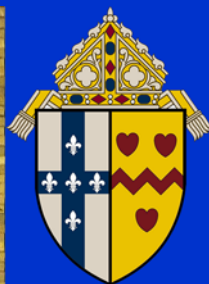


Personal Ordinariate of Our Lady of Walsingham
under the Patronage of Blessed John Henry Newman

CALLED TO BE HOLY



A Novena of Prayer

from Friday 15th to Saturday 23rd May 2015

sharing the riches of English spiritual writers

www.calledtobe.org.uk/

A SHORT OFFICE

V/. O God, make speed to save us.

R/. O Lord, make haste to help us.

Glory be to the Father and to the Son,
and to the Holy Spirit:

As it was in the beginning, is now and ever shall be,
world without end. Amen. (Alleluia.)

PSALM

Note: In listing the psalms we have placed the number according to Coverdale's psalter first, with the Breviary numbering in (brackets).

READING FROM THE AUTHOR'S WORKS

Silent reflection

Our Father

COLLECT for the appropriate day of the Novena

Continued on page 23

INTRODUCTION

For the nine days of the *Called to be Holy* Novena, we have made a selection from the many holy men and women who form part of the heritage of English Christianity. The fact that they are all ‘English’ does not, we hope, exclude those in Wales and Scotland who will be praying this Novena. Indeed we intend by means of the website to explore the spirituality (the *genuine* Celtic stuff) from the northern and western parts of the British Isles at some future date.

Some of our spiritual writers come from before the divisions of the 16th century, and some from the Church of England after it had been separated from communion with the See of Rome. Our patron Blessed John Henry Newman began his life, like many of us, within the Church of England but by God’s grace was led into the fullness of communion in the worldwide Church.

Some of the extracts selected will be very familiar, others less so. The Collects are our own composition, with the exception of that for Blessed John Henry Newman which is his own much-loved ‘O Lord, support us ...’. They are an attempt to use the form of the English Collect which has a particular resonance among Anglicans, and to include words and images from the particular writer.

The daily provision of this booklet may be used in many different ways. Some will pray it formally, using the Short Office provided on the inside front and back covers. Others may wish to incorporate the material into their own daily prayers, or at the end of the Divine Office. Some will carry the booklet with them, to read on the bus to work or during their lunch break. We hope that we shall all be inspired by our great tradition of English spiritual writers across the centuries.

Antonia Lynn

Scott Anderson

THE DREAM OF THE ROOD (8th C)

The Dream of the Rood is perhaps one of the earliest works of Old English literature, possibly written in the eighth century by an unknown poet. It recounts a dream in which the narrator sees a tree - the Cross - resplendent with jewels, but also stained with blood, that stands at the centre of the earth. The Cross tells the dreamer its story: wounded like its Lord by the cruel nails and enduring the mocking with him, it stands firm as the throne of the hero-king, the incarnate God, who willingly embraces suffering and triumphs over it to redeem the whole world.

PSALM 47 (46) O Clap your hands together, all ye people

There they bore me, the men, on their shoulders, then on a hill they stood me;
there many foes fastened me. Then I saw the Lord of all mankind
come quickly and eagerly, for his will was to climb me.

There, I dared not break or bow down
against the Lord's words, when I saw the earth quake.
I could have felled all the enemies, but still I stood fast.

He stripped himself then, the young hero (that was God Almighty!),
steadfast and strong. He mounted my high gallows,
and many there saw his valour: his desire was
to set mankind free.

I trembled at the hero's embrace, but still I dared not bow down to the earth,
or fall to the ground, but I had to stand fast.

I was raised as a Cross: I held high the mighty King,
Lord of the heavens.

