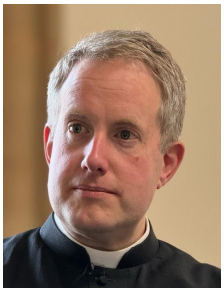
CBS Quarterly

CONFRATERNITY OF THE BLESSED SACRAMENT

August, September, October 2026

CBS National Festival 2026, Homily by Fr Toby Boutle SSC

'The bread that we break, is it not a participation in the body of Christ?'



EVERY part of the Mass demands our wholehearted attention – even the sermon! But all of us will, at times, have found ourselves momentarily distracted. This past Sunday, during the first reading, I must admit that that happened to me – with, I think, a good cause. Mid-reading, a parishioner entered S. Mark's carrying his newborn son, just six days old: the new father and son went first to the shrine of S. Joseph and then they took their place in the Eucharistic gathering. Something similar happened some months ago, that time a newly widowed parishioner, who gently crept in after Mass had started and came to the statue of Our Lady and lit a candle. It is one of the great privileges of being a parish priest and sharing something of the life of those in our care: to be able to look out at the congregation and to offer up with them their sorrows and joys, that little which we know and all that lies hidden – to offer this all up to the Lord in the Mass. And not just for those gathered for worship, but for the whole parish.

Very often in pastoral ministry words are inadequate. To be able to bring, in thanksgiving and supplication, all of life's happiness, pain, hope and grief to the Lord at the altar is much more eloquent, more meaningful than anything we might find to say.

Each of us comes to Mass with all that burdens us, with all that lies on our hearts. We come to this sacrament, which is balm for the sick, as the Lord himself binds up our wounds and heals our broken hearts. We come, spiritually famished, to be fed with the living bread to sustain us in this land of exile as we make our journey home. In the Eucharist we find, amid a world of turmoil, that place of deep and abiding peace.

And yet the Eucharist will not be domesticated or made cozy or tamed. It is always beyond us, always cosmic and mysterious, always transcendent. And, though the Lord promises that whoever feeds on this bread will live forever, we know that the path to eternal life is

the Way of the Cross. The Eucharist calls us to eternal life because it is infused with Christ's sacrificial death.

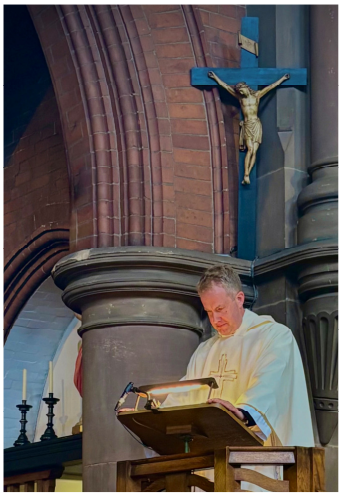
In our epistle, we've heard S. Paul's words: *"The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?"* (1 Cor 10:16) What do we participate in? Yes, Christ's blood and body: the holy Bread of eternal life and the Chalice of everlasting salvation, Christ truly present body, blood, soul, and divinity, undivided and full of divine life, for Christ has conquered death. Yet, as S. Paul emphasizes here, the fullness of Christ is made present under signs of separation, as his precious blood was drained from his sacred body at his death. In the Mass we proclaim the Lord's death until he comes again. And more than that: as S. Paul implies in our epistle we participate in, we have communion in, his death.

The Lord's death was a sacrifice offered willingly for us. To the unbelieving crowd, and even to the fearful disciples, it looked like an execution, a sentence imposed upon him. But Jesus made absolutely clear that, obedient to the Father's will, he chose to die for us, saying: *"I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord."* (John 10:17-18) When we come to the Mass, we come ready to be shaped as disciples, ready to follow the Way of the Cross, which means being made ready to enter into that sacrificial outlook which characterized the whole of Our Lord's earthly life and mission. That interior disposition of Christ – his will for the Cross, his obedience unto death, this voluntary laying down of his life by the one who uniquely had the power to give his life or keep it – is a disposition which we are called not just to try to imitate, but to participate in, to partake of, as we feed on his body and blood – to allow this interior disposition of Christ to seize hold of us.

