

The Walsingham Review



Assumptiontide 2025 | Issue 176

The magazine of the Anglican Shrine of Our Lady of Walsingham



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Registered Charity
No. 215863
Company Registration
No. 318358
VAT Registration
No. GB 890 9835 68

Designed by Adept
www.adeptdesign.co.uk

Front cover:
The image of Our Lady of Walsingham prepared for the procession at the National Pilgrimage.



Fr Ben with Mariammi & Marcus Plested.



The Priest Administrator's Letter

Dear Fellow Pilgrims,

Having got into the swing of the season, getting to know some of our regular pilgrim groups has been a great joy. It's always a great privilege to welcome new pilgrims, sharing in their first encounter with the Shrine and being reminded of one's own first pilgrimage. It's particularly wonderful to see many groups growing in number and bringing younger pilgrims. This was particularly evident at the National Pilgrimage. To this end, we have been thinking about how we can encourage younger pilgrims to make their way to England's Nazareth. In addition to the children's discount, we've now introduced a discount for adults in full-time education which I hope will assist groups in encouraging young adults to come on pilgrimage.

The primary purpose of the Shrine is to honour Our Lady of Walsingham and to promote pilgrimage to her Shrine. We are constantly reviewing what we can do in order to welcome more and more pilgrims here. The discount for adults in full-time education is one example. Another way in which we can offer support to make pilgrimage to Walsingham more accessible is the offer of a travel grant to parish groups who would otherwise struggle with the costs. If this would benefit your parish group, then please encourage your pilgrim organiser to be in touch with Julia Peart, my PA.

We are also aware of the increasing demand for ensuite rooms. I hope that we will continue to upgrade the rooms in Richeldis in due course. For now, we're focusing our efforts on a potential upgrade of Stella Maris. This is our least accessible building and we're currently evaluating the feasibility of refurbishing the entire building to make all the rooms ensuite. Watch this space for more news.

The Orthodox Chapel in the Shrine Church celebrated its 80th anniversary in May. I was delighted to join in the celebrations presided over by Fr Stephen Platt. The Chapel was dedicated on 21 May 1945 to the Mother of God of the Passion, known in the western tradition as Our Lady of Perpetual Help. At some point the dedication was changed to become the Chapel of the Mother of God, the Life-Giving Spring. Links with the Orthodox

Church go back to the re-founding of the Shrine – until I took up my post I hadn't fully appreciated all the opportunities that Our Lady of Walsingham presents for ecumenical relationships and dialogue.

The Orthodox Chapel is a fruit of Our Lady's ministry and it's been good to renew our friendship with the Orthodox community who use the Chapel together with those involved with St Seraphim's. Marcus and Mariamni Plested have been in residence for several months at St Seraphim's, and I was pleased to meet with them recently. Mariamni is an iconographer, currently managing St Seraphim's, and Marcus is on sabbatical from his post as Professor of Greek Patristic and Byzantine Theology at Marquette University, USA. Mariamni's work at St Seraphim's has been focusing on British Saints and it's wonderful to see icon writing taking place there once again. I recommend visiting when you're next on pilgrimage.

The dedication of the Orthodox Chapel isn't the only significant anniversary at the Shrine this year. It's also the 100th anniversary year for the Society of Our Lady of Walsingham. There's more information about the ways in which we're marking the anniversary further on. I hope you'll enjoy reading about other recent events and news from the Shrine in this edition of the Review.

As always, the Shrine continues to be a hive of activity and there is much to celebrate and to look forward to.

May Our Lady of Walsingham pray for us.

With my prayers and every blessing,

Fr Ben

Fr Ben Eadon



Annunciation of the Lord

The Master's homily preached for the Annunciation

Story-tellers delight in telling us about reversals in fortune. From young Pip Gargery in *Great Expectations*, the blacksmith's apprentice who becomes the gentleman, to Errol Flynn's *The Prince and the Pauper*, a twist in the plot where the nobody becomes a somebody is a sure way to delight audiences, and to keep our attention.

Friends, we're gathered to celebrate the greatest plot-twist in the history of the world, and it's one that has caught the human imagination for centuries. There's an intriguing carol, written in this country in the fifteenth century about the Annunciation. It begins by telling of Gabriel coming at the bidding of the Trinity to declare to Mary that she will bear Jesus. The language is charming, with verses like:

*He met a maiden in a place;
He kneeled down before her face;
He said: "Hail, Mary, full of grace!"*
And

*When the maiden saw all this,
She was sore abashed, ywis,
Lest that she had done amiss.*

And running all the way through the verses, telling in their distinctively homely way the invitation and response, comes the refrain:
Nova, nova! Ave fit ex Eva!

News, news, it declares; and then the play on the word of the angel 'Ave', hail, and 'Eva', Eve, the name of the mother of all things living. *Hail is made out of Eve*, is what it literally

means. There's the reversal. Eve and Mary.

Let's think first about Eva, Eve. There is the beginning of the trajectory of fear and distrust. We know the story. The creator God gives to Adam and Eve the permission to name everything in the universe and the privilege of living in paradise. God only asks one thing: they must not eat of the tree of the knowledge of good and evil.

The serpent tells Eve quite correctly that if they know how to judge good and evil then they themselves will become gods. What he doesn't tell her is that there is only one God, and rebellion will put her in conflict with the true God. They will no longer trust God's judgement but will seek their own.

In the sequence that follows, the Genesis story-teller describes trust collapsing like a pack of dominoes. They make their own judgements; seeing themselves naked they clothe themselves, no longer trusting how they appear; hearing God's presence they hide, no longer trusting God; then Adam, typical man, blames Eve for the whole thing, destroying trust between themselves. Mistrust of self, God and others rolled into one.

What this name Eva comes to represent here is original sin, the inability to trust, combined with



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Hers is the miracle that we depend on, the one that lifts us into all the possibility of what God will do with us.”

the increasing sense of isolation that brings. It's the beginning of a world with people turned in on themselves, and ultimately finding they can't even trust themselves. It's far from the universe created for good.

