



CBS



THE CONFRATERNITY OF THE BLESSED SACRAMENT **December 2021, January, February 2022** **BISHOP ROGER WRITES**

It was good to welcome a number of District Superiors, Lay Representatives and Officers to this year's meeting of the Council-General on 5th October and which took place once again at the offices of CCLA at Senator House in London, following a Mass at St James', Garlickhythe. What was particularly good was that we were able to meet in person rather than virtually, a term with which many of us have become familiar throughout the months of the COVID-19 pandemic. And it was also good that it was business as usual in terms of dealing with necessary matters of what is, in fact, the Confraternity's Annual General Meeting. What we did learn as we listened to District Reports was that, of course, life had been far from normal at the local level and that most members of Wards were only just beginning to feel their way towards a return to regular meetings of some sort or another. What we do know is that many of our clergy were at the forefront of opening their churches up to regular worship – whatever the limitations – to enable the Eucharist to be shared in by as many as possible. Whilst others were being hesitant, those who place the Mass at the heart of Christian life, worship and mission were eager to call faithful people to come to the altar, there to be welcomed by the Lord Jesus Christ, present in the Bread of Life.

In terms of our business affairs, Fr Peter Edwards, one of our Trustees, was re-elected for a second three-year term. Fr Darren Smith was also elected Treasurer-General. We thank both for their willingness to continue to serve to CBS. In speaking to the Accounts, Fr Darren noted that, necessarily, our outgoings were less than last year because meetings and festivals had not taken place, although the Trustees did continue to hold regular meetings via Zoom. In fact, income over expenditure was £34,159. Net income as of 31st January 2021 was £188,183 with total funds as of then being £3,622,858 (compared to £3,434,675 at the beginning of 2020). With regard to the impact of the pandemic on funds, the Independent Examiner had stated that this had, in fact, been minimal. With such a healthy state of affairs in terms of CBS finances, I must express our gratitude to Fr Darren for his careful work on our behalf, but thanks must also go to Mary Bashford for her day-to-day engagement with the administration of CBS. CCLA Investment Management, who manage our investments, continue to do so in an excellent - not to say fruitful – manner, for which we must all be grateful. Elizabeth Carter, speaking on behalf of CCLA at the Council-General, demonstrated that the total CBS portfolio, as at the time of the meeting, amounted to £4,041,576 with a forecasted annual income of £93,513. In her

presentation, and in response to questions from members, it was helpful to be reminded of the ethical investment practices employed by CCLA in conformity with the Ethical Investment Advisory Group's policy.

In terms of CBS membership, numbers remain fairly constant. During the past twelve months, the Quarterly reported 5 new Priests Associate and 8 new Lay Associates. In terms of departed members, the deaths of 9 Priests Associate and 13 Lay Associates were reported, all these as advised to Mary Bashford at CBS administration. Since the Council-General, we are currently checking through our membership lists and already we find that a number of changes of address as well as deaths or changes in circumstances have not been notified to us. This, then, is a reminder to both Ward and District Superiors to contact us with such news. Local membership can be checked with Mary Bashford by Ward and District Superiors, although there is a need to respect the requirements of data protection.

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COVID ADORATION

When churches were finally allowed to open up again for Private Prayer as a prelude to the resumption of public worship, Eucharistic Adoration seemed to be the way forward. The longed for Eucharist which had been denied to the people of God could at least be adored if not received. In our parish pre-Covid, we had always had Adoration once a week before one of the midweek masses. It had its devotees and was generally something that just happened with a faithful few, but there were some who would come for Mass but not enter church until it was finished - it just wasn't for them.

However, Jesus is for everyone and this was something Covid times were going to teach us all.

It is very true, 'You don't know what you've got until it's gone.' The absence of the Eucharistic Lord was keenly felt and so, when we opened up at the earliest opportunity for Private Prayer, people came, every day, the daily Mass time was utilised as the Private Prayer time and so at 6pm Monday to Friday, 9.30am on Saturday and 9am on a Sunday, the Lord Jesus was amongst his people and they came. It was a great astonishment to me that each day a goodly number attended, often into double figures, and of various ages, too. The time suited all sorts of group dynamics and we adapted with music and literature to help people in their private devotions and spiritual communions. It almost felt that silently a revival was taking place and the silent emotion that poured out of people was very obvious indeed; in the midst of all the uncertainty and chaos and fear, Jesus did not abandon his people and he was there as the great 'salve' healing us and giving us hope.



