

Friends *of the* Ordinariate

Supporting the Holy See's Vision for Christian Unity



10th Anniversary Issue

Mgr Keith Newton discusses the background to the creation of the Ordinariate of Our Lady of Walsingham

Dr Gavin Ashenden gives a moving account of his journey into the Catholic Church



From the Honorary President



Mgr Keith Newton

Dear Friends,

Of the torrent of media commentary which accompanied the reception and ordination of Dr Michael Nazir Ali as a Catholic priest of the Ordinariate of Our Lady of Walsingham, one particular article caught my eye. It was by the Revd. Angela Tilby, a well-known Anglican priest and broadcaster, writing in

the Church Times. She recounted how, housebound due to a heavy cold, she had watched the live stream of the Ordination of Fr. Nazir Ali by Cardinal Vincent Nichols at our central church of the Assumption of Our Lady and St Gregory on 30th October. After a few comments about the Cardinal hesitantly finding his way through the “thees” and “thous” of the Ordinariate liturgy, she concluded with this statement: “The Ordinariate is a strange beast ecumenically, but, for the first time, I began to see that its claim is serious, and that it could play a part in healing some of the wounds of the 16th century.” I was grateful for this insight which, unsurprisingly, I think is correct. The Ordinariate may indeed be seen as a “strange beast ecumenically” but we live in strange times. For many of us the Ordinariate is a fulfilment of our ecumenical hopes and prayers, The late Monsignor Mark Langham, described it as ‘realised ecumenism’ though its ecumenical significance is yet to be fully recognised in the wider Christian community.

As Fr. Nazir Ali has written most persuasively, classic Anglican formulations are disappearing rapidly in the Church of England and, paradoxically, the only place they may be preserved is within the Catholic Church. Angela Tilby makes a similar point in concluding: “I couldn’t help wondering, though, what Thomas Cranmer would have made of it all: to find his liturgical work preserved by the RC Church at a time when the Protestant English for whom he had laboured, and even gave his life, had (with the honourable exception of the Prayer Book Society) largely abandoned it.”

Since the Ordinariate was formed a decade ago, our priests have been quietly labouring to introduce aspects of Anglican patrimony – which Pope Benedict XVI described as a treasure to be shared – to the wider Church. The ordination service of Fr. Nazir Ali was a case in point, as was the Mass offered according to our missal by Cardinal George Pell in Oxford in November. We hope that in the future more and more people – Catholics and Anglicans – will be able to encounter this treasure and share, with us, its beauty.

With the assurance of my prayers,

The Right Revd Monsignor Keith Newton
Ordinary of the Personal Ordinariate of Our Lady of Walsingham

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, even one God, world without end. Amen.

GDPR Compliance

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

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

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

Have you Gift-Aided your Donation?

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

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

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

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Chairman's Message



When the Ordinariate was formed a decade ago, there were understandable fears it might become, then remain, marginal within the life of the Catholic Church in this nation. Ten years later we can judge whether these fears were justified.

I firmly believe that the Ordinariate is far from being marginalised but playing an increasingly significant role in the life of the Church in the United Kingdom, as Pope Benedict XVI intended. Here are some recent examples. When Sir David Amess MP was murdered in Southend, Ordinariate priest Fr. Jeffrey Woolnough rushed to minister to him. He was obstructed by the police and this unwarranted police action is now a matter for serious debate.

In September this year Nottingham University hit the headlines for rejecting, then accepting, the Ordinariate priest Father David Palmer as the University Catholic chaplain because of his unambiguous pro-life stance. Another Ordinariate priest, Fr. Benedict Kiely, (founder of Nasarean.Org) is frequently in the news for supporting Christians in Iraq. A shrine to persecuted Christians is now being set up at the church of the Assumption and St Gregory, Warwick Street, London W1.

Ordinariate blogger Fr. John Hunwicke is widely-read across the English-speaking world and Gavin Ashenden – who recently joined the Ordinariate – is increasingly prominent as a religious commentator (as, of course, is Joanna Bogle, another member of the Ordinariate). In mid-November, the Friends of the Ordinariate, with the Oxford Newman Society, sponsored a visit and lecture by HE George Cardinal Pell, who celebrated Mass in the Ordinariate Use of the Latin Rite at Holy Rood church in Oxford. Lastly, of immense significance was the reception into the church of the former Anglican Bishop of Rochester Fr. Michael Nazir Ali. He was then ordained a priest by HE Vincent Cardinal Nichols at the Church of Our Lady of the Assumption and St Gregory.

We are delighted that Fr Michael has decided to deploy his immense intellectual, spiritual and pastoral gifts within the Ordinariate of Our Lady of Walsingham. I mention these individuals and their activities to demonstrate to those Anglicans, both clerical and lay who are thinking about entering the Catholic Church via the Ordinariate that a rich, fruitful and, indeed, leading apostolate within the life of the Church awaits them.

Nicolas Ollivant

Chairman, Friends of the Ordinariate

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Cover photograph: Vincent Cardinal Nichols ordains Fr Michael Nazir Ali as a priest of the Ordinariate at the Church of Our Lady of the Assumption and St Gregory, Warwick St, on 30th October 2021.

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Confessions of a Convert

by Dr Gavin Ashenden



Gavin Ashenden

As the Christian philosopher Søren Kierkegaard reminded us, we live our life forward but only understand it backwards. Looking forward I had no intimation I would become Roman Catholic; looking backwards it seems impossible that I should not have.

The Catholic church had two faces to me as I grew up. The first, a darker face was the face of Guy Fawkes, the Spanish Armada, Philip of Spain, Bloody Mary and the Inquisition. Embedded in the propaganda of a Protestant state, Catholicism was a foreign power and something no good Englishman, or in my case, schoolboy, should be tainted by.

In the second, the shadows in this picture began to be slowly lightened when I first encountered the Catholic martyrs of the Elizabethan age. It was coming across St John Southworth's body in Westminster cathedral and reading about his heroism that opened that chapter of history up again. I remember being astonished at the weight of state repression against Catholics under Elizabeth. Mary was

called 'Bloody' after three hundred were executed by the Catholic state. But Elizabeth executed six hundred without having her hands being stained by state executions of recusants.

Young Englishmen my age were not taught that for a thousand years before the Reformation it was the Catholic Church that had evangelised the brutal Saxon pagans of Europe; and it was the Catholic Church that had built the exquisite cathedrals and numinous parish churches. The Anglican church claimed a historical continuity that was not justified by its own self-explicatory narrative in its Thirty-Nine Articles. It wanted continuity when it suited it and discontinuity when it didn't. A more careful examination made me increasingly uncomfortable with this position. At best it was unsatisfactory; at worst, disingenuous.

Early ingredients.

It was Leslie Newbiggin who formulated an ecumenical over view of the nature of the Church as a fractured reflection of the Trinity. While it was interesting and shaped my thinking for most of my adult life, it was inadequate; and finding it inadequate would propel me towards the See of Peter.

He postulated a fragmented church consisting of that reflecting primarily the authority and transcendence of the Father – Catholic and Eastern Orthodox; that of the Son, the Living Word, Jesus the Logos – Protestant; and that of the immanent Holy Spirit – Pentecostal. My own pilgrimage wandered through these three expressions of the Holy Trinity. The different pieces of pilgrimage were like pieces of an ecclesial jigsaw, looking for the most authentic pattering.

The jigsaw:

I grew up in an Anglican parish church in south West London. At the age of 8, I joined the choir at St Mary the Virgin Wimbledon Hill.



I have two distinctive memories in particular. The first was the experience of ecstasy that choral polyphony provided. It was aesthetic ecstasy that first convinced me of the existence of God. But to believe was not necessarily to surrender. The second was watching the vicar and curate walk around the altar during a choir rehearsal.



They were casual and lacked all the dignity they observed in the liturgy. Their insouciance in a place of intensified holiness around the altar distressed me for reasons I had no access to. Watching them from the balcony at the east end of the Church under the tower, I wanted to call out to warn them to be careful – but of what? A thunderbolt perhaps? But Jahweh was not Thor. I had no idea. The cry of warning died incoherently on my lips and I was reduced to watching with incomprehending discomfort, stripped of the word, wisdom and concepts I needed.

I arrived at my next school, King's Canterbury. I gained a music scholarship. I sang in the choir, and was introduced to the liturgy of Series 2 sung to the plainsong of Merbecke as the eucharist was celebrated in the mysterious darkness of the crypt. But there were difficulties. I found the clergy lacked masculinity and were personally underwhelming. Nevertheless to live, walk, think, sing and make discoveries around and in the Cathedral had a deep impact. Two of the historical figures who made the deepest impression on me in my adolescence at Canterbury were St Thomas a Becket and St Thomas More.



I decided that in order to establish if Christianity was true or not, I would live as an atheist and then a believer in alternating years. The atheist years were secure but barren. The Christian years were mysterious, disturbing and challenging.

When I left school to spend a gap year in North America, I was grateful it was an atheist year, as I hoped to explore sex and drugs. I found that both were difficult to acquire. But during an unexpected crisis I drank a litre of neat vodka and passed out. It was a classic 'near death experience'. In all likelihood a litre of vodka would problematically have suppressed my breathing reflex. But whatever the biological background, I found myself watching my body being left slumped unconscious or worse on the ground, and ending up in the presence of a Light that was not light itself, but the source of light. The presence was singular and plural. It was profoundly loving and knowing, and yet seriously dangerous at the same time. I heard a text from the apocalypse that I did not know I knew; "And there was silence in heaven for half an hour." And I was being judged.

A strange thought occurred to me. If the outcome of this process was that I ended up being sent to hell, I would at least have the consolation of knowing that the universe contained 'Justice' at its heart.

The Court (as it seemed to me in a non-visible intuitive impression) withdrew and I waited. The Court returned, and I discovered I was to be forgiven and 'sent back'.

I had initially fallen unconscious about midnight, and I regained consciousness in my body at dawn, about 5.00 am. I had a very strange sense of being profoundly well, not only in my body, but more vividly, in my soul. And I knew that if I was to keep this sense of being forgiven, I would need to be lavish in my forgiveness of others.

Quest

And yet, I was a believer but not a disciple. Two years later as a law student facing a crisis I looked desperately for a solution, and remembered 'God'. In some desperation went looking to find him. I had some incoherent plan that I should explore all the major world religions to discover the name of this plural singularity who was the source of light, judgement, knowledge compassion and forgiveness.

Having to start somewhere I went to Anglican matins in the nearby parish church. The vicar informed me there was a university mission in the following week and if my quest was serious I could do no better than attend it.

Conversion

To my surprise, I found myself re-presented with Jesus who looked as though he shared a surprising degree of congruence with my judging, forgiving light. I decided I would convert provisionally, for recurring periods of 48 hours, in order to establish the credentials of Christianity to be cosmically authentic. I said my prayers, read the Bible, went to the liturgy and adjusted my moral behaviour. I extended the periods of 48 hours to weeks, then months. I found to my great surprise I was periodically assailed by a malignant darkness reeking of accusation and despair; a darkness that was undone by prayer. I knew instinctively who this was. These encounters ended all provisionality. I was 'in'-and for good.

I prayed about which part of the Church to join. My choices seemed to me to lie between becoming a Catholic, a Pentecostal or an Anglican. My personal preferences lay in that order. I was cross that the C of E seemed to me to have managed to hide Jesus from me from an early age, or so it seemed to me caught in a simplistic reflex. Reading CS Lewis on Screwtape one day, a text leaped out at me, as it seemed in technicolour and with fanfare attached. In the text the senior devil urged the junior devil to do everything he could to make the patient hyper-critical of his denomination; promising that such a habit, if acquired early, would lead the patient out of the church for ever. I remained an Anglican.

My priest told me I had a vocation to the priesthood. I told him that would be hugely inconvenient as I had been destined for the bar (like my father) from a very early age. After graduation I taught music for a period, and earned a pittance performing while I reflected and prayed. I found myself hounded by a priestly vocation I strongly resented. I felt like I was being painted into a corner with my freedom to escape simply removed.

Eastern Orthodoxy

The most significant part of my training at theological college was an administrative mix-up which saw me being seconded to a Greek Orthodox Monastery.

