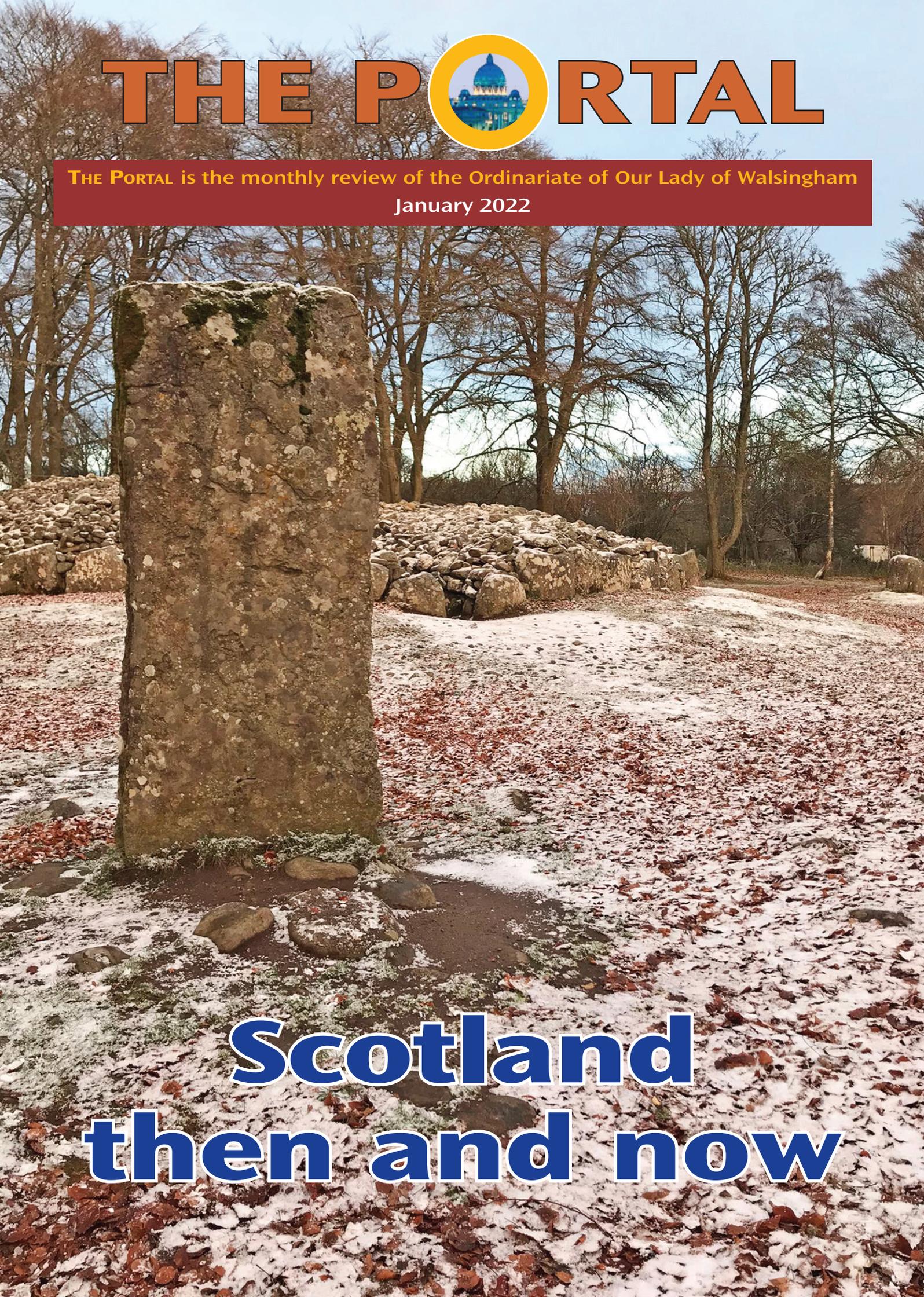


THE P RTAL

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

January 2022



**Scotland
then and now**

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Volume 12 Issue 133

Contents

- Page 3 **PORTAL Comment** – Will Burton reflects
- Page 4 **Walk, Walk, Walk** – Joanna Bogle
- Page 5 **Snapdragon muses upon time**
- Page 6 **The Parish of Monks Kirby** – Fr Matthew Pittam
- Page 7 **The turning of the year** – Fr Michael Halsall
- Page 8 **Sunday morning in Inverness**
– Jackie Ottaway and Ronald Crane
- Page 10 **Dame Diana Morphew** – Donato Tallo
- Page 11 **England: The Dowry of Mary**
- Page 12 **News from the Ordinariate** – around the UK
- Page 13 **Calendar and Prayer Intentions**
- Page 14 **Finding us at prayer** – in England, Scotland and Wales
- Page 16 **The Clava Cairns** – Fr Len Black
- Page 17 **Ordinariate textiles** – Jackie Ottaway
- Page 19 **Our window on the CofE** – The Revd Paul Benfield
- Page 20 **Aid to the Church in Need** – Fionn Shiner
- Page 21 **Meet with the Edinburgh Ordinariate Group**
– Jackie Ottaway and Ronald Crane
- Page 23 **The Revd Peter Clarke R.I.P.**
- Page 24 **Thoughts on Newman** – Revd Dr Stephen Morgan

Cover: Standing stone at Clava Cairns, Neolithic burial cairns near Inverness - see p. 16

THE P  RTAL

Registered Address: 56 Woodlands Farm Road, Birmingham B24 0PG

www.portalmag.co.uk

Co-Editors: Ronald Crane, Jackie Ottaway - editors@portalmag.co.uk

Editorial Board: David Chapman, Gill James, Cheryl Pittuck,

Ian O'Hara (Podcast Editor), Fr Matthew Pittam, Cyril Wood

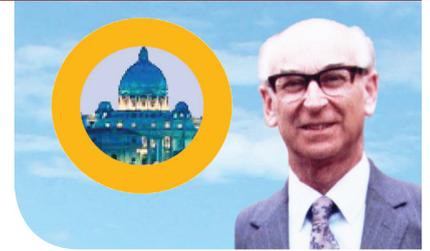
Advisors: Fr Neil Chatfield, Fr Aidan Nichols OP, Fr Mark Woodruff



The views expressed in THE PORTAL are not necessarily those of the Editors or the Ordinariate

PORTAL Comment

Ecumenism



Will Burton views the ecumenical scene

I WAS STRUCK by Fr Michael Nazir-Ali's comments on Ecumenism at our recent Ordinariate Festival. By way of introducing a question about the subject. Mgr Keith Newton, our Ordinary, reminded us that Fr Michael has a deal of experience of Ecumenism as well of General Synod. Fr Michael said that it was very difficult to have dialogue when the other side refused to speak with you!

This has been the experience of many of us. The Editors of the magazine have, I know, tried endlessly to find an Anglican to write an article on the subject, "Why the Ordinariate is not for me".

They tell me that prominent Anglicans agree to write the article, only to fail to deliver, or to pull out altogether. As Fr Michael said, dialogue is difficult when one side refuses to speak with you.

Ecumenism is at a low ebb. It has been so for some time now. Those heady and exciting days of "The People Next Door" are a long way away. It seems that ecumenism is now about being nice.

Now, being nice is not one of my qualities. Please do not misunderstand me. I am not advocating being nasty. But nice is a rather limp quality. Pleasant, honest, generous are better surely? Being nice does not butter the parsnips.

During the noughties I was elected chairman of our local "Churches Together". My testimony is that such ecumenism as there was then, was not about frank and honest discussion. It so often fell into the being nice category. What was not allowed was honest discussion about those things that divided us. I was for ever being told, concentrate on what we hold in common. But it is not what we hold in common that is the problem is it?

I confess that I found the members of our local Churches Together held very little doctrine in common. We were never allowed to talk about Baptism with the Baptists, about the Real Presence or Our Lady with Catholics, or about the Apostolic Succession with Anglicans. All energy was diverted to arranging "joint worship" which usually meant one was requested to close down one's own church for Pentecost Sunday, and all meet in a comfortable liberal niceness. I often thought that our representatives to Churches Together were really Churches Together's representatives to us!

When the Ordinariate was announced, this too was off-limits for discussion. I was told this was in case our local Catholics were upset.

As a member of the Ordinariate I am jealous for it. It is a project that I passionately believe in. The Ordinariate is the one concrete example of ecumenism involving the Catholic Church and the Anglican Church.

Yet we are rarely invited to partake in the discussions that go on at a high level, like ARCIC for example. Why is this? Are we an embarrassment? Surely this cannot be true, for the Apostolic Constitution, *Anglicanorum Coetibus* opens with the words:

In recent times the Holy Spirit has moved groups of Anglicans to petition repeatedly and insistently to be received into full Catholic communion individually as well as corporately. The Apostolic See has responded favourably to such petitions. Indeed, the successor of Peter, mandated by the Lord Jesus to guarantee the unity of the episcopate and to preside over and safeguard the universal communion of all the Churches, could not fail to make available the means necessary to bring this holy desire to realisation.

"...mandated by the Lord Jesus" are powerful words. Surely, they place the Ordinariate in the forefront of ecumenical discussion?

Why then are there not regular discussions between the Ordinariate and like-minded Anglicans? We must have more common ground than I found in my local Churches Together in the noughties.

