



THE CONFRATERNITY OF THE BLESSED SACRAMENT

March, April, May 2022



BISHOP ROGER WRITES



This edition of our Quarterly paper should be arriving just as Ash Wednesday, the first day of Lent, begins. Thinking of Lent as a journey is a good way by which the keeping of Lent may be presented as something rather more positive in our Christian lives. We want to get somewhere through our Lenten devotions, to arrive at a place that is more worthwhile than where we started. During that journey we want to know ourselves a little better because we learn something new or afresh about the Lord Jesus Christ who is the one who accompanies us both as our guide and our companion. We might recall the Lord's words: "Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls"

(*Matthew 11:29*). That might seem to mean that Jesus wishes us to take on another burden, but in fact it is a wonderfully encouraging image taken straight from the agricultural society with which he was familiar. At the plough a younger and less experienced ox would be harnessed to an older one and so learn from him how to walk in a straight line at a sustainable pace, obeying the directions of the ploughman. It is in this way that Jesus is both our guide and companion in the life of Christian discipleship and specifically in our Lenten journey. And whilst he is teaching us along that journey of forty days (it's a bit longer really!), he is leading us gently but firmly - with little nudges every so often – he is leading us to the culmination of what is really a pilgrimage, to the Jerusalem of his passion and death, to what the Church calls the celebration of his *Paschal Mystery*. So, it is comforting and encouraging that we are not alone in our striving: not only do we

have other Christians going with us with whom we can share our experiences, our ups and downs, as well as our hopes and fears, but we also have the Lord Jesus himself – the one who not only suffered and died, but who was victorious on Easter Day, raised by the power of God. For this reason, it is a wonderful joy and grace to have Jesus so intimately beside us as a pilgrim companion and guide. That journey with Jesus that we make in Lent is one in which we search for the Lord’s truth and love, by which his image is re-formed within us. We seek the affirmation of his presence with us.

The risen presence of Jesus abiding with us, having made his home within us, is his promise to his Church. And that promised presence we have with us in the gift of the Eucharist, of which Bishop David writes in an article he wrote about Benediction of the Blessed Sacrament which appeared in the Church Union’s *Church Observer* some years ago whilst he was Archbishop of York, and which is reproduced here with permission and with gratitude. At Benediction we have the opportunity to adore the sacramental presence of the Lord, and we are reminded that he is risen, that he goes before us, and that he welcomes us when he meets us, and where, as on Easter Day, “Lovingly he greets us, scatters fear and gloom.” On our pilgrim journey, may Jesus continue to feed us, to sustain us, and to give us the blessing of his presence amongst us. Giving voice to this hope and prayer, we sing: *Let us adore for ever the Most Holy Sacrament!*

NATIONAL FESTIVAL 2022

Saturday 25th June 12 Noon

To be held at St Stephen's Church Gloucester Road,
London, SW7 4RL.

By the kind agreement of Father Philip Barnes .

The celebrant and preacher will be
Bishop Roger Jupp

COUNCIL GENERAL 2022

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WHY AND WHEREFORE BENEDICTION

Bishop David Hope

Benediction is a service which is closely linked to the celebration of the Holy Eucharist. Indeed, it only comes to have any meaning at all if theologically we establish the fundamental relationship that there is between Benediction on the one hand and the Eucharistic action on the other. They are really a unity, not two separate things or services, but one. So we can only come to understand and appreciate Benediction if we have first understood and appreciated the Eucharist. Benediction is not a service on its own, nor is it mere ritual or simply a cultic performance; its whole *raison d'être* is its fundamental unity and interrelatedness with what we are about when we make Eucharist. Therein lies the clue for our interpretation and explanation.



The climax of the Eucharist is in the Eucharistic Prayer itself, that long and dignified prayer, with its roots reaching back into the Jewish prayer tradition in the thanksgiving for food at Passover, when in the concluding doxology the Host and the chalice are raised together and all signify their assent to this prayer which the celebrant makes on behalf of all present, everyone saying 'Amen'. There is a pause – a moment's silence. What else could be our response in the presence of so great and tremendous a mystery, the sacramental presence of the Lord? - 'the real presence of the Church's Lord in the material elements consecrated in the Eucharist' (1*). But we cannot tarry or pause for very long, much as we may wish, to contemplate there and then this wonder which the Father has bestowed upon us. Hence, the service of Benediction, in which the primary emphasis must be contemplation. In other words, Benediction is the extrapolation and prolonging of that climactic and charismatic moment in the Eucharistic celebration, a time when we can at once catch breath and take in and apprehend the splendour and the glory which is revealed – the glory of the One who is the only-begotten of the Father's glory. It is a further feeding upon, a chewing over, a digesting of that food of eternal life which we receive in Holy Communion – 'Unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed' (John 6:53-55). The Bread of Eternal Life is placed in the monstrance and set forth, to be seen and apprehended by all present – just as in the elevation in the Eucharistic Prayer, the Host is lifted high for all to see. The emphasis during Benediction then is upon silence and contemplation, on receptivity and openness to the activity of God in oneself and one's life, in the Church and in the world.