Suddenly, I was 'at home'. The liturgy, the Jesus prayer, the Slavic-sung psalms, the bowing and prostration; the ikons, the incense, the Mysterion. The abbot was Archimandrite Sophrony (pictured). He was previously a white Russian artist. He had been a painter and then subsequently a monk on Mount Athos.

At the age of 85 he was to be found up the top of some scaffolding in the Refectory creating icons. And it was there, day by day, that I was taken to him to talk. I received spiritual direction and was taught as much about the work of St Silouan, the Athonite as I was capable of understanding.

I begged God to allow me to become Orthodox and join the real Church. But I knew before I even opened my mouth that it would not be given.

The issue of feminism overshadowed my years within Anglicanism. When I was a curate in the East End, a call went out in my chapter for someone to debate the chair of the House of Clergy in a Southwark diocesan debate. He, a progressive, wanted an orthodox opponent. Few were willing to take him on. I offered myself and gave myself to



study. I immersed myself in re-reading Eric Mascall and theologies of sexuality he had drawn from amongst Catholic and Orthodox theologians.

But, to my considerable surprise, there was no theological debate about sexuality then, or anywhere else within the Church of England during the 1980s. The conversations restricted themselves to sociological and political categories of enquiry. It became clear very quickly that since the Anglican tradition did not look to the Ecumenical Councils as authoritative, any pretence that it made to be constituted as part of the undivided Church forged in the first millennium was nonsense.

Slowly but with the certainty of an unavoidable car crash filmed in slow motion, the Church of England and much of world-wide Anglicanism allowed itself to be reconfigured by secular feminism and the relativism and progressive reconfiguration of the faith that accompanied it.

Catholic spirituality and theology

My exposure to Catholic spirituality and theology deepened as the Anglicanism I was planted in disintegrated.

In the early 1980s I joined the Little Brothers of Jesus and was touched and inspired by Charles de Foucauld. The priest-brothers consisted of Catholic and Anglican clergy who were committed to eucharistic adoration once a month together. The gravity of the Holy Spirit pulled me gently and imperceptibly into the flow of Catholic spirituality.

Doing some postgraduate work with the Jesuits at Heythrop in the mid 1980s I encountered the phenomena of certain medieval Catholic women. They informed, changed and deepened my life immeasurably.

I immersed myself in Mother Julian's Shewings, reading all the commentary available at the time. I discovered Margery Kempe, much maligned and mis-presented. The life of Catherina of Siena and the Revelaciones Coelestes of Bridget of Sweden, both astonishing in their own right. Teresa of Avila going without saying perhaps, (though I found St John of the Cross inaccessible).

As the years went by I came across both Ann Catherine Emmerich and Sister Helena Faustina who also demanded serious attention and affection. Two shifts of perspective moved the ecclesial ground under my feet with the equivalence of an earthquake.

Mary

In 2008 I found myself entering a period of spiritual oppression. It was an intense and indescribably disturbing series of malignant experiences. A friend of mine, who was a Catholic diocesan exorcist strongly recommended I give myself to praying the rosary. I did, and the psychic or metaphysical landscape shifted dramatically. I began to get to know our Lady both by reading the Catholic tradition with more care but also by exploring the apparitions. A careful study of the video footage of Garabandal, with a postgraduate child psychologist friend at my elbow to add commentary, convinced me of its authenticity. I worked my way through the history of the Apparitions beginning with Gregory Thaumaturgus in 260.

I was struck by our Lady's persistence and protection with and for the Catholic Church and felt strongly that the closer I got to the Catholic Church, the closer I would get to her.

Eucharistic miracles

Following another striking and disorientating experience during a mass in the Chapel of St Michael in Le Puy, France, I began to read about eucharistic miracles. I had always known of them, but as a vague part of the tapestry of the historic church.

While bearing in mind the advice of St. Cyril of Jerusalem who wrote: "Do not see in the bread and wine merely natural elements, because the Lord has expressly said that they are his body and his blood: faith assures you of this, though your senses suggest otherwise", I was nonetheless astonished that science came to the aid of faith in the matter of testing the material that constituted hosts that bled.

When I found how robust were the claims made by science for the miracle that took place in Buenos Aires in 1994, I was deeply moved. I had known about Lanciano in 750, but had always wondered if tradition had not suffered at the hands of historical hagiographers? The subsequent events at Tixla in Mexico (2006), Sakolka in Poland (2008), and Legnika in Poland (2013) confirmed the phenomena.

My doubts about the legitimacy of the sacramental authenticity of the Anglican priesthood were thrown into sharper relief. The words at reception in the Cranmerian liturgy turned from being generously comprehensive to a width of eucharistic interpretation, to seeming abusively contradictory.

My wife saw more clearly than I did, and was received into the Catholic Church in 2017. Sunday mornings comprised attending Mass followed immediately by attending the Anglican Eucharist.

During this period I had an experience I found it hard to give words to but was nonetheless real. My mental image of the Catholic altar grew so that in some imaginative form, it began to increasingly (if unrealistically) filled the space in the Catholic Cathedral at Shrewsbury where we attended Mass; while at the same time the Anglican altar, in the rather beautiful country Church where the Eucharist that I attended took place, diminished and shrank in size. I think I have to describe this as a mystical impression that imposed itself upon my imagination.

The consecration of the first woman bishop in 2015 was the point at which any claim for the Church of England to have had apostolic continuity with the Western Church and see of Peter was broken beyond repair. The question remained as to whether Catholic Anglican bishops in other jurisdictions were able to gather orthodox Anglicans together in the face of growing ethical and ecclesial relativism?

It became clear to me, slower than I would have hoped, that firstly the Ordinariate had already achieved that; and secondly without any concept or praxis of Magisterium such a venture was theologically and practically beyond reach. As my diocesan bishop had presciently observed after a critical General Synod debate was lost in acrimony and vengefulness some years earlier, "the ecumenical experiment that was Anglicanism is tragically over."

Reception

At a meeting with the Catholic Bishop of Shrewsbury in advent 2019, + Mark Davies asked me when I thought I might be ready to be received into the Catholic Church. I answered that I had no doubt it would be before very long. His reply was to invite me to do it immediately, that Advent, and join his diocese to help him. As I searched for an answer, I realised that this was the moment. Kairos had invaded Chronos. There was no other answer available to me apart from accepting the episcopal direction and invitation. I was received on the 3rd Sunday of Advent.

I had for many years longed to be in the same Communion as St Augustine of Hippo and all my theological heroes of the Catholic Church from St Martin of Tours to Fr Padre Pio. Long aware of the tension that lay between St John Henry Newman on the one hand and Pusey on the other, the useful but inaccurate map that Leslie Newbiggin had laid down for me decades earlier gave way to the Apostolic priority of the Petrine ministry. I was pulled inexorably along in Newman's wake.

All the more so as I immersed myself in a re-reading of the sub-apostolic fathers; in particular Justin Martyr, Ignatius of Antioch, Polycarp and Irenaeus of Lyon. The early Church was the Catholic Church.

St John Henry Newman's words spoke perfectly for me:

"I recollect well what an outcast I seemed to myself, when I took down from the shelves of my library the volumes of St. Athanasius or St. Basil, and set myself to study them;

and how, on the contrary, when at length I was brought into Catholic communion, I kissed them with delight, with a feeling that in them I had more than all that I had lost; and, as though I were directly addressing the glorious saints, who bequeathed them to the Church, how I said to the inanimate pages, “You are now mine, and I am now yours, beyond any mistake.”

The priority of the Ordinariate.

In the period from Advent 2019 to towards the end of Ordinary Time in 2021, I prayed the Divine Office. But as I did so, I found the old and deep habits of saying the Cranmerian Psalms jostling in my heart with the contemporary liturgy. I found a growing apprehension that I needed to keep faith with the liturgy I had prayed throughout my life, and with delight and relief the realisation grew that provision had been for just that, within the Ordinariate.

I asked my bishop if he would release me from his Diocese so that I might apply to join the Ordinariate and find a way of enabling the counterpoint between my past and my present, between my head and my heart, between my new life as a faithful Roman Catholic and my spiritual and mental instincts as they had been sculpted by the Holy Spirit over the decades in my prayers. He graciously agreed. Equally graciously, so did Monsignor Keith Newton.

“Ordinariate Churches”

by Nicolas Ollivant

Churches in the care of the Ordinariate

BIRMINGHAM



St Margaret Mary Alacoque, Perry Bar (Fr Simon Ellis)

1937 by McCarthy & Collings of Coalville, Leicestershire; modernistic brown brick; squat tower; sanctuary recess and wooden pews.

COVENTRY

The Precious Blood and All Souls, Earlsdon

(Fr Paul Burch)

Attractive large Romanesque Revival brick church built in 1923-4 and extended in 1938-9 by E. Bower Norris - tower, transepts etc; green marble apse; unusual mosaic pulpit; stained glass by Hardman studios; little post Vatican II reordering.

DERBYSHIRE



Our Lady and St Thomas of Hereford, Ilkeston

(Fr Andrew Harding)

Early English brick, faced with Darley stone, Gothic church built between 1921 and 1930; tower with crown spire; statues; rood survives.

Gavin Ashenden

Gavin Ashenden was born in 1954 in London. He was educated at King’s School Canterbury and the University of Bristol. He trained at (the conservative evangelical) Oak Hill Theological College. He was ordained at



Southwark Cathedral in 1980 and served as a parish priest for ten years in the Diocese of Southwark, firstly at St James’s Bermondsey and then at Hamsey Green in Sanderstead. In 1989 he was appointed to the post of university chaplain and senior lecturer in English at the University of Sussex. He was a member of General Synod from 1995 to 2012. He was appointed a Canon of Chichester

Cathedral in 2003 and a Chaplain to the Queen in 2008. He was a member of the SSC. In 2012 he took early retirement and took a house for duty post as Vicar of St Martin de Gouray, Gorey, Jersey. In 2017 he resigned as Chaplain to the Queen and relinquished his Anglican orders. From 2017 until 2019 he was consecrated as missionary bishop for the United Kingdom and Europe of the Christian Episcopal Church. In 2019 he was received into the Catholic Church by Bishop Mark Davies at Shrewsbury Cathedral. He has subsequently joined the Ordinariate.

DEVON



Our Lady of Walsingham and St Cuthbert Mayne, Old Mill Road, Torquay

(Fr David Lashbrooke)

Previous Methodist chapel in process of internal beautification; red brick Early English Gothic exterior with small turret and spire.



St Osmund, Gainford

(Fr Thomas Mason)

1855 by T. Gibson of Newcastle; Gothic Revival; nave and sanctuary in one; remarkable scheme of decoration on roof; ornate Gothic altar.

COUNTY DURHAM



St Mary, Barnard Castle

(Fr Thomas Mason)

Attractive stone Gothic building of 1928 with turret; painted wooden Gothic high altar.

ESSEX

The Assumption, Harlow (Fr John Corbyn)

Modest red brick church of 1951; donated by parents of Monsignor Alfred Gilbey; originally intended as church hall; interior dominated by 18th century copy of Nativity by Rubens; several fittings from the previous Gilbey chapel at Mark Hall including Victorian tabernacle.

St Peter, Eastwood, Leigh-on-Sea

(Fr Jeffrey Woolnough)

1973 by Noel F. Heavey; rectangular; external brick cladding; pitched white roof

GREATER LONDON

St John Vianney, Clayhall, Redbridge

(Fr Rob Page)

Modern church of functional design by Donald Plaskett Marshall in 1965-6; concrete and red-brown brick structure on a Greek cross plan.

The Most Precious Blood, O'Meara Street, Southwark

(Fr Christopher Pearson)

Neo-Romanesque church in London stock brick; F.A. Walters of 1891-2; huge timber painted baldacchino.

Christ the King, Chingford, Walthamstow

(Fr David Waller)

1996 by Scott Tallon Walker; main body of church semi-circular; red brick; tall bell tower; separate triangular Blessed Sacrament Chapel.

Our Lady of the Assumption, Warwick Street, Westminster

(Fr Mark Elliott-Smith)

Formerly the Bavarian Chapel; 1788 nave with galleries by Joseph Bonomi; self-effacing dark red brick west front; apse designed by J.F. Bentley; mosaic in the semi-dome depicts the Coronation of the Virgin.