When public worship became permissible, I felt a joy and a relief as well as a sadness in thinking that Adoration had served its purpose but would now go into abeyance as the Mass returned, and rightly so. I hoped that the strength and love that people had experienced in Adoration would carry on sustaining them and that they wouldn't forget what they had experienced, for on many occasions the atmosphere was alive with the presence of the Lord. When I discussed with people that this would come to an end many asked 'Why?' I just assumed people wouldn't want to come to both, but people and their attitudes had changed; I was told how much it was valued, how much that they didn't want to lose it, and how it should continue.

So the challenge was laid down. We have kept Eucharistic Adoration going before the Daily Mass each day for half an hour: at 5.30pm we begin with the Lord being enthroned followed by the public recitation of Evening Prayer and then conclude with simple Benediction, and at 6pm there is Mass. The time is holy, the attendance is good, and people come to all or some of it and stay for Mass. It works!

Jesus tells St Peter 'to put out into the deep'. Often you have to just get on and do things and hope for the best. Thankfully, this daily offering of praise and thanksgiving continues. It transforms lives, for the Lord is at work amongst his people.

I never thought Covid could be of help in any way. It has devastated many of us, and yet some silver linings can be found: the devotion of Adoration continues to enrich us at Holy Family, and I am very thankful for that blessing which is for all of the Lord's people here at Failsworth.

Fr Paul Hutchins SSC

ST FRANCIS AND THE EUCHARIST

**Brother Joseph Emmanuel SSF reminds us of
a fundamental devotion in the heart of the popular saint**

“St Francis! He was the one who was good with animals, wasn't he?” If Franciscan Brothers and Sisters were given a relatively modest amount of money every time we heard this, I suspect that the Community's financial worries would be over! It goes without saying that St Francis – like many Christian mystics before and after him – felt a deep connection with the created world and realised, as many of us are now realising afresh, that we are not set above Creation but are instead made by God to fulfil a particular role within it. It is a mistake, however, to see St Francis simply as a medieval nature mystic who spent his time talking to birds, for a brief analysis of his own writings show that his was an important voice in the medieval Church (of which he was both a part and a product), and no more so than in his letters and exhortations which relate to the Eucharist, to the reverence due to Jesus in the Blessed Sacrament, and to the importance of the Blessed Sacrament being properly and lovingly reserved. Take, for example, the letter St Francis sent to the Custodians (the Friars set in charge of missions in different countries) in 1220:

“...With all that is in me and more I beg you that, when it is fitting and you judge it expedient, you humbly beg the clergy to revere above all else the most holy Body and Blood of Our Lord Jesus Christ and His holy names and the written words that sanctify His Body. They should hold as precious the chalices, corporals, appointments of the altar, and everything that pertains to the sacrifice. If the most holy Body of the Lord is very poorly reserved in any place, let it be placed and locked up in a precious place according to the command of the Church... When it is sacrificed on the altar by a priest and carried anywhere. Let all peoples praise, glorify and honour on bended knee the Lord God living and true...”ⁱ



A 13th century pyx
(Victoria & Albert Museum)

But why? Why was the Eucharist so important to St Francis and why was its reverent and decent reservation so important to him?

On one level the answer to this question is clear for St Francis was a Catholic Christian who, like all Catholic Christians, realised that we encounter Christ most fully when we encounter him in the Eucharist. Thomas of Celano (St Francis' earliest biographer) noted in his *Second Life* (written around 1246) that: “...Toward the sacrament of the Lord's Body/ [Francis] burned with fervour to his very marrow, and with unbounded

wonder/ of that loving condescension/ and condescending love. He considered it disrespectful/ not to hear...at least one Mass a day. He received Communion frequently/ and so devoutly/ that he made others devout..."

There is, however, another reason for St Francis' teaching and that is that he – along with the leaders of other Religious Orders – is thought to have been a participant in the great Council of the Church convoked by his close friend and supporter Pope Innocent III, the Fourth Lateran Council of 1215. As with other Councils of the Church, the Fourth Lateran Council considered many aspects of Church life ranging from clergy discipline (some things never change!) to the function of ecclesiastical courts, but first and foremost the Council articulated the fundamental place of the Eucharist in the life of the Church and in the life of individual Christians. In the first Canon (*Firmiter Credimus*), a Canon described by John W. Baldwin as "*the first statement of faith issued... since the great ecumenical councils of the late Roman Empire*"ⁱⁱ we read: "*...There is one Universal Church of the faithful, outside of which there is absolutely no salvation. In which there is the same priest and sacrifice, Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the forms of bread and wine; the bread being changed (transsubstantiatio) by divine power into the body, and the wine into the blood, so that to realize the mystery of unity we may receive of Him what He has received of us. And this sacrament no one can effect except the priest who has been duly ordained in accordance with the keys of the Church, which Jesus Christ Himself gave to the Apostles and their successors...*"ⁱⁱⁱ There is much that could be said about this Canon, but two very short observations are that, in placing it in prime position, the Fathers of the Council clearly identified the absolutely fundamental importance of the Eucharist in the life of the Church and, secondly, that this is the first mention of the word 'transubstantiation' in its Latin form *transsubstantiatio*. St Francis – unlike the Dominican St Thomas Aquinas – did not pursue the implications of this Canon intellectually, but the fact that he instructed his Brothers to beg the clergy to reserve the Sacrament "*according to the command of the Church*" clearly shows that St Francis intended the fruits of the Fourth Lateran Council – and its prioritisation of the Eucharist – to be promoted by his Brothers in their Preaching and practice.

