



THE CONFRATERNITY OF THE BLESSED SACRAMENT
JUNE-AUGUST 2018



Bishop Roger writes



There is a most wonderful connection between the Ascension of the Lord and Corpus Christi, both of which feasts we are called upon by the Church to observe during May. After telling us of the Lord Jesus' final words, and then of his "withdrawing from them" at his ascension, St Luke writes that the disciples "worshipped him and then went back to Jerusalem full of joy; and they were continually in the Temple praising God" (24: 52-53). There is no longer that sense of grief which gripped the disciples and which, for instance, so weighed down those two of them on the walk to Emmaus. The joy which filled them at seeing the risen Christ, and which came too from the as-

urance of his abiding presence and the promise of the gift of the Spirit, drove them back to Jerusalem and to the worship of the Temple where they continued to rejoice and give thanks. They were joyful because they experienced the presence of the living Christ whom they had met and recognized in the breaking of the bread; they were joyful because expectancy filled their hearts as they waited for the Spirit to clothe them with "the power from on high;" and they were thankful because, writes Bishop John Moorman, "they knew now, more than they had ever known before, that God reigned, that the powers of evil and darkness had been finally overcome, that death was but the gate of life" (*The Path to Glory*, p.299).

So, fresh from the experience of the final departure of Christ at the Ascension - at least in his incarnate form - the disciples knew how their lives had been transformed and how they must live from now on. It would be life in the Spirit – the age of the apostolic Church – a joyful and thankful living, a living which prepared them for things that lay beyond this life and where the Lord Jesus had gone to prepare a place for them and for all those who would come to believe in his name through their preaching of his good news.

Later St Jerome would say to his hearers in another age, "Begin to be now what you will be hereafter." In other words, we must do our best, by God's grace, to show in our lives now what the life of heaven must be like. The disciples went back to the Temple straightaway after the Lord's ascension because it was, as the faith of Israel had taught them, the place in which God's glory dwelt, and there they would be close to the presence of his majesty. Within that majesty, they were convinced, the risen and ascended Lord was now to be found "at the right hand of God." There in Jerusalem they also expected to receive the gift of the Spirit, and that gift would empower them and teach them to live apostolic lives – lives which revealed the presence of the risen Jesus and showed to others what living close to God must be like. If Jesus is "at the right hand of God" so the lives of Christian believers must manifest that closeness to God's glory. So, too, the Holy Spirit who guides, prompts and supports the Church will help us to be like Jesus in this passing world, preparing our lives for the life of heaven. So it was that St Jerome wrote his words as a template for Christian living: "Begin to be now what you will be hereafter."

We continue to worship the Lord through the liturgy of the Church. Not in Jerusalem any more, of course, but certainly at the altar which symbolizes the heavenly throne on which is the Lamb of God and where the saints and angels continually offer their worship, saying, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honour and glory and blessing!" (Revelation 5:12). With their heavenly voices our earthly anthems blend. It is here, of course, that we come to the Church's Eucharistic worship. Here, at the breaking of the bread, we meet the risen and glorified Christ, as did those two travellers on the Emmaus road whose hearts, they later realized, had burned within them when they met the Christ and he unfolded the scriptures to them, although they failed at first to recognize him. But the point at which they did come to recognize him was at the table as he broke the loaf and shared it with them, and this was because they found themselves back in the upper room where, only a few days earlier, he had first placed the bread in their hands and shared the cup with them, celebrating that first memorial act which we know as the Eucharist and which the disciples would only come to understand in the light of his passion and death. Bishop Moorman writes about the significance of these things thus: "At that moment of blessing and breaking, the eyes of the disciples *were opened...*" (*The Path to Glory*, p.296)

The Lord took and broke the bread, the bread which was his body, broken and offered as a ransom for many. "Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death," is what St Paul tells the Christian Church in Corinth (1 Cor 11:26). But it is not a dead Christ that we receive at the Eucharist – it is the living and glorified Christ, the Christ whom the disciples recognized after the resurrection, the one whose wounds Thomas was invited to touch, and he whom they saw withdraw from them at the ascension. Corpus Christi, the feast of the Lord's Body and Blood, is given to us to remind us of these wonderful and reassuring things. Like the disciples we gaze into heaven, perhaps, trying to find Christ whom the cloud has taken: but we are reassured that he is with us for evermore, that he abides with us still, and that, when all things have reached their fulfilment, he will come again.