HAMPSHIRE



St Agatha, Landport, Portsmouth
(Fr John Maunder)

Red brick early Christian style basilica opened 1895; former Anglican church built for Fr Robert Dolling; sgraffito work by Heywood Sumner of Christ in Majesty, etc; many fittings from local churches.

KENT

St John the Evangelist, Mongeham
(Fr Christopher Lindlar)

1934 free Romanesque style church; architect unknown; stone west front painted yellow; simple fittings.

St Andrew, Sandwich
(Fr Christopher Lindlar)

Simple prefabricated building of 1960; rectangular; curved overall roof.

LEICESTERSHIRE



St Mary, Husbands Bosworth
(Fr Matthew Pittam)

1873 by Gilbert Blount for Sir Francis Fortescue-Turville in park of Bosworth Hall; early French Gothic style; fine wall paintings by Romaine-Walker; Lady Chapel of 1891 by A.E. Purdie.

MANCHESTER



St Margaret Mary, New Moston
(Fr Andrew Starkie)

1957 by Greenhalgh & Williams; brick with single span nave; detached south west tower; original reredos with Crucifix beneath a canopy survives; sanctuary reordered post Vatican II.

NOTTINGHAMSHIRE

St John the Evangelist, Stapleford
(Fr Andrew Harding)

Utilitarian brick design of 1950s; chapel of ease to Ilkeston.

Churches with an Ordinariate parish priest

BOURNEMOUTH

St Thomas More, Iford (Fr Darryl Jordan)

1938 by T.H.B. Scott for the Jesuits from Boscombe; diocesan parish from 1949; loosely Italian basilica style; nave and aisles; Gabriel Pippet mural in tympanum of tower; attractive white interior.

DEVON

St Edward the Confessor, Plymouth
(Fr Ian Hellyer)

Built 1910 in classical style by Scoles & Raymond and considerably enlarged by W.C. Mangan in 1935; severe exterior; interior of considerable quality; shallow vaulted ceiling; four bays with arcades of Doric columns; attractively repainted in 2002.



ESSEX

The Blessed Sacrament, Chelmsford

(Fr Paul Cracknell)

1961-2 by Henry Bingham Towner; simple concrete-framed and brick-faced church; nave and sanctuary in one.

St John Payne, Greenstead, Colchester

(Fr Jon Ravensdale)

1972; modern functional design; large; clad in brick; slate roof.

GREATER LONDON

St Joseph, Upminster, Havering

(Fr Michael Halsall)

Late Gothic Revival Church of 1939 by Donald Plaskett Marshall; brown stock brick with stone dressings; two octagonal turrets; retains most original furnishings; marble-faced high altar; modern stained glass.

HAMPSHIRE



St Joseph, Grayshott

(Fr Simon Chinnery)

1910-11 by F.A. Walters; stone; Perpendicular style; small spirelet; four bay nave; elaborate stone reredos; red and white paint scheme.



The Immaculate Conception, Liphook

(Fr Simon Chinnery)

1911 by Scoles & Raymond; Decorated and Perpendicular Gothic style; brownish-yellow sandstone; west porch with statue of Our Lady; interior painted cream yellow; attractive Gothic altar survives.

ISLE OF WIGHT



Cowes, St Thomas of Canterbury

(Fr Jonathan Redvers Harris)

Built 1796-7 at the expense of the convert Mrs Elizabeth Heneage; yellow brick handsome porch with pediment and Ionic columns; giant Doric pilasters at ritual east end; picture of the Deposition by an unknown artist.

East Cowes, St David

(Fr Jonathan Redvers Harris)

1952 by Cyril Sheppard; rectangular; brick; not of architectural distinction.

KENT

St Anselm, Pembury

(Fr Ed Tomlinson)

Constructed in 1964 as a church hall; hall transferred into permanent space for worship 2015 with construction of new hall; in process of beautification with arrival of salvaged furnishings.

MONMOUTHSHIRE

St David Lewis and St Francis Xavier, Usk

(Fr Bernard Sixtus)

1847 by Charles Hansom; “Middle Pointed” style; later tower of 1865; two Caen stone altars; rood screen has been removed; modern altar rail; good stained glass windows by Hardman, and by Wailes.

NOTTINGHAMSHIRE

St Paul, Lenton Boulevard

(Fr David Palmer)

Modest Gothic church of 1929 by Joseph T. Lynch; expanded 1965 to include bell tower; coarse grey brick exterior; hammer-beam roof; sanctuary from 1965; medieval font from local Cluniac priory.



St Mary, Hyson Green

(Fr David Palmer)

Large Gothic Revival Church of 1910 by Samuel Henry Langley; red brick with stone dressings; octagonal turret; white arcades; five bay nave; altar of white marble; sanctuary remodelled post Vatican II; good modern stained glass ; connections with the Blessed Mary Potter and the Little Company of Mary.

OXFORDSHIRE



St Mary, East Hendred

(Monsignor Andrew Burnham)

1863-4 by the convert architect C.A. Buckler for Charles Eyston; faced in stone; Early English style; octagonal spirelet; good Hardman glass; wood chancel screen.

Holy Rood, Abingdon Road, Oxford

(Fr Daniel Lloyd)

1959-61 by Gilbert Flavel; pale brick; octagon set within Greek cross; sanctuary at east end; separate Blessed Sacrament Chapel; good modern fittings including statue of Holy Rood carved by Eric Gill.

Our Lady of the Rosary, Yarnell’s Hill, Oxford

(Fr Daniel Lloyd)

1954; pale brick; squat tower.

SUSSEX

Christ the King, Eastbourne

(Fr Neil Chatfield)

Modern; limited architectural merit.

WARWICKSHIRE

St Joseph, Monks Kirby (Fr Matthew Pittam)

1991-2 by John D. Holmes; faced in red brick with large pitched roofs; square; small spirelet; some Hardman glass; pews and Stations of the Cross from the previous convent chapel built for the Sisters of Charity by the convert Earl of Denbigh in 1874.

Nicolas Ollivant is Chairman of the Friends of the Ordinariate

Deceased Priests and Religious of the Ordinariate RIP

by Michael Hodges

Monsignor Edwin Ronald Barnes (1935-2019)

Edwin Barnes was educated at Plymouth College and Pembroke College, Oxford. He prepared for ordination at Cuddesdon Theological College. He was ordained a priest by the Anglican Bishop of Portsmouth in 1960. After a curacy at St Mark's North End, Portsmouth he became parish priest successively of Farncombe and Hessle. In 1987 he became Principal of St Stephen's House, Oxford. From 1995 until his retirement in 2001 he was Bishop of Richborough. He retired to Lymington. In 2010 he declared "the Anglican Church is no longer the one holy and apostolic church it says it is". In 2011 he joined the Ordinariate and was ordained a priest by Crispin Hollis, then Bishop of Portsmouth. He was created a Monsignor a year later. He was instrumental in setting up the Bournemouth Ordinariate Group before moving to Salisbury, where he died. He was married to Jane, and had children.

Father Kenneth Percy John Berry (1933-2019)

Kenneth Berry was born in Wiltshire in 1933. He served as a policeman in Devon and in Southern Rhodesia, later training as a medical radiographer. He was prepared for ordination in the Anglican Church in the Federal Seminary in South Africa and was ordained in 1977. He served as a priest and then Archdeacon in the Diocese of Matabeleland. His final appointment was as Dean of Bulawayo. In 2010 he returned to the UK with his wife Rebecca and settled in Croydon where he became an honorary assistant at St Michael's Croydon. After being ordained a priest of the Ordinariate in 2012, he helped look after the Croydon Ordinariate Group. He died in 2019, his wife Rebecca dying a year later.

Father Alan Griffin (1944-2020)

Alan Griffin was born in Dublin. He won a scholarship to Trinity College, Dublin. He became in 1969 a lecturer in classics at Exeter University. During his time there he studied theology at Salisbury and Wells Theological College and was ordained an Anglican priest in 1979. He retired from Exeter University in 1998 and became incumbent of Heavitree and Chaplain of Plymouth University (Exeter Campus). In 2001 he moved to London and became Rector of St James Garlickhythe. He retired in 2011. A year later he joined the Ordinariate and was ordained priest. He died in London in 2020.

Father Donald Minchew (1949-2018)

Donald Minchew was born in County Donegal but he moved with his mother to London. He was brought up as a Methodist. He worked in shoe shops and factories until he

went to study at St Michael, Llandaff. He was ordained in 1976 and served in Gloucestershire. He was married to Rae and had four sons. He was Vicar of St Michael's, Croydon (a splendid church by John Loughborough Pearson) from 1996 for sixteen years. He left with some 70 of his parishioners in 2012 and joined the Ordinariate. He was ordained priest and thereafter looked after the Croydon Ordinariate Group.

Father Ivor Morris (1950-2016)

Ivor Morris was born in Jamaica. He was subsequently brought up in East London. He trained for Anglican ministry at Chichester Theological College. After curacies in Southend and Somers Town in London he became Anglican parish priest of the Ascension, Chelmsford for twenty years. He faced various battles, being a black clergyman in a very white and middle class Church of England. He was a member of the SSC (Society of the Holy Cross) and was celibate. He joined the Ordinariate in 2011. After formation at Allen Hall he was ordained priest and became priest-in-charge of the Blessed Sacrament, Chelmsford and also Chaplain to Broomfield Hospital. He died in London in 2016.

Sister Mary Clare Morris SBVM (1920-2015)

Doreen Mary Morris spent the start of her career in the nursing profession in the West Midlands before entering the Community of St Mary the Virgin in Wantage, founded in 1848. She was professed in life vows on 11th January 1978, which was then the feast of St Aelred. Born profoundly deaf, she nevertheless took a full part in community life, and for some years was responsible for the care of sick and elderly sisters in the Infirmary. Sister Mary Clare was insistent she wanted to die a Catholic, and this dream was fulfilled in an admirable way. On 1st January 2013 she and ten other Wantage sisters were received into the full communion of the Catholic Church via the Ordinariate. After an interlude at Ryde on the Isle of Wight the community moved to Kingstanding in Birmingham, where Sister Mary Clare became increasingly frail and died two years later on 10th July 2015.

Father Philip Penfold (1952-2013)

Father Philip Penfold was born in Bexhill, Sussex in 1952. He worked for some years in the building industry. He gained a B.Th at Westminster College, Oxford. He was ordained priest in the Traditional Anglican Communion in 1977 at St Agatha's Landport. He then became part of the Eastbourne Ordinariate Group. Sadly he became very ill but with the permission of the Holy See was ordained priest in 2013, dying a few days thereafter. He was married to Jenny.

Sister Wendy Renate Rhodes SOLR (1952-2016)

Wendy Renate Rhodes was born in 1952 in Germany of Anglo-German parentage. Her father was a British soldier on active service; her mother was a local German. She lived a somewhat peripatetic life before her parents settled in Barnsley. After school she started work at the local Suba-Seal factory, which manufactured rubber. She joined the Society of St Margaret (SSM) in Walsingham in the late 1970s and eventually took her life profession in the Priory of Our Lady there on All Saints Day 1982. The Priory of Our Lady was a daughter of St Saviour's Haggerston, itself a daughter of the community founded by John Mason Neale in East Grinstead in 1855. She was received into the the Catholic Church (as one of the three SSM Sisters) alongside the three former Anglican bishops, Keith Newton, John Broadhurst and Andrew Burnham on 1st January 2011, two weeks before the establishment of the Ordinariate. Sister Wendy was a well-known figure at Walsingham. She spent all her life as a Religious, both as an Anglican and Catholic, working in the sacristies of both Shrines. Along with Sister Jane Louise she returned to work at the Catholic Shrine in Walsingham, where she died.

