

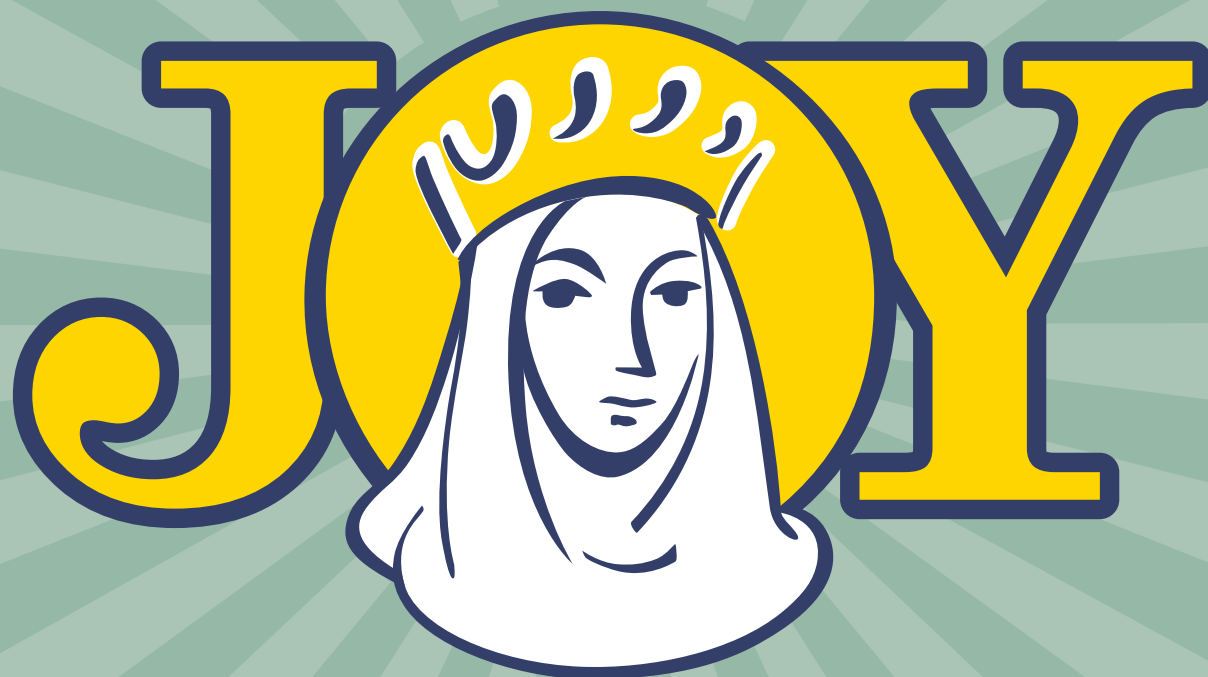
The Walsingham Review



Candlemas 2026 | Issue 177

The magazine of the Anglican Shrine of Our Lady of Walsingham

MARY CAUSE OF OUR JOY



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of Our Lady of Walsingham

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Whilst sorrow may not always give way to joy, we can experience joy at the same time as knowing sorrow.”

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The Shrine's season logo for
2026 designed by Lee Harvey

Fr Ben addresses pilgrims
at the Youth Pilgrimage



Delegates gathered for Mass
during the conference at Knock



The Priest Administrator's Letter

This year's theme is *Mary: Cause of our Joy*. It's a title I've always loved and is a rich theme for us as we contemplate the place of our Blessed Mother in the Church and in our lives. Pope Benedict put it very simply in a homily, "She is invoked as 'Cause of our Joy' because she gave us Jesus." It is through that maternal role and her fiat that we are schooled in joy.

At the time of going to press, we are about to hold the Priests' and Deacons' Retreat, the title of which is 'Count it all Joy', inspired by Father Nicolae Steinhardt and his book *Journal of Joy*. He was born in 1912 near Bucharest to Jewish parents. He was imprisoned in 1960 and while in prison he asked to be baptised. Consequently, he was baptised secretly in his cell. He went on to discover profound joy in the midst of suffering in his confinement. That joy involved a clear understanding of Christ's presence and intense happiness accompanying him through the cruelty he experienced. He wrote his book despite knowing it would be banned. In our Lent Retreat we'll also be looking at suffering and joy as Br Michael Jacob SSF leads us in our thinking about the Cross.

As a Shrine of the Incarnation, Walsingham has much to teach us about joy as we ponder all that it means for Mary to say 'yes' to God and the joy brought into the world through God taking on human flesh. As the Second Eve, Mary also shows us something about changing sorrow into joy following Eve's disobedience. I hope that through this year's theme we may also discover that, whilst sorrow may not always give way to joy, we can experience joy at the same time as knowing sorrow. We only have to look to the Holy

Rosary to be reminded that it contains both the set of Sorrowful Mysteries as well as the set of Joyful Mysteries.

The Walsingham Ballad (also known as the Pynson Ballad), written in the mid-fifteenth century, is the earliest written account of the vision of Our Lady given to Lady Richeldis. In relation to Richeldis being asked to build the Holy House it states that this is a place 'Where shall be had in memorial the great joys of my salutation.' I pray that this is a place where the great joys of her salutation are always known.

A place where I have recently encountered deep joy was on the conference for directors of European Marian shrines. A gathering which happens each year and was hosted in October by the Shrine at Knock. The feel of the Shrine and its story are very different from that of Walsingham. The vision of 1879 is much more recent, was witnessed by a number of people, and the vision was silent.

Knock Shrine provided the most wonderful hospitality (the Priest Administrator was even persuaded to take part in a little Irish dancing on the final evening) and it was good to get to know representatives from other Marian shrines. With a host of interpreters, we were able to understand one another easily and converse. It was interesting to see how common some of the joys as well as the challenges are to all the shrines, but most particularly good to

gather together to worship and pray for the witness and ministry of all the shrines. The conference included a visit to Ballintubber Abbey, a thirteenth century abbey where St Patrick originally founded a church in 441.

Pilgrims who are familiar with Evening Prayer at the

Shrine will know we include a particular intention each day of the week. With the introduction of Evening Prayer on a Saturday, we've introduced an intention for the shrines of the European Marian Network. Fr Graeme has kindly written a prayer, and I invite you to use it in your own prayers:

Lord our God, in your eternal wisdom and love you chose the Blessed Virgin Mary to be the Mother of the Author of all grace; we thank you for the wonders of that grace poured out on your people at her many Shrines in Europe, for the answers to prayer received, and for all who turn to Mary as our Mother: give your support and guidance to all who minister to your people at Our Lady's Shrines and to all who seek her powerful intercession, that we may be united in our witness and drawn together in love. Through Christ our Lord. Amen.