By participating in Christ's will to suffer and sacrifice, we seek life's meaning beyond our own narrow ends, and self-affirmation and honour. This active renunciation is a confession of our own helplessness and powerlessness in the face of the God of grace, by which we expect salvation not from ourselves, but from above.

All of the baptized, by virtue of our sharing in Christ's priesthood, enter more deeply into the mystery of the Cross in the celebration of the Eucharist. This is something which the Jesuit priest and theologian Karl Rahner wrote about in an essay entitled *"The Eucharist and Suffering"*. To paraphrase him, Rahner says that the sacrifice of the Cross which suffuses the sacrifice of the Mass draw us who celebrate it into itself. When we lend Christ our hands and voices, then we cannot do so other than by entering into the sacrificial outlook of Christ which Rahner says alone gives value and dignity to this sacred action. Then Christ's inner mind, his resignation and readiness to suffer, his will for the Cross and sorrow and death must take hold of us too – so that we don't merely take part in the external appearances of the Mass, but also in Christ's interior intentions full, as Rahner puts it, of terror and sweetness at the same time.

"The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?" Then as we receive the Eucharistic elements, surely we participate in the mystery which they proclaim, the mystery with which they are imbued, so that it takes hold of us. And that mystery is the sacrificial death of Christ. Rahner asks: *"And if this food changes us into itself, will we not then also have to learn to bear the signs which proclaim the death of Christ Our Lord, as do this bread and the chalice of salvation which we receive? It is impossible that the mystery of the suffering of Christ should not spread through the life of someone who partakes of the sacrifice and the sacrificial meal in which is renewed the memory of the suffering of Christ."*



S. Paul continues: *"Because there is one bread, we who are many are one body, for we all partake of the one bread."* (1 Cor 10:17) S. Augustine called the Eucharist the sacrament of unity and the bond of love. As we enter into the sacrament of Christ's suffering, we do so in unity with those suffering members of the one Body throughout the world – not merely with a sense of sympathy or solidarity, but together as members of the one mystical body. Our Eucharistic discipleship, our sacramental participation in Christ's sacrifice, is not a pious individualistic exercise, but is the life and work of the whole Body of Christ together.

In the world, as S. Paul explains in the letter to the Romans, all earthly and bodily dying is an expression of the old creation's subjection to sin. It is not so with Christ, the sinless one, in whom there is nothing worthy of punishment or death. And so for Christ, and for all who are in Christ, all the members of his mystic body, suffering and death have a wholly different character – by participating in Christ's suffering we share the fate of Jesus. And if we have died with him, then we shall live with him. As Jesus proclaims in our Gospel reading: *"This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever eats this bread will live for ever."* (John 6:58) So it is that our participation in Christ's suffering and death is not something to be separated from the peace and comfort and new life that the sacrament brings, but is the foundation, the grounding of that joy.

Christ's sacrifice, in which we participate in the Mass, is entirely an act of love. In it the Son, oriented wholly to the Father, gives himself, holding nothing back, for us, for our sake. To participate in Christ's will to sacrifice, to allow the Cross, through the Mass, to shape our whole lives, our identity as disciples, as parishes, as members of the universal Church is to enter into that love. It is that which orientates us to the Father for the sake of others, far beyond our own strength or capacity or will. And it is that which animates, which is the source and summit, of the life of the Church and of her mission.

The Mass reorientates our sense of what really matters – it forms us and feeds us: as we die to self, our participation in the Lord's sacrifice extends the horizons of our love and our zeal for souls far beyond the narrow confines of our own self-centred priorities and vision.

Feeding on Christ's flesh and drinking his blood, we are sent out into the world, marked by the Cross, nourished by the sacrament, and changed by it, to be authentic witnesses to Christ's saving death and bringing others into the Church's eucharistic life. And whoever feeds on this bread will indeed live forever. Amen.

Fr Toby Boutle SSC
CBS National Festival, Saturday 13 June 2026

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R. I. P.



