

Friends of the Ordinariate

Supporting the Holy See's Vision for Christian Unity



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Monsignor Patrick Burke offers a unique insight into the founding of the Ordinariate.

From the Honorary President



Mgr Keith Newton

Dear Friends,

As Ordinary of the Ordinariate of Our Lady of Walsingham I am, inevitably, called on to attend what seems like a never-ending round of meetings, conferences, retreats and the like. Of course, some of them are a duty as part of my responsibilities but occasionally one of these gatherings truly gladdens my heart and lifts the spirit. One such occasion took place in mid-May when members of the Ordinariate – clergy and laity – gathered at our parish in Torquay for what was billed as ‘A Celebration of Faith’. Up to 90 people attended and it gave everyone a chance, after the restrictions of Covid, simply to meet again face-to-face, renew friendships and make new ones. As one of the challenges of the Ordinariate is that its members are scatted so widely such events are hugely important.

Quite deliberately we decided not to use the occasion to make any decisions or to hold business meetings. It was devoted entirely to prayer, study, sociability and – most of all – thanksgiving. We celebrated being Christians within the Catholic Church and we gave special thanks to Pope Emeritus Benedict for granting us the gift of the Ordinariate.

We were able to use our new Office book for morning and evening prayer and our Anglican patrimony was much in evidence, not least during the lusty hymn singing. Mgr. Michael Nazir Ali led our study sessions – around the theme of “Risen, Ascended, Glorified” – based on the Epistle to the Ephesians.

What does such a gathering tell us about the Ordinariate some ten years after its foundation? Most obviously, it tells us that there remains within its members a continuing sense of excitement, enthusiasm and gratitude to the Catholic Church. Whilst lay members of the Ordinariate and Ordinariate priests have been warmly welcomed by many Catholic parishes across the country, we have been given the space to celebrate our own liturgy, to maintain our own traditions and to publish our own liturgical books. This is exactly what we had hoped for and, deo gratias, it has been wonderfully realised. Secondly, it is well-known that the decision to create the Ordinariate was a controversial one and not universally welcomed. Mgr. Patrick Burke gives a fascinating personal insight into the arguments and discussions which led to the creation of the Ordinariate of Our Lady of Walsingham in this Newsletter. Its fruits have been abundant, not only in the 104 priests and deacons now incardinated in the Ordinariate but in the encouraging flow of seminarians and those exploring a priestly vocation. We currently have three young men who will soon, we hope, be ordained to the transitional diaconate, one beginning as a full-time seminarian this September and others showing prayerful interest in a priestly vocation in the Catholic Church.

The precarious position of the Catholic Church within an increasingly hostile and uncomprehending world can lead us sometimes to a sense of despair. But, as Pope Benedict XVI foresaw, while the Church may in some places be becoming smaller, the faith communities that remain burn ever more brightly. After my experience in Torquay, I am confident that Ordinariate groups can be counted among such communities.

Keith Newton

Rt Revd. Mgr. Keith Newton

Ordinary of the Ordinariate of Our Lady of Walsingham

GDPR Compliance

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

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

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

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**The Administrator
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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



I am writing this Message during the holiday devoted to celebrating the Platinum Jubilee of Her Majesty The Queen. On behalf of the Trustees and Friends of the Ordinariate I would like to congratulate Her Majesty on the occasion of this magnificent achievement and assure her of our continuing love and loyalty. God Save The Queen!

In the past there have been questions raised about the attitude of Catholics to the monarchy, at least since 1714. This is no longer an issue, especially in the context of a Queen who is so resolute in her Christian faith. However, we might take a moment to consider the position of the Church of England and of the Church of Scotland. The established church in England long since passed out of the control of the monarchy and into the control of the government of the United Kingdom. We should not be surprised that the Church of England has become more and more beholden to the secular powers just as much as, in the distant past, it was beholden to the monarchy. Anglican Bishops are more at ease discussing environmental and social issues than addressing the key tenets of Christianity. It is not so long ago that the Church of England was discussing doctrinal matters with the Catholic Church in the context of a possible corporate reunion with the Catholic Church. This was the genesis of the Anglican Roman Catholic International Commission (ARCIC) in 1969. Since then, despite many meetings of ARCIC, the Church of England has abandoned all attempts at preserving a consistent approach to liturgy, the sacraments, the episcopacy and doctrine. These have all been side-lined in favour of an approach where all is permitted provided that it does not infringe any of the arcane “woke” beliefs of the contemporary church. Where does that leave orthodox Anglicans? The Episcopal Church in Scotland and the Church of Scotland have now abandoned all attempts at preserving any kind of scriptural orthodoxy which is rather ironic given the “sola scriptura” approach of the reformed churches. Beliefs adapted to accord with contemporary secular approaches to marriage, divorce and abortion leave the reformed churches in the position of subservience to secular authorities. Perhaps now is the time for orthodox Christians in England, Scotland and Wales to look seriously at the Ordinariate of Our Lady of Walsingham where they can find a home which is at once familiar and at the same time in the full communion of the Roman Catholic Church.

Finally, I am very pleased to be able to welcome three new Honorary Vice Presidents of the Friends of the Ordinariate. The Rt Hon Sir Edward Leigh, a leading Catholic member of the House of Commons, the Hon Veronica Hodges who has shown unstinting support since the foundation of the Friends of the Ordinariate 10 years ago and Lord Gill who, as a recently retired Trustee, has provided invaluable advice to the Chairman and other Trustees have all accepted our invitation to become Honorary Vice Presidents. We welcome them!

Nicolas Ollivant
Chairman, Friends of the Ordinariate

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Hon Vice Presidents: *The Rt Rev'd Abbot Hugh Allan OPræm; Dom David Charlesworth OSB; The Very Rev'd Fr Ignatius Harrison CO; The Duke of Norfolk GCVO; The Duchess of Somerset; The Countess of Oxford and Asquith; Lord Nicholas Windsor; The Rt Hon the Lord Deben PC; The Lord Moore of Etchingham; The Lord Gill; The Rt Hon Sir Edward Leigh PC MP; Sir Adrian FitzGerald Bt; Sir Josslyn Gore-Booth Bt; The Squire de Lisle; The Hon Veronica Hodges.*

Cover photograph: *The recently decorated interior of St Birinus, Dorchester-upon-Thames, an early church by William Wardell.*

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Queen Mary I by Master John oil on panel, 1544

The Marian Bishops - the first converts

by Michael Hodges

The first Act of Supremacy declaring Henry VIII Supreme Head of the Church of England and disavowing papal jurisdiction was passed on 3rd November 1534. The only bishop to resist was St John Fisher, Bishop of Rochester who was executed for his resistance on Tower Hill on 22nd June 1535.

All the other bishops managed to square their consciences and accepted the Act of Supremacy.

Mary I succeeded to the throne in August 1553 and during the course of 1554 reconciled England to Rome.

The bishops at this stage divided into two categories. The first was that of those Protestants who refused to accept the new dispensation and were deprived. This group was of course headed by Thomas Cranmer, Archbishop of Canterbury (burnt 1556) but also included the following:-

- William Barlow, Bishop of Bath and Wells (Bishop of Chichester 1559-68)
- Paul Bush, Bishop of Bristol (died 1558)
- John Bird, Bishop of Chester (died 1558)
- John Scory, Bishop of Chichester (Bishop of Hereford 1559-1585)
- Myles Coverdale, Bishop of Exeter (died 1569)
- John Hooper, Bishop of Gloucester and Worcester (burnt 1555)
- John Harley, Bishop of Hereford (died 1558)
- John Taylor, Bishop of Lincoln (died 1554)
- Nicholas Ridley, Bishop of London (burnt 1555)
- Robert Ferrar, Bishop of St David's (burnt 1555)
- John Ponet, Bishop of Winchester (died 1556)
- Robert Holgate, Archbishop of York (died 1555)

From our point of view the second category is more interesting. Some of these individuals were bishops under Henry VIII and/or Edward VI, accepting the Royal Supremacy, but became reconciled to Rome after the accession of Mary. These include the following:-

- Robert Aldrich, Bishop of Carlisle. Provost of Eton, he was consecrated Bishop of Carlisle in 1537. He died as such in 1555.
- Cuthbert Tunstall, Bishop of Durham. He became Bishop of London in 1522 and was transferred to Durham in 1530. He was deprived by Edward VI in 1552 but restored by Queen Mary in 1554. He was still Bishop of Durham in 1558.

- John Vesey, Bishop of Exeter. He became Bishop of Exeter in 1519 but was deprived by Edward VI in 1551. He was restored as Bishop of Exeter by Mary in 1553 but died in 1554.
- Richard Sampson, Bishop of Lichfield and Coventry. He was Bishop of Chichester from 1536 to 1543 and then Bishop of Lichfield and Coventry until his death in 1554.
- Anthony Kitchin, Bishop of Llandaff. He was Abbot of Eynsham from 1530 to 1539. In 1545 he became Bishop of Llandaff remaining there until his death in 1563.
- Edmund Bonner, Bishop of London. He was Bishop of Hereford (1538-9) and became Bishop of London in 1540 but was deprived by Edward VI in 1549. He was restored as Bishop of London in 1553. He was still Bishop of London in 1558.
- Thomas Thirlby, Bishop of Norwich. He was Bishop of Westminster from 1540 to 1550 and Bishop of Norwich from 1550 to 1554 when he was translated to Ely in 1554. He was still Bishop of Ely in 1558.
- Robert King, Bishop of Oxford. He was a Cistercian and seems to have held the abbeys of Bruerne, Thame and Oseney in plurality. He was Bishop of Oxford from 1542 to 1558.
- John Chambers. Bishop of Peterborough. He was Abbot of Peterborough from 1528 to 1539 and Bishop of Peterborough from 1531 to 1556 when he died.
- Robert Parfew, Bishop of St Asaph's. He was Abbot of Bermondsey before becoming Bishop of St Asaph's in 1536. In 1554 he was translated to be Bishop of Hereford in 1554, dying as such in 1557.
- John Capon, Bishop of Salisbury. He was Abbot of Hyde Abbey (1530-33), Bishop of Bangor (1533-1539) and Bishop of Salisbury (1539-1557).
- Stephen Gardiner, Bishop of Winchester. He became Bishop of Winchester in 1531 but was deprived by Edward VI in 1551. He was restored as Bishop of Winchester by Mary in 1553 but died in 1555.

Bangor was vacant at the accession of Queen Mary in 1553.

Reginald Pole was born in 1500, the great nephew of Kings Edward IV and Richard III. After education at Oxford and Padua he returned to England in 1526. He was offered the Archbishopric of York or the Bishopric

of Winchester if he acknowledged the annulment of Henry VIII's marriage to Catherine of Aragon but refused. He went into exile in Italy and France in 1532. He was created a Cardinal Deacon and Legate to England in 1536. Henry VIII took revenge on his family, executing a number of them including Pole's mother, the Countess of Salisbury, in 1541. (Beatified 1886). In 1554 Pole came to England to receive the kingdom back into the Catholic fold. In November 1555 Thomas Cranmer was deprived of the See of Canterbury for heresy. A month later Pole was created Cardinal Priest and administrator of the See of Canterbury. He was finally ordained priest in March 1556 and consecrated Archbishop of Canterbury two days later. He had by then successfully restored a Catholic episcopate in England. Cardinal Pole died in London in November, of influenza, on 17th November 1558, some twelve hours after the death of Queen Mary.