Ecumenism is far too important to continue to limp on in this fashion. The whole movement needs a dynamic injection of energy. Could it be that the three Ordinariates are the bodies to provide it? 🙏

Walk, Walk, Walk

Joanna Bogle is keen on walking

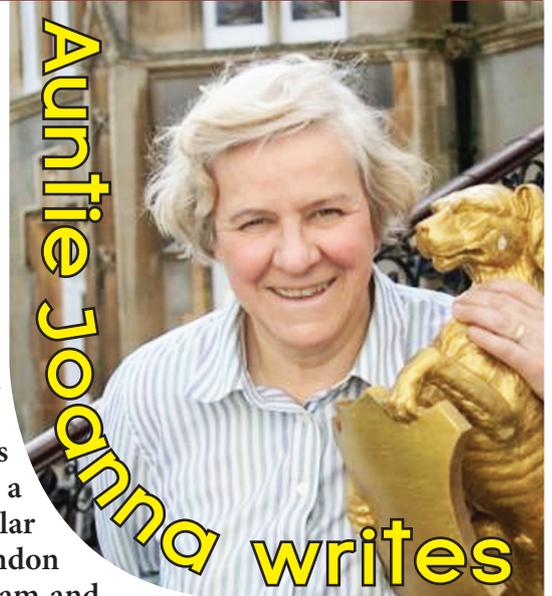
ARE YOU coming Walking in 2022? That's Walking with a capital W ... meaning Catholic History Walking. The London Catholic History Walks for January are listed at the end of this feature. But what about other possibilities? Why not organise a Catholic History Walk for your parish, school, or group? As regular readers will know, my main historical knowledge is about London and its environs. I've also led walks in Arundel and in Walsingham and elsewhere.

Interested? A Walk doesn't involve lots of this-is-all-about-the-Catholic-Faith stuff. The plain fact is that all of our country's recorded history is connected with the Church. We don't know when the Faith first arrived here, but it was certainly in Roman times - we were part of that same Roman Empire into which Christ arrived in the womb of Mary and was born at Bethlehem and suffered on Calvary and rose again. Following the Saxon invasions Britain was evangelised anew. And there were Viking raids... then the Normans arrived... and more...

We need to know, and pass on, the information: about Celtic saints, about the missionaries from Ireland who evangelised Scotland and Northern England, about the foundation of our hospitals and universities, about place-names and pub-signs and old customs and traditions. We need to know about names that echo through the centuries: Thomas Becket, Richard of Chichester, Hugh of Lincoln. We need to understand some basics about the architecture that has shaped our culture and our ideas. We need to understand what names like "minster" and "abbey" mean.

Please don't assume that young people will pick these things up from the culture. That's an absurd notion. Today's culture, locked into the internet, advertising, supermarkets, the rock scene...this isn't a culture in which elderly wise people sit reminiscing to the young, or sharing stories from the past over local ale with songs and poetry. And current political fads mean destruction of statues and rewriting of names of streets...often out of a rather panicky fear of criticism, rather than out of deep conviction.

So: we need to teach, to pass on information and knowledge, and to make this something that is part of our mission as Christians.



We owe each other the truth. We don't have to pretend that everything in the story of the Church in our land is splendid and beautiful. We can and must speak of cruel and savage things, of men burned alive before enthusiastic crowds. We cannot and must not be afraid of the truth. In dealing with this we can follow the example of Pope St John Paul II and the then-Cardinal Ratzinger who as we approached the start of the new Millennium spoke of the unjust things done, actions not in keeping with the Gospel, in attempts to preserve and honour the Faith. They were not afraid to lead the Church in an act of true repentance for these things, and that could be our message too.

Please do contact me about Catholic History Walks. A school trip, a pilgrimage, a parish outing, can all be framed around a Walk that teaches history and at the same time celebrates a common sharing in that history and a recognition of what we have all inherited.

And here are the January Walks in London:

Monday 10th January: Westminster by lamplight - Meet at 6.15pm (after 5.30pm Mass) steps of Westminster Cathedral, Victoria Street London SW1P 1LT. We will walk through St James Park and Horseguards, past the Cenotaph and down to Parliament.

Tuesday 18th January: An afternoon walk discovering the story of St Thomas More - Meet 3pm (NOTE TIME) at the Church of Our Most Holy Redeemer and St Thomas More, Cheyne Row, Chelsea SW3 5HS. We'll visit his parish church, the site of his home, and more.

Sunday 30th January: Discover Southwark! - Meet 3pm (NOTE TIME) St George's Cathedral London SE1 7HY. We will discover the Imperial War Museum, Lambeth Palace, and more. 🇬🇧



I know what I know, we come and we go

**Snapdragon muses upon time
in the words of Paul Simon, 1986**

I'M LOOKING forward to hearing someone full of outrage on the radio soon, asking “How can such-and-such be happening in 2022?” This is a common and popular way of reacting to events, and there’s no real answer to such an expostulation. It lacks any logical basis, thank heaven. Of course, there are rhythms and forms that can be correlated with the spinning earth’s motion around the sun. Day and night, winter and summer, the patterns of the natural world: all affect, even mould, our behaviour deeply. And we watch the stars and the planets to measure out the passage of time. But the scriptures warn us about investing these phenomena with an excess of meaning for human society and human lives. And, actually, it’s a kind of astrological view of “progress” that wants to insist on the calibration of social patterns by relying on the arrival of a New Year.

For the understanding of the people of God, it’s the lives of men and women above all that mark our position in the flux of time and the coming to pass of events: recall, if you will, what we heard just a month ago on the second Sunday of Advent, how the word of God came to John in the son of Zechariah in the wilderness - In the fifteenth year of Tiberius Caesar...and so on. Throughout the Bible, things that happen are located in time with reference to the duration of individual lives - either of those whose lives affected many, or of those who are the subject of a specific narrative.

To mark time thus wasn’t unique to Israel. In the lands and cultures of what’s now called the “Middle East” the years were measured with reference to the reign of the monarch: what gave meaning to a passage of time was the existence, power, or activity of that individual who was both king and priest. By contrast, the Roman and Greek systems of counting years from the Foundation of the City or from the institution of the Olympic Games gained meaning from - and placed the significance of years within - a particular political or cultural hegemony. All three of these systems implicitly claimed time as belonging to an approved era, time marked - and favoured - by a distinctive character: the political and priestly power of the monarch, of the state, or of the culture.

By the time of John the Baptist, these and other “era” or epochal chronologies, unsurprisingly, operated alongside each other in the mixed cultures, economies, and institutions of the ancient Mediterranean and Levant, depending upon which of the frameworks one adhered to - or was supposed to adhere to. They endured among the heterogeneous

communities there until well into Late Antiquity (300-800 AD, qua Gillian Clark), and none of these several models of counting time had emerged as the definitive model for the Church - based as they all were upon competing versions of the “era” paradigm. It’s at this stage we must acknowledge the greatness of Dionysius Exiguus (470-544) and his gift to the Church. His calendar, born of the search for the right time to celebrate the death and resurrection of Christ, set free the Church’s understanding of time. Most people know that Dionysius devised the chronology of “the Year of the Lord,” the AD/BC system of counting the years that was in general use in the West from c.750 (and is still used, of course, though now ironically re-titled BCE/CE).

Dionysius realised that, through the events of Easter, God had not only liberated mankind from bondage to earthly powers, but had also established sovereignty for himself and his people over time itself. Years now belonged to the incarnate Lord, no longer to be claimed by despots, empires or civilisations. By formulating his calendar (originally to serve the Church’s celebration of Easter) Dionysius set out the way for the Church to be free, not only from the immediate complexity of multiple competing “era” systems, but also from any formulation based upon personalities, cultures, or states. He re-rooted time in the eternity of the incarnate and Risen Christ, and thus enabled God’s people to live without a chronology characterised by human allegiances, and place themselves by reference to the intersection of the eternal with the temporal. The era of eras is over: the Lord’s infinity, simple and glorious, is here. That’s what AD/BC says. Now there’s a New Year’s Gift for us all. 🌸

The Parish of Monks Kirby

Fr Matthew Pittam tells us the history of his parish



FOR THE last ten years I have been fortunate to serve in the Parish of Monks Kirby. This small rural parish is the most easterly within the Archdiocese of Birmingham. If a bishop were to plan the opening of parishes today, Monks Kirby would never be created and yet it is a small parish full of life and interest.

Like many parishes in rural areas, Monks Kirby owes its foundation to the landed gentry. Since 1433 the Feilding family have had their seat at Newman Paddox in Monks Kirby. William Feilding was Master of the Great Wardrobe under King James I and was elevated to the title Earl of Denbigh in 1620.

The family have had a long influence on the local area and their estate once stretched for many miles. The family is still represented in the congregation today.

In the 1850s the 8th Earl of Denbigh, Rudolph William Basil Feilding, became a Catholic and did a great deal to establish Catholic churches in England and Wales; most notably he built the Friary at Pantasaph. He threw himself into many Catholic causes and took an active part in many Catholic works of charity under Cardinal Wiseman. He was appointed honorary treasurer, jointly with Viscount Campden and Archibald J. Dunn, of the Peter's Pence Association.

Following the Earl's conversion, Monks Kirby became a centre of the Catholic faith and many of the estate's staff either became Catholic or were drawn to work there because of the presence of a Catholic estate. The parish records from the 1850s and 60s show impressive numbers of adults being received into the Church and the numbers of baptisms would be the envy of most large city parishes. It was obviously a time of great activity and caused a stir amongst the local Anglican establishment.

In the 1870s the Earl established a school and orphanage which was served by religious sisters. The first nuns were Sisters of Charity from a convent on the Earl's other estate at Pantasaph in Flintshire, North Wales. The Sisters of Charity were succeeded by the Sisters of Mercy in 1923; they remained at the convent until 1977.

A gothic revival chapel was built and served the parish until it was sadly demolished in the 1950s,

along with the manor house, owing to crippling death duties.

The parish then started to worship in the convent chapel in the village which became increasingly too small as the parish grew. In the 1990s a new church was constructed in the heart of the village and provides a good home to the community which was founded by the Earl in 1850.

It is wonderful to serve in a parish with such an interesting history and there is a great sense of continuity as many of the congregation have roots back into the distant past of the parish. It also reminds me how much the church owes to those who have gone before and laid foundations which continue to bear fruit. 🙏

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Fr Michael Halsall writes:

The turning of the year



CHRISTMAS IS COMING, the geese are getting fat, please put a penny in the old man's hat. If you haven't got a penny, a ha'penny will do; If you haven't got a ha'penny, then God bless you! So goes the popular Advent / Christmas rhyme, which has an uncertain origin, but a fairly plain meaning: As Christmas approaches, we are called to be generous with our material wealth, each according to our kind. If we have little or nothing to give, then our blessing can be enough.

The history of the English penny is not commonly known; but is a vital part of our history and heritage. The first documented reference to the penny is dated 790 AD, when the first British penny was minted in silver.