Father David Skeoch (1937-2016)

David Skeoch was born in County Durham. He was educated locally and then at Christ Church, Oxford. He teained for the Anglican ministry at Westcott House, Cambridge. After ordination he was a curate at St Mary's Bourne Street for five

years before going to Truro as Chaplain to the Bishop, Graham Leonard. After the translation of Graham Leonard to London in 1981 Father Skeoch accompanied him as his chaplain ("When we get to London heads will roll"). In 1983 he was appointed to the living of St Gabriel's, Pimlico, where he remained as vicar until 2007, when he retired. In 2011 he joined the Ordinariate and was ordained priest. Thereafter he assisted at the Ipswich Ordinariate Group until his death in Bury St Edmunds, Suffolk.

Sister Rosemary Walker SBVM (1930-2017)

Sister Rosemary trained as a radiographer before entering the Community of St Mary the Virgin at Wantage, where she was professed in life vows in 1964. She served happily in various capacities in houses of the Community, the foremost of which were the years she spent in Lincoln as part of a small group of Sisters serving at the Cathedral. Her later years were marred by a series of primary cancers, which required extensive and disfiguring surgery and treatment, which she bore with great courage. She was received into the full communion of the Catholic Church via the Ordinariate on 1st January 2013 along with ten other Sisters and moved with the Community to Ryde and then to Kingstanding in August 2013. After a time of increasing frailty she died on the feast of St Lucy, 13th December 2017.

Michael Hodges is a Trustee of the Friends of the Ordinariate

Prinknash Abbey and the Ordinariate Nuns

by Peter Sefton-Williams

Most of you will by now have heard the good news that the Ordinariate nuns (the Sisters of the Order of the Blessed Virgin Mary) will at a date in the future be moving into a property at Prinknash Abbey in Gloucestershire from their present home in Kingstanding, north of Birmingham. This has been achieved through the good offices of Dom Cuthbert Brogan OSB, Abbot of Farnborough, and Abbot Administrator of Prinknash.

This outcome is particularly appropriate, given the convert history of Prinknash Abbey.

"Aelred" Carlyle was born in Gloucestershire in 1874 and educated at Blundells School, Tiverton. He set up an Anglican community of brothers in the Isle of Dogs in London in 1896. After various peregrinations the community was offered a dwelling-house on the Isle of Caldey two and a half miles off the Pembrokeshire coast by the Rev. W. Done Bushell. There had been a small Benedictine cell on the island before the Reformation. The community moved there for a couple of years in 1901 and more permanently in 1906 when through the good offices of Lord Halifax, Mr Athelstan Riley and the

English Church Union sufficient sums were raised to purchase the island and initiate various building works. Aelred Carlyle became Abbot, having been ordained an Anglican priest in Wisconsin in 1904.

The liturgical practices of Caldey Abbey became increasingly Roman. A dialogue with Charles Gore, Bishop of Oxford about the possibility of the latter becoming Visitor to the community exposed various difficulties. Bishop Gore in 1913 insisted that the liturgy used be that of the Book of Common Prayer, that the doctrines of the Immaculate Conception and the Assumption be eliminated from the Breviary and the Missal and that Exposition and Benediction be abandoned. On 19th February 1913 the Abbot and 26 monks signed a letter to Bishop Gore saying they were unable to accept his demands and intended to ask admission to the Roman Church. On the feast of St Aelred (5th March) the Bishop of Menevia (Monsignor Mostyn) received 22 of the community into the Catholic Church. On 7th March the thirty four nuns of St Bride's Abbey, Milford Haven also made their corporate submission to the Holy See.



One professed monk (at least for a time) and a few others remained Anglican. They initially went to Pershore in Worcestershire, and in 1926 to Nashdom in Buckinghamshire. This Anglican community was successful as regards numbers for some decades but eventually Nashdom had to be sold. The remnants of the community are now to be found in the close of Salisbury Cathedral.

Aelred Carlyle was ordained a Catholic priest on 5th July 1914 and blessed as Abbot of Caldey on 18th October of the same year. A financial settlement was reached with the Church of England. Without their former benefactors the monks of Caldey Island found life financially difficult. Aelred Carlyle resigned as Abbot in 1922. Dom Wilfred Upson was elected to succeed him as Prior. Financial difficulties continued and Pope Pius XI intervened and appealed successfully to the Cistercian Order to buy the island in 1928. A year later Caldey Island became the home of a community from the Abbey of Chimay in Belgium. Their heirs continue on the island to this day.

Meanwhile a new home had to be found for the Benedictine monks of Caldey. Fortunately the convert Mr Thomas Dyer Edwards was able to give them Prinknash Park, Gloucestershire, a picturesque sixteenth-century mansion on the slopes of the Cotswolds, which had belonged to the pre-Reformation Abbots of Gloucester. They moved from Caldey in December 1928. The next year they were affiliated to the Cassinese Congregation of the Primitive Observance (Otherwise known as the Congregation of Subiaco). In 1937 Prinknash Priory was raised to the status of the Abbey. It is grouped today in the United Kingdom with Pluscarden, Farnborough and Chilworth (formerly Ramsgate) Abbeys.

The Prinknash community (which along with Mount Vergine near Naples uniquely among Benedictine communities wears the white rather than black habit) was initially very successful in numerical terms and at the start of the Second World War numbered about fifty monks, of whom about half were converts. They outgrew the original mansion. It was decided to erect a new Abbey, the design of which was entrusted to the Old Etonian convert architect, H.S. Goodhart-Rendel. He died in 1959 and was buried at Prinknash, having produced the designs for a charming new Gothic building; he left considerable funds towards the project. Sadly his designs were not proceeded with and a new modernist abbey was built by E.G. Broadbent. The monks moved into the new abbey in 1972. The old abbey was converted into a retreat centre known as St Peter's Grange. However in 2008 the by now smaller community of monks of about a dozen decided to move back to the previous building.

The Ordinariate nuns should move into their new home (which will be part of the new 1972 abbey) in a couple of years time, after refurbishment. It should provide a pleasanter and more secure environment than Kingstanding. The nuns and the monks will continue as separate but neighbouring communities. Mother Winsom will continue as superior of the nuns, who will have their own chapel. It is hoped to develop an additional income from providing a retreat centre as well as the nuns being the beneficiary of an existing trust fund. We must pray for their success as they venture on this next phase of their journey.

Peter Sefton-Williams is a Trustee of the Friends of the Ordinariate

St Robert Southwell

by Graham Hutton

England had already produced a large number of martyrs for the Faith under Henry VIII, but it was Elizabeth's Act against Jesuits and Seminarists of 1584 which led to the systematic execution of all Englishmen who, having been ordained abroad since the start of her reign "by any authority...from the See of Rome", then set foot in England to minister the sacraments and the teachings of the Church to their co-religionists.

Of the many brave priests who suffered the supreme penalty in these times few exhibited more heroic virtue than St Robert Southwell and the outpouring of poetry and prose which came from his pen before his arrest constitutes a unique testimony to the fervent faith and ardent love for Christ which impelled so many of those missionary priests.

Robert Southwell was born in 1561 and brought up at Horsham St Faith in Norfolk. The house had been built by his grandfather in the ruins of the Benedictine Priory given to him by Henry VIII, partly as a reward for his work as a visitor for the suppression of the monasteries. It is often difficult to discern religious allegiances in these early days of the Elizabethan reformation, but it seems that Robert was brought up in the old faith by a Catholic mother and a sympathetic, though compromising, father.

At the age of 15 he was sent to the continent to complete his Catholic education at the Jesuit school, Anchin College, whilst living at the English College at Douai. In 1578 he went to Rome hoping to join the Jesuit Order and we see the first signs of the emotion which was to be a hallmark of his later writings when, having at first been refused entry, he lamented that he must live "in anguish and agony that find myself disjoined from that company, severed from that Society, disunited from that body wherein lieth all my life, my love, my whole heart and affection".

Fortunately for the cause of Catholicism in England his persistence was rewarded with admission to the Order later in the year. By the time he completed his studies in 1584 he was convinced that his calling was to join the Jesuit mission to England which would give him "the highest hope of martyrdom".

On May 8, 1586, he left Rome with his fellow priest, Henry Garnet, and in July they landed at Folkestone in Kent before travelling to London separately to reduce the risk of detection. For most of his mission Southwell was assigned to the London area where he seems to have been able to live in relative safety in the house of Anne, Countess of Arundel. From there he was able to write words of consolation and encouragement to her husband, St Philip Howard, who had been imprisoned in the Tower since 1585 and under sentence of death for alleged treason from 1589.



St Robert Southwell, S.J. (1561-1595). Illustration from the frontispiece of Saint Peter's complaint'

Soon after arriving in England Robert began what one of his biographers, Pierre Janelle, has called his "apostolate of letters". He also wrote an extensive body of fervent poetry on the main themes of the Catholic faith: love for the Sacraments and for Christ, the ugliness of sin and the need for repentance, the glory of Our Lady and the Saints. Throughout his works he takes the language and conventions of love poetry and transforms them into a hymn of love for Christ. The poems, as much as his letters, were clearly intended as tools of conversion for sinners and consolation for his suffering fellow Catholics.

In the extraordinary poem *The Burning Babe* the child of Bethlehem and the crucified Lord are shown as one and the same. The appearance of the babe to the poet in the cold winter's night "made my heart to glow" and when the child sheds tears of suffering caused by the excessive heat of the flames in which He burns we are told that "Love is the fire" which will work for the good of "men's defiled souls". It is the same divine love which causes the Baptist to leap in his mother's womb after Mary's breast has "Shot out such piercing beams of burning love" and which brings St Peter to repentance in *Saint Peter's Complaint* when Our Lord fixes him with his glance:

These blazing comets,
Lightning flames of love,
Made me their warming influence to know:
My frozen heart their sacred force did prove,
Which at their looks did yield like melting snow.

The sense of the dreadful consequences of man's sin and the call to repentance is a constant theme of the poetry. In *Sin's Heavy Load* we have a startling image of the weight of sin expressed in paradox when the poet addresses Christ as one who can hold up the entire universe with His little finger:

But now thou has a load so heavy found,
That makes thee bow, yea fall flat to the ground.
And continues:
Alas, if God himself sink under sin,
What will become of man who dies therein?

Yet we should not despair, for God provides the remedy for sin through Grace. In *The prodigal child's soul wrack*, after harrowing descriptions of the symptoms of sin, the sinner finds redemption:

When chained in sin I lay in thrall,
Next to the dungeon of despair,
Till mercy raise me from my fall,
And grace my ruins did repair.

Above all, as we would expect from one who daily risked his life to feed the faithful with the Bread of Life, it is for Southwell the Mass, "fountain of our good", which is God's chief remedy for man's fallen plight. In *The Blessed Sacrament of the Altar* the Eucharist provides satisfaction of all mankind's deepest needs:

To ravish eyes here heavenly beauties are,
To win the ear sweet music's sweetest sound,
To lure the taste the Angels' heavenly faire,
To sooth the scent divine perfumes abound,
To please the touch he in our hearts doth bed
Whose touch doth cure the deaf, the dumb, the dead.

Inevitably his willingness to accept martyrdom was before long put to the test. In contrast to the relative safety of the Countess of Arundel's house, the recusant country houses which he often visited were fraught with danger. On at least two occasions he was almost apprehended whilst ministering in the countryside.

Once, in 1586 he had to sleep four nights in "a very straight, uncomfortable place" while the priest hunters searched the house. On another occasion at the house of the Vaux ladies in Warwickshire, four priest hunters arrived just as he was about to begin Mass and, having stripped the altar and hidden the vessels and vestments, he hid underground for four hours standing all the time in water.

In 1592, as what Professor John Morrill has called the "Elizabethan Terror" intensified, after six years of faithful ministry, St Robert Southwell was betrayed, and arrested at Uxenden by the fanatical priest hunter Richard Topcliffe.

In a chilling and sinister letter written to the Queen the morning after he had made the arrest, Topcliffe boasted to her that he "never did take so weighty a man" and sought her approval for the particular tortures which he proposed "if your Highness' pleasure be to know anything in his heart".

The brutal torture which he suffered ten times at Topcliffe's hands over forty hours was such that at one point Southwell came close to death and had to be unbound and revived. Despite this he refused to betray his fellow Catholics and held firm even after the Queen sent members of her Council to take part in the examinations.

After this initial torture Southwell was imprisoned for a time in conditions so bad that his clothes became infested with lice. Later he was moved to slightly better conditions but kept in solitary confinement in the Tower for two-and-a-half years.

