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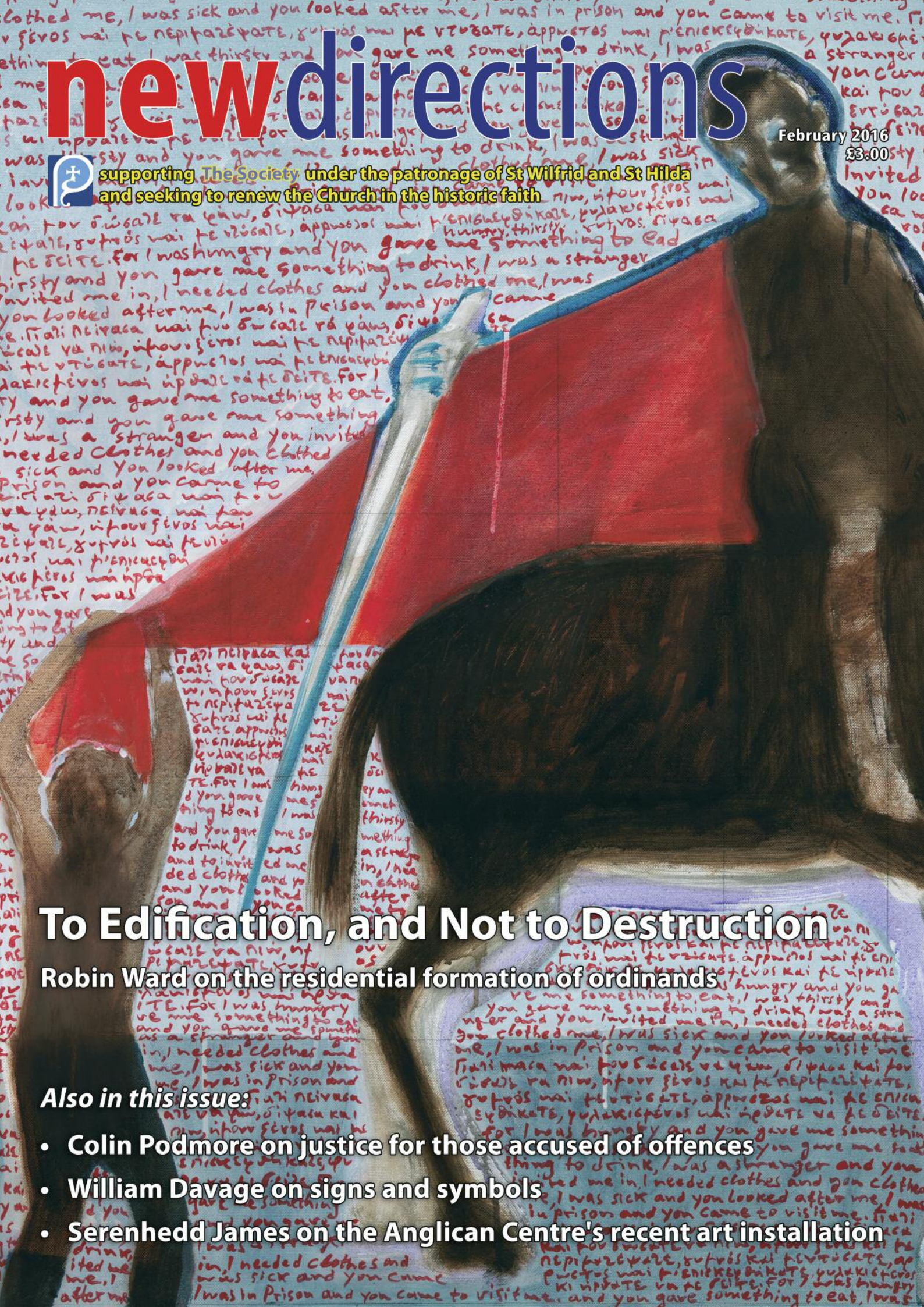

To Edification, and Not to Destruction

Robin Ward on the residential formation of ordinands

Also in this issue:

- **Colin Podmore on justice for those accused of offences**
- **William Davage on signs and symbols**
- **Serenhedd James on the Anglican Centre's recent art installation**

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.bathwickparishes.org.uk*

BEXHILL on SEA St Augustine's, Cooden Drive, TN39 3AZ Sunday: Mass at 8am, Parish Mass with Junior Church at10am. 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. Secure Parking. Contact 0121 449 2790 *www.saintagathas.org.uk*

BISHOP AUCKLAND St Helen Auckland, Manor Road, West Auckland Medieval church, *Forward in Faith, ABC.* 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 *ABC, Forward in Faith, SSWSH 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. 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. Rector: Fr Paul Noble SSC 01205 362734 *www.forwardinfaithlincs.org.uk/stnicholasboston.html*