The design of the penny frequently changed depicting the images of various rulers. The first Anglo-Saxon pennies depicted a cross on the reverse of the coin as a symbol of Christianity. These crosses were used as guidelines to cut the penny into halves and quarters - cut coinage.

The British penny has almost no value today, but in Victorian England – the birthplace of the modern Christmas – a whole penny could buy you two pints (a quart) of beer, or a quarter pint of gin; or two one-pound loaves of bread. Small wonder that Charles Dickens' novel *A Christmas Carol* centres on a man totally bereft of any cheer or generosity – Ebenezer Scrooge. For Scrooge, the coin had no moral value, just a monetary face. The smallest gesture of charity was repeatedly denied to his fellow man, until he experienced three supernatural encounters – the ghosts of Christmas past, present, and future.

On the afternoon or evening of the 3rd Sunday of Advent I habitually sit down and read *A Christmas Carol*, usually finishing it on the Monday evening, though I have been known to read it in a single sitting. It is a wonderfully cathartic experience, reminding us of the vice of avarice, and the virtue of generosity. In the November of 2015 Pope Francis preached a homily at Mass, telling a story of an event which happened in his previous diocese.

“A mother and her three children were at table; the father was at work. They were eating Milan-style



cutlets, when there was a knock at the door and one of the children — they were 5, 6, and 7 — comes in and says: “Mom, there is a beggar asking for something to eat”. And the mother - a good Christian - asks them: “What shall we do?” — “Let's give him something, mom...” — “OK”. She takes her fork and knife and cuts the cutlets in half. “Ah no, mom, no! Not like this! Take something from the fridge” — “No! Let's make three sandwiches with this!”. The children learned that true charity is given, not with what is left over, but with what we need. That afternoon I am sure that the children were a bit hungry.... But this is how it's done.”

Generosity, arising out of personal sacrifice, is lauded in the Gospels on many occasions: the widow's mite; the conversion of Zacchaeus; the multiplication of loaves and fishes. If we are looking for a New Year's resolution, then generosity – in all its aspects – may be a good place to begin. 🙏

Fr Halsall is the Director of Vocations and Formation for the Ordinariate and is a lecturer at Allen Hall Seminary

He may be contacted at frmichaelhalsall@gmail.com

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Please could clergy bring this initiative to the attention of any of your people who do not have access to this publication



Sunday morning in Inverness

Jackie Ottaway and Ronald Crane at Mass in the Highlands

INVERNESS IS A BEAUTIFUL CITY of some seventy thousand souls. Among them are Fr Len Black and his wife Ruth. Fr Len is the Co-Ordinator for the Ordinariate in Scotland, and what a wonderful job he has done. The Ordinariate in Scotland has been greatly blest.

Weekday mass is celebrated in Fr Len's shed! Really! It is a beautiful building in his back garden and officially known as the *Oratory of St Joseph*. Beautiful it may be, but it is far too small for the Sunday congregation. Arrangements have been made to celebrate Sunday mass at the hospital chapel. It is a truly ecumenical building of cruciform shape. The East (as it were) is for the Church of Scotland, the north for Episcopalians, and the south for Catholics. It works perfectly, provided of course, that they use the building separately and not all at the same time!

On the Sunday when we were visiting, the mass was beautifully celebrated with Fr Len as the principal celebrant. He was assisted by Fathers Stanley Bennie, and Cameron MacDonald who gave the homily. The congregation numbered sixteen.

With true Anglican Patrimony, mass was followed by tea, coffee and cake. This gave us the chance to speak with some of those present. First up was Mark Lindley-Highfield of Ballumbie Castle. He told us that for him, the Ordinariate was a very natural place to fall. His journey through faith had been one which took him to the Roman Catholic Church in earlier years, then, back in 2000 he was received into the Catholic Church.

He took up the story, "I was born an Anglican, as in a Church of England Anglican way. I went to university in Oxford and at Blackfriars I was received into the Catholic Church there. I met Blackfriars through a love of mine at the time. She introduced me to Church and I kind of felt like I belonged in the Catholic Church. But when I moved up to the North-East of Scotland, I was in a rural area and there wasn't a Catholic Church nearby. I drifted back to the Episcopal Church, that sort of felt holy

because of my Anglican upbringing but it didn't quite feel complete. I was on an unfinished spiritual quest on the back of that, and I honestly didn't know that the Ordinariate existed. I happened to stumble across it in Inverness, while I was working as a lecturer here and it basically felt like the right place to be home. It brought together the traditions I was used to in the Anglican Church, forms of worship I was familiar with and loved but doctrinally matched what I believed in and what drew me into the Catholic faith in the first place. So it was like coming home for me. It was really a welcome place to be, I was so glad to have found it and even though I'm further away now, I live about an hour and a quarter away now, I'm so grateful that we have the technology and Fr Len is so competent with it, that wherever we are, and sometimes I have to travel for conferences and the like, that we're always able to join in and feel welcome, it's amazing."

It turns out that Mark was born in Birmingham and brought up in Walsall. He now lectures at the University of the Highlands and Islands. "The degree module I'm programme leader for is actually Moral and Philosophical studies with religious education, which is for future Secondary School teachers of RE. There's a shortage in Scotland. Unfortunately, not enough people are coming through to study it as well. So it's a double edged sword, but we're getting there. I want to try and get this programme known so that people know there's a pathway straight through in four years to qualify as a Secondary School Teacher getting the subject knowledge as well as a teaching qualification."

Leslie Swan is at mass with Fr Len most days. He travels the fifteen miles from Dingwall to Inverness on the bus. It takes about an hour to get to the Oratory ➤



Fr Len, Fr Cameron & Elaine and Fr Stanley



Mark



Leslie Swan

of St Joseph in Fr Len's garden. We wondered what made Leslie join the Ordinariate?

"Well, I was curious. I came along when the Mass was transferred to the chapel here and I was struck by the sense of reverence and dignity of things being done properly. I would refer you to my little article in the Ordinariate Scotland Newsletter of the other month. I wrote a little article on finding the Ordinariate." Retired now, Leslie worked as a gardener for a while but became a little disabled with his hip. Then he spent many years as a full-time carer for his wife. She died some eight years ago.

We see Leslie in all sorts of places. Not least was at the Festival the other weekend at Westminster Cathedral. He travelled to London by bus! We said, "You turn up in lots of places?" He replied, "So do you." "Yes: it's for our job. But we don't take the overnight bus from Inverness to London!" "Yes, well, after going to Greece twice by bus, going to London by bus is just warming up the engines as far as I'm concerned!"

Jill Smyth and her husband, Patrick, moved to Inverness about twenty months ago. "We were originally Catholic converts, but not through the Ordinariate, and not through the Anglican Church, although I had gone to the Anglican Church about a year prior to my converting. "We lived in Kinross originally, south of Perth. When we came up here we had a wee bit of experience of a more traditional form of Catholicism and we wanted really to find something like that. The Ordinariate really fitted the bill because it was of the old rite but in English." They find the Ordinariate mass here absolutely convenient.

Husband Patrick is from Belfast, now retired from his work as a music instructor. He told us, "For us who have a semi traditional background in Catholicism, when we're not here we're visiting traditional Mass down in Edinburgh usually, or in my case when I'm visiting my parents over in Belfast. Let's put it this way, it's like halfway house I suppose, it's just a little bit off the traditional mass, well off in a big way from the traditional Latin Mass. We go to the traditional Latin Mass when we're not here. That's how we see it; it's fine it's good. It's nearly home because we're not in any way Anglican, so the whole Anglican ethos is very strange to us, that's not a bad thing, it's not quite home yet.

Ewelina Gehrke is from Poland and her husband, Chris, is English. They met on a retreat with Jesuits from Cambridge and were married in England. They moved to Scotland some five years ago and love living by Loch Ness. They didn't study in Cambridge, it was open for other people. Those graduates often went to the mountains to hike and we also prayed and we read the Gospel together. Their local parish is very small and does not have a mass every week. They tried various other Catholic Churches, then they discovered the Ordinariate. "It is lovely. I think it was just after the first lockdown finished in July. I really felt at home here. It was so nice. Such a warm feeling. Mass was then in St Joseph's Oratory."



Patrick Smyth



Jill Smyth



Klara and Konrad Gehrke



Ewelina Gehrke

We asked if they are Cradle Catholics? "Yes and no. My husband was baptised in the Catholic Church but then he didn't go to Church because his parents didn't take him. He didn't get first Holy Communion or anything. But then when he was at University he met Christian friends and I think they were Anglicans. Then he was searching, he went to Quakers, he went to the Anglican Church as well. Then finally he got first Holy Communion in the Catholic Church. But we just love the Liturgy here. My husband goes to Latin Mass as well. It's the best of both worlds. Latin is too much for me, I like this Liturgy. The prayers are beautiful. I love the prayers of all the faithful and the Collect for Purity, the Prayer of Humble Access and the Prayer after Communion." Because of the bad weather that day, her husband, Chris, was stuck in Edinburgh. He had to spend the night in a hostel with twenty others! Their children, Konrad, who is an altar server, and Klara, also come with them to mass.

This group may be small, but it is in good heart, and growing. It is well led and has discovered the importance of activity. As well as Sunday Mass being on Zoom, weekday mass is also on Zoom daily. In addition to this, they celebrate Compline on Wednesday evening. This is on Zoom too. The week we were present, twenty people joined for the Night Office.

As you will discover from the other articles in this edition of **THE PORTAL**, this Ordinariate Group in Scotland has other activities as well. They are greatly blest, and so they should be because they have put their heart and soul into the project called 'Ordinariate'. 🙏

Equestrian Order of the Holy Sepulchre of Jerusalem

Donato Tallo

ON A very sunny but rather chilly Saturday, 27th November at St George's Cathedral, Southwark, the cathedral church of the Archdiocese of Southwark, Diana Morphew was invested as a Dame of the Equestrian Order of the Holy Sepulchre of Jerusalem.

Diana who is a member of the parish of Our Lady of the Assumption and St Gregory, Warwick Street, London was joined by several close friends including Monsignor Keith Newton, Ordinary of the Ordinariate of Our Lady of Walsingham who concelebrated the mass.