On the death of Queen Mary Nicholas Heath, Lord Chancellor and Archbishop of York, immediately proclaimed Elizabeth as Queen by undoubted right. After Mass on Christmas Day, Elizabeth sent word to the Bishop of Carlisle, Owen Oglethorpe, that he was no longer to elevate the Host at Mass. Mass had initially continued to be celebrated in the traditional way until 27th December 1558 when it was ordained that the Epistle, Gospel, Lord's Prayer, Creed and Litany should be read in English; the latter contained the Edwardine petition for delivery from "from the tyranny of the Bishop of Rome and all his detestable enormities". Bishop Oglethorpe performed the actual act of coronation in January 1559 but Mass was celebrated by the Dean of Windsor who was prepared not to elevate the Host. On St George's Day Mass for the Dead was still sung for the Order of the Garter.

However various acts were making their way through Parliament. On 8th May 1559 the Act of Supremacy declaring Elizabeth to be the Governess of the Church of England and abolishing all foreign authority within the Queen's dominions received the royal assent. At the same time the Act of Uniformity was passed mandating the use of (essentially) the Book of Common Prayer of 1552 in place of the Latin Mass from St John's Day (24th June) that year. All the Marian bishops bar one refused to make the necessary oath under the Act of Supremacy. The final one to be deprived was Bishop Poole of Peterborough on 11th November 1559.

Four bishops were required to consecrate Matthew Parker as the new Archbishop of Canterbury on 17th December 1559. Those eventually found to do this were William Barlow (Bishop of Bath and Wells 1548-1553), Myles Coverdale (Bishop of Exeter 1548-1553), John Hodgkyns (Suffragan Bishop of Bedford 1537-1554) and John Scory (Bishop of Chichester (1552-1553). No Marian bishop participated.

Only one Marian bishop conformed to the new Elizabethan Act of Supremacy. This was the redoubtable Anthony Kitchin. He was appointed Abbot of Eynsham in 1530, receiving a large pension of £133-6s-8d on the dissolution in 1539. In 1545 he was made Bishop of Llandaff. He retained his see under Mary and alone of all the English and Welsh bishops took the oath of Royal Supremacy on the accession of Elizabeth. Eamon Duffy has written that he was a "timeserver who would doubtless have become a Hindu if required, provided he was allowed to hang on to the See of Llandaff".

The task of Elizabeth in reshaping the English episcopate was made very much easier by the number of vacancies (through death) by the end of 1558 - not only Canterbury but also Bristol, Chichester, Gloucester, Norwich, Oxford, Rochester, and Salisbury.

However as mentioned all the other Marian bishops in post in 1558 were deprived because of their refusal to accept the Act of Supremacy. Many had effectively accepted the earlier Act of Supremacy of 1536 but having seen the effect this had on the Church in England in the reigns of Henry VIII and Edward VI had changed their positions. They were thus "converts", having been schismatics, and their new-found Catholicity was demonstrated by their willingness to accept deprivation, and exile or imprisonment:-

- Maurice Clenock, Bishop designate of Bangor. In 1558 he was nominated by Mary to the vacant see of Bangor but never consecrated. Surrendering his preferments he went into exile in Rome. He was made the first Rector of the Venerable English College but was deposed because of incompetence and unduly favouring the Welsh students. He retired to Rouen but was drowned in 1581 en route to Spain.
- Gilbert Bourne, Bishop of Bath and Wells. Having been Archdeacon of Bedford he became Bishop of Bath and Wells in 1554. He was deprived in 1559, being replaced by Gilbert Berkeley. He was initially left in Somerset as a prisoner on parole. In 1560 he was committed to the Tower of London. He spent the next three years there mostly in solitary confinement. An outbreak of the plague caused him to be committed to the custody of Nicholas Bullingham, Bishop of Lincoln. Thereafter he seems to have oscillated between the care of the latter and public prisons. He was finally consigned to the care of George Carew, Archdeacon of Exeter and died at Silverton, Devon in 1569.
- Owen Oglethorpe, Bishop of Carlisle. He was President of Magdalen College, Oxford from 1537 to 1556. In 1556 he was appointed Bishop of Carlisle. He was deprived in 1559 being replaced by John Best. He was thereafter under loose house arrest in London. He died on 31st December 1559.

- Cuthbert Scott, Bishop of Chester. He was a Fellow of Christ's College, Cambridge 1537 and Master from 1553 to 1556. In the latter year he was consecrated Bishop of Chester. He was deprived in 1559 being replaced by William Downham. He was imprisoned in the Tower of London and the Fleet Prison. In 1563 he contrived to escape to the Continent. He died at Louvain in October 1564.
- Cuthbert Tunstall, Bishop of Durham. He was reinstated as Bishop of Durham in 1553. He was deprived in 1559, being replaced by James Pilkington. He was held prisoner in Lambeth Palace and died a few weeks later at the age of 85 in November 1559.
- Thomas Thirlby, Bishop of Ely. He became Archdeacon of Ely from 1534 to 1540, Bishop of Westminster from 1540 to 1550, Bishop of Norwich from 1550 to 1554 and Bishop of Ely in 1554. He was deprived in 1559, being replaced by Richard Cox. In 1560 he was sent to the Tower of London. In 1563 he was moved to Archbishop Parker's house at Beaksbourne before being transferred to Lambeth Palace in 1564, where he died in 1570.
- John Turberville, Bishop of Exeter. Having been a Fellow of New College and Rector of Hartfield in Sussex, he became Bishop of Exeter in 1555. He was deprived in 1559 being replaced by William Alley. The next year he was committed to the Tower of London for a short time before being placed until 1565 in the custody of Edmund Grindal, Bishop of London. Thereafter the rest of his life was passed in retirement. He died at liberty in 1570.
- Thomas Reynolds, Bishop of Hereford. He was created Dean of Exeter in 1555 and Bishop of Hereford in 1558. The formalities for the post were not completed and he was deprived, being replaced by John Scory. He was sent to the Marshalsea Prison where he died in 1560.
- Ralph Baines, Bishop of Lichfield and Coventry. He left England in 1558, becoming Professor of Hebrew at the Collège de France in Paris in 1549. He was appointed Bishop of Lichfield and Coventry in 1554. He was deprived in 1559, being replaced by Thomas Bentham. He was consigned to the care of Edmund Grindal, Bishop of London and died in November 1559.
- Thomas Watson, Bishop of Lincoln. He became Master of St John's College, Cambridge in 1553, Dean of Durham from 1553 to 1557 and Bishop of Lincoln in 1557. He was deprived in 1559, being replaced by Nicholas Bullingham. He was sent to the Tower of London in 1560 and then spent the next ten years in the custody of the Bishops of London, Rochester and Ely. In 1570 on publication of the Bull "Regnans in Excelsis" excommunicating Elizabeth he was transferred back to the Tower. In 1571 he was sent back to his former places of confinement. In 1580 he was transferred to Wisbech Castle which had become an internment centre for Catholics, including John Feckenham, the last Abbot of Westminster, and various newly arrived seminary priests and Jesuits. He died there in 1584.
- Edmund Bonner, Bishop of London. He was re-appointed to the bishopric in 1553 and was a vigorous restorer of Catholicism, becoming known by his Protestant detractors as "Bloody Bonner". He was deprived in 1559, being replaced by Edmund Grindal. He was sent to the Marshalsea Prison in 1560. He was threatened with execution but the sentence was not carried out. He died at the Marshalsea in 1569. His demeanour during his long imprisonment was remarkable for its cheerfulness, and even the Protestant John Jewel, Bishop of Salisbury, described him in a letter as "a most courteous man and gentlemanly both in his manners and his appearance".
- David Poole, Bishop of Peterborough. He was Archdeacon of Salop from 1536 to 1543 and Archdeacon of Derby from 1543 to 1557. He became Bishop of Peterborough in 1557. He was deprived in 1559 but treated leniently by Elizabeth. He lived quietly on parole in and about London until he died in 1568.
- Thomas Goldwell, the Bishop of St Asaph's. A Theatine of Naples and chaplain to Cardinal Pole he became Bishop of St Asaph's in 1555. He was on the point of being transferred to the See of Oxford in 1558 when Mary died. In 1559 he was deprived being replaced by Richard Davies. He succeeded in escaping from England. In 1561 he became superior of the Theatines at San Silvestro, Rome. In 1563 he became Vicar General to Carlo Borromeo, Archbishop of Milan. Later he returned to Rome. In 1580 he set out on the English mission but was taken ill at Rheims. He died in Rome in 1585, the last of the Marian bishops.
- Henry Morgan, Bishop of St Davids. He was appointed Bishop of St Davis in 1554 and deprived in 1559, being replaced by Thomas Young. He retired to Wolvercote near Oxford and died there in 1559.
- John White, Bishop of Winchester. He was Warden of Winchester from 1541 to 1551, Archdeacon of Taunton from 1551 to 1554 and Bishop of Lincoln from 1554 to 1556. He became Bishop of Winchester in 1556. He was deprived in 1559 being replaced by Robert Horne. He was imprisoned but died at the start of 1560.

- Richard Pate, Bishop of Worcester. He became Archdeacon of Winchester in 1527 and Archdeacon of Lincoln in 1528. He was appointed Ambassador to the Emperor Charles V and in 1540 he refused a summons to return to England. Pope Paul III appointed him Bishop of Worcester in 1541. He was attainted in 1542. He was actually consecrated Bishop of Worcester in 1554. He was deprived in 1559 being replaced by Edwin Sandys. After a period in the Tower of London he escaped into exile and died in Louvain in 1565.
- Nicholas Heath, Archbishop of York. In 1539 he became Bishop of Rochester and in 1543 was translated to Worcester. He refused to accept the Ordinal of 1550 and was deprived of his bishopric in 1551. On the accession of Mary he was restored to his bishopric. In 1555 he was made Archbishop of York, and subsequently Lord Chancellor. In the latter role he proclaimed Elizabeth as Queen. He however refused to

crown Elizabeth because she would not have the coronation service with the elevation of the Host. He was deprived of his archbishopric in 1559 being replaced by Thomas Young. He remained loyal to Elizabeth and after a brief period of imprisonment spent the rest of his life at his house in Chobham, never attending public worship and sometimes hearing Mass in private. He died there in 1578.

Most of these bishops endured a continual “tossing and shifting from one keeper to another, from one prison to another”; Cardinal William Allen thus described this as part of their “martyrdom”. Pope Gregory XII allowed a picture of the “Eleven Bishops” (ie those who died imprisoned) to be erected at the Venerable English College in Rome, amongst pictures of the English Saints and Martyrs, with an inscription declaring that “they died for their confession of the Roman See and Catholic faith, worn out by the miseries of their long imprisonment”.

A new vision of the Adolescent Jesus in the work of a 19th century convert

by Liana Marabini
(translated from Italian by Graham Hutton)

John Rogers Herbert was born on the 23rd January 1810 in Maldon, Essex, and died at Kilburn on 17th March 1890.

The work which most captures our attention is his 1847 painting of the child Jesus entitled Our Saviour Subject to His Parents in Nazareth: it is one of the few works of art which depicts Christ in the years of his adolescence. But Herbert is also important for us for another reason: although born an Anglican he converted to Catholicism at the age of 30. The artist’s conversion was largely thanks to the influence of his friend from childhood, Augustus Welby Northmore Pugin (1812-1852), the brilliant Catholic architect who was in large part responsible for the reconstruction of the Palace of Westminster after its destruction in the fire of 1834.

It is important to stress Herbert’s conversion, because following this that his art became more profound and intimate: before taking this great step, the artist painted purely to make a living, generally painting on commission. In embracing Catholicism, Herbert felt

the need to give a spiritual dimension to his paintings. From that moment he felt that he had been charged with a single mission: to transmit the Faith through his work. He frequently affirmed that he “worked for the glory of God” and that “he felt himself to be a hired help in the service of the Lord”. He was fiercely proud of the religion to which he now gave all of his time and energy, and he spoke of it with devotion and love. Many of his works were inspired by the Gospel and the personalities of the Bible, and the Holy Land is frequently depicted in his paintings.

