CBS Quarterly

CONFRATERNITY OF THE BLESSED SACRAMENT

November, December 2026, January 2027

CANON T T CARTER

Bishop Roger, the Superior-General, writes:



Canon T T Carter wearing both his CBS medal and SSC cross

The Confraternity of the Blessed Sacrament, originally founded in 1862, was brought into being in the form we now know it in 1867 largely through the efforts of Canon T. T. Carter. His is a name few know of these days, but he was prominent in most of the Tractarian movements in the second half of the 19th century. Complementary to his role within CBS, he was a founder and long-term vice-president of the English Church Union as well as being for a brief period Master of the Society of the Holy Cross. As with most of his contemporaries who were influenced by the Oxford Movement, for Carter the reawakening of doctrinal belief led to an earnestness in teaching and a developed liturgical expression. Although he was himself an eirenic innovator in liturgical matters in the parish of Clewer where he was Rector for thirty-six years, winning over most of his people by his zeal and personal charm, his ritual changes bred opposition, and three times the law was set in motion against him. Carter was profuse in his published writings on a number of subjects. In addition, he appeared as the editor of many works, some of which came from his own pen. Amongst them was the *Treasury of Devotion* (1869), perhaps his most widely used book, and which went into eleven editions before his death.

This year sees the one hundred and twenty-fifth anniversary of Canon Carter's death on 28 October 1901. With this anniversary very much in mind, I am grateful to Father Jeremy Sheehy SSC (who, like me, joined CBS in 1983) for setting out for us something of the compass of Carter's life and influence.

CANON Carter (as he would be best known) would be one of the best known figures of what we might call the second generation of the Oxford Movement. He was born Thomas Thellusson Carter on 19 March 1808. His father was a priest, and would become vice-provost of Eton College, and Canon Carter's unusual middle name probably comes from the time his father spent as domestic chaplain to John Thellusson, Baron Rendlesham. He was educated at Eton from the age of six and went up to Christ Church in Oxford in 1825. He met and was influenced by Edward Pusey whilst there, although he had departed from Oxford by the time the Oxford Movement really got going. He remained, however, in touch with all its leading figures. The family had always intended that he would be ordained, and he was ordained deacon on 21 October 1832 and served his title at St Mary, Reading. From all accounts it was not a happy time, and immediately after Carter was ordained priest on 22 December 1833 he went to serve as his father's curate at Burnham in Buckinghamshire, then at the very southern end of the huge diocese of Lincoln. In 1835 he married Mary Anne Gould, and her family were close friends of Hurrell Froude (although Froude died young, he was alongside Keble, Pusey, and Newman as leaders in the Oxford Movement), and Carter became more and more committed to the Tractarian viewpoint.

Through his father, in 1838 he was given the living of Piddlehinton in Dorset which was in the patronage of Eton College. He was clearly not happy in this deeply rural setting, and his health deteriorated (it was never strong) and in 1842 he was given leave of absence and returned to be his father's curate once again. And then in 1844 he became rector of Clewer (also in the patronage of Eton College) outside Windsor and this would be the scene of his major works. Here I want to concentrate on three things, his role in the revival of religious communities in the Church of England, his contribution to the society of the priests, The Society of the Holy Cross, and most importantly for CBS his major role in its foundation. But first let me write a word or two about his parish ministry, because like so many of the great figures of the second generation of the Oxford Movement, his other roles and contributions grew out of, and took their inspiration from, his ministry as parish priest and his renewal of a parish. While at Clewer he restored the almost derelict parish church, set up two mission churches, converted part of his glebe into allotments for the people of the parish, and set up a host of benefit societies for his people.

As Rector of Clewer, Carter found himself with one area in the parish where there were particular problems with prostitution as well as with other social ills. To his credit, and all too unusually for his time, Carter was aware that the world judged the women involved in prostitution more harshly than it judged the men, writing *"for though fallen woman has not fallen alone, how entirely in the world's eye has the undivided burden of guilt fallen upon her!"* To make a safe and alternative refuge for the women who wished to escape from this situation, he recruited a group of women. His "House of Mercy" developed into the Community of Saint John the Baptist (the "Clewer Sisters"), and it says much for the

confidence that the Bishop of Oxford had in Carter that at a time when many of the bishops of the Church of England were distinctly hostile to the revival of religious communities Bishop Samuel Wilberforce became Visitor to the Community and came to the Convent at Clewer at least once and usually several times a year, until he moved to the Bishop of Winchester in 1869.