(The Dream of the Rood, 30-45)

Lord Jesus Christ,
our hero and King
who embraced the Cross
to set all mankind free;
give us grace to share your suffering with courage;
keep us rooted in your love
and steadfast in our faith,
that we may proclaim your kingdom to the world,
Lord of the heavens and all creation,
who live and reign with God the Father
in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

HILDA (c614-680) AND CÆDMON OF WHITBY

Hilda grew up at the court of her uncle, King Edwin, and was baptised and educated by St Paulinus. She entered religious life at the age of thirty-three, and in 657 she founded a double monastery of monks and nuns at Whitby, which soon became a famed centre of learning. Bede tells us that she 'began immediately to order it in all things under a rule of life, according as she had been instructed by learned men; for Bishop Aidan [of Lindisfarne], and others of the religious that knew her, frequently visited her and loved her heartily, and diligently instructed her, because of her innate wisdom and love of the service of God.'

Hilda's connection with St Aidan strengthened her great love of the Irish Christian tradition, but she was also passionate about the unity of the Church. In 664 she hosted the Synod of Whitby where her guidance helped ensure that the Northumbrian Church came to follow the authority of Rome in such matters as the dating of Easter.

She was known by all as 'Mother': among those she encouraged was the illiterate shepherd (or cow-herd) Cædmon, 'joyfully recognising the grace of God in the man', as Bede says. Cædmon's divinely inspired song of praise for the Creator is the gift of them both to the Church:

PSALM 8 O Lord our Governor

Now we must honour the guardian of heaven,
the might of the architect, and his purpose,
the work of the Father of glory
as he, the eternal Lord, established the beginning of wonders;
he first created for the children of men
heaven as a roof, the holy Creator
Then the guardian of mankind,
the eternal Lord, afterwards appointed the middle earth,
the lands for men, the Lord almighty.

(Bede: *Ecclesiastical History of England*, Chapter 24)

Almighty and eternal Lord,
Father of glory and guardian of mankind,
may we gladly see your grace in one another.
Fill us with praise for the wonders you have created
in the world you have made for us to live in,
that we may joyfully work and pray for the unity of your Church
and of all your children beneath the roof of heaven;
through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever. Amen.

THE CLOUD OF UNKNOWING (late 14th C)

The *Cloude of Unknowyng* was written in Middle English in the second half of the 14th century by an anonymous author, sometimes thought to be a Carthusian (Michael Ramsey, whom we shall meet later in these pages, believed the author to be a woman). It is a guide for a young person who desires to grow in the contemplative life. The work draws on the ancient mystical tradition of the *via negativa*, saying of God that 'by love he may be caught and held, but by thinking never'. The seeker is advised that God's grace is always utterly undeserved: we must strip away all intellectual desire for knowledge and control and be content to wait meekly in 'unknowing' for the gift of contemplative prayer, which is described as 'God's work' in us. It is to be truly 'oned' with God.

In the words of Chapter 32: 'And this meekness obtaineth to have God himself mightily descending, to venge thee of thine enemies, for to take thee up, and cherishingly dry thine ghostly eyen; as the father doth the child that is in point to perish under the mouths of wild swine or wode [furious] biting bears.'

Evelyn Underhill wrote: 'for the author of the Cloud all human virtue is comprised in the twin qualities of Humility and Charity. He who has these, has all.'

PSALM 131 (130) Lord, I am not high-minded

Beware of pride, for it is a blasphemy against God's gifts, and makes sinners bold. If you were truly meek, you would know in your heart what I say about this work: that God gives it freely without any of our deserving... Consider yourself as blind, and let go of any hankering after knowledge, for that would hinder rather than help you. It is enough for you to feel yourself stirred by something you could never understand, and to have no thoughts about anything under God; let your whole intention be directed nakedly towards God. If this is

your experience, you may be certain that it is God alone who stirs your will and your desire directly by himself, without any intermediary means either on his part or yours. And do not be afraid, for the devil can never come as near you as this. He can never act so intimately and directly on a person's will, however subtle a devil he may be.

(Cloud of Unknowing, Chapter 34)

O God

you are hidden from our thinking but not from our loving,
yet nothing in us is hidden from you.

Work your grace in us; stir our hearts with your love,
that in humility and charity we may find ourselves at one with you
in the heart of Christ your Son,
who by his Godhead and his manhood together is our truest
judge;
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever. Amen.

