

newdirections

February 2019
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supporting **The Society** under the patronage of St Wilfrid and St Hilda
and seeking to renew the Church in the historic faith



Hail Mary Full of Grace

Christopher Cocksworth on Marian Devotion

Also in this issue:

- Church Gardens
- Eucharistic Devotion
- Michael Shields Remembered

parish directory

BATH Bathwick Parishes, St.Mary's (bottom of Bathwick Hill), **St.John's** (opposite the fire station) Sunday - 9.00am Sung Mass at St.John's, 10.30am at St.Mary's 6.00pm Evening Service - 1st, 3rd & 5th Sunday at St.Mary's and 2nd & 4th at St.John's. Contact Fr.Peter Edwards 01225 460052 or www.bathwick-parishes.org.uk

BEXHILL on SEA St Augustine's, Gooden Drive, TN39 3AZ Saturday: Mass at 6pm (first Mass of Sunday) Sunday: Mass at 8am, Parish Mass with Junior Church at 10am. Further details: Father Robert Coates ssc on 01424 210 785

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 1QT) "If it is worth believing in, it is worth travelling for" Sunday Mass 11am. Contact Fr.John Luff 0121 449 2790 www.saintagathas.org.uk

BISHOP AUCKLAND St Helen Auckland, Manor Road, West Auckland Medieval church. A Parish of the Society of S. Wilfrid and S.Hilda. Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekday Mass: Mon 7pm, Tues, Thur, Fri, Sat 9.30am, Wed 10am, Rosary Mon 6.30pm. Parish Priest: Canon Robert McTeer ssc 01388 604152 www.sthelenschurch.co.uk

BLACKPOOL St Stephen on the Cliffs, Holmfield Road, North Shore. A SWSH Registered Parish. Vicar: Canon Andrew Sage ssc. Sundays: Said Mass 9am, Solemn Mass (Traditional Language) 10.30am, Evening Service 6pm; easy access and loop. Tel: 01253 351484 www.ststephenblackpool.co.uk

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck Boston's oldest Parish church. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday. Low Mass 8am (1st and 3rd), Sung Mass 9.30am. Daily Mass, offices, benediction and confessions as displayed on notice boards. During vacancy contact 01 205 354687 www.forwardinfaithlincs.org.uk/stnicholasboston.html

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. A Parish under the patronage of Ss. Wilfrid & Hilda. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial (CW), 4pm Choral Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: afpear2@gmail.com

BOURNEMOUTH St Katharine, Church Road, Southbourne, BH6 4AS. Resolutions passed under the House of Bishops Declaration.. Sung Mass at 1030am on Sunday. Said Mass every Wednesday at 10am. Parish Priest: Fr Kevin Cable Obl.OSB, (FIF/Society Priest). fr.kevin@btopenworld.com or Tel: 01202 460005

BOWBURN, Durham Christ the King, DH6 5DS; A parish of the Society, under the care of the Bishop of Beverley. Durham City's 'Forward in Faith' parish. Sunday: 11am Sung Mass and Sunday School; Weekday Mass: Wed 9.30am, Fri 6.30pm; Evening Prayer and Benediction 5.30pm last Saturday of month; Parish Priest: Fr John Livesley ssc 01388 814817

BRADFORD St Chad, Toller Lane (B6144, 1 mile from city centre). Society Parish. Sunday services: Solemn Mass 10.45am, Evensong 6.30pm. Weekday Mass Wednesday 7.30pm. English Missal/BCP. For all other services and information during the Interregnum please see our website www.saintchadtollerlane.org.uk

BRIGHTON WAGNER GROUP The Annunciation (11am) Fr.Anthony Murley 01273 681341. **St Bartholomew's** (11am) Parish Office 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Fr.Robert Norbury 01 273 727362. **St Paul's** (11am) Fr.Robert Norbury 01 273 727362. (Sunday Principal Mass times in brackets.)

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS 0HH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Weekday masses: Tuesday 7:15 p.m & Wednesday 10:00 a.m. (All Hallows), Friday 10:30 a.m. (Holy Nativity). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhal-lowseaston.org Father Steven Hawkins SSC. 07834 462 054 fr.stevenhawkins@googlemail.com www.holynativity.org.uk

BROMLEY St George's Church, Bickley Sunday - 8.00am Low Mass, 10.30am Sung Mass. Daily Mass - Tuesday 9.30am, Wednesday 9.30am, Holy Hour, 10am Mass Friday 9.30am, Sat-

urday 9.30am Mass & Rosary. Fr.Richard Norman 0208 295 6411. Parish website: www.stgeorgebickley.co.uk

BURGH-LE-MARSH Ss Peter & Paul, (near Skegness) PE24 5DY. A resolution parish in the care of the Bishop of Richborough. Sunday Services: 9.30am Sung Mass (& Junior Church in term time) On 5th Sunday a Group Mass takes place in one of the 6 churches in the Benefice. 6.00pm Sung Evensong (BCP) Weekday Mass Thursdays 9am. Other services as announced. All visitors very welcome. Rector: Canon Terry Steele, The Rectory, Glebe Rise, Burgh-le-Marsh. PE245BL. Tel 01754810216 or 07981878648 email: father.terry@btclick.com

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass **St Mary**, Bute Street Sunday: Solemn Mass 11am; Parish Priest Fr.Dean Atkins SSC 029 2048 7777 www.stmaryscf10.co.uk

CHARD The Good Shepherd, Furnham. Under the Episcopal care of the Bishop of Ebbsfleet. Sunday: Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am, Wed 6.30pm (with Healing and Reconciliation on the 4th Wed of the month). Contact: Fr Jeff Williams 01460 419527 www.churchofthegoodshepherd-chard.weebly.com

CHESTERFIELD St Paul, Hasland, Derbyshire Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 3.30pm. Masses: Tues 7.15pm (Benediction last Tues of month), Sat 8.30am. **St James**, Temple Normanton, Chesterfield, Derbyshire Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Churchwardens 01246855245. 0124685552

CHOPWELL Saint John the Evangelist NE17 7AN A Society Parish ABC. Sunday - Sung Mass 10am. Daily Office & Mass as displayed. Parish Priest: Fr Paul R Murray ssc 01207 561248 p.r.murray@durham.anglican.org

COLCHESTER St Barnabas Church, Abbott's Road, Old Heath, (Society/ FIF). Sunday Mass 10am (Sung). Monday 6pm, Tuesday 10am, Thursday 7pm, Holy Days 7.30pm. Check website for other daily services www.stbarnabasoldheath.wordpress.com Vicar Father Richard Tillbrook, SSC. 01206 797481 fathercap@hotmail.com

CROYDON S Michael & All Angels, Poplar Walk. Affiliated with SWSH. Sunday: Low Mass 8.00am, Family Mass 9.30am, Solemn Mass 11.00am, Evensong & Benediction 3.30pm (1st & 3rd Sunday). Daily Mass Mon - Fri 12.30pm, also Wed 7.30am. Sat 11.00am. Vicar Fr Tim Pike CMP 02086869343, Curate Fr Philip Kennedy 02036094184. Website, with full details: stmichaelscroydon.com

DEVIZES St Peter's, Bath Road, Devizes, Wiltshire Society of St. Wilfrid and St.Hilda parish under the episcopal care of the Bishop of Ebbsfleet. Sunday: 8am BCP Low Mass; 10am Sung Mass. Wednesdays - 7pm Low Mass. On major festivals & Saints' Days - times vary. Contact Fr. Vincent Perricone 01380 501481

DONCASTER St Wilfrid's, Cantley DN4 6QR. A beautiful and historically significant church with much Comper restoration. A Society Parish under the Episcopal care of the Bishop of Beverley. Modern catholic worship with a friendly atmosphere. Sunday: 8am Mass and 10am Parish Mass. Wednesday: 9.30am Mass (followed by coffee morning). Friday: 8pm Mass. Saturday 9.30am Mass. Visitors very welcome. Contact: Fr. Andrew Howard ssc. (01302) 285316, mob. 0774 0932758 fatherahoward@gmail.com

DONCASTER Benefice of Edlington S John the Baptist with Hexthorpe S Jude, Sung Mass Sundays 9.00am Edlington and 11.00am Hexthorpe, 7pm on Weekday Solemnities, Confessions Edlington 6.45pm Wed and Hexthorpe 7.30pm Fri or by appointment. Normal Weekday Masses: Tues Edlington 9.30am, Wed Hexthorpe 9.30am, Thurs Edlington 7pm, Fri Hexthorpe 7pm. Divine Office recited each day (7.30am and 6.30pm Edlington) (8am and 5pm Hexthorpe). Other occasions see noticeboards. Contact: Fr Stephen Edmonds ssc - 01709858358 fr.s-edmonds@gmail.com

EASTBOURNE St Saviour's A Society Parish. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information during Interregnum contact John Vernon,

Churchwarden. www.stsaviourseastbourne.org.uk

ELLAND All Saints, Charles Street, HX5 0LA. A Parish of the Society under the care of the Bishop of Wakefield. Serving Traditionalists in Calderdale. Sunday Mass 9.30am, Rosary/Benediction usually last Sunday, 5pm. Mass Tuesday, Friday & Saturday, 9.30am. Canon David Burrows ssc, 01422 373184, rectorofelland@btinternet.com www.ellandoccasionalists.blogspot.co.uk

FOLKESTONE Kent, St Peter on the East Cliff A Society Parish under the episcopal care of the Bishop of Richborough. Sunday: 8am Low Mass, 10.30am Solemn Mass. Evensong 6pm. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. <http://stpetersfolk.church> e-mail: stpetersfolk@yahoo.co.uk

GRIMSBY St Augustine, Legsby Avenue Lovely Grade II Church by Sir Charles Nicholson. A Forward in Faith Parish under Bishop of Richborough. Sunday: Parish Mass 9.30am, Solemn Evensong and Benediction 6pm (First Sunday). Weekday Mass: Mon 7.00pm, Wed 9.30am, Sat 9.30am. Parish Priest: Fr.Martin 07736 711360

HALIFAX St Paul, King Cross: Queens Road, HX1 3NU. An inclusive resolution parish receiving sacramental provision from the Bishop of Wakefield. Sunday: 10.30 Solemn Mass; 16.30 (Winter)/18.30 (BST) Evening Prayer Last Sunday: 18.30 Evensong with Benediction (Occasionally Choral) Monday: 12.00 Mass Friday: 10.30 Mass Parish Priest: Fr Kevin Barnard 01422 360740 www.stpaulskingcross.co.uk

HARTLEPOOL St Oswald's, Brougham Terrace. A Society Parish under the episcopal care of the Bishop of Beverley. Sunday: Sung Mass 9.30am. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr Graeme Buttery ssc 01429 273201

HEMEL HEMPSTEAD St Francis of Assisi, Hammerfield, Glenview Road, HP1 1TD. Under the episcopal care of the Bishop of Richborough. Sunday Sung Mass at 10am. Solemn Evensong and Benediction at 6.30pm (4th Sunday). Traditional rite and ceremonial sung to Merbecke. Vicar: Fr.Michael Macey, 01 442 247503 e-mail: vicar@stjohnsboxmoor.org.uk

HEMPTON Holy Trinity (near Fakenham, Norfolk). A Society Parish. The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 10am. Linked to the Shrine of OLW. Contact Fr.Paul Norwood SSC, 07886 276467

KINGSTON-upon-THAMES St Luke, Gibbon Road (short walk from Kingston railway station) Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am, Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. Wed, 7pm Exposition, 8pm Mass. First Sat of the month, 11.15am Mass of Our Lady of Walsingham. For further information phone Fr Martin Hislop: Parish Office 020 8974 8079 www.stlukeskingston.co.uk

LIVERPOOL St Agnes and St Pancras, Toxteth Park (A Society Parish under the Episcopal care of the Bishop of Beverley) Sunday: Parish Mass 10am; Daily Mass. Sunday School. Glorious J L Pearson Church, with modern catholic worship, good music and friendly atmosphere. Contact: Fr.Derek Lloyd CMP. 0151 733 1742 www.stagnes.org.uk

LONDON E1W St Peter's, London Docks A registered parish of the Society of S. Wilfred & S. Hilda. Nearest station is Wapping (Overground). Buses: D3 or 100. Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Contact: Fr Jonathan Beswick SSC 0207 481 2985, Fr Robert Ladds SSC 0207 488 3864 www.stpeterslondondocks.org.uk

LONDON EC3 St Magnus the Martyr, Lower Thames Street (nearest Tube: Monument or Bank) A Society Parish Under the Episcopal Care of the Bishop of Fulham. Mass: Sunday 11am, refreshments following, Tues, Wed, Thur and Fri 12.30. Visitors very welcome. www.stmagnusmartyr.org.uk Fr Philip Warner rector@stmagnusmartyr.org.uk

LONDON N21 Holy Trinity, Winchmore Hill. A modern catholic parish under the Bishop of Fulham. Every Sunday: Said Mass 9.00am and Sung Mass 10.30am with Junior Church. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday Mass 10am. For the Sacrament of Reconciliation and other enquires contact Fr Richard Bolton at rdeb2010@btinternet.com or phone 0208 364 1583

LONDON NW3 All Hallows Gospel Oak, Hampstead, NW3 2LD. A Society Parish under the Bishop of Fulham Parish Mass each Sunday at 10am. For further details: Prebendary David Houlding SSC

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Articles are published in *New Directions* because they are thought likely to be of interest to readers. They do not necessarily reflect the views of the Editor or those of *Forward in Faith*.

Fr Harri Williams SSC is made Priest in Charge of the parishes of Walsingham, Houghton, and the Barshams
(Photo: Graham Howard)

Hail Mary Full of Grace

Christopher Cocksworth considers how Mary exemplifies the Spirit-filled life

I'd like us to think about Mary exemplifying the sanctified, Spirit-filled life of the kingdom of God, and showing us what it is to be a disciple of her son, the saviour of the world. Permit me to begin with some ground work, perhaps more for my benefit than yours. Some time ago I wrote about how Mary holds together evangelical, catholic and charismatic instincts over grace and justification. How Mary embodies the two emphases, held together in tight tension by the joint declaration by Roman Catholics and Lutherans in the Doctrine of Justification: 'God's unmerited favour, the gift of God's free, incongruous, undeserved, unmerited grace, on the one hand, which is at the same time, on the other, grace that transforms and reconstitutes the human being as a new creation living life in the Spirit of God.'

Let me relate this to today's feast. In order for Mary to be the sort of mother who will receive Christ faithfully and nurture Christ well, she needs to be of a certain character: she needs to be full of grace, transformed by the sanctifying grace of God at work in the believer. In place of the garments of skin with which the Lord mercifully clothed Adam and Eve as they left the garden (the kindness of ordinary grace if you will) Mary needs to be clothed with gospel grace—power from on high—to receive and nurture the son of the Most High.

At the same time, in order for Mary to be truly an example of God's incongruous, undeserved, unmerited grace, she needs to be chosen irrespective of this character, simply on the basis of God's gracious favour. Hence, she is chosen at her conception, independently of her moral virtue which is not the cause of God's favour to her but a consequence of it.

In place of the garments of skin with which the Lord mercifully clothed Adam and Eve as they left the garden, Mary needs to be clothed with gospel grace to receive and nurture the son of the Most High.

Interestingly, it is a little spat in the eighteenth century evangelical revival that helps me to grasp something of what was going on at Mary's conception. When Charles Wesley penned his great hymn, 'Love Divine, All Loves Excelling,' it included the line, 'Take away the power of sinning.' Joseph Fletcher, vicar of Madeley, objected: 'We cannot ask the Lord to take away our power of sinning,' he said. 'That would be to ask God to take away the freedom of our human nature.' John Wesley knew that Charles was on to something but he saw Joseph's point and so ordered the verse be dropped. Later though, someone came up with a new line and the verse was restored, though not, regrettably, to Anglican hymn books. Nevertheless, Evangelicals sing, heartily, 'Take away the love of sinning.' What I understand the Doctrine of the Immacu-

late Conception to be reaching after (and please put me right if I am wrong) is not that Mary was freed from the power of sinning, but from the love of sinning. It was not that she was incapacitated to sin but that she was freed from the captivity of sin.

What the doctrine of the Immaculate Conception is reaching after is not that Mary was freed from the power of sinning, but from the love of sinning.

Like Eve she was not created with an incapacity to sin but with a capacity not to sin—the stain of irresistible propensity to sin had been removed. Unlike Eve, she chooses to live in this capacity and not to fall captive to sin. Mary did not say: 'No, it will not be to me according to your word, here I am the servant of myself—the slave of my own desires who insists on choosing the fruit that delights my eyes.' Instead she said, 'Yes, let it be to me according to your word—here am I, the servant of the Lord who receives the fruit that God, by grace, gives to me, the fruit of my womb, even though I fear the price of such obedience, the cost of such discipleship.' Here, at this moment, this annunciation, we see Mary, conceived in grace, formed by grace, shaped by the gift of God, choosing to live as God desires: living dependently on God, obediently to God and so openly to God that she receives—and does not reject—the life of God.



Dear brothers and sisters, I am almost ready to plant an idea in your minds but I need to work the ground just a little more if I may. Just as Mary's obedience at the annunciation follows from God's prior work in her to prepare her for this point of bearing the life of God within her, so it leads into a life that prepares the child whom she bears, to bring life to the world—the life that even now Mary is living before Christ's saving work, and because of Christ's saving work.

We know so much today about the importance of a mother's formation of a child: pre-natal, birth, early post-natal and throughout childhood into adulthood. Through Mary, this feast contends, Jesus learnt the sort of dispositions, disciplines and decisions that daily living in the love of God, rather than self and sin, require.

So now we are at the point where I can sow a seed in your hearts and minds that has been growing in mine for some time—a seed of speculation on the mothering of Mary and the forming of God incarnate, not only in the womb but throughout his life. Let me put it to you by way of some questions.



Those marks of the disciple, those blessed attitudes that Jesus describes at the beginning of his ministry; did Jesus see them in, and learn them from, his mother, blessed among women?

You know those marks of the disciple, those characteristics of the kingdom, those blessed attitudes that Jesus describes at the beginning of his ministry sitting on the Mount, those marks of Christian living that preoccupy Pope Francis; did Jesus see them in, and learn them from, his mother, blessed among women?

Did Jesus see in his mother one who was so poor in spirit that she lived not in the strength of herself but in the strength of God's arm; and did he learn that that is how to live in the kingdom of God?

Did Jesus see in his mother one who mourned, grieving, as a young wife, her gentle, guardian husband Joseph, being comforted by the Spirit's gift of a garland instead of ashes; and did he learn through her what it is to grieve for the child of a widow or one's own dear friend, and to rage against that old enemy of death?

Did Jesus see in his mother one so meek in herself that she was strong in God and who, though poor and lowly, knew that the Mighty One had done such great things for her that she inherited the earth; and did he learn through her that even the wind and the waves are subject to the Word through whom all things came into being?

Did Jesus see in his mother one who so hungered and thirst for righteousness that she was filled with good things, confident that the powerful would be brought down from their thrones, and the rich sent empty away; and did he learn through her to bring good news to the poor?

Did Jesus see in his mother, one made so merciful by the mercy of God, the mercy that belongs to those who fear God with a holy fear, a fear before the God who speaks through angels, overshadows with his Spirit, and fulfils his word; and did he learn through her to tell stories about the mercy of God who scans the horizon for the return of his children wandering far from home?

Did Jesus see in his mother a peacemaker who suffered the cruelty of Herodian rule, faced daily the violence of Roman occupation and saw through—like mothers do—the futility of the Zealots' way of revolt; and did he learn from her that violence can only be overcome by weapons of peace, the turn of the cheek, the sword put away and injury healed, suffering and sacrifice, facing violence down and bearing its causes away, even if that will pierce your own mother's soul?

And did Jesus see in his mother—and here the connection with today's feast is at its clearest—one so pure in heart that she saw God, and did he learn through his mother, and the way she looked at him, that he was God in flesh, the substance of her flesh?

On this day joyful when we celebrate the conception of Mary's life with hearts rejoicing, let us not dwell on the remaining beatitudes: the blessedness of those who are persecuted for righteousness sake, and the blessedness of those reviled and who have all kinds of evil uttered falsely against them on Jesus' account, but let us rejoice and be glad, for great is their reward in heaven.

And let me leave you (and me) with one final question: does Jesus see this blessedness in us, and can he teach the world through us, members now of his holy family with the same mother, how to live in the Spirit of life? Remember, the angel said to Mary, 'Nothing will be impossible with God.' And remember Mary said to the angel: 'Here am I, the servant of the Lord, let it be to me according your word.' And remember Mary says to us: 'Do whatever he tells you.' As we do so, water is turned into wine and wine into blood, the cup of everlasting life, the feast of the new covenant, the conception of the kingdom of God. **ND**

This sermon was preached by the Rt Revd Christopher Cocksworth, Bishop of Coventry, on the Feast of the Immaculate Conception of the Blessed Virgin Mary 2018 during the visit of The Shrine of our Lady of Walsingham to the Cathedral Church of St Michael, Coventry.

The Blood of the Martyrs

David Chislett reflects on the suffering church

Priests who celebrate Mass every day experience the Octave of Christmas as a chilling reality for, while many of the people are enjoying a well-deserved holiday break with their families, we and a handful of stalwarts are back at the altar immersed in a gruesomely bloody week.

On the day after Christmas Day we honour Saint Stephen, the first Christian Martyr. One of the first deacons, full of the Holy Spirit and full of love for the people, he was stoned to death for his witness to Jesus. (And, of course, on 'Boxing Day' the popular carol makes it impossible for us to forget the tenth-century Duke Wenceslaus who went out 'on the feast of Stephen,' and was martyred by his own brother.) Then it's on to the Feast of the Holy Innocents, for those little boys two years of age and under who were slaughtered by the deranged King Herod in his desperation to kill Jesus. I, personally, find it hard to stand at the altar on Holy Innocents' Day and not hear the wails of the mothers, or see the blood running in the back streets of Bethlehem. Then we will celebrate Saint Thomas Becket, the tough-nosed twelfth-century ecclesiastical bureaucrat who became Archbishop of Canterbury, had a real conversion to the Lord, and was subsequently martyred in his cathedral.