Again, it is the sustaining of the aspects of nourishment and the fullness of the riches of the Divine Life, that squandering of Love upon love which the Lord imparts to each and every one in Holy Communion. Here is no wafer worship, no idolatry: as Professor Macquarrie (2*) reminds us, 'We are men and not angels, we have need of an earthly manifestation of the divine presence; and because (the Lord Jesus), in his grace and mercy, has promised to grant us his presence in this particular manifestation and in this particular meeting place'. Remember that it is in and through the Sacrament that we adore Christ, and it is through Jesus Christ, in the power of the Spirit, that we sing our praises to the triune God. Thus all our prayer in Benediction, like the Eucharistic Prayer itself, is directed towards the Father, in praise and adoration and thanksgiving. It is a moment of glory and joy before the Father into which we are caught up and in which we are privileged to share. "Glory let us give and blessing to the Father and the Son; Honour might and praise addressing, while eternal ages run; Ever too his love confessing, Who from both, with both is one."

It is at this point that the climax of the celebration is reached – the sacramental blessing of the people as the priest takes up the monstrance, turns and makes the sign of the cross with the Host over the people. Dr Macquarrie (3*) quotes approvingly some words of Hugh Blenkin (4*) in his book *Immortal Sacrifice*: 'God can never be the object of man's worship, he is always the subject'. Now the meaning of the blessing in this act of devotion is clear – God is always there, ahead, waiting for us, his arms open wide to receive us, so our worship is simply response. He takes the initiative and reaches out towards us before ever it has struck us that we ought sometimes to be turning towards him. 'The Lord is risen... he goes before you' (Matt 28:7). All the fullness of blessing of the age to come is intensely focussed then as we conclude the service: here and how we glimpse that new heaven and earth of which the Seer speaks (Rev 21:2): 'The holy city, the new Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband'; here and now we hear that voice as it thunders forth from the throne saying, 'Behold the dwelling of God is with men. He will dwell with them and they shall be his people and God himself will be with them'. So the final conclusion and response from the Church on earth as it is caught up in the worship of heaven can only be a spontaneous outburst of joy, an acclamation of thanksgiving and worship: 'Worthy art thou, our Lord and God, to receive glory and honour and power, for thou didst create all things, and by thy will they existed and were created' (Rev 4:11). So we leave the church and go out into the streets, into the city, into the world with the praise of the Almighty ringing in our ears, our hearts rejoicing within, reminding and challenging us that it is right where we are, in the thick of it day by day, that we need to keep the perspectives and priorities right – focussed upon God, and the struggle into which we are pitched – the accomplishing of his Kingdom and the doing of his will, the establishing of freedom and dignity and justice for all mankind.

1* J Macquarrie, *Paths in Spirituality*, p.99

3* Ibid. p.101

2* Ibid. p.100

4* H Blenkin, *Immortal Sacrifice*, p.30

INTERCESSIONS

MARCH

- 1 S David – Credo Cymru
- 2 Ash Wednesday – True repentance
- 3 Ss Peter and Paul, Uppingham
- 4 Our Lady, Saint Mary Steps, Exeter
- 5 S Peter Plymouth
- 6 **Lent 1 – That we may be faithful to God's Covenant**
- 7 My District – its Superior & Members
- 8 S Margaret-Mary Alacoque, Cheltenham
- 9 The Little Flower, Longton
- 10 Our Lady and S Andrew, Newcastle under Lyme
- 11 Ss Mary and Dominic, Friar Park
- 12 The Holy Grail, Wolverhampton
- 13 **Lent 2 – That we may listen to God's beloved Son**
- 14 My Ward – its Superior & Members
- 15 The Sacred Heart, Lincoln
- 16 S Magnus, City of London
- 17 S Patrick – Christians in Ireland
- 18 The Catholic League
- 19 St Joseph – Husbands & fathers
- 20 **Lent 3 – That we may see in Christ the Wisdom of God**
- 21 The Sacred Heart with S Andrew, East Finchley
- 22 Adoremus, Hanworth
- 23 Alexander Mackonochie, Holborn
- 24 Corpus Christi, Kenton
- 25 The Annunciation – Thanksgiving for God's promise fulfilled
- 26 Our Lady and S George, Winchmore Hill
- 27 **Lent 4 – Thanksgiving for the Saviour sent to redeem us**
- 28 S Giles, Reading
- 29 The Love of Jesus, Wantage
- 30 S Francis, Derby
- 31 Bishop Roger Jupp, our Superior General

