 when the General Synod passed a motion to ordain women as priests.

Gordon-Gorman in the fashion of the time lovingly gives priority to the upper class lay converts. He lists members of the aristocracy - one Duke (Leeds), seven Duchesses (Argyll, Atholl - Lady in Waiting to the Queen -, Buccleuch, Hamilton, Newcastle, Norfolk (twice on marriages to succeeding Dukes), two Marquises (Bute, Ripon), four Marchionesses (Londonderry, Lothian, Queensberry, Waterford), twelve earls, eight countesses, eight barons, twenty one baronets, etc. Some twenty MPs, eleven generals and seven admirals are also listed. This is very different to the present day when the participation and dogmatic interest of the ostensibly Anglican upper classes in the Church of England has pretty much vanished.

What seems to us to be of even greater interest are the clerical conversions. These fall into three groups:-

A. Ordained Anglicans who became Catholic priests. 127 individuals come into this category. Among the more notable of these were:-

(i) Edward Caswall (1814-1878). He was educated at Brasenose College, Oxford. He was curate at Stratford-sub-Castle, Wiltshire but was received into the Catholic Church with his wife in 1847. His wife died in 1849 and he joined the Birmingham Oratory. He was a noted hymnologist (“When morning gilds the skies”, etc.)

(iii) Robert Coffin (1819-1885). He was educated at Harrow and Christ Church College, Oxford. He was the Vicar of St Mary Magdalene, Oxford for two years before being received into the Catholic Church on 3rd December 1845. He became a Redemptorist and in 1882 was consecrated Bishop of Southwark.

(iv) Frederick Faber (1814-1863). He was educated at Harrow and Balliol College, Oxford. He was the Vicar of Elton, Cambridgeshire before being received into the Catholic Church in November 1845. He was ordained a Catholic priest in 1847. Two years later he established an Oratory in London. He was elected Provost. They moved to the site in Brompton in 1852. He wrote theology and many hymns, including “Faith of Our Fathers”.

(v) Henry Manning (1808-1892). He was educated at Harrow and Balliol College, Oxford. In 1833 he became Rector of Lavington and married his predecessor’s daughter, who died in 1837. In 1841 he became Archdeacon of Chichester. He was received into the Catholic Church in 1851, being ordained the same year. In 1865 he became Archbishop of Westminster and a Cardinal ten years later.

(vi)



St John Henry Newman (1801-1890). He was educated at Trinity College, Oxford. He was elected a fellow of Oriel College, Oxford in 1822. He was appointed Vicar of St Mary’s six years later. In 1845 he was received into the Catholic Church in 1845 and was ordained an Oratorian priest a year later. He founded the Birmingham

Oratory and lived there until his death. He was a distinguished theologian and hymnologist. He became a Cardinal in 1878. In 2019 he was canonised by Pope Francis in Rome.

(vii) Frederick Oakeley. (1802-1880). He was educated at Christ Church College, Oxford. In 1827 he became Chaplain Fellow at Balliol College, Oxford. In 1839 he became incumbent of the Margaret Chapel, the predecessor of All Saints, Margaret Street. In 1845 he joined St John Henry Newman’s group at Littlemore and was received into the Catholic Church. In 1850 he became parish priest of St John the Evangelist, Islington. Two years later he was created a canon. He is best known today for his English translation of “Adeste Fideles”.

(viii) James Laird Patterson (1822-1902). He was educated at Trinity College, Oxford and became a curate at St Thomas’s, Oxford. He was received into the Catholic Church in 1850 and ordained priest five years later. From 1870 to 1880 he was President of St Edmund’s College, Ware. He was appointed titular Bishop of Emmaus in 1880. A year later he became rector of St Mary’s Cadogan.

(ix) The Hon George Spencer (1799-1864). He was the son of the 2nd Earl Spencer. He was educated at Eton and Trinity College, Cambridge. He became Rector of Great Brington in 1824. Six years later he was received into the Catholic Church. He was ordained a priest in 1832. In 1846 he became a Passionist under the name of Father Ignatius, and three years later Provincial.

**B. Lay Anglicans who became Catholic priests. 172 individuals come into this category. Among the more notable were:-**

(i) Sir David Hunter-Blair, Bt (1853-1939). He was the eldest son of Sir Edward Hunter-Blair, 4th Bt. He was educated at Eton and Magdalen College, Oxford. He was received into the Catholic Church in Rome in 1875. Five years later he made his simple vows at Fort Augustus Abbey. He was ordained priest in 1888. He was a close friend of the 3rd Marquis of Bute, whose biography he was to write. He was the second Abbot of Fort Augustus from 1910 to 1917.

(ii) William Lockhart (1820-82). He was educated at Bedford School and Exeter College, Oxford. He joined Newman at Littlemore but in 1843 was received into the Catholic Church, the first of the Tractarians to be so. He became a Rosminian and was ordained a priest in 1846. In 1873 he purchased St Etheldreda's, Ely Place out of his own funds.

(iii) The Hon. Charles Pakenham (1821-57). He was the son of the 2nd Earl of Longford. He went to Sandhurst, and then into the Army. He was received into the Catholic Church in 1850 and became a Passionist. His uncle by marriage, the 1st Duke of Wellington, said "Well, you have been a good soldier, Charles; strive to be a good monk." He was ordained a priest under the name of Father Paul Mary of St Michael the Archangel in 1855, and became Rector of Mount Argus in Dublin the next year.

(iv) Oliver Vassall-Phillips. (1857-1932). He was educated at Eton and Balliol College, Oxford. He was received into the Catholic Church in 1878 and became a Redemptorist. He was ordained in 1884. From 1894 to 1900 he was Rector of Bishop Eton in Liverpool. From 1900 to 1906 he built the new mission at Bishop's Stortford out of his own patrimony. He was a military chaplain in the First World War, and a great giver of retreats.

**C. Ordained Anglicans who did not become Catholic priests on their conversion, almost invariably because they were married. Some 214 individuals come into this rather sadder category. It was not just impoverished curates that had to renounce their stipends; some 69 of this number had to give up positions of considerable emolument either as rectors/vicars of livings or as Oxbridge fellows. Some of course were wealthy men in their own right (e.g. Lord Henry Kerr, Sir Paul Molesworth, Bt); others had to survive through careers such as the law, teaching or journalism. Among the more notable in this category were:-**

(i) T.W.Allies (1813-1903). He was educated at Eton, where he was the first winner of the Newcastle Prize, and at Wadham College, Oxford. He became a fellow of the latter in 1833. The same year he became Rector of Launton in Oxfordshire. He was received into the Catholic Church in 1850. From 1853 to 1890 he was Secretary of the Catholic Poor School Committee. He was the author, inter alia, of the 8 volume "Foundation of Christendom".

(ii) Robert Stephen Hawker (1803-75). He was educated at Liskeard and Cheltenham grammar school, and at Pembroke College, Oxford. He was ordained in 1831 and in 1834 became Vicar of Morwenstow, Cornwall. He was an eccentric figure, but spent much of his time combating shipwrecking. He invented the modern version of the Harvest Festival service. He was the author of a number of poems including "The Song of the Western Men" and "The Quest of the Sangraal". He was received into the Catholic Church on his deathbed; of course no financial privation through conversion here.

(iii) John Hungerford Pollen (1820-1902). He was educated at Eton, and Christ Church College, Oxford. He became a Fellow of Merton College, Oxford. He was Vicar of St Saviours, Leeds from 1847. He was received into the Catholic Church in 1852. He worked on church architecture and decoration at the Brompton and Birmingham Oratories as well as the University Church in Dublin. He then worked at the South Kensington Museum before becoming private secretary to the 1st Marquis of Ripon.

(iv) William George Ward (1812-82). He was educated at Winchester and Christ Church, Oxford. He became a Fellow of Balliol in 1833. He became a Tractarian and a follower of Newman. In 1844 he published "Ideal of a Christian Church", which argued that the only hope for the Church of England was submission to Rome. In February 1845 the University censured this work and deprived him of his fellowship. In September of that year he was received into the Catholic Church. He became a professor at St Edmund's, Ware and Editor of the Dublin Review. He wrote prolifically and was a proponent of Papal Infallibility.

(v) Robert Wilberforce (1803-57). He was the son of the Emancipator. He was educated at Oriel College, Oxford of which he became a Fellow. He became Vicar of East Farleigh, Kent in 1832 which he exchanged for Burton Agnes, Yorkshire in 1840. In 1841 he was appointed Archdeacon of the East Riding. In 1854 he was received into the Catholic Church in Paris. His second wife died that year. He was preparing for Catholic ordination when he died in Rome. He is buried in the Basilica of Santa Maria sopra Minerva.