While many of the people are enjoying a well-deserved holiday break with their families, we and a handful of stalwarts are back at the altar immersed in a gruesomely bloody week.

All that suffering, anguish and pain! The one thing we mustn't do is to think of it as something that contrasts with the essence of Christmas or interrupts it. For it is the real world that God is saving, redeeming and transforming. It is real people like you and me—sinful, selfish, flawed in character, full of complexes and contradictions—he wants to heal and restore. He loves us, sinful as we are, with all of our problems and our propensity to hurt one another. This baby, God in human flesh, came to reveal the love with which we have been loved for all eternity. That love cost him everything. 'For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich.' (2 Cor. 8.9)

From one end of the Bible to the other, the tapestry of God's revelation is held together by a bloodied thread. Let's never forget that. Jesus came to this world, ultimately, to die and—in the words of the theologian Hans Urs von Balthasar—not just to die, but to experience the hell of God-forsakenness, before being resurrected from the abyss and exalted to the right hand of the Father *with* and *for* us, transforming all things, you and me included, with his suffering love. This is the mystery at the heart of our salvation; this is the mystery at the heart of the Church. This is the mystery that can make such a difference to families, communities and

even nations if only we will stop pushing God away.

The blood of this strange week flows down through the Christian centuries. Even in our day, the most astonishing signs of the presence of Jesus are in the midst of extreme suffering, where, in places like Iraq, Egypt, Pakistan, Syria, parts of Nigeria, North Korea and China, our brothers and sisters in Christ routinely face vicious persecution and sometimes martyrdom. They are living out the experience of which Saint Paul wrote to the Corinthians:

'We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.' (2 Cor. 6.8–10)

During this week, our emotions are stretched between the joy of the manger, the crib, the angels singing, memories of past Christmas celebrations going back to our childhood, family celebrations, when our own children were little... and on the other hand the sobbing, tears and pain, not just of the martyrs, but of their loved ones, and all who suffer illness, loneliness, forsakenness and even despair. As we look forward to a new year, may all church communities—and each of us in our daily lives—allow the Lord to use us to touch and bless the bloodied world into which he came that first Christmas. May we become better at proclaiming and living the gospel in our day.

Fr David Chislett SSC is the parish priest of All Saints, Benhilton.

The Diocese of Southwark

Priest-in-Charge, house for duty

(Two days and Sundays)

St Olave, Mitcham

<http://www.st-olaves.org.uk>

A parish under the episcopal care of the Bishop of Fulham
A parish in the Mitcham Group Ministry

The parish of St Olave, Mitcham, is almost entirely residential and has good transport links to London and Croydon. Since its opening in 1931 the church has had a tradition of Anglo-Catholic worship.

The PCC wishes to appoint a Society priest who has the interpersonal skills to enliven the church and lead it forward, by developing and implementing the targets for development identified in its evolving Mission Action Plan.

The priest appointed should

- teach scripture and the catholic faith;
- encourage the people of St Olave's to look outwards;
- work alongside the Mitcham Group clergy;
- be visible in the parish.

For further details, application form and Parish Profile please visit
<https://pathways.churchofengland.org/>

Closing date: midnight on Tuesday 19 March 2019

Parish visit for shortlisted candidates: Saturday 6 April 2019

Interviews: Wednesday 10 April 2019

This post is subject to a DBS enhanced disclosure

Food, Glorious Food!

J. Alan Smith discusses post-Brexit agricultural policy

The prospect of Brexit being implemented in some form or other makes it timely to consider the national policy for agriculture. It is not a necessary consequence that we should go for unconditional free trade as has sometimes been implied. We could, for instance, implement something like the Common Agricultural Policy at a national level. Another suggestion is for free trade without subsidies for agriculture, but with subsidies to farmers for making land available for recreational purposes, though to my mind this is putting the cart before the horse (or, to show that we are up to date, perhaps we should say, 'putting the cart before the tractor.')

What is the countryside for? It has been claimed that, in Britain, tourism has a higher turnover than agriculture and this is no doubt true in purely financial terms. However, in the Second World War, tens of thousands of merchant seamen died. What were they bringing to Britain, besides munitions and allied troops? Let me give you a clue: they were not bringing tourists.

In constructing an agricultural policy I would start from a basis of free trade. But this should not be unconditional. There must be various restrictive conditions that are discussed below. A first condition is the quality of food. We should not permit the import of food that does not meet the standards we impose on our own farmers, for this would put them at a disadvantage. A second condition is that we should not permit the import of animal products that come from farms that do not meet our regulations on animal welfare. In addition, we should ban the import and export of live animals for slaughter when they reach their destination. Animals that are to be slaughtered for food should be killed humanely as close as possible to the farms on which they were raised.

We should maintain our agricultural production at a level that would permit the expansion of each type of product from that minimum level to the level required for self-sufficiency.

We should avoid the dumping of agricultural products and the selling of food below the cost of production. This can damage the economies of poor countries by ruining their own farming, both the production of food for themselves and for the export of food to their traditional markets. In a national disaster overseas it may be necessary to give food to the country or countries concerned, but care would need to be taken not to damage their normal suppliers.

The main role of the countryside is to provide us with food. I am not arguing that we should provide all our own food and not import any; we live in an interdependent world. But



Andrew Hill / Rolling fields south of Playford / CC BY-SA 2.0

we should remember the warning: 'Do you need to be told that whatever has been, can still be?'

Under normal conditions we should be happy to buy and sell agricultural products from and to other countries. However, we should be prepared for a serious crisis in which either there are physical constraints on the movement of food, or the price of food on the international market makes it suddenly impossible for us to buy it. To cope with this we need two things. The first is to maintain our agricultural production at a level that would permit the expansion of each type of product from that minimum level to the level required for self-sufficiency at an acceptable subsistence level. The second is to maintain stocks of each type of food to cover the needs of our country during the transition from normal to emergency conditions. If, for any type of food, the price of imported food fell below either the cost of production in the UK or the cost of maintaining production at or above the minimum level required for possible self-sufficiency, then we should consider measures necessary to protect our agriculture.

To determine for each type of food the minimum acceptable production level we should calculate what level of expansion is possible in a reasonable time. For example, it may be possible to double the quantity of wheat produced in a year or two, but not to increase it one hundred-fold. The government could pay farmers to leave a certain amount of land to lie fallow in order to allow the speedy expansion of production. As a consequence the land could be used for recreational purposes, but this would be a by-product of the policy and not its purpose. Consideration would also need to be given to the increases in the workforce and equipment that would be required.

This proposal for possibly moving to self-sufficiency may appear to be expensive and burdensome, but it should be seen as an insurance. A wise driver, after a year of accident-free driving, does not say to himself: 'Well, that insurance policy was a waste of time and money!' **ND**

The Fullness of Faith

Robert Beaken reports on the Richborough Eucharistic Congress

Bishop Norman mused as he welcomed everyone that the conference really ought to be called the Richborough *International* Eucharistic Conference because, amongst others, it was attended by a Lutheran bishop from Latvia, four Church of Sweden priests (one of whom works in Austria) and the Anglican chaplain from Antwerp. Almost sixty bishops, priests and deacons gathered for three days of prayer, teaching, reflection and fellowship at the Shrine of Our Lady of Walsingham in early November.

The opening address was delivered by Bishop Roger Jupp, Superior-General of the Confraternity of the Blessed Sacrament (CBS). Bishop Roger gave an update on the ever-changing work of the CBS, including a short and moving reflection on the importance of the Eucharist in the lives of priests experiencing isolation. He also spoke of the painstaking work which has gone into producing *The Catholic Catechetical Course*, which is soon to be published by SPCK in association with CBS and the Additional Curates Society. This is an exciting new teaching resource for use in Anglo-Catholic parishes. It has a certain amount in common with Alpha and Emmaus, but unlike them it has a distinct catholic and sacramental basis from the start.

Our keynote speaker was Father Damian Feeney, who gave two well-crafted addresses entitled 'The Priest as Evangelist' and 'The Ring of Confidence' in which he both challenged and encouraged us. Father Damian looked at some of the problems we frequently encounter in our evangelistic work in our parishes. He encouraged us to try approaching both our problems and opportunities imaginatively from different angles. He spoke passionately about the centrality of the Eucharist in the Christian life: it is not just a service for the super-devout who like that sort of thing, but it is the whole of Christianity, sacramentally-enacted. Father Damian led us in some very fruitful question-and-answer sessions, which evolved into group discussions of many issues close to our hearts.

Father Trevor Jones, formerly the vicar of St Peter's, London Docks and now very busy in his retirement at Walsingham, gave a talk entitled 'The Eucharist in the East End.' Father Trevor had recently been incapacitated with a bout of ill health. This was his first public appearance since returning home, and he received a very warm welcome. He spoke both humorously and thoughtfully about the place of the Eucharist in his ministry in East London, and especially of the privilege of offering the Mass daily for his parishioners.

We were also richly nourished during the conference by the worship. We had a concelebrated Eucharist each morning, with very helpful intercessions. In the middle of each day we enjoyed a time of silent prayer before the Blessed Sacrament, accompanied by Bible readings and beautiful flute music, ending with Benediction. There were opportunities to go to confession. We joined the clergy and people of the Shrine for Evening Prayer. Our worship was very simple and unfussy—

almost Benedictine in its simplicity—and we were provided with very well designed and printed service sheets. It was very pleasant to be led in worship for a change, rather than leading it.

On the Monday afternoon, Bishop Norman led us in a 'Walk of Reparation' in the grounds of the medieval priory. This devotion was originally begun by Father Alfred Hope-Patten, who restored the Shrine of Our Lady in the 1930s. We paused at various places to pray together, hear readings from the Bible and sing hymns. We sought to offer reparation to God for the disrespect and sometimes violence shown towards the Blessed Sacrament and also towards the Blessed Virgin Mary during the dissolution of the monasteries and Reformation in the sixteenth century and during the Civil War and Commonwealth in the seventeenth century. As Bishop Norman pointed out, we should not underestimate the importance of praying for the healing of the past, especially in holy places such as Walsingham.

There was much happy conversation and laughter amongst the participants at mealtimes and at many other moments throughout the conference, and this itself was fruitful and stimulating. It was remarked how good and natural it felt to be gathered around a bishop for teaching, reflection and prayer—almost like being in the early Church. Many people spoke of how refreshing it was to spend a few days with bishops, priests and deacons who all shared the same Christian vision and vocabulary, rather than constantly having to seek common ground at deanery and diocesan gatherings with people of often diametrically opposite theological views, who were not always very concerned with what others believed or cherished. Similarly, some people said how good it felt to hear spoken aloud important words and concepts which had once been common in the Church of England, but which seemed to have been put away for a generation or so.

The reaction to the conference of the Swedish clergy was interesting. One of them mentioned that clergy training days and courses are held in Sweden, but they tended mainly just to be lectures, with little worship or sharing. They were most appreciative of the rich mixture of the programme, which had a good balance between presentations, worship and fellowship, peppered with good humour.

'Gosh, I'm whacked' said Bishop Norman when it was all over. I think we all felt tired, but it was a happy tiredness. We had been fed a rich spiritual diet and given much to think about. It will all doubtless continue to nourish us in the months to come. By the end, and feeling reinvigorated, we were all rather excited about returning to our parishes and getting on with our work, mission and outreach. **ND**

The Revd Dr Robert Beaken is the vicar of St Mary's, Great Bardfield.

Eden in Camden

Guy Willis explains a green project in the heart of London

An inner London garden might sound like an unlikely mission field, but that is just what a place like the St Paul's Camden Square woodland garden can be. The project is a partnership between the church, under the care of Father James Elston SSC, and Green City Gardening. It offers local people, including hospital in-patients with enduring mental health issues, an opportunity to engage in activities related to gardening and conservation. By intentionally running sessions in parallel with a weekday Mass time, natural relationships can be built up, and we know that it is through such personal contact with his people that the Lord brings others to himself.

It is important that a project like this meets a real need which stands by itself. Just as with Fr Jellicoe's housing, Fr Mackonochie's burial society, Fr Lowder's dockers' insurance scheme or any other example of Anglo-Catholic social action you may care to name, the thing must be worth doing whether or not anyone else comes to church as a result. This garden certainly meets that criterion. In its work with St Pancras Hos-



pital, 'it encourages people, some of whom have spent most of their adult lives in hospital and are unlikely to engage in mainstream services, to venture out into the community to try a new activity, perhaps for the first time in many years,' says Tilly Williams, the Psychology Lead for Rehabilitation, Recovery and Rehabilitation Division.

These are sponsored by the *Church Times* and celebrate the efforts made by churches and Christian organisations to use gardens and churchyards creatively for wellbeing. This recognition has been a great encouragement after much hard work to get this project going, and God-willing it proves to be a providential sign of things to come.

The power of such work is that it does not only reach out to those in the community with whom we may otherwise not come into contact, but it also gives spiritual and temporal rewards to the existing congregation. Father James sees such work as fitting in not only with the life of the parish but also with the great sweep of salvation history itself: 'It has been wonderful to see how our unused and derelict church garden has been transformed into a space of welcome and fellowship for some of the most vulnerable and isolated people in our community. This transformation from darkness into light is a moving witness of how God's grace is working in our midst.' It is only, maybe, when we allow ourselves to see local mission work within its overall context of God's work in all creation that we can hope to see it bear fruit. **ND**



Just as with any example of Anglo-Catholic social action, the thing must be worth doing whether or not anyone else comes to church as a result.

Of course, these kinds of activities cost money. The strategy has been to start small, with grants of a few thousand pounds from multiple sources in order to begin the project, and then to use the experiences and evidence generated to assist with bigger applications for long term funding. In October, the project won first prize in the national Green Health Awards.

Fr Guy Willis is an associate vicar in the Old St Pancras team ministry.



Happy Anniversary

Luke Miller explains a mutual flourishing in the Diocese of London

Just over a year ago, on 18 December 2017, it was announced that Bishop Sarah was to be the new Bishop of London. As we scurried through the passages under St Paul's Cathedral and to the Chapter House for the 'reveal' I was still working out what it would be like to work, as a traditionalist, with a bishop whose sacramental ministry I cannot receive. I can say unequivocally that it has been good. At the time I wrote that I thought we could make it work, and that if we can make it work we can bring a gift to the whole church. Nothing in the time since has given me any reason to change my mind on that.

The willingness of the bishop to live and breathe her commitment to making everyone's ministry flourish, including mine and that of other traditionalists and conservatives, has been wonderful.

There has been much said about mutual flourishing in the Church of England and a determination to ensure that the hopes can be turned into reality. I think Bishop Sarah and I have demonstrated a little bit of what that reality might mean. The willingness of the bishop to live and breathe her commitment to making everyone's ministry flourish, including mine and that of other traditionalists and conservatives, has been wonderful, and I am grateful to her for it. I can think of a lot of men who might have been up for London who would not have been nearly as able to work to the Five Guiding Principles and honour them in letter and in spirit. But this is not to say that I have not continued to reflect and pray and to ponder, and to have discussions and conversations with many. There has been some challenge too: 'Pious words from Luke Miller. Having tried to be loyal to the "mainstream" why can't he simply admit "we've been shafted"?'

My worries were not for the establishment of good working relationships and I think we are showing that we can work through what we need to work through, and the arrangements will stack up. There are pinch points, and every now and again something comes up that we need to think through, but we do. We can work this stuff out.

It changes the dynamic on a staff team when the 'other' is actually in the room as part of the conversation talking about normal things: unconscious bias is then made all too conscious

I do however have a worry for the longer term. It is this: mutual flourishing seems terribly easy when conservatives and

traditionalists are giving way with grace. It has not (so far) worked awfully well the other way around. It seems to me more people need the experience Bishop Sarah and I have of working with those with whom they differ, and I don't mean with PEVs (provincial episcopal visitors) but day to day on senior staff teams with those who help make and implement policy for the whole diocese.

When you are with me you are with (I think) half of the archdeacons in the country who cannot for any reason receive the ordained ministry of women. There are, as far as I am aware, now no deans and no canons residentiary in the Church of England who are conservative evangelicals or traditionalist Catholics.

It changes the dynamic on a staff team when the 'other' is actually in the room as part of the conversation talking about normal things. Unconscious bias is then made all too conscious, which is no bad thing. I was surprised, when speaking to archdeacons from another diocese recently, to find that none of them had deep links with, understanding of, or visceral desire for, the flourishing of their conservative evangelical parishes. Those parishes thus became a problem to be solved rather than partners in the gospel. When I am in the room talking about the ordinary stuff of Common Fund and Capital Vision and deployment and housing and funding and faculties and mission and development, then the ordinary things include and do not exclude, and enable us to form the working relationships on which genuine mutual flourishing can be formed.

Part of mutual flourishing is to have about you those who know how the cogs and wheels of diocesan stuff actually work, what is and is not possible.

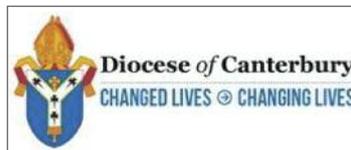
Often there is a focus on bishops, but at least part of mutual flourishing is to have about you those who know how the cogs and wheels of diocesan stuff actually work, what is and is not possible, and who have had an experience beyond chairing a deanery synod. Otherwise the trope will be perpetuated that these traditionalists/conservatives just don't 'get it'.

There are no figures for where traditionalists and conservatives fit into the mutually flourishing mix. They seem to be as rare as sixpences in a Christmas pudding. Questions in General Synod asked by me and others in two sets of sessions have simply revealed that the data is not available. It seems clear that in terms of those who on theological principles do not receive the ordained ministry of women, there are seven serving bishops and two archdeacons. Put another way, there is no conservative evangelical in the country, and only two traditionalist Catholics who, not being bishops, are more senior than being an area dean.

This is not a good show; mutual flourishing must mean more than that. My nightmare is that in the long term all this joyous 'working it out' and 'mutual flourishing stuff' is really a cover for terminal care; that the tide is coming in over the sandbanks and really there isn't a desire to give a genuine place in the life of the mainstream to those of us who hold what has become in our church a minority view.

I know that is not what Bishop Sarah and many others want or are working for. I am hugely grateful to her and others for that. I also know that there is a need to ensure that the new arrangements work in all directions, and that means more appointments like that of Bishop Sarah, and Bishop Libby's translation. But soon now we need to see some clarity coming through that what we are attempting, I believe successfully, in London can be modelled elsewhere. Fear is the path to the dark side; fear produces anger; anger produces hate, hate produces suffering. Or so Yoda tells us. But suffering produces perseverance, and perseverance character, and character, hope—according to St Paul. I'm with St Paul not with Yoda, but we do need to work on this together so that hope can be fulfilled. **ND**

*The Venerable Luke Miller SSC is the Archdeacon of London.
This article originally appeared as a blogpost at
<https://frlukemiller.blogspot.com>*



**Parish Priest
S. Andrew, Deal**
(under the episcopal care of
the Bishop of Richborough)
(0.5 stipend)

The Bishop of Dover wishes to appoint an experienced Parish Priest for this church, which has a long history in the Anglo-Catholic tradition, to continue its growth and mission and to be a beacon of Catholic teaching and practice as well as a resource for the wider deanery and diocese.

We are looking for a priest who is:

- a leader who will inspire and facilitate others to use their gifts and skills to enable the church to continue to grow;
- a visible presence and able to reach out to the wider town community and young families;
- a member of The Society or is sympathetic to its aims;
- above all, a holy priest who loves Jesus and will love us, too.

We offer:

- a supportive congregation that is willing to play its part in mission;
- a beautiful and bustling town with many opportunities;
- above all, people who love Jesus and will love you, too.

The parish has passed the Resolution under the House of Bishops' Declaration on the Ministry of Bishops and Priests.

Closing date: 03/03/2019

Interviews: 21/03/2019

Any queries to the Archdeacon of Ashford's PA, Louise Mills:
louise.mills@archdeacashford.org

Full details and profile: <https://pathways.churchofengland.org>
or www.canterburydiocese.org/vacancies

Many of the people I meet in my ministry share thoughts of being isolated and marginalized by their Christian life. They say things like: 'I feel that I'm not understood'; 'I feel marginalized because of my faith'; 'I daren't say what I think' and 'I feel the whole world is against me.' There is a feeling of discomfort in seeking to live an orthodox Christian life, and for many of us life in the church is not much of a help! Even my more liberal friends talk about being 'counter-cultural' in their faith and ethics. All this can come quite hard to Anglicans who have enjoyed a rather privileged and protected existence as part of the establishment. Being Church of England always meant being mainstream and in tune with most of middle England. Not any more, as any semblance of Christian morality disappears over the horizon! This is what churns people up and in doing so their spiritual life becomes confused and unstable. In all this where can one find spiritual direction?

The most important truth to grasp is that being at enmity with the world (all that makes up human society) is the default position for people of faith. We

Ghostly Counsel

Taking On The World

Andy Hawes

now have a clearer understanding of what scripture teaches. Consider the rather bald teaching of 1 John. John teaches: 'Do not love the world or the things of this world. If anyone loves the world, the love of the Father is not in them.' (1 John 2.15) The world is at enmity with God, but 'God has sent his son into the world so that we might live through him.' (1 John 4: 9.) He continues: 'Everyone who has been born of God overcomes the world, and this is the victory that overcomes the world—our faith.'

There is a great liberation to be found in knowing that the world is not to be trusted, and that it has no power over our relationship with God or our destiny in him. Christians throughout the ages,

living with persecution, have and do take comfort in this fact of faith. Any reading of the psalms opens up an understanding and experience of the life of faith as one that is beleaguered and precarious: of a life that can only find security in God. Rarely we pray a psalm that has the sense that all is well with the world from beginning to end. 'Trust not in riches or in any child of man.' 'As for the children of men they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.'