I hope this year that we may each renew our discovery of joy and allow Our Lady of Walsingham to guide us to that encounter. In addition to the events already mentioned, there will be other pilgrimages and retreats which pick up on this theme and it would be wonderful to see you at one of them.

With my prayers and every blessing,

Fr Ben

Fr Ben Eadon



Our Lady of Knock

The Solemnity of Our Lady of Walsingham

Below is the homily preached by Fr Mark McIntyre, Vicar of St Gabriel, Fullbrook in Walsall for Our Lady of Walsingham.

I have been wondering these past few weeks of how we know Our Lady, the Lord's mother, in so many different ways. I was thinking particularly about the Basilica of the Annunciation in Nazareth – the place where the altar in the small cave, that first Holy House, is surrounded by the enormous modern Basilica. The Latin inscription on that altar reads 'And the Word became flesh, here!' Yet on every inch of wall space there are representations of Mary, often with her son in her arms, from every culture and place. For example, Our Lady portrayed in a Kimono for Japan, Our Lady with a dress made out of a space rocket metal for the USA – yes, as tacky as it sounds! Our Lady of China in traditional Chinese dress, and not to be forgotten there is a mosaic of Our Lady of Walsingham including the arch in the Abbey grounds. So, rightly then, we recall not just the location of Mary in historic geographical terms but also in our own place, our own Christian lives.

There are, in the Holy Land, many places dedicated to Mary and her place in the Gospels – another such place is Mount Carmel.

In the north of Israel, near the city of modern day Hifa, is the hill of Mount Carmel overlooking the Mediterranean Sea. It is said in a Carmelite legend that Elijah also saw the cloud described in the Book of Kings, being gathered up from the sea, it brought an end to drought, from this mountain, and the cloud took the shape of the Virgin Mary – centuries before she was born – as I say, a fascinating legend.

It's on Mount Carmel where the first hermits of the Carmelite order gathered, the shrine itself commemorates the giving of the scapular by Our Lady to St Simon Stock as a pledge of eternal salvation at the time of our death. Our Lady here, seated rather like Our Lady of Walsingham, this time over Elijah's



cave. But the image is dressed in brown of the Carmelites and holds the Carmelite Scapular. So, we often associate Our Lady with particular places, and especially a particular place in our hearts and lives. After all that's what the incarnation is about – that's what we hear announced in the Gospel proclaimed to us today, the reality of God with us, in time and in place, brought about through the action of the Holy Spirit and the cooperation of the blessed Virgin Mary.





Some Christians can name the date of their conversion when they first said 'yes' to God for themselves, for others such a date is lost in the mists of time as they were baptised as infants and promises made for them on their behalf. We may dare to say that our, 'yes' to God's call needs to be daily renewed. We may reflect on the day gone before and look forward or feel anxious about what is to come. In each of these situations, standing in front of the encounter between Mary and the Archangel, either physically here at Walsingham, or in our heart and mind's eye, we can have the courage of Mary, our sister, and say 'yes' again to God.

We then rejoice that as disciples of her son we are sent out, not alone, but with Mary our sister in Christ and with all the saints. A martyr of a second world war concentration camp, a Carmelite friar, St Titus Brandsma, says this about our vocation to be like Mary:

'From all eternity God has chosen us, he has loved us and has predestined us to live in intimate union with him. God desires to live in us through grace. This union is sublime, like that of the divine maternity of Our Lady. Rightly, we can also be called, 'God-bearers'. God sends the angel to us to ask us continually to open our hearts to the Light of the World in order to bear it like a lantern. We too must receive God in our hearts; we must carry God within our hearts, nourish him and allow him to grow in us in such a way that he will be born of us and live with us as God-with-us, Emmanuel.'

“
We are reminded
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discipleship is begun
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of our lives.”

We hear today, the Gospel of the Annunciation, interpreted in so many different ways by artists, theologians, spiritual writers and preachers. Sometimes the Annunciation is portrayed as something of a passive event – set not in the dusty town of Nazareth but rather surrounded either by lush green countryside or the outlines of Byzantine or renaissance architecture. Sometimes the power of the Archangel's message is portrayed as leaving Mary's home in ruins and Mary herself shocked and perplexed about these life-changing events. One of the most beautiful portrayals of the Annunciation I find is in the writings of St Bernard of Clairvaux. It comes in the Divine Office just before Christmas. In the rush and hurry of Christmas preparation, it comes as a moment to pause and to wait. It's a portrayal of anticipation. As though the whole world, the whole creation was preparing for that decision Mary is about to make:

'Tearful Adam with his sorrowing family begs this of you, O loving Virgin, in their exile from Paradise. Abraham begs it, David begs it. All the other holy patriarchs, your ancestors, ask it of you, as they dwell in the country of the shadow of death. This is what the whole earth waits for, prostrate at your feet... Arise in faith, hasten in devotion, open in praise and thanksgiving. 'Behold the handmaid of the Lord,' she says, 'be it done to me according to your word.'

With Mary's 'yes' to God we can finally reflect on the understanding of 'Mary our sister'. It's there in the theme or mission of the Shrine this year – Mary, our sister in faith. Until recently, such an understanding was very new to me. It shows something of how our faith journeys can be like a multi-faceted diamond, with even deeper, and more beautiful discoveries to be made. It's found deep within the Carmelite tradition that just as we are brothers and sisters in Christ, through baptism and or religious vows, so we are also brothers and sisters to the saints, and especially Mary. Again, we can journey to the Holy Land and to the cave of the Annunciation in Nazareth. Mary's 'yes' is a model of discipleship. It's a discipleship we share with the saints, with countless generations of pilgrims and Christians, and especially with the origins of Christian discipleship, found in our sister in Christ, the Mother of the Lord.

Pilgrims to this Holy House of Walsingham, England's Nazareth, will enter and leave the Shrine Church, through its many doors and gateways. But it always seems appropriate that pilgrimages begin at the Altar of the Annunciation by the main Shrine Church west doors. Here, in all its Italian ceramic beauty, the scene of Mary's consent to the Archangel Gabriel is played out before us. We are reminded that our common discipleship is begun by saying 'yes' to God as he calls us each day of our lives.



YOUNG PILGRIMS

Youth Pilgrimage

Credo: Seeing Jesus through Mary's Eyes

Every year in August, a field in Walsingham is a hive of activity as it is turned from grassland to a village of tents. At the centre is the large, big top tent, where for one week it will host over 300 11-18-year-olds as they take part in the Walsingham Youth Pilgrimage. This year's pilgrimage theme was Credo – Seeing Jesus through Mary's Eyes.

Although for many weary pilgrims' arrival, the wind and rain were not conducive to the erecting of tents, it did not dampen the spirits of the campers who had travelled from near and far. By the first night's activity, opening worship in the Big Top tent with the wonderful CJM leading the music, the sun was shining and remained with us for the week.