Meanwhile he began to rise in the artistic establishment being elected a member of the Royal Academy in 1841, and a fully-fledged royal academician in 1846. His work greatly influenced the newly formed Pre-Raphaelite Brotherhood, who asked him to support their publication, *The Germ*.



© City of London Corporation

Herbert's paintings, *The First Introduction of Christianity into Great Britain* (1842) and *Our Saviour Subject to His Parents* (1847) were the inspiration for the first important works respectively of William Holman Hunt and John Everett Millais, founders of Pre-Raphaelitism, *A Converted British Family Sheltering a British Missionary* and *Christ in the House of His Parents*, both of which were shown at the Royal Academy in 1850 amidst great controversy.

But let us look a little closer at the work mentioned above, *Our Saviour Subject to His Parents in Nazareth*. The atmosphere of the painting is very serene, the colours suggesting those of the Holy Land (shades of terracotta, yellow straw and a clear sky at the horizon). Jesus, with bare feet, is busy carrying a willow basket, while Mary spins wool with a spindle on a wooden wheel. The casual arrangement of wood in the form of a cross on the spent fire captures Jesus's attention: Mary watches him with concern while Joseph works unawares.

The work can be found in the Guildhall Art Gallery, custodian of many of the City of London's works of art. The same gallery also possesses other works by Herbert, which already in the nineteenth century had been reproduced many times by means of the then recently invented process of lithography, thus enabling them to become very popular and well-known.

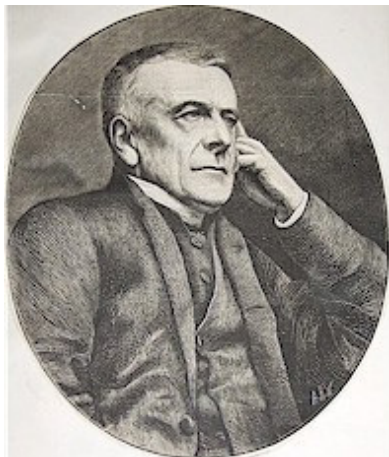
Although his works often depict the Holy Land, the artist never managed to visit it, much to his regret. He worked from his imagination, inspired by books and by conversations with those who had been there. For Herbert everything, not only his work but his entire being, served the cause of evangelisation. Endowed with a dark complexion and with black and penetrating eyes, he grew a long white beard which gave him an imposing look which could not be missed. Many of those who met him were convinced that he was a saint. He was severe in his judgments and never compromised, an excellent raconteur who inspired everyone who heard him speak, a brilliant verbal duelist when he set out to defend Catholicism: something which he did with great conviction whenever the opportunity arose.

Herbert can be an inspiration to us, with his unshakable faith, lived out in a difficult age. It was the age of Cardinal Newman and of his conversion which had worried even Queen Victoria herself. An age in which it was difficult to be a Catholic in England. Yet it was also an age in which there were many courageous men, like Herbert, who used all the means at their disposal to spread the Gospel.

Liana Marabini is a historian of gastronomy, writer and film maker. She directs the editorial group Liamar Multimedia and the International Festival of Catholic Films. She is president of the Biennale of Contemporary Sacred Art in Mentone, France and curator of the Museum of Art and Food in Bologna. She lives in Monaco.

Canon Frederick Oakeley (1802-1880)

No. 4 in a Series on Convert Clergy



Frederick Oakeley 1802 - 1880

Father Frederick Oakeley was well known in his day as one of the leading Oxford converts. Today he is best remembered for his translation, as an Anglican, of *Adeste Fideles* (“O come all ye faithful, joyful and triumphant”).

He was born in 1802 in Shrewsbury, the youngest son of Sir Charles Oakeley,

at sometime Governor of Madras. Privately educated before going up to Christ Church, Oxford in 1820 to read *Literae Humaniores* he only achieved a Second Class degree but elected to stay in Oxford to study for a college fellowship. In 1827 he was elected as Chaplain Fellow of Balliol, which college he found superior to Christ Church and Oriel “more sedate than the former and less exclusively intellectual than the latter. Of its moral tone it is impossible to speak too highly....There is a great deal of gentlemanlike feeling and good taste.” He was duly ordained a priest of the Church of England. He came under the influence of Charles Lloyd, the Regius Professor of Divinity and newly appointed Bishop of Oxford, in whose rooms he met Newman, Pusey, Froude, Robert Wilberforce, Mozley, Denison etc. Lloyd’s experience of French emigré priests had given him a deep and almost unique sympathy for English Roman Catholics.

Newman became a friend from 1829 onwards. At this stage Oakeley was still an evangelical, and close to his pupil Archibald Campbell Tait, the future Archbishop of Canterbury. Oakeley’s opinions turned in a more Tractarian direction through his growing friendship with William Ward, appointed a mathematical Fellow of Balliol in 1834. Oakeley definitely identified with the Oxford Movement from 1839. In that year he decided to leave Oxford and took charge of the Margaret Chapel, a small and undistinguished proprietary chapel, to the north of Oxford Street. He remained Chaplain Fellow of Balliol. The Margaret Chapel (the precursor of All Saints, Margaret Street) allowed Oakeley to put into practice the Tractarian principles he had learned in Oxford. With the support of friends like Edward Bellasis, Alexander Beresford Hope and William Gladstone the

importance of the Eucharist was emphasised. The ritual was very moderate eg the use of candles on the altar, the wearing of a surplice rather than a black gown, the eastern position, liturgical colours, chanting etc. but even these caused distress to Charles James Blomfield, the Bishop of London. The theological speculations in Oxford were now supplemented by liturgical advances in London. Dean Church wrote “Mr Oakeley was, perhaps, the first to realise the capacities of the Anglican ritual for impressive devotional use, and his services, in spite of the disadvantages of the time, and also of his chapel, are still remembered by some as having realised for them in a way never since surpassed, the secrets and consolations of the worship of the Church.”

Newman in his *Apologia pro vita sua* also wrote of “a new school of thought arising in the Oxford Movement during the period 1839-41, which swept aside the original party of the movement, and took its place. The most prominent person in it was a man of elegant genius, of classical mind, of rare talent in literary composition - Mr Oakeley”.

Oakeley’s affection for the Roman Catholic Church grew from 1840 onwards. In 1841 Tract 90, written by Newman and arguing that subscription to the 39 Articles was not incompatible with a Catholic theological understanding, caused a major crisis in the Oxford Movement. It was intended to prevent Newman’s “young friends” from submitting to Rome. In July of that year Oakeley wrote an attack on John Jewel, Protestant Bishop of Salisbury 1560-71, and the latter’s celebrated *Apologia Ecclesiae Anglicanae*, in that organ of Tractarianism, *The British Critic*. In it he, inter alia, said “Rome has imperishable claims upon our gratitude, and....upon our deference. She is our ‘elder sister’ in the faith.” By 1843 he was talking of Protestantism as “corruption preying on the whole body of the Church.” The next year he claimed to hold, though not to teach, all Roman doctrine.

In the aftermath of Ward’s deprivation of his degrees, following publication of *The Ideal of a Christian Church*, at the Sheldonian Theatre in Oxford on 13th February 1845, Oakeley published his *A Letter to the Lord Bishop of London* reiterating his Catholic sympathies. This caused Blomfield to write to Oakeley asking him to resign his licence at the Margaret Chapel. Oakeley initially refused but was in due course suspended in a judgement by the Dean of Arches on 30th June 1845.

Oakeley had been spending an increasing amount of time with Newman at Littlemore and went to live there

on a more permanent basis at the start of September, the month in which Ward and his wife were received into the Catholic Church. J.B. Dalgairns submitted to the Catholic Church at the end of September and Ambrose St John on 2nd October. Newman followed on 8th October. Oakeley eventually was received on 29th October in the little Roman Catholic chapel of St Clement's by Father Robert Newsam, the parish priest. Balliol wrote to him the same day requiring him to resign his fellowship.

With Newman and Ambrose St John, Oakeley was confirmed on 1st November 1845 by Wiseman in Pugin's Gothic chapel at Oscott. On 22nd January 1846 he began his training as a Catholic priest at St Edmund's College at Ware in Hertfordshire. Oakeley loved Ware "There is a quietness about this place which makes it very delightful. The Church services too....are exceedingly solemn and pleasing." He was ordained by Wiseman on 14th November 1847 and assigned to the Cathedral at St George's, Southwark.

He was installed as Missionary Rector of the comparatively new church of St John the Evangelist, Duncan Terrace, Islington on 26th January 1850 and stayed there until his death. Much from Oakeley's private income went to completing the building. His musical skills transformed the church into a centre of choral excellence. Islington was not then as fashionable as it has become subsequently and the parish had pickets of severe economic deprivation. There was a large congregation of Irish Catholics who adored him and affectionately called him "Our Father O'Kelly", a Hibernian version of Oakeley. The parish included Pentonville Prison to which he was an assiduous visitor. Wiseman appointed him a canon of Westminster in 1852. Oakeley had good relations with Manning who became Archbishop of Westminster in 1865; they had known each other since 1827.

Oakeley continued to write as a Catholic and in 1849 produced *The Ceremonies of the Mass*, which was very well known in its time. In 1865 he produced *Lyra Liturgica*, a rather florid book of poetry. His introductory verses entitled *Holy Ceremonies* start as follows:-

*I love, O Lord, the beauty of thy house,
I love the place wherein thy glory dwells;
I love the silent speech, and sweet accord,
Of holy ceremonies, dear to faith.."*

He maintained contact with many of his associates in the Church of England; there was in his case no real "parting of friends". These included Charles Sumner (the Bishop of Winchester), Pusey and Gladstone. The most pronounced relationship was, however, with his

former pupil Tait, consecutively Bishop of London and Archbishop of Canterbury; Oakeley dined frequently at Fulham and then Addington and Lambeth Palaces. He reminisced with affection of his days in the Church of England, and re-established contact with Balliol.

He never however regretted the step he had taken in 1845 and the thirty four years he spent in the Catholic Church were years of contentment. He once at St John's celebrated a Mass of thanksgiving for those who had had been received into the Catholic Church and preached then a homily on the text "Thou hast broken my bonds; I will sacrifice to thee the victim of praise" (Psalm 115, verse 17). He kept in contact with the other converts of 1845 until the end of his life. In particular he retained his respect and affection for Newman and was delighted when the latter was made a cardinal in 1879.

Frederick Oakeley died on 29th January 1880 at the age of 77, from various respiratory problems. He was buried at St Mary's Roman Catholic Cemetery, Kensal Green. Cardinal Manning preached the panegyric "He was a true disciple of Jesus Christ in the fullness of the word, loving, holy, harmless, self-denying, laborious in his master's service...He was a true pastor labouring for souls. He was a kind and loving friend. None that ever approached could forget so long as they lived the humble, gentle, kindly and even playful manner and aspect with the maturity of thought and wisdom which distinguished him".

There were some, however, who thought he had never been properly appreciated in the Roman Catholic church, and did not receive the deserts to which his talents entitled him. This view was articulated by Dean Church of St Paul's in a letter to Gladstone two days after Oakeley's death "Poor Oakeley, I have always thought of him as one of the converts of 44 or 45 who had sacrificed much that the natural man cares for. He was a man whose quality and whose craving was refinement, not strength or exactness of ascertained truth or originality of any kind, but the grace and beauty of finish. He was just the man to pass a happy and useful life writing elegant and interesting lectures and sermons, and enjoying music and art and good talk without luxury or selfishness, as a distinguished Anglican clergyman. The Romans made nothing of him, but sent him up to Islington to live poorly in a poor house with two Irish colleagues, with just a print or two remaining of the Oxford wreck, which was the overthrow of his old idea of life. And he was to the last, as far as I saw him, interested in nothing so much as in gossip of the old days; and he was always kindly, patient and gentle, not without touches of amusement when talking to people who did not think with him. It was like a genuine bit of the old Balliol common room, set in the frame of this dingy Islington parlour." A very Anglican reaction.