So, then, when we celebrate these two feasts – the Ascension and Corpus Christi – we find that, like the apostolic Church, we are not left in sadness and sorrow, but we are to filled

with joy and thanksgiving, with expectancy and hope for “not as orphans are we left in sorrow now... he is near us, faith believes, nor questions how...” Yes, indeed, it is that familiar Eucharistic hymn of William Chatterton Dix *Alleluia, sing to Jesus* which manifests the importance of these two feasts and how it is that, within the Church’s liturgy, the truth of the abiding presence of Christ is set forth for us: “though the cloud from sight received him when the forty days were o’er, shall our hearts forget his promise, ‘I am with you evermore’? That Jesus is with us evermore is the faith of the Church. It is that faith which the members of the Confraternity of the Blessed Sacrament seek to rejoice in and to teach others by the lives they live, pointing them to Jesus Christ, the King eternal, our great High Priest.

IN MEMORIAM



We recorded the death of **Canon Geoffrey Smith** on 19th September 2017 at the age of 87 in a previous edition of the Quarterly Magazine. Laurence Kidman, a CBS member from Cambridgeshire, kindly wrote in tribute to this faithful Priest-Associate some while ago, but it is only now that we are able to reproduce some of his words.

Family, friends, former parishioners, ecumenical representatives and colleagues came to mourn and remember with thanksgiving Fr Geoffrey’s life of tireless ministry at his Mass of Requiem, celebrated by the Bishop of St Edmundsbury & Ipswich, on 12th

October 2017 at St Mary’s, Newmarket where, until his retirement in 2000, he was Rector. The distances travelled by many were testament to the deep respect people held for him, particularly for his pastoral care. The GSS was well represented by Local Chapters. Fr Geoffrey was born in March, Cambridgeshire, but it was at St Laurence’s, Long Eaton (where the Superior-General is Vicar) that he learnt the faith as both a chorister and server, joining the Chapter of Our Lady and St Eadburgh in 1951. It was at a school reunion in Long Eaton that he met Janet who became his wife and with whom he had five children - Timothy, Hilary, Stephen, Elizabeth and Richard. At considerable sacrifice to family life, Geoffrey went south on his own to train for the priesthood at Bishops’ College, Cheshunt in 1963. He served curacies at Hockerill 1965-1968 and Evesham 1968-1972. Moving to the diocese of St Edmundsbury & Ipswich, he served at Walbaswick & Blythburgh 1972-1985, becoming Rural Dean of Halesworth, and then was appointed to St Mary’s, Newmarket 1985-2000, being appointed Rural Dean of Mildenhall in 1986 and Honorary Canon in 1987. Fr Geoffrey was a devoted member of the Guild of Servants of the Sanctuary, and was Chaplain to St Etheldreda, Cambridge 1987-2000 and Chaplain to St Felix and St Fursey, West Suffolk 2001-2016. The Eastern Area Festival was hosted at Newmarket at various times during his incumbency at St Mary’s. Alongside membership of the CBS, he was member of the Society of Mary and the Guild of All Souls. As if this wasn’t enough, he was a member of the Suffolk Guild of Ringers, sometime