As always with the youth pilgrimage there is a balance of liturgy and learning, with time for socialising and sharing faith. The daily Mass and teaching opportunities are the lynch pin of each day, but pilgrims are also sustained by the other opportunities to participate in activities that allow them to grow closer to each other, meet new people, share and appreciate their own and others' faith. For teenagers from smaller parishes, the opportunity to see not only peers but other adults, including the ministry team, sharing and living out their faith cannot be underestimated. Some inspirational speakers, including Bishop Rowan Williams, the Revd Alice Smith and Rachel Gardner, really allowed the pilgrims to think about the Creed and how it can be seen and lived out in our daily lives through engaging and interactive teaching sessions.

A new feature this year of the pilgrimage was a visit to the Abbey grounds where we heard the story of Walsingham being told on the site of the original Holy House. We then processed with the image of Our Lady of Walsingham as a central point in the procession through the grounds, village and into the Shrine. For many, the story,

tableaux and backdrop of the remaining 'lonely' arch will have really brought the story to life. The significance of taking part in a procession repeated since its origins in 1938 will not have been lost on those familiar with the history of the Shrine.

Other activities and opportunities throughout the week included the First Visit, BBQ and film night, the opportunity to take part in healing ministries, sprinkling, Lego building, arts and crafts, bingo, 80s disco, CJM music workshop, football tournament, prayer spaces, inflatables, morning prayer, crafts, table football, tag archery, popcorn and other refreshments in the ever popular hub, glitter tattoos, opportunities to serve, and bubble football! There really is something for everyone and we would really encourage all parishes with children aged 11-18 to consider making the leap and coming along to experience this wonderful faith filled event.

To join us at next year's Youth Pilgrimage Monday 3 – Friday 7 August please visit our website: www.walsinghamanglican.org.uk/youngpilgrims



InCREEDible Family Pilgrimage 2025

With its variety of liturgies and activities this year's Family Pilgrimage really did have something for everyone. From the very young babies to the young at heart grandparents, the nineteen families that joined us for the four-day pilgrimage certainly threw themselves into everything on offer. As with all pilgrimages to the Shrine, the week encompasses all the familiar opportunities that pilgrims are offered from the First Visit, lighting a candle in the Holy House, candle-lit procession, Sprinkling, daily Mass and for the first time this year Morning Prayer, which was well attended and set the tone and theme for the day. With seasoned pilgrims and some new families joining us, there was a real mix of ages and experience but what was lovely to witness was the friendships and fellowships emerging or reconnecting throughout the week. Socialising has always been a crucial part of pilgrimages, medieval and present day, and this was most certainly seen at mealtimes, at the first night hot chocolate and last night disco.

This year also saw Godly Play being introduced as the morning activity before Mass. They were led by Dr Jane Southward (Education Officer) and Emma Gunn (teacher in the Education Department) who are both trained to lead Godly Play sessions. The sessions allowed the participants to hear a story told using simple resources to engage the participants, and then response time where the children and adults are free to explore a variety of resources in any way they choose. The stories shared this time were baptism, which linked with some of the themes and ideas shared in thinking about the Creed and the act of sprinkling, and Mary, Mother of God, which also explored the Creed, as well as the overarching focus at the Shrine of Mary's story. For many it was their first experience of a Godly Play session and the verbal feedback given was positive with all who commented finding the experience calming and thought provoking. Other activities on offer were crafts, prayer spaces, a visit from Norfolk Owls and a free afternoon that saw families visit Wells, Hunstanton and some even braved the Holy Mile from the Slipper Chapel barefoot.

What is always a credit and joy to see at any of the children's events run at the Shrine is the willingness and enthusiasm the young people show in taking part in the liturgies; be it serving at Mass or taking part in a reading or intercessions,



they are a credit to the families and churches involved in their spiritual formation and really give the liturgies an inclusive feel. The Shrine Church team are always very accommodating and patient with the children and guide them through the services ensuring Mass still runs in a seamless and reverent manner.

To join us at next year's Family Pilgrimage Monday 26 – Thursday 29 October please visit our website: www.walsinghamanglican.org.uk/youngpilgrims



New members of the Order of Our Lady of Walsingham



The College of Guardians are pleased to announce the election of three new members to the Order of Our Lady of Walsingham. This is an honour given in recognition of people who have served the Shrine in an outstanding way. The three new members of the order are Susan Poole, Ben Kelsey and Fr Mike Still.

Our thanks go to the three of them for all the ways in which they support the ministry of the Shrine. They will be admitted to the Order during their next Chapter in July.

Susan, one of the new elected members of the Order, comments below on her involvement at the Shrine:

“

I first came to the Shrine of Our Lady of Walsingham for a weekend pilgrimage in the late 60s with my parish church in Yorkshire. I then became a regular pilgrim and visitor throughout the 70s until 1982 when I felt called to leave Yorkshire to live in Walsingham and assist the Sisters of the Priory of Our Lady in organising accommodation for pilgrims and greeting them on their arrival.

Throughout the years, having been a pilgrim myself and knowing how special the Shrine and Our Lady is, I have always tried to reach out to those who come, especially those visiting for the first time. When the Welcome Centre opened, I found this the perfect place to greet and make face to face contact with fellow Christians or those just searching for answers.

I shall always be grateful to God and Our Lady for all the blessings I have received and tried to pass on to fellow pilgrims over the years.

Ben has assisted the Priest Administrator with the planning and co-ordination of a number of our regional festivals.



Fr Mike is a regular resident volunteer, well known by pilgrims for offering a friendly welcome to Norton's.

Susan is a longstanding volunteer who has offered hundreds of hours in service to the Shrine as a welcomer.



The Order Chapter 2025





The congregation after a Mass celebrated in the Garden Chapel on 2 August 2025

The Garden Chapel at Parcevall Hall

Many readers will know that the grounds and house at Parcevall Hall in the Yorkshire Dales are held in trust by the Guardians of the Shrine. Sir William Milner gave them to the Guardians that they might make use of them and take care of them. The house is leased by the Diocese of Leeds as its retreat house and the gardens, which are open to the public through the spring, summer and autumn, are staggeringly beautiful and very highly regarded by experts. There is a chapel in the Hall as part of the retreat house facilities. This was not part of Sir William Milner's arrangement of the Hall, but he did have a chapel built in the gardens, which was used for provision of a daily Mass when he had a priest guest visiting the Hall. There is also a tabernacle, though this is currently sadly not in use. Masses are held there February to November, at least once a month, usually more often. Dates and times of Mass can be obtained from paroffsandp@btconnect.com or from the Hall.