Carter had joined the Society of the Holy Cross and was Master for a year in 1878. At the time the Society faced a particular crisis. In 1870 the second part of a book was brought out titled "The Priest in Absolution" and endeavoured to give advice to priests hearing confessions. It was circulated privately, but inevitably eventually in 1877 found its way into unfriendly hands. Despite its place in The Book of Common Prayer and in undisputed evidence from seventeenth and eighteenth century Anglicanism, the revival of the practice by the Tractarians and their descendants had caused something a little like paranoia amongst senior bishops egged on by others. There is not room here to tell the whole story, but Carter's calmness and patience and an ability to make a compromise without sacrificing any crucial matter kept the Society in being and, more important, avoided a condemnation and repudiation of the Sacrament of Reconciliation by the bishops of the Church of England.

Carter, says his main contemporary biographer, "from the first appears to have had a special devotion towards our Lord in the Blessed Sacrament." His liturgical views were, judged against later Anglo-Catholic positions, very conservative, perhaps even cautious. He was doubtful about Perpetual Reservation without clear episcopal approval and was fiercely loyal to The Book of Common Prayer. But his letters show a detailed appreciation of the disputes about eucharistic doctrine over the centuries and his unyielding defence of a full Catholic understanding of both Eucharistic Presence and Eucharistic Sacrifice. Our present Confraternity came into existence on 26 February 1867 as a result of the joining together of the earlier Confraternity of the Blessed Sacrament founded in 1862 and the Society of the Blessed Sacrament founded in 1860. The talks that lead to union were not always easy, and centred particularly on the eucharistic fast. One society was more hard-line about this than the other, whilst Carter's view was and remained that whilst the eucharistic fast should be encouraged and promoted, the good of souls required a recognition that at that time in many parishes celebrations of the Eucharist were infrequent and often late in the day and in some cases some nourishment before communion was essential. In those days, the recommended eucharistic fast was from midnight and covered all food and all drink, even water. I think Carter's approach to the disputes about the eucharistic fast go hand in hand with his calmness and patience during the controversies swirling around the Society of the Holy Cross and the Sacrament of Reconciliation. He served as Superior-General of the now united Confraternity from 1867 until 1897.

Sadly, for one so given to calmness and moderation, he himself was not treated so, and in 1880 he felt constrained to resign from his beloved post as Rector of Clewer to avoid the then Bishop of Oxford being compelled to begin a ritual prosecution against him. For the rest of his life he continued as Warden of the Community he had founded until his death in 1901.

Fr Jeremy Sheehy

(Fr Sheehy will retire at the end of October, after 20 years as Rector of Swinton and Pendlebury)

Postscript from Bishop Roger: Valerie Bonham, the historian of the Community of St John the Baptist (CSJB), has recently published this book on Carter – ***The Last Tractarian: T T Carter of Clewer***. It was reviewed in the Church Times, 3 July 2026 (Church Window Books, £22.99). The description of Carter as 'the last Tractarian' comes from his obituary in The Daily Telegraph. Of further interest, the late Canon Arthur Middleton wrote an article in celebration of Carter's 100th anniversary in January 2002 entitled ***Centenary of a Great Priest*** (see the Forward in Faith archive).

Holy Family Church, Nyatsanza

Zimbabwe

Fr Nicolas Stebbing CR writes:

DRIVING to Holy Family church is a joy. First you travel for an hour up into the beautiful Eastern Highlands of Zimbabwe, then you drop down a couple of thousand feet into the Honde Valley. This is a well-populated, hot and fertile valley with several strong Anglican congregations.



In September I went there with my colleague Edwin to deliver the beautiful chalice and paten that CBS had given this church. I say beautiful because it was only when Fr Kangwende took it out of its wrappings that I saw just how splendid it was. Fr Kangwende was thrilled. The church's previous chalice had been stolen a year ago and they were desperate for something proper to use at Mass.

I am always impressed when I visit these rural African churches. Life is hard there. Priests have to travel long distances between their congregations, often on foot or on very bad roads. They are faithful and their people are really devoted to their Anglican church. They need our support and everything we can give them is an encouragement. Thank you, CBS, for this lovely gift. It helps to bring the sacramental presence of our Lord to these good people.

Walsingham Youth Pilgrimage

3rd - 7th August, 2026

The Trustees of CBS were pleased once again to support the Walsingham Youth Pilgrimage this year, granting £10,500 to nine parishes which enabled 70 young people to attend. An additional grant of £10,000 was given directly to the Shrine to assist with overall costs.