Yet, news! news! Our celebration today declares, out of Eve we have Ave. The great Christian thinker Hans Urs von

Balthasar calls that 'Ave' the language of heaven. "Hail full of grace" the angel declares, saluting Our Lady as one who is ready to accept its gifts. The angel lays out that divine plan in which she is to play a signal role: "you will conceive and bear a son... he will be great and will be called the Son of the Most High". Standing still within the confines of what she can know, she puzzles over in her mind, but this isn't to question God's judgement, but to understand more deeply. Soren Kierkegaard said that authentic faith is a 'passion for the impossible.' Whereas sometimes we ask questions to meddle, to delay fulfilling the Divine plans, Mary asks because she wants to be more obedient.

Then said the maid anon quickly:
*"I am God's own truly,
 Ecce ancilla Domini."
 Nova, nova! Ave fit ex Eva!*

There's our plot-twist, the greatest reversal of all time. 'Here am I, the servant of the Lord'. Trust replaces mistrust, faith reverses refusal, freedom removes fear. We call her the New Eve, for allowing the enfleshment

of God's love for the transformation of the world. The beginning of a story of Jesus that will turn our priorities upside down.

In his book co-authored with Lukasz Popko, Timothy Radcliffe muses on the words that Mary uses to give her consent 'servant of the Lord'. It's not quite right, and the Greek points to 'slave of the Lord.' Our sensibilities might wince at slave, surely it equates to bondage, servitude, drudgery. But they open the term out, reminding us that it can also be about dependency and identity. He writes:

"If Mary is the 'slave of God', this means that she can be no one else's 'slave'. It is a declaration of her freedom from all human domination. It is the same title that Paul claims at the beginning of Romans, a slave of the Lord. In the Greek translation of the Bible it is the title given to all the Patriarchs and to King David. It is to be the one who does the will of Our Father in heaven, as we pray, the God who sets us free. And so her final fiat is not a servile submission but her entry into freedom, embraced in her prayer."

Set before us today are two kinds of humanity. The old humanity of introspective fear, and the liberating, life-giving way of Ave, the new faithful humanity that Mary mothers. But here too is the choice: which humanity will you inhabit? That of fear and mistrust, or of freedom to respond to God and to one another? What is it that has control of us? The old order still trying to pull us down into its cycle of fear and blame? Or the way Mary shows us of a commitment to a world under God?

The great medieval thinker Meister Eckhart said that all believers become 'mothers of Christ', bearers of the incarnate Word, in the measure that they collaborate with God in his purpose of making his kingdom come. Hers is the miracle that we depend on, the one that lifts us into all the possibility of what God will do with us. Join the plot-twist to end all plot-twists, today's feast invites and this place declares. Out of Eve we have Ave. Join the new humanity begun in the faith of Mary, recreated in the power of the Holy Spirit in mutual love, compassion and service.



The National Pilgrimage

The National Pilgrimage at the Shrine of Our Lady of Walsingham is a cherished tradition that unites us in a profound celebration of faith and devotion.

Below is a reflection from a first time pilgrim, and the Sermon preached by the Dean of Windsor.



This year's event commenced at 9pm on Sunday, 25 May with Exposition of the Blessed Sacrament and a Vigil of Prayer that continued throughout the night.

On Monday the celebrations began with Concelebrated Mass at 12 noon in the Abbey Grounds with the Principal Celebrant being The Rt Revd Paul Thomas, Bishop of Oswestry. The afternoon featured a Sermon, Procession, and Benediction with The Rt Revd Dr Christopher Cocksworth, Dean of Windsor, as the preacher. The day concluded with Solemn Vespers at 6pm in the Shrine Church. The theme, *'Mary, Sister in Faith,'* inspired by the 1700th anniversary of the Nicene Creed, resonated deeply with the many pilgrims who travelled from across the country to partake in this joyous occasion.

It was wonderful to see so many young adults taking part in this year's pilgrimage and among them were members of Fidelium, a lay-led network of young Anglo-Catholic Christians in London and beyond.

Charlotte writes:

I had been to Lourdes several times before, and I remain deeply grateful for the grace those visits offered. Yet something about Walsingham touched me more deeply, and more subtly, than any other place of pilgrimage I have known. Perhaps it is the peculiarly English landscape: modest in its holiness, gentle in its invitation to pray. Perhaps it is that Walsingham doesn't try to dazzle

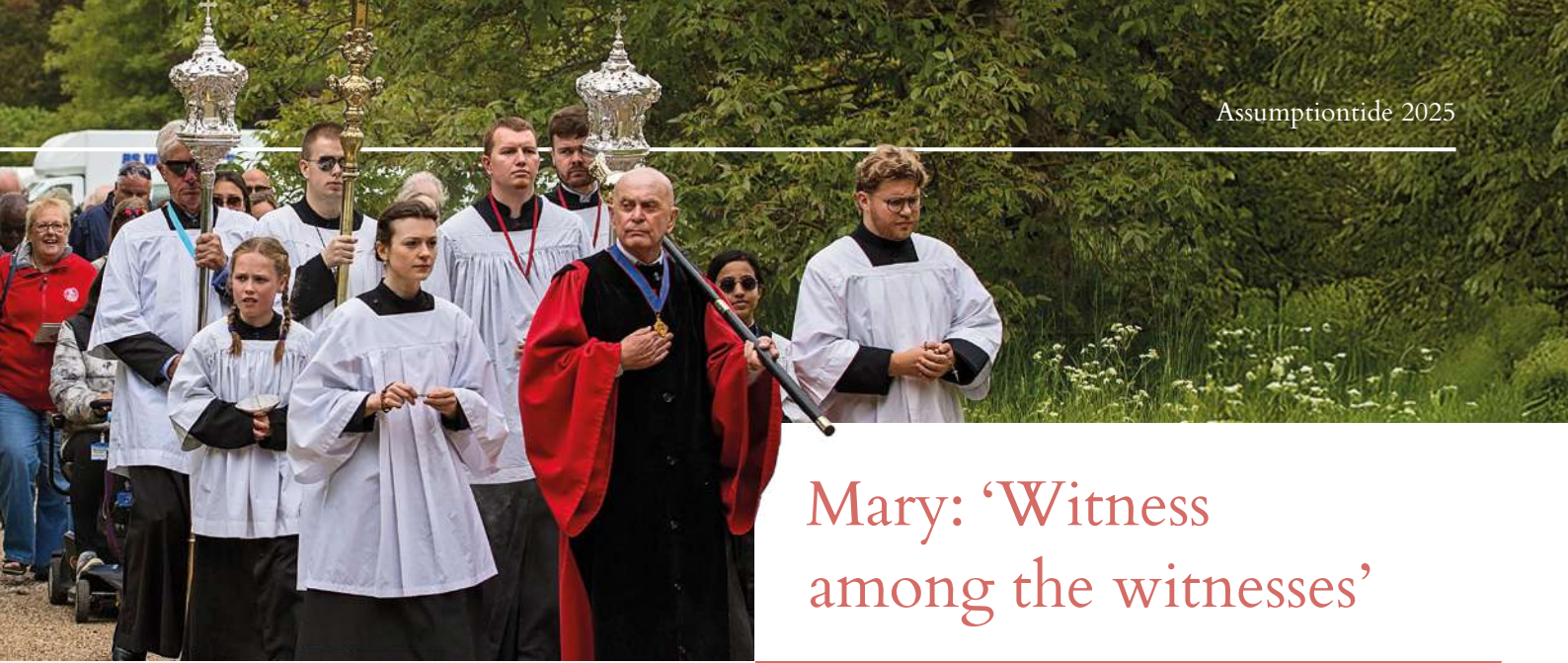
or overwhelm, even on this busy day, but instead draws the heart inwards. Whatever it is, I left Walsingham changed.