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. *A Forward in Faith Parish, Resolutions ABC in place.* Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, 6pm 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*

BOWBURN, Durham Christ the King, *Forward in Faith, ABC.* 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). Sunday services: Low Mass 8.30am, Solemn Mass 10.45am, Evensong and Benediction 6.30pm. Weekday Masses 8am (except Monday 7pm, Wednesday 7.30pm and Thursday 9.15am). Parish Priest: Canon Ralph Crowe SSC 01274 543957. *Resolutions ABC.* English Missal/BCP *www.st.chads.dial.pipex.com*

BRIDPORT St Swithun *Resolutions ABC.* Sunday: Low Mass 8am; Sung Mass 9.30am, Evening Prayer and Benediction usually on second Sunday 6pm. Weekday Masses: Thur 10am. Enquiries should be made to the Churchwarden. Tel 01308 425375.

BRIGHTON WAGNER GROUP The Annunciation (11am) Fr Michael Wells 01273 681431. **St Barthlomew's** (11am) Fr. David Clues 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Parish Office 01 273 822284. **St Paul's** (11am) Parish Office 01 273 822284. *(Sunday Principal Mass times in brackets.)*

BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ *Resolutions ABC.* Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). During Interregnum contact Roger Metcalfe, Churchwarden on 01275 332851 *www.christchurchcitybristol.org*

BROMLEY St George's Church, Bickley Sunday - 8.00am Low Mass, 10.30am Sung Mass. Daily Mass - Tuesday 9.30am, Wednesday and Thursday 10am, Friday 9.30am & 6.30pm, Saturday 9.30am Mass & Rosary. Fr.Richard Norman 0208 295 6411. Parish website: *www.stgeorgebickley.co.uk*

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass **St Mary**, Bute Street Sunday: Solemn Mass 11am; **St Dyfrig** and **St Samson**, Pentre Gardens Sunday: Solemn Mass 9.30am. Associate Priest: Fr David Morris 029 2221 2177

CHARD The Good Shepherd, Furnham. *Resolutions ABC* 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), Friday 12 noon, Sat 8.30am. **St James**, Temple Normanton, Chesterfield, Derbyshire Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Fr Malcolm Ainscough SSC 01246 232486

CHOPWELL Saint John the Evangelist NE17 7AN *Forward in Faith 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*

CROYDON S Michael & All Angels, Poplar Walk. *FiF ABC.* Sunday: Low Mass 8.00am, Family Mass 9.30am, High Mass 11.00am, Evensong & Benediction 3.30pm. Daily Mass Mon – Fri 12.30pm, also Wed 7.30am. Sat 11.00am. Fr Ian Brothwood 020 8686 9343

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. All resolutions passed.* Sunday: 8am BCP Low Mass; 10am Sung Mass. 3.30pm Family Service. Wednesdays - 7pm Low Mass. On major festivals & Saints' Days - times vary. Contact Fr. Vincent Perricone 01380 501481

DONCASTER St Wilfrid's, Cantley DN4 6QP *A beautiful and historically significant church with much Comper restoration. Parish under the Episcopal care of the Bishop of Beverley – all resolutions passed. 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. *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 7pm, Wed Hexthorpe 11.30am, 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 Forward in Faith Parish with Resolution ABC.* Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information from Fr Jeffery Gunn 01323 722317 *www.stsaviourseastbourne.org.uk*

FOLKESTONE Kent, **St Peter on the East Cliff** *ABC, A Forward in Faith 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. Contact Father David Adlington or Father David Goodburn SSC - tel: 01303 254472 *www.stpeterschurchfolkestone. org.uk* 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

HARTLEPOOL St Oswald's, Brougham Terrace. *A Forward in Faith Parish under the episcopal care of the Bishop of Beverly.* Sunday: Sung Mass 9.30am, Benediction 6pm. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr Graeme Buttery SSC 01429 273201

HEMPTON Holy Trinity (near Fakenham, Norfolk). *ABC, FiF.* 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. Parish Priest: Fr Lockett SSC 01328 820030

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*

LEAMINGTON SPA St John the Baptist *Parish under the Episcopal care of the Bishop of Ebbsfleet - all resolutions passed.* Daily Mass. Sunday: Low Mass 8am, Parish Mass 9.30am, Solemn Evensong and Benediction (1st Sunday only) 3.30pm. Traditional Catholic Worship in a friendly atmosphere. Parish Priest: Fr David Lawson SSC 01926 422208 *www.fifparish.com/stjohnleamington*

LIVERPOOL St Agnes and St Pancras, Toxteth Park *(FiF & ABC)* Sunday: Parish Mass 10am; Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J L Pearson Church, with modern catholic worship, good music and friendly atmosphere. Parish Priest: Canon Christopher Cook SSC 0151 733 1742 *www.stagnes.org.uk*