Sir William Milner established his Chapel under the Canons of the Church of England which permit such chapels at private houses under certain conditions. It is very clear that these were all fulfilled because the consecration of the Chapel in the 1930s by the then Bishop of Bradford, in the presence of the then incumbent of the parish in which Parcevall falls, is attested by a framed document in the

Chapel. The bishop in question was Alfred Blunt, Bishop of Bradford from 1931 to 1955. He was much more sympathetic to the Catholic Movement than most diocesan bishops of the time and also known for his interest in the Church's social and economic teaching, evidenced not least by his membership of the Christian Social Union. He also, again unlike some diocesan bishops of the time, had substantial parish experience in Nottingham and in Derby. I suspect he and Sir William would have got on well – certainly Sir William would have found him more congenial than many other Church of England bishops of the time – and this probably eased the arrangements for the Garden Chapel.

There is a 'room' of the gardens (the Chapel Garden) from which the Chapel is approached. There is a stone built altar, and rather than any reredos or altarpiece the altar is backed by clear glass windows such that the stunning outlook is to the gardens and the further view of the hills. Perhaps this serves to remind us that in one sense the world itself is a sort of sacrament ("an outward and visible sign of an inward and spiritual grace" as The Book of Common Prayer puts it) of God's providence and grace. It is a lovely spot and I always value the chance to say Mass there.

Fr Jeremy Sheehy

Chichester Walsingham Festival 2025

On 25 October, the Master was in Eastbourne to preach at St Saviour's Church for the Chichester Diocesan Walsingham Festival.

It's onto its sixteenth series, but I'm still a fan. I've stuck with it through changes of presenter, near disasters, and controversy. There was the year I boycotted in protest: No Berry, No Barnsey. But I was lured back for the next series with a massive sense of fomo. I speak of *The Great British Bake Off*, and whilst I know it's bad, and I should probably seek some sort of therapy to get over it, my weeks from September to November would be incomplete without an hour of anxiety over soggy bottoms, leaking rough-puff, or over-baking.

It's just been 'Bread Week', with the contestants vying for the best texture and the most satisfying rise. If you thought bread was just something you put in a toaster or use to make sandwiches think again. The bread creations that come out of that Bake Off tent are works of art. We're talking extraordinary flavours, great designs, and types of bread I'd never even heard of.

So I want to suggest that we're gathered for our very own bread week as we join in pilgrimage together today. How so? We're honouring Our Lady of Walsingham. Think about that title: *Our Lady*. It's a title of honour of course. Our Lady because of Our Lord; because

the King of all Creation called her to a grace no other shared, to bear the Second Person of the Trinity in her very body; blessed among women. But it's a title too of intimacy and affection, for the word 'Lady' in old-English meant loaf-kneader, the bread maker, the 'lady of the house' in the most basic and practical and nourishing of ways.



Mary, *Our Lady*, the loaf-kneader of Nazareth and Walsingham, the provider for the family who have been formed by her Son. She welcomes us home today so that she can give us the nourishment we need however this day finds us.

And like any good mother her nourishment is given to us in order to help us to grow up, to flourish as the kindred of Jesus Christ, our brother and Saviour. Again and again as Mary appears in the New Testament she's presented as the one who first shows us what it means to be a disciple of Jesus. So like a good mother she trains us to take our first steps as 'newborn babes', teaching us what it looks like to respond to God's call, to believe, to follow, to trust ourselves to the mercy of God which raises us to the fullness of life.

Look at what unfolds in the first holy house as the angel's salutation turns her world upside down. 'Hail full of grace' the angel declares, for Our Lady has been prepared by God's grace so that she is ready to receive that salutation. Gabriel unfolds the Divine mission in which she is invited to collaborate: "you will conceive and bear a son... he will be great, and will be called the Son of the Most High". For a moment she is still held by the confines of human experience, "how can this be" she muses, but she ponders not in order to resist God's call in her life, but in order to understand it more fully.

Before her are these two great discoveries: *who God is* and the wonder

of his purpose; and *who she is becoming* in relation to him and how her life's meaning and purpose have been enlarged. That's part of the nourishment for growth Mary offers us: "Come and find with me who God is" she says "that his promises are trustworthy; that he has made his home with us in my home in Nazareth so that we can be eternally at home with him; that he lifts up the lowly and breaks into the world's cycle of fear and pain and self-absorption with mercy and grace."

And then she says, "Now, how are you going to respond to that? Will you allow the truth of God to make something of you as it did of me?"

You see, the claim of our faith is that every human life is a response to a call from God to come and share the life of the Trinity. *We discover who we really are in answering the call of that voice.* To be someone is not just to choose an identity off the supermarket shelf, it is to respond to the one who calls us into life.

In our thinking together today we're rightly giving attention to what we mean when we talk about vocation; and the school of the Holy House teaches us this is never a source of panic or anxiety wracked introspection. With Mary it's seeing into the reality of God, *knowing him more clearly* as St Richard prayed, and then living from him.

No wonder then that the Holy House of Walsingham features in the vocational story of many of us. For as with Mary at Nazareth its walls see many of us faced with the sheer presence of God and somehow given the capacity to reach out to him, receiving his life, responding in love to his grace, standing tall in the stature of human responsibility trusting in the promise of God.

In Western culture there's an almost obsessive desire about 'knowing myself', with all sorts of theories and notions about how we can do that. But how can I know myself apart from the one who sustains me in being? St Catherine of Siena taught that we should enter

into what she called the 'cell of self-knowledge', but that self-knowledge was inseparable from knowledge of God. We can neither see our own dignity nor the defects which spoil the beauty of the soul, unless we look at ourselves in the peaceful sea of God's being in which we are imagined.

That's what we see in attentive, listening, questioning Mary in the Holy House of the Annunciation, who wants to understand more about God and how he is working so that she may understand more about herself and who she is to be. Our Lady ponders, and as St Luke's Gospel tells us she goes on "pondering in her heart" so that more of the mystery of God's purpose for her may be revealed.

How might Mary be nourishing you so that you can grow today, for growing up never stops until we reach paradise? What might she be saying about those things that pull us from Jesus? How might she be strengthening our courage, our hope, our commitment, our passion? Like our big sister she's there to show us what to do; how to trust God and to be open

to his will for us; as our mother, she's there to encourage us when we fail and tenderly draw us into the fellowship of her Son, commending us to him and helping us share his life.

Our friendship with her can shape us, if we allow it, into the fully mature people God would have us be; where what is at work in us is his grace and her courageous faith, and not those cycles of fear and guilt that diminish life and blight God's children.

At Nazareth, Mary mothers the beginnings of that liberating and life-giving Kingdom, where we are free to grow in friendship with God and one another; and behind the doors of her Holy House there is an eternity of nurturing unconditional love, of welcome, of encouragement to grow. So let's step through them with the yes of our faith to Our Lady, our loaf-kneader; the one who holds out to us the true and living bread given as the nourishment of the world, our Saviour Jesus Christ.