Sisters of the Blessed Virgin Mary

by Mgr Keith Newton

Readers of FOTO magazine will already be aware that for some time the Sisters of the Blessed Virgin Mary, based in Birmingham, have been looking for a new and more permanent home. The Sisters were formerly members of the Community of St Mary the Virgin, based in Wantage, one of the oldest Anglican religious communities. 11 of the Sisters were received into the full communion of the Catholic Church in 2012 and were subsequently officially recognised as a diocesan Institute of Consecrated Life within the Ordinariate of Our Lady of Walsingham. They left Wantage with very few resources though a small amount of money was given to them from their former religious community, but not enough to purchase a house to live out their vocation. Fortunately, someone came to their aid and purchased, on their behalf, a former religious house in Maryvale. However, the house needs a lot of money spent on it and the owner would now like to sell the property so the Sisters have been looking for a more permanent home.



We have been praying about this for a long time but, thanks be to God, last year the Abbot of Farnborough, Abbot Cuthbert Brogan, in consultation with the monks at Prinknash Abbey offered the Sisters the possibility of converting a monastic building which is no longer used by the male Benedictine community. This property has not been lived in for some years and will need a substantial amount of money spent on it in order to make it suitable for the Sisters to live and pray in and also to provide guest accommodation. Fortunately, Abbot Cuthbert has access to some funds to help, but not enough to complete the work which is estimated to be £2 million. Again, in an answer to prayer, the Society of St Barnabas, originally founded at the instigation of Pope Leo XIII has generously agreed to contribute to this work and also to fundraise on the Sisters' behalf. I commend this project to you and if any reader would like to make a donation please send it to The St Barnabas Society earmarked 'The Prinknash Project' at Windsor House, Heritage Gate, East Point Business Park, Sandy Lane West, Oxford, OX4 6LB or donate on line at <https://cafdonate.cafonline.org/19673#!/DonationDetails>

Notable Irish Catholic Converts

by Sir Adrian Fitzgerald Bt

Ireland fell victim to the Reformation some twenty years later than England. Efforts to establish it took a far longer time, to the extent that it was ever so established. There were three major "Catholic" upheavals in Ireland between 1579 and 1692 - the second Desmond Rebellion of 1579-83, the 1641 Rebellion eventually crushed by Oliver Cromwell and the war of 1689 to 1692 in support of James II. The latter ended with the signing of the Treaty of Limerick in 1692 when many of the leading Catholic families followed their king into exile in France.

The Catholic Church lost all its buildings during the second half of the 16th century. Catholic landowners were subsequently evicted and replaced by English and Scottish settlers. Increasingly draconian penal laws were introduced. Church tithes were levied on Catholic and Protestant alike to support the Church of Ireland.

The Protestant Ascendancy continued unreformed until the passing of Catholic Relief Acts in the late 18th century, culminating in the passing of the Catholic Emancipation Act in 1829. The latter was followed by an extraordinary release of Catholic confidence in Ireland which in turn led to a remarkable programme of church building. A Catholic spiritual revival coincided with the gradual decline of the Anglican Protestant establishment.

Across the Irish Sea a spiritual "Catholic" movement also developed within the Church of England from 1833 onwards. The Oxford Movement culminated with the reception of St John Henry Newman into the Catholic Church by the Passionist Father Dominic Barberi at Littlemore on 9th October 1845. Newman was to be followed by many other English converts, both clerical and lay.

The dramatic influence of the Oxford Movement did not leave Ireland untouched by its reverberations, even though the act of conversion to Catholicism in Ireland tended to lead into an even more dramatic "Parting of Friends" than it did in England, embracing as it effectively did political opposition to the Protestant establishment. Even in the 20th century feelings ran high - Viscount Clonmore, known to Betjeman and Waugh as "Cracky", sometime Anglo-Catholic clergyman, converted to Rome in 1932 and was promptly disinherited by his father on the grounds that he now shared a religion with their servants; the former became 8th Earl of Wicklow in 1946.

William James Gordon-Gorman in his 1899 edition of "A biographical list of the more notable converts to Rome in the United Kingdom" lists some 210 identifiably Irish converts. These include at the higher echelons of society two Irish marchionesses (married to the

protestant Marquesses of Londonderry and Waterford respectively), four Irish earls (including the 7th Earl of Granard, Knight of St Patrick, Lord Lieutenant of County Leitrim and first President of the British Association of the Order of Malta 1876-1889) and thirteen Irish MPs (Sir Henry Bellingham Bt, Chamberlain to Leo XIII (County Clare), Joseph Biggar (County Cavan), Sir George Bowyer Bt, a founding member of the British Association of the Order of Malta (Dundalk Borough and County Wexford), Francis Macnamara (County Clare), W.A. Osborne Christmas (County Waterford), Colonel David La Touche Colthurst (County Cork), Sir Stephen de Vere, Bt (County Limerick), Edward Dwyer Gray (County Carlow), Frederick Lucas, founder of *The Tablet* (County Meath), Sir Donald Horne Macfarlane (County Carlow), William Monsell, 1st Baron Emly, (County Limerick), Charles Moore (County Tipperary) and Charles Tanner (Mid Cork).

One interesting Irish priestly convert of the period was the Hon. Charles Pakenham (1821-57), fourth son of the 2nd Earl of Longford. A professional soldier for fifteen years, he was received into the Church in 1850 and ordained as a Passionist priest five years later. His uncle the 1st Duke of Wellington not ungenerously said "Well, Charles, you have been a good soldier, strive to be a good monk."

Set out below are five case studies where the lives of various 19th century Irishmen and of their families were transformed by their conversion to the Catholic faith:-

Edwin Wyndham-Quin, 3rd Earl of Dunraven and Mount-Earl (1812-1871)

He was a prominent Irish landlord, educated at Eton College and Trinity College, Dublin, whose ancestors had settled in Adare, County Limerick in the 17th century. His considerable wealth derived not just from the rents of his 15,000 acre agricultural estate but from the inheritance his mother brought from her estate in South Wales where coal was discovered. He rebuilt Adare Manor, employing P.C. Hardwick as his architect. He was MP for Glamorganshire from 1837 to 1851, Lord Lieutenant of Limerick from 1864 and a Knight of St Patrick in 1866. He was received into the Catholic Church in 1855. He spent much time sailing in his yacht on the west coast of Ireland, visiting such islands as Skellig Michael, site of a very early Christian monastery on a shelf about 700 feet up, eight miles off the coast of County Kerry. He made the first ever comprehensive archaeological survey of the rock and published his researches in the two volume *Notes on Irish Architecture*. His son the 4th Earl reverted to protestantism.

William Monsell, 1st Baron Emly (1812-1894)

Educated at Winchester and Oriel, he succeeded to the family estates in County Limerick when he came of age, his father having died in 1824. He was MP for County Limerick from 1835 to 1874. In 1836 he married Lady Anna Maria Wyndham-Quin, sister of the

3rd Earl of Dunraven (qv). In 1850 he was received into the Catholic Church. He was a great parliamentary supporter of the Catholic Church. After the death of his first wife in 1855 he married the Catholic Berthe de Montigny two years later. He served in various Liberal administrations, notably as Under-Secretary of State for the Colonies 1868-71 and Postmaster-General 1861-72. He was raised to the peerage as Lord Emly in 1874. His popularity in Ireland declined in later life because of his opposition to the National Land League and the home rule movement.

Aubrey Thomas de Vere (1814-1902)

Curraghchase, County Limerick is only about five miles from Adare. The house stood above a reed-fringed lake with woods stretching away to distant hills. It was described by James Lees-Milne as "one of the most remote and romantic settings conceivable". Sir Aubrey de Vere, 2nd Baronet (1788-1846) added substantially to the original 18th century building. He was an accomplished poet. His younger son was the poet Aubrey Thomas de Vere. An undergraduate at Trinity College Dublin he met John Henry Newman in Oxford in 1838. His youth was mainly devoted to theological study. He met Henry Manning at Adare Manor in 1849 and two years later travelled with him to Rome where they were both received into the Catholic Church. He had some involvement with Newman in 1856 on the setting up of a Catholic University in Dublin. Aubrey Thomas de Vere was a more prolific poet than his father, and also published prose works. His chronicle poem *Inisfail* illustrated Irish annals from the Norman Conquest to his own times. He regarded Providence as having assigned different vocations to different nations; Ireland's was a spiritual one. He recalled a sermon preached in Limerick by Father Wilfrid Faber, Old Harrovian convert founder of the London Oratory "Ireland's vocation is, as it ever has been, an Apostolic one. She may be true to it, or she may be false to it; but if she forgets it or discards it, she will meet with success in no other...."

Colonel David Colthurst (1828-1907)

Blarney Castle with its large and well-preserved keep lies a few miles west of Cork City. Originally the possession of the McCarthy Earls of Clancarty it was forfeited after 1692 and became the possession of the Jefferyes family. In 1846 Sir George Colthurst, 5th Baronet (1824-78), married Louisa Jefferyes, the only daughter and heiress of St John Jefferyes. Colthurst moved from Ardrum, his nearby estate at Inniscarra to Blarney Castle. Sir George had two younger brothers who have been virtually edited out of the family pedigrees for reasons that will be made clear. Both David (1828-1907) and Robert Colthurst (1829-1864) became Catholic round about 1863. Little is known about the younger brother. The life of Colonel David Colthurst is however better recorded. He converted to Catholicism after an interior struggle against sin: "he could have no peace until his conscience was healed by confession". He

was educated at Eton, fought with the 20th Regiment of Foot in the Crimean War and was present at the Siege of Sebastapol. He became a Knight of Justice in the Order of Malta in 1872 and a founder member of the British Association in 1876. What happened next probably explains the absence of both brothers from the family records. The eldest brother Sir George died in 1878. The following year a by-election took place in County Cork. The new and 6th Baronet, another Sir George, stood as Conservative candidate but was no doubt outraged that his uncle David was standing against him as Home Rule candidate. Shock must have turned to fury when the results were announced:-

