

THE P RTAL

THE PORTAL is the monthly review of the Ordinariate of Our Lady of Walsingham
March 2017



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March 2017

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PORTAL *Comment*

Take note

Will Burton points us in the right direction



The Papal Nuncio

There can hardly be a member of the Personal Ordinariate of Our Lady of Walsingham who is not grateful to His Eminence Archbishop Antonio Mennini, the outgoing Papal Nuncio, for his encouragement and support. As Mgr Keith Newton said, he has been a real friend to us. None of us will ever forget that smile!

Elsewhere in this issue of The Portal is an account of the farewell mass for him at Westminster cathedral. We shall miss him.



Amoris Laetitia

Fr Nicholas Leviseur has written some thoughts on Bishop Steven Lopes' letter, "A pledged troth; a pastoral letter on Amoris Laetitia". The Holy Father's Amoris Laetitia has been the subject of much discussion around the world, and in the secular as well as the catholic press. The Bishops of Germany and Malta have issued some guide-lines, but as we go to press, the Conference of Catholic Bishops of England and Wales has not followed suit.

Bishop Lopes has written some wise and thoughtful words on the subject. His letter may be found at <http://tiny.cc/lopes-pastoral> . . . and Pope Francis' Amoris Laetitia at <http://tiny.cc/amoris-laetitia>

Ordinariate members ought to read both of these documents.

Ordinariate Finances

AS THE PORTAL goes around the country visiting the various Groups, the subject of Ordinariate finances does crop up from time to time. We thought it was time we went to the people who know about our finances, Mgr John Broadhurst, the Chairman

of our Finance Committee, and our Finance Officer, Cyril Wood.

If our readers have questions or comments on our finances, we are happy to receive your letters on the subject. Just send them to the usual e-mail address, or by snail mail to **THE PORTAL**, 56 Woodlands Farm Road, Pype Hayes, Birmingham, B24 0PG.

Walsingham Pilgrimage

The Ordinariate Pilgrimage to Our Lady of Walsingham

will be on Saturday 24th June. Some have wondered why we are not starting in the Anglican Shrine this year. This is simply because the Shrine has an event themselves on this day. It is hoped that the Administrator of the Shrine will be able to join in at mass. We hope to be back in the Anglican Shrine in 2018.

Pilgrimage to Lisieux, Bayeux and Mont St Michel

This year Mgr Keith Newton is leading our Pilgrimage to Lisieux, Bayeux & Mont St Michel from 29th September to 5th October. This means that we shall be in Lisieux for the feast of St Thérèse of Lisieux, and able to take part in all the celebrations and pageantry of that day. See the advertisement elsewhere in this edition of The Portal.

Ordinariate Festival

Our Festival this year is on Friday 22nd and Saturday 23rd September. As the Cathedral Hall is unavailable, we shall be in Westminster City School, which is just across the road from Westminster Cathedral, where our mass will still be celebrated. 🙏

Newman and his troubles

Joanna Bogle points us in his direction, or does she point him in ours?

MAJOR RENOVATIONS at Bogle Towers: heating, plumbing, and electricity needing complete renewal. Husband despatched to his London club, and I have been staying with a kind friend in a neighbouring suburb. Amanda's pleasant flat has been a place of hospitality to many visiting clergy and sisters needing accommodation, and I am the latest in a long list of people grateful for her help.

What makes it particularly enjoyable is Amanda's great collection of books by and about Bl. John Henry Newman, (she was a Mastermind finalist with Newman as her subject). I am frankly feasting on it all. Of course, I have long known Newman's story – first read Meriol Trevor's Newman's Journey as a teenager, and was in my 20s when I tackled the Apologia. I remember hurrying across to get a return train, still mentally deep in the Christological debates and the importance of authority and truth...

What I failed to grasp, in those early years, was how difficult, distressing and uncomfortable things were for Newman again and again and again. It's all rather grim: from the parting of friends at Littlemore right through to the endless troubles with the Irish Bishops over the planned Catholic University in Dublin, the deep chill from Pius IX in Rome where for far too long Newman was regarded as having dangerously modernist tendencies, and on to the long drawn out drama of the Achilli libel where even the Times newspaper, at that time very anti-Catholic, questioned whether justice had really been served.

Newman had an interior serenity: he prayed for strength to accept the Cross, he saw difficulties as part of the Christian life, but my earlier simplistic understanding of his life had been a rather smug one: a good and decent Anglican who saw the light and – hey, presto! – found his way into the fullness of things in the Catholic Church, and gave us some lovely hymns and a story with a satisfactory ending. But that ignores the reality: awkwardness and disappointment at every turn. The plan for him to do a translation of the Bible (which would have been superb, and just what English-speaking Catholics needed at that time, to say nothing of how much we would still relish it today) but bishops dithered and it was postponed

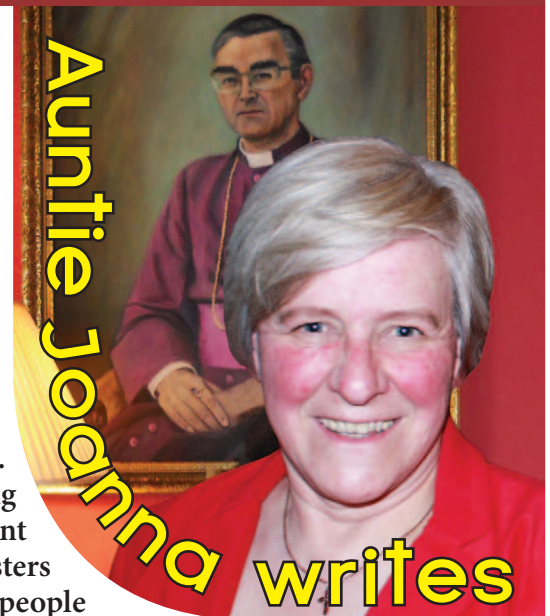
again and again. He was to be made a Bishop, and friends sent gifts and congratulations – but then Rome never followed up with the action. Endless calumnies in the press: one newspaper wrote that his planned Oratory at Birmingham had subterranean dungeons and hinted at dark practices, while others announced that he had secretly married, had returned to the CofE, or was now an atheist.

And yet he kept on course: the Oratories in England flourish and show new strength in this 21st century, Newman's Oratory School is one of the top schools in the country, his legacy at Maryvale is a study centre where many (including this writer) have been hugely enriched, his magnificent writings teach us again and again – and the Ordinariate is in a most fundamental and exciting sense his latest achievement and one which is only just embarking on its journey through history.

Newman is a saint for today: his Britain was not ours, but is at least vaguely recognisable with its cities and railway stations and umbrellas and pots of tea. He is not remote from us as some Medieval saints are. Above all, he feels near to us in the tensions that accompany us on our lives in the Church: disappointments, and unfinished projects, and misunderstandings. Perhaps we need reminding that any achievements may be unexpected or arrive much later...

Newman has been given to us as a patron by beloved Benedict XVI, himself so often misunderstood and caricatured in the media, and so full of real wisdom and quiet courage. Both have given the Church superb scholarship and wonderfully readable insights into the Faith – along with a sense of the joy that comes from a true relationship with Jesus Christ.

Blessed John Henry Newman: pray for us! 🙏



Churches Together in Boggington

Snapdragon's experience of Churches Together is helpful ... perhaps

“**THE IMMACULATE** Heart of Mary” ... I had just uttered those words at the meeting of Churches Together in Boggington (CTIB) when I was interrupted by the local C of E clergyman. He doesn't seem to like me. Perhaps it's because he wasn't trained at Stagers ... you have to be wary of these Cuddesfield or Barchester Ministerial Training Course clergy. “Nothing in the Bible”, he roared, “about the Heart of Mary”.

I opened my mouth to reply, but, curiously, the Baptist Minister got in first. He's an Evangelical, and I could compose a long list of things about which we don't quite see eye to eye; but, unlike the generality of Anglican clergy nowadays, he does know his Bible. I had warmed to him when I arrived to take over the Boggington Ordinariate Group. The Vicar had instantly demanded that I should be excluded from CTIB.

“He's a traitor”, cried the Vicar. “He's a Quisling. He left the C of E and persuaded a hundred of his laity to go as well. It's Papal Aggression. You can't expect me to sit round a table with this ... this ...” But the Baptist had, with some feeling, explained that the days when the Established Church could dictate to all and sundry who was allowed to sit around a table with whom were now over. So the Vicar had absented himself from CTIB meetings for a good five months ... and had then crept sheepishly back.

Now the Vicar turned on the Baptist minister. “Show me,” he cried, “show me where Mary's Heart occurs in the Bible”. Of course, the Baptist had a Bible with him; not, sadly, the RSV, but a Bible none the less. With a practised flip (I think of it as ‘Baptist Hand’) he turned up Luke 2:19 and Luke 2:51, and read them out.