In these days of heightened awareness of the environmental crisis facing our planet, a spotlight is, understandably, being shone on St Francis' teaching on our place in Creation. But let us also remember that he was passionately in love with Jesus in the Blessed Sacrament and utterly committed to its reverent reservation "*in a precious place,*" aims with which our Confraternity would happily agree.

ⁱThe English and Latin texts of many of the early Franciscan Sources may be found at: <https://www.franciscantradition.org/early-sources> or in the three volumes *Francis of Assisi – The Saint, Francis of Assisi – The Founder and Francis of Assisi – The Prophet*. For those interested in further study the *Conformites* of Bartholomew of Pisa are now also available in a three volume set.

ⁱⁱBaldwin "Paris et Rome en 1215: Les reforms du IV^e concile de Lateran" in *Journal des Savants* 1 (1997)

ⁱⁱⁱTaken from the internet on: <https://sourcebooks.fordham.edu/basis/lateran4.asp>

INTERCESSIONS

DECEMBER

- 1 S Mary Star of the Sea, Penzance
- 2 Holy Trinity and S Cadoc, Llandaff
- 3 The Good Shepherd, Guildford
- 4 Corpus Christi, Portsmouth
- 5 **Advent 2** – That we may wait with joyful hope
- 6 S Nicholas – Children everywhere
- 7 Ward of The Stigmata
- 8 The Immaculate Conception – The Society of Mary
- 9 S Michel due Valle, Guernsey
- 10 Blessed Mary McKillop & S Benedict, Melbourne
- 11 S Thomas Aquinas, Calgary
- 12 **Advent 3 – He will baptize you with the Holy Spirit**
- 13 S Lucy – Girls and young women
- 14 S John of the Cross – Spiritual writers
- 15 S Margaret, Montreal
- 16 Associates without a Ward (Superior General's list)
- 17 O Sapientia – S Michael & All Angels, Winnipeg
- 18 O Adonai – S Brigid, Sweden
- 19 **Advent 4 – The child leapt in her womb**
- 20 O Clavis – S Michael & All Angels, Bathwick
- 21 O Oriens – All Saints with S Saviour, Weston Super Mare
- 22 O Rex – S Gregory & S Augustine, Bristol
- 23 O Emmanuel – The Holy Family, Swindon
- 24 S Thomas, Birmingham
- 25 CHRISTMAS DAY Thanksgiving for the Incarnation
- 26 **Holy Family / Christmas 1 – They found him in the Temple**
- 27 S John the Evangelist – Biblical scholars
- 28 Holy Innocents – Diocesan Safeguarding Officers
- 29 S Thomas Becket – Justin, Archbishop of Canterbury
- 30 Our Lady of the Isle, Wilmcote
- 31 The Holy Family Leamington

JANUARY

- 1 Mary Mother of God – Pilgrims to Marian Shrines
- 2 **Christmas 2 – The Word lives among us**
- 3 The Holy Name of Jesus – That all may honour his saving Name
- 4 S Faith, Bradford
- 5 S Hilda and St Benedict Joseph Labre, Leeds
- 6 The Epiphany – That all nations may acknowledge Christ
- 7 S Wilfrid, Leeds
- 8 Ark of the Covenant, Sheffield
- 9 **The Baptism of the Lord – He will baptize you with the Holy Spirit**
- 10 The Precious Blood, Durham
- 11 S Benedict, Blyth
- 12 Our Lady of Deal, Deal
- 13 The Annunciation, Chislehurst
- 14 Christ the King and Stella Maris, Blackpool
- 15 The Protomartyr, Blackpool
- 16 **2nd Sunday / Epiphany 2 – That all may hear the Bridegroom's voice**
- 17 S Antony – Monks of the Eastern Church
- 18 The Confession of S Peter – Christian unity
- 19 Ss Werburg and Winifred, Wirral and North Wales
- 20 The Precious Blood, Southport
- 21 The Precious Blood, Swinton and Pendlebury
- 22 The Holy Angels, Brentwood
- 23 **3rd Sunday / Epiphany 3 – That we may keep the Lord's law**
- 24 S Francis de Sales – Spiritual Directors
- 25 The Conversion of S Paul – New converts to Christ
- 26 The Saints of Essex, Colchester
- 27 The Sacred Passion, Romford
- 28 Christ the King, South Benfleet
- 29 S John Vianney, Mid-Essex
- 30 **4th Sunday / Epiphany 4 – That we may speak the truth in love**
- 31 S John Bosco – Children in care