Fr Philip Barnes

The Shrine Shop

As we get ready for the 2026 Pilgrim Season, we are excited about some of the new products we have in the shop.

We have a beautiful, bespoke, Emma Bridgewater mug which has been designed for us by the artist, Matthew Rice, and produced in the Emma Bridgewater factory. We also have a lovely hanging Christmas decoration showing the Image of Our Lady of Walsingham.

Having recently marked the centenary of the formation of the Society of Our Lady of Walsingham (SOLW) we also have a range of products produced to mark the anniversary.

Other new items include the 2026 Pilgrim Badge and a good range of Barbiconi products – clerical shirts, collars and cinctures. At the moment we are also in the process of having the original pilgrim badge remade and available in the shop.



We look forward to welcoming you into the shop during your next pilgrimage or you may like to visit our online shop at www.shrineshoponline.co.uk

Robert Graham





Richeldis Partnership

On the 15th October 1931 the Image of Our Lady of Walsingham was moved from the Parish Church to the newly built Holy House in the Shrine Church. As part of the 75th anniversary celebrations, in 2006, the Walsingham Partnership was established. Last October, as part of the 100th anniversary celebrations of the Society of Our Lady of Walsingham, we launched the new Richeldis Partnership scheme.

Members of the Richeldis Partnership are asked to commit to giving £50 or more each month. Along with the benefits of being a Walsingham Partner, the Richeldis Partners will also be invited to a special gala dinner held once a year on the Solemnity of Our Lady of Walsingham to thank them for their continued support of the Shrine. Members of the Walsingham Partnership who already donate £50 a month or more have been automatically enrolled as Richeldis Partners.

The Partnerships are designed to engage pilgrims and visitors more closely in the development of the facilities available at the Shrine. These additional funds have, over the years contributed to the building of the Milner Wing, the refurbishment of the accommodation in the College and St Augustine's as well as the landscaping of the gardens. The Partnership enables people to play a part in the future building and updating of the facilities at the Shrine.

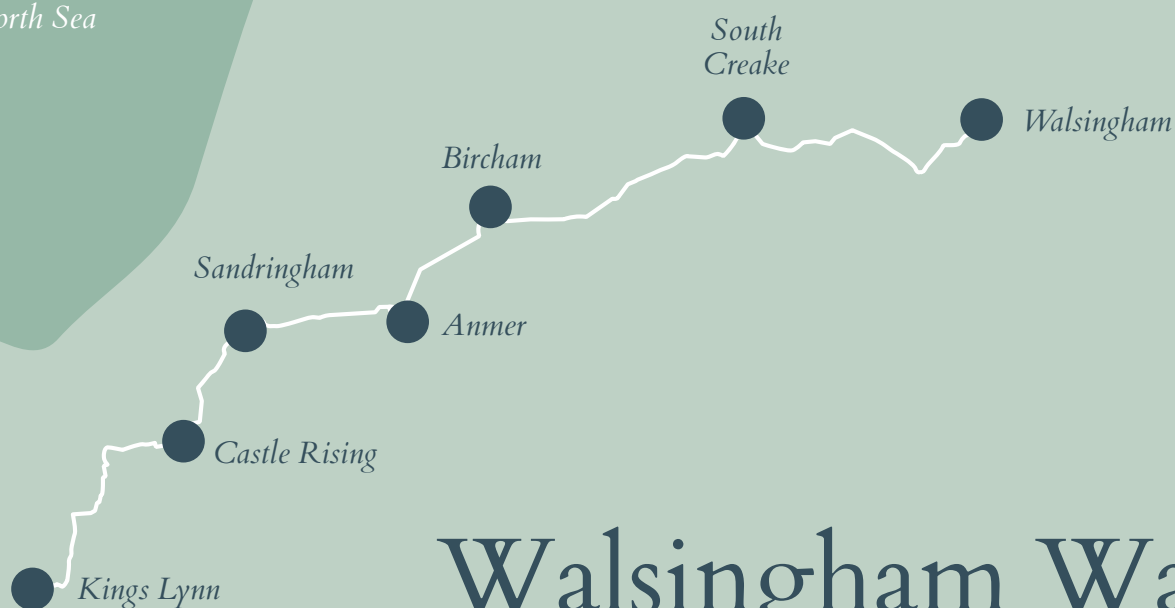
If you are interested in becoming a Richeldis Partner or finding out more then please contact the Membership Office on membs@olw-shrine.org.uk

THE
WALSINGHAM
PARTNERSHIP

Become a Walsingham Partner
£20 PER MONTH OR MORE

Become a Richeldis Partner
£50 PER MONTH OR MORE

North Sea



Walsingham Way: *King's Lynn to Walsingham*



If you would like to obtain any further information about this initiative, please contact Canon Mark Dimond, Team Rector of King's Lynn Minster, at: teamrector@stmargaretskingslynn.org.uk



Scan QR code to download a map of the route or visit the link below.

www.explorewestnorfolk.co.uk/trails/kings-lynn-walsingham-way-54

More people in the modern age are going on pilgrimage as they look for peace and quiet away from the hubbub of urban life. In Norfolk, there are already quite a few walking trails to choose from, for instance the Peddar's Way that starts in Thetford and finishes in Holme-next-the-Sea.

There is already also the Walsingham Way that goes from Norwich Cathedral to Walsingham. The King's Lynn Walsingham Way Group is now trying to establish 'part two' of this route, which begins in King's Lynn and ends up at the Shrine of Our Lady of Walsingham. It is 29 miles long and passes through the Woottons, Sandringham, Anmer, Bircham, South Creak and North Barsham.

The King's Lynn-Walsingham route is a classic pilgrimage route, in that in medieval times there were many pilgrims walking from many parts of England to Walsingham via King's Lynn. Indeed, the Red Mount Chapel about half a mile away from King's Lynn Minster was the first resting place on this Walsingham

route. King's Lynn was also a major Hanseatic port in medieval days, and plenty of merchants from Northern Europe would have made the trek to Walsingham.

We are at the stage where the map of the route can be downloaded at the 'Explore West Norfolk' section on the King's Lynn Borough Council website: www.explorewestnorfolk.co.uk/trails/kings-lynn-walsingham-way-54. It is therefore now a recommended route. We have started to raise funds for the purchase of waymarkers that will establish the route even further. The idea is that we would have a project worker for a couple of years to do some marketing of the Walsingham Way route.

Mark Dimond



The Pilgrimage for Healing and Renewal 2025

For some years, this has been one of my favourites amongst the larger pilgrimages and now, as Shrine Priest, it is a privilege to be able to help with it in a more practical way. During the days leading up to the Bank Holiday Monday, I looked at the weather forecast at least twice a day! I have fixed memories of standing under a tree in the pouring rain at that Pilgrimage trying to administer Holy Communion and of the afternoon Liturgy having to be moved into the Shrine Church, where there is practically no room for anything to happen with such a large number of people. But I need not have worried. The day dawned bright and clear with brilliant sunshine; the wind kept everyone cool enough and our wonderful staff and volunteers were busily moving furniture, preparing the altar, setting up the refreshment tent and doing 101 other practical jobs from very early that morning.