INTERCESSIONS

JUNE

- 1 The Visitation BVM
My soul proclaims the greatness of the Lord
- 2 CBS Festival—For all CBS Associates
- 3 **9th SUNDAY IN O.T.**
Your words are spirit and life
- 4 Saint Gabriel, Worthing
- 5 Our Lady & Corpus Christi, Cambridge
- 6 Saint Edward, Downham Market
- 7 Saint Mary, Great Yarmouth
- 8 Sacred Heart of Jesus - for those who work in the caring profession.
- 9 Immaculate Heart of Mary - for the staff of SOLW
- 10 **10th SUNDAY IN O.T.**
Those who live in love, live in God
- 11 SS Peter & Paul, Uppingham
- 12 Saint Michael, Paignton
- 13 S Margaret Mary Alacoque, Cheltenham
- 14 The Little Flower, Longton
- 15 Our Lady & S Andrew, Newcastle-u-Lyme
- 16 Ss Mary & Dominic, Wednesbury
- 17 **11th SUNDAY IN O.T.**
The Harvest has come.
- 18 The Holy Grail, Wolverhampton
- 19 The Sacred Heart, Lincoln Diocese
- 20 Saint Magnus, City of London
- 21 The Sacred Heart with S Andrew, East Finchley
- 22 Adoremus Ward, Hanworth
- 23 Alexander Mackonochie Ward, London
- 24 **NATIVITY OF JOHN THE BAPTIST**
His name is John
- 25 Corpus Christi Ward, Kenton
- 26 Our Lady & S George, Winchmore Hill
- 27 Saint Giles, Reading
- 28 The Love of Jesus, Wantage
- 29 Saint Francis, Derby.
- 30 Saint Laurence, Long Eaton

JULY

1. **13th SUNDAY IN O.T.**
Your faith has restored you
- 2 The Ward of All Saints, Collingham
- 3 St Thomas—for all involved in catechesis
- 4 The Ward of The Holy Cross, Nottingham
- 5 The Ward of S Martin, Salisbury
- 6 The Ward of S Michael, Croydon
- 7 The Ward of S Agnes, Kennington
- 8 **14th SUNDAY IN O.T.**
May the power of Christ be in me
- 9 The Ward of Corpus Sanguis Christi, Plumstead
- 10 The Ward of S Peter, Streatham
- 11 The Ward of The Sacred Heart, Bude
- 12 The Ward of S Mary of the Sea, Penzance
- 13 The Ward of S Martin, Roath
- 14 The Ward of The Good Shepherd, Guildford
- 15 **15th SUNDAY IN O.T.**
God has chosen us in Christ
- 16 CBS Trustee's Meting -
Please pray for the Trustees
- 17 The Corpus Christi Ward, Portsmouth
- 18 The Ward of The Stigmata, Bournemouth
- 19 The Ward of S Michel du Valle, Guernsey
- 20 The Ward of Our Lady of Littlehampton
- 21 The Ward of Bld Mary McKillop & Saint Benedict, Melbourne
- 22 **16th SUNDAY IN O.T.**
Christ is our Peace
- 23 St Bridget—The Ward of S Bridgid Sweden and the Society of S Bridget (SSB)
- 24 The Ward of S Mary, Melbourne
- 25 St James—For humility in following Christ
- 26 S Joachim & S Anne—for grandparents
- 27 The Ward of S Thomas Aquinas, Calgary
- 28 The Ward of S Michael & All Angels, Winnipeg
- 29 **17th SUNDAY IN O.T.**
Christ is the Bread of Life
- 30 Walsingham Youth Pilgrimage (Mon-Fri) That Christ may speak to the young from his Eucharistic Presence
- 31 The Ward of S Michael & Holy Angels Bath

INTERCESSIONS

R.I.P.

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

Priest Associate

Canon Harold Clarke
Father Robert Warren

Lay Associate

Bill Starr
Barbara Purdy
William Reeve

Please also pray for our new members

New Priest Associate

Father Philip Benson
Father Christopher Johnson
Father Nicholas Johnson
Father Clive Jones