JULIAN OF NORWICH (c1342-1416)

She was born around the year 1342 but little is known of the life of Julian - even her name is taken from the church to which her anchorite cell was attached. She appears to have come from a comfortably-off family at a time when Norwich was the second largest city in England. At the age of 30, while still at home, Julian suffered a severe illness from which she was expected to die. During her illness she experienced mystical visions of Jesus Christ, and on her recovery on 13 May 1373 she immediately set down the content of these visions in the Revelations of Divine Love.

Some twenty to thirty years later she wrote a longer treatise, explaining the theology behind the visions. Her writings were not widely known in mediaeval England, and indeed it was not until the second half of the 20th century that she became popular. Some of this popularity may be ascribed simply to the fact that she was a woman, and her writings are the earliest by a woman known in English literature. Rather more important for us is her essential optimism about God and humanity, sin and forgiveness, in an age of terrible suffering, when sickness was widely regarded as divine punishment. She is not a 'universalist' in the modern sense of that word but poses the question made famous in the 20th century by Hans Urs von Balthasar, 'Dare we hope that all men will be saved?'

PSALM 80:1-7 Hear, O thou Shepherd of Israel

I saw that [our Lord] is to us everything which is good and comforting for our help. He is our clothing, who wraps and enfolds us for love, embraces us and shelters us, surrounds us for his love, which is so tender that he may never desert us. And so in this sight I saw that he is everything which is good, as I understand.

And in this he showed me something small, no bigger than a hazelnut, lying in the palm of my hand....

In this little thing I saw three properties. The first is that God made it, the second is that God loves it, the third is that God preserves it. But what did I see in it? It is that God is the creator and protector and the lover. For until I am substantially united to him, I can never have perfect rest or true happiness, until, that is, I am so attached to him that there can be no created thing between my God and me.

Heavenly Father,
reveal to us the wonder of your divine love,
that with Julian of Norwich we may know
that you have made us,
that you love us,
and that you preserve us in your love,
holding us and all creation
in the palm of your hand.
To you be glory, our Creator, Protector and Lover,
Father, Son and Holy Spirit,
One God world without end.

LANCELOT ANDREWES (1555-1626)

Born soon after the break with Rome, Lancelot Andrewes was ordained to the ministry of the Church of England in 1580. A noted linguist and preacher he was by 1601 Dean of Westminster. During the reign of King James I he was successively Bishop of Chichester, Ely and Winchester, and oversaw the compiling of the Authorised Version of the Bible.

PSALM 138 (137) I will give thanks to thee, O Lord, with my whole heart

He must dwell *in* us; and in us he will ‘dwell’ if the fruits of his Spirit be found in us. And of his fruits the very first is love. And the fruit is as the tree is. For he himself is love, the essential love, and love-knot of the undivided Trinity.

Now to work love, the undoubted both sign and means of his dwelling, that better way, or how sooner wrought, than by the sacrament of love, at the feast of love, upon the feast-day of love; when love descended with both his hands full of gifts for very love, to take up his dwelling with us?

You shall observe: there ever was and will be a near alliance between ‘the gifts he sent’ and the ‘gifts he left us’. He left us the gifts of his body and blood. His body broken, and full of the characters of love all over. His blood shed, every drop whereof is a great drop of love. To those which were sent, these which were left, love, joy, peace, have a special connatural reference, to breed and to maintain each other. His Body the Spirit of strength, his blood the Spirit of comfort; both the Spirit of love.

Lancelot Andrewes - A Whitsunday Sermon 1614

Lord Jesus Christ,
you have given us the great benefit of the Eucharist,
to be for us
a showing forth of your death,
a participation of the Spirit,
the cleansing of stains,
healing of the sickness of the soul,
renewal of the covenant,
provision for the journey of life,
a seal of faith,
fullness of wisdom,
bond of charity,
an armour of endurance,
confidence of prayer,
and a pledge of resurrection.
So deepen our love of this Most Holy Sacrament
and unite your faithful people in One Body,
for your name's sake, Jesus Christ our Lord.