In the event, there were over 400 people here for the day. I am particularly grateful to all those who served at the Mass and Benediction, to those who read and did the



Intercessions at Mass and to the clergy who assisted with the Sprinkling and the Healing Liturgies. It was a great joy to have the love and care of Bishop Glyn who was here as our Celebrant and Preacher. Until he began his Homily in the afternoon I had not realised how much we have in common! Like myself, he worked as a Nursing Auxiliary before ordination and was due to be going to Kings College, London or Durham that same year. I was interviewed for both Colleges the following year. Unlike myself he then developed a commitment to his hospital work and trained in Blackburn as a State Registered Nurse. He showed us his badge! This is in the form of a Maltese Cross with a text in the centre, from Exodus 15.16; 'The Lord, that healeth thee'. He has carried that text with him on his heart ever since. For every expression of the healing ministry is a Sacramental encounter with the risen Jesus, who fills us with his life.



Bishop Glyn then went on to talk about how we develop our loving relationship with Jesus which enables us to receive the healing we need, how this is most clearly achieved and nourished through the Sacraments. He told us about an emergency baptism he had performed with a tiny baby in danger of death and how the 25 year old woman had come back to thank him for saving her life. He reminded us that we are healed every day through our reception of Holy Communion. He urged us to seek the healing that comes through the Sacrament of Confession, so that, as we meet with Christ in that Sacrament, we can experience new life and hope and make a fresh beginning.

Finally, he reminded us that Walsingham is a Shrine of the Incarnation: all these relationships are formed because God in Christ has given himself to us. He has become one of us: he is therefore with us from the cradle to the grave. On the Cross, he took on himself all the sin and suffering of the world and healed it.

Thank you, Bishop Glyn, for all your gentle and loving care for us all. Thank you to all who worked so hard to make the day a success. Thank you, Fr Ben, for all your clear planning and overseeing of the day which made it such a success. We look forward to the next!

Fr Graeme Rowlands



From the archives

The Society of Our Lady of Walsingham at 100

On the 20th August 1925, the Society of Our Lady of Walsingham was inaugurated. Its stated purpose being to be a: 'A confraternity of practising Catholics to encourage the restoration of Devotion and Pilgrimage to the Ancient and National Shrine of Our Lady of Walsingham and to Pray for the Conversion of England.' The original nomination form set out nine conditions of membership and six privileges of the society.

Until 1973, Members of the Society of Our Lady of Walsingham were given a pale blue miniature scapular to wear under their clothing. They became larger (about 3" x 4") in later years and were purchased from Burns & Oates until 1960. The picture of Our Lady was sewn on by the Shrine staff before being sent for presentation by the Cell Superior.

From the *Walsingham Review* June 1973: "For some years now it has

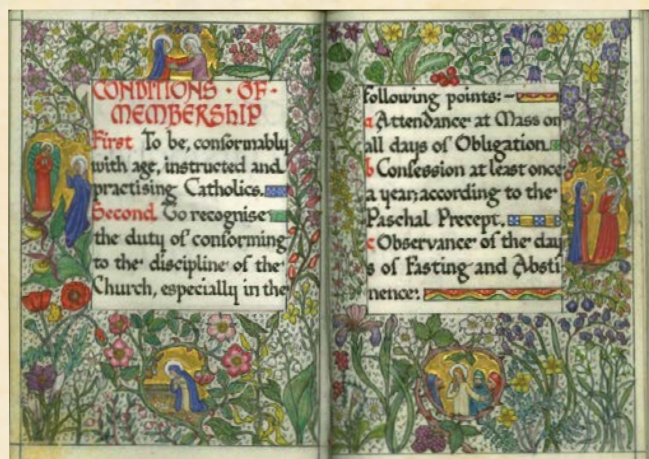
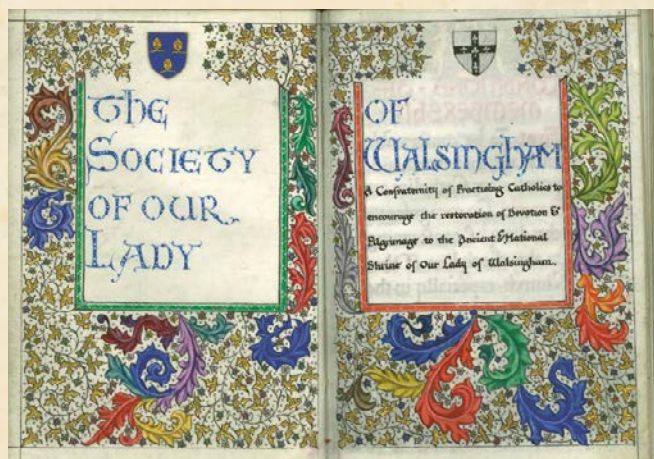
been almost impossible to keep pace with the demand for scapulars and the Guardians have decided that this should now be replaced by a pin badge of simple design." *Our Lady's Mirror* of January 1926 records that at the first imposition of the Scapular Fr Fynes-Clinton gave an address on the meaning and use of the Little Blue Scapular.

Also recorded in the January 1926 issue of *Our Lady's Mirror* was the kind offer to illuminate a book to contain the Society's Constitution and the names of members. This book was written out and illuminated by Miss Vera E Walker and completed in 1926. It contains twelve richly illuminated pages, followed by eleven less illuminated pages, and finally twenty-three pages written in normal handwriting, mostly signatures of new members of the Society, dating from 1925, until the book was virtually filled up. The last signatures are

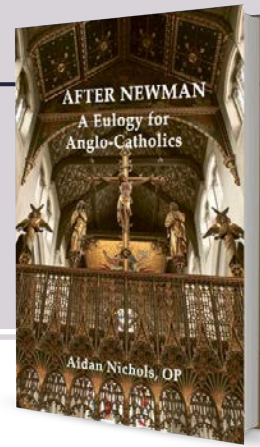
on what had been a blank page at the very beginning of the volume. There are no later dates, so it is not certain when it ended, but the last six surnames are Willoughby, Chapman, Taylor, Swindlehurst, Worthy and Brackley. Enid Chadwick appears on page 32. All this was reported in the new quarterly (intended) newsletter *Our Lady's Mirror*, which itself turned 100 in January.