One of the interesting differences between mid 19th century converts and those after 1992 is that many of the former chose to join the religious orders rather than the secular priesthood. Of the 299 mentioned above who became priests in this period, 57 became Jesuits, 23 Oratorians, 14 Dominicans, 9 Oblates of St Charles, 6 Redemptorists, 5 Benedictines, 5 Passionists, 3 Rosminians, 2 Cistercians, 2 Franciscans, 1 Servite and 1 a member of St Joseph's Society for Foreign Missions. (128 in total i.e. c.42%).

However if one regards the Ordinariate, with more than 100 convert priests, as an "order" it is perhaps reasonable to conclude, when seen in this historical context, it is not a radical innovation in English Catholic life but a continuation of what has gone before.

*Peter Sefton-Williams and Michael Hodges are Trustees of the Friends of the Ordinariate*

# The importance of music in churches

by Andrew Mahon

*There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.'*

Matthew 26:7



**'To what purpose is this waste?' one well might ask after being told the church's annual music budget. English churches continue a long tradition of professional choirs, and the associated costs — wages, sheet music, vestments, organ maintenance — turn out to be shockingly high. And to say that a professional church choir does not generate much net revenue in return would be an understatement. It's a flawed business model. Then again, Christian worship isn't a business.**

Many financially troubled churches have cut costs by downsizing the choir or switching to volunteers, reducing the frequency of sung services, or abandoning the organ in favour of an electronic keyboard (or worse). I have nothing against voluntary choirs, but they cannot be expected to sing at the level of professional choirs any more than an occasional tennis player can compete at Wimbledon. These measures can save money, may encourage congregational involvement, and do allow a music ministry of sorts to continue. But no pecuniary value can be assigned to what is lost when such decisions are taken.

The English choral tradition is unparalleled. As a singer who has worked all over the world I can attest to the superior calibre of liturgical singing in the UK. The standard is not just slightly higher than anywhere else; it is in a league of its own. There is nowhere else with as high a ratio of professional choirs to churches as London and, with few exceptions, no other country where churches get through even a small fraction of the repertoire that is sung in the UK in a typical (pre-lockdown) week. The singers are better trained, more highly skilled and the results are usually superb.

It's not a competition between countries, of course. Britain just happens to be the guardian of this treasure of a choral tradition, the maintenance of which requires constant work and unyielding support, financial and otherwise. It's also a model for church choirs in the US, Canada, Australia, New Zealand and any other countries that have inherited the English choral tradition. To repudiate this tradition would be to shirk that responsibility as a model and almost to guarantee that it wouldn't be rebuilt.

The lockdown restrictions have given some churches pause to consider the allocation of their limited funds. Two Anglican churches in London — St Margaret's Westminster and Holy Trinity Sloane Square — recently disbanded their professional choirs (St Margaret's has ceased to have regular services entirely). Choral singers are not well paid at the best of times, the work is unreliable, and the professional training that singers undertake individually is expensive. Most would say they sing for a living because they love it. But like coal miners in the 1980s, tens of thousands of whom lost their

jobs in the face of harsh economic realities, a lot of singers risk losing their livelihoods. The difference is that choral music was never dependent on economic realities. It is and always has been dependent on clergy and laity who have valued, supported and funded it. And with good reason.

Music is central to Christian worship in both Roman and Anglican liturgy. The purpose of sacred music is not community outreach or Sunday morning entertainment. It is an offering — one aspect of a coherent statement of truth and beauty that is the liturgy. That statement ought to be made in the most dignified and reverential way that our imperfect capabilities will allow. The Sacraments — especially the Blessed Sacrament, which is present for every instance of liturgical worship in a Catholic Church — deserve nothing less, and certainly much more.

The Catholic faith and the Anglican tradition are united in a particular and permanent way in the Personal Ordinariates of Our Lady of Walsingham, the Chair of St Peter, and Our Lady of the Southern Cross. These Ordinariate churches, with their unique mix of Catholic doctrine and Anglican heritage, have an opportunity and a duty to preserve that heritage and direct it toward the Sacraments and offices of the Catholic Church. This is nowhere more obvious than in music. It is a blessing to many former Anglicans to attend a Catholic mass and hear the works of Howells, Stanford, and Darke. But being such a recently established structure, the Ordinariate parishes are in the more difficult position of starting from nothing more than a desire to maintain and nurture the unique Anglican patrimony. Many have not been able to start a choir at all, and those that have managed to are now struggling in the wake of government-imposed restrictions.

If churches decide to disband their professional choirs, cut their numbers, or reduce their workload, singers risk losing their income. But even worse than this, if we continue down this road, English churches will forsake one of their greatest possessions, the country will lose one of its most precious cultural achievements, and Christian worship in Britain will be impoverished for generations to come. And the knock-on effects of this will be felt around the world, wherever the Anglican expression of Christianity has had an influence. The Anglican Ordinariates, trying as they are to build something afresh, will feel this threat acutely, and have a burdensome task ahead. If this eventuality is to be prevented, strong support — financial, moral and vocal — is needed from both clergy and laity.

Canon Christopher Tuckwell, who died on the 26th of June, shortly after his retirement as Administrator of Westminster Cathedral, once told me how much of a struggle it was financially to maintain the Cathedral choir but added that 'we believe it's important'. Amen to that. Like the woman with the alabaster box, we are offering something precious to Christ himself — 'a good work', as He might call it.

*Andrew Mahon is a Canadian-British writer and professional bass-baritone living in London. He has written for the Spectator, the Daily Wire, the Post Millennial, the Human Life Review, Conservative Woman, Mercatornet, and others. He attends the Assumption, Warwick Street.*

## Monsignor Graham Leonard (1921-2010)

No. 2 in a continuing series on convert clergy

by Michael Hodges

**Graham Douglas Leonard was born in Greenwich on the 8th May 1921. His father Douglas was ordained in the Church of England, and was a liberal Evangelical. In 1927 the latter became Vicar of St Michael, Wandsworth Common. After a local prep school Graham Leonard was sent to the firmly Evangelical public school of Monkton Combe near Bath. An exposure during a mission in the holidays to the liturgy of The Ascension, Lavender Hill in Battersea seems to have started his drift towards Anglo-Catholicism.**

He went up to Balliol College, Oxford in the Trinity term of 1940 to read Natural Science. Because of the war Oxford was not at its most entrancing and offered only shortened honours courses.

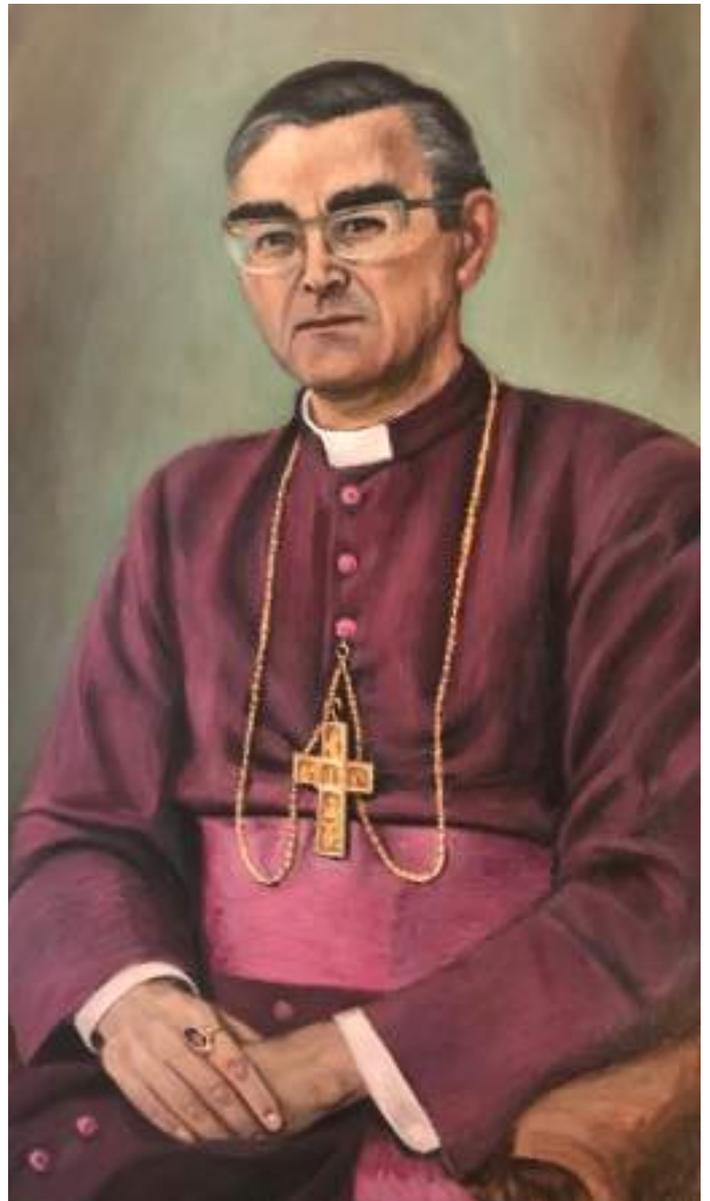
In 1941 he was called up for the Army. He spent six months at the Officer Cadet Training Unit at Barmouth on the Welsh coast before joining the 4th Battalion of the Oxfordshire and Buckinghamshire Light Infantry where he became a signals officer, then adjutant and company commander. In 1944 he was seconded to the Ministry of Supply. In November 1945 he was released from military service to train for the Anglican priesthood at Westcott House, Cambridge.