Colonel David Colthurst	8,157 votes
Sir George Colthurst	2,027 votes

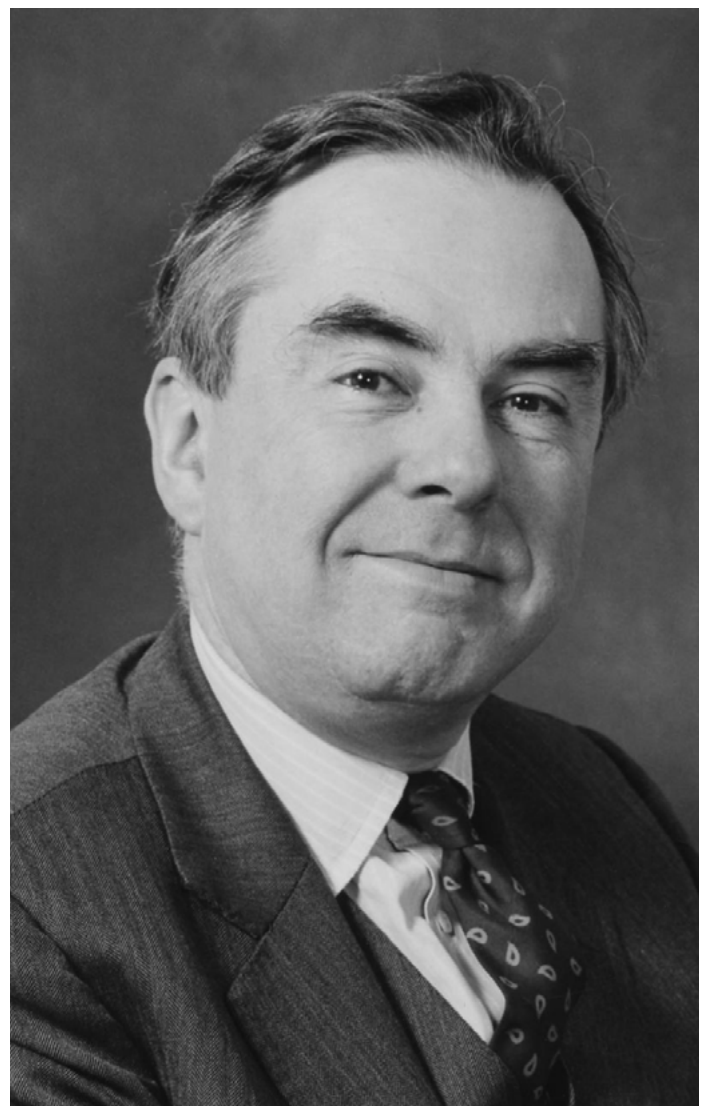
Charles La Touche

Charles La Touche was a cousin of the Colthursts and he was born the potential heir to the senior line of Dublin's most prominent banking family. The first Irish La Touche was a Huguenot refugee. He was a founding partner of the La Touche Bank in 1712. The bank thrived thereafter for four generations until the 1830s when competition from the joint stock banks grew. Charles suffered from bouts of depression in his youth. In 1831 he arrived in Oxford to study at Balliol. John Henry Newman was at the peak of his fame and influence over the next few years as Vicar of St Mary the Virgin. In 1844 he became a Catholic, writing to his mother that "the written word of God, and above all earnest prayer" led him to the Church "without reading controversial books, or talking to priests, or indeed any Roman Catholics." This decision along with marrying a French wife and going to live in Blois where his Huguenot ancestors had once sought refuge from persecution must have come as a severe shock to his family in Ireland.

Irish conversions continued in the 20th century. The case of the 8th Earl of Wicklow is referred to above. Sir John Leslie, 3rd Bt (1885-1971) (known after his conversion as "Shane") of Castle Leslie, Glaslough, County Monaghan was educated at Eton and King's College, Cambridge. During his period as an undergraduate he converted to Catholicism. An unsuccessful candidate in the 1910 elections on behalf of the Irish Parliamentary Party (pro Home Rule), he was subsequently a diplomat and a prolific writer, living between Glaslough and London.

Lieutenant Colonel Conolly McCausland MC (1908-1968) of Drenagh, Limavady, County Londonderry fought in the Second World War and became a Catholic, knowing that he had signed a codicil to his father's will barring him from inheriting the Drenagh estate should he become a Catholic. Fortunately this codicil was held not to apply to his descendants and the estate was inherited by his son Marcus in 1968. The latter was educated at Eton and had served in the Ulster Defence Regiment. His Catholicism sadly did not prevent him from being murdered by the "Official" IRA in 1972.

The most recent notable "Irish" convert to Catholicism has been Sir Josslyn Gore-Booth, 9th Baronet, sometime of Lissadell House, County Sligo and Vice President of the Friends of the Ordinariate. The Gore-Booths were resident in Ireland from the 17th century. In 1876, before the Irish Land Acts, they owned 31,774 acres in County Sligo. Sir Josslyn's great aunt Constance Gore-Booth, the Countess Markievicz, (1868-1927) became an Irish revolutionary. Sentenced to death after the 1916 Easter Rising, her sentence was commuted to life imprisonment. She was released the next year as part of a general amnesty, and around this time converted to Catholicism. She was the first woman to be elected to the House of Commons but in line with the other Sinn Fein MPs did not take her seat. She became a member of the Dáil instead and was Minister for Labour 1919 to 1922. Sir Josslyn was recently received at Ampleforth.



Sir Adrian Fitzgerald, 6th Baronet and 24th Knight of Kerry, Vice President of the Friends of the Ordinariate, was Mayor of Kensington 1984-85 and sometime Church Warden of St Mary's, Bourne Street. He was received into the Church in 1994. He is a Knight of Honour and Devotion of the Sovereign Military Order of Malta.

Richard Crashaw (1613-1649)

No. 3 in a continuing series on convert poets.



by Peter Sefton-Williams and Michael Hodges

Richard Crashaw was born in London in 1613. He was the only son of the Anglican divine William Crashaw (1572-26). The father was born near Sheffield and educated at Cambridge. He was appointed preacher at the Inner Temple. He wrote many pamphlets advocating Puritan theology and was sharply critical of Catholicism, denouncing “Roman falsifications” and “besotted Jesuitries”. Despite this he had many works of Catholic devotion in his very extensive theological library, some of which the son may have benefited from.

William’s death in 1626 rendered Richard an orphan at the age of 13 or 14. However the Attorney General, Sir Henry Yelverton, and Sir Ranulph Crewe, a prominent judge, friends of his father, made themselves responsible for his education. He went to Charterhouse (still on its old site on the edge of the City) from 1629 to 1631 and to Pembroke Hall in Cambridge from 1631 to 1634.

During the course of his education Crashaw gravitated more to Laudian High Anglicanism, particularly towards the ideals and practices that emphasised the Church’s

Catholic heritage; this may have been through the influence of the Reverend Benjamin Lany, Master of Pembroke. Crashaw became at this time acquainted with Nicholas Ferrar and “the Protestant Nunnery” of Little Gidding in Huntingdonshire, hymned by T.S. Eliot in the last of the Four Quartets (“You are here to kneel where prayer has been valid.”). Crashaw was a frequent visitor to the community.

Crashaw received his BA in 1636. In 1636 he was appointed a fellow of Peterhouse College. Two years later he was ordained as an Anglican clergyman and was also installed as a curate of “Little St Mary’s”, next to Peterhouse. The Master of the College was by then that determined Laudian, John Cosin (subsequently Dean of Peterborough and Bishop of Durham). Crashaw incorporated the influences of both Cosin and Ferrar into his conduct at his church, holding late night prayer vigils and adorning the chapel with relics, crucifixes and images of Our Lady. In 1641 Crashaw would be cited by local Puritans for excessive devotion to the Virgin and for his superstitious practices of “diverse bowings, cringeings and incensing before the altar”.

With the advance of Cromwell’s forces on Cambridge Crashaw was forced to resign his fellowship at Peterhouse with five of his colleagues. This began his exile from “the contentfull little kingdom” of Peterhouse. Little St Mary’s was ransacked by the wretched Puritan iconoclast William Dowsing at the end of December 1643 who recorded in his dairy “We brake downe 60 superstitious pictures, some popes, and crucifixes, and God the father sitting in a chayer and holding a globe in his hand”.

Crashaw’s poetry took on decidedly Catholic imagery at this stage, especially in his poems written about the Spanish mystic St Teresa of Avila (“A Hymn to Sainte Teresa”, “An Apologie for the fore-going Hymne” and “The Flaming Heart”).

Having finally been expelled from his fellowship in 1644 Crashaw fled into exile. It was at this stage that he formally converted from Anglicanism to Catholicism, not so much for reasons of dogma but his need for Catholic ritual and mysticism. In his “Athenae Oxonienses” (1692) Anthony à Wood explains the reason for Crashaw’s conversion as “an infallible foresight that the Church of England would be quite ruined by the unlimited fury of the Presbyterians”. (Plus ça change!)

Crashaw initially lived in acute poverty in Paris. Queen Henrietta, the wife of Charles I, set up court in that city in July 1644. Crashaw’s fellow, albeit Anglican, poet Abraham Cowley and his patron Susan Feilding,

Countess of Denbigh, sought the Queen's influence in recommending Crashaw to Pope Innocent X. He made his way to Rome as a pilgrim in November 1646, still struggling with poverty and ill health. He was introduced to the Pope as "a learned son of a famous Heretic". After renewed entreaties a post was secured with the virtuous Cardinal Giovanni Battista Maria Palotta, who was closely associated with the Venerable English College. Some of the latter's retinue were less virtuous and Crashaw made himself extremely unpopular by pointing this out to the Cardinal. This led to his dismissal for his own safety. Finally the Cardinal in April 1649 procured his appointment as a canon of the Basilica della Santa Casa at Loreto. Crashaw arrived there in May and died of a fever there on 21st August 1649. He was buried in the Lady Chapel of the Shrine.

His first published work was "Epigrammatum Sacrorum Liber" in 1634. Among its well-known lines is Crashaw's observation on the Miracle at Cana "Nympha pudica Deum vidit, et erubuit" translated as "the modest water saw its God, and blushed" - rather a nice conceit. In 1646 he published "Steps to the Temple. Sacred Poems. With other delights of the Muses". His final collection was "Carmen Deo Nostro", published posthumously in 1652.

Crashaw's poetry is often categorised with those of contemporary English metaphysical poets but in fact exhibits similarities with cosmopolitan and continental Baroque poets and is influenced in part by the works of the Italian and Spanish mystics. George Herbert was also undoubtedly an influence. Crashaw's poems, inter alia, cover Christ's life and His miracles, the Catholic Church and its ceremonies, the saints and martyrs of the Church, the problem of conversion and the efficacy of prayer.

A specimen of Crashaw's poetry is "The Recommendation":-

"These houres, and that which hovers o're my End,
 Into thy hands and hart, lord I commend.
 Take Both to Thine Account, that I and mine
 In that Hour, and in these, may be all thine.
 That as I dedicate my devoutest Breath
 To make a kind of Life for my lord's Death.
 So from his living, and life-giving Death,
 My dying Life may draw a new, and never fleeting
 Breath."

Abraham Cowley wrote "On the Death of Mr Crashaw" in 1656. This generous eulogy starts:-

"POET and Saint! To thee alone are given
 The two most sacred names of Earth and Heaven".

Memories of a Monsignor

Mgr. David Silk describes his journey towards the Catholic Church. Part II to follow.



*I'm a Methodist at midnight, I'm an Anglican at noon,
 And I hope to be a pious Presbyterian very soon.
 O bright and happy morning when the churches all agree,
 And we'll all be holy rollers come the dawning.*

Taking up residence at Saint Stephen's House – the Anglo-Catholic Theological College in Oxford – in mid-summer of 1958, I felt not unlike the ordinand whose take on Christian discipleship and ecumenism made his solo in the House pantomime of Christmas 1957 a highlight worthy of Gilbert and Sullivan.

As an infant I had been baptised as an Anglican and then dedicated in a Baptist Chapel. My first experiences of Christian worship had been in a small independent chapel in Tuckton, now part of the Southeast Dorset conurbation – a Hampshire district-suburb sandwiched betwixt Boscombe and Christchurch. My mother preferred "chapel" to "church", "minister" to "priest", and rejoiced to

be counted a stout “Protestant” and a “non-conformist”, while my father (a somewhat conventional Anglican) was largely absent at sea until D-Day, and then posted to Australia until demobilisation in 1946. When he returned to the tribal homelands – the Medway Towns, my mother and I had already re-settled and signed on with another independent chapel. The Sunday worship diet expanded to include Evensong at the Garrison Church until my mother and father did a deal: both became Methodists where liturgical needs were drawn from the (Anglican) Book of Common Prayer.