“Collapse of stout party”, as Mr Punch used to put it. I went on to explain that, as Catholics, we are celebrating in 2017 the centenary of the Appearances of our Lady St Mary at Fatima in Portugal. I was nicely in my stride when I noticed that Fr Flannery, Catholic pp, appeared to be ‘doing his emails’.



He's not a Stagers man, either. Curiously, he dislikes me almost as much as the Vicar does. Strange. I'm so immensely likeable. He caught my eye and said, not very apologetically, “Well, Father, this is all rather unEnglish, isn't it? And not very Vatican II.”

I knew how to rattle him. It's dead easy. All you need to do is to utter the B-word. “Exactly what Pope Benedict wrote”, I said, and sat back to enjoy for a few exquisite moments his painfully galvanised twitchings.

I then gave the quotation: “devotion to the Immaculate Heart of Mary is surprising for people from the Anglo-Saxon and German cultural world”, followed by the typically Ratzinger exposition of Matthew 5:8 ... “the immaculate heart is a heart which, with God's grace, has come to perfect interior unity and therefore ‘sees God’.

“To be devoted to the Immaculate Heart of Mary means therefore to embrace this attitude of heart, which makes ‘thy will be done’ the defining centre of one's whole life”.

I paused while the Methodist Minister left to go home to her wife. Then, doing my best to squint, I fixed the Vicar with one eye and the Man from Maynooth with the other and said, as decisively as I could do it, “You know, chaps, her Immaculate Heart WILL prevail!” 🌧️

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Where did the Apostles go?

Fr Mark Woodruff traces their post-Biblical lives



IN JANUARY, we saw the Church spreading from the Holy Land and embedding in the great cities of the eastern Roman Empire. St Mark took the witness of Peter south to Greek-speaking Jews in Alexandria and Egypt, while Philip and James are honoured for evangelising older Hebraic settlements up the Nile. From these missions arose the Church among the Copts, in Ethiopia and Eritrea to this day.

Peter, Paul, Andrew, Bartholomew, Thomas and Thaddaeus found that Antioch, at the north-east of the Mediterranean, became their evangelistic springboard north, west and east. We tend to think of people and languages in separated nation states, but Antioch and Alexandria were cosmopolitan centres, relying on people from near and far to overlap, co-exist, trade, and communicate all the time. The gift of tongues described in Acts 2 is not exotic: it describes the Church in its setting amid the diverse peoples belonging to it.

Picture Bartholomew going north to the Armenians, extending from the Mediterranean to the Caucasus and the Caspian. Think of Andrew the fisherman venturing north-west to the Black Sea and founding churches in Byzantium - the future Constantinople - up the coast to Romania and on to where the Rus' would one day sink their Christian roots.

Imagine Paul on his journeys, and Barnabas settling on Cyprus, with Peter going west to Rome. Recall Thaddaeus and Thomas retracing the Magi's steps along the merchant-route east, taking the gospel to Assyrians and Persia, and thence projecting it across the ocean to India. To Antioch's south and east were those who, like Jesus and His disciples, spoke Aramaic, looking to the tradition of the apostle James, the brother of the Lord, at the Church in Jerusalem.

All these peoples and cultures came together in Antioch; and here the Greeks provided an extra language by which they could communicate. The Churches descending from those the apostles founded, with their different traditions of worship and religion, are still present, even under the worst ever threat to their existence.

Thus ancient Syria, 'the cradle of Christianity', brought up diverse children in one family from the beginning - something that those who still insist that the Ordinariates should 'fit in' with the 'normal Catholic' Church would do well to remember. Let us

meet these equally 'normal' Catholic Churches, with their Orthodox counterparts, each looking to Antioch for their origins.

The Melkite Greek Catholic Church, whose pleas for solidarity in faith and aid we heard in January, belongs to the same liturgical family as the Ukrainian Catholic Church, and the Orthodox churches of Constantinople, Greece and Russia. Its head is the Patriarch of Antioch, Gregorios III, the successor of Peter in the Church's second see after Jerusalem, before he established himself at Rome. Melkite means 'imperial', indicating the Christian community within the Greek-speaking world of the Roman and Byzantine empires.

Even though people say that the Catholic West and the Orthodox East split in the Great Schism of 1054, the breach at first concerned only the Churches of the Empire's two historic capital-city sees of Rome and Constantinople, not necessarily the others. Thus Antioch maintained communion, at least partially, with both. Enduring the rule of Muslims in the Ottoman Empire, a Church serving Arab and Aramaic-speaking communities needed to manifest a distinct identity from the Greeks, who dominated the Orthodox of the Empire from Istanbul, but under the thumb of the Sultan.

The Arab-Greek and Catholic-Orthodox ambiguities became polarised in the 17th century because of proselytisation by Latin-Church Jesuits, Capuchins and Carmelites, culminating in 1724 in the election of a pro-Catholic patriarch, who was promptly excommunicated by Constantinople. The Melkite Catholic Church, however, grew, because the rival Orthodox patriarchs were seen as subordinate to the Turks, controlled by Greeks, and unsympathetic to the local Church of Arabs and Aramaeans.

Thankfully, in the twentieth century these old wounds have considerably healed. Both sides consider that

... continued at the foot of page 8 ➤



They don't like it up them Sir

Some thoughts on *Amoris Laetitia* and a pledged troth from Fr Nicholas Levisieur

TWO MEN presently occupy the Chair of St Peter. One, somewhat oddly, does so in the relative humidity of downtown Houston: the other, late of the Argentine, now does so in Rome. Francis, by divine permission Lord Bishop of Rome has given to all the faithful a thoughtful and beautifully written presentation of God's plan for marriage helpfully entitled *Amoris Laetitia*. Steven, presumably also by divine permission, Bishop of the Personal Ordinariate of the Chair of St Peter, has penned what ought properly to be called an epistle which he has called "A pledged troth; a pastoral letter on *Amoris Laetitia*".

Whilst I quite understand that much of what flows out of Rome is written in a most peculiar way and appears to have been rendered into English by Albanian émigrés, it really is quite something that a bishop should have felt it necessary to explain in such an engaging way what the Pope was driving at when he penned his reflective thoughts on marriage.

He does so because his flock contains many who, as former Anglicans, have been nurtured by an Episcopal church in which divorce is an ever present reality and the teaching on the sacraments has been less faithful to the generally understood thoughts of the church on the subject than it should have been.

Bishop Lopes too writes beautifully, although his prose style is blighted by the hypnotically dull footnotes which are required of all who do Roman theology. This is the essence of what he says. Marriage is lifelong: that is what the words "till death do us part" mean.

One cannot marry unless one is free to do so and understands what marriage entails. Marriage is a sacrament. Christ told us what he thought marriage entailed and since he remains God we really have no power to change His views on it which, one way or another, ought to be ours.

I may have missed some of the theological nuances, but that really is the gist of it. You will all be relieved to hear that Bishop Steven is quite sure that this is what Pope Francis was driving at in *Amoris Laetitia*. The two of them also agree that marriages break down rather a lot and that society as a whole has a rather different view on the consequences of that than does the church. Where they apparently part company is on quite what we need to do about this.

The former Bishop of Bevendon, Dr Spacely Trellis,



Bishop Steven Lopes

would not entirely have approved of the unhelpful stance taken by the Ordinary; rooted as it is in the teaching of the church founded upon the most ancient of theological reflection and buttressed by both doctrine and dogma. Fortunately, the Pope can boldly go where no one else dares to tread.

Having noticed that Catholics have a thing about Holy Communion and that an unfortunate consequence of divorce is that people quite wrongly think they can remarry and have sexual intercourse without committing adultery (so that they take communion to the great peril of their souls) the Pope thinks we really ought to do something about this most unsatisfactory state of affairs.

Quite a lot of really enlightened Churchmen have come to the conclusion that in a world in which Christians are being driven out of the Middle East and in which the population of Rome is not really Christian and is distinctly anti-clerical, it would be a good idea to stop erecting barriers to the faith and to allow people to keep doing this.

I may have got some of this wrong, because there is a very large extract of mercy to be added to the mix, but that is the general drift of the argument. The Pope,

of course, would never fall into any sort of error and clearly would never do so about marriage or indeed any other sacrament, such as penance, and that is something that Bishop Steven is also really pleased to reassure us about.

What Bishop Steven tells those committed to his charge is as follows. The church has always taught us that marriage is a lifelong commitment and that divorce is impossible. It simply is not within the church's power to alter the nature and consequences of marriage.