As St John teaches, the only way to live in the world as it is, is to journey in it 'through Christ.' This can mean letting go of some of relationships and associations to become more whole-heartedly engaged with the life of the Spirit. It means seeking out worship and teaching that is Christ-centred, it means ceasing to neglect frequent Holy Communion, it means immersion in scripture. Above all, it means waking up to the call to renewed holiness and commitment that we might be faithful witnesses to Christ in the world of our time.

Stepping Out of Ourselves

John Culley explains the work of the Templar Pilgrimage Trust

At Santiago de Compostela in 2010, Pope Benedict said: 'To go on pilgrimage is not simply to visit a place to admire its treasures of nature, art or history. To go on pilgrimage really means to step out of ourselves in order to encounter God.' Over the last four decades, the Templar Pilgrimage Trust has been helping people to go on pilgrimage, and so to encounter God.

The Trust was founded in 1982 to encourage and support Christian pilgrimage by individuals and groups, and to promote a greater interest in heritage and faith. Its founders were inspired by the medieval Order of Knights Templar, which was founded in 1119, primarily to give aid and protection to pilgrims travelling to the holy places of Christendom. Nine centuries later, ideals of piety and charity still inspire people to support the search for meaning and faith which finds its expression in pilgrimage.

There are many young people among twenty-first century pilgrims. The trust has supported individual students and school groups. It has also supported people considering a call to Christian ministry. There is often an educational or learning aspect to pilgrimage and the trust has supported ordinands, as well as students undertaking further educational studies or research. In the last few years, the trust has made grants to groups from Forward in Faith parishes in areas of social deprivation, as well as to individual members of the Society. These people have one thing in common: without financial support, they would not be able to consider making a pilgrimage. The trust supports successful applicants with modest grants towards their pilgrimage costs.

The trust supports pilgrimages to a variety of holy places, such as Assisi, the Holy Land, Lourdes, Rome, Santiago or Walsingham.

The trust has supported pilgrimages to a variety of holy places. Not surprisingly, many applicants contemplate pilgrimages to famous sites, for example at Assisi, the Holy Land, Lourdes, Rome, Santiago or Walsingham. But the trust has supported pilgrims going to less well-known places such as Glendalough, which is associated with St Kevin, the shrine of Our Lady at Knock and the statue of Our Lady of Ipswich, venerated in Nettuno in Italy. Occasionally, it has supported a pilgrimage to a more modern site, such as the concentration camp at Flossenbürg where Dietrich Bonhoeffer died.

Interest in pilgrimage has increased greatly since the 1980s. For example, in 1984, 423 pilgrims completed the final 100km stretch of the Camino de Santiago, entitling them to an official certificate; by 2006, the figure was 100,000; and ten years later it was approaching 300,000, of whom 6,000 were from the UK.

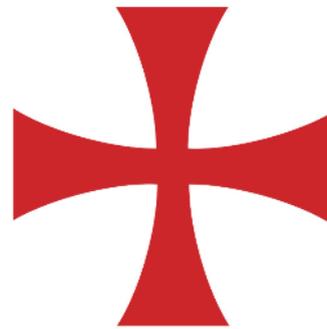
As the number of people searching for meaning and faith continues to grow, so do the costs of making a pilgrimage. For

students and young people, pilgrimage is starting to become cost prohibitive. Yet it is students and young people who are among those with most to gain from making a pilgrimage. For this reason, the trust is determined to continue supporting them, while also reaching out to others whose search for meaning and faith finds its expression in pilgrimage.

Reports from returning pilgrims testify to the benefits of the pilgrimages the trust has supported. Pilgrims have been moved by knowing they followed in the steps of others over the centuries. Ordinands have experienced the Bible in different and new ways as they prepare for ministry. A group leader on a handicapped children's pilgrimage to Lourdes spoke of amazing changes and emotions in the children in the group. There are also, no doubt, benefits that emerge over time and on pilgrims' reflection. People will continue stepping out of themselves to encounter God.

The trust's website <http://www.templarpilgrimage.org.uk/> gives more detail about its work. The trust encourages applications from people planning pilgrimage who need assistance with funding. It will also be glad to hear from people wishing to support its work through donations—details are on the website. **ND**

John Culley is the Chairman of the Templar Pilgrim Trust.



Priest in Charge, Swindon New Town

Based in the centre of this vibrant and rapidly growing town our three congregations of willing and committed people would welcome a prayerful priest for the Parish, which is under the alternative episcopal, sacramental and pastoral care of The Bishop of Ebbsfleet

We seek a Priest of The Society who

- has enthusiasm and pastoral experience to work collaboratively with us to reach out to the wider community and encourage others to join us
- holds management and leadership skills to strengthen the unity of, and guide the parish into the future
- loves and cares for his people
- teaches the Christian faith
- celebrates the Sacraments in the Catholic tradition
- can work in partnership with neighbouring parishes for the strengthening of faith and the enrichment of worship

We offer a very committed team of people, which aims to ensure that the priest will be free to carry out his vital work, unencumbered by day-to-day administration.

We welcome applications from BAME candidates.

Closing date: 6 February 2019

Shortlisting: 12 February 2019

Familiarisation: 5 March 2019

Interviews: 6 March 2019

Full details: www.bristol.anglican.org/vacancies

Be Joyful, Be Glad Forever At What I Am Creating

Bernard Longley considers Mary's role in our redemption

I am most grateful to the Master and Administrator of the Anglican Shrine of Our Lady of Walsingham for inviting me to join you at today's Midlands Regional Festival here in Coventry Cathedral. I also thank Bishop Christopher and the dean for making us very much at home here in Coventry and for the many lasting and fruitful ecumenical friendships that they have fostered within and beyond the city. Bishop Christopher welcomed me when I first arrived in Birmingham in 2009 and I have greatly valued his friendship and encouragement. I am also very grateful for the presence here today of Mgr John Armitage, Rector of the Roman Catholic Shrine at Walsingham. It is another sign of our commitment to work together and pray in Walsingham for the unity of the Church.

Coventry Cathedral is an important and historic venue and it is particularly poignant to gather here during the year in which we have commemorated the centenary of the Armistice which brought the First World War to an end. With its focus on reconciliation and its Chapel of Unity it has enabled Christians from many traditions to deepen their faith in Jesus Christ and today it draws us together in devotion to his blessed Mother.

Our Lady is the mother of all those who are reborn in Christ through baptism; she is the mother of the Body of Christ, the Church.

The magnificent tapestry at the east end of the sanctuary is a meditation on Christ and on his relationship with his heavenly Father, from whom he has received all that he is: body, blood, soul and divinity. Its imagery reminds us most powerfully that the humanity of Christ is the sacrament of the divine presence and that the Father willed that this human nature should come through Mary.

Mary is the Mother of Christ—*'theotokos'* or 'God-bearer'—so that Christ may be the Word made flesh, the fullness of God's presence among us. Our Lady is thereby the mother of all those who are reborn in Christ through baptism; she is the mother of the Body of Christ, the Church. When we invoke Mary as mother of the Church, we encompass in our prayer the comprehensive scope of her motherhood and its embracing nature.

Our Lady has a special relationship with all who are baptized, irrespective of the particular ecclesial tradition from which we come. But, like her son, she cannot be indifferent to the divisions that hold us apart. Jesus's prayer that they 'may all be one' is also her prayer for us. It must be so, for she prays in the same Holy Spirit sent by her son, the Holy Spirit who is the source of our unity as the son is the source of our life.



Mary's relationship with the Church flows from her motherhood of Jesus Christ, for she is the mother of the Body of Christ as well as its first member. Mary was present at the birth of the Church when the promise of Christ to send his Holy Spirit was fulfilled. We recall the day of Pentecost when Mary was praying with the apostles as together they received the promised gift of the Holy Spirit.

On this feast of her Immaculate Conception we recall that from the beginning of her life Our Lady was filled with the presence of the Holy Spirit, held uniquely close to God as the immaculate Virgin Mary. In the 2004 ARCIC (Anglican – Roman Catholic International Commission) Agreed Statement entitled 'Mary: Grace and Hope in Christ' there is a reflection on this teaching:

'Within this biblical framework we have considered afresh the distinctive place of the Virgin Mary in the economy of grace, as the one who bore Christ, the elect of God. The word of God delivered by Gabriel addresses her as already 'graced', inviting her to respond in faith and freedom to God's call. (Luke 1.28, 38, 45) The Spirit is operative within her in the conception of the Saviour, and this "blessed among women" is inspired to sing "all generations will call me blessed." (Luke 1.42, 48) Viewed eschatologically, Mary thus embodies the 'elect Israel' of whom Paul speaks—glorified, justified, called, predestined. This is the pattern of grace and hope which we see at work in the life of Mary, who holds a distinctive place in the common destiny of the Church as the one who bore in



her own flesh “the Lord of glory.” Mary is marked out from the beginning as the one chosen, called and graced by God through the Holy Spirit for the task that lay ahead of her.’ (§54)

The statement continues: ‘The eschatological perspective illuminates our understanding of Mary’s person and calling. In view of her vocation to be the mother of the Holy One (Luke 1.35), we can affirm together that Christ’s redeeming work reached ‘back’ in Mary to the depths of her being, and to her earliest beginnings. This is not contrary to the teaching of Scripture, and can only be understood in the light of Scripture. Roman Catholics can recognize in this what is affirmed by the dogma—namely “preserved from all stain of original sin” and “from the first moment of her conception.”’ (§59)

The Gospels record that our Lady was to receive the Holy Spirit in her life on more than one occasion for a particular purpose related to God’s plan for the salvation of the human race. So at the time of the annunciation, which the shrine at Walsingham commemorates so powerfully, the Holy Spirit came down upon Our Lady and she conceived the Word made flesh. At that moment the Holy Spirit gave Mary a unique role in the story of our own redemption and in this we have the beginning of our personal relationship with her through her son. Those who are baptized into the death and resurrection of Christ become his brothers and sisters and in this we also become spiritual children of Mary his mother. That relationship deepens when we go as pilgrims to Walsingham.

We see Mary united with the apostles on the day of Pentecost, receiving the gift of the Holy Spirit once again. This time that gift is given so as to bring about another birth—not the incarnation of Christ but the birth of his Body the Church, and our Lady is at the heart of this birth too. Mary becomes a witness to the Good News in a new and different way alongside the apostles. She receives the spirit of unity and truth, and for her and the twelve this is a moment of communion with each other. They are bound to one another and to her son in the mission that is now entrusted to the Church to be the great witness to Christ’s presence throughout the whole world.



Our Lady’s experience reveals something to us of the way the Holy Spirit is at work in our own lives. We also receive the gift of the Holy Spirit on more than one occasion, not only for our own good and to make us personally holy, but so as to further the Church’s mission. We received the Holy Spirit sacramentally at baptism in order to set our feet on the pathway of faith. At confirmation we were given the Holy Spirit’s seven gifts to strengthen us as we undertook our mission to be witnesses to Christ in our daily lives. In Walsingham we are united with Mary in witnessing to her son and we come to see our own role as individual believers and as an ecclesial family more clearly.

Walsingham always encourages us to draw close to our Lady, especially during the Eucharist.

We live in a world that is beset by many turmoils and by divisions that run deep. These are places where the presence of the Holy Spirit is needed to bring healing, forgiveness and unity among people. We pray especially today for peace in those parts of the world that are acutely troubled, especially in Syria and across the Holy Land. In communion with Walsingham as England’s Nazareth, we should always remember to pray for the Christian communities of the Holy Land that face such a struggle to exist and whose mission is so vital.

Walsingham always encourages us to draw close to our Lady, especially during the Eucharist. When we hear the words of Christ—‘This is my Body... This is my Blood’—we catch in them an echo of other words from the cross: ‘This is your mother.’ There is something profoundly eucharistic about Christ’s gift to us of his own mother and we embrace that gift as we receive his Eucharistic blessing today. Mary never comes between us and her son: the memory of her example as his first and most faithful witness always leads us into his presence.

Mary, witness to the Good News, accompany us on our pilgrimage. Stay with us as we strive for the unity of the Church. Pray that the prayer of your son may become effective in us, *that we may all be one.* **ND**

The Most Revd Bernard Longley is the Archbishop of Birmingham. This devotion was given at the Regional Walsingham Festival at Coventry Cathedral.

A Glorious Invitation

Paul Williams asks what we are doing on earth

There is a parent I know who at the end of a very long and tiring day was juggling the challenge of supervising bath time for their toddler while also trying to prepare supper. They only left the bathroom for a few moments, but when they returned they found the child had emptied into the bath the contents of every tube and bottle they could lay their hands on. It was one big mess. And in their exasperation the parent meant to cry out, 'what on earth are you doing?' but instead it came out back to front, and they exclaimed, 'what are you doing on earth?'

It is not a question that many three year olds have given a huge amount of thought to, but it is a very good question. It is probably one of the biggest questions any human being can ponder: what am I doing on earth? What am I here for? What gives my life meaning and significance? It's also a question that every church should be bold enough to address on a regular basis, and especially on an occasion like this: what on earth is St George's here for?

There has been a worshipping community in this place since 1888 and before that a congregation meeting in a mission building on Launder Street, founded in 1870 as the St Augustine's mission. In every generation the congregations worshipping here will have prayed for fresh vision and courage to fulfil God's purposes in mission to all who live in the parish.

In the church's calendar, tomorrow is designated 'Day of Intercession and Thanksgiving for the Missionary Work of

the Church' and then Friday is the 'Feast Day of St Andrew the Apostle.' These first two days in a fresh season of ministry for St George's with your new incumbent may carry their own significance for you as you set out together.

Our reading this evening is one of those appointed for the feast of St Andrew, and they remind us that at the heart of the church's mission is a glorious invitation flowing from a profound personal encounter: 'The first thing Andrew did was to find his brother Simon and tell him, "we have found the Messiah" (that is the Christ). And he brought him to Jesus.'

It is probably one of the biggest questions any human being can ponder: what am I doing on earth? What am I here for? It's also a question that every church should be bold enough to address on a regular basis.

Indeed Andrew's own journey as a disciple of Jesus starts with a response to an invitation from Jesus to 'come and see,' which was another way of saying 'come and follow me, stay close to me, watch me carefully, and see what you find!' You don't need to have your life all worked out, your past all sorted, your doubts all dealt with, your fears all overcome; you just start following close beside Jesus.



This is the mission of the church. This is what St George's is on earth for: to extend an invitation that is for everyone living in this parish. It does not mean that we fail to listen to people's own story or struggle, pushing our viewpoint upon them however sincere our intentions. I love the way Madeleine L'Engle puts it: 'We draw people to Christ not by loudly discrediting what they believe, by telling them how wrong they are and how right we are, but by showing them a light that is so lovely that they want with all their hearts to know the source of it.' If our motivation is truly one of love then we are simply compelled to share the good news of Jesus Christ.

A few years back Pope Francis expressed it in this way: 'The primary reason for evangelizing is the love of Jesus we have received, the experience of salvation which urges us to ever greater love of him. What kind of love would not feel the need to speak of the beloved, to point him out, to make him known?'

You don't need to have your life all worked out, your past all sorted, your doubts all dealt with, your fears all overcome; you just start following close beside Jesus.

This was Andrew's story in the Gospels, and like Andrew it is the ministry you share in the Meadows, along with all Christian people. This is why you exist. And we are praying that as you grow you will give yourselves away, to share in the refreshing and renewal of the church in other local communities beyond the Meadows. In this diocese this is what we mean by a 'resourcing church.'

In the story of St George's, Nottingham this is not something new, but a re-discovery of your original purpose in God's plan for his Church in Nottingham. Within three years of this church opening in 1888 three further mission buildings were opened within a mile—St Wilfrid's, Meadow Hall and St Aiden's. St George's had seating capacity for 520 people. In no time there was insufficient room for those who had been invited, but the congregation expressed in its infancy the truth that you can best measure the spiritual health of a church not by its seating capacity, but by its sending capacity.

By 1904 there were 750 attending the Sunday schools within the parish. How on earth did they manage with those numbers? The Holy Spirit raised up a volunteer team of 260 Sunday school leaders. Soon after the Kelham Fathers heard God's call to come and lead the parish into ever more creative mission, proclaiming the gospel hand in hand

with caring for the poor. This courageous and prayerful order of priest missionaries led the ministry of this parish for over 70 years, with many also trained and sent out from here to serve in the wider city and indeed across the world.

You receive a priest of gospel vision and prayerful humility. Together with Fr Ian I am confident that you will share in a new chapter of this activity of the Spirit among you and through you which is every bit as creative and courageous as what has gone before. May God bless you in this truly great endeavour by the grace and power of God, Father, Son and Holy Spirit. Amen. **ND**

This sermon was given at the Licensing of Father Ian McCormack as Vicar of St George's in the Meadows, Nottingham by the Bishop of Southwell and Nottingham, the Rt Revd Paul Williams.

BENEFACTORS IN 2018

Forward in Faith expresses its gratitude to those from whom it received a bequest during 2018:

Peter Biles

Charles Samuel Twigge

Richard Rydill Watson, priest

Eric John Williams

*Rest eternal grant unto them, O Lord:
And let light perpetual shine upon them.*

Details of how to make a bequest to Forward in Faith may be found on page 36.



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Corpus Christi

John Gayford explores the history and practice of the feast of the Blessed Sacrament

It was at the Last Supper that Our Lord Jesus Christ instituted the Eucharist, but the Thursday before Good Friday (Maundy Thursday) is filled liturgically with the foot-washing and the beginning of the Passion in the garden of Gethsemane. This leaves no time or space for contemplation of the mystery of the Blessed Sacrament. The feast of Corpus Christi developed for this purpose. It is kept on the Thursday after Trinity Sunday or the Sunday after, and was made a feast of the universal Church by Pope Urban IV, promulgated by his bull *Transiturus de hoc mundo* ('about to pass from this world') in 1264.

The doctrine of transubstantiation (literally meaning 'change of substance') came with the Fourth Lateran Council of 1215. This definition was an essential precursor to the development of the feast of Corpus Christi, but is not considered further here. It was in Liege that the nascent feast of Corpus Christi emerged. Juliana of Mont Cornillon or Liege (1192–1258) was an orphan, but precocious and brought up under monastic protection. She was allowed to take the veil at the age of 13 and started on the path of becoming a nun. Juliana had, from about the age of 16, recurrent dreams of an imperfect or disfigured moon with a dark spot, which she later gave this significance: the moon represented the church calendar, but there was no specific feast of the Blessed Sacrament. She kept her dreams secret for years, eventually confiding them to her superior, Sister Sapientia. Juliana became convinced that Our Blessed Lord was wanting her to promote a special feast of the Blessed Sacrament of the altar. The Beguines (*Mulieres religiosae*) were usually well-born, intelligent, single women who shared a devotion to the Blessed Sacrament and supported Juliana. Unfortunately they were not popular with the secular clergy who did nothing to suppress accusations of heresy against them.

The feast of Corpus Christi was made a feast of the universal Church by Pope Urban IV, promulgated by his bull *Transiturus de hoc mundo*.

In 1230 Juliana was elected prioress at Mont Cornillon. One of the canons, John of Lausanne, shared her enthusiasm for the creation of a new feast and helped her compose the liturgy and music. They shared these ideas with Robert de Thorete, Bishop of Liege, and with John Pantaleon who was archdeacon (later to become Pope Urban IV in 1261). The bishop celebrated the feast at Liege in 1247 using the liturgy composed by Juliana and young John with the intention that it was to be repeated each year. Sadly the bishop died shortly after the first of the feasts and it was not to be celebrated the next year, nor did Juliana live to see the celebration. Fortunately Hugh of Saint Cher, who had assisted the bishop and supported the cause, was to become an important cardinal

legate, and helped in the dissemination and promotion of the feast.

Unfortunately there were antagonistic feelings that existed about the need for the feast on the grounds that every Mass was a feast of Corpus Christi. Juliana was deposed as prioress and expelled from her convent with the false accusation that she had used convent funds to promote the feast. Eventually she lived with Eve, a hermit from Liege, who continued to promote the feast after the death of Juliana. In 1264 Pope Urban IV published the bull *Transiturus de hoc mundo* promoting the feast, but this remained undistributed until after his death. New liturgy and music was composed for the feast by St Thomas Aquinas, much of which is still in use like *Lauda Sion, O sacrum convivium* and *Pange lingua gloriosi Corporis mysterium*. These provide the doctrine of transubstantiation in Latin in a simple form, but some of the English translations dilute the theology.

There were antagonistic feelings that existed about the need for the feast on the grounds that every Mass was a feast of Corpus Christi

With the death of Pope Urban IV little progress of the feast occurred until the appointment of Pope Clement V in 1305. However, it was not until Pope John XXII in 1317 that *Transiturus* was disseminated and became active. Nevertheless the feast was propagated by trade links and religious orders. It was in 1318 that the feast reached England and spread rapidly through the country, especially when it became a public holiday allowing processions and public events. The feast started with first vespers in the afternoon of the day before, after which the pious continued in prayer and meditation while secular events continued into the night. These events could feature heavy drinking, and the troubles associated with it. Confraternities and trade guilds were given special responsibilities in the processions (which started after the solemn sung High Mass of the day). Palm Sunday processions, which often included the Blessed Sacrament, were taken as models for Corpus Christi processions. There were also Corpus Christi sermons and plays. The latter had little to do with the feast, but took the chance of a summer feast to perform plays to teach the story of salvation history. Dramas like the York mystery plays became famous, attracting tourists and even royalty to watch them being performed by local people on special wagons that were pushed round the city. Claims can be made that Corpus Christi plays represent a stage in the evolution of English theatre. The text of some of these plays has been preserved and revived in modern times.