Finally, in February 1595 he was moved from the Tower to a windowless subterranean prison cell in Newgate ominously known as Limbo and brought to trial at which time his fellow Jesuit, Henry Garnet, wrote that he could not even stand "as a result of his bitter tortures".

Yet, having been found guilty and condemned to the customary punishment of hanging, drawing and quartering he continued to pray, mediate and bless people as he was dragged on a hurdle through the streets of London to his execution at Tyburn and to the crown of martyrdom which he long ago prayed might be his reward.

Each of the martyrs of the Elizabethan regime did incalculable service to the English Church but perhaps none left so rich a devotional legacy as did St Robert Southwell.

Graham Hutton studied History at Cambridge and Theology at Oxford as an Anglican before converting to Catholicism in 1982. After working for Morgan Grenfell, he became the founding partner of the private equity firm Hutton Collins. He currently serves as Chairman of Aid to the Church in Need (UK).

John Hungerford Pollen (1820-1902)

by John Martin Robinson

John Hungerford Pollen was the son of Richard Pollen and the grandson of Sir John Pollen, Bt. He was born in 1820 in New Burlington Street, London. His maternal uncle was the architect Charles Robert Cockerell.

He was educated at Durham House, Chelsea from 1829 to 1833 and then at Eton 1833-38 where Edward Coleridge was his headmaster. He matriculated at Christ Church College, Oxford in 1838 and became a BA in 1842 and a MA in 1844. He was a fellow of Merton College, Oxford from 1842 to 1852, Dean and Bursar in 1844 and Proctor of the University 1851-2.

His architectural interests developed at a fairly young age. He restored the aisle of Wells Cathedral where his uncle was dean in 1842. In 1844 he designed and executed the ceiling of St Peter-le-Bailey in Oxford. In 1850 he was responsible for the fine ceiling of Merton College Chapel. He included in his scheme of decoration portraits of several of his contemporaries. Dr Pusey appears as Jeremiah, “the Prophet of Captivity”, the still Anglican Henry Manning as Daniel, and the Warden, Bullock Marsham, as St Gregory the Great. Years later, in 1877, when he had long ceased to be a fellow, he was allowed to extend his scheme of decoration to the upper part of the walls. Time has not been kind to this work although his paintings are still just visible.

He was swept up in the enthusiasm of the Oxford Movement and took Anglican orders. He became curate of St Peter-le-Bailey, Oxford but resigned in 1846 because of the upheavals affecting the Tractarians. In 1847 he travelled to Paris with the Thomas William Allies, Fellow of Wadham, to study the organisation of the French church. From 1847 to 1852 he was closely associated with St Saviours Church, Ellerby Road, Leeds. This had been funded anonymously by Edward Pusey, Regius Professor of Hebrew at Oxford. It was designed by the architect John Macduff Derick. Construction was started in 1842 and was completed three years later. Its early years were full of controversy about its ritualistic style of services. Many of the clergymen associated with it “seceded” to Rome. Pollen himself was “inhibited” in December 1851 by Charles Thomas Longley, Bishop of Ripon for his “extreme” sacramental views. In October 1852 he was received into the Catholic Church at Rouen. He wrote “Narrative of Five Years at St Saviour’s, Leeds” in 1851.

Although unmarried Pollen decided not to be ordained as a Roman Catholic priest. He initially travelled on the continent, with two visits to Rome in 1852 and 1853. Herbert (later Cardinal) Vaughan became a friend at this stage of his life. He determined to devote his life to architecture and art rather than the priesthood. Part of this may have been a desire to marry. In 1855 he did marry Maria Margaret, the daughter of John Charles La Primaudaye. The latter had been Manning’s curate at

Lavington and had been received into the Catholic Church in 1851. His wife died in 1854 and La Primaudaye intended to be ordained but died in Rome before he was. He is buried in Santa Maria del Popolo. The marriage of John Hungerford Pollen and Maria Margaret La Primaudaye took place at Woodchester, Gloucestershire. The marriage was blessed with ten children. Three became Catholic priests and one a nun. The most interesting one was the Jesuit, the Rev John Hungerford Pollen (1858-1925). He wrote extensively about the Elizabethan martyrs and Jesuits. John Hungerford Pollen was the great great grandfather of the Countess of Oxford, Vice President of the Friends of the Ordinariate, daughter of the architect Francis Pollen.

The same year he accepted the invitation of St John Henry Newman to become the Professor Of Fine Arts at the Catholic University of Ireland in Dublin of which Newman was Rector. He remained there until 1857. During this period he built the University Church of Our Lady Seat of Wisdom. Groundbreaking took place on the site of the gardens of 87 St Stephens Green in May 1855. The church is designed in a Byzantine Revival style. It is accessed by a Romanesque porch in polychromatic brick with a belfry suspended over it. There is then an atrium leading into the ante-church, nave and sanctuary. The interior is richly decorated with a baldacchino over the altar. The semi-dome above the sanctuary was inspired by the apse of San Clemente in Rome. There is an arcaded gallery with screens and an elaborate pulpit. The walls are decorated with marble.

In 1857 Pollen returned to London, living initially in Hampstead and from 1858 to 1878 in Bayswater. He had previously met Millais in Oxford and through him grew intimate with other Pre-Raphaelites. With Gabriel Rossetti, Edward Burne-Jones and William Morris he decorated the hall of the Oxford Union Society in the summer of 1858. He was thus one of the first to introduce fresco decoration into England. He also at John Ruskin’s request designed a scheme of decoration for the new Oxford Museum; this was never in fact carried out.

The first church at the Birmingham Oratory in Edgbaston was built by an Irish architect-engineer, Terence Flanagan, in 1853. In 1858-61 Pollen added an aisle and later on an apse and two transepts in Norman style. The initial church was rebuilt in the early 20th century by E. Doran Webb. Part of the original Pollen work at the church survives as the former St Philip’s Chapel (now the shrine of St John Henry Newman). The Chapel of St Charles Borromeo has a marble altar by Pollen from the old church. The suspended canopy of the high altar (by Ernesto Sensi of Trastevere) was given by the children of John and Mary Hungerford Pollen in memory of their parents.

In 1860 he was commissioned by the 8th Marquis of Lothian to decorate Blickling Hall in Norfolk. A painted



London Oratory – Little Oratory



London Oratory – Little Oratory

ceiling, an impressive frieze and bookcases round the library long gallery survive to this day. Only his fireplace was modified in the 1930s.

In 1862 Pollen designed the Catholic Church of St Mary's, Rhyl for the Jesuits from St Beuno's. It looks from the old photographs to have been a rather beautiful neo-Romanesque building. It was demolished in 1973, being replaced by a modern building of no great architectural merit. Various of the original fittings have found their way into the new church. The stained glass wheel window above the west entrance showing the Assumption of Our Lady by Pollen is now in the Ely Stained Glass museum.

In 1863 William Thackeray introduced Pollen to Sir Henry Cole who appointed him in December of that year official editor of the art and industrial departments of the South Kensington Museum (now the V & A.) He also served on the advisory committee for purchases until November 1876. Pollen devoted his energies to the South Kensington collections, and besides issuing official catalogues gave lectures on historical ornament and kindred subjects. He had already served on the jury for art at the international exhibition at South Kensington in 1862. He also served on the juries for the Dublin Exhibition of 1865 and the Paris Exhibition of 1867. At the Society of Arts he lectured frequently on decorative art, delivering the Cantor lectures in 1865 on "Carving and Furniture" and winning the Society's silver medal for a paper on "Renaissance Woodwork" as late as 1898.

In 1871-2 Pollen designed the Little Oratory, the private chapel of the Fathers, within the Oratory House at the Brompton Oratory. The scheme was fairly elaborate with the organ transferred to a new case and gallery at the north end as part of an elaborate scheme which included a new altar, apsidal sanctuary, longitudinal stalls and ceiling decoration. This has recently been restored, mainly at the expense of the late Mrs Della Howard.

In 1874 Pollen designed the Sacred Heart Convent in Wandsworth; his work here has been demolished.

In November 1876 Pollen resigned his post at the South Kensington Museum to serve as Private Secretary to the 1st Marquis of Ripon. The latter was the son of the Tory Prime Minister Viscount Goderich. He himself sat as a Whig/Liberal and was Gladstone's Lord President of the Council from 1868 to 1873. He was created Marquis of Ripon in 1871. In 1874 he converted to Catholicism.

In 1880 Ripon was made Viceroy of India. Pollen continued to conduct Ripon's correspondence in England. In the autumn of 1884 Pollen visited India and after a brief archaeological tour returned home with the Viceroy in December 1884. A privately printed pamphlet entitled "An Indian Farewell to the Marquis of Ripon" was printed in 1885 and described Pollen's Indian experience. Pollen became a determined Liberal thenceforth, especially in Indian and Irish politics. He formed an intimacy with William Gladstone.



Birmingham Oratory – Chapel

His other concerns did not prevent him from continuing with his architectural and decorative work. He did the painted decoration at Alton Towers for the 19th Earl of Shrewsbury whose Cockerell wife was a connection of his. He produced there the effect of tapestry by skilfully and with architectural accuracy painting in oil on rough canvas incidents in the 100 Years War. A design in water colour for one of the canvases “The Landing of Henry V at Harfleur” was purchased after Pollen’s death for the South Kensington Museum. He was responsible for stained glass windows, furniture and panels in the Jacobean style at another of Lord Shrewsbury’s seats, Ingestre Hall, Stafford from 1876 to 1891.

Probably through the Cockerell connection (members for five generations) he was briefly architect to the Travellers Club but resigned after a controversy over his proposal to remove Barry’s balconies from the garden front.

In 1876 he built a house for Lord Lovelace on the Thames Embankment. In 1894 he built an ornamental cottage at Chenies for the Duchess of Bedford.

In 1886 and 1887 he exhibited drawings at the Royal Academy and at the Paris Salon and in 1880 he prepared a series of designs for St George’s Hall, Liverpool, which were not executed. He supported the newly founded United Arts and Crafts Guild, and was an exhibitor at the Guild’s Exhibition at the New Gallery in October 1889.

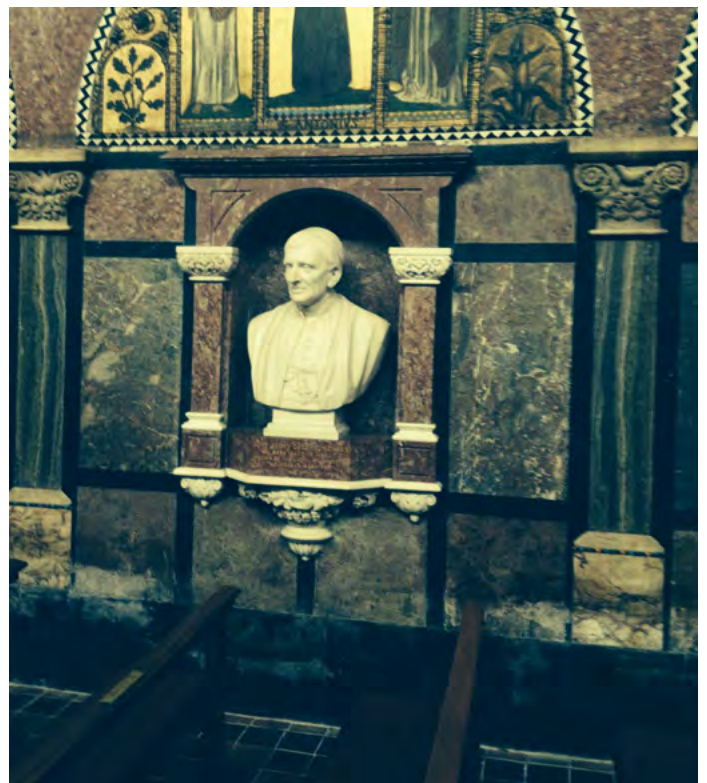
His most important publication was the “Universal Catalogue of Books on Art” (2 volumes 1870).

Pollen was always active in Catholic philanthropy.

He died suddenly at 11 Pembridge Crescent, North Kensington on 2nd December 1902 and was buried in the family vault in Kensal Green Cemetery.