APRIL

- 1 S Laurence, Long Eaton
- 2 The Holy Cross, Nottingham
- 3 **Lent 5 – Thanksgiving for the example of Christ's love**
- 4 S Martin, Salisbury
- 5 S Michael, Croydon
- 6 S Agnes, Kennington
- 7 Corpus et Sanguis Christi, Plumstead
- 8 S Peter, Streatham
- 9 The Sacred Heart, Bude
- 10 **Palm Sunday of the Lord's Passion – Strength to follow the Way of the Cross**
- 11 Monday in Holy Week – Confessors and Spiritual Directors
- 12 Tuesday in Holy Week – Grace to make a good confession
- 13 Wednesday in Holy Week – The Society of the Holy Cross (SSC)
- 14 Maundy Thursday – Thanksgiving for the institution of the Eucharist
- 15 Good Friday – Thanksgiving for our Redemption
- 16 Easter Eve – The Guild of All Souls and all the Faithful Departed
- 17 **Easter Day – Thanksgiving for the Resurrection**
- 18 S Mary Star of the Sea, Penzance
- 19 Holy Trinity and S Cadoc, Llandaff
- 20 Fr Darren Smith, Our Treasurer General
- 21 The Good Shepherd, Guildford
- 22 Corpus Christi, Portsmouth
- 23 S Brigid, Sweden
- 24 **Easter 2 – The happiness of those who have not seen but believed**
- 25 S Mark – Evangelists today
- 26 S George – Christians in England
- 27 Fr Edward Martin, our Secretary General
- 28 S Michel du Valle, Guernsey
- 29 Blessed Mary McKillop & S Benedict, Melbourne
- 30 S Thomas Aquinas, Calgary

INTERCESSIONS

MAY

- 1 **Easter 3 – That we may know Christ in the Breaking of Bread**
- 2 S Athanasius – Shrine of Our Lady of Walsingham
- 3 Ss Philip & James – Society Bishops
- 4 The English Martyrs – The Anglican/Roman Catholic International Commission
- 5 S Margaret, Montreal
- 6 S Michael & All Angels, Winnipeg
- 6 S Brigid, Sweden
- 7 S Michael & All Angels, Bathwick
- 8 **Easter 4 – That we may know the care of the Good Shepherd**
- 9 All Saints with S Saviour, Weston Super Mare
- 10 S Gregory & S Augustine, Bristol
- 11 The Holy Family, Swindon
- 12 S Thomas, Birmingham
- 13 Our Lady of the Isle, Wilmcote
- 14 S Matthias—Those whom God chooses
- 15 **Easter 5 – That we may remain branches of the True Vine**
- 16 The Holy Family Leamington
- 17 S Faith, Bradford
- 18 CBS Trustees
- 19 S Hilda and St Benedict Joseph Labre, Leeds
- 20 S Wilfrid, Leeds
- 21 Ark of the Covenant, Sheffield
- 22 **Easter 6 – That we may share God’s Spirit of love for the world**
- 23 The Precious Blood, Durham
- 24 S Benedict, Blyth
- 25 Isolated Associates on the Secretary General’s List
- 26 The Ascension – That we may reign with Christ
- 27 Our Lady of Deal, Deal
- 28 Forward in Faith
- 29 **Easter 7 – That we may be consecrated in truth**
- 30 The Annunciation, Chislehurst
- 31 The Visitation – The Society of Mary

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 Maurice Clark
Father William Massey
Father Christopher Scott
Father James Vincent
Father Iain Young

Lay Associates

Laura Cassius
Vivienne Bateman

Please also pray for our new members

New Priests Associate

Father Russell Lawson
Father Edward Morrison

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 May 2022
Registered Charity No 1082897

“LET IT BE DONE TO ME, ACCORDING TO YOUR WILL”

These inspiring words of surrender are recorded in the Gospel of St Luke, when our Blessed Lady took a step of faith and accepted the vocation that God was calling her to be the Mother of the Saviour. We must never underestimate the enormity of that decision for she was not only stepping out into the unknown she was also running the risk of being ostricised by those closest to her, not least her betrothed. But Mary trusted in the Lord and in saying “Yes” became the very first disciple of Christ and was with him from cradle to grave.

Here at CBS, we are always indebted to the sacrifices made by our clergy in saying “Yes”. So many like Mary, stepped out in faith, sometimes to the unknown, but in doing so have found tremendous rewards in being the agent of God at the Altar and like Mary bringing her Son to the waiting world.

More than ever the Church needs more priests as the age profile of its existing clergy and impending retirements get higher and higher. We need to challenge afresh the men of our constituency to ask themselves if they are called to be a priest.

The next Additional Curates Society Conference will take place the weekend of 26th August so why not attend as there can be no better way of finding out if God is calling you to the sacred priesthood. If you feel God is calling you to be a priest, then contact the ACS by either calling on 0121 382 5533 or emailing them at info@additionalcurates.co.uk for further details. Alternatively, you might know of somebody who ought to be considering ordination, why not mention it to him? But whatever let us all acknowledge that without a priest there can be no Eucharist, so our heartfelt prayer needs always to be “*Almighty God, give us priests*”.