In 1943 he had married Priscilla Swann with whom he had studied at Oxford. The wedding took place at St Benet, Cambridge. Her father had been a distinguished fellow of Gonville and Caius College. Their marriage was extremely happy. They were blessed with two sons, in 1944 and 1947 respectively.

Westcott House with its mild High Church tint and sense of superiority was not a happy time for him. He was ordained deacon in December 1947 and priest in December 1948. He served his title at Chesterton on the edge of Cambridge. In September 1949 he moved to St Ives in Huntingdonshire and four months later to Stansted Mountfichet in Essex. In 1952 he was given the living of Ardleigh in Essex which had a moderate Tractarian tradition and a church rebuilt by Butterfield. He was a successful parish priest although one of his parishioners, Lady Thurlow, wrote to the Bishop of Chelmsford complaining about his unauthorised use of the 1928 Book of Common Prayer.

In 1955 he was asked to be Director of Religious Education on the Diocese of St Albans. Promotions thereafter came rapidly - Archdeacon of Hampstead (1962-64), Bishop of Willesden (1964-73) and Bishop of Truro (1973-81). During his period as Bishop of Willesden he became the leader of the Anglo-Catholic party in the Church of England and was instrumental in defeating the proposals for Anglican- Methodist reunion in 1972, to the distress of Archbishop Ramsey and others.

He enjoyed his period as Bishop of Truro but was not disappointed to be transferred to London in 1981;



*Portrait of Mgr. Graham Leonard, painted in 1971 when he was the Anglican Bishop of Willesden. It now hangs in the study of Mgr. Keith Newton. Artist unknown.*

Margaret Thatcher had chosen him over John Habgood, later to be Archbishop of York. His chaplain at the time, Father David Skeoch, eventually to be ordained a priest of the Ordinariate, caused some consternation by announcing "When we get to London, heads will roll".

His period as Bishop of London was inevitably a stormy one. He was admired by many of the laity in London because of his pastoral concern for them. In 1989 he co-authored a theological work "Let God be God".

He was ex officio Dean of the Chapel Royal, for which work he was appointed a Knight Commander of the Victorian Order. He was also Prelate of the Order of the British Empire.

He became ex officio a member of the House of Lords and was active in working on Kenneth Baker's Education Bill. His activities elicited a compliment from an unlikely source, Lord Dacre of Glanton (Professor Hugh Trevor-Roper). He wrote in a letter that he was "one of the few sensible bishops (I think of Gibbon's description of Adhémar, Bishop of Puy "a respectable prelate, alike qualified for this world and the next")." His relations with Mrs Thatcher remained amicable; she was in the habit of saying, rather loudly, that he was the only man in the Church of England who made the kind of sense she was looking for, and could do business with.

The major crisis in his career began in 1984 when the General Synod, after decades of discussion, started to legislate to ordain female priests, an action towards which he was deeply opposed for reasons of tradition and scripture. In spite of this he agreed to ordain 71 women as deacons at St Paul's Cathedral on 22nd March 1987. He later bitterly regretted doing this, regarding it as the thin end of the wedge.

In 1986 he caused outrage by visiting a traditionalist Episcopalian church in Tulsa, Oklahoma to take a confirmation service, against the advice of Archbishop Robert Runcie. Although the English bishops did not rebuke him, they did not endorse his actions.

In 1991 he retired as Bishop of London on his 70th birthday and went to live in Witney, Oxfordshire.

On November 11th 1992 the General Synod of the Church of England voted narrowly to ordain women to its priesthood. The next day Graham Leonard wrote in the Daily Mail "There will be a delay now while the legislation is implemented which will give us time for considering the options". A few days later he wrote in the Catholic Herald "We must seek to be admitted to the communion of the One, Holy Catholic and Apostolic Church, and to do so not as individuals but as a body of those committed to orthodox belief and practice". He speculated about former Anglicans being allowed to use a Catholicized version of an Anglican Rite, and the possibility of a Personal Prelature.

On 16th December he met Cardinal Hume at Archbishop's House in Westminster. The latter accepted that the issue lay not so much with women's ordination as to do with the Doctrine of the Church and with the question of where authority lay. One major problem was that in 1896 Pope Leo XIII had promulgated the Bull "Apostolicae Curae" which declared Anglican ordinations to be "absolutely null and utterly void". The counter argument was that the participation of Old Catholic bishops in Anglican ordinations had changed the situation. The possibility of conditional ordination was discussed.

The concept of a Personal Prelature aroused considerable hostility among the more radical sectors of the Catholic Church in England, led by Bishop Crispian Hollis of Portsmouth. The Cardinal himself was more enthusiastic and on 19th February 1993 said "This could be a moment of grace, it could be the conversion of England for which we have prayed all these years." However the Statement of the Catholic bishops in Low Week was not particularly forthcoming and it became

increasingly clear that Anglican priests would have to come as individuals rather than part of a wider and continuing group. The then Cardinal Ratzinger complained at Eastertide "What are the English Bishops afraid of?"

Conditional ordination was not in the end offered. The Church of England came up with the "London Scheme" devised by Leonard's successor at London, David Hope, with its concept of Provincial Episcopal Visitors ("flying bishops"). This served to keep many Anglo-Catholic priests within the Church of England until the various events transpired which led to setting up of the Ordinariate. The latter offered much of that which Graham Leonard had hoped to obtain from Rome, and would have delighted him.

In spite of this over two hundred former Anglican priests were ordained as Catholic priests in the five years after the vote of 11th November 1992. An emollient form of words was devised which paid tribute to their former work as Anglican priests and saw their Catholic ordination as a continuation of their work as Anglicans.

On 23rd April 1994 Graham Leonard was himself ordained a Catholic priest by Cardinal Hume uniquely "sub conditione"; this was specifically allowed by Pope John Paul II because of "prudent doubt" about his earlier ordination i.e. because of the involvement of an Old Catholic bishop in his ordination as Bishop of Willesden in 1964 he may already have been a priest.

He was immediately appointed a papal chaplain with the title of Monsignor. In 2003 he was appointed a Prelate of Honour.

He continued to live at Witney, and helped out in Burford and other local Catholic parishes. He was much in demand to give retreats to various Catholic groups, and also gave much spiritual direction. He died on 6th January 2010. He was survived by Priscilla, who died at the age of 90 in 2013.

*Michael Hodges is a Trustee of the Friends of the Ordinariate*

## How we help the Ordinariate

The Friends of the Ordinariate are predominantly non-Ordinariate Catholics. They raise funds in order to make grants which help support projects of the Personal Ordinariate of Our Lady of Walsingham. In normal times the Friends also organise events to raise awareness of what the Ordinariate is doing.

At present this is not possible.

Recent grants have included finance to cover part of the cost of some necessary building works at the church of St Anselm in Pembury, Kent; the cost of driving lessons for a seminarian at Allen Hall; and the cost of a non-resident degree for an Ordinariate priest at St Andrew's University (MLitt in Theology, Bible and Contemporary World). We have also given a copy of Divine Worship – the Missal to the Ordinariate group in formation at Chavagnes College in France and made a small grant to the Newman Society at Oxford University to organise a seminar at Oxford in 2021.

To find out more about our work, please visit our website [www.friendsoftheordinariate.org.uk](http://www.friendsoftheordinariate.org.uk)

## Fore-Runners of The Ordinariate: The Nonjurors

by Desmond Seward

**Visitors to the church of Our Lady of the Assumption and St Gregory in Warwick Street at London, which is in the care of the Ordinariate and acts as its central church, may notice a plaque commemorating Crown Prince Rupprecht of Bavaria, who died in 1955. Its presence is unsurprising since the church was the chapel of the former Bavarian embassy to the Court of St James' from 1747 to 1788. Less expectedly, the inscription is dedicated to him as 'Head of the Royal Houses of Wittelsbach, of Cerdic of Plantagenet, of Tudor and of Stuart.' It was set up by the Royal Stuart Society.**

While it would be nonsense to claim that the members of the Ordinariate, lay or clerical, are Jacobites, even if some may be devoted to the memory of King Charles the Martyr, they undoubtedly have a good deal in common with the Jacobite 'Nonjurors', especially in the Nonjurors' early days. These were the Churchmen - prelates, priest and laity - whose conscience would not allow them to take the oath of allegiance to William of Orange and Mary, or to Queen Anne or to the Hanoverians. For them the Stuart king in exile, whether he be in France or in Rome, was their only rightful sovereign.