University Church, Dublin



University Church, Dublin

Holland Blind Twilight – John Martin Robinson book

by Peter Sefton-Williams

This second volume of John Martin Robinson's memoirs – *Holland Blind Twilight* – is essential reading for anyone interested in the early days of the movement to conserve historic buildings.

His efforts in this field were prodigious – his fight to preserve Spitalfields, his work for the GLC's Historic Buildings Division; his scholarly studies of the architect Samuel Wyatt, his copious articles on architecture for *Country Life* – are described here in useful detail. But the particular joy of these memoirs is to be found in his description of the characters that inhabited his rarefied, aristocratic, intellectual and artistic circle. The book covers the 1970s and 1980s and this was the heyday of 'Young Fogies'. John was a leading light. His friendship



with Woodrow Wyatt, whom Harold Wilson had appointed chairman of the Tote Board, is particularly well drawn. Do such exotic characters exist in public life today? Catholics owe a great debt of gratitude to John for his work as Chairman of the Art and Architecture Committee of Westminster Cathedral. His profound love of historic buildings and deep scholarship have kept Westminster Cathedral largely intact. Readers of this Newsletter will have appreciated his regular pieces on Catholic convert architects. His exuberant writing style, sharp eye for detail and occasional withering judgement on those he encounters makes for a compelling read.

(Holland Blind Twilight by John Martin Robinson, forward by Lucinda Lambton. Mount Orleans Press. £25)

Whatever Happened to Tradition? Bloomsbury Continuum 2021

by Nicolas Ollivant

Tim Stanley has written a comprehensive and discursive review of the role of tradition in culture, ethics and religion. Included in his definition of the word tradition are also patrimony and inheritance and he is careful to distinguish these from nostalgia. In the sense of things handed-on this book ranges widely from the Yazidis to Jewish customs to the Japanese Imperial family to the burning of Notre Dame de Paris. The author identifies the problem of the shift of liberal philosophy from freedom of expression to a prescriptive ideology which has more in common with authoritarianism than with free thought. This is clearly a major difficulty for the so-called liberal thinkers who have become increasingly intolerant of any ideas which differ from their own. The author looks at methods of government in the context of tradition and contrasts the concept of constitutional monarchy with that of republicanism. Religion is a key part of the book and is seen through the eyes of a committed Catholic. He does not deal with the most recent



developments relating to tradition in the Catholic Church as they emerged after the publication of the book.

The author's close involvement with the Labour Party during his time in Cambridge is evident where he considers free markets, capitalism and classical liberalism. It is unclear how they are affected by tradition or the lack of it. Seen from an economic point of view, free markets are an aspect of democracy and do not have any clear connection with tradition. Although he now espouses a conservative view of politics, he only favours freedom of choice to a limited extent. The chapter on tradition and identity ranges from circumcision to ethnicity and identifies the importance of a sense of belonging. Tim Stanley correctly concludes that in the cultures of western Europe and North America this sense of belonging is becoming much weaker than in the past. His book offers some answers as to why this is happening; it will prove to be a useful basis for further discussions of the subject.



Memories of a Monsignor

by Monsignor Keith Newton P.A.

Liverpool, where I was born, was a pretty sectarian city in the 1950s and 1960s when I was growing up. My first memories of Catholicism are the anti-papal graffiti on many walls in the city and being chased down the road with my mother by a group of Catholic women because I was holding an orange “waver” on our way back from watching the Orange Lodge marches in the city centre.

My uncle married a Catholic, my auntie Freda. Many of the family looked down on her because of her religious beliefs, not that most of them practised any form of Christianity. I remember my Catholic cousin staying with us and saying the rosary which we all thought rather odd. I was privileged to take part in her funeral as a Catholic priest a few years ago though ironically my three Catholic cousins have all lapsed from the faith.

My Christian faith was nurtured in my local parish Church of St Mary’s Walton on the Hill. It was what used to be called a ‘Prayer Book Catholic’ parish though our curates were “further up the candle” than our Rector. Nevertheless, it was a parish where the eucharist and the offices were said daily, vestments were worn and the main Sunday service was the Parish Communion. My teen years were immediately after the Second Vatican Council so the new ecumenical atmosphere and the hope of corporate union made for exciting times for someone who felt called to ordination in the Church of England.

In January 1970 my wife-to-be Gill and I attended a service marking the ‘Week of Prayer’ for Christian Unity in Liverpool Cathedral at which Cardinal Jan Willebrands, the President of the Pontifical Council for Christian Unity, preached. This was something of a milestone though it was accompanied by protestant demonstrators in the Cathedral including the Revd. Ian Paisley. I also have vivid memories of the first Catholic Mass I attended as a teenager, not because it was strange but because there was so much I recognised. This was something of a surprise being brought up in Liverpool where people were divided between Catholics and Christians.

Having been selected for ordination at the age of 17, following “A” Levels I prepared for ordination at King’s College, London. This included reading for a degree in Theology followed by pastoral training in Canterbury. In London I lived for three years in a hostel in Vincent Square not far from Westminster Cathedral. I would occasionally pop into the Cathedral for vespers or Mass and was there when Cardinal John Heenan celebrated Mass shortly after the canonisation of the 40 Martyrs of England and Wales in 1970. I then had no idea that one day I might preside at Mass at the Cathedral high altar as I have done on several occasions.

After graduation Gill and I married and moved to Canterbury to continue my ordination training. St Augustine’s College, near the site of St Augustine’s

Abbey, was a lovely place to spend two years before ordination. As well as other ordinands, the college was home to a number of Catholic Franciscans and for one year about 20 Redemptorists including Ralph Hesketh who is now Bishop of Hallam. A few of them persuaded Gill and me, on our first holiday outside the UK, to visit Lourdes where we stayed in the 'City of the Poor'.

I served my curacy in Ilford Essex where Cardinal Heenan was born. I have happy memories of the warmth of the local Catholic priest at the clergy fraternal get-togethers. It was while there I made my first pilgrimage to Rome with a group of Anglicans led by a former curate from my home parish. This pilgrimage had a profound effect on me. The group attended the Wednesday audience with Pope Paul VI who was carried into the audience hall on the sedia gestatoria. For the first time I recognised the immense significance of the Bishop of Rome for the unity of the Church and from then on I hoped and prayed that corporate unity between the Catholic Church and the Anglican Communion might be possible. As a symbol of that hope I had a photograph of the Archbishop of Canterbury, Robert Runcie, and Pope St John Paul II at Canterbury in my study for many years.

In 1984 I offered myself for missionary work in Africa where I served in Malawi from 1984 to 1991. It was there I first met Mgr. Robert Mercer CR who was then the Bishop of Matabeleland but is now a priest of the Ordinariate of Our Lady of Walsingham. I was also fortunate to be introduced to Pope St John Paul II on his pastoral visit to East Africa in 1988. I returned to the UK to a parish in Bristol at the height of the debate about the ordination of women in the Church of England. It was for me and many a question of authority and of how a part of the Church could change something that I always had believed we held in common with the Catholic and Orthodox Churches. I had always treasured the words of Geoffrey Fisher when Archbishop of Canterbury who said in 1951:

"The Anglican Communion has no peculiar thought, practice, creed or confession of its own. It has only the Catholic Faith of the ancient Catholic Church, as preserved in the Catholic Creeds and maintained in the Catholic and Apostolic constitution of Christ's Church from the beginning."

How then could the Church of England make such a change to Holy Orders? Many Anglican priests and laity were received into the Catholic Church at that time following the vote in favour of admitting women to the Anglican priesthood. This was a time of great uncertainty and like many others I visited my local Catholic bishop on a number of occasions to discuss my dilemma. Although he sent me to meet the Prior of Downside he had no idea what to do with me and suggested I should wait until my children had left home and then discuss the possibility of being received. Although he was a kindly man, I was very disappointed with his response. At that time the attitude of the Catholic Church towards Anglican priests rather depended in which Catholic diocese you lived. With hindsight it all now seems rather providential.

In order to appease those who found this innovation unacceptable the General Synod of the Church of England made provisions for parishes to be under the care of a

like-minded bishop called a 'Provincial Episcopal Visitor (PEV)'. Mine was one of the first parishes to opt into that system and we were cared for by the Bishop of Ebbsfleet, John Richards. He gave us a totally new image of a bishop as a real pastor rather than as an ecclesiastical manager. It was not perfect but it enabled many of us to hang on who otherwise had nowhere to go.

In 2001 I was invited by George Carey, then Archbishop of Canterbury, to follow in the footsteps of another PEV, Edwin Barnes, Bishop of Richborough. As Bishop of that diocese I had oversight of about 70 parishes scattered over the eastern side of the Province of Canterbury. I greatly enjoyed visiting parishes, confirming candidates as well as ordaining a number of men but I knew in my heart that the whole thing was ecclesologically incoherent. How can you belong to a Church in which you were out of communion with most of its bishops? I have sometimes described it as hanging on to the Church of England by my fingertips in the hope that some ecclesial solution would come along. In addition, the possibility of corporate unity between Anglicans and Catholics became less and less likely. During this time Andrew Burnham, Bishop of Ebbsfleet, and I met regularly with Bishop Longley and Bishop Hopes then auxiliaries in the Archdiocese of Westminster.

In 2008 I joined Andrew Burnham on a visit to Rome where we had meetings with both Cardinal Walter Kasper at the Pontifical Council for Christian Unity and Cardinal William Levada at the Congregation for the Doctrine of the Faith. We suggested to Cardinal Kasper that perhaps a more differentiated conversation might take place between Catholics and Anglicans who already believed Catholic doctrine and wanted the ARCIC process to move forward after a halt during the pontificate of Pope St John Paul II over the consecration of a practising homosexual bishop in the USA. Sadly, nothing ever came of this and ARCIC 3 continues though now with even less hope for corporate union.

Our visit to the CDF was quite different. It was very business-like and Cardinal Levada, the Prefect, listened to our problems with interest, assuring us of the concern of the Holy See. Unknown to us the Congregation had already set up a Commission to look into such matters which eventually led to the publication of the Apostolic Constitution *Anglicanorum Coetibus* in November 2009.

On the day of its publication, I could hardly believe what I was reading. Here was the possibility of a corporate form of unity in which those practices and traditions of Anglicanism, if compatible with the Catholic faith, would have a place in the Universal Church. The document seemed to be remarkably generous and beyond my wildest dreams in offering a real structure to preserve something of the Anglican life that had nurtured me in the Christian faith. In December of that year Cardinal Levada wrote to all Anglican bishops who had made overtures to the Holy See explaining that *Anglicanorum Coetibus* was its definitive response to requests for some form of corporate unity.

A number of Church of England bishops met and decided we would respond positively to the Cardinal's letter and I was deputed to travel to Rome on their behalf in January to have further conversations at the Congregation for the



Doctrine of the Faith. There a meeting was planned to take place in Rome in April to discuss the practicalities of implementing the Apostolic Constitution.

Andrew Burnham, John Broadhurst and I travelled to Rome for the meeting which took place at the Casa Santa Marta, now home to Pope Francis, and included Catholic bishops from the United States, Australia, Canada and the United Kingdom. Over three days we discussed how such an Ordinariate might be erected in the United Kingdom in the first instance. Despite press speculation we did everything with the knowledge both of the Archbishop of Westminster and the Archbishop of Canterbury. We left Rome with a clearer idea of how the process might be put into place.

I visited Rome again in October with Bishop Alan Hopes to discuss the final arrangements for the erection of the first Ordinariate in the United Kingdom. At the end of the meeting Cardinal Levada asked to speak to me alone and informed me that the Holy Father wished me to be the first Ordinary. This came as a surprise as I had thought Rome might ask a Catholic bishop to do this and some articles in the Catholic press suggested that might be the case. Although hesitant to take on this new responsibility I was told that the Holy Father said I should just trust in the Lord – what more could I do?