One moment in particular has remained with me in the very marrow of my spiritual life. It came just after I had received Communion, in the stillness that followed the great procession and the solemnity of the Mass. I sat down in the grass, the taste of the Sacrament still in my mouth, and something in me fell utterly still. Around me, the sounds of the day – the choir, the shuffle of footsteps, the babble of a baby – seemed to fade away. For a few precious moments, there was only birdsong and the wind moving through the trees.

It was in that moment that I felt the presence of God more strongly than I had in a long time. Nothing particularly dramatic happened, but it was unmistakable – and I felt it in my chest, in my breath, in the very air around me. My eyes welled up, even as I tried not to let them, as the depth of God's love came into sudden, piercing focus: a love so total and so intimate that it would take on the full weight of my sin and not flinch. A love that would die for me. For me.

I do not often think of God's love as particular; I find it easier to imagine it in the abstract, like a blanket of goodness stretched over the world. But in that moment, in Walsingham, it felt pointed and deliberate – the love of a God who sees me and still chooses to love me, even to death and beyond. And somehow, I felt that this love had willed this place to be holy: through his mother, through





Mary: ‘Witness among the witnesses’

Sermon preached by the Dean of Windsor at the National Pilgrimage

her yes, through her steadfastness. The ground beneath me, the ruins around me, seemed steeped in centuries of prayer, sorrow and longing, joy and the aching hope of countless pilgrims.

What struck me most about the day was how ordinary it all seemed in many ways: the hymns, the words of the liturgy, the people around me. And yet, it revealed the sacred more clearly than any vision or voice from heaven. But it was enough. I didn’t need to see anything extraordinary. I simply knew that God is real, that he loves me, and that this world – even with all its ruins – is still a place where that love abounds.

We often think of pilgrimage as a journey outward to a sacred site, a holy place. But Walsingham reminded me that it is just as much a journey inward: a return not only to a shrine, but to the self who is seen and loved by God. In Walsingham, the love of Our Lady is made closer as she walks beside you, as a mother, gently leading you to her son. Mary said yes without knowing where it would lead, and I think part of Walsingham’s gift is the way it gives us space to say yes again – quietly, honestly, even uncertainly – to whatever path God places before us. It teaches us that the ruins still hold beauty, and that God’s love, carried on the wind and echoed in birdsong, is still strong enough to carry us home to the one who made us to love us.

Charlotte Choley-Kovacevic
Fidelium comms and events

Fidelium is a lay-led network of young Anglo-Catholic Christians in London and beyond, under the patronage of the Bishop of Fulham. www.fideliumlondon.com

To read further reports from young Anglo-Catholics who attended the National Pilgrimage, please visit www.walsinghamanglican.org.uk/news/blog

My dear brothers and sisters in Christ. It is such a joy to be with you in this holy place on this great day, in this Year of Jubilee, this year when the one, holy, catholic and apostolic Church celebrates the 1700th Anniversary of the Council of Nicaea almost to the day!

Council of Nicaea: *Word made flesh, conceived in Mary’s womb.*

‘This is what is intended by the Great Council of Nicaea...’, proclaimed the Council of Alexandria 40 years later – ‘that, true God, the Son of God became flesh, suffered, rose again, ascended into heaven, and will come as judge of the living and the dead, to whom be glory unto the ages, Amen!’

That Council of Alexandria was called by the faith-contending Bishop Athanasius to bring a divided Church together. Not everyone was convinced by Nicaea. Not everyone understood Nicaea. There was wrangling over wording. But Athanasius drew the Bishops together to affirm the heart of Christian faith: *‘Our faith [is this], they declared at Alexandria, [that] the Trinity [is] of one essence, [and that] true God became man of Mary’.*

‘True God became man of Mary’. ‘The Word became flesh’, says St John ‘...and was born of a woman’, says St Paul. ‘The Word became flesh and dwelt among us’, says John, ‘...and was conceived in Mary’s womb’, says Luke.

This is what CS Lewis calls the *‘one grand miracle’* on which Christian faith stands (or falls) – the miracle of the Incarnation.

‘I was not born of a woman’, says Jesus in the false gospel of Thomas. ‘Oh yes he was’, says Mary, in the true gospel of our salvation: ‘I was there. It was I who said, “Here am I”.



And it was the power of the Most High who overshadowed me, and God's own Son was formed within me. Life was conceived in me. The very life that gives life to the world'.

I made a pilgrimage to Nicaea recently. The City Walls are still there. You can imagine the Bishops with their priests and deacons filling the city. What a sight it must have been when the Emperor arrived – the imperial gate where he entered the city is still there. But there's not much of Christianity left now. The only Church building I could find is now part museum, part mosque.