*(A prayer based upon his Thanksgiving for the Eucharist in Preces Privatae by
Lancelot Andrewes.)*

THOMAS KEN (1637-1711)

Born at Little Berkhamstead in Hertfordshire, Thomas Ken was for a time tutor at Oxford, before his ordination in the Church of England in 1662. After serving in a number of parishes, he became Prebendary of Winchester, and chaplain to the Bishop. During this time he began to write the hymns for which he is best remembered, including 'Awake my soul and with the sun', for use in the morning, and 'Glory to thee, my God, this night' for the evening.

In 1680 King Charles II appointed Ken one of his chaplains. Although popular with the King, Ken refused to provide accommodation for Nell Gwynne, the King's mistress, in his house in Winchester. In spite of (or maybe because of) Ken's conscientiousness, Charles appointed him Bishop of Bath and Wells. Among his first duties as a Bishop in 1685 was to minister to the King on his death-bed.

In 1688 Ken was among the group of Bishops imprisoned by King James II for their refusal to read the Declaration of Indulgence which he regarded as compromising the position of the Church of England. He and his fellow Bishops were acquitted, but when Parliament replaced James with William of Orange and Mary, his wife, Ken refused to take a fresh oath to the new King and Queen. So he was deprived of his see, thus joining the ranks of the Non-Jurors. He retired to Longleat House in Somerset, and died in 1711.

PSALM 1 Blessed is the man that hath not walked in the counsel of the
ungodly

Her Virgin eyes saw God Incarnate born,
When she to Bethl'em came that happy morn;
How high her raptures then began to tell
None but her own omniscient Son can tell.

The Holy Ghost his temple in her built;
Cleansed from congenital, kept from mortal guilt;
And from the moment that her blood was fired,
Into her heart celestial love inspired.

Heaven with transcendent joys her entrance graced,
Next to his throne her Son his Mother placed;
And here below now she's of heav'n possess,
All generations are to call her blest!

Hymn to the Blessed Virgin

Glory to you, my God,
who in the time of our separation, raised up Thomas Ken,
who witnessed to the holiness of Christian living
even before the King and his court,
and in his poetry gave praise
for the Blessed and Immaculate Virgin Mary:
let his example, we pray, inspire us
in our living and in our devotion,
and bring us all to the transcendent joys of heaven.
Though Christ our Lord.

JOHN HENRY NEWMAN (1801- 1890)

Newman was born in 1801, grew up in London where his father was a banker, and came under the influence of the Evangelical revival in his teenage years. In later years he always looked back at this as the saving of his soul, yet came to believe that Evangelicalism in rejecting the Church, opened the door to liberal interpretations of the Christian faith.

In 1821 he graduated from Trinity College, Oxford, and the following year was elected to a Fellowship at Oriel. In 1825 he was ordained a priest of the Church of England, and in 1828 became vicar of the University Church of St Mary the Virgin. Various influences (reading the early Church Fathers, for example) played on Newman as he began to move away from the Low Church party of the C of E.

On 14th July 1833 John Keble preached his famous sermon, 'National Apostasy', which Newman later judged to be the start of the Oxford Movement, which set about restoring to the C of E discipline and doctrine in accordance with the Book of Common Prayer. The publication of the Tracts for the Times caused a furore across the country, but in time Newman came to doubt whether the middle way of the C of E (between Roman Catholicism and Protestantism) could be upheld. In 1845 he was received into the Catholic Church and ordained priest the following year in Rome. He returned to England as an Oratorian, finally settling in Birmingham. His scholarship, from both his Anglican and Catholic days, has been widely revered, as has his mastery of the English language. It has been asserted that Newman's theological thinking, not always appreciated in his lifetime, found its expression in the renewal of Catholic life with the Second Vatican Council.

PSALM 108 (107) O God, my heart is ready

In ancient times Christians all over the world began it with a morning salutation. Each man said to his neighbour, 'Christ is risen'; and his neighbour answered him, 'Christ is risen indeed and hath appeared unto Simon'. Even to Simon, the coward disciple who denied him thrice, Christ is risen; even to us who long ago vowed to obey him, and yet so often denied him before men, so often taken part with sin, and followed the world, when Christ called us another way.