Meanwhile I remained with my friends at our chapel, and which merged with another similar congregation to become stuck in the theological mire of a wholly uncritical approach to the documents of the Bible and of an instinctive condemnation of the cinema, theatre, and television as easy access, via the mortal corruption of world, flesh and devil, to the smouldering fires of hell. By Divine Providence I was saved from utter spiritual disaster by two special people. The hellfire minister moved to another charge and – much to our profit – was replaced by a former Salvation Army Officer, with a wife and two daughters - one a teenager. Re-enforcements ahoy! He took in the situation immediately, spent time with the youngsters and listened... We too listened to him. And then came to London the American evangelist (The Reverend Doctor) Billy Graham and we so enjoyed him and his mission team. They were open to treating the Bible just as one should treat any other ancient document - analysing, criticising, contextualising it. They did not muddle purity with puritanism or principle with prejudice, they recycled the devil’s best tunes and danced to them, and they were even apt to approve of a modicum of powder and paint!

In 1954 I enrolled at Exeter University to read Classics and French with Theology “on the side”, so to speak. However, the Hound of Heaven was on my track, always baying soulfully in the distance. Within the year a sense of vocation to the ordained ministry would cause a major reset to read my degree in Theology. The Latin and Greek would be more than useful, and the French might point to service in the country and culture of Edith Piaf, the odour of Garlic and Gauloises and the music of the accordion – a culture with which I was already enchanted.

But in which church? I did the sampling rounds – Anglican, Brethren, Baptist, Catholic, Methodist, Presbyterian, Pentecostalist and the Salvation Army... and settled for the Salvation Army. It stood for prayer and practice - head in the clouds, feet on the ground, personal discipline, evangelical zeal, and social concern. I joined up with high hopes, intending that after University I would go on to the Salvation Army Training College and perhaps to L’Armee du Salut. Then a young Lieutenant Joyce Bracey was appointed to Exeter Temple...and I lost my heart...

Eighteen months later we were married – with £15 in the Post Office Bank. Joyce was “temping” in the office of

a local solicitor, and I was embarking on my final year at the University. The vision for the future was unchanged, although we had reckoned without some red tape. Joyce signed on at the University for a course of extra-mural lectures to cover the period of church history from the Acts of the Apostles to the Peace of the Church (c314 AD). In loyalty to the Department of Theology and especially my tutor, the redoubtable Revd Doctor Trevor Jalland, I signed up and caught a glimpse of something I had never really taken on board.

Jesus of Nazareth had founded a new Israel, a Church, built on the Apostles. Its character was a unique blend of Faith and Order. The first and second centuries were formative and determinative. By the end of the second century throughout the Church the canon of Holy Scripture and the text of the Baptismal (Apostles’) Creed had been established and the threefold order of ordained ministry with the historic succession in the office of Bishop had become normative. Thus, the Rule of Faith and a living umpire to interpret and define it existed in tandem. Gradually the great Patriarchal Sees - Jerusalem, Antioch, Rome, Alexandria, and Constantinople - developed a significant primacy over the churches, while Rome was growing in recognition as the most senior. None of these fundamentals was seriously questioned until the Reformation. Aidan and the Celtic missionaries in the north and Augustine and the Roman missionaries in the south led the English Church – Ecclesia Anglicana – to continue to be faithful to the universal tradition of Faith and Order. Some Anglicans sought reform of the Church but did not question the basic Faith and Order of the Great Church of East and West – Orthodox and Catholic. Meanwhile, the more radical Reformers sought a clean break and a fresh start, retaining the Baptismal Creed and the Scriptures, but with ministry and government tailored to reflect a new theology.

By the end of 1957 Joyce and I had come to grasp that Church history was not so much an antiquarian peep into the two millennia between the Resurrection of Jesus and the latest Billy Graham Crusade but rather part of the seamless process of God’s Creation and Renewal of his work by his living Word, Jesus the Messiah, and the continuation of that process through the Church which, empowered by the Holy Spirit embodied his living presence and power. God has, so speak, written himself into the story he is writing. Our Lady, the Twelve, the Martyrs, the Fathers and the Disciples of every age and place, his story and our story are one and the same. Identity, Continuity, Authenticity, Authority are at the heart of our understanding of who and what the Church is. That autumn Trevor Jalland gave me the hard eye and the hard word: “David,” he said, “it would be improper of me – your tutor - to offer personal advice, but you do clearly believe that the Church is a divine institution. Are you quite sure that you are in the right place?” Red tape had already put a brake on our intentions and a perceptive Salvation Army Officer had already asked,

“would you be happy without the Sacraments?” Did this not spell Baptism for Joyce and Confirmation for us both, and – bearing in mind those principles of Identity and Continuity, of Authenticity and Authority - a move to the Church of England?

Very early in 1958 my only able-bodied aunt died suddenly and left my uncle and four aged and infirm aunts bereft. Swift action was clearly needed. Joyce parked me in lodgings to prepare for my Finals, removed herself to Kent, took over the two households, advertised for a housekeeper, interviewed the applicants, engaged and inducted the most likely, and moved in with my parents to keep an eye on the situation. She joined the congregation at the nearby Anglican parish church. The ‘phones hummed and buzzed - and by Easter, Joyce in the Medway Towns, and I in Exeter, were being prepared for Initiation and First Holy Communion at Pentecost in Exeter Cathedral. By that time the Bishop of Exeter had caught up with the situation, interviewed me, and agreed that since I now had a degree in Theology, I should go straight on to Saint Stephen’s House. In those days most theological colleges did not yet have much accommodation for married couples. Joyce settled in with my parents and got a temporary job.

Living with other ordinands in college was a welcome opportunity to share a common life of prayer, study, and priestly formation in an Anglo-Catholic community, regulated by the disciplines of Saint Benedict and the insights of Saint Ignatius Loyola. Most of my companions were cradle Anglicans and regular penitents. Many had grown up with close links with the Shrine of Our Lady of Walsingham. With a degree in Theology, I had completed the requirements of the ordination examination in a year and turned to liturgical studies, learned to celebrate the Eucharist, to hear confessions (highlight: hear the principal’s “confession”) and visit the sick (highlight: “visit” his sister!). I was fortunate to be formed by habits of prayer and discipline which have served me well through some threescore years of priestly service, Anglican and Catholic.

By Michaelmas 1959 I was ready to be ordained to the diaconate in Advent. My first posting as deacon and then priest was for three years in the Medway Towns with its long history of association with Chatham dockyard and the Royal Navy. My local knowledge and family connections afforded me the advantages of being a “local boy” and compensated for my lack of Anglican experience.

Then came seven years in the London suburb of Sidcup where, as senior curate, I was a mission priest, focussing on the Youth Club and Blackfen - an unchurched area with a population of eight thousand. In a tin hut on an allotment, without running water, the task was to grow a stable worshipping presence out of a small Sunday School and a handful of elderly faithful. Joyce instantly rounded up an army of visitors, canvassed every house in the district, analysed the results and presented me with the names and addresses of the most likely recruits. Within seven years the new dual-purpose Church

building was in daily use and on Sundays was heaving with worshippers, including our infant son - one day to become an Anglican priest.

There followed six years in Swanscombe in the Thameside North Kent industrial belt. The economic mainstay was the manufacture of cement and parchment (greaseproof paper). Sharp competition from Sweden priced us out of the paper and triggered three hundred redundancies out of six thousand residents, and in Advent! Many young men, having joined the army to feed their families, were sent home from the troubled Northern Ireland with deep psychological damage... Nevertheless, while there was but a tiny remnant in church on our first Sunday, the millennium-old church and churchyard had been the heart of the community for so long that the parish soon picked up new faces, including our daughter.

Two events of the time in Swanscombe bequeathed us a legacy. There I was first invited to stand for the General Synod in 1970, and so became closely associated with the Liturgical Commission and the production of the Alternative Service Book of 1980. It was also there that I was offered a free place for a young priest on a Pilgrimage to the Holy Land – an indelible experience.

Then we were back to Greater London, to Saint George’s Beckenham. Members of the congregation included an array of dons and diplomats who, with unfailing regularity featured in the honours lists. Few financial worries – the Finance Committee simply proposed the annual budget and the members stumped up! The choir included members of the BBC Chorus and the largest attendance was the annual November Requiem – Faure with Choir and Orchestra. Moreover, the parish was ready to share in the foundation of a Local Ecumenical Project which partnered us with Baptists, Catholics, Methodists, and Presbyterians - a job to see me out... to retirement and being put out to grass in the Weald.

To be continued

Monsignor David Silk

Father David Silk was born in 1936. He was educated at Gillingham Grammar School, Exeter University and St Stephen’s House in Oxford. He was ordained deacon in 1959 and priest in 1960 in the Anglican Diocese of Rochester. He had curacies in Gillingham and Lamorbey. He was priest in charge at Blackfen and had incumbencies at Swanscombe and St George’s Beckenham. In 1980 he became Archdeacon of Leicester and in 1994 was consecrated the 8th Bishop of Ballarat, Australia. He returned to England in 2003 and after 18 months as a parish priest in Sussex retired to Devon. He was received into the Catholic Church in 2011, being ordained deacon and priest in the same year. In 2012 he was appointed a Monsignor. He is married to Joyce, and has a son and a daughter.

The Reverend Peter Clarke (26th January 1938 - 21st December 2021)

by Monsignor John Broadhurst

Father Peter Clarke was born in Eastbourne and brought up in St Leonard's-on-Sea by his mother. He received his secondary education at Hastings Grammar School.

Upon leaving school he trained with a firm of solicitors in Westminster before becoming Deputy Clerk to the magistrates in South East Somerset. He received the call to become a priest and studied at Cuddesdon Theological College. Ordained in 1976 Peter served in three benefices in the Diocese of Bath & Wells as an Honorary Curate. In 1988 he became stipendiary Rector of the parish of Tintinhull before moving to the Weston-super-Mare Team Ministry.

When this was dissolved in 1994 Peter became Vicar of All Saints, Weston-super-Mare, a splendid church of 1902 by Bodley described as Betjeman as “the finest church of entirely modern foundation in Somerset”. In 1996 he was made a Prebendary of Wells Cathedral. He retired in 2006 after twelve happy years at All Saints, and subsequently lived in Yeovil.

He met his wife Anne at a local Anglo-Catholic church. They had one daughter. Peter and Anne were both very committed to the Catholic cause in the Church of England. They made their presence felt both in the General Synod and also in Forward in Faith once it was established. They were regular attenders at the annual meeting and very active in the West Country establishing the organisation. With the advent of “flying bishops” Peter rapidly brought his parish under the pastoral care of the Bishop of Ebbsfleet. For some time he was on the Ebbsfleet Council of Priests and worked



Fr Peter Clarke and his wife Anne together with the Rt. Revd. Bishop Declan Lang and Mgr. Andrew Burnham

tirelessly to preserve orthodox Christianity in the Church of England.

He and Anne were both present at the Forward in Faith Assembly when Pope Benedict's initiative (*Anglicanorum Coetibus*) was announced and immediately realised this was a path for them. In 2011 he and Anne became Catholics through the Ordinariate. From the beginning he was group Pastor to the Ordinariate Group in Weston-super-Mare and remained so until he retired at the age of 80 in 2018. Until last Christmas he was, however, still helping out at various Catholic churches in the area.

RIP

Desmond Seward (1935-2022)

The death has been announced of Desmond Seward, prolific Catholic historian, educated at Ampleforth and St Catharine's College, Cambridge and Knight of Grace and Devotion of the Order of Malta. Desmond was a great observer and admirer of the Ordinariate, especially of its language and liturgy. He recently wrote a fascinating article in this Newsletter on the Non-Jurors, regarding them as an 17th-18th century prototype of the Ordinariate. He died after a fall outside his house in Hungerford on 3rd April, 2022.

London Oratory – Little Oratory

RIP



The Roman Perspective on the Foundation of the three Ordinariates

by Peter Sefton-Williams

In the course of an interview Mgr. Patrick Burke gave a personal account of how the three Ordinariates came into being.