Andrew, Burnham, John Broadhurst and I were received into the Catholic Church on 1st January 2011 and ordained to the priesthood on the 14th January. The ordination, by Archbishop Vincent Nichols, in a packed Westminster Cathedral, was a splendid and moving occasion. As the Archbishop said, there had never been an ordination there quite like it. To the delight of many the new structure had

been named the Ordinariate of Our Lady of Walsingham, a place very dear to our hearts. At the same time it was announced that I was to be the first Ordinary. The following day I celebrated my first Mass as a Catholic priest at Our Lady of Lourdes, Wanstead where the parish priest, Father Pat Sammon, had been a great support to my wife and me. At the Mass I baptised my first grandchild, not a privilege given to many Catholic priests!

The following March I flew to Rome again with Bishop Hopes to take some of the dossiers of priests petitioning for ordination and was able to celebrate my first Mass in St Peter's Basilica. To my surprise and delight an audience with Pope Benedict XVI had been arranged. To spend half an hour in his presence was an amazing experience I will never forget. His humility shone through and those of us in the Ordinariate have much to thank him for. During our meeting we spent several minutes talking about the beauty of evensong. I recently sent him a copy of our new 'Divine Worship: Daily Office' as a tangible symbol that something of Anglican patrimony has now a place in the Universal Church.

Much more could be written about the setting up of the Ordinariate in those early years but maybe that is for another time. We now give thanks for the vision and inspiration of Pope Benedict XVI in promulgating the Apostolic Constitution *Anglicanorum Coetibus* but more importantly looking forward in hope to the future and building on the foundations which have been laid.

(Note: ARCIC stands for 'Anglican Roman Catholic International Commission')

Monsignor Keith Newton is the Ordinary of the Ordinariate of Our Lady of Walsingham



The Reverend Michael Nazir-Ali – A Biographical Note

Michael Nazir-Ali has been received into the Catholic Church . He was ordained a deacon at Oscott by Archbishop Bernard Longley on 28th October and priest by Cardinal Vincent Nichols at the Assumption, Warwick Street on 30th October.

He was born in Karachi, Pakistan on 19th August 1949, of middle class parents. His mother was a Methodist and his father had converted to Christianity from Shia Islam before he was born. The family were in fact Sayyids, descendants of the Prophet.

He was educated at the Catholic-run St Paul's English High School and St Patrick's College in Karachi. He was formally received into the Anglican Church in 1969. He then studied economics, Islamic history and sociology at the University of Karachi before undertaking postgraduate studies in theology at St Edmund's Hall, Oxford and Fitzwilliam College, Cambridge. He was prepared for ordination at Ridley Hall, Cambridge.

In 1972 he married the Scottish Valerie Cree, whom he met in Cambridge. They went on to have two sons, Shamoun and Ross.

He was ordained an Anglican priest in 1976 and worked in Karachi and Lahore, becoming the Dean of Lahore Cathedral. In 1984 he became the first Bishop of Raiwind in West Punjab. He was at the time the youngest bishop in the Anglican communion. When his life was threatened in 1986 Robert

Runcie, then Archbishop of Canterbury, arranged for his refuge in England.

He became an assistant to the Archbishop at Lambeth and assisted with the planning of the 1988 Lambeth Conference. From 1989 to 1994 he was General Secretary of the Church Missionary Society and concurrently an Assistant Bishop in the Diocese of Southwark.

He was appointed the 106th Bishop of Rochester in 1994 and in 1999 entered the House of Lords as one of the "Lords Spiritual". He was for many years a member of the Anglican-Roman Catholic International Commission ("ARCIC"). In 2002 he was one of the two candidates submitted to Prime Minister Tony Blair for the role of Archbishop of Canterbury; Rowan Williams was in fact chosen.

He has been a strong and consistent proponent of the family, opposing abortion and euthanasia, and also an opponent of multiculturalism. He has described himself as being both "Catholic and Evangelical".

He resigned as Bishop of Rochester in 2009 at the relatively early age of 60. He has subsequently been President of the Oxford Centre for Training, Research Advocacy and Dialogue ("OXTRAD"). He has been a visiting lecturer in a number of universities and is the author of thirteen books on such issues as Ecumenism, the Anglican Communion and relations with Islam.

Monsignor Robert Hugh Benson (1871-1914)

No. 4 in a continuing survey on convert clergy

Robert Hugh Benson came from a remarkable family. His father Edward White Benson was successively Master of Wellington College (1859-72), Chancellor of Lincoln Cathedral (1872-77), Bishop of Truro (1877-1883) and Archbishop of Canterbury (1883-96). He had three brothers and two sisters.



Monsignor R. H. Benson, Oct., 1912, age 40. Photograph published in The Life of Monsignor Robert Hugh Benson, by C.C. Martindale, S.J., Longmans, Green and Co., London, 1916.

One brother was the writer and diarist Arthur Christopher Benson, sometime Eton beak, writer, diarist and Master of Magdalene College, Cambridge. Another brother was the writer Edward Frederic Benson of "Mapp and Lucia" fame.

Hugh (as he was known) Benson was born in 1871 at Wellington College in the Master's Lodge. He was baptised at nearby Sandhurst Church.

He went to prep school in 1882 in Clevedon and in 1885 entered Eton as a King's Scholar. His headmaster was Dr Warre. He was not a particularly distinguished

Etonian but enjoyed coxing one of the eights. He was not impressed by the religious life of Eton.

Having failed to get into the Indian Civil Service he went up to Trinity College, Cambridge to read classics and then theology. As his brother A.C. Benson wrote, "Hugh did very little work at Cambridge". He coxed the 3rd Trinity boat and then almost drifted into taking religious orders.

After Cambridge he "read" with Charles Vaughan, Dean of Llandaff, sometime Headmaster of Harrow, before being ordained deacon by his father in Croydon parish church (near to Addington Palace, then a residence of the Archbishops of Canterbury) in 1894.

He did his first curacy at the Eton Mission (founded 1880) in the rough area of Hackney Wick with its recently constructed church of St Mary of Eton, designed by G.F. Bodley. He was ordained priest in 1895 by his father who died a year later. In 1896 he became curate of Kemsing in Kent. The church was "high" but Ninian Comper had not yet refitted the church.

He then joined the Community of the Resurrection at Mirfield in Yorkshire, taking his vows in 1901. In response to a question from Charles Gore, the Principal of the College, as to whether he was in any danger of becoming a Roman Catholic, Benson replied "Not so far as I can see".

This position was not to hold. He increasingly came to see Rome as "the divinely appointed centre of unity" and felt the "absolute need of a Teaching Church to preserve and to interpret the truths of Christianity to each succeeding generation". In September 1903 he was received into the Catholic Church by the Dominicans at Woodchester in Gloucestershire, the friary founded by the Etonian convert William Leigh. Benson's conversion inevitably caused a very considerable stir.

He then went to San Silvestro in Rome and returned a year later as a Catholic priest, having been ordained "on his own patrimony", which meant he was not under the authority of any particular diocese and its bishop (cf Monsignor Ronald Knox and Monsignor Alfred Gilbey). This privilege has now been abolished.

He returned to Cambridge and lodged with the Etonian convert Monsignor Arthur Barnes, Catholic Chaplain of the University, at Llandaff House. He seemed to enjoy a fairly social existence at this period and was a member of the Pitt Club. After a year he spent a period as Curate at the Catholic Church of Our Lady of the Assumption and the English Martyrs.

In 1906 he migrated to Hare Street House on Ermine Street in East Hertfordshire, a pleasant two storeyed house with an 18th century red brick front and a pediment on Roman Doric pillars. Behind the front lies an older timber 17th century house with dark panelled pargetting. Benson carried out many many internal alterations with the help of the artist Gabriel Pippet. He also turned a former brewhouse adjacent to the house into a chapel. The house was surrounded by pleasant gardens.

During the rest of his short life he based himself at Hare Street and concentrated on preaching and writing. He stated "Writing to me seems to me now the only thing worth doing in the world".

He was a prolific writer. His first work was *By what authority?* in 1904, the first of a trilogy about divided families in Elizabethan England. *The Lord of the World* (1907) was a dystopian novel about the coming of the Antichrist and the end of the world. Anglicanism is crumbling and mass defections are taking place among Catholics. The Antichrist in the final scene leads from the air the bombing of Nazareth where the English Pope Sylvester and the few surviving Cardinals calmly chant the Pange Lingua before a Host exposed in a Monstrance on the altar. The last words of the novel are "Then this world passed and the glory of it". In 1912 the splendid "Come Rack! Come Rope!" (words of St Edmund Campion) tells the tale of the martyrdom of a Catholic priest in Derbyshire. A year later he published *Confessions of a Convert*, a spiritual autobiography. As a writer he has been praised by both Benedict XVI and Francis I. He should be read more widely than he is.

He did not neglect his social life, for instance staying every year with the Catholic 5th Earl of Kenmare, sometime Master of the Horse, in Killarney where he shot and fished. Frederick Rolfe, Baron Corvo, became a close friend of Hugh Benson's from 1904 to 1906 and they planned to write a joint life of Thomas à Becket. However they fell out when Benson decided he no longer wished to be associated with "a Venetian pimp and a procurer of boys". Lord Alfred Douglas, however, remained a close friend; "Lord Alfred Douglas is my friend, and he'll come down whenever he likes."

Hugh Benson was appointed a supernumerary private chaplain to Pope Pius X in 1911, and consequently styled as Monsignor.

The year after his health began to decline and in 1914 he died suddenly of pneumonia while conducting mission in Salford. His funeral was conducted at Hare Street by Cardinal Francis Bourne. After his death another chapel was constructed as a memorial in the grounds by the priest-architect (and convert) Father Benedict Williamson and in 1916 his remains were translated there.

As he had ailed his chief concern was to keep the house and chapel at Hare Street as much as possible in their then style. "I have spent an immense amount of time and energy on these things".

He bequeathed the house to the Archdiocese of Westminster on his death to act as a country retreat. It was properly so used by all the Cardinal Archbishops until the death of Cardinal Hume in 1999. Cardinal Hinsley died at Hare Street in 1943. Cardinal Cormac Murphy O'Connor however did not care for it, possibly for the lack of an adjacent golf course, although it was still used by some priests of the archdiocese for occasional periods of rest and recreation.

The legacy of Monsignor Benson has now been treated appallingly by the Archdiocese. Under Cardinal Murphy O'Connor an attempt to bust the trust set up to look after the house was made unsuccessfully. Cardinal Nichols equally had no interest in using the house after 2009. The maintenance of house, gardens and the locked chapel was neglected shamefully so that it became increasingly run down and nobody was allowed to stay. Eventually the Archdiocese did succeed in busting the trust and in October 2019 the house was sold for development.

The body of Monsignor Benson has been exhumed and now lies in the currently damp crypt of the A.W.N. Pugin Chapel of nearby St Edmund's Ware at Old Hall Green. The School will probably in due course put up a memorial to Monsignor Benson and have his eventual re-interment celebrated by a Mass.

The School has also been given a portrait of Monsignor Benson. Most of the fittings of the Benson Memorial Chapel have gone to St Joseph and the English Martyrs Catholic Church in Bishop's Stortford where Father Peter Harris is the parish priest, a role he combines with that of being Chairman of the Westminster Diocesan Historic Churches Committee.

Pray that Monsignor Benson will now finally be allowed to rest in peace.

HMEH Fra' Matthew Festing (1949-2021)



HMEH Fra' Matthew Festing, 79th Prince and Grand Master, Sovereign Military Order of Malta.

Please pray for the soul of Fra' Matthew Festing, 79th Grand Master of the Sovereign Military Order of Malta and Vice President of the Friends of the Ordinariate

Matthew Festing was born in 1949, the youngest of the four sons of Field Marshal Sir Francis Festing, Chief of the Imperial General Staff and brought up in Northumberland. He was educated at Ampleforth and St John's College, Cambridge. After a period of the Grenadier Guards he was a land agent and then for many years Sothebys representative in the North East. He joined the Order of Malta in 1972 and became a professed Knight of Justice in 1991. Two years later he became Grand Prior of England and then Grand Master of the Order in 2008, living in the Palazzo Malta, Via dei Condotti, near the Spanish Steps in Rome, until 2017, when he resigned at the request of Pope Francis after an internal dispute in the Order. He retired to live outside Bellingham in Northumberland. He understood the potential importance of the Ordinariate and became a Vice President of the Friends. He died on a visit to Malta on 12th November 2021 and was buried on 4th December in the Crypt of the Grand Masters at the St John's Co-Cathedral in Valetta. RIP.