'Christ is risen indeed, and hath appeared to Simon!': to Simon Peter the favoured Apostle, on whom the Church is built, Christ appeared. He has appeared to his Holy Church first of all, and in the Church he dispenses blessings, such as the world knows not of. Blessed are they in that they knew their blessedness, who are allowed as we are, week after week, and Festival after Festival, to seek and find in that Holy Church the Saviour of their souls! Blessed are they beyond language or thought, to whom it is vouchsafed to receive these tokens of his love, which cannot otherwise be gained by man, the pledges and means of his special presence, in the Sacrament of his Supper; who are allowed to eat and drink the food of immortality, and receive life from the bleeding side of the Son of God!

Blessed John Henry Newman, 'Christ, a Quickening Spirit' in Parochial and Plain Sermons II

O LORD, support us all the day long,
until the shadows lengthen and the evening comes,
and the busy world is hushed, and the fever of life is over,
and our work is done.
Then in thy mercy grant us a safe lodging,
and a holy rest, and peace at the last,
through Jesus Christ our Lord.

EVELYN UNDERHILL (1875-1941)

In the first half of the 20th century Evelyn Underhill was one of the most widely read writers on spirituality. She moved from agnosticism to faith, but her husband Hubert Stuart Moore was opposed to her desire to become a Catholic. She found what she believed to be a staging post in Anglo-Catholicism, but remained there all her life. Her spiritual mentor from 1921 to 1924 was Baron Friedrich von Hugel who encouraged her to focus her mysticism in Christ.

*Both before and after the First World War there was great fascination with philosophy, spirituality and mysticism among British people. Evelyn Underhill was concerned that 'state religion' was out of touch with this deep longing and in her writings sought to popularise an orthodox Christian approach to the spiritual world. She was not without her critics for her attempts to make the mystical life open to ordinary people. *Mysticism (1911) and Worship (1936)* were among her most influential books.*

PSALM 42 (41) Like as the hart desireth the water-brooks

I come now to the many people who, greatly desiring the life of communion with God, find no opportunity for attention to Him in an existence which often lacks privacy and is conditioned by ceaseless household duties, exacting professional responsibilities or long hours of work. The great spiritual teachers, who are not nearly so aloof from normal life as those who do not read them suppose, have often dealt with this situation, which is not quite new, though it seems to press with peculiar weight upon ourselves. They all make the same answer: that what is asked of us is not necessarily a great deal of time devoted to what we regard as spiritual things, but the constant offering of our wills to God, so that the practical duties which fill most of our days can become part of His order and be given spiritual worth. So Père Grou, whose writings

are among the best and most practical guides to the spiritual life that we possess, says, "We are always praying, when we are doing our duty and turning it into work for God." He adds that among the things which we should regard as spiritual in this sense are our household or professional work, the social duties of our station, friendly visits, kind actions, and small courtesies, and also necessary recreation of body and of mind, so long as we link all these by intention with God...

So those who wonder where they are to begin might begin here, by trying to give spiritual quality to every detail of their everyday lives, whether those lives are filled with a constant succession of home duties, or form part of the great systems of organized industry or public service, or are devoted to intellectual or artistic end...

Evelyn Underhill - Lecture 4

Almighty and eternal God,
who gave to Evelyn Underhill a great love of souls,
and a longing that all might know
the spiritual riches of the Church, both East and West:
help us constantly to offer our wills to you,
so that each day may be lived for your glory,
and everything be turned to your service.
Through Jesus Christ our Lord.