In England the feast of Corpus Christi had its opponents in the form of John Wycliffe and the Lollards. John Wycliffe was the intellectual leader of the Lollards. He was educated at

both Oxford and Cambridge until he was forced to leave in 1361. His prime aim was church reform, and he became an enemy of the doctrine of transubstantiation. He called those who adhered to it confederates of Satan. Pope Gregory XI condemned the teachings of Wycliffe and warned King Edward III of the danger he posed to both church and state. Wycliffe's reply was to claim that the only true teaching came from the Bible (*Sola Scriptura*) and called the Pope an antichrist if he did not follow this.

Thomas Cranmer abolished the feast of Corpus Christi for the Church of England in 1548. This allowed radical Protestants to bring to a conclusion events that were going their way by the suppression of Eucharistic and Marian devotion among the laity. Corpus Christi plays continued for some time, but became a target for reformers. Anything to do with Corpus Christi was described as bad memories and monuments of superstition. The same thing happened in other Protestant countries. Tabernacles were raided and hosts (called 'white butts'—*dieux blanc*) were fed to swine. Not surprisingly when these hosts were rescued they were treated as Eucharistic martyrs. Abortive attempts were made to revive Corpus Christi ceremonies in the reign of Mary Tudor (1553–1558) but as these had a Spanish flavour they did not receive the support of patriotic Englishmen.

After the Reformation Penal Law banned the Catholic Mass with extreme penalties for priest and lay assistance, the Mass became clandestine and so had to be simple and quick with little ceremony for fear of detection. In the eighteenth century, large embassy chapels allowed full Catholic ceremony within the confines of the chapel. At the end of the eighteenth century there was a relaxation of the law allowing Catholics to have plain registered chapels. The French Revolution led to persecution of clergy with *émigré* bishops and priests coming to England in large numbers who in the main were received with remarkably charity. Some of these clergy organized themselves into monastic or seminary style houses and celebrated their liturgy which included Corpus Christi.

Tabernacles were raided and hosts were fed to swine.

Catholic line art (which could be called 'Catholic fantasy art') are imaginative black and white line drawings which have adorned missals of the late nineteenth and early twentieth centuries. This is 'pious art for the pious' depicting perfect, ascetic Corpus Christi processions unattainable in reality.

Nowadays we can sit in front of a computer screen and see pictures of Corpus Christi processions throughout the world. In Catholic countries where the feast of Corpus Christi is a public holiday the solemn liturgy of the cathedral spills out into the streets where carnival takes over around the procession of the Blessed Sacrament. National costumes, brass bands and the like are the order of the day. Even in modern England, Corpus Christi processions can take to the streets, especially when the feast is celebrated on a Sunday. For this to be successful careful planning and thought is needed to preserve dignity and make it a procession of witness. Even within the



Procession of the Blessed Sacrament for the Feast of Christ the King at Walsingham Parish Church. (Photo credit: Graham Howard)

church or cathedral there is a prescribed liturgy. The procession should take place after the principal solemn sung Mass which does not end with a blessing. The Sacrament is carried in a monstrance, preferably by the celebrant of that Mass wearing a chasuble or a cope but also with a humeral veil. Sometimes a canopy may be carried over the celebrant and the monstrance. Acolytes accompany this part of the procession and the cross leads the procession. If possible there should be two thurifers who precede the sacrament. At one time they would walk backwards, but this adds nothing to the dignity especially if there is a possibility of falling over. Clergy are all bareheaded (no mitre, zucchetto or biretta) and precede the Sacrament. A diocesan bishop, if not the celebrant, walks immediately before the sacrament wearing a cope and carrying his pastoral staff. There is a tradition of children scattering rose petals in front of the procession. The choice of music to accompany the procession is a matter of taste. Finally the liturgy ends with Benediction of the Blessed Sacrament.

Problems start to arise if the procession in England is to go outside the church. Singing can sound ragged and weedy in the open air. The choir remaining static and amplified may seem the answer but could cause local annoyance and ridicule. A 'plan B' needs to be available if there are adverse weather conditions. Finally, will it really be a procession of witness to those who do not understand the theology behind the event?

The Antiphon to second vespers of the feast by St Thomas Aquinas translated into modern English tells us we are remembering the past, being fulfilled with present grace and looking to future pledge: 'O Sacred banquet! In which Christ is received, the memory of his passion renewed, the mind is filled with grace and a pledge for future glory given.' **ND**

Suggested further reading:

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- O'Carroll, M. *Corpus Christi* (Liturgical Press), Collegeville, 1988.
- Rubin, M. *Corpus Christi: The Eucharist in Late Medieval Culture* (Cambridge University Press), Cambridge, 1991.
- Walters, B.R. *The Feast and the Founder in The Feast of Corpus Christi* (The Pennsylvania State University Press), Pennsylvania, 2006.

Fr John Gayford is a retired priest.

HALF-TIMBERED CHURCHES -2



It's not just Worcestershire (ND Oct. 2015) that has half-timbered churches. Without going much further afield, you can see them in neighbouring counties.

The splendid tower to the church at Upleadon (1, Glos.) dates from c.1500 and is of the same construction all the way up. In contrast, the 16th-17th c. timber-framed top stories at Winforton (2, Herefs.) and Brimfield (3, Herefs.) have earlier mediaeval foundations.

Complete timber-framed churches are much rarer, Melverley (4, Salop) being a celebrated example. Though much restored, in origin it is thought to date from just after 1400 as its predecessor was burned by Owain Glyndŵr in 1401. **ND**



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The next issue of **newdirections**
is published on 1 March

Editorial

The February edition of New Directions will be heading to the printers as we begin the Week of Prayer for Christian Unity. This annual fixture in the life of the church was instigated and developed by Anglo-Catholics who understood that the unity of Christ's Church was a Gospel imperative from the Lord himself. As Anglican Catholics, we are painfully aware of what divides our church and what threatens to continue to cause us to be divided from the Universal Church. Pope Francis reminded Christians just before Unity Week that praying and working for unity was not an optional extra but central to the life of every Christian. The ecumenical endeavour is something we should all strive towards as part of our Christian vocation. It is perhaps too easy for us as Anglicans to get overly involved with the work of unity in our own fractured church and thus ignore the call for unity with other Christians. As a constituency we need to remember that our history has been one of seeking deeper unity with the churches of East and West, and it is for this reason that we have resisted any doctrinal or dogmatic change in our own church that would damage those relationships. Such changes seem to have come rather too frequently in these past years with challenges to the traditional understanding of holy order, confirmation, marriage and the teaching of Creeds. Thus, our task remains as important as ever, to defend the Catholic faith as the Church of England has received it. We do this not because we want some pure little part of the church for ourselves but because we continue to believe that the Church of England is part of the Universal Church, and that anything that seeks to damage the chances of unity is not something which we would want to support. We therefore need to make sure as a movement that we are at the forefront of ecumenical dialogue and in engaging where we can on a local, national and international level. It is in this way that we can fulfil a part of our vocation as Christians which is sometimes overlooked.

The theme for Unity Week this year came from the book of Deuteronomy: 'justice, and only justice, you shall pursue.' The quest for

justice in our society is also a Gospel imperative. We are called upon as people of faith to strive to bring justice and peace to all people. The work going on in our parishes up and down the country shows that this continues to be of great importance to us. Our forebears understood that an incarnational faith fully lived meant seeking to serve those around us and work with those marginalized in our society. In the 19th century, Anglo-Catholics worked to alleviate poverty and suffering in the slums, in the 20th century, they fought to alleviate the oppression of Apartheid, and in this century we will need to continue to fight poverty and social division. Parishes in our cities face issues around drug abuse and knife crime as well as poverty. As Christian communities, we need to work in partnership with community groups and organizations to see how we can rebuild and heal our society. This might mean running a citizens advice group, a place to help refugees and asylum seekers, a foodbank, or offering support and teaching in schools to counter the threat of drugs and knife crime.

As communities we seek to support those who are in need and by doing so we show that we believe that each life, created by God, has ultimate value. This concern for human life means we need to be aware of the threats to the dignity of human life that face our society both at its beginning and at its end. So called 'assisted dying' is very much on the agenda of some politicians. Whilst this can be framed in terms of compassion and love, as Christians we know that life is a gift from God, and thus something to be cherished. Beyond signing petitions and writing letters it can be hard to know what to do to promote life. However, we would like to suggest that readers can do something practical by supporting their local hospice, practically and financially. Hospices are often desperately in need of funds and support so that they can offer the best end of life care and support that they can. Finally in all of these areas of concern our primary task as Christians is to pray—to pray for the preservation of the sanctity of life, to pray for justice and peace, and to pray that Christians might find that unity for which Christ himself prayed. **ND**

the way we live now

Christopher Smith reflects on the naming of children and the meaning of baptism

I recently turned up a cutting from a 2013 copy of *Private Eye*, specifically from 'Pseuds Corner', a 'pseud' being, in the jargon of that magazine, someone pretentious, affected, trying too hard to be something that they're not. What had amused me was an anonymous contribution to an internet forum on the subject of the naming of babies. The paragraph begins with the word 'so', which will give you an early flavour. 'So we are having a very difficult time finalising our name choice for our baby boy, who is due in only a few months.' You know what's coming, don't you, even if you don't know the actual names. 'Our finalists include Orion, Augustine, Salem, Sebastian and Milo.'

Christopher was one of my father's middle names. Christopher Matthew: straightforward, un-angsty Christian names. Now, I have to concede that I have never been through the process of naming a baby, but the experience was clearly traumatic for our Mumsnet contributor. 'We like Orion a lot, but we are worried it will lead to a lifetime of frustrated introductions and pronunciation controversies. We also love Sebastian but worry it is way too common.' That last point amuses me, since anyone called Sebastian when I was at school would have been taken to have walked straight out of *Brideshead Revisited*. As for Orion—really!

'Mostly, we are looking for a name that is strong yet romantic, unique enough to support the independent individual we hope to raise, and that travels and ages well.' Glossing over the fact that 'unique' no longer seems to mean 'unique', all that guff really means something like: 'We don't want to pick a name that will make us seem common, and we want people to know how trendy and edgy we are.' Naming this baby is evidently going to be more about the parents than the child. I'd love to know how 'Salem' made the shortlist; it makes me think of the witch trials in seventeenth-

century Massachusetts, although I realize that what should spring to mind first is biblical Salem, where Melchizedek was king. Indeed, Old Testament names (not including Melchizedek) have become popular for boys in leafy parts of London, according to the *Evening Standard*: Jacob and Judah, Noah and (still) Joshua. But in seven London boroughs, the most popular boy's name last year was Muhammed. Among the girls, Olivia and Emilia have conquered eighteen London boroughs, and Miryam is the most popular choice in the boroughs with the highest Islamic populations. Given how few of these children will be brought for baptism, one wonders why anyone bothers. Why not just number them? Keep it simple!

Nationally, baptism numbers are in freefall. The 2017 statistics were released in November, and they do not make for cheerful reading. Usual Sunday atten-

Given how few of these children will be brought for baptism, one wonders why anyone bothers naming them. Why not just number them?

dance is down another 2.25%, and the twenty-year decline is a terrifying 28%. But baptisms are down by 7.6% between 2016 and 2017, and have dropped by a quarter in only five years. My diocese, which has prided itself on its attendance figures in recent years, now baptizes fewer babies and children than the dioceses of Chelmsford, Chester, Durham, Lichfield, Liverpool, Manchester, Oxford and York. And the London diocese has a population of 4,306,000, over a million higher than second-biggest Chelmsford.

Here's some food for thought, then, for the talent pool: how are you going to arrest that decline? Because, of course, the decline in baptisms shows the depth of the problem. Fortunately, of course, God sees it all rather more in the round: the number of Christians is still going up, since we don't leave the Church when we die. And it's worth reminding ourselves

that the business of becoming a Christian is God's initiative, not ours. It is easy to fall into the belief that 'becoming a Christian' is something *we* do, by adopting belief in God as he has revealed himself to his Church, or by taking on a new mode of behaviour in accordance with the teaching and example of Jesus. But those things are the consequence of our becoming a Christian, not the cause of it. Behaving as a Christian should be what follows from the act of God which makes us a Christian, which is being incorporated into Christ in baptism. The Christian is someone to whom something has *happened*, something which is irreversible and which penetrates into the very roots of our being, because we have been recreated in and into Christ.

And baptism is not merely about an individual being put right with God, being made righteous, being justified, although it is all that; it is also about becoming part of a redeemed community. Baptism is not just a matter of recreated individuals, but of a recreated human race. And that human race is able to be recreated because human nature has been recreated in the Incarnate Word, Jesus Christ. And so St Paul speaks of us being baptized into the death of Christ precisely because we are baptized into that sacrifice which takes away the sins of the world, symbolized for us by washing in the waters of baptism. And so we are wonderfully able to receive the fruits of the incarnation and of the cross by being baptized into the one full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.

In the words of the Prayer Book catechism, by baptism a Christian becomes a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Our job is to strive always to live up to that great calling, knowing that by baptism we have been reborn into the human nature of God incarnate, and thus taken up into the very life of the Godhead. Obsession with the statistics is small beer by comparison. **ND**

views, reviews and previews

art



RUSSIAN ROYALTY

'Russia, Royalty and the Romanovs' and 'Roger Fenton's Photographs of the Crimea' are at The Queen's Gallery until 28 April, 2019

Readers of New Directions will have enjoyed any number of good exhibitions over Christmas and New Year: Lorenzo Lotto, Klimt/Schiele, the Courtauld Impressionists at the National Gallery, Edward Burne-Jones (wonderful soft furnishings), Ashurbanipal in the British Museum, Anglo-Saxons in the British Library... and those are just the London-based shows. Publication deadlines mean that this month's exhibition is a little different from those in-depth studies. 'Russia' at the Queen's Gallery is not about artists but about the interchange between two families, the Romanovs and the Hanover/Saxe-Coburg and Gothas. It is also two separate shows: 'Russia, Royalty and the Romanovs' features paintings, gifts and mementoes of the Romanovs in the Royal Collection, whilst 'Roger Fenton's Photographs of the Crimea' does what it says on the tin, the Crimea being the Crimea of the Crimean War.

Fenton's photographs were bought assiduously by the British royal family, the then Prince of Wales sharing the great Prince Regent's interest in battles he didn't take part in. Fenton himself was only able to arrive in Crimea once the major battles were over. Nevertheless, his photographs of men and women on the frontline and of fields strewn with cannonballs made a strong mark on the public imagination. Photographs of the Indian Mutiny/Rebellion and of the American Civil War often follow Fenton's template and the show crowns him as the first war photographer.

There are also photographs of Russia in the other exhibition, and they are the only indications of the vast, impoverished society of mujiks which held up the glittering crust of the imperial family.

Though there are some memorabilia from before the nineteenth century (which serve to confirm the imperial family was not conventionally handsome) it is with the clash of empires—the French (under Napoleon), British and Russian—that things become interesting.

And most interesting of all are the portraits selected from Lawrence's 'Waterloo' paintings, pictures of the leaders of the alliance which defeated Bonaparte and which usually hang at Windsor Castle. The finest of these is that of Count Nesselrode, in whose honour it is said numerous chestnut based recipes were created by the first celebrity chef, Carême (an exhibition on the influence of the Russian aristocracy on French cooking in the early nineteenth century would be niche, but nourishing).



The later portraits in the show lack the verve of Lawrence's brushwork and, with the exception of Alexander III, the characterful sitters of the type who helped defeat Boney. The lead artist of these later works is Winterhalter. His realist sentimentality goes a long way and was much sought after by Queen Victoria's family and relations. That family features in Tuxen's 'The Family of Queen Victoria in 1887' a work which is both recognizable and forgettable. It hangs alongside Tuxen's earlier 'The Family of King Christian IX and Queen Louise of Denmark'. The last paintings in the show are more family portraits, this time of Queen Elizabeth and of Queen Elizabeth the Queen Mother. They are by Sorine, an *émigré* artist. They are not his best works—royalty so often deadens the most creative artists (*cf.* Freud's picture of our own Queen)—but they symbolize the post-revolutionary diaspora.

It is the Revolution of 1917 which is the elephant in the exhibition. Indeed, there are few hints that after the revolution in 1905 the Romanov autocracy was under threat. To look at a sailor's uniform worn by Tsarevich Alexei or the letter from George V which notes he'd been made an admiral by 'Nicky' is to live in a different world from the one in which the Russian navy had failed against the Japanese or mutinied at Odessa. Only the history of some of the bibelots on display suggest the upheavals which were taking place in the last years of the Romanovs. Amongst the luxury eclectibles, the Vladimir Tiara stands out. It was made for Grand Duchess Maria Pavlona, wife of Grand Duke Vladimir, the brother of Alexander III. It is a finely constructed mix of diamonds and pearls. To pay the bills in exile the Grand Duchess' daughter, Princess Nicholas of Greece, sold the tiara to our current Queen's grandmother, Mary of Teck. The Princess's nephew, Prince Philip of Greece, of course, married our Queen and so in a way the stones came back into the Grand Duchess' extended family. It is very much that kind of a show.

A more sombre note is struck by the advice attached to some fine stone carvings from Ekaterinburg. This explains how the Russian luxury trade in high quality display pieces collapsed after the revolution. Ekaterinburg had been the main centre for luxury stone carving. Ekaterinburg was where the last Tsar was killed.

Though most of the exhibits are related to the Ramanovs and their circle, the most beautiful item on display has a British history. The item in question is a cigarette case, made by the Russian court jeweller Fabergé and given to Edward VII by his favourite mistress, Mrs Koppel. Queen Alexandra, the King's wife, returned the case to the mistress on the King's death, as a memento we're told. The mistress later gave it to the King's son's wife. It is a very beautiful, sinuous object. This is a well presented and catalogued show.

Owen Higgs

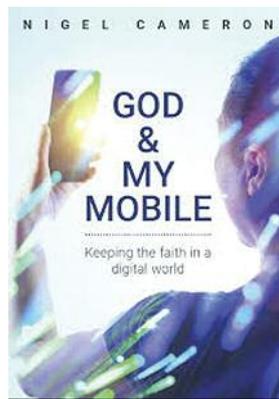


GOD & MY MOBILE Keeping the faith in a digital world

Nigel Cameron

ISBN 978-0-905195-24-7

CARE 2018, £8, 168pp



I have an eccentric friend who never side-steps a mobile reading pedestrian heading for him because he has a mission to alert them to their rudeness. Nigel Cameron's book is less direct but nonetheless a wake-up call to better stewardship of the digital world in which we own more and more, yet which so often owns us.

'God & My Mobile' charts the extraordinary benefits of mobiles, smart technology and social networking whilst reminding us of the price we are paying for these developments. I was struck by his insight on the rise of multi-tasking which leaves many of us distracted and unable to concentrate when away from computers and phones. Cameron's critique comes in a suitably visual book laced with tweet-sized-box commentary: 'Technology 'shreds our attention,' says the penitent tech guru. It taps us where we are most vulnerable... using a mobile, hand-held or hands-free, makes the driver four times more likely to have an accident... on average, preschool children in the UK spend more than four hours a day with screens... I think we like our phones more than we like actual people.'

Most illuminating is Cameron's insight into the power politics of the digital world with 'tech tycoons taking over the planet' riding on the back of data obtained from social media users which they employ to great commercial benefit. It's mutual exploitation: we give ourselves over to immersion in the free colourful connecting and they monitor our desires for gain. 'The Internet of Things' connects real life objects like cars, garage doors and heating systems to the internet with great advantages. But hacking and the loss of personal data can often be traced back to cyber break-ins via these seemingly innocuous enhancements.

At the heart of Cameron's analysis is the Christian concept of stewardship which sees life as a gift to be employed in God's praise and service. His stories of the commercial exploitation of children, unhappiness among teenagers and obsessive behaviour of so many on social media spell out a challenge for readers to recover this sense of stewardship in their digital lives. Among his suggestions for recovering self-possession under God is a mobile Sabbath where families agree periods when conversation replaces individuals 'speaking to themselves' on a phone. 'Everywhere you find yourself - home, office, factory, school, church - if you can speak to someone face-to-face, do. If you don't want to, ask yourself why.'

Technology is God's gift but like all his gifts - money, sex, power and so on - employable for good or ill. Cameron commends the US Center for Humane Technology whose research informs this book and which calls for 'Team Humanity to realign technology with humanity's best interests.' Such a call resounds through this helpful book which sets that noble aim in theological context and calls for Christians to take a lead in promoting good practice in the digital world.

John Twisleton

QUESTIONING THE INCARNATION: Formulating a Meaningful Christology

Peter Shepherd

Christian Alternative, 499pp, £24.99

Peter Shepherd is the bloke we have been so long awaiting to disabuse us of all that primitive tosh in the Nicene Creed and the Chalcedonian Definition. He says, "My overall aim has been to formulate a meaningful Christology, one

which, unlike the classic expressions, can offer ways of understanding Jesus Christ that are comprehensible." At a stroke, he purges away all the accumulated rubbish of the Christian centuries which is "simplistic and naïve in its failure." He achieves this, he thinks, by taking "Nicene and Chalcedonian language and divesting it of its metaphysical baggage."

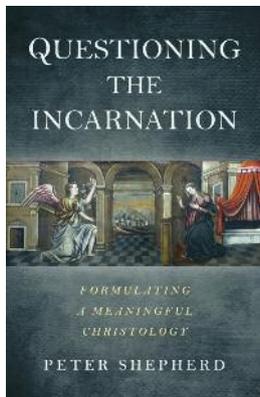
But what if this language which Shepherd so despises is not baggage and unnecessary clutter but part of the essential structure? He doesn't stop to answer such a tiresome question, but presses ahead with his project of clearing away the junk: "Jesus worked for God" is a far more straightforward and meaningful assertion than "Jesus was God." Perhaps, but the two statements do not mean the same. Instead of the Christology of *being*, proclaimed by the Fathers, Shepherd offers a Christology of *function*: Jesus is not God, but he behaves as if he is. There's a word for people who do that sort of thing, and it's not very complimentary. It's as if we should say, "Fred delivers the milk every morning, but you mustn't run away with the idea that he's the milkman."