The amphitheatre is still there, though – where Christians would have once suffered terribly for their faith in the age of persecution, not so long before the Council. I wondered whether the Bishops and their clergy – 2000 of them – met there and celebrated the Eucharist. I know not. But amidst the ruins I found a fresco, faint but still visible on an ancient stone was Mary presenting Jesus, Son of God, to the world who *'for us and our salvation came down from heaven and was incarnate from the Holy Spirit and the Virgin Mary'.*

The Council of Constantinople: *silent witness*

My pilgrimage took me on to Constantinople in the modern city of Istanbul. I found the Church where the Council of Constantinople met nearly 80 years after Nicaea. It was there in the vast space of Hagia Eirene – the Church of the Holy Peace – that the Church of God finally and fully clarified and confirmed the Creed that Christians have said for these last 1700 years ago. But there aren't many signs of Christian life there today either. It's another museum.

Disconcerted, I headed for the magnificent Hagia Sophia nearby, the Church of the Holy Wisdom. Built to give glory to the Incarnate God in sumptuous liturgy, Hagia Sophia is now – like that one remaining Church in Nicaea – part tourist attraction and part mosque. Christianity almost erased.

Nearby there's another mosque that confronts the visitor with a quote from the Qu'ran, *'God does not have a son'*. But for the visitor to Hagia Sophia with eyes to see, there is an image just visible to the eye at the right angle behind a shroud. Mary hidden but allowed to remain because of Islam's great respect for this faithful woman: silent witness to the Incarnation, testifying that God does have a Son, whispering the mystery of the Trinity, still pondering these things in her heart, these things that lifted her high.

There's another mosaic of Mary in Hagia Sophia, this one not behind a curtain because it's not in the Prayer Space. Mary and John the Baptist either side of the Incarnate Christ. John the Baptist *'who came as a witness to the light, to testify to the light'*. Baptist and Mother bearing witness to the light, the life, the truth, the grace upon grace of the Incarnation.

God does have a son! *'True God from True God'*, for *'True God became man of Mary'*.

There's another scene in John's Gospel, isn't there? The beloved disciple and Mary standing at the foot of the cross, bearing witness that *'for us and for our salvation'* the son she bore *'was crucified under Pontius Pilate and suffered death'*.

We hear not of a resurrection appearance to Mary, though surely she was among the 500, but we are told of Mary in the midst of the apostles faithfully praying, waiting for the promise of power from on high. Mary knew about the power of the Most High, the life that comes when the Spirit overshadows us, overwhelms us with grace upon grace. And I think we can safely say that she was there on the streets of Jerusalem bearing witness to Jesus Christ, *'whose kingdom will have no end'*.

Mary: witness among the witnesses – with the Baptist to the Incarnation, with the Beloved Disciple to the cross, with the apostles and other disciples to the gift of the Spirit and grace upon grace of the gospel.

Mary: witness with us in our parishes, our workplaces, our schools and colleges, among our friends and family.

Mary, witness among witnesses to our Church, to our country, to our culture, saying to each of us: *‘The world has no wine without my Son. Do whatever he tells you. Go wherever he sends you. Speak where you need to, bear silent witness when you have to.’*

The Council of Ephesus and the perseverance of the saints

Dear friends, you know that it is not always easy to bear faithful witness to Christ in twenty-first century Church, country and culture. But let us take heart from a place long ago and far away where testifying to Jesus, growing the church, changing the culture of a city, empire, was much more difficult and dangerous. First century Ephesus – that’s where my pilgrimage last year took me.

Ephesus the centre of the cult and commerce of the so-called god, Artemis – believed to be the giver of life. Paul contended for Christ in that city. Two years he taught daily in the Hall of Tyrannus that life is to be found in Jesus Christ. So opposed was the gospel that he was forced to flee.

There’s a strong tradition that the long-term evangelist and church planter in north Turkey was the Apostle John, growing

Church communities that worshipped the Word made flesh. There’s an accompanying tradition, not as venerable but attractive enough to persuade me, that Beloved Disciple John, who had taken Mary to his home at the cross, took her with him to Ephesus where she made her home in the hills overlooking the city, bearing quiet witness to the life in Christ that she had borne.

100 years after the Council of Nicaea, Bishops met in Ephesus in the Church of Mary for another Council. It was there that Mary was declared *Theo-tokos* – God bearer!

The time had come again for the Church to confirm the Nicene Faith that *‘True God became man of Mary’*, to celebrate *‘the grand miracle’* of Christian Faith that the Word truly became flesh, to proclaim the gospel afresh that the life that is the life of God, the life that brought all things into being, the life of which Mary was the bearer, is found not in Artemis or any other deception ancient or modern – but only in Jesus Christ, the resurrection and the life, born of Mary.

How can it be that you are called to witness with Mary to this life?

How can it be that our cities and country and culture will be transformed by the life of Jesus born of a woman?

Well, *“nothing will be impossible for God”*, says the angel.

So, like Mary our Mother, let us give ourselves over to grace upon grace, that the world may know glory, light, truth, grace upon grace, and life everlasting in all its fulness; and let us pray, *‘Here am I, the servant of the Lord: let it be with me according to your word’*.

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The time had come again for the Church to confirm the Nicene Faith that True God became man of Mary”





Eightieth Anniversary of the Orthodox Chapel

Seasoned pilgrims to England's Nazareth will be familiar with the little chapel, dedicated for the use of members of the Eastern Orthodox Churches, situated on the landing at the top of the stairs leading from the south aisle up to the Blessed Sacrament Chapel. 2025 marks the eightieth anniversary year of the consecration of the Orthodox Chapel, and a special anniversary pilgrimage was held from 19 to 21 May to mark this important occasion.

The establishment of a chapel for Orthodox worship at Walsingham is closely connected with the figure of Archimandrite Nicholas Gibbes.

Father Nicholas, as a layman, had served as English tutor to the Tsarevitch Alexei and the other children of the last Tsar of Russia, Nicholas II. After the murder of the imperial family in 1918 following the Bolshevik Revolution, Sydney Gibbes, the future Fr Nicholas, escaped Russia for China, eventually taking monastic vows and accepting ordination at the hands of Archbishop Nestor of Kamchatka, who was head of the considerable Russian refugee population in Harbin. Upon return to England in the late 1930s, the Archimandrite had renewed his friendship with Father Henry Joy Fynes-Clinton, himself a great advocate for Anglican – Orthodox rapprochement, whom he had known during his time in Russia. It seems that Fr Fynes-Clinton had introduced him to Fr Patten, and enthusiastically endorsed the notion of Orthodox involvement at the Shrine.