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

Lay Associates
Christopher Cheney
Patricia Lane

Priests Associate
Fr Russell Ashworth
Fr David Charles
Fr Robert Roeschlaub

NEW MEMBERS

Please pray also for new members:

Lay Associates
Christian Price
Peter Horne
Becky Williams

Priest Associate
Fr Mark Haldon-Jones

INTERCESSIONS

AUGUST

1	S. Alphonsus de Liguori	All who preach
2	**18th SUNDAY IN ORDINARY TIME**	**For our PCC**
3	*Weekday in Ordinary Time*	S. Mary Ward, Great Yarmouth
4	S. John Mary Vianney	All in Parochial Ministry
5	*Weekday in Ordinary Time*	Our Lady Ward, Walsingham
6	**TRANSFIGURATION OF THE LORD**	**That we might all be made in the image of Christ**
7	*Weekday in Ordinary Time*	Our Lady at S. Mary Steps Ward, Exeter
8	S. Dominic	All Theological Students
9	**19th SUNDAY IN ORDINARY TIME**	**For the Catholic Societies**
10	**S. LAWRENCE**	**All Vocational Deacons**
11	S. Clare	Women in leadership in the Church
12	*Weekday in Ordinary Time*	S. Peter Ward, Plymouth
13	*Weekday in Ordinary Time*	S. Margaret-Mary Ward, Cheltenham
14	S. Maximilian Kolbe	The Jewish people
15	*Weekday in Ordinary Time*	S. Michael & All Angels Ward, Bathwick
16	**THE ASSUMPTION OF THE BVM**	**All Shrines of Our Lady**
17	*Weekday in Ordinary Time*	The Holy Family Ward, Swindon
18	*Weekday in Ordinary Time*	S. Thomas Ward, Birmingham
19	*Weekday in Ordinary Time*	Holy Family Ward, Leamington Spa
20	S. Bernard	All Evangelists
21	S. Pius X	Pope Leo XIV
22	The Queenship of Mary	The Society of Mary
23	**21st SUNDAY IN ORDINARY TIME**	**Bishops of the Society**
24	**S. BARTHOLOMEW**	**Our own discipleship**
25	*Weekday in Ordinary Time*	S. Wilfrid Ward, Leeds
26	*Weekday in Ordinary Time*	Ark of the Covenant Ward, Sheffield
27	S. Monica	Christians who are persecuted in Africa
28	S. Augustine of Hippo	All Christian writers
29	The Passion of S. John the Baptist	Those who suffer for the Faith
30	**22nd SUNDAY IN ORDINARY TIME**	**For our PCC**
31	*S. Aidan*	For the Northern Province

SEPTEMBER

1	*Weekday in Ordinary Time*	St Benedict Ward, Blyth
2	*Weekday in Ordinary Time*	Our Lady of Deal Ward, Deal
3	**S. GREGORY THE GREAT**	**The Roman Catholic Church**
4	S. Cuthbert	Those visiting his Shrine in Durham
5	*Weekday in Ordinary Time*	The Glastonbury Pilgrimage
6	**23rd SUNDAY IN ORDINARY TIME**	**Our Diocesan Bishop**
7	*Weekday in Ordinary Time*	The Annunciation, Chislehurst
8	**THE NATIVITY OF THE BVM**	**All Shrines of Our Lady**
9	*Weekday in Ordinary Time*	Christ the King & Stella Maris, Blackpool
10	*Weekday in Ordinary Time*	The Protomartyr, Blackpool
11	*Weekday in Ordinary Time*	St Agnes, Liverpool
12	*The Most Holy Name of Mary*	The Society of Mary
13	**24th SUNDAY IN ORDINARY TIME**	**Our Diocesan Officers**
14	**EXALTATION OF THE HOLY CROSS**	**The SSC**
15	Our Lady of Sorrows	All sorrowing Mothers
16	Ss Cornelius and Cyprian	Precious Blood, Swinton & Pendlebury
17	*S. Hildegard of Bingen*	All women Religious
18	*S. Robert Bellarmine*	Holy Angels, Brentwood
19	*S. Theodore of Canterbury*	The Archbishop of Canterbury
20	**25th SUNDAY IN ORDINARY TIME**	**For our Parish Clergy**
21	**S. MATTHEW**	**For all who preach the Good News**
22	*Weekday in Ordinary Time*	The Sacred Passion, Romford
23	S. Pio of Pietrelcina *(Padre Pio)*	All Confessors
24	**OUR LADY OF WALSINGHAM**	**The Shrine of OL of Walsingham**
25	*Weekday in Ordinary Time*	St Anthony, Woodford Green
26	*Ss Cosmas and Damian*	All Persecuted Christians
27	**26th SUNDAY IN ORDINARY TIME**	**For our PCC**
28	*Weekday in Ordinary Time*	The Annunciation, Brighton
29	***Ss MICHAEL, GABRIEL and RAPHAEL***	**All Deliverance Ministers**
30	S. Jerome	For all Biblical Scholars