Adultery is a grave sin. Having sexual intercourse with a person who is not your spouse, even if you have been permitted to enter into a relationship with them by the state, is adultery. Those in a state of mortal sin must not take communion. That too is a rather important rule because otherwise the communicant sinner purchases to themselves the greatest peril to their soul. Naturally, this, according to Bishop Steven, is the general line taken by the Pope. Given that this is so, one wonders what on earth prompted the bishop to put pen to paper.

The answer, of course, although Bishop Steven is too dutiful a son of the church to say so, is that the Pope thinks that bishops and priests should exercise the mercy for which the church is justly famous by letting adulterers who have a settled intention to continue sinning to take communion. That is the current battle exercising the minds of the College of Cardinals and every bench of bishops throughout the world.

The English and Welsh are uncharacteristically silent about this because they are split down the middle on the subject. This pastoral letter bluntly tells us what we all know but would sometimes rather not hear. Actions have consequences, promises taken before God are vows, sacraments are just that and frailty, although all around us, is not the most sensible reason for abandoning that which we have always known to be both true and right.

Where did the Apostles go?

... continued from page 7

their history is shared, and their future as minorities in an overwhelmingly Muslim region lies together. The two patriarchs refer to their Churches as part of the one Patriarchate of Antioch. Its Byzantine liturgy and music adapted to Arabic, provides vital witness to Arab-speaking Islam. For instance, both Churches declare they worship Allah ("God"), and that Christ is His incarnation. Both counter the Muslim accusation that Christians worship three gods by saying, "In the

The Pope has no more power to change the church's teaching on this than did Parliament in the mid-1530s when it had the little matter of the King's divorce to deal with. That experiment has not been entirely successful and the Roman Church would do well to remember that.

The Anglican Church used to believe that its task was to take the church to the people and to conform the people to the faith of the church, and it did so with great fidelity. Although it would deny it absolutely, it now firmly believes that its mission is to take the church to the people and to conform the church to the image of those to whom it is taken.

That is a dreadful consequence of liberal relativism of which, unfortunately, we hear so much today. It has destroyed the Anglican church and it will destroy any other church which permits the devil the luxury of employing it in our midst.

Bishop Lopes tells us gently but firmly that those of us who married must stick to the bed we have made. Marriage breakdown is often awful, but its inevitable consequence is not 're-marriage'. Nullity may sometimes be an option, stigma never is.

Taking Communion is not something that one just does. Confession without a settled intention of avoiding the same sin does not lead to absolution. Priests, and bishops for that matter, cannot just make things up because it suits the moment. How remarkable that Anglicanorum coetibus has produced a bishop who believes it to be his duty to ensure that the faith of the church and its teachings are to be protected against error and who is not afraid by public pronouncement to put down the mighty from their seat.

How strange that the other 6,000 bishops have apparently not done so. But then, as L/Cpl Jones so shrewdly observed, most of them really don't like it up them Sir. 🙄

Name of the Father, Son and Holy Spirit" and adding, "One Allah. Amen."

The membership of the Eastern Orthodox Antiochian Church is about 750,000, while the Melkite counterpart is 1,500,000 world-wide, although in Syria it is the second largest after the Orthodox. Both Churches have seen their young, business and professional members flee, as churches, schools and care facilities are ruined, leaving a poorer Church that will find it very difficult to recover – without our aid and solidarity as fellow 'normal Catholics'. 🙄



Wither Lent?

Fr Julian Green contemplates the purpose of Lent

AS AN Englishman, I have often resented the fact that we are called upon to celebrate St David's day as a liturgical feast. This is made even more the case by the fact that the Welsh, Scottish and Irish don't return the favour by including St George as a feast in their proper calendars. Well, this year, there will be nothing of St David if you are not in Wales, for his feast has been supplanted by Ash Wednesday.

For most people, I guess, the idea of replacing a feast day with a fast day doesn't sound too appealing. However, I think that in our affluent western culture, we do an awful lot of feasting and celebrating, and the constant availability of food, drink, entertainments and opportunities to have a good time can become rather cloying. While I used to see Lent as an assault course to be endured, these days I actually look forward to this annual impetus to a simpler lifestyle.

What is the purpose of Lent in the Christian year? In antiquity, it marked the final and rather intense period of preparation for the reception of the Sacraments of Initiation – baptism, confirmation and Holy Communion – by adults at the Easter Vigil. This has been, to some extent, restored in the Rites of Christian Initiation of Adults. Catechumens, who would have spent at least a couple of years, and sometimes decades, preparing for baptism, would spend forty days in strict fasting and prayer, receiving the exorcisms of the bishop.

St Augustine refers to this, in a couple of his Easter homilies, as being like the grains of wheat being ground down ready for the water and fire which would make them into bread. With the extinction of the catechumenate, as baptism was normally given to infants, Lent ceased to be a time of preparation for receiving the Sacraments, and became a time of seeking the renewal of the baptismal grace which was already received. In old English, the word 'Lent' means 'springtime', which is, of course, when it occurs in the calendar. But the greater spring time is the time for the putting behind us the cold winter of sinfulness and greeting the new buds of grace in our lives.



St David of Wales

it is a time for giving something up. Many people who would not even class themselves as Christians observe Lent by giving up some personal indulgence. However, the giving up of sugar, or chocolate, or cakes can have more to do with our idea that 'sin' is something to do with consuming things which are very rich. I've even seen a chocolate fudge cake described, on the menu of a chain of restaurants, as 'seriously sinful'. It sounds like some sort of puritanism. And yet, those of us who are taking Lent seriously often fall into a similar token approach to fasting.

We have turned the Lord's injunction to fast into something which has little more than sign value. Even on the two remaining days of fasting in the Church's year – Ash Wednesday and Good Friday – the requirement for these days in the old moral manuals is of one meal and two collations, or snacks. For many, that's a normal day. For those of us who are pastors, we baulk at suggesting to people that they should take the fasting any more seriously, only feeling justified to do so if it's 'for charity', such as on the CAFOD fast day.

Have we become so caught up in consumerism that we cannot imagine what possible benefit can come from stopping for a time? In this age of the New Evangelisation, it is time to begin to embrace serious fasting once again.

In the great Christian spiritual tradition from the apostolic times, through the Fathers, the medieval flourishing of monasticism, and more recently in the apparitions of Our Lady, we are told of the immense value of uniting prayer to fasting.

If you mention Lent to anyone, they will know that

So let's get serious about this again. 🙏



Thoughts on Newman

Newman, Copleston, Hawkins, Sin and Justification

Dr Stephen Morgan surveys the scene

ON THE Sunday afternoon, on a day that, had it not fallen on the Sunday, would otherwise have been marked in the Book of Common Prayer as that of the feast of the Conversion of St Paul, that is on 25th January 1829, the Rev'd Mr Newman ascended the steps of the pulpit of the Church of which he had lately been instituted as Vicar, St Mary the Virgin, on the High, Oxford. Newman's star was very much in the ascendant.

St Mary's was the University Church and it was to its 'reasonable service' that the Heads of House and University dignitaries repaired when it was fitting and certainly on those occasions when the University calendar directed them.

He had, as it were, a captive audience of those charged with the education of the better half of the men who would shape Victorian Britain and her global empire. As pulpits go, it was arguably higher in its position of influence than any other in the country.

Taking as his text the Epistle to the Romans – and remarking upon the irony that had it been St Paul's Day rather than the Sunday there would have been no Epistle – Newman began a series of fourteen Sermons preached on successive Sundays from that Epistle, on the topic of Sin and Justification.

Outside the more advanced Evangelical congregations, these subjects might then have been considered somewhat obscure, recondite even – certainly unfashionable – but for Newman there was nothing more pressing.

In the Senior Common Room at Oriel, Newman was accustomed to be in the company of men of stellar intellect, academic excellence and wide influence. His first Provost, as the College Head was titled, had been Edward Copleston, a man of towering determination, who left Oxford in 1828 to become first Dean of Chester and then, in plurality, Bishop of Llandaff and Dean of St Paul's. Copleston had, from his time as Professor of Poetry in the University onwards, gathered at Oriel men of the quality of Dr Arnold (him of Rugby School) and Richard Whateley, later Archbishop of Dublin (and a

distant ancestor of the actor who played Lewis in the eponymous television series). Copleston's legacy was maintained and enhanced by his immediate successor, Edward Hawkins, who continued to hold the office until his death at the age of ninety three in 1882.

Newman's rooms, close to the Chapel at Oriel, were diagonally across Front Quad from the Provost's Lodgings next to the Senior Common Room: relative positions that neatly captured the diametrically opposed notions of their duties to the college's students the two men held.