Glynn Usher

Walsingham Little
Blue Scapulars



Book reviews



After Newman: *A Eulogy for Anglo-Catholics*

Aidan Nichols OP | £20.00 | Gracewing (2025)

An English academic, Roman Catholic priest, and Dominican friar, Aidan Nichols OP is a prolific writer and able scholar whose published works explore biblical studies, systematic theology, mariology, art, theological and ecclesial history, Eastern Orthodoxy and more. Now he turns his attention to Anglo-Catholicism. A friend of the Anglican Shrine of Our Lady of Walsingham, he led last year's Lent Retreat ('The Creed in Slow Motion') and the initial orientation for the writing of this book was acquired in the Shrine's Eric Kemp Library.

Covering the 120 years from 1845, and the reception of St John Henry Newman into the Roman Catholic Church, to 1965 (in which year the Second Vatican Council closed), this commandingly detailed account is a thoroughgoing and warm assessment of the varied achievements of Anglo-Catholicism. Although offered particularly for the enlightenment of Roman Catholics (who, the author says, 'should wish to know something about the body of Christians closest spiritually, liturgically, theologically, artistically to themselves'), there is much here to benefit Christians of all denominations alongside general readers. The book is subtitled '*A Eulogy for Anglo-Catholics*': eulogy in the sense of a funeral address on the dead? Or eulogy in its etymological sense from Greek – to speak high praise? That is what he does.

In analysing the myriad intellectual and spiritual influences which flowed from the vision of the Oxford Movement, Nichols writes with a depth of understanding and an integrity of appreciation which far outstrips much that we might expect from contemporary commentators within the Church of

England herself, where so often today 'Anglo-Catholic' is conceived simply as shorthand for 'idiosyncratically prone to wearing old-fashioned clothing and likely to celebrate the Eucharist as the principal service on Sundays in the absence of anything more imaginative.' Much more can be said than that, and Nichols says it.

In a series of chapters which provide a coherent whole, but could equally be read as stand-alone essays on particular aspects of Anglo-Catholic history, life and culture ('Monasticism and the Religious Life', 'Anglo-Catholics and the Arts', 'Ecumenism and Mission'), the author offers an exhilarating open-top bus tour around a panorama of faith and practice, situating it clearly within its wider historical and political context and pausing from time to time to take his tour party into a particular building to meet a certain character or set of circumstances.

Having first set out the broad historical timeline of events in the developing Tractarian or Anglo-Catholic party 'after Newman' had departed from the Church of England in 1845, Nichols brings a keen eye to observing and assessing the way in which the carrying of Newman's torch was not only sustained by his contemporaries but handed on to succeeding generations who had caught something of 'the vision glorious.'

For pilgrims to Walsingham who find in England's Nazareth what John Betjeman once called '*an exotic flowering of the CofE, here in a Norfolk garden*', much of the heritage laid out in these pages ought to be more familiar than perhaps it now is: not only the struggles over doctrine and the ritual expressive of it, but the witness and labour of our Religious Communities, the impact of the Oxford Movement on social thought,

politics and anthropology, the study and teaching of monastic, academic and episcopal theologians, vibrant parochial life, the energy of catholic societies, guilds and publishers, the Catholic Revival's fecundity for architecture, painting, glass, embroidery, statuary, music, hymnody, poetry and novels, the quest for unity with Christians of East and West, and Anglo-Catholic missionary endeavour in India, eastern and central regions of Africa, and the Pacific. Do we know our own story?

The prose is enlivened by some wonderful lapidary or iconic turns of phrase, among them the description of Bishop Kerr Hamilton of Salisbury as '*Lord Aberdeen's lonely Tractarian pelican in an otherwise episcopal wilderness*', the noting that '*in sometimes unlikely spots, Tractarian churchmanship appeared overnight like mushrooms, instead of putting out lateral shoots from Oxford in the manner of strawberry runners*', and '*A hard going Eliot had of it*', deftly alluding to the opening of that poet's *Journey of the Magi*.

The magisterial conspectus offered by the book would feel a fraction more secure had the proofs been more thoroughly corrected: together with a list of typographical errors, the Margaret Street Chapel becomes 'St Margaret's' within a few lines of first mention, Rose Macaulay becomes Rosemary, and Msgr Vernon Johnson, however able, did not, as is implied, write *One Lord, One Faith* at the age of 9.

A book so full of rich resources and extensive research would have been rendered a more useful source of

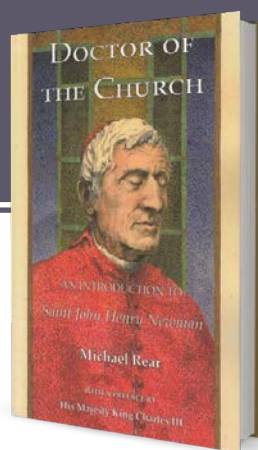
reference for scholars, enthusiasts and neophytes alike with the inclusion of a good index in addition to its welcome 42 pages of notes, and colour plates or mono images would have offered a welcome foil to the text and paid tribute to Anglo-Catholicism's luminous visual culture, so ably described in one chapter. But a good select bibliography allied to each chapter offers plenty of scope for those whose interest has been piqued to learn more elsewhere.

Years since 1965, and thus outside the scope of this book, have dealt the Catholic movement within the Church of England a well-known series of blows and brought to it a fracturing and dissipation which can at times make even the most energetic or determined feel that the whole thing has become a Quixotic enterprise, a tilting at windmills. There is something about *After Newman* which, with the sheer energy and faith which is harmonised in its pages, suggests that those who have entered into this inheritance may yet have something to strive for and a gospel to proclaim as they approach the 200th anniversary of John Keble's Assize Sermon in 1833, from which the Oxford Movement is conventionally dated.

Closing with a frank acknowledgement that the content of the Anglo-Catholic revival has not always been well served by the ecclesial form and heritage of the English Church, with its twofold Achilles heel of 'Erastianism and doctrinal vagary', the book nevertheless highlights the undeniable fruit of the labours of Anglo-Catholics, and encourages Roman Catholic readers who 'historically, were not their friends' to 'become their admirers' and 'more than admirers, their allies.'

Whether this eulogy, which doubles as an elegy, proves to be also an obituary will be in large measure the decision of those who read *The Walsingham Review*.

Fr Richard Stanton: Rector of St John the Baptist, Timberhill with St Julian, Norwich, and Priest Director of the Julian Shrine



Doctor of the Church: *An introduction to Saint John Henry Newman*

Fr Michael Rear

£12.99 | Gracewing (2025)

It is a measure of the place of Newman in influential culture in our land that this study of his life and work has a preface by King Charles, given originally as a lecture, and graciously recycled here. The King will approve of the re-cycling.

The short book is a revision of a previous version first written and published before Newman's canonisation. In celebrating his new status it is, in a sense, post-doctoral.