Archbishop Nestor himself attended the consecration of the Shrine Church in 1938, celebrating the Orthodox Liturgy at the high altar on the day following the consecration. A few months beforehand

Archbishop Seraphim, head of the Russian Orthodox Church Abroad in Western Europe, visited, bringing with him the miraculous Kursk Icon of the Mother of God, and blessed the ground on which a future Orthodox chapel might stand, close to the new Shrine Church.

An appeal and outline plans for a substantial Russian-style church were published in *Our Lady's Mirror*, though these were never realised. Instead, the present chapel was established, tiny but complete with altar and iconostasis, and it is this chapel which has remained to the present day.

At the time of the Second World War, a number of displaced persons of Orthodox heritage, in particular Polish servicemen, began to worship regularly in the Orthodox Chapel. So it was that on 21 May 1945 the chapel was formally consecrated by Archbishop Sava of Grodno, of the Polish Orthodox Church. The dedication of the chapel was to Our Lady of Perpetual Succour (sometimes referred to in Orthodox parlance as the Mother of God of the Passion), though in later years a secondary dedication was added, that of the Mother of God,



the Life-Receiving Spring, no doubt as a result of the connection with the holy well adjacent to the Holy House.

The Anniversary Pilgrimage drew together Orthodox faithful from various parishes around the country, who joined together in a full programme of devotions and talks, including a procession along the Holy Mile, the rite of the Blessing of the Waters and sprinkling at the Holy Well, and the chanting of the Akathist Hymn in honour of the Mother of God in the Orthodox Chapel. An illuminating talk outlining the history of Orthodox involvement at Walsingham was delivered by Dr Marcus Plested of St Seraphim's Chapel (the well-known Orthodox Chapel and icon painting studio contained within Walsingham's former railway station).

The highlight of the pilgrimage was the celebration of the Orthodox Liturgy at

the high altar of the Shrine Church, by kind invitation of the Priest Administrator, Fr Benjamin Eadon, celebrated by the custodian priest of the Orthodox Chapel, Archpriest Stephen Platt. At the conclusion of the Liturgy, Fr Stephen offered profound thanks to Fr Ben for the gracious hospitality and welcome offered by the Shrine authorities to Orthodox pilgrims over the years, and for the honour of being invited to celebrate at the high altar on this important occasion. He outlined the tremendous importance of deepening and fostering friendship between Eastern and Western Christians, who though tragically separated and as yet unable to receive Communion together, were nevertheless united in Walsingham through their common love for Mary the Theotokos.

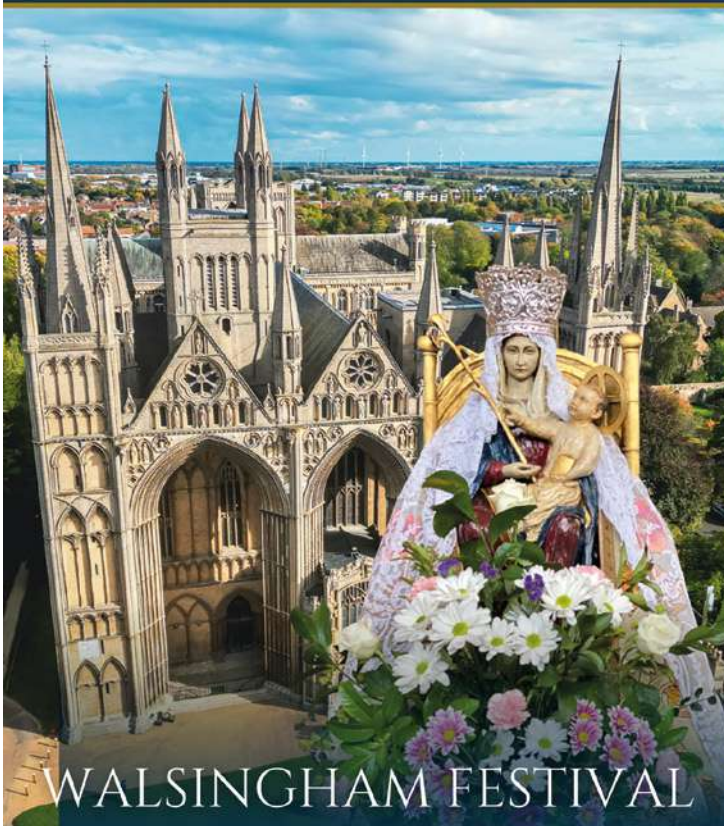
Fr Stephen Platt

Support for transport costs

At the Shrine we understand that the cost of coaches and other transportation can be a significant hurdle to bringing groups on pilgrimage. The Shrine is committed to making pilgrimage more accessible and can provide parish groups with travel grants to assist with travel expenses. Don't let travel costs deter you from making the journey to Walsingham.

If you would like to apply for help with the cost of your group's travel please do get in touch by emailing Julia Peart, the PA to the Priest Administrator on j.peart@olw-shrine.org.uk

THE SHRINE OF OUR LADY OF WALSINGHAM



PETERBOROUGH CATHEDRAL

SATURDAY 20th SEPTEMBER
2025

12.00 NOON SOLEMN MASS

Principal Celebrant: The Right Revd Luke Irvine-Capel,
Bishop of Richborough

2.30 PM SPRINKLING, HEALING LITURGY,
PROCESSION AND BENEDICTION

Preacher: The Very Revd Chris Dalliston,
Dean of Peterborough



www.walsinghamanglican.org.uk



Walsingham Children's Pilgrimage 2025

'CREED ALL ABOUT IT!'

Every year in March, the Anglican Shrine of Our Lady of Walsingham comes alive with voices as we play host to around 100 children aged 7 – 11 at our Children's Pilgrimage. This year the theme was 'Creed All About It!' and we explored the Nicene Creed through worship, teaching, drama and even a rap.