After Charles II's Restoration in 1660 the clergy developed a cult of his father King Charles the Martyr together with a doctrine of 'passive obedience' to the crown. (They cited such scriptural precedents as St Paul obeying Nero, from which it followed that they must always obey the sovereign, however misguided he might be.) Shared persecution by a Puritan government during the Commonwealth, when the banned Prayer Book services could only be heard behind locked doors, had made the Church very popular among the triumphant Cavalier gentry whose slogan became 'Church and King'.

The Revolution of 1688 therefore came not only as a terrible shock but as a demanding test of principle. Those who refused to take the oath of allegiance to the monarchs who (in their eyes) had stolen King James's throne included Archbishop William Sancroft of Canterbury with five of the six bishops imprisoned with him in 1688 for refusing to countenance James's Declaration of Indulgence. Deprived of his see, Sancroft retired to the Norfolk village where he had been born, leading a solitary life studying the Church Fathers until he died, but not before consecrating new, Nonjuring bishops.

Another prelate deprived was the saintly Bishop Thomas Ken of Bath and Wells, who was the author of that lovely hymn *'Awake my soul and with the Sun.'* Given a refuge at Longleat by his friend Lord Weymouth, Ken wrote that he died 'within the Holy Catholic and Apostolic Faith before the disunion of East and West.'

About 400 clergy, who constituted two per cent of the priesthood, were deprived, some of them among England's finest minds, giving up parsonages or palaces, often for homelessness and want. An evicted Sussex parson, Thomas Eades of Chiddingly, wrote his own epitaph, declaring

A faithful shepherd that did not powe'r's fear  
But kept Old Truth, and would not let her go  
Nor turn out of the way for friend or foe.  
He was suspended in the Dutchman's days

Because he would not walk in their strange ways  
*Daemona non armis subegit Jesus,*  
As Xt by his death his rampant foes trod down,  
So must all those who doe expect a crown.'

There were also the 'swearing clergy' who took the oath rather than lose their livings, nine out of ten being Jacobites at heart while, despite repeated purges, a significant number of Oxford dons remained unshakeably loyal to the Stuarts until George III's reign.



Portrait of Thomas Ken, dressed in a chimere and rochet. Printed as an illustration to Hawkins' "Life of Bishop Ken" (1713). Engraving.

© The Trustees of the British Museum/Creative Commons

The Nonjuring laity included a dozen peers, three Dukes of Beaufort in succession refusing to take the oath, together with about a hundred families of landed gentry whose refusal deprived their sons of any chance of a career in politics or the law, of commissions in the Army or the Navy. There was in addition a substantial middle and working class element. Rich laymen were able to instal private chapels, but many Nonjuring congregations had to make do with anything available, such as a room in a private house or even just a shed in a back street.

The situation was even worse north of the Border, where in 1690 all Episcopalian members were expelled from the Church of Scotland, fourteen prelates and over 600 clergy being evicted with considerable brutality, although between a third and a half of Scots were Episcopalians. A separate Episcopalian

Church was recognised by Act of Parliament in 1711, but despite bitter and unrelenting persecution most of its members continued to be faithful Jacobites, especially after George I became King. They did not abandon their loyalty to the Stuarts until 'Charles III' died in 1788, by which time there were only four Episcopalian bishops and fifty priests. Throughout, they kept in close touch with their Nonjuring English brethren.

In Ireland, where members of the Anglican Church were in a minority even among Protestants, the only prelate to be evicted was William Sheridan of Kilmore and Ardagh, who died in poverty, although two or three of his fellow prelates were discreet sympathisers, while there always a few Nonjurors at Trinity College, Dublin. The most prominent Irish Nonjuror was Dr Charles Leslie, once chancellor of Connor Cathedral, a brilliant polemicist who wrote many hard hitting pamphlets in defence of the Jacobite cause, even though in private he deplored the Stuarts' allegiance to the Church of Rome.

Among Dr Leslie's friends and allies was the English cleric Jeremy Collier, a man whose wide ranging gifts would certainly have been rewarded with a mitre in happier times, and who also published eloquent Jacobite pamphlets. Frightened of nothing, in 1696 Collier caused scandal at the execution of two Jacobites who had plotted to murder William III, by publicly absolving them – standing on a ladder next to the scaffold to lay his hands on their heads just before they were hanged. Later, he was to become the Primus of the Nonjuring Church.

The Nonjurors were confirmed in their suspicion that the ousting of the Stuarts was the work of the Devil, when it looked as if Broad Churchmen or 'Latitudinarians' – the ancestors of today's liberals - were taking over the main stream Church with the appointment of Archbishop Tillotson as Sancroft's successor. For the Nonjurors belonged to the Catholic tradition, as heirs of Archbishop Laud, and of Bishop John Cosin of Durham who when in exile had taught the future James II to believe in the Real Presence long before James converted to Rome.

As such, they were uneasy about being separated from the Universal Church. In consequence, since they distrusted Popery – which was scarcely surprising after the vicious persecution of the Huguenots across the Channel - the 'Catholick Remant of the British Churches' approached the Patriarch of Constantinople in 1716 with a view to joining the Patriarchate of Jerusalem, negotiations that had come to an end by 1725.

In 1718, presumably influenced by the dialogue with Orthodoxy, they published a new form of the Communion Service which stipulated the necessity of a chalice that held water as well as wine, an epiclesis (a prayer to the Holy Ghost to come down and consecrate the bread and wine on the altar) together with a prayer of Oblation after the consecration. There also had to be prayers be for the dead. The new service, with its implicit denial of the Thirty-Nine Articles, caused a schism, dividing Nonjurors into Usagers and non-Usagers, but this had been resolved by 1730.

The Nonjurors produced some remarkable priests, of whom the most interesting was undoubtedly William Law, author of *A Serious Call to a Devout and Holy Life* (1729), commemorated in the Anglican Calendar of Saints and revered by Evangelicals as well as by High Churchmen. A precursor of Evelyn Underhill, but with much wider influence, some regard Law as arguably Anglicanism's greatest mystic.

Although another saint of the Anglican Calendar, Dr Johnson, a High Churchman who was strongly influenced by his reading of William Law, worshipped in mainstream Anglican churches, he was a not so secret Jacobite, always

managing to avoid taking either the oath of allegiance or the oath of abjuration [of the Stuarts.] Spiritually, he had more than a little in common with the Nonjurors. He was a good friend and even an admirer of the English Benedictines at Paris in whose chapel James II's body still lay in state.

Among Scotland's Nonjuror prelates was the charming Bishop Robert Forbes of Ross (1708-77), who compiled *The Lyon in Mourning*, a fascinating album of first hand accounts of the Rising of 1745-46 and of the savage Hanoverian persecution that followed. He corresponded regularly with Robert Gordon, the bishop of the English Nonjurors who at London in 1752 received Prince Charles Edward into the Nonjuring Church, probably in the chapel at his house in Theobald's Row.

However, by the time that Bishop Gordon died in 1779 Jacobitism was finished as a political movement and the Nonjuring Church was fast fading away, even if a few tiny congregations struggled on until the end of the century. Yet the Nonjurors were not easily forgotten. When in 1836 Dr Pusey claimed in a sermon at Oxford that the root cause of strife between government and Church had been the Revolution of 1688, Dr Thomas Arnold angrily complained that Jacobitism was returning.

'In religious opinions he belonged to that section of the Church of England which lies farthest from Geneva and nearest to the Church of Rome', Lord Macaulay wrote disapprovingly in 1841 of Jeremy Collier (in an essay on Collier's other career as a pioneer theatre critic). 'His notions touching Episcopal government, holy orders, the efficacy of the sacraments, the authority of the Fathers, the guilt of schism, the importance of vestments, ceremonies and solemn days, differed little from those which are now held by Dr Pusey and Mr Newman.'

A number of High Churchmen, many of whom also became members of the King Charles the Martyr Society (founded in 1894), joined the nowadays forgotten neo-Jacobite movement that arose during the last quarter of the nineteenth century. The First World War put an end to the movement, although Jacobitism would survive as a sentiment in the Royal Stuart Society, which still flourishes. Even so, in 1919 a priest in the New Forest proclaimed from his pulpit the accession of 'King Robert I and IV' (otherwise Crown Prince Rupprecht of Bavaria) as undoubted sovereign of these realms.