The beautiful cathedral with its bright stained glass windows and beautiful flowers was full with a large number of clergy on the sanctuary and the pews filled with knights, dames, members and friends of the order in addition to many other faithful present to celebrate the mass of investiture. The previous evening a vigil mass had been held at the cathedral during which the cloaks and insignia to be given to the new knights and dames were blessed.

The Most Revd John Wilson, Archbishop of Southwark, who is the Grand Prior of the Lieutenancy of England and Wales, was the principal celebrant at the investiture mass and he challenged all those present during his homily to consider the simple question, "How indispensable to us is the word of God and, if it is, how is it known, shown and shared?" An important point for all to present to consider and indeed all the faithful to consider - especially the nine members of the faithful present in the cathedral who were invested

as knights and dames of the Equestrian Order of the Holy Sepulchre of Jerusalem during the mass.

The beautiful and uplifting liturgy involved the new knights and dames making heartfelt promises to respect and observe the constitution of the Holy Order. The word of God which is alive and active was magnified though the beautiful music provided by the choir, the powerful and thought-provoking homily, the wonderful procession involving the knights and dames and indeed the faithful witness of all those present. Centred around the Eucharist, which is the source and summit of our existence, the mass was indeed a wonderful occasion.

The investiture mass was followed by an enjoyable reception on the other side of the Thames at The Victory Services Club near Marble Arch. After Grace and prayers for the Holy Father, an enjoyable three course luncheon was served. Fellowship was shared and a number of speeches were made and an enjoyable day had by all. The new knights and dames of the order were welcomed in style by the existing members of the order. While the sword remains an important symbol in the order all present were reminded that the Kingdom of God is won not by the sword, but by faith and love. 🌍



Dame Diana Morphew with Mgr Keith Newton and with friends at the reception - photo: Donato Tallo

ENGLAND : THE DOWRY OF MARY

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"...incredible. ...No one has ever put into words the meaning of England as Mary's Dowry as you have."

*Antonia Moffat
Walsingham Shrine*



In light of the rededication of England as Mary's Dowry on 29th March, the Isle of Wight Catholic History Society has sponsored publication of a sumptuously illustrated 24 page A4 booklet by Edmund Matyjaszek. He writes below:

"29th March, 2020 is the date of England's Re-dedication as the Dowry of Mary. This ancient title was first publicly proclaimed by King Richard II in 1381. In the months preceding this re-dedication, the statue of Our Lady of Walsingham toured all English Cathedrals, accompanied by an exhibition, talks and services. During this time I was invited to give a talk to the Guild of Our Lady of Ransom, and later, in place of Mgr John Armitage, Rector of the Shrine, to the Catholic Women's League at their AGM in October 2019. This booklet is a record of these talks, and is both a historical survey of the Dowry and a personal journey of how I came to understand its meaning and mission."

Edmund Matyjaszek

News from the Ordinariate

Epiphany in Coventry

THE COVENTRY group is holding an Epiphany Service of Nine Lessons and Carols by candlelight at 7pm on Wednesday 5 January 2022 at

The Precious Blood & All Souls, Coventry CV5 8DX, followed by seasonal refreshments served in the parish room afterwards.

New Youth Group in Birmingham

THE NORTH Birmingham Ordinariate Group at St Margaret Mary, Perry Common, Birmingham, used lockdown to complete huge numbers of forms and we launched our new Youth Group in August 2021 with a BBQ. We comprise 18 secondary school pupils, and meet fortnightly on Tuesday evenings. The meeting comprises activities, games, quizzes, films, but completes with a night prayer or meditation.

Retreat Centre at Castlerigg and to visit the House of Commons and engage with our MP. We also want to engage with social outreach to the community through charitable works and to other ecumenical groups for example Urban Devotion here in North Birmingham. We have plans to attend the open air Passion Play in Birmingham. We are not simply pastoring our young people but building leaders for the Church and society. All members attend mass regularly: which is, of course, the lifeblood of the Church.

In 2022 we hope to go on retreat to Archdiocese Youth Centre, Kenelm and to visit the Lake District

New mid-week Mass in Husbands Bosworth

STMARY'S, HUSBANDS BOSWORTH are starting a new midweek Mass in January which will be according to Divine Worship. We used these vestments in Advent which are 500 years old and on 19th December welcomed three new members into the Ordinariate. These were people who are already Catholic but have an historic connection to Anglicanism.

We will celebrate The Epiphany according to Divine Worship on Wednesday 5th January at 7.30pm Thursday 6th at 10am. 🙏



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		THIS MONTH'S DEVOTION	HOLY FATHER'S INTENTIONS
		<i>The Unity of all Christians with the Holy See</i>	<i>For true Human Fraternity: We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognised, which originate from being brothers and sisters in the human family.</i>
1	S	Mary the Mother of God (Solemnity)	The Church of Our Lady & St Gregory, Warwick Street, London
2	S	✠ Christmas II	Your Mission, Group or Parish
3	M	The Most Holy name of Jesus	Our Seminarians
4	T	Feria	Fr Michael Halsall (Governing Council)
5	W	Feria	Fr David Lashbrooke (Governing Council)
6	T	✠ The Epiphany (Solemnity)	The Ordinariate of Our Lady of Walsingham
7	F	After Epiphany (St Raymond of Penyafort Pr)	Fr Christopher Lindlar (Governing Council)
8	S	After Epiphany (Our Lady on Saturday)	Fr Christopher Pearson (Governing Council)
9	S	✠ The Baptism of Our Lord	Your Mission, Group or Parish
10	M	After Baptism of Our Lord (Week 1)	Fr Jonathan Redvers Harris (Governing Council)
11	T	After Baptism of Our Lord	Fr Andrew Starkie (Governing Council)
12	W	After Baptism of Our Lord (St Benedict Biscop Ab; St Aelred of Rievaulx Ab)	Fr Thomas Mason (Secretary to Governing Council)
13	T	After Baptism of Our Lord (St Kentigern Bp; St Hilary Bp Dr)	Ordinariate Finance Council
14	F	After Baptism of Our Lord	Mr Terry Brown, Mr Brian Cox and Miss Sandra Mussington (Finance Council)
15	S	After Baptism of Our Lord (Our Lady on Saturday)	Mr Christopher Woodman (Finance Officer) (11th anniversary of the erection of the Personal Ordinariate of Our Lady of Walsingham)
16	S	✠ Second Sunday after Epiphany	Your Mission, Group or Parish
17	M	St Anthony	All Contemplatives
18	T	Feria	The Unity of all Christians (Week of Prayer for Christian Unity)
19	W	Feria (St Wulfstan Bp)	Catholic Christians (Week of Prayer for Christian Unity)
20	T	Feria (St Fabian Bp; St Sebastian M)	Orthodox Christians (Week of Prayer for Christian Unity)
21	F	St Agnes, V M	Anglican Christians (Week of Prayer for Christian Unity)
22	S	Feria (St Vincent D M; Our Lady of Saturday)	Protestant Christians (Week of Prayer for Christian Unity)
23	S	✠ Third Sunday after Epiphany	Your Mission, Group or Parish (Week of Prayer for Christian Unity) The Jewish people
24	M	St Francis de Sales, Bp Dr	People of other faiths (Week of Prayer for Christian Unity)
25	T	Conversion of St Paul (Feast)	The Unity of all humanity in the Charity (Week of Prayer for Christian Unity) and Truth of Christ
26	W	Ss Timothy & Titus Bps	Our Pastoral Council
28	F	St Thomas Aquinas	Essex and east Anglia Rep: Mr John Crane
29	S	Feria (Our Lady on Saturday)	Kent Rep: Mrs Margaret Tilly
30	S	✠ Fourth Sunday after Epiphany	Your Mission, Group or Parish
31	M	St John Bosco	North London: Vacant, South London: Mr Christopher Smith

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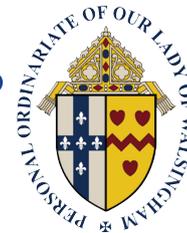
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Thank you.

Ordinariate Mass times

Where to find us at prayer in England, Scotland and Wales



BIRMINGHAM St Margaret Mary, 59 Perry Common Road, Birmingham B23 7AB MASS: Sunday: 11am (DIVINE WORSHIP). CONTACT: Fr Simon Ellis: 0121 373 0069 - birmingham@ordinariate.org.uk

BRISTOL St Joseph, Camp Road, Weston-super-Mare BS23 2EN MASS: 2nd Sunday of the month 12 noon (DIVINE WORSHIP), followed by shared lunch and Benediction at 2:30pm (*subject to change in the summer months*) CONTACT: Deacon James Patrick: bristol@ordinariate.org.uk

BUCKFAST St Mary's Abbey, Buckfast TQ11 0EE *The Ordinariate Mass is not currently being offered at the Abbey due to present restrictions. Fr Hellyer is offering the Ordinariate mass in his parish in Plymouth.* CONTACT: Fr Ian Hellyer: 01752 600054 - ian@hellyer.org

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

CHICHESTER St Richard, Cawley Road Chichester PO19 1XB MASS: Saturday 4.15pm (DIVINE WORSHIP) CONTACT: Fr Simon Chinery: 07971 523008 - chichester@ordinariate.org.uk

CORNWALL St Augustine of Hippo, St Austell, PL25 4RA MASS: Sunday: 5pm, also on Wed 7pm CONTACT: Fr David Lashbrooke: 07427 107304 - cornwall@ordinariate.org.uk

COVENTRY The Precious Blood of Our Lord Jesus Christ & All Souls, Kingsland Avenue, Earlsdon, Coventry CV5 8DX MASS: Sundays 11.15am, Mon-Wed 9.30am, Thu 7.30pm, Fri 7.30am, Sat 9.30am - all Masses currently live streamed CONTACT: Fr Paul Burch: 02476 674161 - paul.burch@ordinariate.org.uk

CROYDON At the moment the Croydon Group does not have any Ordinariate Masses, but it is hoped that they might begin again soon - for further information CONTACT: Jackie Brooks: 0208 777 6426 - jaxprint@btinternet.com