Material for the next edition of the Quarterly must be received by

THURSDAY 1ST OCTOBER, 2026

admin@confraternity.org.uk

OCTOBER

1	S. Thérèse of Lisieux	For Europe
2	The Holy Guardian Angels	Thanksgiving for my Guardian Angel
3	*Weekday in Ordinary Time*	Ss Saviour & Peter, Eastbourne
4	**27th SUNDAY IN ORDINARY TIME**	**For all who serve or sing in Church**
5	*Weekday in Ordinary Time*	The Transfiguration, Haywards Heath
6	*Weekday in Ordinary Time*	S. Anne, Hove
7	Our Lady of the Rosary	A Blessing on all who pray the Rosary
8	*Weekday in Ordinary Time*	S. Gabriel, Worthing
9	**S. JOHN HENRY NEWMAN**	**For the Roman Catholic Church**
10	S. Paulinus	Our Lady & Corpus Christi, Cambridge
11	**28th SUNDAY IN ORDINARY TIME**	**Bishops of the Society**
12	*S. Wilfrid*	S. Edmund, Downham Market
13	*S. Edward the Confessor*	The Church of England
14	*Weekday in Ordinary Time*	S. Mary, Great Yarmouth
15	S. Teresa of Ávila	All Theologians
16	*S. Hedwig*	Our Lady at S. Mary Steps, Exeter
17	S. Ignatius of Antioch	Christians living in Muslim countries
18	**29th SUNDAY IN ORDINARY TIME**	**For our PCC**
19	*S. John de Brébeuf and Companions*	For all Evangelists
20	*Weekday in Ordinary Time*	S. Peter, Plymouth
21	*Weekday in Ordinary Time*	S. Margaret-Mary, Cheltenham
22	*S. John Paul II*	Pope Leo XIV
23	*Weekday in Ordinary Time*	Little Flower, Longton
24	*Weekday in Ordinary Time*	Sacred Heart, Lincoln
25	**30th SUNDAY IN ORDINARY TIME**	**For the Catholic Societies**
26	*Ss Chad and Cedd*	S. Magnus, London
27	*Weekday in Ordinary Time*	Sacred Heart, East Finchley
28	**Ss SIMON and JUDE**	**College of the Resurrection, Mirfield**
29	*Weekday in Ordinary Time*	Adoremus, Hanworth
30	*Weekday in Ordinary Time*	Alexander Mackonochie, Holborn
31	*Weekday in Ordinary Time*	Corpus Christi, Kenton

NOVEMBER

1	***ALL SAINTS***	**For our own growth in Holiness**
2	All Souls	For the Faithful Departed
3	*S. Martin de Porres*	An end to racial tensions
4	S. Charles Borromeo	Our Lady & S. George, Winchmore Hill
5	*Weekday in Ordinary Time*	S. Giles, Reading

2026 ORDINATION RETREAT

for the Fulham Candidates

THE Bishop of Fulham is very grateful to the Trustees of the Confraternity of the Blessed Sacrament, for their generous support of the 2026 ordination retreat for candidates from the Fulham family of parishes, in the Dioceses of London and Southwark.