In the changed circumstances of the early 21st century, priests and laity of the Ordinariate may not be Jacobites, while they have obviously overcome any dislike of Rome. Yet in their belief that they embody the Catholic tradition of Anglicanism that has always endured within the Church of England despite the Reformation, and in their readiness to stand up for that tradition whatever the personal cost, they have shown beyond question that they are heirs to the Nonjurors. Not only Pusey and Keble, but Collier and Law, Sancroft and Ken, together with William Laud and King Charles the Martyr, would surely have applauded their decision to rejoin the Universal Church.

*Desmond Seward is a distinguished historian, educated at Ampleforth and St Catharine's College, Cambridge. He is the author of some thirty books, the most recent to be published being "The King over the Water: A Complete History of the Jacobites." He is a Knight of Grace and Devotion of the Sovereign Military Order of Malta. He lives in Hungerford.*

# Memories of a Monsignor

by *The Revd Mgr Andrew Burnham*



**I have had a lifelong fascination with the Catholic Church. As a youngster, baptised an Anglican and growing up at Worksop Priory, where my father was the organist, and then singing at Southwell Minster, where I went to school, I was always faintly aware of what was going on in the strange and forbidding milieu of the Catholic Church. I remember, as a young boy, seeing what I thought was a spooky picture of Pope Pius XII in his 'Roman Catholic spectacles' – as I termed them. I went on holiday with the family next door to Bridlington and they took me to Mass. The father of the family and I were asked to sit in the sanctuary – the church was so full – whilst the mother and daughter had to stand at the back. I shared the father's missal and was corrected on my stumbling as I joined in the *Pater Noster* in Latin. This was the late 1950s and, as a ten-year old, I produced a newspaper in class, featuring a picture (traced and coloured) of newly-elected Pope John XXIII. Later there were occasions when I crept into the crepuscular gloom of Nottingham Catholic Cathedral to stare at Catholic Truth Society leaflets: *Mother Mary Loyola on Purgatory*, *Sir Henry Slessor on why Anglican Orders were Null and Void*. My parents were distressed when I wrote home from boarding school and confessed to wanting to be a priest but a Roman Catholic one. My formerly Baptist mother would have been horrified if she knew that I took the course from the Catholic Enquiry Centre, each leaflet discreetly posted to me in a plain brown envelope. In my teens, I had a friend, son of Catholic parents, and we spent many hours – the parents and I that is – debating religious matters. The father was an ex-seminarian, now a headmaster, and resolutely rigorous.**

## Student Encounters

I moved on, of course, and, racked with indecision, applied for both music and theology courses at university and ended up doing both, one after the other. Oxford theology was a challenge to all I had ever thought but my only skirmishes with Catholicism were when Christian students were invited by Crispian Hollis, then Chaplain, to an unseasonal demonstration of the Easter Vigil Liturgy at the Chaplaincy. A year or two later, I remember attending the Vigil at Mary Mags, the Anglo-catholic church in the centre of Oxford. I left midway to go to the Last Continuous Performance at the cinema opposite, and, to support a friend, then went up to Our Lady of the Rosary in Botley for the Easter Vigil at midnight. I was appalled by the banality of the new rite. The priest stopped to explain every symbol and every act. What, I thought, is a symbol if it needs to be explained? Clearly I was drifting right away from any thoughts of ordination now, and the college Chaplain, Gary Bennett, suggested I finished Theology – in which I would have done better had I got up in time to attend the Greek classes – and then train as a school teacher.

## An Anglican Story

There is then quite an Anglican story to tell – journeying through years of unbelief, but persevering as a church organist – and arriving, guided and supported by the Rector of Clifton Village, Wilf Wilkinson, where I played the organ. I continued as a freelance musician and teacher and then undertook a part-time course for non-stipendiary ministry at St Stephen's House, visiting Oxford for half-terms and weekends. Wilf was perhaps the strongest influence of all the clergy I have known. He was a thorough liberal, with a First Class Honours degree from King's College, London, and was a regular broadcaster of Prayer for the Day. He had been a Methodist and was the best preacher I ever heard. He was no liturgist but he relied on me to help him 'go up the candle'. The next bit is more or less as it used to say in Crockford's. Curacies in Clifton (part-time), and Beeston (full-time), Vicar of Carrington in Nottingham (1987-1994), General Synod (1990-2000), Vice-Principal of St Stephen's House, Church of England Liturgical Commission, Chairman of the Catholic Group in General Synod (1995-2000), Bishop of Ebbsfleet (2000-2010).

Space forbids a full account of my Anglican memories. Walking with my father to church for the 6.30am weekday Solemn High Mass on particular occasions: there were no evening masses in those days. Then life as a cathedral chorister at Southwell; the daily round in the parish and college; work on the Anglican-Methodist Conversations (I had followed them carefully in the early 1960s too); a very enjoyable time on the Church of England Liturgical Commission at the climax of the production of *Common Worship*: all this led up to the tremendous privilege of serving as Provincial Episcopal Visitor, a high point being the Lambeth Conference of 2008. Much more could be said about all that and I may eventually find opportunity to do that.

## ARCIC and Renewal of Vocation

Meanwhile I return to my fascination with Catholicism which re-emerged with the ARCIC Conversations. The end of the first phase, 1970-1981, coincided with a recovery of faith and theological college formation. As is generally recognised, it was the most brilliant phase of the Conversations and – if only we could live up to it – lent Anglicanism a deeply coherent and intellectually impressive framework. There was much talk of ecumenical convergence, expressed in that famous Church Union picture of Robert Ramsey and Pope John Paul II walking side by side into Canterbury Cathedral. At that time one of my freelance jobs was teaching music part-time in a Catholic Comprehensive, and I went, with the pupils, to Coventry Airport, where we camped out in a school and sang at the Papal Mass.

You may wonder what re-enkindled my faith. The trigger seems to have been when I was teaching in a Sixth Form College in Nottingham and was urged to apply for the post of Master of the Music at Westminster Cathedral. This was 1979 and I duly applied, was on a short-list of

eight, and then on a short-list of four. After I failed to get the post – it required skills I don't have – I worked out that God was patiently bringing together the different strands of my life, to point me in a different direction. I had conducted countless Messiahs, chorusmastered Gerontius, conducted a performance of the Monteverdi Vespers in Kelham Hall – formerly home of the Society of Sacred Mission – and a performance of the Verdi Requiem, with the City of Birmingham Symphony Orchestra in Worksop Priory. All this led me slowly to realise that my various encounters with sacred music fell short of the vocation to earth all that in the sacred liturgy. What kept me in the Church of England at that stage was not only the optimism of ARCIC but also the authenticity of the life and worship of St Stephen's House.

### New Directions

Anglo-catholicism in the 1990s was tragically divided by the ordination of women vote in 1992 and this led to the establishing of Forward in Faith, an umbrella organisation for those unhappy about changes of Faith in Order. The story of Forward in Faith and, under Mgr John Broadhurst, its search for an ecclesial solution to an ecclesial problem (as he put it), is as he tells it. An important part of that story was a conversation he had with Cardinal Joseph Ratzinger in the early 1990s – an hour and a half in private with the Prefect of the Doctrine of Faith. That conversation opened a door and the door remained open. My role at that stage was first as an Ebbsfleet dean in Nottinghamshire and second as a member of the Editorial Board of *New Directions*.

When I was asked by George Carey to act as a suffragan bishop of his, as Provincial Episcopal Visitor (PEV) for the West and South West, I said to him that I was on an ecumenical journey, a journey which, as a bishop, would necessarily involve journeying with others. He accepted that, though my impression was that his own view was somewhat different. He was catering for minority opinion until it died out. Having said that, I should say that, when I was very ill at the beginning of my time as a bishop, George Carey was marvellously supportive.

### The See of Ebbsfleet

As Bishop, building on the tragic early demise of my predecessor, Michael Houghton, I took over what he called 'The See of Ebbsfleet'. Michael had produced a sketch outline of how the See should be organised, with such details as who would be responsible for Calendar and Chantry matters. I saw it as my task to fill out these structures and I convened a college of Ebbsfleet Deans as a Council of Priests. We also had an annual Lay Congress and a Lay Council. With marked opposition from several outside the movement, it was called 'an apostolic district', a historical term for a diocese-under-construction. We worked alongside, and overlapped with, Forward in Faith structures but were careful to be a distinct ecclesial unit, a bishop surrounded by his priests and deacons and the rest of the holy people of God in the parishes. The patch was so large – Cornwall to Stoke on Trent with, at one time, well over 100 parishes - that there were several Chrism Masses each Passiontide and these included an annual update on how things were going, a sort of 'State of the Union' message. How things were going was one thing. Where things were going was another. We had quite a few who would remain Anglican until their dying day, and honourably so too, but an increasing number saw the future ecumenically. Indeed the Council of Priests was very strong on this and quite a few of them finally made the journey with me.