New Lay Associates

Michael Dixon
Jackie Smith
Paul Smith
Jean (John) Kouacou

AUGUST

- 1 The Ward of All Saints with S Saviour,
Weston-super-Mare
- 2 The Ward of S Gregory & S Augustine, Bristol
- 3 The Ward of The Holy Family, Swindon
- 4 St John Vianney—For Priest Associates of CBS
- 5 **18th SUNDAY IN O.T.**
Put on the new self in Christ
- 6 The Ward of S Thomas, Birmingham
- 7 The Ward of The Holy Family Leamington Spa
- 8 St Dominic - For those who preach
the Word of God
- 9 St Theresa Benedicta of the Cross
- 10 The Ward of S Faith, Bradford
- 11 St Clare - ACS& all those involved in
Christian Media
- 12 **19th SUNDAY IN O.T.**
I am the living bread
- 13 The Ward of S Wilfrid, Leeds
- 14 The Ward of S Herbert, Carlisle
- 15 The Assumption - The Society of Mary
- 16 The Ward of The Precious Blood, Durham
- 17 The Ward of S Benedict, Blyth
- 18 The Ward of Our Lady of Deal
- 19 **20th SUNDAY IN O.T.**
Those who eat this bread will live for ever
- 20 The Ward of The Annunciation, Chislehurst
- 21 The Ward of The Transfiguration, Sevenoaks
- 22 Our Lady, Mother & Queen - Chaplains of
Mary Mother of the Church (SoM)
- 23 The Ward of Christ the King & Stella
Maris, Blackpool
- 24 St Bartholomew - For those who bring
others to meet Christ.
- 25 The Ward of The Protomartyr, Blackpool
- 26 **21st SUNDAY IN O.T.**
Christ is the Bread of Life
- 27 The Ward of Ss Werburg & Winifrid,
Wirral & N Wales
- 28 St Augustine - For vocations and those
who work in theological education.
- 29 The Ward of S Agnes, Liverpool
- 30 The Ward of The Precious Blood, Swinton
& Pendlebury
- 31 The Ward of the Holy Angels, Brentwood

**Would you like to contribute to the
Quarterly passing on
your news to others, sharing events?
Then please forward any contributions to
fatheredward@ntlworld.com
Material for the next edition must be
received by 4th August 2018
www.confraternity.org.uk
Registered Charity No 1082897**

Chaplain to the Scouts, the Air Training Corps and the Royal Air Force Association. He served on General Synod 1990-1995.

Sadly, his wife Janet died a few months before Fr Geoffrey retired, a loss he felt every day. Retirement to Bury St Edmunds enabled daily visits to the Cathedral where he attended the Offices and the Eucharist. Indeed, his service to the Cathedral became invaluable and, as Chairman of the College of Canons, he co-ordinated their rota, providing a ministry of welcome and a duty Chaplain. Indeed, he had never retired: each day was full as many surrounding rural parishes found it impossible to continue to function without his assistance, especially at times of interregnum. He was relied upon for mid-week celebrations, assisting clergy in many local teams or the Occasional Offices and to ensure Sunday worship in as many churches as he could. However, he was the first to admit that he was not the world's best driver: it was a blow in 2016 when he had to stop driving, but country lanes and car parks were safe again! He much appreciated a fleet of friends with cars. Fr Geoffrey had a passion for cricket, books, dogs, cuddly toys. Physically his last year was not easy, but it was made easier by the devotion and care offered by his friends. Bishop Martin Shaw, who presided at his Requiem, described him as "a truly holy man."

Some words from Bishop Roger: I was first introduced to Fr Geoffrey Smith at Walsingham (a place he deeply loved) by Barbara Marlow who, as a Long Eaton girl and daughter of a former churchwarden, knew him all her life. After that I had occasional contact with him through the oldest living member of the Long Eaton congregation with whom he had corresponded off and on and who had been a partner-in-crime as a naughty chorister so many years ago. The final word I had from him was in a letter which he wrote to me, expressing his grief and sympathy when the Superior-General's medallion was stolen when the church was burgled. Fr Geoffrey was indeed a faithful priest and a true servant of the Church, to which Laurence Kidman's words give testimony. May he rest in peace and in the joy of the saints.

RIP

WHY THIS CONFRATERNITY?

I want to answer this question in part by looking to one of the Giants of the Catholic revival within the Church of England, and you will not be surprised that he is Fr George Rundle Prynne (Parish Priest of St Peter Plymouth 1848-1903).

Albert Clifton Kelway in his autobiography of Fr Prynne wrote...

"to him the Real Presence of the Lord in the Blessed Sacrament of the Altar was not so much a doctrine as a fact! This was apparent in all his teaching and in intercourse with him until the end of his days"

And quoting Fr Prynne himself...