Their disagreement is captured in a lengthy, frequent (on one occasion three letters in a single day in each direction) and fascinating correspondence across 1828 and 1829. It turned on the duties of a college Tutor. For Hawkins, the role was limited to academic guidance but for Newman, although the intellectual was far from unimportant, the duty of moral guidance and formation was paramount.

Of course, he wanted the academic success of those in his care but supremely he wanted their success in the life of virtue and in that final examination we all face before the judgement throne of God. In that examination it is the question of sin and how we are justified that alone matters.

Newman's predecessor in the pulpit of the University Church had been the same Edward Hawkins. He, as the Provost, was to win the battle, if not the argument, by refusing to send Newman any students to tutor, but it isn't Provost Hawkins' sermons from the pulpit of St Mary the Virgin that anyone reads today, neither for moral guidance nor the philosophy of education. 🙏

The recent CofE General Synod meeting



The Revd Paul Benfield takes us behind the secular press headlines

THE GENERAL Synod met at Church House, Westminster from 13th to 16th February. From most reports in the media, you might think that the only matter under discussion was sexuality and gay marriage. In fact, it was a busy and varied Synod dealing with many matters.

Synod is primarily a legislative body having powers delegated by parliament to pass measures which have the force and effect of Acts of Parliament. Amongst the thirteen pieces of legislation considered at this group of sessions was a Draft Legislative Reform Measure which will, if enacted, make a shorter method of amending some measures by an Order of the Archbishops' Council approved by Synod. This would avoid the existing lengthy process of consideration by Synod on three separate occasions followed by reference to the Ecclesiastical Committee of Parliament and a vote in both Houses of Parliament. It is intended to be used for non-controversial matters such as removing administrative burdens.

Other legislation considered included new regulations concerning clerics who wish to remain in office beyond their 70th birthday. At the moment, the provisions are somewhat complicated because of history, and the new regulations will make greater clarity and simplicity. An amendment proposed by me and accepted by Synod means that an incumbent can remain in office beyond his or her 70th birthday only if the Parochial Church Council consents.

Amongst non-legislative business considered was a motion by Fr Stephen Trott, asking for legislation to replace ecclesiastical preliminaries to marriage with a universal civil system controlled by civil registrars. There is concern that as more and more regulations come into force, the clergy are becoming immigration officers who must check passports and other documentation. Furthermore, bans may no longer be used for non EU citizens meaning that they have ceased to be available to all. However, after speeches praising the missional value of bans this motion was defeated.

Synod was unanimous in supporting a motion from the London Diocesan Synod calling on the government to reduce the allowable stake on Fixed Odds Betting

Machines from £100 to £2. This latter stake is the maximum allowed for most gaming machines, but the higher limit on this one type of machine is causing hardship and distress to addicted gamblers.

On the Wednesday afternoon, some members of Synod met in variety of locations in Church House, Westminster School and Lambeth Palace for group work to consider case studies about sexuality and marriage. However, many members did not attend for a variety of reasons. Some felt they would be too vulnerable, others could not see how these groups could help inform the debate which would follow on immediately. All members returned to Church House for a debate, running the gauntlet of pro-gay protestors, some demanding Anglican Gay Marriage now.

The debate was a 'take note' debate on a report from the House of Bishops. In these debates no amendments to the motion are possible and they are used to allow Synod to express views on a report. The standing orders make clear that by 'taking note' Synod does not thereby accept any proposal or recommendation in the report. It simply, as the motion states, 'notes' it. The report was fairly conservative, proposing no change to the doctrine of marriage, no authorised or commended liturgies for blessing of same sex couples (but pastoral guidance to clergy on what they could and could not do), and that a new teaching document be prepared by the House of Bishops on sexuality and marriage. On a vote by houses, Synod did not take note of the report, the House of Clergy defeating the motion by 93 to 100 with 2 abstentions. The Bishop of Coventry voted against by mistake, the other 43 recorded episcopal votes being in favour. The House of Laity voted 106 in favour of taking note with 83 against and 4 abstentions.

Since the debate, the Archbishops have written to Synod members requesting further discussions with Diocesan Bishops and their Synod members. 🙏

Farewell to the Apostolic Nuncio – a real friend to the Ordinariate

Dr Gill James reports on the *Mass of Thanksgiving and Farewell to our Papal Nuncio, His Excellency Archbishop Antonio Mennini*

I T WAS announced on 20th January 2017 that the Papal Nuncio was being recalled to Rome to take up a post in the Secretariat of State (with special reference to Italy). The day before returning to Rome on 6th February there was a Mass of Thanksgiving in Westminster Cathedral for his ministry as Apostolic Nuncio to Great Britain.

While waiting for Mass to start some stray thoughts occurred to me. He will be greatly missed – both for his ever-present smile but also for his encouragement and support he has provided to the Ordinariate in particular and the church at large more generally. The Bishops' Conference of England and Wales praised his insight and wisdom and he has been a welcome visitor in Scotland on his many visits north of the border for the sensitive and helpful way he has fulfilled his mission.

2011 was really the first time I became aware of the Papal Nuncio. How could I miss the photograph coverage of the day that he presented his letters of appointment to HM the Queen? It caught my eye because he travelled to Buckingham Palace in a horse drawn carriage which was driven by one of the servers at Westminster Cathedral.

A Papal Nuncio is a diplomat with political and ecclesiastical powers. Hence the Mass was attended by representatives of both aspects of his role. For example, the Archbishop of Canterbury was represented by the Bishop of Ebbsfleet. Members of the diplomatic corps also attended. It is a role which has gradually evolved over centuries stretching back to the Middle Ages and possibly longer.

The word Nuncio clarifies his role as it means messenger and he basically facilitates communications between the Holy See and the country to which he has been appointed. Archbishop Mennini entered the diplomatic service in 1981 and since then he has held various appointments. Latterly he served as Nuncio in Russia and Uzbekistan where he achieved notable improvements in relations between Russia and the



Holy See before coming to Great Britain.

In his ecclesiastical role, the Nuncio plays a central role in appointing successors to retired or retiring bishops. He acts as

liaison between the local Church and the Holy See and had an important role in the selection of bishops, because of the substantial number of appointments waiting or pending in England, Scotland and Wales.

The Tablet postulated (at the time of his appointment) that the appointment could have been linked to facilitating the establishment of the Personal Ordinariate in the UK. The appointment was made by Pope Benedict which also supports such a viewpoint. In the time between the erection of the personal Ordinariate of Our Lady of Walsingham and his recall to Rome (2011-2017) the Nuncio has been a good friend in many ways, indeed. Fr Keith, Ordinary of the Personal Ordinariate of Our Lady of Walsingham, commented that “he has been a real friend to the Ordinariate”.

Since the Ordinariate started using Our Lady of the Assumption and St Gregory in Warwick Street, he has celebrated the Chrism Mass during Holy Week. At these celebrations (which are always full) he arrives and departs with a smile and following some words of encouragement and hope. He has also generously allowed the Friends of the Ordinariate to use his garden to organise some fund-raising events.

At the end of mass the Nuncio thanked Cardinal Nichols and the cathedral for organising this Mass and thanked everyone for the support and prayers he had received since the news of his recall to Rome was announced. 🙏

Catholic Women of the Year 2017

Patti Fordyce of the Catholic Women of the Year Committee

WE INVITE nominations for the 2017 CATHOLIC WOMEN OF THE YEAR. Any Catholic woman can be nominated: we are looking for women who serve Church and community through neighbourly service at home or abroad, through activities such as teaching children the Faith, visiting prisoners, caring for the housebound, initiating projects for the sick and disabled, or serving in some public office locally or nationally.



The range of activities by Catholic women is huge – in honouring the Catholic Women of the Year we seek to highlight different forms of service, and over the years those nominated have included women of various ages and backgrounds, some vowed in religious life, some active for years in a particular parish, some raising children and grandchildren while working with a project helping people across the other side of the world.

All that is required is a letter: it can be from a friend, a parish priest, a relative, a colleague – it is not essential to ask the nominee's permission as we naturally arrange this if the nominee is chosen. The letter can be handwritten or produced on a computer: maximum length 2 A4 pages.

All the nominations are submitted to a national committee and the four Catholic Women of the Year are chosen by secret ballot. They get no cash award or medal, but are special guests at the Catholic Women of the Year Luncheon, held in London in the Autumn.

Nominations for 2017 should be sent to:

cwoynominations@gmail.com

or by post to

CWOY, 33 Ashburnham Tower,

World's End Estate, London SW109 0EE.