Mgr Patrick Burke is the Administrator of St Mary's Metropolitan Cathedral in Edinburgh but, at the time when a structure to accommodate former Anglicans was under consideration, he was working in the Roman Curia as an official at the Congregation for the Doctrine of the Faith (CDF). As such, he was intimately involved in the discussions, disputes and canonical processes which led ultimately to the formation of the three Ordinariates we have today.

Our interview took place in the elegant dining room of Cathedral House, Edinburgh. Fr Patrick began by offering some background on his early involvement in the movement for corporate reunion between Anglicans and Catholics. This youthful familiarity with the subject, he said, explained why he felt so passionately that former Anglicans had to be both welcomed and respected within the Catholic Church. And, perhaps, why his presence in the CDF, at the time of these discussions, was fortuitous.

He attended the John Fisher School in Purley and was greatly influenced by the then Head of Religious Education, Fr Roger Nesbitt. "Fr. Nesbitt had what you might call the 'Apostolic Gene'". He was greatly excited by the prospect that, when General Synod approved the 1992 legislation for the ordination of women as Anglican priests, this could become a "Catholic moment" in England. The 'Prayer for England', regularly said at the school, contained the plea to Our Lady: "Intercede for our separated brethren that with us in the one true fold they may be united to the supreme Shepherd, the Vicar of thy Son." Many people at that time felt that this prayer might be on the verge of being answered.

When the ordination of women began taking place, however, and traditionally minded Anglican clergy began to look to Rome for help and support, many of them found that their welcome into the Church was, at best lukewarm. "Anglo-Catholic priests, often very highly qualified in theology and deeply influenced by Catholic spirituality, were not infrequently being asked to give up their jobs, their homes and their salaries and return to seminary," said Fr. Patrick. Alternatively, they were asked to live as lay Catholics for two or three years before being allowed to apply for ordination in the Catholic Church – a very difficult prospect for an ex-Anglican clergyman, often married and with a family, and with no expertise except in being a priest.

"Fr. Roger and many others were frustrated by what they saw as a mean-spirited attitude to these ex-Anglican clergymen. They felt that the Church was failing to grasp a once-in-a-generation opportunity for the conversion of England."

Fr. Patrick left the John Fisher School to study theology at St Andrew's University before going to Rome to study for the priesthood at the Scots College and the Gregorian University. Following ordination and a few years as an assistant priest in a parish, he was sent back to Rome in 1993 to work on his doctoral thesis on the great German theologian Karl Rahner.

Once again, a chance encounter with an influential figure had a profound impact on his life and subsequent career.

Cardinal Joseph Ratzinger, then the Prefect for the Congregation for the Doctrine of the Faith, used to celebrate Mass each week at the German College where Fr. Patrick was living. Because of the way the morning Masses were scheduled, he and Cardinal Ratzinger frequently met over breakfast after this Mass and often chatted about Karl Rahner, whom Ratzinger had known and worked with.

Though Cardinal Ratzinger was, according to Fr. Patrick, a shy and self-effacing person, he apparently enjoyed their breakfast chats (Fr. Patrick is fluent in German) and a number of years later he wrote to Cardinal O'Brien, Fr. Patrick's Bishop, asking him to release Fr. Patrick from his Diocese in order to work at the CDF.

It was agreed that he would take up his new position in Summer 2005. But on 2nd April of that year Pope John Paul II died and Cardinal Ratzinger was elected as Pope Benedict XVI. He appointed Archbishop William Levada, Archbishop of San Francisco, as Prefect at the CDF and it was under Levada that Fr. Patrick took up his position in the doctrinal section of the Congregation.

Archbishop (later Cardinal) Levada brought with him his private secretary, Fr. Stephen Lopes, to continue in that role in Rome. This is the same priest, of course, who is now a bishop and Ordinary of the Ordinariate of the Chair of St Peter in North America.

Fr. Stephen and Fr. Patrick immediately became firm friends together with Fr. Joseph Augustine (Gus) Di Noia, the Under-Secretary of the CDF. The three,

who frequently socialised together, were influential in guiding and shaping the processes that led eventually to 'Anglicanorum Coetibus' the Apostolic Constitution published in November 2009 which established the Ordinariates.

The story of the creation of the Ordinariates began, according to Fr. Patrick, with a letter the CDF received in 2006 from a large group of Anglican Bishops. They asked if they could visit Rome for discussions. This group was led by Bishop John Hind of Chichester and Bishop Michael Nazir Ali (now Mgr. Nazir Ali) of Rochester.

This was a gesture of potentially enormous significance and Fr. Di Noia's immediate reaction was: "We have to help". The subject of the talks, it soon became clear, was corporate reunion - with this group hoping to join the Church as an ecclesial body.

The letter provoked a profound response in Fr. Patrick, going back to his school days. "I had ingrained in me the idea that we should be generous to those seeking union with the Church," he said. He was determined that this time the response of the Church would be open hearted.

There were, however, serious practical problems to be overcome even before discussions could begin. The first was that up until then the Church had negotiated with the Anglican Communion as one single reality. The group of Anglican Bishops asked, however, that - for the time being - the discussions take place on the basis of a "differentiated dialog", i.e. that the Church would enter into dialogue specifically with them.

Another problem was the structure of the Roman Curia where each dicastery, or department, has its own clearly defined role. In the case of discussions with Anglican Bishops, this came under the Pontifical Council for Promoting Christian Unity (PCPCU), yet the Anglican Bishops wanted to have doctrinal discussions with CDF.

Even within the CDF itself there were procedural problems. Fr. Di Noia felt that Fr. Patrick, coming from Great Britain, was the natural link-person for the Anglican Bishops but the CDF official in charge of the "file" on such discussions was Polish.

Another potential hurdle they foresaw was the possibility that Cardinal Levada would be unwilling to countenance a bold or unusual gesture. "The Cardinal was both prudent and cautious and didn't want to annoy the Anglican establishment unnecessarily".

A final concern was that, in order to enter into serious dialogue with the Anglicans, the approval of Pope Benedict would be needed.

Fortunately, another doctrinal official in the CDF, the Austrian Fr. Herman Geissler, was trusted by Pope Benedict and was happy to lend his support to bring about fruitful discussions with the Anglican bishops. He was a member of "Das Werk" community which has a profound love and respect for the writings of St John Henry Newman. Fr Geissler had a very clear understanding of the issues.

In the end the technical difficulties were resolved and it was agreed that Fr. Patrick should not only take over the file marked "Corporate Reunion" but also that marked "ARCIC" (Anglican-Roman Catholic International Commission).

Fr. Patrick recalled the excitement and enthusiasm that prevailed as the talks opened. "We felt we were in at the beginning of something of real importance," he said. Although there was also a sense of realism. Fr. Di Noia, he said, had read up on the case of the American Episcopalian Bishop Clarence Pope who, towards the end of the last century, had flip-flopped between the Episcopalian and Catholic Church a number of times.

Arrangements were made for the visit to take place, Bishops Hind and Nazir Ali leading on the Anglican side. A number of other diocesan bishops were in attendance. The initial discussions covered items such as provincial autonomy and the question of "Ecclesial deficit" within the Anglican Communion. It was agreed on the Catholic side that a valid "Anglican Patrimony" existed and that the question of how it should be preserved was a legitimate one.

The Anglicans made clear that their aim was corporate re-union. "The bishops wanted an answer to the question: If we come over, how do we bring the people with us?"

This pre-supposed, of course, that the Bishops entered the Catholic Church still as Bishops, including the married ones. "We were being asked to accept them corporately," said Fr. Patrick. This was to prove a sticking point.

It was decided that these matters needed to be studied by a "Consulta" a panel of papally appointed theologians who would consider the key issues. Normally, if members of a Consulta agreed unanimously, the Congregation would accept the findings.

Fr. Stephen Lopes and Fr. Patrick were appointed as joint secretaries which involved circulating the appropriate questions and providing the necessary papers. "We worked very well together but it was a tremendous amount of work," said Fr. Patrick.

The key question posed was: "Is Anglican corporate re-union possible and is it desirable?"

The Consulta answered in the affirmative.

The next step was the formation of a "Legislative Consulta". This would consider what legal form such a corporate re-union would take. The eminent canon lawyer and Jesuit priest, Fr. Gianfranco Ghirlanda, the Rector of the Gregorian University, was appointed to lead the Legislative Consulta.

In addition, an international "Working Commission" was established to give advice and guidance. This included, on the Catholic side, three Bishops and Archbishops, one from England, one from Australia and one from America. The Anglican side included Bishop Michael Nazir Ali, Bishop John Hind and Fr. Jonathan Baker.

The initial suggestion had been the creation of a “personal prelatore” of the kind established for ‘Opus Dei’. Fr. Ghirlanda was strongly opposed to this and instead suggested the creation of an Ordinariate. Models already existed for this, the best-known being the Military Ordinariate which provided a structure for Catholics serving in the armed forces. The head of an Ordinariate would have the status and authority of an “ordinary” or diocesan bishop. This proposal was put to Pope Benedict and approved.

While these legal discussions were taking place, further letters were arriving at the CDF from other groups of Anglican bishops wishing to explore reconciliation with Rome. One was from Archbishop John Hepworth of the Traditional Anglican Communion (TAC) claiming to represent tens of Bishops. More significantly a letter came “out of the blue” from the English Anglican ‘Flying Bishop’* – Bishop Andrew Burnham of Ebbsfleet - asking for a meeting with the CDF. When that was arranged Bishop Keith Newton of Richborough was invited to join. A meeting between these two ‘flying bishops’ with Cardinal Levada and other CDF Officials took place in April 2008.

The discussions with the initial group of Bishops continued, all in secret, mainly in the Casa Santa Martha, the guesthouse adjacent to the Vatican where Pope Francis now resides.

The final, and biggest, hurdle was the issue of married bishops. The Anglican bishops, many of whom were married, wished to continue as bishops within the new structure, but neither the Catholic nor Orthodox churches have a tradition of married bishops.

They asked for a “one generation” dispensation with the clear understanding that the bishops who followed would not be permitted to be married.

It was agreed that this question be taken personally to the Pope for a decision.

“I was in favour of a once-in-a-generation permission but the doctrinal office of the CDF was split on the matter.” The answer came back from Pope Benedict: “No”.

The decision, which was certain to cause great disappointment, had to be communicated to the larger group of Bishops. The letter was sent by (now) Archbishop Di Noia and made the point that it was not possible within the proposed structure that they remain bishops.

The original group of Anglican Bishops were very disappointed and discussions ceased.

The Ordinariate structure and the ruling on married Bishops was, however, accepted by the three ‘flying Bishops’ now including Bishop John Broadhurst of Fulham. It was proposed therefore to go ahead with the establishment of the Ordinariates, not with original group of bishops but with the other three. The Pope gave his approval.

This decision had to be communicated both to the Archbishop of Canterbury and to the English and Welsh Catholic Bishops.

Cardinal Levada personally attended a session of the Catholic Bishops’ Conference to announce the decision. The Cardinal also had a private meeting with Archbishop Rowan Williams, to tell him about the new provisions. The Archbishop was reportedly “hurt and upset”.

With the benefit of hindsight Fr. Patrick acknowledges the difficulty – probably the impossibility – of entering into meaningful dialogue with such a large group of Anglican Bishops. “The discussions went on for three or four years but how can you hold constructive talks with a group that is so fragmented?” he asked.

There was one point, however, on which Fr. Patrick was crystal clear. “We never went on a fishing operation.” When “Anglicanorum Coetibus” was announced, various commentators described it as an aggressive act on the part of the Catholic Church. The Times newspaper led with the headline: ‘Vatican Parks Tanks on Rowan’s Lawn’.