### RITA

Both in articles in *New Directions* and at Forward in Faith gatherings I got a reputation for saying RITA: Rome is the Answer. There was some discussion about how representations might be made to the Vatican but nothing was conclusively decided. One answer might have been for some of us bishops to go with John Broadhurst, Bishop of Fulham, as a Forward in Faith deputation but the danger there was that the PEVs were suffragans of the archbishops not of Forward in Faith. After considerable thought, I decided that I would go to Rome myself, as an outing to celebrate my sixtieth birthday in 2008. Not being a good traveller, I decided to go with my chaplain and driver. What happened then I wrote about in the *Catholic Herald* (July 2013), which was re-printed in this magazine's Advent edition that year. I published it again on my blog at the end of August: <https://latingate.blog/2020/08/28/the-beginnings/>

Once he knew that I had secured meetings at the Pontifical Council for Promoting Christian Unity and the Congregation for the Doctrine of the Faith, the then Bishop of Richborough, Keith Newton – my partner in the Eastern half of the Province of Canterbury – arranged to fly out too. After the promulgation of *Anglicanorum Cœtibus* in November 2009, it was no longer sufficient to be in frequent telephone contact with the Vatican, which I was between April 2008 and November 2009. We needed to go back in person. As one who doesn't fly, that was not easy for me to do so Keith Newton flew to Rome in January 2010. Then the three of us – John Broadhurst, Keith and I – went for a three-day summit in April, John flying but the flying bishops driving.

### Shared Treasure

There is quite a bit more that can be said, for instance to dispel the story that we had somehow gone behind people's backs. In fact we were in contact with Archbishop Rowan Williams and Archbishop Vincent Nichols and said what we could. We also had a clandestine meeting with Cardinal Murphy O'Connor and Cardinal Kasper at the Lambeth Conference. There were also regular meetings with Bishops Longley and Hopes at Westminster – who held the equivalent rank of auxiliary to the metropolitan. The phrase 'Shared Treasure' was one which we used in a joint letter to both Archbishops. It was a phrase I had used speaking, a year or two earlier, to the combined meeting of Anglican Bishops and Catholic Bishops in Leeds and it appeared both in *Anglicanorum Cœtibus* and thence in the journal of the American *Anglicanorum Cœtibus* Society.

### Loose Ends

There is a story to tell about the explosion of press interest: speaking to World at One and being filmed by CNN at home. There is another story to tell about how the English approach meshed with American, Australian, and Traditional Anglican Communion approaches and how all this impacted on the working party on the liturgy, *Anglicanæ Traditiones*, of which I was Co-Chair. Much of all this remains to be told but these loose ends may be tidied up on a later occasion.

East Hendred  
28th October 2020, SS Simon & Jude

*Monsignor Andrew Burnham is a Trustee of the Friends of the Ordinariate.*



## St Anselm's Church

St Anselm's Pembury was built as a dual purpose hall in 1964 in which Mass was celebrated twice a week by a visiting priest. Since being handed over into the care of the Ordinariate in 2012 the hall has been transformed into a church, a kitchen has been rebuilt, a churchyard and garden created and a new hall constructed. The Friends of the Ordinariate contributed towards the cost of the new hall and paid for the reconstruction of new lavatories which were desperately needed when the roof fell in on Easter Day this year. The church is notable for its collection of glass and furnishings from disused and remodelled churches. In particular, the pews in the church came from the church of St Mary and St Nicholas at Littlemore near Oxford built by J H Newman in 1835. They were designed and paid for by the saint himself and installed on his birthday in 1844. This little church was part of the parish of the University Church of which Newman was Vicar from 1828 until 1843. The pews were a gift from him after he ceased to be Vicar but before he became a Catholic in 1845.



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## Canon Christopher Tuckwell (1945 -2020) – An Appreciation

Christopher Tuckwell was born in Kingston upon Thames in 1945. He was educated at Malvern College before going to Sandhurst. He joined the Queen's Royal Surrey Regiment and served in Bahrain and Germany. In 1970 he went to Chichester Theological College and was ordained as an Anglican clergyman four years later. After periods in Clapton and in St Vincent in the West Indies he became Vicar of St Mary's Tottenham in 1986. In 1994 he resigned his Anglican orders and was received into the Catholic Church. He was one of the first former Anglican clergymen to be ordained as a Catholic priest by Cardinal Hume in December 1995. He became a parish priest, initially at Our Lady Queen of All Creation in Hemel Hempstead and subsequently at St Scholastica's in Clapton. He became Sub-Administrator of Westminster Cathedral and then Administrator, which role he continued to occupy until shortly before his death this year.

by *Peter Sefton-Williams*

**Canon Christopher Tuckwell, who died in June, played a surprisingly influential, though largely invisible, role in the growth of the Ordinariate of Our Lady of Walsingham and of the Friends of the Ordinariate. As Administrator of Westminster Cathedral, he quite literally flung open the doors of the Cathedral (and of the Cathedral hall, and of the library in Clergy House) for our use. This meant that he was present at many of the key moments in the development of the Ordinariate over the past decade. Without his welcome, the ordination of Mgr. Keith Newton, the Ordinary, together with that of Mgr. Andrew Burnham and Mgr. John Broadhurst, might not have taken place at Westminster Cathedral on 15th January 2011. Similarly, when 17 new Deacons were ordained for the Ordinariate in May the following year, they were greeted at to the Cathedral by Canon Christopher. Likewise, the enormously successful 'Festival of the Ordinariate' with Mass in the Ordinariate Use and talks in the Cathedral Hall might not have happened in September 2014 without his cooperation. The list goes on.**

Two acts of generosity towards the Friends of the Ordinariate are particularly worthy of mention. The first took place in June 2013. The finances of the Ordinariate in the early days were, to put it mildly, uncertain. The idea of an annual national collection for the Ordinariate in all Catholic churches in England and Wales had been floated but eventually turned down. Canon Christopher responded to this urgent need for financial assistance by allowing Mgr. Keith Newton to preach at all Masses over one weekend to inform the Cathedral's congregation about the Ordinariate and to raise funds for the Friends. It was a great success and gave the lead to other bishops and cathedral administrators to do the same. At the end of the weekend Mgr. Newton issued a statement saying: "We are really grateful to the administrator of the Cathedral, Canon Christopher Tuckwell, for having given us the opportunity to inform people and spread the good news about the Ordinariate." This message of gratitude was no mere formality as the money raised was very welcome.

A second occasion worth mentioning took place on 11th January 2016. The 'Divine Worship' missal had just been published and the Friends wished to present copies to prominent supporters of the Ordinariate. Canon Christopher invited us to Westminster Cathedral where, in the Lady Chapel, a Solemn Mass according to the Ordinariate Form was celebrated by Mgr. Newton. The warmth of the Cathedral's welcome helped it become a truly memorable occasion.



Although Canon Christopher and I were not close friends, we spoke frequently (living near Westminster Cathedral, we were forever bumping into one other). As a former Anglican clergyman himself, he was clearly fascinated by the establishment and growth of the Ordinariate. Though not, I think, regretful of the fact that the Ordinariate had been formed too late for him to join, he was always eager to hear whatever news I could convey about it. He also regularly attended social functions organised by the Friends. His benign presence was always greatly appreciated.

About three years ago, when I moved into my present flat behind the Cathedral, he suggested we might dine together. For one reason or another, that dinner never happened. Let us pray that he now seated at a heavenly banquet much more sumptuous than anything I could have furnished.

*Peter Sefton-Williams is a Trustee and former Chairman, Friends of the Ordinariate.*

An obituary of the Reverend Fr. Alan Howard Foster Griffin (29th March 1944 – 8th November 2020), a priest of the Ordinariate, will appear in the next issue of the FOTO Newsletter. RIP.

## Augustus Welby Northmore Pugin (1812-1852)

*The first of a series of articles by John Martin Robinson on convert architects.*

*by John Martin Robinson*

**Augustus Welby Northmore Pugin was born in Bloomsbury on 1st March 1812, the son of a French emigrant draughtsman, Auguste Pugin, and Catherine Welby of the Lincolnshire family of that name. He lacked much in the way of formal schooling but spent four years from the age of 11 in a desultory way at Christ's Hospital, the Bluecoat School, then situated next to Greyfriars Church in the City. Trips to Normandy and the West country of England began to open his eyes to the glory of medieval Gothic architecture. He tried at this stage to earn his living designing furniture. His juvenilia included the excellent Gothic furniture in George IV's 1820s interiors at Windsor Castle**

In 1832 at the age of 19 he married Anne Garnett, who died very shortly after the birth of their daughter, also named Anne. The next year he married Louisa Button. They were to have six children together, the eldest, Edward Welby Pugin, himself to be a distinguished architect, being born in 1834. They went to live at Alderbury outside Salisbury



*Alton St John*



*Augustus Welby Northmore Pugin (1812-1852)*

© National Portrait Gallery

where in 1835 Pugin designed a Gothic Revival house for himself which he called St Marie's Grange. The architect Charles Eastlake observed "He had not yet learned the art of combining a picturesque exterior with the ordinary comforts of an English home."