As well as clearing out all that old conciliar muck, Shepherd trashes the Old Testament: "We may draw the conclusion that the Jewish scriptures actually have nothing specifically to say about Jesus at all. How could they, as the future cannot be known?" In the face of such sophistication, I suppose it would be only foolish to reply that those ancient writers were prophets to whom God revealed truths inaccessible even to the elevated consciousness of Philip Shepherd.

If the Christology of the Fathers is meaningless, to whom should we look for guidance? Well, John Macquarrie and Geoffrey Lampe. When Shepherd was a student and the book prizes were being given out, his bishop Eric Kemp would rather he had not chosen a book by Lampe. But Shepherd tells us he was undeterred and bravely insisted on receiving it.

Actually, if Shepherd were to read more deeply into John Macquarrie, he would discover that Macquarrie does not share his disdain for the Christology of the Fathers. I know this for a fact. When I was Rector of St Michael's,

Cornhill, I invited Macquarrie to come and give a talk. Over lunch afterwards, I suggested to him that the Christologies of the Fathers and those of the modern existentialists might not, after all, be exclusive or mutually contradictory. Macquarrie radiated his gentle Highlands twinkle and replied: “Indeed they’re not. They’re the inside and the outside of the same thing.”



Yes, as with Augustine’s meditations in his masterpiece *De Trinitate* in which he presents both an objective statement about the *being* of God together with profound reflections on our *experience* of the Blessed Trinity in whose image we are made.

Shepherd belongs to that old, miscellaneous chorus line whose other members include such as David Jenkins, Maurice Wiles, John Hick and all the other “liberals.” And these pantomime dames sing only one song: that the traditional formularies are unbelievable and must be ditched in favour of fresh modern versions. It’s as daft as if we should say that, while the seven times table was believable in 1919, it can no longer be believed in 2019.

He’s a persistent enthusiast for hierarchies and segregating special interest groups and he delivers his judgements from a very great altitude: “The gulf between academy and pulpit has often been as immense as that between pulpit and pew.” Phew! Not at our St Michael’s it wasn’t!

Shepherd’s writing reminds me of polytechnic sociology modules (with parentheses on nearly every page). To read his strange book makes us want to know more about the author. Luckily, he has provided quite a lot of information about himself. Aged only thirty-four, he was headmaster of Canon Slade, a state comprehensive school in Bolton with

1800 pupils. As he tells us himself, “Perhaps the youngest ever.”

Peter Mullen

REVEALING THE GOSPEL

Nicolas Stebbing CR

Mirfield Publications, 2018
0902834479

The Bible is the Word of God, Holy Scripture for all Christians. But how do we read and understand it?

The past decades were marked by a lot of uncertainty, as much of Biblical scholarship seemed to question what generations of Christian believers have thought to be true. Furthermore, the Bible has been claimed by vastly different strands of the Church and often used as a weapon in controversies.

Small wonder then, that many Christians have given up the practice of patiently and expectantly studying the Scriptures for themselves.

Fr Nicolas’ collection of short essays on the Gospels is a precious gift in this situation. The author shares with us his fascination and passion for a close reading of the Scriptures, particularly the four gospels.

Far from offering a devotional refuge, which shelters us from the critical questions of Biblical scholarship Fr. Nicolas makes a convincing case that the insights of scholarship, wisely used, can actually deepen our love and understanding of the Bible.

The first essay is devoted to basic methodological and theological reflections on how best to do this. The author introduces interested readers to basic tenets of a historical reading of the gospels and how this approach can go hand in hand with a dynamic spiritual understanding.

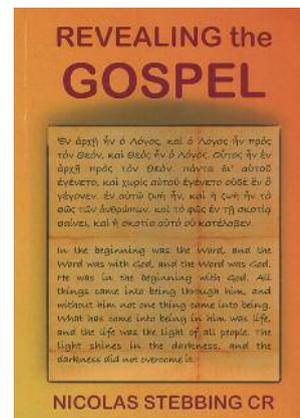
The rest of the booklet is an exercise in precisely this basic conviction.

One of the gifts of Biblical scholarship is that it attunes us to the difference and distinctiveness of each of the four gospels.

Hearing portions of the gospels during worship creates a great familiarity with these texts. But we can unwittingly blur the different accounts in our minds or fail to notice the big lines. Reading this essay collection helpfully addresses such dangers and redresses the balance.

The author, a keen Greek tutor of many years, offers insights from years of learned reading and writing in a most accessible and clear form.

Paying close attention to vocabulary, overall theological convictions, structures and patterns Fr. Nicolas brings the distinctive Gospel witnesses to life for us. We see how Matthew narratively unfolds the confession of Jesus as the Son of God. We peer over Mark’s shoulder as we watch him artfully setting the scene in the beginning of his account of Jesus. We observe how Luke weaves the theme of forgiveness as a red thread into his story of Jesus. And we learn about John’s world of signs and symbols. All this is undergirded by the conviction that the gospels bear witness in all their differences to the one living Word of God, Jesus Christ. This is aptly captured in the title, which speaks of revealing “the Gospel” in the singular.



Fr Nicolas shows us how this Gospel is both life-giving and challenging by making the familiar strange and the strange familiar.

The interested reader would sometimes have loved to be pointed to this or that example of Fr Nicolas’ scholarly conversation partners, even more so because the author encourages us in his foreword to engage with such literature.

Yet what the booklet certainly does is to encourage its readers to turn to the New Testament and to see and read for themselves. In the richness of what Fr Nicolas shares in this volume, one is reminded of Jesus’ word that ‘every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old’ (Matthew 13:52).

Dorothea H. Bertschmann

Book of the month

THE NOBLE LIAR: How and Why the BBC Distorts the News to Promote a Liberal Agenda

Robin Aitken

Biteback Publishing, 2018

In this fascinating, witty and trenchantly argued book, the former journalist Robin Aitken (who now runs a food bank in Oxford) turns the spotlight on the British Broadcasting Corporation, for which he worked for many years. Although the BBC is the focus of the book – because it is the organisation that Aitken knows from the inside – he acknowledges that it is slightly unfair to single it out too sharply as many of its characteristics are shared by a wide range of news organisations, as well as institutions such as schools, universities and the judiciary.

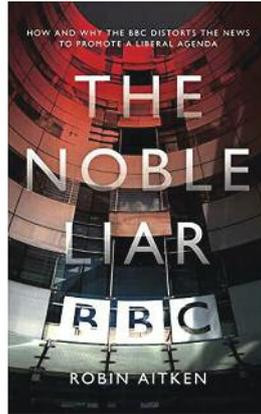
The *noble lie* to which the title refers is a concept drawn from Plato's *Republic*: the idea of a polite fiction that holds in place the existing social order. The noble lie in this case is that the BBC is fair-minded, impartial and balanced whereas, in fact, it is deeply biased in favour of what might be described as metropolitan liberal opinion. Aitken demonstrates this as he ranges widely over subjects such as family life, Brexit, feminism, immigration and the place of religion in the public square.

For example, on ethical matters, the BBC has been resolutely in favour of abortion, divorce, assisted dying and, more recently, transgenderism; rarely allowing contrary viewpoints to be aired and tending to disallow any discussion of the damage that these do either to the social fabric of the country or to vulnerable individuals. In its coverage of Islam, the BBC has similarly closed down debate: 'if you are a critic of that faith you become an "Islamophobe".'

On Brexit, things are rather more complicated because, during the run-up to the referendum itself, the BBC was under a legal obligation to give equal coverage to both sides. However, he argues that the Corporation's refusal over many years to allow discussion about the subject of immigration seriously backfired against its strongly pro-EU convictions. Because immigration was a subject that the Corporation traditionally regarded as taboo, it vigorously suppressed debate and dismissed as racists those who did not agree with its approach. Eventually the dam burst in the late noughties with many people suddenly discovering what had been the true level of immigration to the UK, feeling very alarmed by it, and wanting to 'take back control' of the UK's borders. This, Aitken argues, almost certainly contributed to the 'Leave' victory, but if there had been a more measured long-term debate, the result of the referendum might well have been different.

Readers of *New Directions* might be particularly interested in this fascinating account of life and opinion in our country for two reasons.

First, Aitken lays bare what is often experienced as the intolerance of those with supposedly tolerant, liberal opinions:



a phenomenon that may even sometimes be experienced within the Church of England, as well as more widely in British society. Convinced of the moral probity of their cause and that history is ultimately heading in their direction, liberals often tend to ignore, ridicule, dismiss as offensive or in

other ways fail to engage with arguments that conflict with their deeply held beliefs. In doing so, they contradict a basic principle of liberalism's founding father, J.S. Mill (1806-73) who in his seminal work *On Liberty* argues we should always be prepared to test the rightness or otherwise of what we think by hearing the views of those of the other side of the argument 'in their most plausible and persuasive form'. Aitken argues that in the BBC and other similar media outlets, this 'liberal bigotry' comes in the form of what President Trump inelegantly calls 'fake news': not outright lies (the BBC and the newspapers are very careful in their fact checking) but through an ideological bias that ensures that certain subjects and viewpoints are rarely up for discussion.

Second, although Aitken does not reveal his own allegiance, he is strikingly sympathetic to traditional Christianity. In a chapter entitled *Auntie the Apostate: Losing her Religion*, Aitken outlines how the BBC has entirely turned its back on its former understanding that it had a duty 'to uphold and sustain the traditional – which is to say, Christian – culture of Britain', based on qualities such as duty, self-restraint and personal discipline. The BBC's former motto was the Latin word *Quaecumque*, meaning 'Whatsoever', inspired by St Paul's letter to the Philippians (4.8): 'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things'. In 1984 the motto was changed to the more anodyne 'Nation shall speak peace unto nation'. Aitken argues that the breakdown of the formerly Christian culture in Britain, reflected in and strongly encouraged by her national broadcaster, has led to the consumerism, shallowness and extreme vulgarity that are now such evident features of public life. He encourages us not to be optimistic that these things will turn around any time soon and yet to be confident that it is the gospel and the teachings of the Church, rather than the vacuous nostrums and false promises of liberalism, that provide the only real bedrock for a better society. 'The qualities that made Christianity a force to be reckoned with – the truth that wins human hearts and compels belief – have not changed, and will go on winning converts to its banner.'

Edward Dowler

They Recognized Him in the Breaking of the Bread

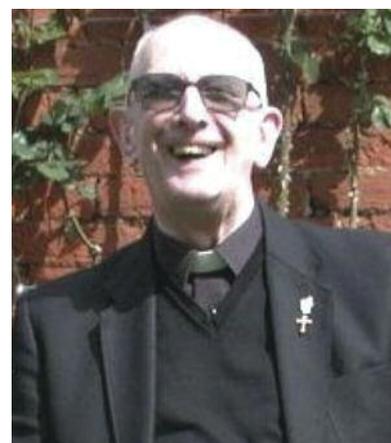
Tim Pike remembers Father Michael Shields CMP SSC

It's obvious, isn't it, why the gospel account of the disciples on the road to Emmaus was chosen for Fr Michael's funeral. Like those disciples at Emmaus, Michael loved and recognised the Lord Jesus in the breaking of the bread. Like them, he was keen to celebrate the resurrection joy in the company of the apostles, that is to say, in the Church. In fact, like the risen Lord himself on the Emmaus road, Michael accompanied so many disciples in their journey of faith, explaining the scriptures and encouraging them. No doubt many of you will be thinking of times when perhaps it even seemed as if your heart was burning within you as he gave inspiration on your road of discipleship. He built up the Church spiritually through his wise counsel, as well as quite literally at St Matthias, Colindale.

The first time I ever met Michael Shields, it wasn't just bread that was being broken. It was also Fr Timothy Lipscomb's beautiful crystal trifle dish. I was on placement with Fr Lipscomb at St Bartholomew's, Armley and after Mass I was invited to Sunday lunch because Fr Shields had come to stay. In honour of this visit Fr Lipscomb had made, among other things, a sumptuous trifle and after Fr Shields had dished himself up a portion he slid the dish along the table towards me. The table was polished to perfection and, like a giant ice hockey puck, the trifle dish instantly and alarmingly picked up speed. Before we knew what was happening it had shot off the end of the table and crashed dramatically onto the floor, great shards of custardy-creamy crystal everywhere. And while with characteristic presence of mind Fr Lipscomb instantly rustled up some emergency flambé-ed bananas by way of a replacement pudding, Michael was in a dual state of consternation and delight: consternation because, as we all know, he was a deeply courteous man, horrified to have spoilt the pudding and smashed the dish; delight because it was so funny and, as we all know, Michael Shields was a man of laughter as well as genuine seriousness and wisdom. He loved remembering that lunch!

The first time I ever met Michael Shields though, it wasn't just bread that was being broken. It was also Fr Timothy Lipscomb's beautiful crystal trifle dish.

I guess most of us knew Fr Michael through SSC or CMP, maybe through parish connections in Sevenoaks or earlier, or through Bromley College or the College of St Barnabas, where he was cared for so beautifully in these last months of his 88-year life. That life began in Penton House in Penton Road at Penton Hook on the River Thames in 1930, but it wasn't long before the family moved to the Isle of Wight, where Michael's dad worked in one of the prisons. Michael remembered the



war years, when as a boy he watched the bombing of Portsmouth and the docks at Southampton. He told me that it was during the war that he first started going to church seriously. One Sunday evening when he was twelve he looked out of the window and saw a woman pushing her bicycle to Eversong and thought 'I must go'. And the rest, as they say, is history!

Although he had no children of his own, he was a father to so many.

His vicar encouraged him to go to the Society of the Sacred Mission for pre-theological training and so in September 1945, aged fifteen, he embarked on his first train journey on his own to Kelham. It was here that the young Michael had his first experience of monastic life, the attraction of which I don't think ever left him. And it is interesting to reflect that this only child, who (as far as I know) has no blood relatives at all, found throughout his life that the household of faith provided a loving family for him, among the baptized to whom he ministered, and among his brother priests, in whose company he delighted. Although he had no children of his own, he was a father to so many. With his characteristic courtesy, laughter, seriousness and wisdom he modelled what it is to live a Christ-centred and priestly life. There's a bit more to say about that in a moment.

Michael Shields was a catholic Anglican to the core of his being. He served the church not only as a parish priest, but as a pastor to priests, both as Master and Master General of SSC and as the Warden of his beloved Company of Mission Priests. The Society and the Company meant a lot to this only child. 'We are family', he used to say to us at CMP Chapter. And in his will he wrote that in the event of his death the Master of the Society and the Warden of the Company should be informed. In his life he brought tremendous fatherly reassurance to both fraternities, even in the most uncertain or troubled of times.

If it is not too strange a thing to say, I think Fr Michael's seriously cultivated Christian joy is what equipped him, and many of us, to live through difficult times. It is as if he had truly assimilated the wisdom to be found in his very well-used Brevariary:

'For even though the fig does not blossom, nor fruit grow on the vine,

Even though the olive crop fail and the fields produce no harvest,

Even though the flocks vanish from the folds and stalls stand empty of cattle,

Yet I will rejoice in the Lord and exult in God my Saviour.'

After 1992, Michael guided the Company of Mission Priests into a joyful new chapter in its life, thanks to his dedicated nurturing of new friendships in the Vincentian Family of which we are so delighted to be a part. Michael taught and exemplified the love of the priesthood, the concern for the poor and the Christian virtue of kindness, with which St Vincent de Paul is so rightly associated. Michael's was a prayerful kindness and even now his Breviaries are full of Mass cards, lists of names and even photographs of many of us, as well as those who have gone before us. He prayed for us all.

His kindness and his rootedness in the faith meant that there was nothing narrow-minded about Michael Shields. If his faith was Catholic with a capital C his interests were catholic too: science-fiction, Buddhism, astrology, Eighties disco hits, the RAF, papal encyclicals, anything techie and vast numbers of cards and letters from friends; all this and much more were among the possessions we went through the other day. In his last months he relished reading those cards and remembering kind things about those who had written to him. He was particularly proud of those whose vocations he had encouraged.

Towards the end he spoke of being excited that he was going to be with the Lord. He modelled Christian dying

I mentioned earlier that Fr Michael modelled Christian living. I would like to tell you that, for me at any rate, he also modelled Christian dying. We all know the theory about how Christians should face their death; Fr Michael lived out that theory in a very edifying way. Towards the end he spoke of being excited that he was going to be with the Lord. The old RAF man enjoyed the prospect of soaring through tracts unknown to be with the Rock of Ages. Having spent his life recognizing the Lord Jesus in the breaking of the bread, he was extremely thankful that he was at the College of St Barnabas, where thanks to the ministry of the Warden, the staff and all his friends, he could receive the Blessed Sacrament every day and even in his bed listen to Morning and Evening Prayer from the chapel. The last time I saw him he said he thought it was time to make his confession. I truly believe he died in a state of grace. Goodness knows what any of us will be like in our final days. I'll be psycho-patient of the year, probably. But be that as it may, like St John Paul II, Michael Shields has taught me these last months about how to face death as a Christian. I am truly grateful to him for showing me that.

On Wednesday I went to the funeral home to say some prayers with Fr Michael. In his coffin he is vested as a priest, just as he wanted. He is holding his beloved rosary made of rope, which he had in his hands all the time in these last months. One of the psalms I found myself saying is one beloved of religious, an appropriate psalm for Fr Michael:

'How good and pleasant it is when brethren dwell together in unity.' The goodness and pleasantness of common life in the Church, common life with his friends, common life with his neighbours in the College of St Barnabas, in the Society of the Holy Cross, in the Vincentian Family and common life in the Company of Mission Priests: this was, I think, the locus of Christian joy for Fr Michael Shields. We praise God for that, because Michael also knew and strongly believed that these earthly joys are but a delightful foretaste of the true joy which constitutes the very hope of the Christian faith: beatitude in heaven with the risen Lord in the communion of the saints.

And so, as we delight at this Mass to meet the Lord Jesus in the breaking of the bread, let us offer the holy sacrifice for our brother Michael, as he would wish, and pray that this faith and hope in the risen Christ might be fulfilled in him now. Amen. **ND**

Father Tim Pike CMP SSC preached this homily for the Funeral Mass of Fr Michael Shields St Mary's, East Grinstead, 11 January 2019.



The Church Union

DIocese of GLOUCESTER

Saints Philip and James Up Hatherley

The Church Union as patrons together with the Bishop of Gloucester seek to appoint as Vicar of this suburban Parish in West Cheltenham a mission-minded traditional Catholic Priest fully committed to mutual flourishing. Pastoral and Sacramental oversight of the parish has been entrusted to the Bishop of Ebbsfleet.

Firmly rooted in serving its Parish, and with a clear commitment to reaching out to all people with the love of God, the Church Community at Up Hatherley is praying for a Parish Priest who will be –

- An enabler and encourager, who will help build up the People of God, deepen their Christian Discipleship, and strengthen outreach and mission in the community;
- A man with a heart for the Parish and its people, of all ages and backgrounds, committed to seeing this Church grow;
- A Traditionalist, ideally a member of The Society (SSWSH) and/or of the Society of the Holy Cross (SSC), rooted in Modern Anglo-Catholic worship but with a generous welcome to all, and open to the riches of other styles of worship.

For an informal conversation about this post please contact ...

The Chairman of The Church Union, Father Darren Smith
0121 382 5533, 07956 440669
or fr.smith@additionalcurates.co.uk

The Archdeacon of Cheltenham, the Ven Phil Andrew
01452 835594 or 07498 052045.

Application form and profile details from

<https://www.churchunion.co.uk/>

Or

<http://www.gloucester.anglican.org/about/vacancies/>



Return electronically and to The Church Union, 16 Commercial Street, Birmingham B1 1RS.

Closing date for applications: 25th Feb 2019 at 9am

Interviews: 20th March 2019

February Diary

Thurifer goes to Mass

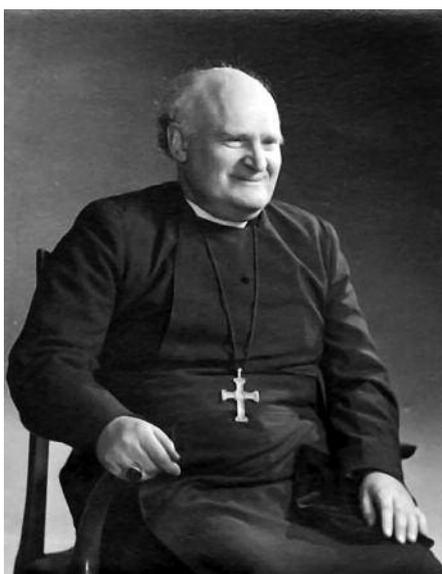
A lacuna in the Diary last year left no opportunity for a tip of the biretta to the centenary of suffrage for women. The exigencies of the publishing deadline meant that I was unable to make a comment on a concert last November which included a performance of the Mass in D by Dame Ethel Smyth. Despite family opposition, she was determined to make her career in music. After private tuition she studied at Leipzig Conservatory. She fervently supported the Suffragette Movement, composing their anthem which, it is said, she once conducted through the bars of her cell as fellow inmates sang it during exercise in the prison yard below. She had Anglo-Catholic leanings for part of her life. The Mass had an interesting genesis. Composed while staying with the exiled French Empress Eugenie, it was first heard in a run-through while at Balmoral as guests of Queen Victoria. Its first public performance was in 1893, but it was not heard again until 1924, conducted by Arian Boult. Its concert history has been sporadic thereafter. Her religious affiliations waned thereafter as well and although she did consider converting to Rome she said that those temptations were sweated out in the writing of the Mass. Unusually the setting ends with the Gloria, in accord with the BCP. It is of its time and bears the imprint of the great oratorio tradition of the late nineteenth century. It requires huge orchestral forces and four soloists (who do not have much to do) and, although worth hearing, once is probably enough. The opening Kyrie was particularly good, with an intensity in its supplication that was moving. The later movements lacked that inspiration. She was created DBE in 1922 and died in 1944.