Zoe Woodall, Youth Leader from St Gabriel's, Middleton Junction in Manchester, sent us a message not long after the event:

"We would like to thank the CBS for supporting our young pilgrims to attend the Walsingham Youth Pilgrimage this year. They had an amazing time and really engaged with this year's theme of what joy means in faith. They loved visiting the shrine, going to the Abbey and the climbing wall, but what they enjoyed the most was being with other young people who are happy to openly worship and give thanks to the Lord. Thank you for your support and prayers and we look forward to the next Youth Pilgrimage."

Father Richard Norman from St Mary's, Kenton (yes, we heard from him in the last Quarterly!) gives us a flavour of what his young people experienced:





"Our five young pilgrims (four veterans, and one attending the Youth Pilgrimage for the first time), from northwest London, joined new and returning friends from a group of eight parishes across the capital – also recognising and making friends with other young people from around the UK.

The theme of this year's Youth Pilgrimage was ***'Gaudete: Leaping for***



Joy' – a theme explored at each of the daily Masses, as well as in daily Bible studies. Our young people engaged thoughtfully and enthusiastically with the devotional content of the pilgrimage: it was deeply moving to witness the group kneeling before the image of Our Lady of Walsingham in the Holy House. As in previous years, the richness of the Church's Catholic tradition was revealed also through a beautiful Rosary procession; the provision of the sacraments and ministries of healing, and Benediction of the Blessed Sacrament, at the Altar of the Mysteries of Light.

Our group returned to the beach at Wells-next-the-Sea, for a hard-fought sandcastle-building competition, followed by hot chocolate with all the toppings! Our young pilgrims likewise competed with discipline and dynamism in the Pilgrimage's five-a-side football tournament, and greatly enjoyed the inflatable assault course, climbing wall and bubble football provided!



As leaders, we rejoiced to see our young people growing as human beings and as Christians, maturing as members of the Christian community and as pilgrims in search of the kingdom of God. It is so valuable for them to have been able to escape the busyness and distraction of London life into the peace and beauty of the north Norfolk countryside; and it is similarly valuable for them to have worshipped alongside other young Christians, and to have realised that they are not alone as people of faith in their generation.



Their participation in the Walsingham Youth Pilgrimage would not be possible without your support: thank you for your prayers, and for your financial contribution.

INTERCESSIONS

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 and S. George, Winchmore Hill
5	*Weekday in Ordinary Time*	S. Giles, Reading
6	*Weekday in Ordinary Time*	S. Lawrence, Long Eaton
7	*S. Willibrord*	The Old Catholic Church
8	**32nd SUNDAY IN ORDINARY TIME**	**For our PCC**
9	**Dedication of the Lateran Basilica**	**For the Catholic Church**
10	S. Leo the Great	For Pope Leo's health
11	S. Martin of Tours	For all Military Chaplains
12	S. Josaphat	For the Ukrainian people
13	*Weekday in Ordinary Time*	The Holy Cross, Nottingham
14	*Weekday in Ordinary Time*	S. Martin, Salisbury
15	**33rd SUNDAY IN ORDINARY TIME**	**For the Catholic Societies**
16	*S. Margaret of Scotland*	For the Scottish Church
17	*S. Hilda*	For the Society of S. Wilfrid and S. Hilda
18	*Weekday in Ordinary Time*	S. Michael and All Angels, Croydon
19	*Weekday in Ordinary Time*	S. Agnes, Kennington
20	*Weekday in Ordinary Time*	Corpus et Sanguis Christi, Plumstead
21	*The Presentation of the BVM*	For all women Religious
22	**CHRIST THE KING**	**The Bishops of the Society**
23	*Weekday in Ordinary Time*	Holy Trinity and S. Cadoc, Llandaff
24	Ss Andrew Dũng-Lac and Companions	The Stigmata, Bournemouth
25	*Weekday in Ordinary Time*	S. Brigid, Sweden
26	*Weekday in Ordinary Time*	S. Michael and All Angels, Bathwick
27	*Weekday in Ordinary Time*	S. Gregory and Augustine, Bristol
28	*Weekday in Ordinary Time*	The Holy Family, Swindon
29	**FIRST SUNDAY OF ADVENT**	**Our Diocesan Bishop**
30	**S. ANDREW**	**For Scotland and all under the patronage of S. Andrew**