DARLINGTON St Osmund, Main Road,

Gainford, County Durham DL2 3DZ MASS: Sundays: 9.30am and 11.30am (to book: 07434 522754 - please provide name, day, Mass time, number of individuals, contact phone number). CONTACT: Fr Thomas Mason: 07876 308657 - info@ordinariate-darlington.co.uk - www.ordinariate-darlington.co.uk

DEAL For up-to-date information please CONTACT: vacant - deal@ordinariate.org.uk

DERBY/NOTTINGHAM Our Lady and St Thomas, Nottingham Road, Ilkeston DE7 5RF MASS: Sat before 1st Sun 6.30pm (Divine Worship), Thu 9.15am (DIVINE WORSHIP) **St Paul**, Lenton Boulevard, Nottingham NG7 2BY MASS: Sun 6pm (DIVINE WORSHIP). CONTACT: Andrew Harding 01159 325642. Fr Christopher Cann: 01889 569579, Fr Peter Peterken: 01332 766285, Fr David Jones: 01162 302244 - derby-nottingham@ordinariate.org.uk

EASTBOURNE Christ the King, 3 Princes Road, Langney, Eastbourne BN23 6HT Mass: Sun 4pm, Thur 7pm (both DIVINE WORSHIP) CONTACT: Fr Neil Chatfield: 07718 123304 - neil.chatfield@eastbourneordinariate.org.uk - www.eastbourneordinariate.org.uk

FOLKESTONE/DOVER St Paul's, 103 Maison Dieu Road, Dover CT16 1RU MASS: Sunday: 11.30am (with parish) CONTACT: Fr James Houghton - folkestone@ordinariate.org.uk

HARLOW The Assumption of Our Lady, Mulberry Green, Old Harlow, Essex CM17 0HA MASS: Sunday: 10am and 6pm (DIVINE WORSHIP 1st Sun), Wed 10am (DIVINE WORSHIP). Check bulletin at www.catholicchurchoftheassumption.co.uk or CONTACT: Fr John Corbyn: 01279 434203 - john.corbyn@btinternet.com

HEMEL HEMPSTEAD St Mark's, Hollybush Lane, Hemel Hempstead HP1 2PH MASS: Sunday: 9.30am, Wed: 7pm CONTACT: hemel.hempstead@ordinariate.org.uk

ISLE OF WIGHT St Thomas of Canterbury, Terminus Road, Cowes PO31 7TJ MASS: (DIVINE WORSHIP) for details, CONTACT: Fr Jonathan Redvers Harris: 01983 292739 - frjonathanrh@btinternet.com



LONDON CENTRAL Our Lady of the Assumption and St Gregory, Warwick Street, London W1B 5LZ (Nearest tube: Piccadilly) MASS: Sunday: 10.30am Solemn Mass with choir, Weekdays: 8am and 12.45pm (all DIVINE WORSHIP), Sat 6pm (Novus Ordo), Feasts and Solemnities as advertised. CONTACT: Fr Mark Elliott-Smith 07815 320761 - markelliottsmith@rcdow.org.uk

LONDON LEYTONSTONE St John Vianney, 1 Stoneleigh Road, Clayhall, Ilford IG5 0JB MASS: Sunday: 9am, 10am, 4.30pm Adoration, 5pm (DIVINE WORSHIP), Daily: 8.30am Adoration, 9am Mass, 5.30pm Evening Prayer. CONTACT: Fr Rob Page: 020 8550 4540 - vianney.clayhall@btinternet.com

LONDON SOUTH Most Precious Blood, O'Meara Street, The Borough, London SE1 1TE MASS: Sunday: 9.30am, 11am; Tues-Fri 12.35pm, Thur (*term time*) 6.30pm (DIVINE WORSHIP); Sat 10am (DIVINE WORSHIP); **Holy Days**: 6.30pm (DIVINE WORSHIP); **Evensong**: Thur 6pm (*term time*); **Confessions**: Tues-Fri 12 noon CONTACT: Fr Christopher Pearson 0207 407 3951 - parish@preciousblood.org.uk - www.preciousblood.org.uk

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

MAIDSTONE MASS: Sunday 9.30am, Weekdays as announced. CONTACT: Fr Alastair Ferguson for location: 01892 838230 - 07887 925356 alastair.ferguson@ordinariate.org.uk

MANCHESTER St Margaret Mary, St Margaret's Road, New Moston M40 0JE MASS: Sunday: 10.30am (DIVINE WORSHIP) MASS DURING THE WEEK please check the Sunday notices on the website CONTACT: Fr Andrew Starkie: 0161 681 1651 - manchester@ordinariate.org.uk - www.ordinariatemcr.com

NORTHAMPTON Our Lady of the Sacred Heart, 82 Knox Road, Wellingborough NN8 1JA MASS: First Saturday of the month: 6pm (Sung Mass) CONTACT: Mgr John Broadhurst: 01933 674614 - frjohnbroadhurst@btinternet.com

OXFORD Holy Rood, Abingdon Road, Oxford OX1 4LD MASS: Saturday (of Sunday) 5pm (DIVINE WORSHIP), Sunday 11.15pm, Wed 9am, Thu 7.30pm (DIVINE WORSHIP), 8pm Adoration & Confessions, 9.40pm Compline and Benediction, Fri 12.30pm

(Latin), Sat 9am CONTACT: Fr Daniel Lloyd: 01865 437066 - daniel.lloyd@ordinariate.org.uk

PLYMOUTH St Edward the Confessor, Home Park Avenue, Peverell, Plymouth PL3 4PG MASS: Sunday 11.30pm, Fri 12 noon (both DIVINE WORSHIP) CONTACT: Fr Ian Hellyer: 01752 600054 - ian@hellyer.org

RAMSGATE Shrine of St Augustine, St Augustine's Road CT11 9PA MASS: Sunday 5pm (DIVINE WORSHIP), followed by refreshments CONTACT: Fr Simon Heans: 07305317642 - office@augustineshrine.co.uk

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

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

SALISBURY St Osmund, Exeter Street, Salisbury SP1 2SF MASS: Sunday: 12 noon, Wed: 7pm. CONTACT: Fr Jonathan Creer: 07724 896579 - jonathan.creer@hotmail.co.uk - www.salisburycatholics.org/ordinariate

SOUTHEND St Peter's Eastwood, 59 Eastwood Road North, Leigh on Sea SS9 4BX MASS: Sunday: 9am, 10.30am, Mon 7pm, Tues 9.30am and 7pm (DIVINE WORSHIP), Wed 9.30am, Thur 11am, Fri 9.30am, Sat 10am and 5.30pm (Vigil) CONTACT: Fr Jeffrey Woolnough (Group Pastor): 01702 525323, 07956 801381 - fatherjeffw@gmail.com, Fr Bob White: 01268 543910 - pilgrimclub@waitrose.com, Dcn Richard Cerson: 07910 388795 - rcerson@gmail.com - www.stpeterseastwood.org www.jeffwoolnougholw.blogspot.co.uk

TORBAY The Parish of Our Lady of Walsingham with St Cuthbert Mayne, Old Mill Road (junc of Ashfield Road), Chelston TQ2 6HJ MASS: Sunday: 10am, Mon: 12 noon, Tues: 6.30pm, Wed: 10am, Thurs: 10am, Fri: (Adoration 5.30pm) 6.30pm, Sat: 10am (All DIVINE WORSHIP) CONTACT: Fr David Lashbrooke: 07427 107304 - david.lashbrooke@ordinariate.org.uk - www.ourladytofalsingham.online

WALSINGHAM The Annunciation, Friday Market, Walsingham NR22 6AL MASS: 1st Sunday: 2pm (Nov-Mar), 3pm (Apr-Oct) (DIVINE WORSHIP) CONTACT: Fr Gordon Adam: 01553 777428 - ➤

gordonadam1962@btinternet.com Dcn Shaun Morrison:
07880 600094 - shaunmorrison1975@btinternet.com

SCOTLAND - www.ordinariate.scot

EDINBURGH St Columba, 9 Upper Gray St, Edinburgh EH9 1SN MASS: 2nd Sunday: 11.30am (DIVINE WORSHIP) CONTACT: Fr Len Black: 01463 235597 - fr.len@ordinariate.scot

INVERNESS Royal Northern Infirmary Chapel, Ness Walk, Inverness IV3 5SF MASS: Sunday: 11am (DIVINE WORSHIP) **Oratory of St Joseph**, 49 Laurel Avenue, Inverness IV3 5RR MASS: Tues, Wed, Thurs, Fri, Sat and Feast Days: 11.15am (all DIVINE WORSHIP) - *please check times at:* www.ordinariate.scot CONTACT: Fr Len Black: 01463 235597 - fr.len@ordinariate.scot

WHITHORN St Martin and St Ninian, George Street, Whithorn DG8 8PZ MASS: Wednesday: 10.30am (DIVINE WORSHIP), Sat 5pm (with parish) CONTACT: Fr Simon Beveridge: 01988 850786 - whithorn@ordinariate.scot

NAIRN St Mary, 7 Academy Street, Nairn IV12 4RJ MASS: 1st Mon 10am (DIVINE WORSHIP) CONTACT: Fr Cameron Macdonald: 01667 453867 - nairn@ordinariate.scot

WALES: SOUTH EAST Ss Basil & Gwladys, Tregwilym Road, Rogerstone, Newport NP10 9DW (*from 12th September - see website*) MASS: Sunday: 11am (DIVINE WORSHIP) CONTACT: Fr Bernard Sixtus: 02920 362599 or 07720 272137 - wales@ordinariate.org.uk - www.ordinariate.org.uk/groups/wales-se.php

PLEASE help us keep these pages up to date by letting us know of any changes you know of . . .
please email: info@portalmag.co.uk

The Clava Cairns

Fr Len Black visits one of his favourite Neolithic sites

THE COVER of this edition of **THE PORTAL** was taken by Ronald Crane and Jackie Ottaway in one of the many places they visited while in the Highlands of Scotland in December. It shows one of the standing stones amongst the Clava Cairns on the outskirts of Inverness, just beyond the Culloden Battlefield. Historic Scotland describes the place as “one of Scotland’s most evocative prehistoric sites – the exceptional remains of an ancient cemetery, set on a terrace above the River Nairn”



There are four well preserved cairns and three stone circles from the Bronze Age, dating back to around 2,000 BC. On the shortest day of the year sunlight shines up the passageway to illuminate the chamber. Stone vaulted chambers were built to house the dead and then stones were placed around them to form a mound. Long passages were constructed to give access to the central chamber for future use.