*

Very loud and shouty at times, the Mass certainly kept you awake. Not so for someone three rows in front of me at an excellent and lively lecture, very well delivered by a noted thespian. Not loud enough, however, for one member of the audience who not only fell asleep but who snored quite vigorously for several minutes until the person to the right gave them a surreptitious nudge. For some of us he had exhibited English reserve and reluctance to intervene for rather too long.

*

I vividly remember a sermon preached by Bishop Michael Ramsey in the early 1980s to the Northern Catholic pilgrimage to St Cuthbert's Shrine in Durham Cathedral. It was about the Holy Land of Northumbria and its saints. Notably St Cuthbert but also St Aidan, St Bede the Venerable (whose tomb is in the Galilee Chapel of the Cathedral), (King) St Oswald (whose head lies in Cuthbert's coffin) and St Benedict Biscop. This came back to me when I visited the exhibition at



the British Library, 'Anglo-Saxon Kingdoms: Art, Word, War' (on until 17 February). There is a section dedicated to the Golden Age of Northumbria which produced the Lindisfarne Gospels and Bede's Ecclesiastical History of the English People (*Historia Ecclesiastica Gentis Anglorum*) written c.731. Both are exhibited and it was thrilling to see them. There is much else besides, culminating in a copy of the Domesday Book. Of course, the highly ornamented initial letters and other illustrations are stunning but so is the various hands of the scribes. Thrilling but also frustrating. Although the exhibits are beautifully lit and have generous descriptions, they are, not unnaturally, in glass

cases. Those of us who still love books and have not succumbed entirely to the digital alternatives, do so because of their tactile nature. Part of the experience of reading from books is to hold them, to feel, smell, turn pages, turn back, feel the weight and texture of the paper, browse through to allow the eye randomly to fall on something that delights our disconcerts. For an exhibition of such treasures this is, I allow, unrealistic, but it is a measure of the success of the exhibition that it instilled that longing and regret.

*

London and south-coast Anglo-Catholicism may no longer be what it was, but news reaches me that St Paul's, Brighton, one of Fr Wagner's churches, now linked with St Michael's (that satisfying combination of Bodley and Burgess), is undergoing something of a revival. It was part of my introduction to Brighton Anglo-Catholicism in the mid-1980s. It was a remarkable Saturday. It began with High Mass at St Bartholomew's, the Noah's Ark of the town (now city) for the Fountain Group. This, as I remember it, was founded by the then parish priest, Fr James Holdroyd, and its members believed that all the ley-lines in the country met at a point on the Old Steine Gardens near the seafront. Propriety prevents specificity. These lines, it was supposed, aligned religious sites and landmarks that were not accidental, nor random, but were paths with spiritual significance. I was taken along to witness this decidedly odd celebration and having been told something of Fr Holdroyd's eccentricities, I was not disappointed. The theme of his bizarre sermon was 'Arthur Scargill, Agent of Darkness' (it was the time of the miners' strike) delivered with a manic intensity. Perhaps fortunately, we needed to leave after that oration to arrive in time for the Gloria at St Paul's, West Street, where the then vicar, Fr John Milburn, was celebrating the twenty-first anniversary of his 'Pastorate.' This was decidedly more straightforward with fine music and contemporary concelebrated liturgy that still managed to look much like a High Mass. **ND**

A Courtyard in Jerusalem

Ann George goes for a walk in the snow

The temperature had dropped suddenly during the previous evening, so I had left a bar of my tiny heater on overnight. My barrel-vaulted room had held in the heat and I was comfortable in bed, resisting getting up at 5:30 a.m. in order to get to school at about 7 o'clock. Finally, I forced myself up to greet a new January day in Jerusalem, and had the surprise of my life when I opened my door to a courtyard full of a strange blue light and blurred with the relentless falling of huge snowflakes. I took a big breath, stuffed my feet into my boots and grabbed my umbrella, then stumbled across the courtyard in order to have a wash and eat my breakfast.

I had just come out of my small shower-room when I heard the phone ring in Auntie's house: very unusual and particularly so at such an early hour. A few minutes later Auntie appeared at my kitchen door, wearing a coat over her pink-flowered housecoat and with her greying hair still in its nightly plait and glistening with snowflakes. 'They say no school,' she announced, ignoring my morning greeting. 'You no go. Is good. Jerusalem very danger with snow. I open door.'

I understood the sense of the last remark when I returned to my room. The door linking my room to Auntie's house, set in the middle of the passage through the immense Crusader wall, was slightly ajar. Auntie obviously didn't want me to cross the courtyard to my bathroom and kitchen during the snow-storm.

After having made the effort of getting up the morning seemed anti-climactic and I viewed with some disgust the ever-present pile of marking that is the teacher's lot in life. The morning passed quite slowly, even when I put on the tape that everyone living around the courtyard agreed was my best one: The Salvation Army Band Plays Popular Hymns, but soon after coffee-time a beautiful aroma arose from Auntie's house, and I went in search of it, following my nose.

Set out on the floor of Auntie's kitchen was her pride and joy: a custom-made stand-alone oven, constructed from 2 huge metal pans (more commonly seen in the market filled with baklava) which had been joined with a hinge to create a base and a lid. An electric element had then been fitted under the bottom pan, hopefully by an electrician. It was a lethal object, and probably illegal, but Auntie managed it with consummate skill and probably inherited knowledge. The food that came out of this oven was unbelievably glorious, and today she had raided her store cupboards and her deep freezer (she was no tyro either when it came to modern kitchen technology) in order to cook a melt-in-the-mouth joint of roast Bethlehem lamb for her courtyard relatives and tenants.



The meal was definitely the high point of the day as the snow continued to fall heavily. This was very unusual, as snow in Jerusalem is quite rare, happening about every 5 years or so, and it almost never settles for long. Because of the steep gradients, however, and also the fact that most of the population live high up in the surrounding hills, not just public transport but all transport stops and all businesses close when snow happens; by nightfall, however, I was told that everything would be back running as normal.

Not this year: the next morning I peered through my little window to see the snow still lying, blue-white in the early morning. By afternoon I had run out of marking and I had all the symptoms of cabin fever. There had been no new snow falls but it was lying very deep underfoot. Although Auntie scolded and forecast a dreadful fate for me I was determined to go out. In my long warm winter coat, hat, scarf, gloves and long boots I ventured across the deserted square by the Tower of David, down the ramp by the Jaffa Gate and crossed the main road outside the walls. Looking back at the Old City perhaps the oddest sight were the date palms, disorientated and disconsolate-looking with their fronds weighed down with snow, parading beside the main road devoid of cars and buses and totally silent. Walking with care along the deserted main street, I came to the Town Hall and decided to walk through the Russian Compound and perhaps look inside the Russian Cathedral. This route was a daily one for me, and I had rarely passed by the cathedral without hearing the monks singing the Office.

They did not fail me. I slipped into the cathedral and listened to their rich, dark voices for a long time. Their oriental cadences fell around me, totally free of the usual arbitrary city interruptions, but instead they were underpinned by a profound, deeply satisfying silence. **ND**

I remember Westminster Abbey when one could go into it without paying or praying (or pretending to pray as the huge entrance fee might tempt one to do—though what about “false” or “pretended” prayers?). There was already a charge to see the perpendicular magnificence of the Henry VII Lady Chapel. In the 1960s, I deputized as an alto here for John Whitworth and Grayston Burgess. I knew my way round—to the choir-practice room, of course. Later when I joined the General Synod in 1990 (for 25 years) I would process in with other lay reps to the opening service before heading to Church House to hear the Queen (and watch the Duke) open the next quinquennial series of meetings.

Today vast crowds visit the Abbey. On a Tuesday midday, it was absolutely packed. There is a prayer on the hour every hour. This is an age when big churches, shrine locations, top the market and seem more what people want (with choral singing and skilled preaching) than local closeness and ordinarieness. Cheap travel makes tourism highly popular and profitable: results questionable, content intriguing. The Abbey is one of the most detailed and exhaustive historical sites in our country: a ravishing example of French gothic, cathedral-like in scale, with bits of its former Benedictine self that predate the present Henry III building, some of which (like the Cellarium café near the smart new toilets) are now being put to public use for the first time ever.

There are now two entirely new elements adding to the draw: the Queen’s Diamond Jubilee Galleries, and the astonishingly characterful and original Queen’s Window designed by David Hockney. The current Dean, John Hall, has made the first substantial addition to the building since Hawksmoor’s west towers. Hitherto novelty has largely been ledger stones in Poet’s Corner. Now the second Elizabeth is celebrated rather more than the first, to whom we owe the visionary 1560 refounding of the Abbey as a Royal Peculiar with a collegiate structure and choral foundation suiting its role in coronations, royal weddings and funerals, as well as its pastoral min-

istry and full menu of services: our westminster!

The shrine of the only English monarch to have been canonized, Westminster Abbey gets no funding from church or state and has to be entirely self-supporting. There are so many tombs and monuments it’s hard to separate religious function from national role. Could it be more beautiful and usable if it were not such a mausoleum? The clash between museum function, tourism, and religion raises the issue whether the memorials might be better served in a museum alongside the stories into which they fit. But the mixture has surely never been managed with such aplomb as under John Hall.

The freshness of the Hockney window in its colours and shapes, together with the reflection on nature in the countryside that it suggests, is very different from the purpose served by most stained glass. The leads holding it together remind one of Hockney the artist draftsman. The flavour of what’s shown is typically recognizable and personal: the effect lifts one’s heart.

In the new east triforium galleries, 52 feet above the nave floor, there is profound reward and delight. As one mounts the windowed access tower designed by Ptolemy Dean, Surveyor of the Fabric, one meets legion telling views of the Chapter House or Parliament. At the top, there’s an astonishing window made with fabulous fragments of 13th- and 14th-century coloured glass discovered on site under the triforium floor and left for centuries—many with almost comic imagery of monsters or human faces that echo the style of the severely damaged but still marvellous contemporaneous Westminster Retable. Considering the wanton Puritan destruction of so much English art, such close encounter is heart-warming. The stone layers enclosing the liftshaft is also beautifully demonstrative. The tower’s oak steps are answered in the triforium with similar oak flooring. From triforium windows one can at last see in full richness of detailed artistry many animals including greyhounds and dragons squatting on the stone beams topping the aisles either side of the Lady Chapel.

The stuff on show includes funeral effigies available hitherto in the old cloisters museum, which are now much better displayed. The head of Henry VII’s effigy, very likely by Pietro Torrigiano, has lifelike immediacy. The effigy head of the Valois princess Catherine, who married the short-lived Henry V in the peace drawn up after Agincourt, is equally interesting. The point of such effigies was to evoke the dead as living at their own funerals, though with the beheaded Charles I the idea turned indelicate—and at the Restoration practices began to change.

The detailed and lovely Liber Regalis from 1382 became the model for coronations right up to the present Queen’s. Other treasures include Henry VII’s mother Lady Margaret Beaufort’s beautifully illustrated private prayer book, the ravishing Litlington Missal (1383), and the 15th-century Bicci de Lorenzo altarpiece—wonderful to examine so close-up.

There is so much sculpture to relish. Marvellous monuments to John Gay and Nicholas Rowe originally on the ground floor were exiled and hidden here, now visible again. There is the coronation chair specially made for James II’s protestant daughter Mary in her unique dual crowning with Dutch William. Also a wealth of plate as well as ancient and modern communion cups and flagons. Two 1100 column capitals from the cloister built by Edward the Confessor are top quality. Many carved corbels not all grotesque support the roofing beams above the triforium. These Diamond Jubilee galleries cost just £5 extra if you are already ticketed for downstairs. The view from the chancel’s Cosmati pavement along the nave is breath-taking and probably better than the whispering gallery at St Paul’s. **ND**

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Eucharistic Sacrifice

John Twisleton provides an eye-opener on the transformative power of the eucharist

Going day by day to the eucharist makes me something of a consumer, and this fact is evidenced when I arrive at church and do not get what I expect (e.g. the time has changed, it's a longer school Mass, or the heating has broken down). More profoundly, that consumerist approach to the sacred mysteries is impacted by liturgical changes like the obligation to listen and reflect upon the daily homily or keep quiet after Communion. These important elements seem geared more to serve my own needs than to what is historically at the centre of the eucharist: the pleading of the sacrifice of Christ for the suffering and triumph of the cosmos.

Seeing such profundity beyond brief action with scripture, bread and wine is the gift of catechesis and engagement with holy priests and people who over the course of my life have for me lifted the veil covering the sacred mysteries. In recognizing the power of Christ's sacrificial prayer to which my intentions are joined day by day I have gained confidence in a transformative dynamic summarized in Our Lord's promise that 'I, when I am lifted up from the earth, will draw all people to myself' (John 12.32) All people but also all *things*, as St Paul writes of all things being ultimately put 'in subjection under Christ, so that God may be all in all' (1 Cor. 15.28) Such, ultimately, is the power of the eucharist!

The best three windows into eucharistic sacrifice are the writings of St John, St Paul and the letter to the Hebrews. It is paradoxical that John, whose gospel does not record the institution of the eucharist, provides such awesome insight into its meaning and power. His gospel is one of grace through encounter with the living Lord Jesus Christ, the Son of God who draws disciples into his love for the Father (John 17.21) as 'the Lamb of God who takes away the sin of the world' (1.29) whose 'flesh is true food... blood is true drink' (6.55). It is to John we owe the sacrificial image used in eucharistic liturgy of Christ as the Lamb of God combining images of the Passover lamb (Christ's death coincides with Passover in John's chronology) the sin-offering and the scapegoat carrying away sins on himself. This Johannine tradition is further reflected in Revelation 13.8 which speaks of Christ as the lamb 'slain from the foundation of the world'. In the eucharist, besides partaking of Christ and his indwelling with the Father in the Spirit, we offer ourselves in union with his all-powerful sacrifice that is cleansing the world of sin at his and our prayer.

When I participate in the eucharist it is like getting on a celestial lift. I am aware that people and needs already on my heart get lifted to God with powerful consequences.

Relating Christ's institution of the eucharist, St Paul records his sacrificial words: 'This is my body that is for you... this cup is the new covenant in my blood. Do this, as often as

you drink it, in remembrance of me.' Paul adds his own sacrificial interpretation: 'For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes' (1 Cor. 11.24–26). In the previous chapter the apostle had challenged idolatry among the Corinthians and in so doing had spoken, by way of contrast, of the godly eucharistic sacrifice: 'Pagans sacrifice to demons and not to God... you cannot drink the cup of the Lord and the cup of demons.' (1 Cor. 10.20–21) Paul's phrase quoted earlier 'proclaiming [or showing] the Lord's death' is a powerful summary of the implication of the separate consecration and receiving of bread and wine which John Wesley saw as 'a converting ordinance'. Showing the Lord's death to God on behalf of the cosmos has been understood not only as anticipating but as expediting Christ's return. To Paul we also owe the understanding of Christians being Christ's Body of which Christ is the head and God's call to believers 'to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship' (Rom. 12.1b). This last call is taken up in Christian devotion where the eucharistic sacrifice is seen as both Christ's and ours.

Though Anglican eucharistic liturgy bears the scars of the Reformation with the studied ambiguity of some prayers, it keeps an important emphasis on Christ's sacrifice .

The letter to the Hebrews centres on Christ's sacrifice linked to his death once for all and his priesthood which operates eternally 'through the power of an indestructible life... and through the eternal Spirit.' (Heb. 7.17, 9.14) Hebrews thrills with the saving power of Christ's priesthood which Christian tradition naturally came to associate with the eucharist. In Hebrews, Christ is a priest for ever in the same sort of way John describes him as the Son for ever and with the same implication for believers called to offer themselves with Christ to the Father. Though this letter has no direct reference to the eucharist and in stressing the all-sufficiency of the cross warns against any sense of the eucharist repeating Calvary. It opens a window to its transformational dynamic and to the heart of God. In his booklet 'The Christian Concept of Sacrifice' Michael Ramsey reflects on the force of Hebrews with reference to an illuminating saying of P.T. Forsyth: 'There was a Calvary above which was the mother of it all'. Ramsey continues 'we certainly get the idea in Hebrews that Christ's sacrifice in time and history had an eternal root. He was doing, as man's priest in time and history, something that he could not but do because it belonged to his eternal essence to be doing it'. Hebrews opens a window to obedience as the inner motive of sacrifice, Christ's and ours at the eucharist, as it quotes the psalmist: 'See, God, I have come to do your will, O God.' (Heb. 10.7)

When I participate in the eucharist it is like getting on a celestial lift. Though it is a brief journey timewise—a few minutes when it comes to specifically pleading Christ's sacrifice—I am aware that people and needs already on my heart get lifted to God with powerful consequences. With John I see the lifting of Christ in bread and wine drawing the cosmos to him: 'the bread of God which (also) comes down from heaven and gives life to the world.' (John 6.33) With Paul I am lifted with Christ through the separate consecration and display of bread and wine imagining a showing, a piercing through the Church walls, of divine love to irradiate the suffering world. With the author of Hebrews I am aware of my prayer and obedience being taken up into Christ's perfect offering and obedience with that of his whole body, that in the eucharist I am ascending 'Mount Zion, come to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus the mediator of a new covenant, and to his sprinkled blood.' (Heb. 12.22–24)

Jesus uses the participation of the faithful in the eucharist as a means of bringing the world into what he wants it to be.

Attending the eucharist day by day is edifying, yes, as we engage with the special selection of scripture, join intercession for those on our hearts and, above all, receive Holy Communion in Christ's body and blood. It is also transformative of much beyond ourselves through our joining in worship 'as on Mount Zion' in solidarity with the sacrifice of Christ which has solidarity with the suffering and joy of the whole world: 'May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world.' (Roman Catholic Eucharistic Prayer III)

Does the frequency of the eucharist matter? That quotation from a Roman Catholic prayer might imply the world would be less peaceable without regular Mass. In the middle ages bringing peace to the departed became an incentive for multiplying celebration of the eucharist for those who could pay priests, a practice which fuelled the Reformation. Less frequent celebrations have come about in Anglican and Protestant churches where it is argued that more spaced and well-prepared celebrations can increase and not decrease eucharistic devotion. Participating in the eucharist daily is somewhat counter to this reformed tendency, though there are exceptions such as the frequent attendance at Communion brought about during the Methodist revival.

Words crack in speaking of Christ's sacrifice. The Creed is silent save in speaking of his crucifixion being 'for us.' It is left to eucharistic prayers, manuals of devotion, hymnody and theologians to voice, as adequately as words can voice, our day by day sacramental entry into Christ's abiding work for the salvation of all.

As an Anglican I was brought up with the Book of Common Prayer (BCP) reordered or supplemented by the Roman Canon to make the eucharistic sacrifice explicit in the age-old

offering of the consecrated gifts to God. As a BCP celebrant I announce to the congregation that I will be adding the Prayer of Oblation to the Prayer of Consecration. In this way, having signalled the change in the elements of bread and wine through use of Christ's words, the Father is called upon 'mercifully to accept this our sacrifice of praise and thanksgiving' which is the body and blood of Christ. The lifting up of both elements in the doxology at the end of the prayer is the age-old visual expression of this.

'Common Worship Eucharistic Prayer B,' like 'RC Prayer II' based on the third century apostolic tradition of Hippolytus, is more explicit than the BCP about the eucharistic offering: 'As we offer you this our sacrifice of praise and thanksgiving (we) bring(ing) before you this bread and cup.' In my days of service in Guyana we prayed using the 'Church in the Province of the West Indies Prayer B' which was akin to 'RC III': 'We offer you, in thanksgiving, this holy and life-giving sacrifice. Look with favour on your Church's offering... make us a perpetual offering to you.'

Though Anglican eucharistic liturgy bears the scars of the Reformation with the studied ambiguity of some prayers, it keeps an important emphasis on both Christ's sacrifice and Paul's call for believers to be formed as 'a living sacrifice.' Eric Mascall makes this constructive summary: 'To the question which has caused so much dispute among Christians: "Is anything offered in the Eucharist, and if so who offers what?" The all-inclusive answer is not just "Jesus offers himself" or "Jesus offers us" or "we offer Jesus" or "we offer ourselves" or "we offer bread and wine," but "the whole Christ offers the whole Christ," an answer which can be seen to include, in their right places and proportions, all the others.'

Mascall's synthesis echoes the age-old Orthodox liturgy which pleads at the consecration: 'We offer you your own from your own in all things and for all things.' A similar understanding is voiced in the Anglican-RC agreement on the nature of the eucharistic sacrifice that in the sacred mysteries: 'We enter into the movement of Christ's self-offering.'

Anglican eucharistic liturgy bears the scars of the Reformation.

It is the perception of the eucharist as the God-given transformative action it is that draws me day by day into its orbit, which is one of both Christian mission and renewal: 'For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.' (1 Cor. 11.24–26) As often as we celebrate the eucharist we advance the work of salvation through no simple transaction but a showing of Christ crucified and risen mysteriously effective for both mission to the world and the renewal of church members.

This mission aspect is very clear to me: how Jesus uses the participation of the faithful in the eucharist as a means of bringing the world into what he wants it to be. So many times I have been able to look back days or weeks later at the fulfilment of intentions I have taken to the eucharist, even concerning world crises. As the Orthodox priest and author Alexander

Schmemmann expresses it: 'When man stands before the throne of God, when he has fulfilled all that God has given him to fulfil, when all sins are forgiven, all joy restored, then there is nothing else for him to do but give thanks. Eucharist (thanksgiving) is the state of perfect man. Eucharist is the life of paradise. Eucharist is the only full and real response of man to God's creation, redemption and gift of heaven. But this perfect man who stands before God is Christ. In him alone all that God has given man was fulfilled and brought back to heaven. He alone is the perfect eucharistic being. He is the eucharist of the world. In and through this eucharist the whole creation becomes what it always was to be and yet failed to be.'