His father had effectively become an Anglican on arrival in England. When young his mother had taken him to the chapel of a fashionable Presbyterian preacher Edward Irving, later to found the Catholic Apostolic Church. Pugin reacted against this form of worship. His love of medieval Gothic architecture drove him towards Roman Catholicism. He wrote to a friend "I can assure you after a most close & impartial investigation I feel perfectly convinced the roman Catholick church is the only true one - and the only one in which the grand & sublime style of church architecture can ever be restored". In Salisbury, on 6th June 1835, he recorded laconically in his diary "Finished alterations at Chapel received into Holy Catholic Church".

In October 1834 the Old Palace of Westminster (containing the Houses of Parliament) had been destroyed by fire. Pugin worked with the architect Charles Barry to submit a proposal for the rebuilding. This was accepted in January 1836. At the same time Pugin was working on "Contrasts" (published in August 1836) in which he argued



*Reading St James*

for the superiority of medieval over modern architecture, also urging “a return to the faith and social structures of the Middle Ages”. The first sentence revealed the general tenor of the argument:- “On comparing the Architectural Works of the present Century with those of the Middle Ages, the wonderful superiority of the latter must strike every attentive observer”.

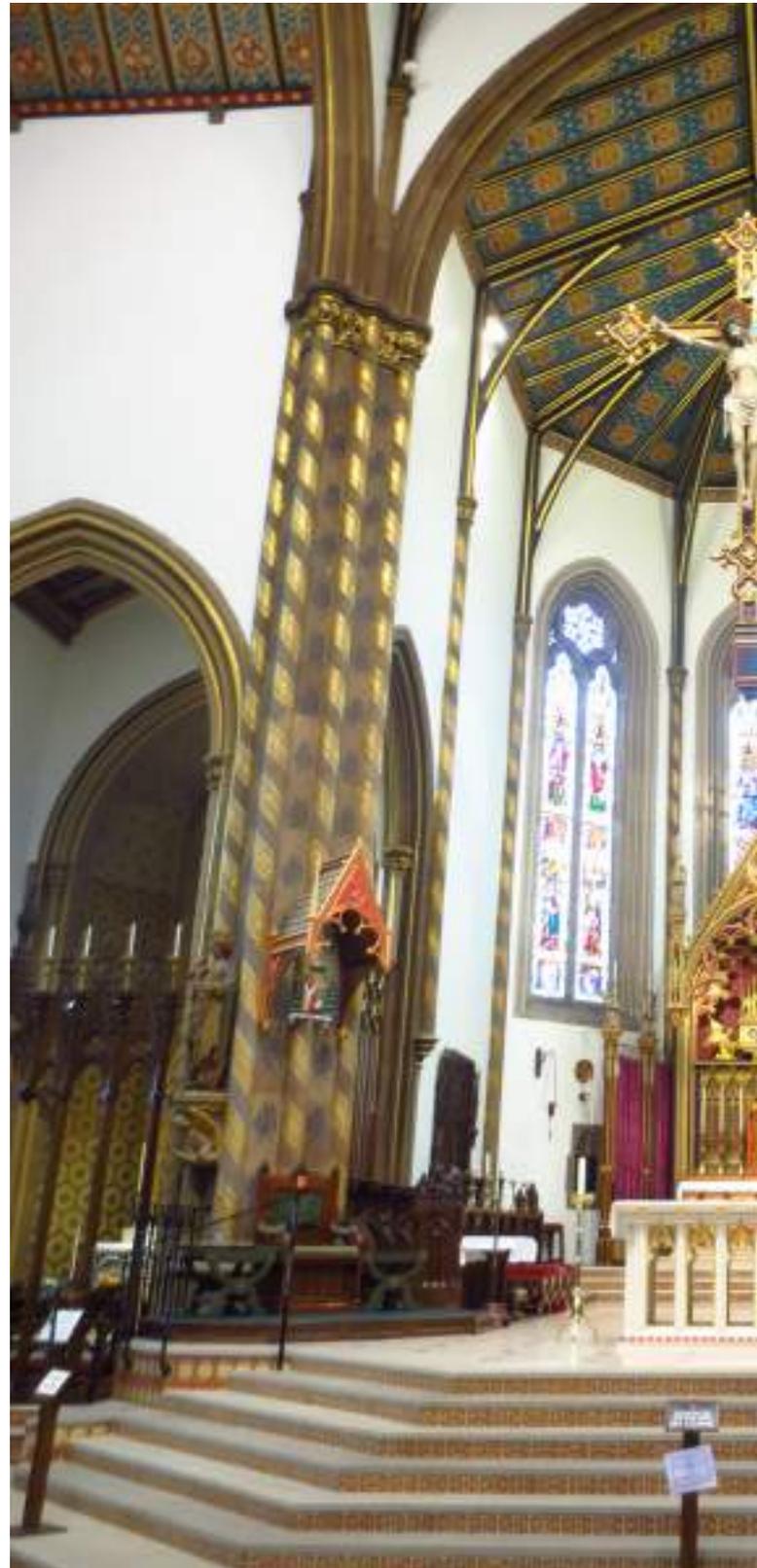
Publication of “Contrasts” brought Pugin into contact with a group of romantic Catholics centred round John Talbot, 16th Earl of Shrewsbury, the leading Catholic layman in England. This group also included the convert Ambrose Phillips de Lisle of Grace Dieu, Leicestershire. Pugin designed his first country house, Scarisbrick Hall near Ormskirk in Lancashire, for the eponymous owner, the Catholic Charles Scarisbrick.

His first church was, ironically, the neo-Norman St James in Reading, commenced in 1837. His first Gothic church, in the neo-Perpendicular style, was St Marie’s Derby in 1839 for the Earl of Shrewsbury; Wiseman remarked that it marked “the real transition from chapel to church style architecture among us”. Pugin was responsible for the decoration and the vestments at Oscott College on the edge of Birmingham; He said its consecration was “the first great day for England since the Reformation”.

The Earl of Shrewsbury continued to work hard on Pugin’s behalf writing “Pugin is decidedly the Catholic architect of the day, with more zeal, talent, judgement & experience than perhaps any man, so young, has hitherto acquired...His object is to do honour & Credit to our Religion.” He was instrumental in obtaining the commission

for Pugin to build St Alban’s, Macclesfield, the first time the latter was able to install one of his much loved screens dividing the nave from the sanctuary with the rood itself surmounting it, surrounded by statues of St Mary and St John the Evangelist.

Pugin worked for Lord Shrewsbury at Alton in Staffordshire, designing Alton Towers where the latter lived, St John Alton and romantic Alton Castle on its crag above the village of Alton. In 1839 he was commissioned to



*Birmingham St Chad*

build St Chad's Church (later Cathedral) in Birmingham in brick German style with two western spires. The interior contained some wonderful antiquarian fittings such as the 1502 pulpit with the Four Doctors of the Church from Louvain. Funds, however, always continued to be a problem and various of his churches such as those at Dudley, Solihull and Uttoxeter showed this.

From 1839-44 Pugin built the fairly austere Cistercian Abbey of Mount St Bernard in Leicestershire for Ambrose



Phillips de Lisle, the first monastery to be re-established in England since the Reformation.

In the spring of 1840 Lord Shrewsbury commissioned Pugin to build St Giles's Church at Cheadle in Staffordshire. It was to be "as perfect specimen as we can make it". Pugin had now decided that the English Decorated style, which he called "Middle Pointed", was the acme of ecclesiastical architecture. The church is dominated by a broach spire of Lincolnshire type. He had by now accumulated a team round him - Myers for construction, Hardman for metal work, Warrington for stained glass and Minton for encaustic tiles. Pugin described the drawings for the church as "the first really good thing I have done". The church is internally a wonderful painted, decorated building and still glows. Pugin later talked of "Perfect Cheadle....my consolation in all afflictions".

In 1841 Pugin wrote "The True Principles of Pointed or Christian Architecture" in which he articulated his views on the true style of Gothic architecture. He was particularly rude about Wren's St Paul's with its "fictitious dome".

This was also the year that Pugin sold Alderbury and moved to Ramsgate in Kent. He started work on the plans for his house that was eventually to emerge as the Grange. He also at his own expense built St Augustine's Abbey, which was to be his last important work.