DECEMBER

1	*Weekday of Advent*	S. Thomas, Birmingham
2	*Weekday of Advent*	The Holy Family, Leamington Spa
3	S. Francis Xavier	Our Lady of the Isle, Wilmcote
4	*S. John Damascene*	All Theologians
5	*Weekday of Advent*	S. Hilda and S. Benedict, Leeds
6	**SECOND SUNDAY OF ADVENT**	**Our Diocesan Officers**
7	S. Ambrose	All Theological Students
8	***IMMACULATE CONCEPTION BVM***	**All Shrines of Our Lady**
9	*Weekday of Advent*	Ark of the Covenant, Sheffield
10	*Weekday of Advent*	The Precious Blood, Durham
11	*Weekday of Advent*	S. Benedict, Blyth
12	*Weekday of Advent*	Our Lady of Deal, Deal
13	**THIRD SUNDAY OF ADVENT**	**For our Parish Clergy**
14	S. John of the Cross	All male Religious
15	*Weekday of Advent*	The Annunciation, Chislehurst
16	*Weekday of Advent*	Christ the King, Blackpool
17	O Sapientia	The Protomartyr, Blackpool
18	O Adonaï	The Precious Blood, Swinton
19	O Radix Jesse	The Holy Angels, Brentwood
20	**4th SUNDAY OF ADVENT,** O Clavis	**For our Local Ward**
21	O Oriens	The Sacred Passion, Romford
22	O Rex	S. Anthony, Woodford Green
23	O Emmanuel	The Annunciation, Brighton
24	*Weekday of Advent*	For all who dread Christmas
25	***NATIVITY OF THE LORD***	**Joy in the Incarnation**
26	**S. STEPHEN**	**S. Stephen's House, Oxford**
27	**THE HOLY FAMILY**	**All who sing or serve in Church**
28	**THE HOLY INNOCENTS**	**Those who defend the sanctity of life**
29	**S. THOMAS BECKET**	**Sarah, Archbishop of Canterbury**
30	*Sixth day of the Octave*	S. Saviour, Eastbourne
31	*Seventh day of the Octave*	The Transfiguration, Haywards Heath

Material for the next edition of the Quarterly must be received by the Solemnity of THE EPIPHANY, 2027

admin@confraternity.org.uk

JANUARY 2027

1	***MARY, MOTHER OF GOD***	**The Shrine of Our Lady of Walsingham**
2	Ss Basil the Great & Gregory Nazianzen	The Eastern Orthodox
3	**2nd SUNDAY OF CHRISTMAS**	**Bishops of the Society**
4	*Monday of Christmas Time*	S. Gabriel, Worthing
5	*Tuesday of Christmas Time*	Our Lady and Corpus Christi, Cambridge
6	***THE EPIPHANY OF THE LORD***	**Those seeking Christ**
7	*Thursday of Christmas Time*	S. Edmund, Downham Market
8	*Friday of Christmas Time*	S. Mary, Great Yarmouth
9	*Saturday of Christmas Time*	Our Lady, Walsingham
10	**THE BAPTISM OF THE LORD**	**The Priest who Baptised me**
11	*Weekday in Ordinary Time*	S. Mary Steps, Exeter
12	*S. Aelred of Rivaulx*	S. Margaret Mary, Cheltenham
13	*S. Hilary*	Those who confess the Faith
14	*Weekday in Ordinary Time*	S. Mary and S. Dominic, Friar Park
15	*Weekday in Ordinary Time*	The Sacred Heart, Lincoln
16	*Weekday in Ordinary Time*	S. Magnus, City of London
17	**2nd SUNDAY IN ORDINARY TIME**	**For our PCC**
18	*Weekday in Ordinary Time*	The Sacred Heart, East Finchley
19	*S. Wulstan*	Adoremus, Hanworth
20	*S. Fabian or Blessed Cyprian Tansi*	Pope Leo XIV
21	S. Agnes	All who face death for the Faith
22	*S. Vincent*	All Vocational Deacons
23	*Weekday in Ordinary Time*	Alexander Mackonochie, Holborn
24	**3rd SUNDAY IN ORDINARY TIME**	**For the Catholic Societies**
25	**CONVERSION OF S. PAUL**	**Our own conversion**
26	Ss Timothy and Titus	Corpus Christi, Kenton
27	*S. Angela Merici*	The Sacred Heart Ward, Hammerfield
28	S. Thomas Aquinas	All Ordinands
29	*Weekday in Ordinary Time*	S. Anne Ward, Hove
30	*Weekday in Ordinary Time*	S. Agnes, Liverpool
31	**4th SUNDAY IN ORDINARY TIME**	**For the Bishops of the Society**

FEBRUARY

1	*Weekday in Ordinary Time*	S. Peter, Plymouth
2	**PRESENTATION OF THE LORD**	**For faith to spread the light of Christ**
3	*S. Blaise*	The Oriental Orthodox
4	*Weekday in Ordinary Time*	Little Flower, Longton
5	S. Agatha	For all facing surgery

From the Altar to the Forgotten Corners

My Diaconal Ministry and the Eucharist

Ben Otley, a Lay Associate for a number of years, was ordained to the Permanent Diaconate on 7th June this year. Since 2019 he has been based at Saint Peter and the Holy Apostles, Plymouth and Saint Francis of Assisi, Honicknowle as a Lay Anglo-Catholic Mission Development Minister. Here he speaks of the part the Eucharist has played in discerning his vocation.