So far as the church renewal aspect of the eucharistic sacrifice it is hard to improve for a summary on a rich paragraph from St Augustine's great work *The City of God*: 'That whole redeemed community which is the congregation and society of the saints is offered as a universal sacrifice to God by that High Priest who also offered himself in suffering for us in the form of a servant, that we might be the body of so great a Head.'

Day by day we have an invitation to participate in a blessing and distribution of bread and wine that impacts the cosmos through the eucharistic sacrifice of Jesus who died in our place and comes here and now, there and then, to be in our place and that of the whole world before our Father. His institution of the eucharist calls forth obedience—'do this in remembrance of me'—but also, more profoundly, obedient self-offering of his own for our salvation and that of the whole world: 'See, God, I have come to do your will, O God.' (Heb. 10:7)

ND

Fr John Twisleton is a retired priest ministering in Brighton.

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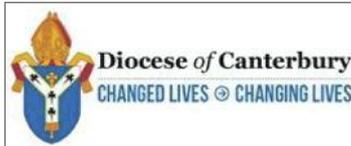
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Mission Priest (Priest-in-Charge) S. Peter's, Folkestone (under the episcopal care of the Bishop of Richborough)

The Bishop of Dover and the Patron wish to appoint a mission-minded priest in the Catholic tradition to be Mission Priest (Priest-in-Charge) for S. Peter's. This is an innovative role, jointly funded by the Diocese and the Forward in Folkestone Foundation, for a full-time priest to lead the parish as it continues to grow in numbers and confidence after a time of rebuilding, both physically and spiritually.

Our new priest will be a man who

- wants to care for all in our parish and those who visit;
- will engage with the entire community to witness to the faith;
- has the Christian courage, confidence and charisma to lead, renew and inspire;
- understands liturgy and Catholic tradition and how it can speak to all people today;
- is a priest of the Society, or in sympathy with its aims.

What we can offer:

- a church filled with real presence, where the Holy Spirit is at work, ripe for teaching and growth;
- a strong team of laity and retired clergy who await your leadership but will care for you, too;
- a challenge! Our parish is one with much potential but also has much hidden deprivation and complex needs;
- A famous Anglo-Catholic mission church, newly restored, which serves as a beacon of faith across Folkestone and southeast Kent.

The parish has passed the Resolution under the House of Bishops' Declaration on the Ministry of Bishops and Priests.

Closing date: 03/03/2019
Interviews: 18/03/2019

Any queries to the Archdeacon of
Ashford's PA, Louise Mills:
louise.mills@archdeacashford.org

Full details and profile:
pathways.churchofengland.org,
canterburydiocese.org/vacancies,
via the Richborough website
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St Margaret's Hollinwood and St Chad's Limeside: Vicar

The PCC is looking for a visionary priest of The Society who will build on the strong foundations of St Margaret's and strengthen the church's links with the community, particularly in Limeside.

Specifically, the new Vicar will help them

- develop their ongoing Mission Action Plan
- to deepen their faith and discipleship
- to foster the gifts and ministries of the laity
- to build on the relationship with St Margaret's School and others in the parish
- to develop a culture of good stewardship.
- to support and encourage the development of joint working across the emerging Mission cluster

Closing date 25th February at 12 noon. Interviews 11th March.

For the parish profile and other documentation, please contact the Archdeacon of Rochdale's PA, Mrs Susan Brown, at SusanBrown@manchester.anglican.org

The Proto-Martyr

Stephen Conway recalls the life of his saintly namesake

It is very apt to invite a Stephen to preach on St Stephen's Day at St Stephen's. I have been made very welcome and I am thrilled to be here. But, I admit to a certain discomfort. Do you ever have that experience of being in the company of a living saint and finding yourself tongue-tied and nervous because their loving gaze sees right through you? Well, the contemplation of the triumphant saint, St Stephen, has sometimes had that effect on me. 'Stephen' in the Greek means 'crown,' but in the context of our feast not just any kind of crown, but the crown that comes from the imitation of Christ: a crown of thorns.

Every act of witness in which we die to ourselves and live for Christ, in the stranger as well as our neighbour, is a martyr's witness which may open the way to a person's conversion.

Some years ago, I was invited to the Apostolic Palace in the Vatican. It is the traditional home of the Holy Father. It was in the time of Benedict XVI. I was taken to pray in the Pope's private chapel, which was last altered in the papacy of Pope Paul VI. There is a stained-glass altarpiece with an image of Christ on the cross, but the Christ figure is not wearing the crown of thorns. The Holy Father asked the artist why so. The artist replied that the Pope was now wearing it as the chief pastor imitating Christ, with us and for us.

This is the pattern of Stephen the Protomartyr. The young Rembrandt's first painting on a Biblical theme is *The Stoning of St Stephen*. In the painting Stephen's face shines like an angel. The light upon him is the light of heaven, just as his face shone when he addressed his hearers. He has a luminosity like that of the prophet Moses, of whom he speaks, because he is also an imitator and mediator of God. We hear that Stephen performed many wonders—not in his own strength, of course, but because the close imitators of Christ manifest Christ in



their actions and bearing. The stigmata manifested in saints like Francis, and more recently Padre Pio, is not a psychotic disorder revealed in the flesh, but a painful sign that bearing the cross daily brings us close to the wounds of Christ. What does fascinate me is the psychology of the conversion of Saul into Paul. Saul is the solitary mounted figure in Rembrandt's painting. His conversion starts here in the shedding of Stephen's blood, whose manner of death imitates the saving death of Christ. There are twenty-four gifts of the Spirit identified in the New Testament. Martyrdom is one of these. An author averred that this gift could only be exercised once. In fact, every act of witness by us in which we die to ourselves and live for Christ, in the stranger as well as our neighbour, is a martyr's witness which may open the way to a person's conversion to Christ.

God's call to sacrificial service is what the New Testament calls '*diakonia*,' once described to me as 'discipleship with a mop and a bucket in hand.' Stephen was called first to wait at tables and feed the widows and holy virgins and orphans and to anticipate the provision for people, to release the apostles for more preaching and teaching. Seeing how beautifully kept your church is, I reckon there is plenty of mop and bucket discipleship and passion with polish going on here among you. This is the beauty of the Body of Christ at St Stephen's being its true self; in the beauty of holiness being manifest in both the celebration of Mass and in service to the people of Central Lewisham.



Stephen discovered that his calling required both the practical perspective on the world from his knees in service of people's physical needs, and the wider perspective in the service of people's spiritual need from the platform as a preacher. In the early sixteenth century Carpaccio painted a sequence of paintings for the School of St Stephen in Venice about the life of St Stephen, one of which is entitled *The Sermon of St Stephen*. It is now in Paris. Stephen discovered in his imitation of Jesus that living the love and proclaiming the truth of Christ are indivisible. In Rembrandt's painting, St Stephen is depicted wearing a beautiful dalmatic, worn by the deacon still as you will have seen for yourselves today. Any deacon is a real ser-

Sometimes there is no love in our proclamation. Evangelicals have discovered what Catholics always knew: evangelism grows out of relationship and deepens in fellowship with the saints in the Mass.

vant of the incarnation of Jesus, the servant of the humanity of Jesus revealed at Christmas and the agent of the proclamation of the divinity of Christ to the nations at Epiphany. And although the bishop and the priests are servants of our transformation in the passion and resurrection of Jesus through the Mass, we are still deacon-shaped priests. A bishop is often robed for Mass in a dalmatic as well as a chasuble. Although the apostolic ministry of a bishop is expressed in all the sacraments of the Church and in the teaching office, like all priests a great deal of the bishop's ministry is spent doing diaconal things: in pastoral care, in administration and in guaranteeing good hospitality.

I have said that living the love and proclaiming the truth are indivisible, but that is not always how we operate as Christians. Sometimes there is no love in our proclamation. Evangelicals have discovered what Catholics always knew, which is that



evangelism grows out of relationship and deepens in fellowship with the saints in the Mass. Love is our meaning. However, our desire to love and welcome everyone can make us hold back from saying what we know to be true in our Christian profession. Yesterday I said Mass for the prisoners at a prison for sex offenders. Someone said to me in prison a while ago that he was not a sinner. Our following conversation came as a bit of a shock to him. We know that Christians are sometimes pilloried by our self-defining identity culture because we say that truth is not variable to suit our human interest. So be it, then. What St Stephen modelled to his hearers and critics was the truth spoken with real love. Jesus never defined himself over and against those who opposed him. He revealed false words and behaviours, but he died for all. St Stephen imitated Christ in this way, too.



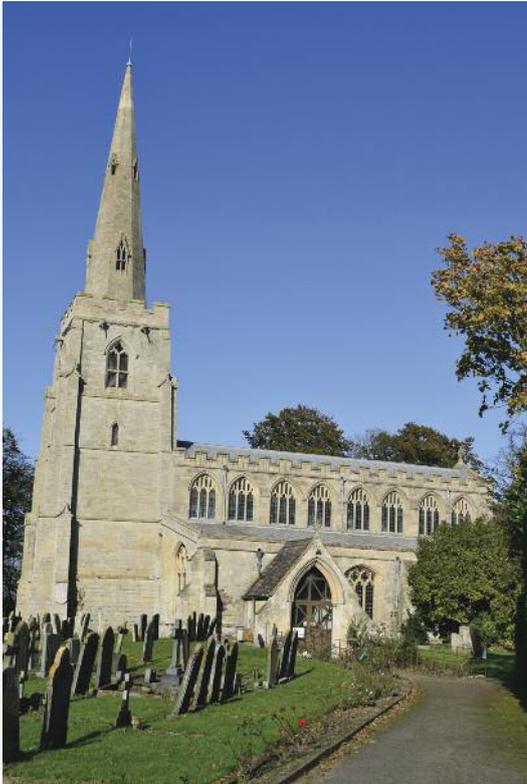
Of course, we Christians can talk about speaking the truth in love as a way of saying nasty things to other people and getting away with it. Stephen knew that to speak the truth in profound love would have the crowd grinding their teeth at him and rushing to stone him to death. Luke uniquely records Jesus's words from the cross, commending his spirit to the Father's hands. He records Stephen deliberately echoing the words of Jesus, but commending his spirit, not to the Father but to Jesus. His last words are his greatest act of evangelism because he proclaims Jesus as Lord and Saul hears it. Saul persecuted Stephen, but Paul delighted in Stephen's prayerful protection from heaven during his apostolic ministry. Stephen now delights in Paul's companionship in heaven, for love fills them both with joy.

It was a great privilege to carry the relic of St Stephen in the procession. Relics are signs of the active presence of the miraculous materiality of our faith: we believe in bodies as Christians, and the resurrection of the body from the dead. In the relic we rejoice that in some way St Stephen is still with us and encourages us to believe in the hope of the resurrection of the whole of us as persons. As we venerate this holy relic, we share in the joy of the heavenly love with which he and St Paul are filled. People sometimes wonder out loud why St Stephen's Day and his martyrdom are commemorated immediately after the joy of the Feast of the Nativity. It's obvious really. The birth of the king of heaven means heaven is open to his soldier. We pray that we may wear a crown like Stephen and know his joy in the Lord. **ND**

The Rt Revd Stephen Conway is the Bishop of Ely. This sermon was preached on St Stephen's Day at St Stephen's, Lewisham. (Photo credit: Michael Johnson)

touching place

S MARGARET, QUADRING, LINCS



The marshland of southeast Lincolnshire stretches for mile after mile, punctuated by small settlements and the occasional town. And churches. Henry Thorold once described the route from Sleaford towards Kings Lynn as a *via mirabilis*, a wonderful tour for a church-crawler. Quading was not one of his nominated churches, but could just as well have been. It sits some way outside its village down a side turning, with just the Primary School for company.



There's a fine Perp tower with spire; like others in the area, it has a noticeable lean, but not in the same league as Surfleet. In the early 15th c. the parishioners completely reconstructed the nave and aisles, just retaining the Dec. façade of the S side. This build has quite a sophisticated design, note the piers that support the clerestory and roof, and a striking rood stair at the SE corner, entered through an unusual and elegant turret. The sentry box in the aisle is a graveside shelter (a 'hudd') to protect the parson at the graveside in wet weather.

An early 17th c. antiquary noted an inscription in the clerestory glazing that several members of the Derby family had eight windows made. The Derbys originated in the Boston area; one of their number, William, became vicar of the prestigious Norfolk parish of Terrington S Clement (ND Dec 2016). In his will of 1438 he left money towards making this clerestory, and then, right at the will's end, he orders that the residue of his possessions be spent on 'the body of the church to be made anew at Quading on behalf of the souls of my father and mother, of my brothers and sisters and of all those to whom we are bound (to pray)'.
Reflect: Mediaeval Christians were very conscious of their obligations to their fellow Christians, their families among them – including prayer. Are we?

Map reference: TF 224341

Simon Cotton



Forms of words for making a bequest to FiF in your Will

I GIVE to FORWARD IN FAITH of 2A The Cloisters, Gordon Square, London WC1H 0AG the sum of _____ pounds (£ _____) and I DIRECT that the receipt of the Treasurer or other proper officer of Forward in Faith shall be good and sufficient discharge to my Executor.

or I GIVE the residue of my estate to FORWARD IN FAITH of 2A The Cloisters, Gordon Square, London WC1H 0AG and I DIRECT that the receipt of the Treasurer or other proper officer of Forward in Faith shall be good and sufficient discharge to my Executor.

parish directory

continued

LONDON NW9 Kingsbury St Andrew A Society Parish under the Episcopal care of the Bishop of Fulham. Sunday: Sung Mass 10.30am, Thursday Mass 10am – both followed by refreshments. Tube to Wembley Park then 83 Bus (direction Golders Green) to Tudor Gardens. Contact: Fr Jason Rendell on 020 8205 7447 or st-andrews.kingsbury@london.anglican.org - www.standrewskingsbury.org.uk

LONDON SE11 4BB St Agnes Kennington Park, St Agnes Place. Under the Episcopal care of the Bishop of Fulham. 8 minutes walk from both Kennington and the Oval tube stations (Northern line). Sunday: 10am Solemn Mass. Daily Mass: Mon to Fri 10am – Bible Study after Mass on Wed. stagneskenningtonpark.co.uk 020 7820 8050 frpaulenor@btconnect.com

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) A Forward in Faith Parish under the episcopal care of the Bishop of Fulham. Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 10am, Tues 9am, Wed 12.15pm, Thurs 10.15am, Fri 12.15pm, Sat 10am Parish Priest: Fr Philip Corbett – 07929 750054

LONDON SE18 St Nicholas - the Ancient Parish Church - St Nicholas Road, Plumstead. A Society Parish under the episcopal care of the Bishop of Fulham. Masses: Solemn Sung 11am; Mon 12 noon; Tu es 12 noon; Wed 9.30am; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an hour before every Mass apart from Sunday. Modern rite, traditional ceremonial. Parish Priest: Fr Andrew Stevens 020 8854 0461

LONDON SE 26 All Saints, Sydenham A Society Parish under the care of the Bishop of Fulham. Grade II listed Church with stunning Fellowes-Pryne interior. Sunday - 10.30am Solemn Mass with Sunday School. Weekday Services as advertised. Parish Priest Fr.Philip Smith 0208 7783065.

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10:30am. 6pm (& 5pm Wed) Choral Evensong (termtime). 7.30pm Mass. Midweek Mass: Tues 9.30am, Wed 7pm, Thurs 7:30am, Fri 10am, Sat 9:30am. www.st-gabriels.com

LONDON SW7 St Stephen, Gloucester Road (entrance in Southwell Gardens) A Fulham Jurisdiction Parish. Modern rite, traditional ceremonial, gospel preaching and good music. Sunday: Masses 9am and 11am (Solemn). Daily Mass: Tues 12.30pm, Wed 7pm, Thur 8am, Fri 12.30pm, Sat 10am. Holy Hour: first and third Fridays 9.30am. Rosary - 2nd and 4th Saturday at 10.30am. Fr.Philip Barnes SSC Contact: 020 7370 3418 www.saint-stephen.org.uk

LONDON SW11 The Ascension, Lavender Hill. Famous and flourishing ABC Parish, in the Fulham Jurisdiction. Inspiring liturgy with modern rites, traditional ceremonial, fervent preaching and good music. Sunday: High Mass 11am. Weekday Mass: Wednesday 7.30pm. Rosary: Saturday 11.30am. SOLW Cell organises pilgrimage, social and fundraising activities. Parish Priest: Fr Iain Young 020 7228 5340

LONDON SW19 All Saints, South Wimbledon. Society Parish Under the Episcopal Care of the Bishop of Fulham. Sunday Solemn Mass 11am. For other masses and services contact Fr Christopher Noke 020 8948 7986, the church office 020 8542 5514 or see www.allsaintswimbledon.org.uk/

LONDON WC1 Christ the King, Gordon Square The Forward in Faith Church. Mon to Fri: Mass at 12.30pm, plus: Thur at 12 noon: Angelus followed by Exposition of the Blessed Sacrament until 12.25pm. Other services: as announced. Contact the FIF Office on 020 7388 3588 or email: chaplain@forwardinfaith.com

LOWESTOFT St John the Baptist, Lound. Society Parish under the Episcopal oversight of the Bishop of Richborough.. A warm welcome awaits you at our listed medieval building with a superb interior by Sir Ninian Comper. Sung Mass on the first, second, and third Sundays of the month. www.loundworship.co.uk

MANCHESTER Failsworth The Church of the Holy Family. A Society Parish. Sunday Mass : 9.15am. For other Sunday and Weekday Services or further information please contact Fr.Paul Hutchins on 0161 681 3644

MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; **Saint Augustine**, Pendlebury; **Saint Peter**, Swinton. A Society Parish. Sunday Masses: 8am and

5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Clergy Fr.Jeremy Sheehy 0161 794 1578 and Fr.Michael Fish 0161 794 4298., Parish Office: 0161 727 8175 email: parofsfandp@btconnect.com

MIDDLESBROUGH The Church of St Columba Sunday: Mass 9.30am. Daily Mass. **St John the Evangelist** Sunday Mass 11am. For further information contact Fr Stephen Cooper 01642 824779

NORTH YORK MOORS S. Leonard, Loftus and **S. Helen**, Carlin How. Situated on the Cleveland Coast. Sunday - Mass at Carlin How 9am and at Loftus 10.30am. Further details on our website www.loftusparish.co.uk Parish Priest Fr. Adam Gaunt 01287 644047

OXFORD St John the Evangelist, New Hinksey (1 mile from the city centre; Vicarage Road, OX1 4RE) A Society Parish under the care of the Bishop of Ebbsfleet. Sunday: Parish Mass 10.30am. Contact - 01865 245879 or www.acny.org.uk/467 Come and discover Oxford's hidden Comper Church!