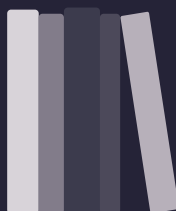
This is a well presented and useful volume, it follows the narrative of the Saint's life, explores the anxiety and struggle of his conscience while explaining with a near mathematical precision the development of his doctrinal and personal positions. This matters because Michael Rear's study is not a simple historical account of Newman's life, it contextualises and applies the Saint's theological views and gives them contemporary application. From economics to education via the renewal of the Church in radical and faithful obedience to a hermeneutic of developing Apostolic continuity; Newman's voice in church and culture today is explored and explained. All this makes it sound as if this is a complex and difficult

book, it is not. Rear illustrates with simplicity and clarity who Newman was, who S. John Henry Newman is and why his thought and prayer matter today. The latter splendidly illustrated in an account of the miracle of healing wrought by the Saint's intercession and noted in the presentation of his cause.

In a wide-ranging, slim, volume Fr Rear also incorporates some notes on the Saint's hymnody and the Dream of Gerontius, valuable insights into the spirituality of the new Doctor of the Church. The book concludes with a selection of prayers composed by Newman, in them the English of the Book of Common prayer chimes, as does the voice of S. John Newman's orthodox and wide-ranging charity.

Fr Rear charmingly concludes the text with the Roman Catholic and Anglican collects for the saint. This is an admirable biographical and theological study of an English saint, venerated widely, who will be, through his intercession, a valuable ally in the continuation of his mission for the conversion of England.

Reviewer: 'A Priest of the Society of the Holy Cross'



Both books featured are available
to buy from the Shrine Shop

www.shrineshoponline.co.uk | 01328 824201

Peterborough Walsingham Festival 2025

Ben Kelsey, who assists with the planning of our regional festivals, reflects on his involvement with the festival held in September.



I arrived in Walsingham two days before the festival, and those days were all practical, prayerful preparation: polishing brass, checking and packing over a hundred items on the sacristy list, and loading the van for Peterborough. There is a particular joy in that work – the quiet discipline of making sure the practical details are all done well.

After days of careful preparation, Peterborough Cathedral, a setting so rich with history, felt instantly like the right place for Our Lady to come among the people of that city. I'd been involved with the planning of the festival and served as Master of Ceremonies for the liturgies, a role that is both about organisation

and pastoral care – ensuring the van's contents arrived safely and were well looked after, setting up a pop-up Shrine sacristy for the day, running rehearsals with the Celebrant, MCs and servers, and making sure everyone and everything was in its right place at the right time. On the morning of the festival I remember unpacking the Image of Our Lady (yes – she has her own travelling case complete with blanket!), setting her in the litter, and dressing her in her best mantle, lace and crown: a small, reverent moment of peace amid the bustle.

There is always one particular moment that stays with me at every regional festival. At Peterborough, as at others,

it comes when the Image of Our Lady is borne in triumphant procession through the great west doors. Following the Angelus, the organ flares; the congregation break into the hymn *"Joy to thee Queen! Within thine ancient dowry"*; and the look of expectation and delight on the pilgrims' faces is full of life and longing. The Cathedral seems to hold its breath and then exults as Our Lady passes – pilgrims lifting their voices in a wholehearted devotion. In those few seconds the purpose of all the preparation stands unmistakably clear.

Ben Kelsey



OBITS

PRIESTS ASSOCIATE

David A Boyd
Royston Matthews
T Gwyn Clement

Peter Macken
Anne Kemp
Daloni Peel
Brenda Paterson
Raymond Watmore

PARTNERSHIPS

Dorothy Deroy-Jones
Philip Hodgson
Graham F Oliver
Vera Derbyshire
Malcolm Kemp

Betty Garwood
Michael Clasby
Lesley Nicholson
John Watkins

THE SOCIETY OF OUR LADY OF WALSINGHAM

Barrie Shipgood
Constance Heslop
Philip Crow
Sarah Barber
Irene Waddington
Jean Hughes
Matthew Lewis

Joan Merritt
Jackie Collins
Donald Galpin
Vera Seale
Margaret Grimes
Joyce Walker
Philip H Farren
John H Pitwood
Roy Hatch
Sally Kendall
Jeanette Wallbank



17 NEW RICHELDIS PARTNERS SINCE LAUNCH



1 NEW WALSINGHAM PARTNERS



1 NEW DEACONS' ASSOCIATE



16 NEW PRIESTS' ASSOCIATE



61 NEW SOCIETY MEMBERS



NEW CELL

Our Most Holy Redeemer, Clerkenwell

LENT RETREAT

JOY AND SORROW IN THE CROSS

Led by Br Michael Jacob SSF

MONDAY 16TH - THURSDAY 19TH
MARCH 2026



SCAN FOR INFO



2026 Events

Partnership Weekend

Friday 13 – Sunday 15 February

Children's Pilgrimage: *Shouts of joy*

Friday 6 – Sunday 8 March

For children aged 7-11 yrs old

Lent Retreat

Monday 16 – Thursday 19 March

Joy and Sorrow in the Cross

Led by Br Michael Jacob SSF

The Annunciation of the Lord

Wednesday 25 March

12 noon – Solemn Mass

Preacher: Fr Philip Kennedy SSC

The National Pilgrimage

Monday 25 May

12 noon – Concelebrated Mass, Abbey Grounds

2.30pm – Sermon, Procession & Benediction

Preacher: The Rt Revd John Wilson, Archbishop of Southwark

Youth Pilgrimage

Gaudete: Leaping for joy!

Monday 3 – Friday 7 August

Assumptiontide

Saturday 15 August

3.00pm – Assumptiontide Lecture, Parish Church

5.00pm – Solemn Vespers & Benediction, Shrine Church

8.00pm – Ecumenical Torchlight Procession beginning at the Parish Church

Sunday 16 August

11.00am – Solemn Mass, Parish Church

Pilgrimage for Healing and Renewal

Monday 31 August

12 noon – Solemn Mass, Shrine Grounds

2.30pm – Homily, Ministries of Healing & Benediction

Preacher: The Rt Revd Stephen Conway, Bishop of Lincoln

The Solemnity of Our Lady of Walsingham

Thursday 24 September

12 noon – Solemn Mass

Preacher: The Rt Revd Luke Irvine-Capel,

Bishop of Richborough

Commemoration of the Translation of the Image

Thursday 15 October

12 noon – Solemn Mass

Preacher: Fr Toby Boutle

Family Pilgrimage: *Give me joy in my heart!*

Monday 26 – Thursday 29 October

Action-packed and prayerful pilgrimage for all the family

Bible Weekend

Friday 13 – Sunday 15 November

Adoremus Pilgrimage

Friday 20 – Sunday 22 November

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

Advent Retreat

Friday 4 – Sunday 6 December

Led by the Rt Revd Peter Eagles



www.walsinghamanglican.org.uk



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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