THANKS be to God, who in Christ always leads us in triumphal procession, and through us spreads in every place the fragrance that comes from knowing him.

2 Corinthians 2:14

When I first sensed a calling to ordained ministry as a teenager, it was the celebration of the Eucharist that particularly drew me. Watching a priest celebrate Mass stirred something within me, and for many years I assumed this meant God was calling me to priesthood.

Over time, however, I came to understand my calling differently. Perhaps what had drawn me so deeply was not simply the role of the priest, but the mystery taking place at the altar: Christ giving himself for his people and then sending those people out to serve him in the world.



Through my ministry in Plymouth, particularly among communities experiencing deprivation, I have found myself increasingly drawn towards what the ordinal calls "forgotten corners": people and places that can easily be overlooked, misunderstood or considered unimportant. It was here that the distinctive diaconate began to make sense to me.

As a deacon, I have a particular place within the Eucharist. I proclaim the Gospel, assist at the altar, prepare the gifts, minister the chalice and dismiss the people. Yet these actions cannot be separated from what happens when I leave the sanctuary.

The deacon stands, in a sense, between the altar and the world.

I serve Christ sacramentally present at the altar, but I am also called to recognise Christ in those who are struggling, living in poverty, feeling excluded or misunderstood, and those who may never think of walking through the doors of a church.

This is why Sint Paul's words in 2 Corinthians speak so strongly to me. He describes God spreading through us *"the fragrance that comes from knowing him."*

I find this image particularly powerful. When incense is placed upon burning charcoal, its fragrance cannot remain contained within the thurible. It rises and spreads throughout the church, reaching beyond the place where it was first offered.

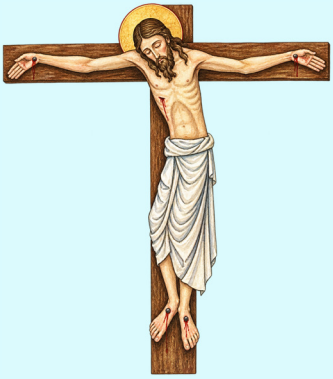
For me, the Eucharist should work in a similar way.

What happens around the altar cannot remain there. Having encountered Christ in Word and Sacrament, we are sent out carrying something of his presence with us. The love, mercy and grace we receive must find their way into our homes, streets and communities — especially into those forgotten corners.

This shapes how I understand my ministry. The hands that assist at the altar must also be prepared to serve. The voice that proclaims the Gospel must speak hope to those who feel forgotten. The eyes that look towards Christ in the Blessed Sacrament must learn to recognise Christ in the person standing before me.

The dismissal therefore has particular meaning for me. When the deacon says, "Go forth," it is not simply an announcement that Mass has ended; it is a commissioning. Having encountered Christ, we are sent to make him known.

I once thought being drawn to the altar meant being called to priesthood. I now understand that God has indeed called me to the altar — but as a deacon: to serve there and then go out into the forgotten corners, helping to spread "the fragrance that comes from knowing him."



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

Jennifer Davies
Eileen de Garis
Sally Kendall
Marigold Seal

Priests Associate

Fr Keith Mellor
Fr David Pike

NEW MEMBERS

Please pray also for new members:

Lay Associates

Richard Allen
Emma Underhill
Julie Whitehouse
Robin Whitehouse

Priest Associate

Fr John Underhill

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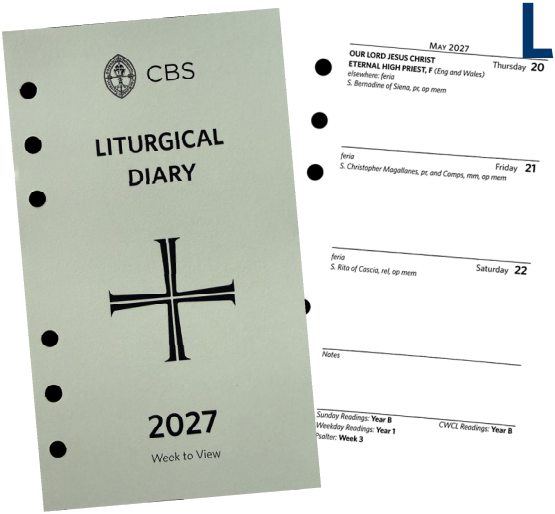
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