On Friday, after some long journeys from Jersey, Walsall and Chichester (to name a few), the pilgrimage started with dinner. Then we gathered in the Shrine

Church for a welcome and first visit to the Holy House. This included an introduction to key people, including the volunteer band, a first glimpse of the theme and teaching, and the opportunity for groups to light a candle for their parish and intentions in the Holy House. Following this, hot chocolate and biscuits were served before retiring to bed.

Saturday started with a cooked breakfast, then Mass in the Shrine

Church. We talked about God the Son and played pass the parcel to find him in the centre of all the other layers of our lives. Lively music was interwoven with times of reflection, and it was a privilege to celebrate Mass and to share blessings with the young people and their leaders.

After a short break, there were different teaching activities to choose from. These included Godly Play (a method of teaching the Christian faith through storytelling and response time), the chance to meet with the Anglican sisters at the Priory, music with the band or a Shrine tour. Some groups took the opportunity afforded by a beautifully sunny day to walk the Holy Mile to the Slipper Chapel, and a few intrepid pilgrims managed this barefoot.

Following lunch, an afternoon of activities. We had a visit from mini donkeys, which we were able to stroke and learn about their care. There was the chance to have glitter hair-dos, choose a tattoo in Sister Carol's tattoo parlour, learn circus skills with Fr Edward and a wide variety of craft activities. In the Shrine Church were prayer spaces and time for reflection and prayer, both in groups and individually.



At 4.30pm, we gathered in the Shrine Church for Sprinkling, and a procession of Our Lady of Walsingham completed the afternoon.



Dinner was followed by a very loud, frenetic disco at which there was evidence of some excellent dance moves...from children and priests!”



Sunday morning breakfast was followed by Mass. At this, Bishop Luke talked with us about God the Holy Spirit. We celebrated Mass together, then had a time of adoration before the Blessed Sacrament and Benediction. The weekend ended with rousing singing and a sumptuous roast lunch.

Next year's pilgrimage is on Friday 6 – Sunday 8 March 2026. For further details, see www.walsinghamanglican.org.uk/youngpilgrims/childrens-pilgrimage

Family Pilgrimage – InCREEDible

Join us in October for the Family Pilgrimage! It is an action packed and prayerful pilgrimage to England's Nazareth. There are a variety of liturgies and activities to share and enjoy, plus lively music, and a relaxed atmosphere to enjoy the Shrine and North Norfolk as a family. The pilgrimage is a special time together for all the family, young and not so young, in fact from babies up to grandparents and everyone in between.

This year's pilgrimage is called '*InCREEDible*' and we will be exploring what we believe and the essentials of the Christian faith.





Celebrating 100 years of the Society of Our Lady of Walsingham

The Society of Our Lady of Walsingham was founded by Fr Alfred Hope Patten in 1925 as part of the Shrine's outreach to enable pilgrims and visitors to keep in touch with the Shrine and to support its work. The Society prospers today with over 6500 members.

A lamp burns in the Holy House for the Society and the Society is prayed for daily at Shrine Prayers. We are immensely grateful to everyone who is united with the Shrine in this way.

Closely related to the Society is the Partnership. Partners currently make a commitment of £10 a month to the Shrine. This will be increasing to £20 in September for new members and we're asking existing members, if they are able, to increase their monthly donation.

Also, this September we're launching the Richeldis Partnership. Members of the Richeldis Partnership will be asked to commit to giving £50 or more each month.

A special gala dinner will be held once a year on the Solemnity of Our Lady of Walsingham to thank them for their support of the Shrine.

We will be marking the 100th anniversary of the Society when we celebrate the Solemnity of Our Lady of Walsingham this September. We'll also be releasing some new merchandise to celebrate the anniversary. Please keep a look out for our new items in the shop, including a tea towel, cufflinks, a Christmas decoration and an Emma Bridgewater mug designed exclusively for the Shrine. We are also hoping to remake the original pilgrim badge.



Shelf lamps

As the Shrine continues to embrace all who seek solace and intercession, many pilgrims and visitors remember people and places in prayer, by maintaining a lamp in the Shrine. The Shrine has a number of small votive lamps which stand in rows on shelves on both the inside and outside walls of the Holy House. Each lamp bears a shield asking for the prayers of Our Lady and pilgrims for a particular intention.

The Shrine is set to expand its capacity for shelf lamps, addressing the high demand. The introduction of four new rows for these lamps will increase the number available, thereby reducing the waiting list and allowing more people to have a lamp lit for their intentions.

For further information about the Shrine lamps please visit www.bit.ly/olwlamps where you can apply online, or email membs@olw-shrine.org.uk



From the archives

As the Archivist, I am constantly amazed, and sometimes as the Sacristan, I am somewhat puzzled, by the contrast between the Shrine I see in the archive photographs and the way things are now. I often wonder what has happened to some of the wonderful furnishings in the old photographs. I've included two before and two after pictures here.

First, is the long-gone Altar of St Laurence. Many of you will recognise this as the entrance to the confessionals which was built in 1980. It must have been a rather odd Altar to say Mass on, but I wonder what happened to what looks like a stunning painting by Anthony Baynes of the martyrdom of St Laurence. Two other examples of his work exist in the Shrine, the 'Agnus Dei' above the High Altar and the 'Agony in the Garden' behind the Altar of St George.



The second set of photographs is of the Altar of St Wilfred and St Cuthbert. This photograph was found in an early edition of *Our Lady's Mirror* and solved a mystery for me in picturing two riddle post which were subsequently used as candlesticks in the chancel. I would love to find out where the other two are. And where are the lovely, mirrored sconces from either side? I'd love to hear from anyone who knows.



Also included is one of Enid Chadwick's little cartoons that appeared in *Our Lady's Mirror*. A useful reminder to Sacristans and Servers!

Glynn Usher
Sacristan

Farewell to Fr Harri



We send our congratulations to Fr Harri on his appointment as Principal of St Stephen's House, Oxford. Fr Harri will be much missed in Walsingham where he has served as the incumbent for seven years. He has been a great friend to the Shrine and his support has been highly valued. Our prayers go with Fr Harri and Clare as they make their move to Oxford.