The deadline for nominations is April 8th 2017. ☺

Personal Ordinariate of Our Lady of Walsingham
Under the Patronage of Blessed John Henry Newman

Pilgrimage to Walsingham

Saturday 24th June 2017

Leader: The Right Revd Monsignor Keith Newton

11.40am Sprinkling in the Abbey Grounds
(£2 entrance fee, see below)

Procession of Reparation and reconciliation, during which THE ROSARY will be prayed

On arrival at the Basilica: CONFESSIONS in the Chapel of Reconciliation and time to pray at the Shrine of Our Lady of Walsingham in the Slipper Chapel

LUNCH - limited catering available or bring your own

3pm Sung Mass in the Ordinariate Rite in the Chapel of Reconciliation

Please Note: Sprinkling is in the Abbey Grounds, from which also the Procession will leave. There is an entrance fee of £2.
To avoid delays on the gate this should be **paid in advance**, especially by groups.
Please send a cheque payable to "Ordinariate OLW: Walsingham Pilgrimage 2017" to Jackie Reed, 24 Golden Square, London W1F 9JR

Our Lady of Walsingham pray for us



Ordinariate Groups

Where to find us at prayer around the UK



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

BIRMINGHAM St Margaret Mary, 59 Perry Common Road, Birmingham B23 7AB MASS: Sunday: 10am. CONTACT: Fr Simon Ellis: 0121 373 0069 - birmingham@ordinariate.org.uk

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

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

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

BUCKFAST St Mary's Abbey, Buckfast TQ11 0EE MASS: Sunday 3pm (DIVINE WORSHIP) followed by Tea/Coffee - Mass usually in St Michael's Chapel, plenty of parking, restaurant on site, also bookshop and monastic produce for sale. CONTACT: Fr Ian Hellyer: 01752 600054 - ian@hellyer.org

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

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

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

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

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

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

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

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

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

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

FOLKESTONE Our Lady Help of Christians
Guildhall Street, Folkestone, Kent CT20 1EF MASS:
Sunday: 9.30am and 11am, Evensong and Benediction
6pm; Tues: Mass CONTACT: Fr Stephen Bould: 01303
252823 - sfb@olhocs.com

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

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

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

ISLE OF WIGHT St David's, Connaught Road,
East Cowes PO32 6DP MASS: every Saturday: 5pm
(vigil) and **St Mary's,** High Street, Ryde PO33 2RE
MASS: 3rd Sunday of month: 5pm - all masses Solemn
Sung Ordinate liturgy. CONTACT: Fr Jonathan
Redvers Harris: 01983 292726 - frjonathanrh@btinternet.com

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

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

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

LONDON, WALTHAMSTOW Christ the
King, 455 Chingford Road, Chingford, E4 8SP MASS:
Sunday: 11am CONTACT: Fr David Waller: 020 8527
4519 - walthamstow.south@ordinariate.org.uk

MAIDSTONE Chapel of Our Lady, 37a,
Barming Road, Watlington, Maidstone ME18 5BD
MASS: Sunday 10.30am DIVINE WORSHIP, and
Thur 10.30am Ordo Novus Missae. CONTACT:
Fr Paul Gibbons: 01622 754812 maidstone@ordinariate.org.uk

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

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

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

PORTSMOUTH St Agatha, Cascades Approach,
Portsmouth PO1 4RJ MASS: Sunday 11am (Solemn),
Mon, Fri (Requiem) and Sat 11am, CONTACT: info@stagathaschurch.co.uk - www.stagathaschurch.co.uk

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

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

SOUTHEND St Peter's Eastwood, 59 Eastwood Road North, Leigh on Sea SS9 4BX MASS: Sunday: 10.15am (also said 8:30am and 6pm), Mon-Sat (except Tues) 9:30am followed by Rosary, Ordinate Use Tues 7:30pm, Confessions Sat 10am CONTACT: Fr Jeffrey Woolnough: 01702 525323, 07956 801381 - fatherjeffw@gmail.com, Fr Bob White: 01268 543910 - pilgrimclub@waitrose.com, Deacon Richard Cerson: 07910 388795 - rcerson@gmail.com - www.hockleyordinateolw.blogspot.com

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

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

SCOTLAND: EDINBURGH St Columba, 9 Upper Gray Street, Edinburgh EH9 1SN MASS: 3rd Sunday of the month: 11.30am **INVERNESS Royal Northern Infirmary Chapel**, Ness Walk, Inverness IV3 5SF MASS: 2nd, 4th and 5th Sundays of the month: 11.30am. **STIRLING St Mary**, 15 Upper Bridge Street, Stirling FK8 1ES MASS: 3rd Sunday of the month: 4pm. **ELGIN Greyfriars Convent Chapel**, 15-19 Abbey Street, Elgin IV30 1DA MASS: certain Sundays as announced 11.30am. DIVINE WORSHIP is used at every Ordinate Mass in Scotland. CONTACT: Fr Len Black: 01463 235597 or 07836 365719 - fr.len@angelforce.co.uk or Fr Stanley Bennie: 01851 703259 or 07768 660612 - gm4ptq@btinternet.com - for full details and to check mid-week Mass times please visit: www.ordinate.scot

WALES: SOUTH EAST Ss Basil & Gwladys, Tregwilym Road, Rogerstone, Newport NP10 9DW MASS: Sunday at 11.30am DIVINE WORSHIP CONTACT: Fr Bernard Sixtus: 02920 362599 or 07720 272137 - wales@ordinate.org.uk - www.ordinate.org.uk/groups/wales-se.html

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



The Ordinary's Diary

The Right Revd Monsignor Keith Newton

The Presbytery, 24 Golden Square, London W1F 9JR
Tel: 020 7440 5750 Email: keith.newton@ordinate.org.uk

Ordinate website: www.ordinate.org.uk



March 2017

1st	1830	Ash Wednesday, Solemn Mass, Our Lady of the Assumption, Warwick Street, London	14th	1115	Ordinary's Council, Golden Square, London
2nd	1130	East Kent Ordinate Chapter, Watlington near Maidstone	16th	1930	Meeting with Sevenoaks Group, St Anselm's, Pembury
4th	1030	Pastoral Council, Golden Square	22nd	1000	Oriental Orthodox-Catholic Forum, St Yeghiche Church, Cranley Gardens, London SW7 3BB.
5th	1230	Mass, with Croydon Mission, Virgo Fidelis, Upper Norwood	1900		Diocese of Brentwood Centenary Celebrations, Brentwood Cathedral
8th	1830	Reception, Archbishop's House, Westminster	26th	1130	Mass with the South Wales Ordinate Mission, Ss Basil & Gwladys, Newport
9th	1400	FOTO Trustees Meeting, Golden Square, London	28th	1200	Walsingham, Shrine Council
10th-12th		Ordinate Scotland, Pilgrimage and Retreat, Schoenstatt Centre, Campsie Glen, near Glasgow			

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



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THE PORTAL

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News from the Groups

London Catholic History Walks - Spring 2017

COME AND enjoy a London Walk, focusing on the centuries of Christian history that have shaped this great city. All are welcome! No need to book – just turn up! We suggest a £5.00 donation for each walk.

Tuesday Walks:

Tuesday March 14th - 2pm Meet on the steps of St Paul's Cathedral, London EC4 (nearest tube: ST PAUL'S). We'll explore the City, some famous churches, and the birthplace of John Henry Newman.

Tuesday March 21st - 2pm Meet on the steps of the Church of Our Most Holy Redeemer and St Thomas More, Cheyne Row, London SW3 (nearest tube: SLOANE SQUARE). We'll trace the footsteps of St Thomas More.

Tuesday March 28th - 2pm Meet on the steps of Westminster Cathedral, Victoria Street, London SW1 (nearest tube: VICTORIA). We'll walk to Parliament, Westminster Abbey, and Whitehall.

Tuesday April 4th - 2pm Meet on the steps of St

Martin-in-the-Fields, Trafalgar Square, London W2 (nearest tube: CHARING CROSS). We'll discover the story of the Strand, the river, Blackfriars, and more.

SUNDAY WALKS:

Sunday March 5th - 3pm Meet on the steps of the Church of the Most Precious Blood, O'Meara Street, off Southwark Street, London SE1 (nearest tube: LONDON BRIDGE or BOROUGH)

Sunday March 19th - 3pm Meet on the steps of the Church of the Most Precious Blood, O'Meara Street, off Southwark Street, London SE1 (nearest tube: LONDON BRIDGE or BOROUGH)

More information: www.catholichistorywalks.com

Ordinariate Chrism Mass

THE ANNUAL Chrism Mass for the Ordinariate will be held at Our Lady of the Assumption & St Gregory, Warwick Street W1B 5LZ on Monday 10th April at 11.30am.

Archbishop Mennini, having resigned as Apostolic Nuncio to take up a position in Rome, obviously had to withdraw from being the celebrant of the Mass. Mgr Newton is extremely grateful to Bishop Robert Byrne cong. orat., Auxiliary Bishop for the Archdiocese of Birmingham, for stepping in and for agreeing to celebrate the Mass according to the distinctive liturgy of the Ordinariate's DIVINE WORSHIP: THE MISSAL.