Siegfried Sassoon (1886-1967)

No 2 in a series on convert poets

by Peter Sefton-Williams and Michael Hodges



Photograph by George Charles Beresford

Siegfried Loraine Sassoon was born in 1886 at Werleigh, his parents' house near Tunbridge Well. His father Alfred was of wealthy Sephardic Jewish descent, his mother the High Church Theresa Thornycroft. Siegfried was the second of three sons.

His father died in Eastbourne in 1895 and he was brought up by his mother. Fairly early on he started going out with the Eridge Hunt, its MFH being Lord Henry Neville. He recorded this world in his autobiographical novel, *Memoirs of a Fox-hunting Man*.

At the age of 14 he was sent to Marlborough College in Wiltshire. A rather delicate youth he enjoyed both cricket and music but did not otherwise excel. He went up to Clare College, Cambridge in 1905 to read law. He left Cambridge without bothering to take a degree. He spent the subsequent years leading up to the Great War hunting and writing poetry.

In 1914 he joined the Sussex Yeomanry as a trooper. The next year he took up a commission in the Royal Welch Fusiliers. By November he was on the Western Front at Neuve Chapelle. In 1916 he fought in the Battle of the Somme and was awarded a Military Cross. In 1917 he was wounded and went to England to convalesce. Any enthusiasm he had for the war in 1914 by now had vanished.

This disillusion came out in his various war (or anti-war poems) of which these two are possibly the most famous:-

Blighters

“The House is crammed: tier beyond tier they grin
And cackle at the Show, while prancing ranks
Of harlots shrill the chorus, drunk with din;
“We’re sure the Kaiser loves the dear old Tanks!”

I’d like to see a Tank come down the stalls,
Lurching to rag-time tunes, or “Home, sweet Home”,
And there’d be no more jokes in Music-halls
To mock the riddled corpses round Bapaume.”

The General

“Good-morning, good-morning!” the General said
When we met him last week on our way to the line.
Now the soldiers he smiled at are most of ‘em dead.
And we’re cursing his staff for incompetent swine.
He’s a cheery old card,” grunted Harry to Jack
As they slogged up to Arras with rifle and pack.
But he did for them both by his plan of attack.”

In the summer of 1917 he issued his famous “Soldier’s Declaration” attacking the war and threw the ribbon of his MC into the Mersey. The War Office sent him to Craiglockart War Hospital near Edinburgh where he was treated for shell shock. Here he met Wilfred Owen.

Sassoon returned to the Western Front in July 1918, where he was wounded. After he left the Army at the end of the War he took up the post of Literary Editor of the socialist Daily Herald. He wrote a number of works of fiction and autobiography. He embarked on a series of love affairs with various men including Ivor Novello, Glen Byam Shaw, Prince Philip of Hesse, Beverley Nichols and, most notoriously and painfully, the Hon. Stephen Tennant from Wilsford in the Woodford valley.

In 1931 he rented Fitz House, Teffont Magna, Wiltshire. Two years later he married Hester Gatty with whom he had a son George. They lived at the Georgian Heytesbury House in the Wylve Valley near Warminster. They eventually separated in 1944.

In 1951 he was awarded a CBE. He continued to live a mainly solitary life at Heytesbury. He increasingly, however, spent his time visiting Mells Manor near Frome

whose chatelaine Katharine Asquith had converted to Catholicism. Also living there was Monsignor Ronald Knox. Sassoon thought Mells “a survival of a vanished civilisation”. In 1957 the Reverend Mother Margaret Mary McFarlin, the Superior of the Assumptionist Convent in Kensington Square, established contact with him. Among other things she directed him to the mystical writings of St John of the Cross. Sassoon then received instruction from Dom Sebastian Moore of Downside Abbey. He wanted authority which he felt he was not getting from a soft and apologetic Church of England, and an end to his self-questioning. On 14th August of that year he was received into the Catholic Church at Downside. Confession and subsequent absolution were important in soothing his sense of sexual shame.

Sassoon set up a little oratory at Heytesbury and prayed there for an hour most evenings. In the summer of 1958 the *Downside Review* published his poem *Lenten Illuminations* in which he expressed his joy at his conversion.

In October 1959 he began a friendship with Dame Felicitas Corrigan, a Catholic Benedictine nun at Stanbrook Abbey in Worcestershire. He liked to spend his birthday there thereafter. He published an edition of his poems called *The Path to Peace* with the Stanbrook Abbey Press. The final section included poems after his conversion among them *Arbor Vitae*:-

“So grace in me can hide-
Be darkened and denied-
Then once again
Vesture my every vein.”

He continued to write individual Christian poems such as *An Orison for Old Age*:-

“I ask one world of everlasting loss
In all I am, that other world to win
My nothingness must kneel below Thy Cross.
There let new life begin.”

His world became increasingly a Catholic one and he concluded that with few exceptions he was only at ease with Catholics. In 1964 he had an internal haemorrhage but rallied. In 1967 he was diagnosed with inoperable abdominal cancer and on the 1st September died at Heytesbury House at the age of 81.

The funeral was held on 6th September at St George’s Warminster. The address was given by Dom Martin Salmon from Downside on the theme “He who with such anguish sought peace.” The mourners then drove to Mells, on a sunny day, where he was buried by Dom Philip Jebb, Hilaire Belloc’s grandson, in the churchyard of the Anglican St Andrew’s, near to the grave of Monsignor Ronald Knox. A requiem mass was said on 11th October at the Church of the Holy Redeemer in Cheyne Row, Chelsea.

Update on the Personal Ordinariate of Our Lady of Walsingham

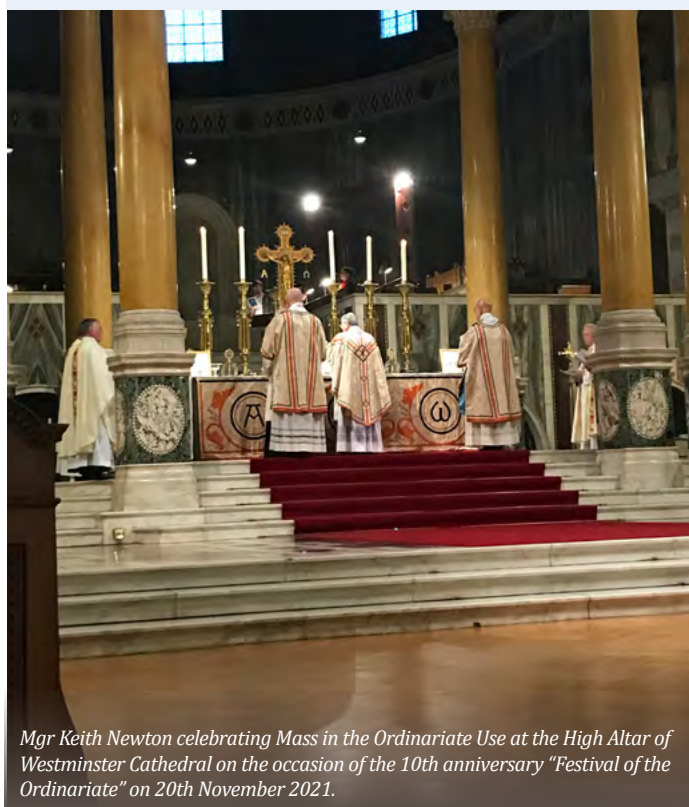
by Nicolas Ollivant

2021 is the tenth anniversary of the founding of the Personal Ordinariate of Our Lady of Walsingham.

Four events stand out from recent months.

- The first is the ordination of Fr Michael Nazir Ali, formerly the Anglican Bishop of Rochester (where St John Fisher was once bishop).
- The second event was the celebration by Cardinal Vincent Nichols of Mass according to Divine Worship at the Church of Our Lady of the Assumption and St Gregory, London in the context of the ordination of Fr Michael Nazir Ali.
- The third event was the celebration of Mass by Cardinal George Pell according to Divine Worship at the Church of the Holy Rood in Oxford.
- The fourth event was the celebration of Mass according to Divine Worship by Mgr Keith Newton at Westminster Cathedral on the occasion of the celebration of the tenth anniversary of the founding of the Ordinariate. This Mass was preceded a morning conference opened by HE Archbishop Gugerotti, Apostolic Nuncio. The key note address was delivered by Mgr John Armitage.

The Friends of the Ordinariate are very pleased to have been involved in all these events.



Mgr Keith Newton celebrating Mass in the Ordinariate Use at the High Altar of Westminster Cathedral on the occasion of the 10th anniversary “Festival of the Ordinariate” on 20th November 2021.



On Sunday 7th November 2021 Bishop Steven Lopes, Ordinary of the Personal Ordinariate of the Chair of St Peter in North America, preached at the Church of the Assumption, Warwick St. Also in attendance was Fr Andrew Liaugminas, the recently-appointed official at the Congregation for the Doctrine of the Faith dealing with, amongst other things, former Anglican Clergy petitioning for ordination to the Catholic priesthood.



George Cardinal Pell celebrated Mass in the Ordinariate Use at the church of the Holy Rood, Oxford, on Saturday 13th November 2021. Members of the University's Newman Society provided the serving team.



THE NEWMAN SOCIETY

THE OXFORD UNIVERSITY CATHOLIC SOCIETY

Securus judicat orbis terrarum. Est. 1878

CALLING ALL FRIENDS AND ALUMNI!

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

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

For just £15 per annum, you get:

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

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



How we help the Ordinariate

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

During the last three years we have supported seminarians with cash grants and have also supported newly ordained priests. We recently agreed to pay the stipend for two years of a transitional deacon who has been assigned to an Ordinariate group in the Diocese of Brentwood. During the last six months we have made a grant to the Sisters of the BVM to cover some essential expenditures on electrical equipment, we have purchased 30 copies of the new Daily Office for the use of the Ordinariate and subsidised the price of 400 copies of the Daily Office.

The new Ordinariate church in Husbands Bosworth near Leicester has received a grant for notice boards and for vestments for servers. And the church in Torquay was given a grant to cover 50% of the cost of installing new streaming equipment. The balance was raised by the parish.

In September the Friends hosted a reception for the Apostolic Nuncio, HE Archbishop Claudio Gugerotti, which raised about £3,000 for the Friends. We are most grateful to the Nuncio for joining us that evening. In November the Friends were very pleased to be able to support the Oxford Newman Society which had invited HE Cardinal Pell to Oxford. The Cardinal celebrated Mass according to Divine Worship at Holy Rood Church, gave a lecture at the Examination Schools and then attended a dinner at the Chaplaincy. It was a very successful series of events and beautifully organised.

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

The Friends on Social Media



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

The website is: www.friendsoftheordinariate.org.uk

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

THE PORTAL

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

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

Ordinariate Lapel Badges



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

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

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

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

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

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

Remembering the 'Friends of the Ordinariate' in Your Will



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

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

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

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

The Friends of the Ordinariate of Our Lady of Walsingham

Registered address: 24 Golden Square, London W1F 9JR

Registered Charity Number:1142667



Please support the Friends of the Ordinariate

How to Donate:

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

Standing Orders

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

Cheques

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

Electronic Transfers

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

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

Donations may also be made via PayPal

Legacies

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

Gift Aid

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

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

GIFT AID DECLARATION

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

Application to support the Friends of the Ordinariate

Title: _____

Surname: _____

First name (s): _____

Address: _____

Post code: _____

Telephone: _____

Email: _____

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

Section A:

To the Manager of: _____

Bank/Building Society

Address: _____

Post code: _____

Name of Account Holder: _____

Sort code: _____

Account no: _____

Please debit this account and pay to:

Friends of the Ordinariate

Sort code 30-90-69 Account number 22689660.

The sum of: £ _____

per month/quarter/annum (delete as appropriate)

_____ (in words)

pounds per month/quarter/annum

Starting from _____ (date) until further notice

Signature: _____ Date: _____

Section B:

I/we enclose a donation of £ _____

Please return this form to:

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

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

Would you like to be a Friend of the Ordinariate?



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

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

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

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

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

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