Upgraded rooms



We extend our heartfelt gratitude to everyone who generously donated to the creation of further en-suite rooms, which have made a remarkable transformation possible in both Richeldis and St Joseph's. Thanks to your support, Richeldis has changed from having just two showers and two toilets shared among seven bedrooms to now boasting five en-suite rooms, catering to a variety of needs with two singles, one twin, and two triple/family rooms. Meanwhile, in St Joseph's, your contributions have enabled the creation of four new en-suite rooms, along with the installation of new bathroom doors, fresh decor, and replacement furniture across other rooms. Your kindness and generosity have enhanced the comfort and privacy of the rooms in both buildings. Thank you for being an integral part of this wonderful transformation.



A new Visitor for the Shrine

As part of the governance of the Shrine the Guardians appoint a Visitor, a bishop who along with the Bishop of Norwich, exercises pastoral care for the whole community, ensuring that they are remaining faithful to their core purpose. The Visitor stands outside our institutional life and acts as a 'critical friend', bringing with them a level of expertise and objectivity that strikes a balance between encouragement and challenge. A key part of their role is leading a 'visitation', a periodic comprehensive review of the Shrine's life.



In May, it was announced that the Bishop of Lincoln, the Rt Revd Stephen Conway, had accepted the invitation of the Master and Guardians of the Shrine to serve us in this role.

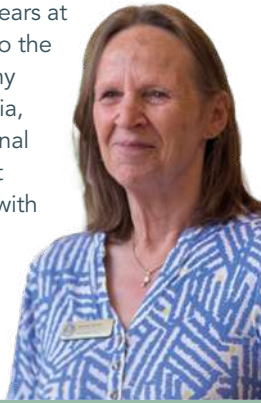
The Master of the Guardians Fr Philip Barnes said, "Walsingham witnesses to the joy that is at the heart of the Christian life, and in Bishop Stephen we have a Visitor who brings so many gifts that will help us fulfil that vocation. The sacramental life of the Shrine is served by the Bishops of the Society, and Bishop Stephen will bring into our conversations the wealth of his experience both as a Diocesan Bishop and as a Visitor in a number of educational settings. The Guardians look forward to working with him in the years ahead, not least as we bring Our Lady's song to the wider Church and nation."

Bishop Stephen said, "I am both humbled and thrilled by the invitation of the Master and Guardians of the Shrine of Our Lady of Walsingham to become the Bishop Visitor of England's Nazareth. It is a significant step for the College of Guardians to have chosen a bishop who has been a Priest Associate for a long time and who loves the Shrine, but who is not a bishop of the Society. We shall seek to model together the fullest degree of communion in a time of real difference, as pilgrims under the mantle of our Mother Mary."

Comings & goings

We've said goodbye to a few longstanding members of staff in recent months due to retirements and moving on, as well as the Shrine Priest.

Venetia Davies retired after 26 years at the Shrine as Personal Assistant to the Priest Administrator. Though many pilgrims may not have met Venetia, she has been invaluable as Personal Assistant to no less than six Priest Administrators supporting them with the most amazing competence, efficiency, grace and humour. The smooth operating of the Shrine has been thanks, in no small way, to her work here.



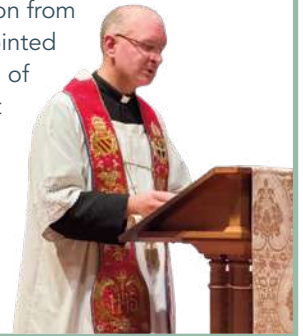
Keith Tuck left his post as Head of Membership in February. Keith has held several different positions at the Shrine during his time here and is very well known to pilgrims. Pilgrims have always been grateful for his cheeriness and devotion to the Shrine. Partners, in particular, have valued the flair he brought to organising the Partnership Weekend.



Pat Marshall retired after 36 years as Head of Catering. She has been much valued by pilgrims for her welcome and sense of fun. The catering department oversees the production of an amazing number of meals each day to feed pilgrims and staff alike which Pat has overseen with great dedication.



Fr Edward Gunn has moved on from the Shrine, having been appointed Shrine Priest at the beginning of last year. In his relatively short time here he has offered a warm welcome to pilgrims, shown great care towards the staff, and has carried out his duties with enthusiasm and prayerfulness.



We've also said farewell to **Beth Marshall**, Assistant Head of Catering and Manager of Norton's, together with some of our casual staff. We wish everyone who has left the Shrine all the best in their future endeavours and assure them of our prayers.

Whilst there will have been more appointments made since the time of writing, we're delighted to welcome two key new members of staff to their new posts at the Shrine, and Fr Graeme has made a welcome return.

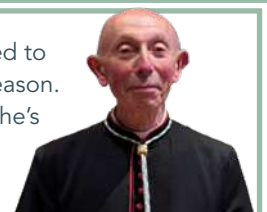
Julia Peart has succeeded Venetia as Personal Assistant to the Priest Administrator. Julia comes with a wealth of experience in administration and knowledge of the Shrine as a pilgrim. Julia is additionally Clerk to the Almshouses in Walsingham.



Emma Gunn has taken up the newly created role of Engagement Officer. Emma knows the Shrine well, having worked within the Education Department, in housekeeping and being married to Fr Edward! The Engagement Officer assists with publicity, safeguarding and pilgrim welfare.



Fr Graeme Rowlands has returned to assist at the Shrine for another season. A familiar face to many pilgrims, he's assisting with the liturgical and pastoral life of the Shrine.



We need a new organ!

The organ in the Shrine Church was installed in 1998, replacing a small (far too small!) pipe organ with five speaking stops. There was, in those days, a single microphone hanging in front of the pipes to convey the sound to the Shrine Grounds. It was enlarged and improved in 2004 and 2006 and has served us well.

The systems and sound quality for digital organs have now, of course, vastly improved, and our organ has developed a number of problems in recent years which are very difficult to repair. The organ is nearly thirty years old, which is what one might expect its reliable service life to be. Beside the problems occurring because of its age, which will become ever more difficult to rectify, the organ periodically switches off mid-service which comes as a lovely surprise! This problem has been impossible to identify by the specialists and will almost certainly continue at unpredictable intervals.

It is therefore vitally important that the organ is replaced. We need an organ with excellent sound quality which is suitable for the range of liturgies celebrated every day in the Shrine and is powerful enough for the Processions and larger Masses at the Altar of Light.