The Personal Ordinariate of Our Lady of Walsingham

THE ORDER OF MASS

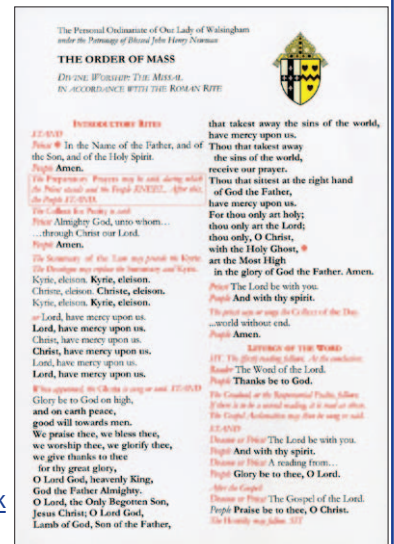
DIVINE WORSHIP: THE MISSAL
IN ACCORDANCE WITH THE ROMAN RITE

Ordinariate Mass cards with the Order of Mass from *DIVINE WORSHIP: THE MISSAL* are now available

Prices including UK delivery are:

£1 for a single copy,
£3.50 for 10, £14 for 50,
£26 for 100, £48 for 200

Overseas enquiries: email mass.cards@ordinariate.org.uk for postage costs



To order, please send your name and address with your cheque, made payable to **Ordinariate OLW** to:

Mass Cards, Ordinariate OLW,
24 Golden Square, London W1F 9JR



Coat of Arms Lapel Badge of the Personal Ordinariate

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

Show your support for the Ordinariate

Badge and Cufflinks

sold in support Clergy Stipends
available from: John Worley,
48 Lawn Lane, Hemel Hempstead HP3 9HL
Badges: £4 each - Cufflinks: £12 (pair)



please include SAE - cheques payable to: Ordinariate OLW

Ordinariate of Our Lady of Walsingham

A pilgrimage to

LISIEUX, BAYEUX & MONT ST MICHEL

(to include The Feast of St Thérèse of Lisieux)

Led by *Monsignor Keith Newton*

Friday 29th September - Friday 6th October 2017

Price: £799

Includes:

- Return scheduled flights: London Stansted - Deauville.
- Seven nights accommodation in shared twin-bedded rooms with private facilities at l'Ermitage Sainte Thérèse, central Lisieux.
- Meal Plan: 7 breakfasts, 2 lunches and 7 dinners.
- Coach transfers, guides and entrance fees as per the itinerary.
- Pax Travel Tour Manager to accompany the group whilst in France.
- ATOL and ABTA financial protection.
- Daily Catholic Mass.
- Some single rooms available, for a supplement.

For more details, please contact:

The Portal Magazine
56 Woodlands Farm Road,
Pype Hayes,
Birmingham,
B24 0PG

editors@portalmag.co.uk



Second Floor, 102 Blundell Street, London. N7 9BL
Tel: 020 7485 3003 E-mail: info@paxtravel.co.uk
www.paxtravel.co.uk

Photo by Connie Ma on Flickr. Photo has increased contrast, saturation, tint and a warm overlay added.
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Christ's Glorious Wounds



A Reflection for Lent by Donato Tallo

“By his holy and glorious wounds may Christ our Lord guard us and keep us”

THE ABOVE phrase is a both a very meaningful and a highly inspirational one and when reciting these words at the beginning of the Easter Vigil mass, the first mass of the resurrection and the pinnacle of the church's liturgical year, the priest is performing the second aspect of the consecration of the Easter candle.

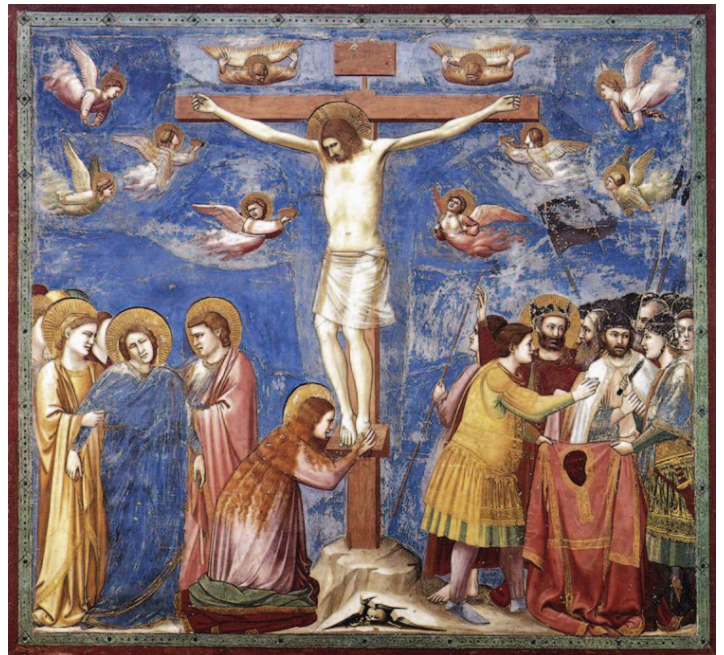
It may seem that we have not long left Christmas behind, but now we are in Lent - a time for preparation and renewal. It affords everyone the opportunity worthily to make a way for the Lord through the wonderful and deeply moving celebrations of Holy Week and Easter.

During the Passion of our Lord, when Christ hung on the cross, five wounds were inflicted upon his holy body. His hands and feet were pierced by nails and his side was pierced by a lance. From these wounds the precious blood and water was shed. The physical signs of suffering, the wounds of Christ, suggest pain, agony, torment and torture.

They symbolise both the depth of Christ's love for us and the lengths to which Christ was prepared to go to pay the price for human sin. However, despite the fact Christ clearly suffered physically as he hung on the cross his wounds are collectively described as glorious, not dirty or infected, not smelly or disgusting, not offensive or appalling, not repulsive - but quite simply as glorious.

The wounds of Christ really are glorious and they show us clearly the reason why the incarnation happened. Christ became man and died for our sins and it can be argued that the wounds of Christ are our own wounds and represent human kind. Christ died for the sins of humankind and Christ shows us through his incarnation the way to the Father.

Like Christ, all of us are wounded in different ways both physically and mentally. In one way or another, we all bear suffering and pain. However, we must never forget that we are all precious in the eyes of God. Sadly, we live in an imperfect world and all of us must be sensitive to the wounds of others and continue to become more Christlike in our thoughts, words and actions despite how difficult that can be in



our modern society.

Unity and solidarity with the aim of the common good must be our common aim. Unity with the aim of the common good is one way we can collectively combat evil. Kindness to each other can help us to see Christ in each other and to help us try to be Christ to each other and in an ever increasingly secularised and narcissistic society this has never been more important.

May we all glorify the wounds of Christ, because it is by his holy and glorious wounds that we as God's people are redeemed and saved. Without the wounds of Christ, his Passion and death would not have happened and without his death Christ's resurrection would not have taken place.

It is through his passion and resurrection that Christ has set us free and is the saviour of the world. Throughout Lent and during Holy Week may the glorious wounds of Christ be at the forefront of our minds. 🙏

Aid to the Church in Need

“Hope inspired by faith in God” nurtures seminarians’ wisdom



Murcadha O Flaherty has an inspiring account from Nigeria

“**WE TEACH** and guide young men to the vocation of priesthood,” said Fr Uzochukwu Jude Njoku, director of the Seat of Wisdom Seminary, describing the daily life of the 600 seminarians in Owerri, southern Nigeria. Fr Jude told Aid to the Church in Need that this large number of Nigerian seminarians is due to their “hope inspired by faith in God due to the spiritual consciousness of the African people... Africa is deeply religious”.

He outlined how the seminary’s professors strive to “form the inner person to be open to God... [and develop] an openness and disposition for the virtuous life pattern of a priest”.

Commenting on the seminary’s name he added: “The Seat of Wisdom is the Blessed Mother’s lap, where Jesus Christ sits”.

Fr Jude said: “At the seminary, the core subjects include moral theology, Catholic social ethics, homiletics and pastoral theology”.

He said that the subjects facilitate “the whole process... the spiritual, academic, the ‘human’ and psychological or pastoral [helping the young man] to become a shepherd of the people of God”.

The seminarians concentrate on philosophy for the first four years and then, after a pastoral year out, they return for a further four years of theology.

Fr Jude outlined their daily routine at the seminary: the “students rise at 5am for one hour of prayer with meditation and liturgy of the hours and then there is the Angelus at 6am.”