Excavations have found evidence of farming which was happening here before the cairns were built. It is

even possible that some of the stones used to build the cairns came from some of the buildings that were demolished to make room for the cairns.

More recently the Clava Cairns have attracted thousands of new visitors from all over the world who are fans of the television series ‘Outlander’. It tells the story of a nurse in World War II who touches an ancient standing stone and mysteriously goes back in time to Scotland in 1743 where she meets a dashing Highland warrior. These visitors believe that part of the series was filmed here and that Outlander’s fictitious stone circle was inspired by the Clava Cairns.



Clava Cairns are in the care of Historic Scotland. The site is open all year round and is certainly a magical place to visit. For more information visit [Historic Scotland](http://HistoricScotland) and archaeology.co.uk. 🌐

Ordinariate textiles

Jackie Ottaway talks with Ruth Black

RUTH BLACK, also known as Father Len's wife, is a talented lady. She and Fr Len live in a warm and welcoming house in Inverness. There are original paintings on the walls of the sitting room. A vast selection of teas, coffees and a wide variety of a certain alcoholic drink distilled in the Highlands are available. Fr Len's famous "shed" is in the back garden, but Ruth also has her own business. Her workshop is at Inchmore just 7 miles out of town. They were married in 1975 some forty-six years ago and have three children who are all in their forties now. The Black clan has three grandchildren, two of whom are in their twenties, and one who is almost two years old.

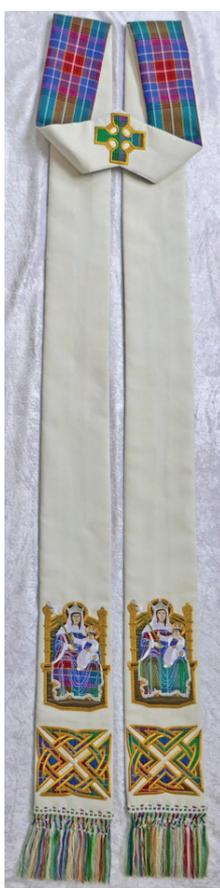
When Ronald and I arrived at the house for **THE PORTAL**'s visit to Scotland, Ruth sat on the sofa sewing a beautiful purple 'burse' to be used on the First Sunday of Advent. Mungo, a much loved and friendly cat, was asleep beside her. For the uninitiated, a 'burse' it is a kind of folded purse that contains the folded corporal on the altar. The corporal being the square of linen upon which sit the paten and chalice.

I wondered how long Ruth has had this talent. Was it perhaps something she was born with? Ruth told me, "My mother told me that I could sew before I went to school. I'm assuming that by the age of four I was sewing, but what the quality was like I really have no recollection! By the time I was ten, I was old enough, and big enough, to learn how to use the sewing machine. There was no looking back."

It was much later that Ruth came to make a living from her sewing. She did a lot of sewing whilst at school, but at university she studied biology. After about a year at university, she decided that it was really frustrating not having a sewing machine, so she worked through the holidays and bought her first sewing machine, which she still has. It has sewn everything from tents to wedding dresses.

Ruth's talent didn't just stop there. She explained, "I see every sewing project as a challenge. The phrase 'I don't know how to do that' doesn't really come into my vocabulary. I am a 'have a go' kind of person."

Her diverse talents are all in the area of textiles. She is a weaver, a felt maker and can spin wool. She self-



deprecatingly said, "With the exception of knitting, at which I'm really pretty poor, I'm into all sorts of textile things."

I thought Ruth had a 'licence' to produce Harris Tweed. Ruth corrected me. "Well, no, I was a Harris Tweed Weaver, and Harris Tweed can be woven only in the Outer Hebrides. My mother lived on the Isle of Lewis and I visited her a lot especially as her health failed. To keep myself sane while I did that, I installed a Hattersley Loom and wove Harris Tweed. What I do now is similar, but it's not Harris Tweed. I've recently moved into silk weaving and am rather enjoying that as I can produce finer fabrics. "I buy silk yarn, ready spun, and at the moment I'm certainly using it pre-dyed. I've done a bit of dyeing, but it's not really my thing. I'm quite happy to let somebody else do the colouring. Then I weave it."

I asked Ruth if she weaves tartans. "I have woven tartans, but only as an experiment, to get a sample, before having the real thing woven. We designed the Ordinariate tartan. Before having the bolt of cloth woven I made a scarf on my table-top loom so that we could see what the colours looked like. We sent it off to a weaving mill to have the bolt of cloth woven."

I thought that each tartan tells a story and asked if that is true. Ruth was happy to oblige. "Some of the older clan tartans are not perhaps as ancient as you might think. A lot of them were developed in the 19th century when George IV informed all the Scottish landowners, clan chiefs, etc, that they had to wear tartan to the grand parades. Some of them didn't

have particular tartans so they went into the weaving mills, looked at their pattern books, and said 'I like that one'. That's the story for some of them. But for the modern tartans, anything that's been designed in the last century or so, there is a reason why particular colours are chosen, and the particular number of threads that there are."

Of course, I wanted to know the story of the Ordinariate tartan. "Of course. The starting point was partly my desire to create a tartan that would work whatever the liturgical colour of the season. I wanted to include in the tartan, green, white, red, and purple. We wanted to make it something for the three Ordinariates around the world.

We looked at the coat of arms of each of the three Ordinariates. They are mostly yellow, so it was yellow or gold, red, blue, and white with a bit of black in them. They were obviously the colours to include. The white was already there as one of the liturgical colours, as was the red. Then we chose particular features. For example, the Ordinariate of the Chair of Saint Peter for the Americans is the Cross Keys of Saint Peter. They are gold and the gold crosses go over the blue on one side and red on the other. We made up a part of the tartan with a gold stripe going through it and then blue in the same way. The Australian Ordinariate, Our Lady of the Southern Cross, has white stars on a blue background. So, we make that the white cross on the blue background to represent that. But of course, that has the dual purpose of representing the Saltire of Scotland, the St Andrew's flag. We used these features and brought them together and arranged things in a way that seemed appropriate. We made it so that the dominant colour was green, on the basis that green is the most frequently used liturgical colour. The other colours slotted into that. There was a lot of thought put into it.

"Fr Len, you may be aware, is 100% colour blind. He couldn't really contribute to the actual colour choices of the design, but he did have an input into the arrangement and the reasoning of it and because of his colour blindness, I'm also very aware that things need to have a tonal difference so that the red and the blue don't appear to be the same colour, or the red and green, as a lot of men are red and green colour blind. As he's totally colour blind, you want a shade darker than the other so you might have

a slightly darker red in a slightly brighter green. Even if somebody is not appreciating the colours, they can still appreciate the variety. So that came into it as well as the story attached to the coat of arms. It involved a lot of thought and a lot of time." It was obviously a lot of fun to do. It is a wonderful idea for the Ordinariate tartan to include all three Ordinariates.



Ruth said, "We made some items for sale especially for the Ordinariate and some we had made by the same company that wove the tartan. For simple things like scarves, I simply cut the fabric. We also offered priests' stoles, as making vestments is a particular interest of mine. The stoles were made on plain fabric but incorporating the Ordinariate tartan. The design that we choose is a representation of the statue of Our Lady of Walsingham above little square of Celtic knot work that had a Saint Andrew's Saltire within it.

"Using tartans in ecclesiastical work is really what I've become known for. The thing is, even if people don't have a particular family tartan or clan tartan that they feel associated with, there are Saints' tartans. There's a St Columba tartan which is one of my most popular ones. There is a St Ninian's Day Tartan, which was designed when Pope Benedict visited Scotland on Saint Ninian's Day 2010. It was designed for his visit."

It is amazing that we have the Ordinariate tartan, with its own story. It seems that Ruth is rather low on Ordinariate tartan at the moment and they may decide to have another batch woven. It does, I suspect, depend on orders. I think everybody who isn't a priest in the Ordinariate, should have an Ordinariate tie. It should be compulsory at all meetings all over the world wherever we get together; we should recognise each other by our tie. I hope Ronald will order one!

It's a very nice and smart tie, but making vestments using tartans is something that Ruth does most. I saw the beautiful vestments at Mass that she had made for Father Len for the Season of Advent.

Thank you for your time, Ruth, and thank you so much for inventing or, maybe a better word, praying the Ordinariate tartan for us. Thank you very much. 🙏

Our window on the CofE

The Latest News of General Synod



The Revd Paul Benfield opens our window on the CofE

LAST MONTH I reported on the first day of the inaugural sessions of the new General Synod. The day ended with questions, a part of the agenda which is becoming less and less effective. 132 questions had been submitted by the closing date (about week before the Synod) and these were answered in writing in answers circulated 24 hours before the questions session. At the session up to two supplementary questions may be asked of each question.

Frequently people do not understand the rules that one cannot ask a supplementary which requests an opinion (legal or otherwise) or poses a hypothetical situation. Very often those responding are able to side-step giving a direct answer and little extra is learned. But it all takes time and less than half the questions were reached.

Next morning we began with worship. This was a form of morning prayer led by the Community of St Anselm in their white albs. I find their American accents and somewhat off-key and tuneless way of singing off-putting, but this was rectified by an excellent address from the Synod chaplain.

We then approved a loyal address to be presented to Her Majesty the Queen. There followed a debate on a motion from Leeds Diocesan Synod on the wealth gap between rich and poor. It was a good debate proposed by a member of the Catholic Group. The motion (as amended) which was passed read:

‘That this Synod (a) recommit to working both nationally and locally to respond to human need by loving service, and to transform unjust structures of society which are creating the wealth gap; and (b) call on Her Majesty’s Government (and all political parties) to adopt an explicit policy of reducing the wealth gap between the rich and the poor and the disadvantages which flow from it.’ Whilst the debate highlighted the many problems in our country, I do wonder what real effect such motions have.