This year, seven ordinands (including one candidate for the transitional diaconate, and six for the sacred priesthood) gathered at S. Columba's House, in Woking – formerly home to the Sisterhood of S. Peter, an Anglican women's religious order with a distinguished history in nursing, healthcare and missionary activity.



There, they were guided through their time on retreat by the Rev'd Preb. Philip Barnes SSC (Vicar of S. Stephen, Gloucester Road, and Master of the Guardians of the Shrine of Our Lady of Walsingham), who addressed them on the theme, *"I Call You Friends"* – reflecting on the idea of friendship with Christ as foundational to the discernment and exercise of ordained ministry. Fr Barnes made extensive reference to the theme of spiritual friendship in S. John's Gospel, as well as in the writings of S. Teresa of Ávila.

Additionally, the retreatants prayed together (including in adoration of the Blessed Sacrament), and enjoyed one another's friendship, fellowship and ministerial fraternity over food and even a glass of Aperol spritz! Their time on retreat was a vital period away from the busyness of parish life and their other ordination preparations – and a significant opportunity to grow in brotherly affection for one another as they prepare to minister together to the people of God. The Bishop joined them for the day, and input was likewise made to the retreat by two of the clergy charged by the Bishop with shared responsibility for vocations promotion and discernment in the Fulham family of parishes – the Rev'd Richard Norman (Vicar of S. Mary-the-Virgin, Kenton), and the Rev'd Canon James Elston SSC (Vicar of All Hallows, Gospel Oak).

The Fulham ordination cohort this year included Mr Felix Trimbos (to serve in the parish of S. Silas and Holy Trinity with S. Barnabas, Kentish Town); Fr John Laverick (All Hallows, Tottenham); Fr Oliver Baldwin (All Hallows, Gospel Oak);

Fr Sam Williams (Our Most Holy Redeemer, Clerkenwell); Fr Nathan Barrett (S. Mary, Hayes); Fr Georges Iskandar (S. Benet, Kentish Town), and Fr Antonio Joseph (S. Michael, Croydon, Diocese of Southwark).

During the retreat week, we received the happy news that two more candidates from the Fulham family had been recommended to begin ordination training later this year: please keep all those in formation in your prayers, and pray too for an increase in vocations to the sacred priesthood and to the religious life – and do thus encourage those who wish to explore the possibility of a vocation to ordination to speak with their parish priests!

Fr Richard Norman

Vicar of S. Mary the Virgin, Kenton and Vocations Adviser to the Bishop of Fulham

CBS is committed by its Constitution to
'the continuance of the catholic priesthood'

NEW ASSOCIATES SPEAK!

Why they joined the Confraternity of the Blessed Sacrament



Christian is a 23-year old primary school teacher and is part of the growing congregation at S. Lawrence's in York, a church of the Prayer Book Catholic tradition, and which is now under the care of the Bishop of Beverley. The parish is in vacancy at the moment. He is PCC Secretary and Safeguarding Officer and a eucharistic minister. He regularly leads a weekly Wednesday Holy Hour which is attended by a group of about a dozen. Some of this group are looking towards forming a CBS Ward and, in this way, promote greater love for the Eucharist amongst others in the congregation and in the city of York.

Christian Price, Lay Associate, writes:

THE most interesting mystery to me in the Church, aside from the Trinity and the Incarnation, has always been that of Holy Communion. These doctrines are received as truths, yet there remains something profoundly mysterious about the Eucharist. As C.S. Lewis observed:

"The command, after all, was *Take, eat*: not *Take, understand*."

Although York has a rich Anglo-Catholic inheritance, in recent decades there are comparatively fewer parish churches which maintain weekly Mass, reservation of the Blessed Sacrament and offer eucharistic devotion.

On arriving in York in 2021, I found an absence of sacramentalism: churches not celebrating Holy Communion on each Sunday and, in several churches, communion being offered only once a month. I yearned for a place where devotion to the Blessed Sacrament was at the centre of the life of the church. Instead, I found a faith which was entirely comprehensible; common sense churches with a common sense faith which sought to explain away the mystery.