PLYMOUTH SACRED HEART, ST JOHN THE EVANGELIST, WITH ST SIMON, AND ST MARY THE VIRGIN. A Society Parish under the Episcopal Care of the Bishop of Ebbsfleet. **St John**, Sunday 11am (sung), Thursday 10am (said); **St Mary**, Sunday 9.30am (said), Wednesday 11am (said); **St Simon**, Tuesday 10am (said). Feast days as appropriate. Pastoral care - Fr.S.Philpott. email: frphilpott@gmail.com email: churchofstjohn1@btconnect.com www.sacredheartplymouth.co.uk

Portsmouth The Ascension and St Saviour, Society Parishes under the Bishop of Richborough. The Ascension P02 0JG, Parish Mass 11am. Low Mass: Thursday 7pm. St Saviour P02 8PB, Parish Mass 9.30am. Low Mass: Monday 10am, Wednesday 11.30am, Friday 7pm. Solemn Evensong and Benediction (last Sunday) 5pm. Modern rite, traditional ceremonial. Fr Benjamin Weitzmann SSC 02392439711 www.ascensionportsmouth.org.uk

READING St Giles-in-Reading, Southampton Street (next to the Orade). Medieval church. Forward in Faith, affiliated with The Society. Sunday: Mattins - 10am; Parish Mass with Sunday School - 10.30am; Evensong - 5.30pm; Low Mass 6pm. Daily Offices and Daily Mass. Friday Bible Study at 11.30am. Regular study groups, see our website.. Parish Priest: Fr David Harris 0118 957 2831 www.sgilesreading.org.uk

ST. LEONARD'S-on-SEA Christ Church with St Mary Magdalen and St.Peter and St.Paul. Daily Mass 10:30am and 6pm. Sunday Mass 8am Parish Mass 10:15am. Solemnities Solemn Mass 7pm. Fr Luke Irvine-Capel SSC. Rector and Parish Priest www.christchurchstleonards.co.uk

SALISBURY St Martin - the oldest Church in Salisbury. We can be found in St. Martin's Church Street just over the inner city ring road. Walk up St. Ann Street from the Close and through the tunnel. A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday: Mass at 8:00am, Parish Mass at 10:30am. For further information about the Daily Office, weekday mass and confession see www.sarumstmartin.org.uk or call 01722503123. Parish Priest: Fr. David Fisher. 01722 500896

SCARBOROUGH St Saviour with All Saints, Parish affiliated to the Society of Sts Willfrid and Hilda and under the Episcopal Care of the Bishop of Beverley. Sunday Mass 9.15am with refreshments to follow. Evening Prayer and Benediction 4.00pm on the first Sunday of the month. Sunday of the month. Weekday masses: Monday 2pm Thursday 10.15am. Major Festivals times vary. Fr David Dixon 01723 363828 frdavidstmart@gmail.com stsaviour-scarborough.org.uk

SEAHAM: COUNTY DURHAM S John, Seaham Harbour SR7 7SA (with All Saints Deneside & S Mary's Seaham) Sunday 11.00am Solemn Mass & Sunday School (9.30am Solemn Mass All Saints & 1st Sun 11.00am Sung Mass S Mary's) 5.00pm Solemn Evensong & Benediction (2nd Sun). Mass Mon, Wed, Fri, Sat, 9.30am & Tues 6.00pm S Johns Thurs, 9.30am All Saints, Sat 10.30am S Mary's. Exposition of Blessed Sacrament Wed 8.45am - 9.15am S John's: Confessions by arrangements with Priests. Parish of The Society in the Episcopal Care of the Bishop of Beverley. Clergy: Fr Paul Kennedy SSC 0191 3665496 Fr Mark Mawhinney 0191 5816774 Fr Chris Collins 0191 5817186. www.stjohns-seaham.org.uk

SHREWSBURY All Saints with St Michael, North Street (near Shrewsbury railway station). A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Resolutions ABC. Sunday: Mass 10.30am. For daily Mass times or further information, contact Fr.Paul Lockett SSC 01 743 357862

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, DL16 6NE A Parish of the Society, under the care of the Bishop of Beverley; Sundays: 9am Sung Mass, 2pm-4pm 'Sunday Club' for children ages 4-12, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am. Parish Priest: Fr John Livesley SSC - 01388 814817

STOKE-ON-TRENT, LONGTON SS Mary and Chad. A Society Parish. Sunday: Parish Mass 10am. Weekdays: Mon 10am, Tues 6.30pm, Wed 10am, Thur 11.30am, Fri 6.30pm. Confessions after any Mass or by appointment. Fr Kevin Palmer - Parish Office - 01782 313142 - www.smaryandchad.com

STOKE-ON-TRENT, SMALLTHORNE St Saviour. Society. Convenient for Alton Towers & the Potteries. Parish Mass Sunday 11.00am. For details of Children's Church see website. Weekdays: Tuesday, Thursday, Friday, Saturday 09.30, Wednesday noon. Contact Fr Andrew Swift 01 782 827889 - frandrew@smallthorne.org www.smallthorne.org [twitter@SSaviours](https://twitter.com/SSaviours)

SUNDERLAND St Mary Magdalene, Wilson Street, Millfield. A Society Parish under the episcopal care of the Bishop of Beverley. Sunday: Parish Mass 10.30am, Benediction 6.30pm, Mass 7pm. Weekdays Mass: Mon and Wed 10.30am, Tues and Thur 7.30pm, Fri 7.30am, Sat 10am. Rosary Thur 7.15pm, Sat 6.15pm. Confessions: Sat 6.30pm or by appointment. Parish Priest: Fr Beresford Skelton 0191 565 6318 www.st-marymagdalene.co.uk Visit our Facebook page

SUNDERLAND St.Aidan, Sunderland, SR2 9RS. A parish of the Society under the episcopal care of the Bishop of Beverley. Sunday: Parish Mass 10.00 am, Evensong 6.00 pm. (Benediction last Sunday of the month 6.00 pm). Weekday Masses: Mon, Wed, Sat 9.30am, Tues 1.00pm, Thurs 7.30, Fri 8.00am. Rosary Mon 5.30 pm. Confessions Sat 6.15 pm. Contact: Fr David Raine SSC: 0191 5143485, farvad@sky.com

SUTTON All Saints, Benilton A Parish of the Society in the care of the Bishop of Fulham. Sunday: Low Mass 8am, Solemn Mass 9.30am. Weekdays Low Mass: Monday and Tues 7.30am, Wed 7.30pm, Thurs 10am, Fri 7.30am, Sat 10am. For further information please contact Fr David Chislett SSC: 07860 636 270. Churchwardens: Linda Roots 020 8644 7271, Carolyn Melius 020 8642 4276

SWINDON Parish of Swindon New Town A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday masses: 6.00pm Saturday 5. Mark's (First Mass of Sunday), 9.00am S. Saviour's; 11am S. Luke's. Weekday masses as advertised. Contact 01793 538220 swindonnewtown@btinternet.com

TAUNTON Holy Trinity, Trinity St, Taunton, TA1 3JG. Society Parish. Modern Catholic liturgy. Musical tradition. Sunday Services 8.10 & 6.30. Daily Mass. Fr Julian Laurence SSC, Vicar, Fr Adam Burnham SSC, Curate. See website for full details of services and events holylotrinitytaunton.org

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, DY4 9ND. A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday 9.30am Parish Mass; 11.00am Mass with Sunshine Club for children; 4pm Evening Prayer. Daily Mass: Monday & Thursday 7.30pm; Wednesday 9.30am; Friday 6pm; Saturday 10am & Confessions at 10.30am. www.ffparish.com/stjohnstipton Parish Priest: Fr Simon Sayer CMP 0121 679 7510

TIVIDALE, Oldbury, West Midlands St. Michael the Archangel, Tividale Road and **Holy Cross**, Ashleigh Road. Society Parish. Sunday Worship: Parish Mass 11am (St.Michael's), Evening Mass 6pm (Holy Cross). Contact Fr.Martin Ennis 01384 257888 frmennis@gmail.com, www.vicaroftividale.co.uk

WALSALL St Gabriel's, Fullbrook, Walstead Road, Walsall, off Junc 7 or 9 of M6. Resolutions ABC. Sunday: 8am Mass, 10am Parish Mass, 4pm Evening Prayer, 5pm Evening Mass. Daily Mass. Parish Priest: Fr Mark McIntyre 01922 622583

WALSINGHAM St Mary & All Saints, Church Street. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday: Solemn Mass, 11.00 am Weekdays: please see www.walsinghamparishes.org.uk Contact: Fr Harri Williams SSC, 01328 821316

Continued on next page

WEDNESBURY, West Bromwich St Francis of Assisi, Friar Park WS10 0HU (5 minutes from junction 9 of M6) Sunday: Mass 9.45am. Weekday Mass: Tues and Thur 9.30am, Wed and Fri 7.30pm, Sat 10am. *Lively worship in the Modern Catholic Tradition, with accessible preaching, and a stunning gem of a church beautifully restored.* Parish Priest: Fr Ron Farrell SSC: 0121 556 5823 Visit us at www.saintfrancisfriarpark.com

WELLINGBOROUGH St Mary the Virgin, Knox Road (near BR station) A Society Parish under the episcopal care of the Bishop of Richborough. Sunday: Mass 10.30am. Daily Mass and Office. For further information see our Website: www.stmary-wellingborough.org.uk

WEST KIRBY S. Andrew, Meols Drive, Wirral, CH48 5DQ. Sunday 8:00 am Low Mass; 10:30 am Sung Mass; Evensong 6:00 pm Third Sunday. Daily Mass. Traditional ceremony with a warm welcome. Safe harbour in Wirral and Cheshire West, visitors welcome. Parish of The Society under the Pastoral Care of The Bishop of Beverley Parish Priest Fr. Walsh. 0151 632 4728, www.standrewswestkirby.co.uk e-mail: office@holyltrinity-winchester.co.uk

WESTON super MARE All Saints with St Saviour, All Saints Road, BS23 2NL. A Member of the Society under the episcopal care of the Bishop of Ebbsfleet - All are welcome. Sundays: 9am Mass, 10.30am Parish Mass. Weekdays: 10am Mass (Wed, Thur and Sat). Priest-in-Charge: Fr Andrew Hughes ssc 01934 204217 fatherandrew@osky.com - Parish Office 01934 415379 saintsandstsaviour@btconnect.com Visit our website www.all-saintswsm.org

WEYMOUTH St Paul, Abbotsbury Road DT4 0BJ Under the episcopal care of the Bishop of Ebbsfleet. Sundays (usually): Parish Mass 9.30am (creche and Sunday school); Informal Eucharist 11.15am; EP & Benediction 5pm (1st Sunday). For times of daily and Holyday masses see www.stpaulsweymouth.org or ring parish office 01305 771217 or stpweymouth@gmail.com

WINCHESTER Holy Trinity. A Society Church under the episcopal care of the Bishop of Richborough. Sunday: Sung Mass 10.30am. Weekday Masses: Thur 12 noon. Contact: Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 732351 - email: office@holyltrinitywinches-ter.co.uk - website: www.holytrinitywinchester.co.uk

WOLVERHAPTON St Paul's, Church Lane, Coven WV9 5DE. A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday Parish Mass 9.15am, Wed Low Mass 10.30am. Other services as announced on the Website. Further details and information during Vacancy contact Karen Jones, Churchwarden stpaulscovenparishoffice@gmail.com

YORK All Saints, North Street (near Park Inn Hotel) A Society Parish. Sunday: Low Mass 10.30 am, Sung or High Mass 5.30pm, Thursday Low Mass 12.45 pm. Visitors to this beautiful medieval church are always welcome; the church is normally open during daylight hours. - website: www.allsaints-northstreet.org.uk

YORKSHIRE near Skipton. Three rural churches which make up The Society parish of the Yorkshire Dales. Sundays: **THORNTON St Mary** Sung Mass, modern rite 9.15am.

MARTON St Peter Prayer Book Holy Communion 10.45am. **BROUGHTON All Saints** Evensong 7pm. **HOLY WELL** Saturdays at Noon, summer. Canon Nicholas Turner ssc, Fr.Alex Ladds ssc 01282 842332 bmtparish.co.uk

Diocesan Directory

FIF, DIOCESE OF BIRMINGHAM Society Parishes King-standing St Luke 0121 354 3281; Kingstanding St Mark 0121 360 7288; Small Heath All Saints 0121 772 0621; Sparkbrook St Agatha 0121 449 2790; Washwood Heath St Mark & Salltley St Saviour* 0121 328 9855

FIF, DIOCESE OF CANTERBURY Society parishes Deal St Andrew 01 304 381131; Folkestone St Peter 01303 254472; Harbledown St Michael 01227 479377; Lydden St Mary 01304 208727; Maidstone St Michael 01622 721123; Ramsgate Holy Trinity 01843 863425; Rough Common St Gabriel 01227 479377

FIF, DIOCESE OF CHESTER Chester St Oswald and St Thomas of Canterbury, Fr Stephen Sheridan 01 244 399990; Congleton St James the Great, Society, Fr Colin Sanderson 01260 408203; Crewe St Barnabas, Society, Fr Ralph Powell 01270 212418; Crewe St

Michael, *Coppenhall*, Society, Fr Charles Razzall 01270 215151; Knutsford St John the Baptist, Society, Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, Society, Fr Robert Nelson 0151 630 2830; Stockport St Peter, Society, Fr Kenneth Kenrick 0161 483 2483; West Kirby St Andrew, Society, Fr Peter Walsh 0151 632 4728

FIF, DIOCESE OF COVENTRY Coventry Centre: St John the Baptist (Fr Dexter Bracey 024 7671 1687); Holbrooks: St Luke (Fr Simon Oakes 024 7668 8604); Radford: St Nicholas (Fr Andrew Coleman 024 7636 6635); Tile Hill: St Oswald (Interregnum 07512 924401); Ansty: St James & Shilton: St Andrew (Fr Andrew Coleman 024 7636 6635); Nuneaton: St Mary the Virgin (Fr Tom Wintle 024 7638 2936).

FIF, DIOCESE OF DERBY Calow: St Peter, Fr Kevin Ball, 01 246 462192; Derby: St Anne, Churchwarden Alison Haslam 01 332 362392; St Luke, Fr Leonard Young 01 332 342806; St Bartholomew, Fr Leonard Young 01 332 342806; Hasland St Paul and Temple Normanton St James vacant 01246 232486; Ilkeston Holy Trinity, Bp Roger Jupp 0115 973 5168; Long Eaton St Lawrence, Bp Roger Jupp 0115 973 5168; Staveley St John Baptist with Inkersall St Columba and Barrow Hill St Andrew: Fr Stephen Jones, 01 246 498603

DIOCESE OF EXETER FIF Recommended Parishes: Abbotsham St Helen, Churchwarden 01 237 470447; Babbacombe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Churchwarden 01 626 821956; Exeter St Michael & All Angels, *Heavitree*; St Lawrence, *Lower Hill Barton Rd*; St Paul, *Bumthouze Lane*; St Mary Steps, *West Street*, Fr R Eastoe 01392 677150; Great Torrington St Michael, Taddipott St Mary Magdalene, Fr P Bevan - 01805 622166; Lewtrenchard St Peter, *vacancy* 01566 784008; Newton Abbot St Luke, *Milber*, Fr N Debnay 01 626 681259; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Peter and the Holy Apostles Fr D Way - 01 752 222007; Plymouth Mission Community of Our Lady of Glastonbury St Francis, *Honicknowle*; St Chad, *Whiteleigh*; St Aidan, *Ernesettle*, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; *Sutton-on-Plym*; St Mary the Virgin, *Laira*; St Simon, *Mount Gould*, Fr Philpott, e-mail frphilpott@gmail.com; Plymouth Discovery Mission Community, St Bartholomew, *Devonport*; St Mark, *Ford & St Gabriel*, *Peverell Park* Fr R. Silk - 01752 562623; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, Fr P March 01 803 312754

DIOCESE OF GUILDFORD, Society Parishes Aldershot St Augustine, Fr Keith Hodges 01252 320840, *Hawley Holy Trinity and All Saints*, vacant contact the Churchwardens via the parish website. - For further details of all activities, events etc visit forwardinfaith.wixsite.com/fitguildford

FIF, DIOCESE OF LEICESTER Blackfordby and Woodville Fr Michael Fish 01283 229072; Leicester St Aidan, *New Parks*, Fr S Lumby 0116 287 2342; St Mary de Castro, Fr D Maudlin 01572 820181; St Chad, Fr M Court 0116 241 3205; St Hugh, Eyres Mossell, vacant, contact Fr Philip O'Reilly 0116 240 2215; Narborough Fr A Hawker 0116 275 1470; Scraftoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

FIF, DIOCESE OF LINCOLN Resolution Parishes: Binbrook Group (Louth) Fr McEune 07411 761883; Edenham (Bourne) Fr Martin 01778 591358; Grimsby St Augustine vacant 07736 711360; Skirbeck St Nicholas (*Boston*) Fr Noble 01205 362734; Wainfleet Group (Skegness) Fr Morgan 01 754 880029; Burghle-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kilton) Fr Blanch 01205 624128. *Non-petitioning parishes information:* South Lincolnshire - Fr Martin 07736 711360; North Lincolnshire - Fr Noble - tba

LEEDS FIF, WITHIN THE DIOCESE OF WEST YORKSHIRE and the DALES Belle Isle St John and St Barnabas, Priest in Charge, Fr Chris Buckley CMP 01132 717821, also priest with pastoral responsibility for the Parish of Hunslet St Mary. Cross Green St Hilda, Fr Darren Percival SSC 07960 555609. Harehills St Wilfrid, Fr Terry Buckingham ssc: 01943 876066, Sunday Mass 10am

FIF, DIOCESE OF MANCHESTER Blackley Holy Trinity, Society, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, Society, Canon David Wyatt 0161 736 8868; Chadderton St Mark, Society, Fr Steven Smith - 0161 624 0535; Failsworth Holy Family, Society, Jacqui Weir, Churchwarden - 07974 340682; Glodwick St Mark, Society, Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, Society, Fr David Hawthorn 0161

682 5106; Leigh St Thomas & All Saints, *Resolution*, Fr Robert Dixon 01942 673519; Lightbourne St Luke, Society, Fr Philip Stamp - 0161 205 2879; Little Lever St Matthew, *Resolution*, Fr John Wiseman, 01 204 700396; Middleton Junction St Gabriel, *Resolution* Fr Steven Smith - 0161 624 2005; Moss Side Christ Church, Society, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, Society, Fr Graham Hollowood - 0161 624 4964; Peel Green St Michael, Society, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, Society, Fr Ronald Croft 0161 773 1642; Royton St Paul, Society, Vacant contact Tony Hawkins 07792 601295; Salford St Paul, Society, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury Society, Fr Jeremy Sheehy 0161 727 8175; Tonge Moor, Bolton St Augustine, Society, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, Society, Fr Ian Hall 0161 788 8991; Withington St Crispin, Society, Fr Patrick Davies 0161 224 3452

FIF, DIOCESE OF PORTSMOUTH Fareham SS Peter and Paul, *Fareham* Fr Roger Jackson 01 329 281521; IOW: All Saints, *Godshill*, and St Alban, *Ventnor* Fr John Ryder 01983 840895; Good Shepherd, *Lake*, and St Saviour on the Cliff, *Shanklin*, Fr David Lawrence-March 01 983 407928; Portsmouth: St Michael, *Paulsgrove*, Fr Ian Newton 02392 378194; The Ascension, *North End*, Fr Benjamin Weitzmann 023 9243 9711; Southsea Holy Spirit, Fr Russell Lawson 023 9229 6364; Stanshaw St Saviour, Fr Benjamin Weitzmann 023 9243 9711

FIF, DIOCESE OF ROCHESTER Beckenham St Michael, 11am Sung Mass; Belvedere St Augustine, 10am Sung Mass; Swanley St Mary, 10am Sung Mass; Bickley St George, 8am Low Mass, 10.30am Sung Mass; Chislehurst The Annunciation, 8am Low Mass, 10am Sung Mass; Elmers End St James, 9.15am Sung Mass, 10am Sung Mass; Gillingham St Luke, Parish Mass 10.30am; Higham St John, 9.30am Sung Mass; Sevenoaks St John, 8am Low Mass, 10am Sung Mass; Tunbridge Wells St Barnabas, 10am Sung Mass; all contact details from Fr Clive Jones 020 8311 6307

FIF, DIOCESE OF ST ALBANS FIF Recommended Churches Bedford St Martin, Fr Pimenta 01234 357862; Bushey Heath St Peter, Fr Burton 020 8950 1424; Hemel Hempstead St Francis, *Hammerfield*, Fr Macey 01442 243258; Luton: Holy Cross, *Marsh Farm*, Fr Brown 01582 512228; Holy Trinity, *Biscot*, Fr Singh 01582 579410; St Mary, Sundon & St Saviour, Fr Smejkal 01582 583076. (Please contact clergy for details of services)

FIF, DIOCESE OF ST EDMUNDSBURY and IPSWICH Cookley St Michael and All Angels, Fr Jonathan Olaniczuk, 01 502 470079, 9.30am Mass (3rd Sunday in Month); Ipswich St Mary at the Elms, Fr John Thackray 07780 613754. Sunday Mass 10.45am-Mendlesham St Mary, Fr Philip Gray 01449 766359; Eye SS Peter and Paul - The Rev. Dr Guy Sumpter 01 379 871986.

FIF, DIOCESE OF SHEFFIELD Bolton-on-Deane St Andrew, Fr Schaefer 01 709 898426; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr Stokoe 01302 371256; Edlington St John the Baptist, Fr Edmonds 01709 858358; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, Fr Edmonds 01709 858358; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Thurnscoe St Hilda, vacant; Mexborough St John the Baptist, Fr Morrison 01 709 582321; Moorends St Wilfrith, Fr Pay 07530921952; New Bentley SS Philip and James, Fr Dickinson 01302 875266; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, Fr Leal 01 302 864304; Rycroft: St Nicholas, Fr Andrew Lee 01 709 921257; Dalton: Holy Trinity, Fr Andrew Lee 01 709 921257; Doncaster SS Leonard & Jude (with St Luke) Fr D'Silva 01 302 784858; Sheffield: St Bernard, *Southey Green* and St Cecilia, *Parson Cross*, Fr Ryder-West 0114 2493916; St Catherine, *Richmond Road*, Fr Knowles 0114 2399598; St Matthew, *Carver Street*, Fr Grant Naylor 01 142 665681; St Mary, *Handsworth*, Fr Johnson 01142 692403 (contact clergy for Mass times, etc)

FIF SOUTHAMPTON Society parishes (under the episcopal care of the Bishop of Richborough) welcome you: **St Barnabas**, Lodge Road (off Inner Avenue A33 London Road) Sunday: Solemn Mass 10am, Daily Mass and other service details from Fr Barry Fry SSC 02380 223107; **Holy Trinity**, Millbrook (Off A33 city centre road from M271) Sunday: Solemn Mass 10am, Mid-week Mass and other service details from Churchwarden 077090 22080

DIOCESE of TRURO - FIF Recommended Parishes FALMOUTH: St Michael & All Angels, Penwerris, vacant, contact Miss B.A. Meade, 01 326 212865; PENRYN: St Gluvius, Fr S. Wales - 01326 378638; TRURO: St George, Fr C. Epps - 01 872 278595

A Youth Initiative

Jenny Sturtevant recounts an action-packed weekend

During the October half term holiday in 2018, 15 young people and 5 adults made their way to Carrotty Wood in Kent. Carrotty Wood is part of Rock UK, a Christian organization that encourages young people to discover capabilities they didn't know they had through outdoor adventures such as abseiling and raft building. This is exactly what the young people from St Alban's, South Norwood, St Augustine's, Belvedere and St Michael's, Abbey Wood did—they abseiled (some doing it Spiderman style), built rafts and tested them on the open water, practised their archery skills and swung on high ropes. The priests, Fr Philip Kennedy (on loan from St



Michael's Croydon), Fr Clive Jones and Fr David Sherratt looked on in admiration! As did Barry Terry and Jenny Sturtevant, churchwardens from St Alban's, who were in charge of the catering. The theme of the stay was 'Real Presence: Word, Sacrament, Witness.' Daily Mass was followed by the exposition of the Blessed Sacrament and Benediction. The young people participated in a very practical and creative afternoon workshop, led by Fr Philip Barnes, Priest Missioner for Fulham that explored the essence of the Eucharist. During this workshop they took part in their own Carrotty Wood Bake Off and their challenge was to decorate a muffin to show their idea of the Kingdom of Heaven. One or two of the 'bakers' even received a Hollywood handshake! They also had to carve a religious symbol into a pumpkin which was then lit following the traditional Carrotty Wood campfire. Grants from the Confraternity of the Blessed Sacrament and the Croydon Episcopal Area Mission Fund generously sponsored the event. **ND**

Jenny Sturtevant is churchwarden at St Alban's, South Norwood in the Diocese of Southwark.



Bishops of the Society



The Bishop of Beverley
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