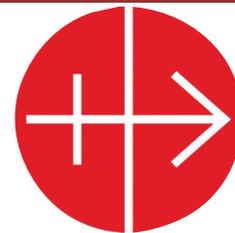
Next we had a ‘take note’ debate on an update on the Archbishops’ Council Budget for 2022. As a result of planned savings through the ‘Transforming Effectiveness’ initiative the Council is able to reduce the apportionment from dioceses by £1.2m to £31.3m, which is 5.4% below the level in 2019 and 2020. This

reduction will be applied proportionally across the dioceses. We then proclaimed as an Act of Synod the Vacancy in See Regulations. These regulations describe how dioceses are to form and operate diocesan vacancy in see committees which meet when a vacancy in the diocesan see is announced. The regulations do not have the force of law, but by being proclaimed as an Act of Synod they are given greater moral authority. The afternoon was spent listening to presentations on vision and strategy and the Report of the Governance Review Group.

Synod finished with farewells to retiring bishops and one to Caroline Boddington, the Archbishops’ Appointments Advisor who has been responsible for (or at least played a major part in) the appointment of all the current diocesan and other senior appointments. She said earlier in November, when her departure was announced “It has truly been a privilege to serve the Church of England over the last seventeen years. To have been alongside individuals, dioceses and cathedrals as they have sought to discern their vocation has been a precious gift. I am very grateful for the opportunities I have had and for the creative and stimulating colleagues with whom I have worked in all sorts of teams and project groups. I will miss them greatly as I now step into my own journey of exploration as to what might be next.” 🙏

<p>The Personal Ordinariate of Our Lady of Walsingham under the Patronage of St John Henry Newman</p>  <p>Directory and Order for the Celebration of the Holy Eucharist and the Liturgy of the Hours 2021 - 2022</p> <p>Sundays: Year C ✦ Weekdays: Year II ✦ Daily Office: Year II ✦</p> <p>In Accordance with DIVINE WORSHIP</p>	<p>Ordinariate Directory & Ordo 2021-2022</p> <p><i>order your copy at</i> www.ordinariate.org.uk</p>
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Aid to the Church in Need Travesty in Pakistan



Fionn Shiner reports

THE ABUSE of the blasphemy laws in Pakistan is a peril constantly facing religious minorities. The most famous case is that of Asia Bibi – the first woman to be sentenced to death for blasphemy – who was eventually released in 2019 after almost a decade in jail. But although she finally gained her freedom, many in Pakistan are still threatened by accusations of blasphemy. This was demonstrated graphically on 3rd December when a Sri Lankan was tortured, lynched and had his body set on fire by an uncontrollable mob.

Mr Priyantha Kumara Diyawadana, the manager of a garment factory in Sialkot, was accused of blasphemy by his employees after he asked them to remove all stickers from factory machines for a cleaning before a visit by a foreign delegation. According to some reports Mr Kumara tore down a poster produced by the hard-line Islamist group TLP (Tehreek-e-Labbaik Pakistan), which included Quranic verses, causing a number of workers to explode in rage.



Outrage was expressed throughout Pakistan's Christian community – including in a joint statement by Bishop Samson Shukardin of Hyderabad, chairperson of the National Commission for Justice and Peace (NCJP), Archbishop Joseph Arshad of Islamabad-Rawalpindi, president of the country's bishops' conference, and Father Emmanuel Yousaf 'Mani', national director of NCJP. They said, "We condemn the killing of the Sri Lankan citizen in Sialkot in a mob attack after he was accused of blasphemy. We urge the government to take every measure to bring all the culprits to justice and demand that the government take concrete steps to stop the continuous misuse of the blasphemy laws. Lack of accountability of those who incite violence have added to this inhuman trend that paints the picture of Pakistan as a violent society."

Mr Diyawadana is not the first Christian to be subjected to such barbarism as in 2014 a young Christian couple, Shahzad Masih and Shama Bibi, parents to three children, were burned alive in a brick

kiln by a mob for allegedly burning pages of the Qu'ran.

The anger at Mr Diyawadana's death was shared by Father James Channan O.P., the provincial of the Dominican Order in Pakistan. Father Channan said, "The ghastly murder of an innocent man under a false accusation of blasphemy, and then the lynching of his body in the road, brings shame to Pakistan. All of us are under deep shock. This barbaric killing is a crime against humanity. No religion of the world teaches such kind of killing and disgrace of a human person. This extremism in the name of religion should not be tolerated by the government and law enforcing agencies. Justice must be done and seen."

There are not many places in the world worse to be a Christian than Pakistan. Recently the forced conversions and marriage of young Christian women has caught the headlines – and rightly so – but the abuse of the blasphemy laws is still a real threat, and for every case such as Asia Bibi's that is resolved, there is an atrocity such as that which befell Mr Diyawadana.

Pakistan is a priority country for Aid to the Church in Need (ACN), with the Catholic charity recently supporting a women's advancement programme for those in danger of abduction followed by forced marriage and conversion and sexual abuse. 🇵🇰

Fionn Shiner is Parliamentary and Press Officer for Aid to the Church in Need - www.acnuk.org contact: acn@acnuk.org or call 020 8642 8668

Meet with the Edinburgh Ordinariate Group

Jackie Ottaway and Ronald Crane, together with Fr Len Black, chat with a few members of the Ordinariate in the capital

AS THE SCOTTISH Ordinariate Group is widespread, ranging from Dingwall to the borders, it was decided that the best way for us to meet some of the folk was with a Zoom meeting. We settled in Fr Len's dining room and chatted with Alan Grüber, Michael Thrusfield, and Victoria.

Alan Grüber told us his story. He was at University in Edinburgh. "The library used to throw out books that had got a bit old. I started picking up interesting things, like the papers from the 1920s Anglo Catholic Congress. I started reading things like that. And then, in the parlance of the web, I became a lurker, going to various Anglo Catholic services in my time off.

"One of the courses was practical theology. We went to an adult baptism with Baptists, we went to the Ukrainian Catholics in Edinburgh and we also went to Old St Paul's and I was very taken by my experience of going to an Anglo Catholic service. After that, I went back to various ones in Edinburgh and when I was on holiday I would go to various Anglo Catholic Churches in London. At one point I did wonder about becoming an Episcopalian and was talking to someone about it but I really thought that was a stopping place for me on the journey.

"After ten years of parish ministry in the Church of Scotland, my wife and I realised that our future lay in Rome. With two small children, almost babes in arms, we left the parish and I retrained as a primary teacher. We were supported by the St Barnabas Society in this move and in the retraining, for which we were very grateful. I was fortunate to get a permanent contract in South Queens Ferry and that is where I did most of my teaching, before moving to Cowdenbeath in Fife. I've been retired for about three years.

"I think one of the things that attracted me to the Ordinariate was that there are lots of Anglican influences on the 1940 (Church of Scotland) Book of Common



Order, which was the high point of the high church movement in the Church of Scotland; and also the hymns. When I became a Roman Catholic in an ordinary Catholic parish, I really missed singing the hymns which had been an important part of my spirituality. What I got was both ballads around the kitchen table and folk songs. It reminded me of the title of a book by Joanna Bogle, "Come on in, its Awful".

"We found the Ordinariate because of Pope Benedict's visit to Scotland. It was quite natural to come to something that I recognised liturgically. The Edinburgh were very welcoming and I soon felt very much at home.

"My self-perception as a High Church Presbyterian was that I was Catholic in substance of what I believed. We were Catholics in all but name, in what we believed and what we felt. In the words of Newman "going to Rome is like coming in to port". Coming in to the Ordinariate was like coming to a very pleasant house within port."

Michael Thrusfield gave us a brief resume of his journey into the Ordinariate. He was brought up in Stoke on Trent, solidly Anglo Catholic. At university in Glasgow, he went to the Cathedral. He had a spell as an Anglican missionary to Papua New Guinea, which was very Anglo Catholic in liturgical practice and theological thought.

While there he got dragged into veterinary work with the cattle on the local Anglican Franciscan Farm. He'd been accepted to do Tropical Medicine ➤

at Edinburgh and was advised to go to Old St Paul's. His fortieth year at Old St Paul's coincided with his departure for the Ordinariate.

Michael told us, "Because of the dimensions of the Episcopal Church in Scotland, it's easy for one or two people to change its directions very quickly. That's what happened. Had Pope Benedict not been so kind, I would have probably moved to Rome on an individual basis anyway. While all this was going on, of course, following 1992, Forward in Faith was formed in England and we formed Affirming Apostolic Order in Scotland and I joined that." Michael joined the Ordinariate with the first wave.

Victoria Jones is in North Wales. She is seeking the Ordinariate. Previously she was staunch Church of Wales. She was born in Manchester. Her parents and grandparents grew up in Wales between Conway and Bangor. She came back to North Wales for holidays. Her father was born in the same Welsh place. The family moved to Manchester where he worked at the University. She grew up in Cheshire. Recently she has moved back to be with her mum who is in Llandudno.

In Chester she attended the Cathedral. She told us, "I like the old Anglican traditions." The churches near her now are all "a bit happy-clappy!"

Her Uncle was an Anglican priest in Wales and did not agree with Women Bishops. She has nothing against women but describes herself as "A bit old fashioned in that way." She continued, "I've struggled with the Anglican Church, so I've looked to see how an Anglican can join the Catholic Church. It took me a long time to find out about the Ordinariate. I saw a link on-line and filled in the form. Kindly Fr Len got back to me and after several emails, because there is no group in North Wales, has allowed me to join the Scotland group through Zoom at the Mass, Compline and meetings through the Scottish Ordinariate. Fr Len has been very welcoming. It's something I'd like to pursue."

Victoria thinks not enough people know about the Ordinariate. She relishes the way we retain Anglican Traditions and the lovely liturgical rite, yet a Catholic in every possible way. She insisted that she had been made very welcome and is very happy with it.