INTERCESSIONS

FEBRUARY

- 1 S Anthony, Woodford Green
- 2 The Presentation of Christ – That we may be lights in the world
- 3 Our Lady with S Michael, Thorpe le Soken
- 4 The Sacred Heart, Hammerfield
- 5 S Agatha – Those tortured for the Faith
- 6 **5th Sunday / 4th before Lent – Thanks giving for the freedom to serve Christ**
- 7 Our Lady, Letchworth
- 8 Christ in Glory, Aldwick
- 9 The Annunciation, Brighton
- 10 S Scholastica – Benedictine Sisters at Costock
- 11 S Saviour and S Peter, Eastbourne
- 12 The Transfiguration, Haywards Heath
- 13 **6th Sunday / 3rd before Lent – That we may be friends of the outcast**
- 14 SS Cyril & Methodius – Christians throughout Europe
- 15 The Precious Blood, Horsham
- 16 S Anne, Hove
- 17 Ss Mary and Nicolas, Lancing College
- 18 Our Lady of Littlehampton, Littlehampton
- 19 Anima Christi, St Leonards on Sea
- 20 **7th Sunday / 2nd before Lent – That we may know Christ's forgiveness**
- 21 S Cuthman, Storrington Deanery
- 22 Chair of St Peter – Relations with the Holy See
- 23 S Gabriel, Worthing
- 24 Our Lady & Corpus Christi, Cambridge
- 25 S Edmund, King & Martyr, Downham Market
- 26 S Mary, Great Yarmouth
- 27 **8th Sunday / Next before Lent – The amount you measure out will be given back**
- 28 Our Lady, Walsingham

R.I.P.

We commend to God the souls of all
Departed Associates of the
Confraternity, especially the
following who have died recently:

Priests Associate

Father David Fysh
Father Aidan Mayoss CR

Lay Associates

Patrick Dawson
Colin Spong
Don Fraser
Elvira Heukeroth

Please also pray for our new members

New Priests Associate

Father Andrew Davis

Would you like to contribute to the
Quarterly, passing on
your news to others,
& sharing events?
Then please forward any
contributions to
edward.martin@lincoln.anglican.org

Material for the next edition must be
received by 1st February 2022
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“For it is not what you are or have been that God looks at with his merciful eyes, but what you would be”

The Cloud of Unknowing
(late 14th century)

On a personal note, I would like to thank those CBS members who have been in touch to express their good wishes on the 40th anniversary of my priestly ordination on 27th September. A number were present on the day for Mass at St Anne’s Church in Derby, not far from Derby Cathedral where Bishop Cyril Bowles entrusted me with the gift of the apostolic priesthood all those years ago. I was drawn to the quotation above from *The Cloud of Unknowing* when I attended Bishop Martyn Jarrett’s 50th Anniversary celebration at Worksop Priory in 2019. A fellow CBS Priest Associate, he distributed to those attending thanksgiving cards on which were printed those salutary words, and I was pleased to be able to reproduce them within the Mass booklet at my own anniversary celebration. I am happy to acknowledge the source now. For so many blessings during those years, unworthy servant that I am, I offer to Almighty God “most humble and hearty thanks for all (his) goodness and loving-kindness...”

Those words, of course, are taken from the Prayer Book *General Thanksgiving*. At the heart of that lovely prayer, thanks are offered to God “for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory.” In this edition of the Quarterly, we are indebted to two of our Trustees, Father Paul Hutchins and Brother Joseph Emmanuel SSF, for two articles which lead us to understand afresh the worth of what the Lord has afforded us in the Blessed Sacrament as a means of grace. The saving benefit of valuing this gift is described both from an historical perspective, and a contemporary one. Thanks go to these two Priests Associate for their perceptive writing. May their words feed our souls and encourage us to be thankful for what the Lord has done for us and given us in the Most Holy Sacrament of the Altar.

DATES FOR 2022

NATIONAL FESTIVAL

This is planned to take place at St Stephen’s Church, Gloucester Road in London on Saturday 25th June at 12 noon by the kind agreement of Fr Philip Barnes. The Celebrant and Preacher will be Bishop Roger Jupp in what will be his final year as Superior-General, having served the permitted two consecutive terms in office.

COUNCIL GENERAL

The Council-General will take place in London on 4th October.