He said: “We have holy Mass at 6:30am, after Mass they breakfast in silence... silence helps the student to open himself to God. At 8am they study until the Angelus at noon.

“The seminarians have their lunch at 1pm in silence

with spiritual readings, which include passages from the Bible, the Lives of the Saints and Imitation of Christ by Thomas á Kempis.”

He added: “Due to the heat, which can be as high as 45 degrees, they have a ‘siesta’ for one hour after lunch with further studies until 6pm where they break for the Angelus and rosary.”

Fr Jude also said: “After individually assigned chores, there is Vespers or evening prayers with conferences and group discussion with spiritual directors.

“Compline or night prayer is at 8pm, then allowing for private studies and personal time until 11pm.”

The seminarians schedule includes “Friday’s benediction with exposition of the Blessed Sacrament” and extends to “late evening rosary to the Blessed Virgin in May and to St Joseph in October”.

He said: “We are forming the character for the Church’s mission... growing discernment... waking the spirit... to celebrate the sacraments and his presence”.

Fr Jude thanked ACN benefactors for their continued support. 🙏

For information about Aid to the Church in Need please visit www.acnuk.org or contact us at acn@acnuk.org or call us on 020 8642 866.

The Personal Ordinariate of Our Lady of Walsingham ... its finances

Jackie Ottaway and Ronald Crane met Mgr John Broadhurst and Cyril Wood

IN OUR world every organisation needs money. The Church in general, and the Ordinariate in particular, are no exceptions to this rule. Nevertheless, there are always misconceptions and misunderstandings about church finance. In an attempt to dispel some of these, we recently interviewed two people who know more about the Ordinariate finances than most people.

The Revd Mgr John Broadhurst is known to most of our readers. Formerly CofE Bishop of Fulham, he is now Chairman of the Ordinariate Finance Committee.

We met him in his comfortable study in Wellingborough. He told us, “When the Ordinariate started, we were on a short rope; eight months, no more. We had little money, and no reserves.

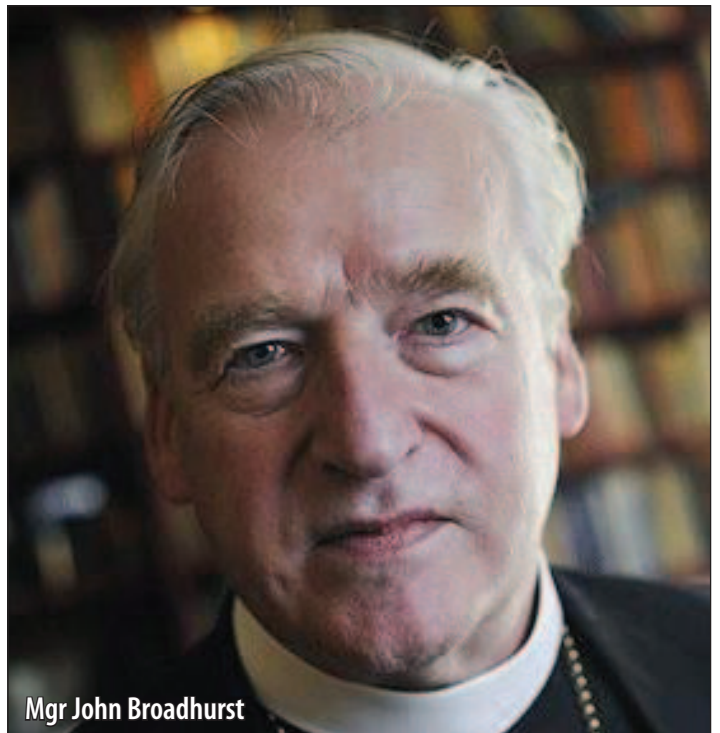
“We did have some outside support from The Catholic League, the Papal Foundation and our Bishops’ Conference among others, and we are very grateful, but essentially the Ordinariate was on its own. I cannot deny, for the first year things were fraught in the extreme. They are better now.

“Since then, we have been moving towards self-sufficiency. Our biggest charge are the Seminarians. However, we do receive help from outside for them.”

Jackie asked about pensions. Fr John replied, “We have the Sick and Retirement Fund. This is growing slowly. We hope that where our priests work for the local Diocese, a contribution will be made from them to this fund. We are actively looking for such contributions.”

Jackie wondered about contributions from the membership and stewardship. Fr John said, “An Anglican Parish Priest had to have a Stewardship Campaign every three or four years. If he didn’t, money went down the pan.

“It is a worry for us that in this area little has happened. I must say, however, that one of the substantial things for us has been what you, Jackie, have done with regard to Gift Aid. This has made a huge difference for us. It has transformed our finances. I can’t emphasise



Mgr John Broadhurst

enough that Gift Aid is a real positive for the Personal Ordinariate of Our Lady of Walsingham.”

Jackie said, “Is it time for the Groups to help their members to re-assess their giving?” Fr John said, “Saint Patrick’s Soho Square was built on the halfpennies and pennies of the working-class Catholics in that part of London. Some of our folk have gone native.

“So, yes, our Groups have to re-assess their giving. Of course, money follows vision, so we need everyone in the Ordinariate (who pays income tax) to be in the Gift Aid scheme. We all need to be committed, and be seen to be committed.

“Our goals are: Support of our Clergy, Our Seminarians and their formation: Clergy training: To have our own centres: and to pick up our giving. All this is overseen by our Finances Committee which I

Chair. It is a Sub-Committee of the Governing Council. Other members are The Ordinary, Mgr Andrew Burnham, The Revd Dr Stephen Morgan, Cyril Wood (The Finance Officer), Brian Cox, Barry Barnes, and Don Ross.”

We moved on to the delightful town of Olney in Buckinghamshire where we had arranged to meet with Cyril Wood over lunch. He was born in Willesden. His brother died two years ago. Cyril has two children, a boy and a girl, grown up now, and two grandchildren. A Chartered Accountant, he has worked for Ernst and Young, and been self-employed.

He was in Forward in Faith from the very beginning and became a Catholic in 1994, when he worked for the Diocese of Westminster for a time. He has been Finance Officer for the Ordinariate since April 2011 when he received a telephone call from the Ordinary who asked if he would come and help us. Cyril began by explaining the structure of the Ordinariate Finances.

“The fundamental is that we are one charity and every parish or Group is part of the one organisation, the one Ordinariate. This means that we each support each other. In the CofE this is not the case. In the Catholic Church it works, yet most Ordinariate Groups would not exist as a Catholic Parish because they could not support themselves. This needs to be understood.

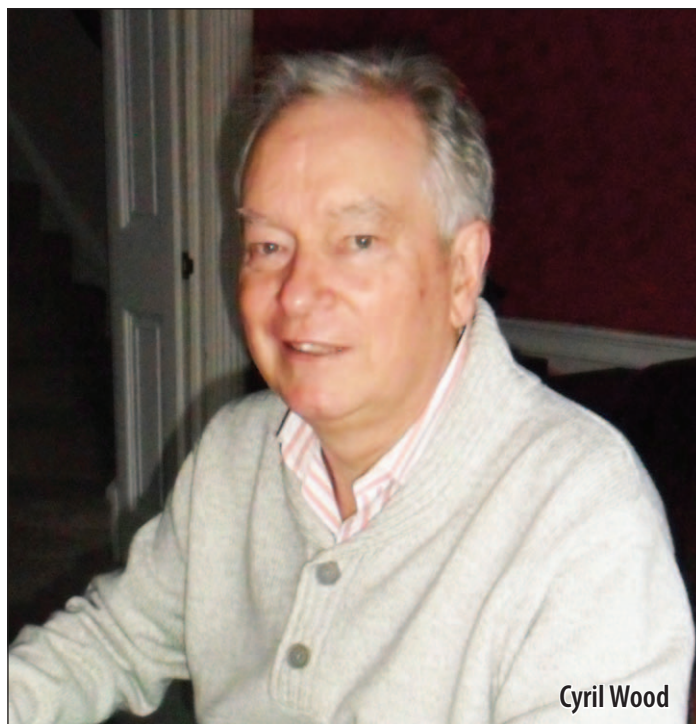
“In the CofE, if a parish wants to do something that costs money, they have to pay for it themselves. In the Catholic Church we each support each other. It is quite different. In the Ordinariate there are Groups that are in overdraft, and are supported by all the others. “Our clergy fall into various categories. About half of them are retired and live on their pensions. The other half need a stipend.

“All bar half a dozen receive cash from outside the Ordinariate because they are Parish Priests, Chaplains or whatever. This is two-edged sword - it is very difficult to have two masters! Take an Ordinariate priest who is in charge of a diocesan parish of five hundred, and has an Ordinariate Group of thirty. It is obvious that the lion’s share of his time will be spent with the five hundred. This is a different experience from the CofE.