Discussion centred around the fact that the Ordinariate was put together in congregations. It seemed a good idea. It happened in England. But in Scotland it was structured in a much broader way, with groups so far from each other. Those present felt that a lot of cradle Catholics and priests don't get what the Ordinariate is all about.

The feeling was that most Catholics think the *Novus Ordo* is the rite of the whole church. Anything else is old fashioned and shouldn't be bothered with. The younger priests in Scotland seem to have slightly more understanding of us. This is especially true of those involved in the Faith Movement.

Victoria joined the conversation. "I like all the traditions, Evensong and so on. It's a shame the way the Church of England has gone. I think its leaders have been unwise. It's become too politicised, concentrating on politics. I love the Book of Common Prayer and its words."

We asked Victoria if she had come across the new Divine Worship Office Book? Her reply was enthusiastic to say the least! "Yes: I have. I have bought a copy, thanks to Fr Len. I like it and I've found it a great comfort. I read it every day. It is not dissimilar to the Book of Common Prayer. I'm happy to read it and go to it as a guide. I've also ordered books to read about the Ordinariate and looked on the website and I've found **THE PORTAL** Magazine and **THE PORTAL PODCAST**. I've listened recently to the one about Dr Michael Nazir-Ali and agree totally with all the reasons he left."

Jackie put to those present. "I don't know if you're all aware of it, but it's obvious in England, that the Scottish Group has thrived during this time we call lockdown. Some Groups have just managed to keep going. Some have stopped meeting during this period. But you, the Scottish Group, have thrived and have grown. I wondered if individually, you would tell me what you think has made the Scottish Ordinariate group thrive during lockdown?"

Michael took up the challenge, "At the risk of singing the praise of one who is present, its Fr Len. He's really just kept things going, more than that certainly. Making Mass available on Zoom. The Sunday morning Mass has been very beneficial, as has the weekly Compline. We're going to carry on doing it I've always been very dedicated to the Ordinariate so therefore I've regularly taken the opportunities that Fr Len has made available to us. I can't speak for everyone but I'd certainly miss them if they weren't there."

Victoria has joined the Ordinariate during this period of lockdown. She said, "Only just recently have I learnt about it. I'm really thankful to Fr Len for allowing me to join in with the Scotland group, especially as I didn't know where to turn, or who to turn to. It's been thanks to Fr Len, that I've been able to join the Mass and Compline. But I would like, and hope, to become a member long term."



The Revd Peter Clarke R.I.P.

FR PETER Clarke, priest of the Personal Ordinariate of Our Lady of Walsingham, died in hospital on 23rd December 2021. He suffered from bone cancer, and was admitted to hospital on 21st December.

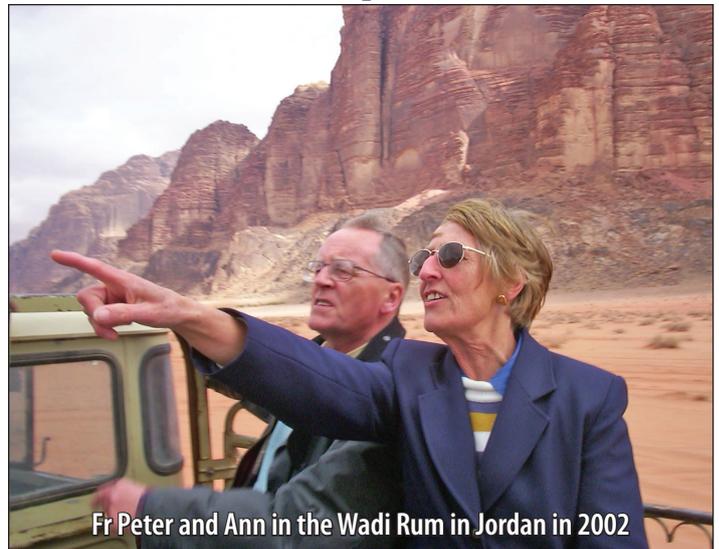
Fr Peter was born in Eastbourne, and brought up at St Leonard's-on-Sea by his mother, then in homes of the Fellowship of St Nicholas. He was educated at Christ Church St Leonard's Primary School and Hastings Grammar School.

Upon leaving school he did 'on the job' training with a solicitor in Westminster and at the Law Courts. He became Deputy Clerk to the magistrates in South-East Somerset until he was ordained priest in 1977.

He and Ann first met, albeit briefly, at Primary School. They did not meet again until Ann taught at a local school and they went to the same Anglo Catholic Church. Peter was offered the living of Tintinhull and three other parishes in Somerset. After six years he was asked to go to All Saints, Weston-super-Mare from which he retired in 2006 after twelve very happy years. In 1996 he was made Prebendary of Wells Cathedral.

He and Ann became Catholics with the first group of people to join the Ordinariate. Fr Peter became Group Pastor to the Ordinariate Group in Weston-super-Mare until he retired aged 80. Until last Christmas he was helping out at several Catholic Churches in the area.

He and Ann had an only child, a daughter. She and her husband moved down to Somerset from Yorkshire



Fr Peter and Ann in the Wadi Rum in Jordan in 2002

two years ago. They have been an invaluable support to Fr Peter and Ann during his various health problems.

Fr Peter Clarke was a man with a great sense of humour. Nowhere was this more apparent than when he and the present Portal Team were organising the children and young people's day at Brean Sands. Filling five to seven hundred 'goody bags' for the children took most of the day. We went round the table in a clock-wise direction filling the bags, but Fr Peter insisted in going anti-clockwise! We all ended up in fits of uncontrollable laughter, but somehow the bags were all filled correctly. 🙏

Meet with the Edinburgh Ordinariate Group ... continued from page 22

Alan also thought that the presence, during lockdown, of Mass on Zoom and also Compline, was very important to him. He also praised Fr Len, "It's also Fr Len's nice touches. He sent us a Palm Cross so one could physically pick up a Palm Cross on Palm Sunday. One came through the post. Things like that help to connect you in difficult and strange times. It helps to bring a bit of normality. I think Fr Len has done a sterling job during lockdown and he's kept us going. It's been great."

Fr Len pointed out, "It's kept me going as well. It's not all one-way, you coming to me has been brilliant." Jackie said, "Well done to you all. From what I do in England I can see in Scotland a group that is thriving."

Alan wanted to say a word about the annual Schoenstatt Conference. "It is a great thing that we

have in Scotland. It's been very important for me. We've had some really good speakers, plus it's been a really good way to spend more time with the folk that you only have a small time with on a Sunday. Although I do think Michael and his coffee is becoming quite an institution after Mass in Edinburgh. It's good to talk and in many ways that is part of my Presbyterian heritage. I know it's also part of the Anglican heritage for many people. But perhaps it's less so for some Catholics, that thing of talking together over a cup of tea after mass along with the experience at Schoenstatt."

Fr Len said he would send the link for Compline at 7pm on Wednesdays to anyone who requests it. One may make the request from the Ordinariate Scotland web site www.ordinariate.scot or email him at fr.len@ordinariate.scot 🙏



Thoughts on Newman Collapse

The Revd Dr Stephen Morgan is back in the UK

THE YEAR before John Henry Newman was born, the number of Easter communicants at Saint Paul's Cathedral was six. I am beyond pleased to report that God, the Covid restrictions and Cathay Pacific allowed me to return from China for a Christmas in Britain with my wife and children, and (on the day of the filing deadline for this piece) to spend the day with my mother on her eighty-first birthday.

It also permitted me to get to Sunday Mass on the Fourth Sunday of Advent at one of my former parishes. Whereas our numbers at the Cathedral in Macao have recovered almost to pre-pandemic levels, it was clear to me that the main Sunday Mass at St Tiddlypush's is seeing perhaps only 3 in 5 of its former attendance.

There is, of course, the continuing pandemic – especially the omicron variant – and the associated reserve of the elderly in the face of a potentially life-limiting health risk. Nevertheless, the most notable absence were the families: parents in their thirties and forties together with their school age children.

I bumped into a couple of these families as I dropped into Waitrose (other supermarkets were not available in this corner of Southern England – that is unless M&S Simply Food counts) to buy milk on my way home. “How lovely to see you all,” I said, struck by the fact that the seven-year-old was now nearly ten. “I just popped in for some milk on my way back from Mass.”

Cue embarrassed looks from husband to wife, wife to husband. “We just got out of the habit with lockdown,” they said unsolicited. “I don't think they have brought the obligation back, have they?” “I don't suppose God minds too much.” “We haven't cancelled our standing order and it was lovely to see Father again at the School Nativity.”

Is this how it happens? Is this how the fabric of faith disintegrates? Is this how the Second Spring finally becomes yet another winter?

I'll spare you the theological, liturgical and sociological explanations – you can read a dispassionate (and, ultimately, thoroughly understated) account of the big picture in Stephen Bullivant's “Mass Exodus” – but the simultaneous collapse of belief in the possibility or necessity of Christendom, and the ill-starred and predictably ill-fated dismantling of Catholic liturgical cult feature highly.

What we are left with is plain for all to see, despite the praise for the Emperor's new clothes ringing Pollyanna-ish from almost every available ecclesial vantage point for the last sixty years.

In the face of the benevolent indifference of Mike and Sarah, talk of “intentional disciples,” of “personal relationships with Christ,” of “Divine renovation” seems to be a case of what the Americans call inside baseball: of only esoteric interest and utility, irrelevant to the Great Commission.

If, as diocesan communications tell me, we are faced with only 1 in 100 Catholics going to Mass, and perhaps only one in three of those participating in parish life beyond weekly Mass attendance, then we are faced with such a rearrangement of our Catholic ecclesial life in Britain as has not been seen here since the sixteenth century. Indeed, since that was in many ways simply a realignment of the form that Christendom took here, perhaps we are faced with something unknown in Christianity since the loss of Christian North Africa in the sixth and seventh century.

So: what does Newman have to say in the face of all this? To answer that question, I suggest you read Callista. I warn you, however, that the word “martyr” features more highly than “disciple”. 🙏

‘ If we insist on being as sure as is conceivable ...

... we must be content to creep along the ground, and never soar. ’