MICHAEL RAMSEY (1904-1988)

Arthur Michael Ramsey was born in 1904, and became 100th Archbishop of Canterbury in 1961. He longed for the unity of the Church: he did much to build relationships between the Church of England and the Eastern Churches, and was disappointed when plans for union between Anglicans and Methodists failed. In 1966 he became the first Archbishop of Canterbury in modern times to make a formal visit to the Vatican. Pope Paul VI took off his own episcopal ring and gave it to Ramsey, who wore it until the day he died. The ring is now worn whenever Archbishops visit the Vatican. Shy and considered by some to be eccentric, Ramsey was a man of deep spirituality and highly regarded as a retreat conductor. He was unafraid in speaking out against the social injustices of his day. Some of his most moving and powerful words were given as ordination charges to the clergy of Durham when he was Bishop there from 1952 to 1956. He died in 1988; in his memorial address Owen Chadwick said: 'He did not think that there was enough quiet in the world. To realise God you need silence.'

PSALM 139 (138) O Lord, thou hast searched me out and known me

Oh, the simplicity of St Paul's words: 'take heed to thyself'. See yourself as you really are, as a creature made by God in his own image: 'thy hands have made me and fashioned me', 'I will thank thee for I am fearfully and wonderfully made.' Recover the realisation that from God you come, to God you belong, and to God you go. Take heed to the meaning of the self before its Creator... Know yourself with your idols and your failures exposed in the presence of a creator who made you for himself, and who sees below the idols and the failures your longing for him. And likewise in the years which follow, take heed to thyself again, deliberately, regularly. It will not be easy. Not only will the round of ceaseless business in Church and Parish hinder you, but (and here is the more subtle danger) the devout practices of prayer and office and penitence

can themselves be twisted into a sort of busyness which can hide you from yourself in an aroma of professional piety. So the need is for spaces of quietness in which you see yourself as you are, in the presence of the Creator who made you... Take heed to thyself, that self which can deceive unless it is revealed in naked simplicity before its God.

(Ordination Charge, from Durham Essays and Addresses, 1956, London: SPCK)

O God our Creator,
from whom we come and to whom we belong,
give us spaces of quietness where we may stand in your presence
in simplicity of heart.
You know our longing for you;
grant us also a longing for the unity of your Church,
that as you have made us in your image
we may grow into your likeness
in love for all those within the Body of your Son
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever. Amen.

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The Friends of the Ordinariate of Our Lady of Walsingham was established in 2011 to assist with the work of the Personal Ordinariate of Our Lady of Walsingham in England and Wales through both practical and financial support. The Friends of the Ordinariate was also established in order to raise awareness of the Ordinariate's life and mission within the wider Catholic community.

The Friends of the Ordinariate is a registered charity (number 1142667); donations are gratefully received from individuals and organisations who share in the Holy See's vision of Christian Unity, which has been made manifest in the Ordinariate of Our Lady of Walsingham.

<http://friendsoftheordinariate.org.uk/>

A SHORT OFFICE

Continued from page 2

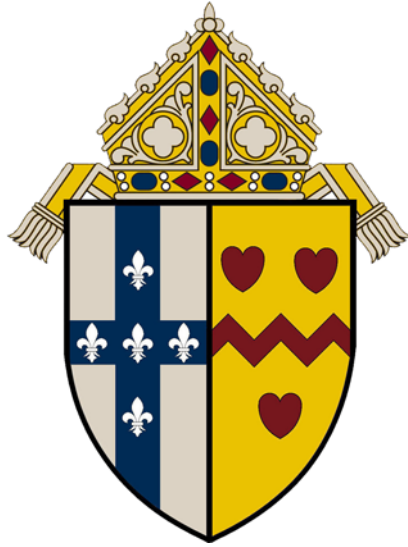
COLLECT for the *Called to be Holy* Novena

God, who as at this time didst teach the hearts of thy faithful people,
by the sending to them the light of thy Holy Spirit;
Grant us by the same Spirit to have a right judgment in all things,
and evermore to rejoice in his holy comfort;
Through the merits of Christ Jesus our Saviour,
who liveth and reigneth with thee,
in the unity of the same Spirit,
ever one God, world without end. Amen.

May the souls of the faithful, through the mercy of God, rest in peace.
Amen

or

May the Lord bless us, may he keep us from all evil and
bring us to everlasting life. Amen.



Personal Ordinariate of Our Lady of Walsingham

24 Golden Square, London W1F 9JR

www.ordinariate.org.uk