Pugin's frequent travels in England were vastly facilitated by the ever expanding railways. They were not an evil of the modern world as far as he was concerned. In 1840 the Great Western, the Manchester and Leeds and the Great North of England all opened. He was working in this period on three great Gothic churches that were eventually to become cathedrals after the restoration of the Catholic hierarchy in 1852 - St Mary, Newcastle, St Barnabas, Nottingham and St George Southwark. He also designed various lesser churches.

In 1844 his wife Louisa died. Pugin then entered into an unhappy love affair with Mary Amherst who was eventually to enter a convent. In 1848 he married Jane Knill whom he described as "a first rate Gothic woman", with whom he was to have one son, the architect Peter Paul Pugin.



Mount St Bernard



*St Giles Cheadle*



*Ramsgate*

Pugin's architectural career stalled during the last few years of his life. He was regarded as expensive and extravagant by many Catholics. An increasing amount of his work was in the applied arts. The opening of the House of Lords had revealed him as a designer without rival. He worked particularly closely with Hardman of Birmingham, and stained glass was the largest part of their business. He was a major exhibitor at the Great Exhibition in 1851, also being entirely responsible for the Medieval Court. His work there attracted non-Catholic commissions such as the furnishing and decoration of Lismore Castle, County Waterford for the 6th Duke of Devonshire.

Pugin had by now burned himself out. He had a period of madness in early 1852 and died at Ramsgate in September of that year at the youthful age of 40. His death



was overshadowed by the almost simultaneous one of the Duke of Wellington. Pugin was buried in his church of St Augustine's Ramsgate.

This short sketch for reasons of space can only give an inadequate account of Pugin's fifteen year career during which so much was accomplished. He was responsible for the design of at least thirty churches as well as various chapels and restorations. He was a designer of genius.

One major problem for him was always the lack of funds. The Earl of Shrewsbury was extremely generous, particularly at St Giles's Cheadle, but even his largesse had its limitations. Pugin's complaints about St George's Southwark could be echoed elsewhere:- "St George's was spoilt by the conditions laid down by the Committee that

it was to hold 3000 people on the floor at limited price; in consequence height, proportion, everything was sacrificed to meet these conditions".

Pugin undoubtedly made enemies by his polemical style. His attack in 1839 on the plan for the (Protestant) Martyrs' Memorial in Oxford ended with the words "Go on, erect your puny memorial, it will cut but a sorry appearance among the venerable remains of ancient days that will surround it". At the start of Lent in 1840 Bishop Baines made a thinly disguised attack on him along with others "Almost all the little divisions that exist among us, and thank God they are not many, may be traced to those who have recently been called to the faith....". Pugin attacked the neo-Romanesque church of St John the Evangelist, Duncan Terrace, Islington by J.J.Scoles of 1841-3 as "the most original combination

of modern deformity that has been executed for some time past". He attacked the classical church of St Francis Xavier, Hereford by Charles Day of 1837-9 as "a pagan temple" and a "Catholic concert hall". Woe to those who by then did not build in the approved Middle Pointed Gothic.

The irony is that it was Anglican architects with their greater access to funds who were eventually better able to realise the Puginian ideal. Sir George Gilbert Scott paid this remarkable tribute to him in his memoirs "I was awakened from my slumber by the thunder of Pugin's writings. I well remember the enthusiasm to which one of them excited me one night travelling by railway in the first years of their existence. I was from that moment a new man. Old things (in my practice) had passed away from me and, behold, all things had become new, or rather modernism had passed away from me and every aspiration of my heart had become medieval. What had for fifteen years a labour of love only, had become the one business, the one aim, the one overmastering object of my life. I cared for nothing as regarded my art but for the revival of Gothic architecture". It is in the Anglican ecclesiastical buildings of William Butterfield, John Loughborough Pearson, George Edmund Street, and George Frederick Bodley where one can find Pugin's true architectural heirs.

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



Ramsgate: Pugin's effigy

### **The Collect for the Second Sunday of Advent (Divine Worship: the Missal)**

*Stir up our hearts, O Lord, to prepare the ways of thine Only Begotten Son: that through his advent we may be worthy to serve thee with purified minds; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.*



New bust of St John Henry Newman by Dr Neil Weir at the Assumption, Warwick Street

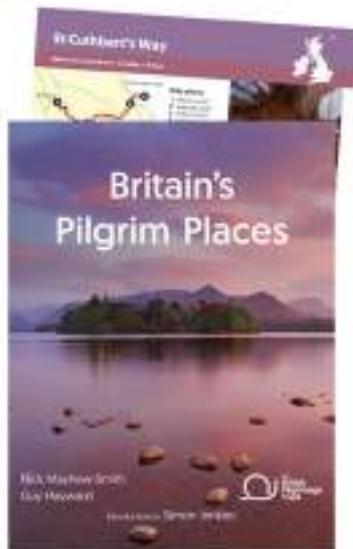
## Britain's Pilgrim Places

Pilgrimage – journeying on foot to holy places – was once Britain's most popular expression of leisure and spirituality, enjoyed by kings and serfs alike. But the tradition was brought to an abrupt end in 1538 when Henry VIII and Thomas Cromwell banned pilgrimage in Britain. Ever since, the tradition has been ripe for rediscovering.

In a beautiful new book, the British Pilgrimage Trust presents its commitment to renewing this special tradition for modern needs.

Featuring 600 holy places, every medieval cathedral in England and Wales and 48 pilgrimage routes in detail, this full 600+ page colour book illustrates these historic routes and places that are all connected by green footpaths.

It includes sites from every major religion, including the full spectrum of Christian communities and a short guide to holy places in other faith traditions, plus natural holy places too. Presented in lovingly researched detail, this is the perfect open access resource to treasures beyond compare.



The team at the British Pilgrimage Trust are hoping this new book will answer a deep desire to connect with holy places and pilgrimage routes – these secret jewels embedded in the British countryside.

Britain's Pilgrim Places £19.99 ISBN: 9780954476786  
 Authors: Nick Mayhew-Smith & Guy Hayward  
 Publisher: Lifestyle Press  
 Format: Paperback

## 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](http://www.friendsoftheordinariate.org.uk)

If your address has changed recently please notify us at [admin@friendsoftheordinariate.org.uk](mailto:admin@friendsoftheordinariate.org.uk)

## GDPR Compliance

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

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

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

## 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 OLV"

# Remembering the 'Friends of the Ordinariate' in Your Will



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

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

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

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

**The Friends of the Ordinariate of Our Lady of Walsingham**

Registered address: 24 Golden Square, London W1F 9JR

Registered Charity Number:1142667

*Mgr. Keith Newton, the Ordinary of the Ordinariate of Our Lady of Walsingham, offering the annual Requiem Mass for deceased benefactors of the 'Friends'*



# 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 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 to support us by making a financial donation. 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 want the Ordinariate initiative to flourish.

### 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 often form the backbone of any charity and we are grateful to all those who have remembered us in their Wills.

### PayPal and Total Giving

PayPal and Total Giving buttons are available on the Friends of the Ordinariate website for all those who would like to make an instant and secure payment. Please visit our 'Donate' page for more details and to make a payment. [www.friendsoftheordinariate.org.uk/donate/](http://www.friendsoftheordinariate.org.uk/donate/)

### Cheques

If you would like to support our work by making a donation via cheque, please make cheques payable to 'Friends of the Ordinariate of Our Lady of Walsingham' and send to:

**Friends of the Ordinariate**  
c/o 24 Golden Square  
London W1F 9JR

### Bank Transfer

Here are our Bank Details if you would rather donate by BACS / bank transfer

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

If you have any queries about the above, please do not hesitate to contact: **The Administrator: [admin@friendsoftheordinariate.org.uk](mailto:admin@friendsoftheordinariate.org.uk)**

### Application to support the Friends of the Ordinariate with a Standing Order

Title: \_\_\_\_\_

Surname: \_\_\_\_\_

First name (s): \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Post code: \_\_\_\_\_

Telephone: \_\_\_\_\_

Email: \_\_\_\_\_

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

Please complete the Standing Order below and the Gift Aid declaration

To the Manager of: \_\_\_\_\_

Bank/Building Society

Address: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Post code: \_\_\_\_\_

Sort code: \_\_\_\_\_

Account no: \_\_\_\_\_

Name of Account Holder: \_\_\_\_\_

Please debit this account and pay to: Friends of the Ordinariate of Our Lady of Walsingham Lloyds Bank plc, 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: \_\_\_\_\_

#### 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.

Thank you for completing this Application Form, the Banker's Order and Gift Aid Declaration.

Please return it to: The Administrator  
The Friends of the Ordinariate of Our Lady of Walsingham,  
C/o 24 Golden Square London W1F 9JR  
[friendsoftheordinariate@gmail.com](mailto:friendsoftheordinariate@gmail.com)

# Would you like to be a Friend of the Ordinariate?



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

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

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

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

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

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