“Of the Ordinariate members, less than half of them give to the Ordinariate under the Gift Aid scheme. “Another complication is that each RC Diocese has its own rules and every Group will have to follow them for their area. Really, I need to produce a Finance Manual to help local Treasurers. It is on my “to do” list.

“However, in many ways the Ordinariate is more

positive now. One problem we have is that most of the Ordinariate money is in the Groups, yet most of the expenditure is at the centre, especially the Seminarians. Another is where the line of demarcation is drawn between the Parish and the Ordinariate.



Cyril Wood

“A recent initiative is our Family Fund to support, well yes, clergy families. This may assist children attending university, or other things that can cause hardship. Money for this fund may be sent to me, clearly marked Family Fund. It is a Restricted Fund, and may only be used to help Clergy families.

We are grateful to Mgr John Broadhurst and Cyril Wood for their time and patience in granting us these interviews. If any of our readers have questions about the Ordinariate finances do not hesitate to write to us at the usual address. 📧

Forms of words for Making a Bequest in favour of the Personal Ordinariate of Our Lady of Walsingham in your Will

I GIVE to the ORDINARIATE OF OUR LADY OF WALSINGHAM, 24 Golden Square, London W1F 9JR, the sum of _____ pounds (£) and I DIRECT that the receipt of the Treasurer or other proper officer of the Personal Ordinariate of Our Lady of Walsingham shall be good and sufficient discharge to my Executor.

or

I GIVE the residue of my estate to the ORDINARIATE OF OUR LADY OF WALSINGHAM, 24 Golden Square, London W1F 9JR, and I DIRECT that the receipt of the Treasurer or other proper officer of the Personal Ordinariate of Our Lady of Walsingham shall be good and sufficient discharge to my Executor.

Where we ought to be¹

Mgr Robert Mercer CR celebrates history and art

CHRISTOPHER BERRY-DEE is a criminologist who has interviewed, written books and produced TV programmes about various murderers in the USA and the UK. He is a naval artist who paints pictures of war ships and battles at sea.

He is descended from Dr John Dee, astrologer and general guru at the court of Queen Elizabeth I. Currently he's embarked on what for him is a new venture; he's painting a reredos behind an altar in St Agatha's, Portsmouth. Its theme is "The Hermeneutic of Continuity".

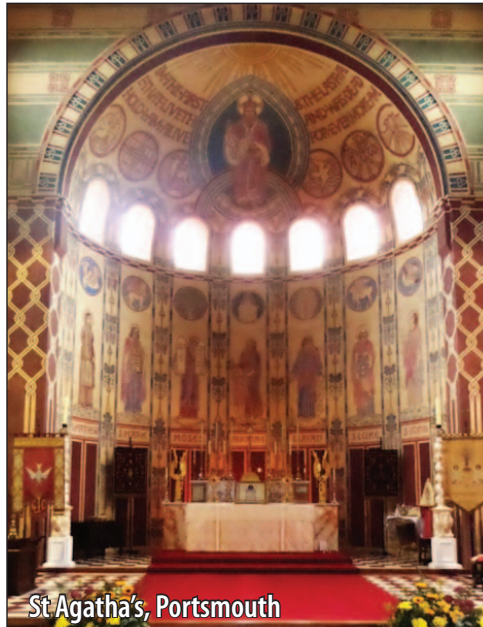
Hermeneutic means "a way of interpreting" or "a method of understanding". It's a word that Pope Benedict uses. There are no breaks in God's grace. It is continuous from eternity to eternity. After his conversion, therefore, St Paul does not say, "I now despise my Jewish patrimony". Instead he writes, "The law was our schoolmaster to bring us to Christ" (Galatians 3,24).

In a comparable way, the Ordinariate does not despise our Anglican patrimony. We give thanks for those forebears whose prayers and strivings have helped prepare the way for full and visible unity with the first Bishop of Christendom.

Pope Benedict could, in 2007, quote C S Lewis with approval. Cardinal Newman wrote to a fellow convert in 1860, "Catholics did not make us Catholic; Oxford made us Catholic". Aidan Nichols OP wrote in 2008, "Anglo Catholics are as to doctrine, worship and devotion, a displaced part of Catholic Christendom".

Chris Dee's reredos celebrates not only our rapprochement with Rome but also those Anglican ancestors who helped bring us here. The reredos shows our Lady presenting *Anglicanorum Coetibus* to a kneeling Pope Benedict who wears a cope belonging to St Agatha's. Close to him are the arms of the Ordinariate. On the Virgin's right stands St Agatha pointing to her church in Portsmouth. On the distant horizon behind the two saints can be seen Mount Etna with its volcano gently smoking.

Sicily is Agatha's native island. There are clouds of



St Agatha's, Portsmouth

glory and cherubim. In among the clouds are anonymous people who represent those who down the centuries have longed for Christian unity. Among the anonymous appear four familiar faces. Archbishop William Laud of Canterbury and King Charles I represent the Caroline divines. Cardinal Newman represents the Oxford Movement. Archbishop John Hepworth represents the Traditional Anglican Communion to which St Agatha's belonged for a short time. In the two side panels of the reredos are the four C of E vicars of St Agatha's, Fathers Linklater,

Dolling, Tremeneere and Coles, men known to have favoured reconciliation. The most famous of them was Robert Dolling who wrote of his experiences in a book, "Ten Years in a Portsmouth Slum".

The vicars are partially obscured by cloud to indicate that they are praying for us on a distant shore. In front of the reredos stands an altar of painted wood which Fr John Maunder rescued from an antique shop where it was being sold as a sideboard. It has been skilfully restored. Its colours tone with those of the reredos. Its origin is uncertain, possibly Italy or Bavaria. Two current practices at St Agatha's have their genesis in its Anglican past. Fr Dolling left the parish because of an altercation with the bishop about requiems for the departed. A portion of Fr Dolling's All Souls altar has been recovered and is now on free Fridays the place for a weekly requiem.

Fr Coles was vicar from 1911-1954. In extreme old age he could no longer read the altar book, but he could remember the collect, epistle and gospel for the Saturday mass of our Lady, which he said from memory in a church slightly damaged by Hitler's bombs. The Lady chapel is now on free Saturdays the place for a weekly mass of our Lady. "God is working His purpose out as year succeeds to year"² 🙏

¹ quote from 'Simple Gifts' ² quote from English Hymnal 548



In Quires and places where they sing...

It is said, “You are what you eat”,
Geoffrey Kirk believes “You are what you sing”

DO YOU remember, in the days before political correctness, the songs we used to sing at school? Apart from good tunes they taught values which have long been anathema: duty and patriotism (“The minstrel boy to the war is gone”); domestic contentment (“There’s no place like home”); loving fidelity (“Maxwelton braies are bonnie”); innocent love (“Drink to me onlie with thine eyes”).

Such, too, is the nature of good hymns: they affirm in the worshipping community (and not simply in the homily of the paid professional) the essential dogmas of the faith.

And just as the songs of virtue which we learned as children are being drowned out by the adolescent repetitions of pop and rap, so those dogmas are being slowly eliminated by the incessant drip of the modern ‘worship song’.

Like the ‘post-Vatican II’ attitude to the Eucharist (‘our family meal’ rather than the Holy Sacrifice) these largely dogma-free ditties are strong on ‘community’ (“When I needed a neighbour were you there?”) but curiously faith neutral. It is as though they were designed to be sung (if agnostics had anything to sing about) by well-meaning agnostics.

One of the charisms of the Ordinariates must surely be to bring back to Catholic worship high octane Catholic dogma. This may be through the glorious translations from the Latin of John Mason Neale, or through nineteenth and twentieth century hymns of sound teaching.

Let rip with the merry organ: for the doctrine of the Incarnation (‘Behold the great Creator makes Himself a house of clay’), for the Atonement (‘Glory be to Jesus, who in bitter pains, poured for me the lifeblood from his scared veins’); the Real Presence (‘Godhead here in hiding’); and plain unadulterated adoration (‘Holy Holy Holy’).

It was once said of Dent’s Everyman’s Library that if a cataclysm swept away the entire canon of western



literature it could be reconstituted from Dent. I will be bolder – destroy the theology of the last thousand years and it could be recovered from the pages of the English Hymnal (though perhaps not in the version edited by George Timms!)

So – uncatholic though some may think it - sing your hearts out. It is our way of keeping alive the rumour of angels. 🙏



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To join, please contact the National Secretary by phone 01328820217 or email walsinghamassociation@walsingham.org.uk or write to
The National Secretary, The Walsingham Association,
Pilgrim Bureau, Friday Market Place, Walsingham, NR22 6EG