“This is the most wonderful and the most mysterious of all the sacraments, since under the outward elements of bread and wine, Jesus Christ, our Lord, *‘verily and indeed’* gives His body and blood to every faithful communicant. This is brought to pass through Christ’s blessing and the consecration of the priest. We need not curiously enquire, as did the Jews of old, *‘How can this man give us His flesh to eat?’* What Christ has spoken He is certainly able to bring about..... we, then dear brethren,...do most thoroughly and absolutely, without any reservation whatever, believe in the doctrine of our Lord’s **real presence** in the Holy Communion.....it is as **real** as His presence upon earth after His Incarnation – as **real** as His presence at the right hand of God the Father.”

And today? Read and linger on the first page of the Manual....

Objects

The Confraternity is established for the advancement of the catholic faith in the Anglican Tradition and in particular to promote:-

- the honour due to Jesus Christ our Lord in the Blessed Sacrament of his Body and Blood,
- prayer for one another at the Eucharist,
- careful preparation for and reception of Holy Communion, including the Eucharistic fast,
- the reverent and dignified celebration of the Eucharist and the reservation and veneration of the Blessed Sacrament,
- the continuance of the catholic priesthood, and
- catholic theological teaching, learning and development.

There we have it spelt out with utter clarity. Members of this Confraternity believe as did Fr Prynne, that Christ is really and truly present in the Blessed Sacrament and this **compels** them to seek him by their attendance at the Mass where

- we “recognise Him in the breaking of bread”
- we adore and worship Him
- we receive Him into ourselves as “food” for our daily life, work and witness.
-

We also seek Him in Benediction and in the quiet moments we spend alone before the Tabernacle – the Cure d’Ars often taught that ***“Christ waits in the Tabernacle, longing for you to come to Him”***.

And, we should hunger for Him to be brought to us when we are sick and when we are dying. Faithful priests will do that without you asking, but don’t be afraid to gently but firmly nudge a priest who is slow.

In His Most Holy Sacrament we are as truly close to Him as was Our Lady and His Apostles in His Incarnate life, and as we shall be in Heaven. What a gift!

Don't just sing but often pray the words of St Thomas Aquinas' hymn (308 in NEH) and don't hurry them. Say them as a prayer before the Tabernacle. Here is verse 1.

*Thee we adore, O hidden Saviour, thee
Who in the Sacrament art pleased to be;
Both flesh and spirit in thy presence fail,
Yet here thy presence we devoutly hail.*

In the last verse, St Thomas speaks of our **thirst**. For what?

*To gaze on thee unveiled, and see thy face?
The vision of thy glory and thy grace.*

It is the sole purpose of our Confraternity to bring everyone to know Christ, truly present in His Sacrament and to adore, and worship Him as well as to receive Him as food for our life, work and witness to the Good News that the Father sent Him to proclaim to the world.

I always ensured that, in the churches where I was the Priest, at the door there was this encouragement together with a picture of the Lamp and the Tabernacle...

*See the Light, bend the knee.
My Lord and God, I worship Thee.*

Do that always!

Do it with care!

Do it prayerfully!

Encourage others to do it too!

Fr Prynne's motivation was **"The love of Christ compels us!"** Let Christ's love for you, and your love for Him, compel you to bring others to know, love and adore him in His Most Holy Sacrament. Tell them about our Confraternity and how it supports your love of Christ Jesus in His Most Holy Sacrament and invite them to come with you to a meeting of your Ward.

CBS NATIONAL FESTIVAL—SATURDAY 2nd JUNE 2018

St Stephen's South Kensington Gloucester Road, London SW7 4RL

12 noon—SOLEMN CONCELEBRATED MASS

Principal Celebrant: Bishop Roger Jupp, Superior-General

Preacher: The Rt Revd Jonathan Baker, Bishop of Fulham

2.00pm Annual Meeting of the Associates

**3.00pm Exposition, Process of the Blessed
Sacrament and Benediction.**

**Priests wishing to concelebrate must inform the Secretary General via
telephone 0121 382 5533 or mary@additionalcurates.co.uk**