The total estimate for building the new organ is £55,000 and it will not be an easy job to install as the Guardians' Stalls are in the way! We have at the moment £30,000 in the organ fund. That means that we shall need to raise approximately another £25,000 to complete the work. This is essential for maintaining daily worship at the Shrine.

So, we need your help please. Any donation, large or small will be very much appreciated to help us achieve our goal.

If you are able to donate please visit www.bit.ly/organappeal or if you prefer you can phone the Membership Department **01328 820582** to make a donation over the phone or if you would like to send a cheque.



LEGACIES

In restoring the Shrine of Our Lady of Walsingham, Fr Hope Patten depended on the generosity of early supporters of all backgrounds. They shared something in common. They believed in Fr Hope Patten's vision to restore the Shrine. Those early pilgrims became benefactors because they realised that the restoration of pilgrimage needed buildings and endowments to ensure a future beyond their own day. They wanted to share their blessings and, through their generosity, many thousands of people have been able to experience 'England's Nazareth' and the mystery of God's love and mercy. As a Registered Charity, we are reliant on our friends and supporters to sustain our work and our beautiful spaces of prayer and reflection. Every gift in every will, no matter the size, makes a real, lasting difference. Your support will enable the Shrine to continue its ministry for years to come.

For further information about leaving a gift to the Shrine in your will please visit:

www.walsinghamanglican.org.uk/support-us/legacies

You can also collect a leaflet from Reception or we can send it to you by post or email by phoning **01328 824214**.



NEW CELLS

St Bridget of Sweden, Karna
St Silas & St Barnabas, Kentish Town
All Hallows, Gospel Oak

OBITS

PRIESTS ASSOCIATE

Paul Smith	Stephen Harker
David Schofield	Peter Strange
Christopher Reaney	Ifor Whittaker
Hugh Moore	Anthony Wood
Anthony Brant	Andrew Wagstaff
Michael Brotherton	

DEACONS ASSOCIATE

Elizabeth Arnold-Davies	Angela Onions
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PARTNERSHIP

Margaret Douglas	Margaret Withers
Freda Long	Ann George
David Freshwater	

THE SOCIETY OF OUR LADY OF WALSINGHAM

Robin Massey	Marjorie Latham
Clive Robinson	Maureen Dobson
Mary Delves	Vera Sheridan
Patricia Stephenson	Maureen Heighes
Stephen Dunn	Maureen Diffey
William Cudd	Joy Lewandowska
Merle Agostini	John Fagan
Marisa Laycock	Christopher Watson
Ann Parker	Michael Chatfield
D Cynthia Phillips	Kathleen Priest
Florence Smith	Melanie Tucker
Susannah Busby	Gordon Baker
Raymond Whitticombe	Nick Gibbs
Michael Farr	Philip Goodfellow
Mary Wallis	Elizabeth MacLeod
John Pitwood	Andrew Kingcome
Albert Adams	Ida Dellar
Bridget Hill	Len Chapman
Angela Hillman	Ethel Shoulder
John P L Hancock	Shupi Bvumbe
Margaret Lacey	Penny Burton
Elizabeth Fisher	



NEW
PARTNERS

3



NEW SOCIETY
MEMBERS

73



NEW PRIESTS
ASSOCIATE

24



NEW DEACONS
ASSOCIATE

1

Events

Pilgrimage for Healing and Renewal

Monday 25 August 2025: 12 noon Solemn Mass

Principal Celebrant: The Rt Revd Glyn Webster, sometime Bishop of Beverley

2.30pm Homily, Ministries of Healing & Benediction

Preacher: The Rt Revd Glyn Webster

Walsingham Festival – Peterborough Cathedral

Saturday 20 September 2025: 12 noon Solemn Mass

Principal Celebrant: The Rt Revd Luke Irvine-Capel, Bishop of Richborough

2.30pm – Healing Ministries, Procession of OLW & Benediction

Preacher: The Very Revd Chris Dalliston, Dean of Peterborough

Solemnity of Our Lady of Walsingham

Wednesday 24 September 2025: 12 noon Solemn Mass

Preacher: The Revd Preb. Mark McIntyre, Guardian and Vicar, St Gabriel, Fulbrook

Commemoration of the Translation of the Image

Wednesday 15 October 2025: 12 noon Solemn Mass

Preacher: The Revd Thomas Crowley, Rector of Christ Church, St Leonard's-on-Sea

Family Pilgrimage: *InCREEDible*

Monday 27 – Thursday 30 October 2025

Action-packed and prayerful pilgrimage for all the family

Bible Weekend: *'The Book with no ending...'* *Learning for Life from the Acts of the Apostles*

Friday 14 – Sunday 16 November 2025

Led by The Rt Revd Lindsay Urwin OGS, Guardian Emeritus and former Priest Administrator

Adoremus

Friday 21 – Sunday 23 November 2025

A weekend of teaching, pilgrimage and fellowship for 18-35 yr olds

Advent Retreat: *'Pointing the Way: John the Baptist and the priestly task.'*

Friday 5 – Sunday 7 December 2025

Led by The Revd Canon Christopher Irvine

The Immaculate Conception of Our Lady

Monday 8 December 2025: 12 noon Solemn Mass

Preacher: The Revd Sion Hughes Carew, Vicar of All Saints, Lincoln

Priests' and Deacons' Retreat: *Count it all Joy: God's Peace at the Heart of Struggle*

Monday 2 – Friday 6 February 2026

Partnership Weekend

Friday 13 – Sunday 15 February 2026

Children's Pilgrimage

Friday 6 – Sunday 8 March 2026

For children aged 7-11 yrs old

Lent Retreat

Monday 16 – Thursday 19 March 2026

The Annunciation of the Lord

Wednesday 25 March 2026: 12 noon Solemn Mass

The National Pilgrimage

Monday 25 May 2026: 12 noon Concelebrated Mass (Abbey Grounds)

2.30 pm Sermon, Procession & Benediction

Preacher: The Rt Revd John Wilson, RC Archbishop of Southwark

Youth Pilgrimage

Monday 3 – Friday 7 August 2026

www.walsinghamanglican.org.uk



For further information about the above, other events and accommodation at the Shrine please contact the Hospitality Department on 01328 820239 or accom@olw-shrine.org.uk