I believe that mystery transcends common sense. The mystery was cast by our Lord when he said:

> *"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."*

Since then, the doctrine of the Eucharist has developed. The mystery remains. When Almighty God speaks so plainly about salvation, my first instinct is not to explain away that which is difficult to comprehend; I take our Lord at his word and do take and eat.

Attendance at S. Lawrence Parish Church has deepened my conviction that the Eucharist is the Church and to participate in the same is to participate fully as a member of the mystical body of Christ. It is in this participation that my awareness of the profound in everyday life has been strengthened. The Prayer of Humble Access states that those who eat the flesh and drink the blood of the Lord *'may evermore dwell in him, and he in us'*. It is in this statement that the great mystery is reaffirmed: how does God fuse His will and His grace to our bodies in a morsel of unleavened bread and a few drops of wine? S. Lawrence's does not attempt to explain this mystery, it rather basks in it; allowing the faithful to encounter Christ at the Mass, at Exposition and Benediction.

It is for this reason that, earlier this year, I joined the Confraternity of the Blessed Sacrament, whose aims are to foster devotion to our Lord Jesus Christ in the Blessed Sacrament and it is my hope that, through my membership, I will actively promote the same in my city.

As I look to the future, it is my intention to establish a new Ward (perhaps named S. William of York) with the support of Bishop Roger Jupp. In joining the Confraternity, I hope to encourage others to deepen their own practice of adoration towards Christ, truly present in the Sacrament; a practice which is historic in this City of York with its rich Catholic heritage.

Fr Lee Dunleavy was admitted as a Priest-Associate at the National Festival which took place at S. George in the Meadows in Nottingham on 13th June. The parish is also in vacancy at the moment (it has been since January 2025) and Fr Lee, as Assistant Curate, is doing a first-class job in not only overseeing the parish's liturgical and pastoral life but, more importantly, developing its mission and deepening its spiritual life. He does this whilst acting as curate-in-charge at S. Cyprian's, Sneinton, where he now lives, and which, along with S. George's, Netherfield, is part of the grouping of three Society parishes which is still seeking – and praying for - a parish priest.



Fr Lee Dunleavy SSC writes:

JOINING the Confraternity has formally marked something which was already present, namely the hunger for Our Lord in the Most Blessed Sacrament: not as pious adornment, even less as ecclesiastical upholstery, but as the furnace wherein our deepest reality is made manifest. For two years I have served as a Priest of the Church of England among the Traditional Catholic parishes of Nottingham. This devotion has been ripening in me for more than two decades... through cathedral splendour, civic solemnity, parochial stubbornness, and a long sojourn amongst our Eastern Orthodox brethren, from whom I learned that awe is not aesthetic excess, but sanity before the Holy.

In the Sacrament we behold Christ hidden and manifest, veiled yet given, silent yet uttering the Father's Word. To gaze upon him there is to have our eyes remade. When we learn to recognise Christ beneath the "simple" accidents of bread, we – by grace – learn also to discern him beneath the harsher veils of poverty, failure, loneliness, tiresomeness, and... God help us... minutes of meetings.

Thus adoration is not retreat from mission, but its most essential beginning. The Host sends us forth: broken, blessed, and given for the life of the world.

COUNCIL GENERAL 2026

THE 2026 Council-General is scheduled to take place on **Tuesday 27 October** at the new **CCLA offices** in the **Zig Zag Building, 70 Victoria Street, London. SW1E 6SQ**. CCLA recently moved from its offices in Angel Lane, London EC4. The business meeting begins at 12.15pm. A light lunch will be provided. Prior to the meeting, Mass will be celebrated at 11.30am at a nearby church and details of this will be circulated to District Superiors and Lay Representatives once this has been fixed. *For the Zig Zag Building, the nearest tube stops are St James's Park and Victoria.*



MONASTIC TASTER DAY

SATURDAY
10 OCTOBER 2026

ST THEODORE'S CHURCH

Port Talbot
SA13 1LB

Email: nunsandmonks@gmail.com to register