But Archbishop Williams had been informed about the talks before they ever began and knew from the beginning that his Bishops were in negotiations with the CDF. “We only responded to a need. We did not initiate the discussions”, Fr. Patrick said.

In conclusion I asked him whether, after 10 years, he felt the Ordinariates had been a success or a disappointment.

“What I personally wanted to see was a space for former Anglo-Catholics within the Catholic church – which had previously been less than enthusiastic about receiving ex-Anglican clergy - in which they could maintain their traditions and flourish. On that basis, I think the Ordinariates have worked.

And how does he see the future?

“The Church of England has departed from its roots. The level of theological debate within the Anglican communion has become even more fractious and there has been a fundamental departure from both Scriptural teaching and the tradition of the Fathers on various anthropological and moral issues. So I don’t know if we will see wave after wave of converts. However, the Ordinariate has a steady trickle of vocations and the Ordinariate communities are strong and vibrant.”

“I think that the Ordinariates have enriched the Catholic Church”, he concluded.

(‘Flying Bishops’ is the shorthand for Provincial Episcopal Visitors, suffragan bishops of the Archbishops of Canterbury and York appointed to give episcopal oversight and pastoral care to Church of England priests and parishes which, for theological reasons, were unable to accept the ordination of women to the priesthood in the Church of England.)*



William Wilkinson Wardell (1823-1899)

No 4 in a series on convert architects

by John Martin Robinson

William Wardell was born in humble circumstances in the East End of London, the son of a baker who subsequently became the Master of the Poplar Union Workhouse. He was baptised at All Saints, Poplar. Educated as an engineer he served articles in London, then spent a short time at sea before practising in London. He worked for the commissioners of sewers for Westminster and for W.F. East, an architect. His interest in Gothic architecture was stimulated by A.W.N. Pugin.

In 1843 made the decision to convert to Catholicism adopting the motto “Inveni Quod Quaesivi” (“I have found what I sought”). From 1846 to 1858 he designed some thirty Catholic churches in England, mainly in and around London. He was extremely devout. He saw architecture as a means of praising God

In 1847 he married Lucy Anne Butler, the daughter of an Oxfordshire wine merchant, at St Mary Moorfields. They went on to have six sons and four daughters. He was elected a liveryman of the Fishmongers in 1852. He lived in Hampstead and numbered Dickens, Landseer and Thackeray among his friends.

Wardell suffered from ill health and in 1858 decided to move to Australia where he spent the rest of his career. He died of heart failure and pleurisy in his Sydney home on 19th November 1899.

One of his first churches was St Birinus, Dorchester-on-Thames, Oxfordshire, on which he started work in 1846. It was built in 14th century Gothic Revival style in Littlemore limestone with Caen stone dressings. The church consists of a three bay nave, one bay chancel, north vestry and south porch. The west wall overlooking the street has a canopied standing figure of St Birinus supported by an angel corble. The porch has a richly moulded doorway below a canopied statue of the Virgin and Child. There is a tall bellcote over the chancery arch with a traceried opening. The church is the perfect small rural Puginian church. The church was opened and blessed on 21st August 1849 by William Bernard Ullathorne OSB, Vicar Apostolic of the Central District and subsequently Bishop of Birmingham from 1850 to 1888. He described the church as “a perfect gem”. In 1994 Father John Osman, a former Anglican clergyman, was made parish priest and remains there there to this day. He has created at St Birinus one of the most beautiful recent

Rt. Rev. Msgr. Patrick Burke VG was born in Zimbabwe in 1964 and grew up near London. He studied theology at the University of St Andrews and while at university felt God’s call to the priesthood. Applying to study for the priesthood in the Archdiocese of St Andrews and Edinburgh, Fr Patrick was sent to the Pontifical Scots College, Rome, where he specialised in Dogmatic Theology.

After a brief appointment in St Mary’s, Bathgate, Fr Patrick was sent back to Rome to study for the doctorate, writing on the influential German theologian Karl Rahner. On his return to the Archdiocese from Rome he served in St Joseph’s, Burntisland, Our Lady and St Ninian’s, Bannockburn and Sacred Heart, Cowie.

From 2005, at the invitation of Cardinal Joseph Ratzinger, he worked in Rome at the Congregation for the Doctrine of the Faith.

In 2013, Fr Patrick returned to Scotland and in 2014 was appointed Vicar General of the Archdiocese of St Andrew’s and Edinburgh and, subsequently, Administrator of the St Mary’s Catholic Cathedral, Edinburgh.

He is the author of a number of academic articles and of “Reinterpreting Rahner: A Study of his Major Themes”, Fordham University Press, 2003.



St Birinus, Dorchester-on-Thames, Oxfordshire

interiors of a Catholic church in England. The great glory of the church is undoubtedly the exquisitely polychromed rood screen. Sir Ninian Comper would have been proud of this.



Our Ladye Star of the Sea, Greenwich (above and right)

In 1846 Wardell also started designing Our Ladye Star of the Sea, Greenwich for Father Richard North. The church is built of Kentish ragstone with Caen stone dressings. The plan is a conventional Puginian one of a six bay nave with a pitched roof and lean-to aisles, chancel and side chapels. There is a square tower with pinnacles and a tall octagonal spire. The high altar of Caen stone was designed by Wardell and was exhibited at the Great Exhibition of 1851. The frontal depicts the Annunciation and the Visitation on either side of the seated Madonna with Child. Many of the other furnishings were designed by A.W.N. Pugin, most notably the stone statue of the Virgin and Child; besides the niche stands a silver votive lamp in the shape of a ship. The church was opened by Bishop Grant of Southwark on the 8th December 1851. A hideous reordering was carried out in 1965. Thankfully much of the damage is gradually being put right by the present parish priest, the convert Father Kevin Robinson.





Holy Trinity, Brook Green is built of Kentish ragstone with Caen stone dressings in the Gothic style of around 1300 and was designed by Wardell in 1851. It consisted of a south west tower, a five bay nave, a lower two bay sanctuary, lean-to side aisles and various chapels. The elaborate spire is later and was built by one of the Hansom brothers in the period 1867-71. There is much Hardman glass, the east window of twelve scenes from the passion being completed in 1854. The church was opened in 1854. The convert Father Richard Andrews has been parish priest since 2011.



Our Immaculate Lady of Victories, Clapham

The Redemptorists arrived in Clapham in 1848. They quickly commissioned designs from Wardell for a Decorated Gothic Revival church, Our Immaculate Lady of Victories. Wardell's original church consisted of an aisled nave of six bays, a square-ended vaulted chancel with side chapels, a northwest tower and broach spire. J.F. Bentley (a parishioner) was to do much later work. The church was opened by Cardinal Nicholas Wiseman on 14th May 1851 and consecrated in the next year, the debt having been cleared by the wealthy Redemptorist convert Father Edward Douglas, a kinsman of the Marquess of Queensberry. The Redemptorists remain in charge of the church to this day.



Holy Trinity, Brook Green



St Mary and St Michael, Commercial Road

Wardell designed St Mary and St Michael, Commercial Road in the East End in 1852. When built it was the largest Catholic church in London. In a southward facing position on the main road it consists of a eleven bay nave with aisles and clerestory. Cardinal Wiseman laid the foundation stone in 1853 and opened the church in 1856. It has a powerful presence on the Commercial Road. There was a reordering by Gerald Goalen & Partners in 1994.



The chantry chapel and mausoleum, Thorndon Hall, Essex

In 1854 the 12th Lord Petre commissioned Wardell to design a chantry chapel and mausoleum in woodlands near his Georgian Palladian house of Thorndon Hall two miles south of Brentwood in Essex. It is a small Gothic Revival building with a bellcote. The interior has an elaborately decorated roof with gilded angels. The stone altar is integrated into the west wall with a richly carved reredos above it. Having become redundant and decayed it was made over by the 18th Lord Petre to the Historic Chapels Trust in 2010, and is in the gradual process of restoration.



Our Lady and St Edmund, Abingdon

One of his last works before leaving the country was to design Our Lady and St Edmund, Abingdon for the convert politician Sir George Bowyer, Bt, sometime MP for Dundalk. Wardell designed the chancel, south chapel and cloister in Decorated Gothic style. These buildings were blessed by Bishop Grant of Southwark in 1857. The nave was completed by George Goldie in 1865. The east window possibly by Hardman shows Bowyer dressed as a Knight of Malta presenting the church to Our Lady and St Edmund of Abingdon. The church was very bleakly reordered by Austin Winkley in 1974.

Other work by Wardell in England were the Italianate west front/bellcote and tomb of Abbé Morel at St Mary, Hampstead (1850-52), the ragstone church of St Mary, Chislehurst (1854) and the original design of St Mary, Axminster, Devon (1854), also completed by George Goldie.

After his emigration to Australia in 1858, Wardell built two Catholic cathedrals in the country (St Patrick's Cathedral, Melbourne, 1858 onwards and St Mary's Cathedral, Sydney, 1868 onwards) as well as a number of non-ecclesiastical buildings, some in classical style. Detailed examination of these major works necessarily come outside the scope of this survey.

Wardell was a versatile and skilful architect. As regards his churches it is fair to say that some of his work is difficult to differentiate from that of Pugin. -

Divine Worship

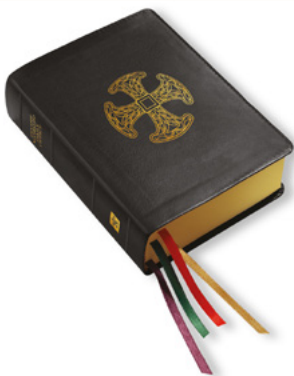
Liturgical Resources



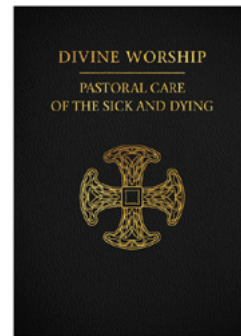
Divine Worship: The Ordinariate Missal £325. 2022 edition with latest approved texts for new saints. Includes the Order of Mass, Proper of Time and Sanctoral cycle with votive, ritual and Masses for the dead. High quality leather binding, gilding, Florentine blocking, ribbons and beautifully illustrated.



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New printing for 2022. Celebration of Holy Baptism, confirmation for adults, the rite of infant baptism, Holy Matrimony and the Order of Funerals, approved by the Congregation for Divine Worship.



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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 our major expenditure has been on newly-ordained priests who are serving as curates in their first parish. The requirements in this area are, happily, growing. At least three men, please God, will be ordained this year as transitional deacons with their priestly ordination following shortly afterwards. We have given Mgr. Newton the undertaking that we will support them in their first two years as curates with a grant of £17,000 each per annum. We are also committed to helping the Sisters of the BVM not only with some of their day-to-day needs but also, when required, the cost of the refurbishment of Prinknash Abbey, which is to be their new home. In recent times we have purchased 30 copies of the new Daily Office for use within 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 from us for notice boards and for vestments for servers. We are also supporting an Ordinariate priest in his doctoral studies. Last year the Friends hosted a reception for the Apostolic Nuncio, HE Archbishop Claudio Gugerotti which raised £3,000. We are most grateful to him for his continuing support.

The chief means by which we communicate with our benefactors is this Newsletter. As the print and postage costs are considerable we would ask, if you are able, to make a donation to support this work.

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

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



Please support the Friends of the Ordinariate

How to Donate:

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

Standing Orders

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

Cheques

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

Electronic Transfers

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

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

Donations may also be made via PayPal

Legacies

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

Gift Aid

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

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

GIFT AID DECLARATION

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

Application to support the Friends of the Ordinariate

Title: _____

Surname: _____

First name (s): _____

Address: _____

Post code: _____

Telephone: _____

Email: _____

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

Section A:

To the Manager of: _____

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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**