LONDON E1W St Peter's, London Docks *A Forward in Faith parish in the Fulham Bishopric. A registered parish of the Society of S. Wilfred & S. Hilda.* Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Father T E Jones SSC 020 7481 2985 *www.stpeterslondondocks.org.uk*

LONDON EC3 St Magnus the Martyr, Lower Thames Street (nearest Tube: Monument or Bank) *Resolutions ABC.* 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 N1 Holy Trinity, Hoxton Sunday: 10am Parish Mass and Sunday School. Midweek Services: contact Fr Andrew Newcombe 020 7253 4796

LONDON N21 Holy Trinity, Winchmore Hill. *A Forward in Faith, modern catholic parish under the Bishop of Fulham.* Every Sunday: Said Mass 9.00am and Sung Mass10.30am with Junior Church. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday Mass 10am. For the Sacrament of Reconcilliation and other enquires contact Fr Richard Bolton at *rdeb2010@btinternet.com* or phone 0208 364 1583

LONDON NW9 Kingsbury **St Andrew** *A Fif Parish under the Episcopal care of the Bishop of Fulham* Sunday: Sung Mass 10am; , Thursday Mass 10am – both followed by refreshments. Tube to Wembley Park then 83 Bus to Church Lane Contact: Fr.Jason Rendell on 020 8205 7447 or *standrews.kingsbury@london.anglican.org*

LONDON SE11 4BB St Agnes Kennington Park, St Agnes Place - 8 minutes walk from both Kennington and the Oval tube stations (Northern line) *ABC/FinF.* Sunday: 10am Solemn Mass. Daily Mass: Mon to Fri 10am - Bible Study after Mass on Wed. *saintagneskenningtonpark. co.uk* 020 7820 8050 *frpaulensor@btconnect.com*

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***Martin*, by Lefteris Olympios**
Image courtesy of the Anglican Centre, Rome

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Image courtesy of the Anglican Centre, Rome

Lead Story

Preparation for Priesthood

Robin Ward presents crucial aspects of residential formation

This year I will be fifty and I will have been ordained for twenty five years. There are only six people who are younger than me on my page in Crockford's. This is really all we need to know about the impending and now urgent crisis about ministry, and in particular stipendiary ministry, in the Church of England. 'Re-imagining ministry' was meant to be one of the key themes of the last quinquennium of the General Synod, but nothing much happened. The 'Reform and Renewal' agenda has set out a bold aspiration to recruit 50% more ordinands and to reform the way in which training is funded; but the only concrete result so far is the timorous package of financial changes to come to Synod, the only consequence of which that I can see will be to bog down anyone involved in ministerial education with even more tiresome administrative complexity. Meanwhile, time passes on.

To this want of vision, we must add a want of resources. The most recent 'Statistics for Mission' indicate with an inexorable severity the truth that the average Church of England congregation is small, getting smaller, and getting older. The giving of Church of England congregations has been pretty heroic since the great Commissioners' crisis in the early 1990s, but this is simply not going to continue for much longer. What will have to go? Ministerial education, and in particular residential training, is expensive, and an obvious target: if all these clergy trained in the colleges have failed to do anything to reverse decline, then why continue to train them in this way?

The foundation of seminaries has always been a sign of reform and renewal in the Church

It is important to remember that the foundation of seminaries has always been a sign of reform and renewal in the Church. Ever since St Basil of Caesarea worked out the classic synthesis of the ascetic, intellectual, and pastoral life with those he gathered around him in fourth century Cappadocia, the ideal model of formation for the clergy has always been one in which theology is learned in the setting of a purposeful community of prayer. And this is not simply the fruit of a church at leisure, one that proposes an undemanding pastoral ministry well-resourced by the civil power among a settled and pliant Christian population.

The seminary as the Church of England knows it is a nineteenth century phenomenon, but it takes its inspiration and its model from the revival of seminary life in France in the seventeenth century: not the Tridentine seminary of the little Italian dioceses, full of schoolchildren; but the community of priests and ordination candidates living together and sharing a common life of study, prayer, and self-discipline. This is the Sulpician seminary, named after the great Parisian seminary that was founded by the parish priest of Saint-Sulpice, Jean-Jacques Olier, as a response to the conditions he found there when he assumed his pastoral charge in 1641.

It is worth recalling what these conditions were. The degree to which settled religious life in the so-called heartlands of Europe collapsed during the traumas of the Reformation is often forgotten. When St Peter Canisius arrived in Vienna in the 1540s there had been no ordinations to the priesthood for nearly two decades, and over two hundred parishes in the diocese of Passau were vacant. Olier – who turned down a bishopric and peerage for the sake of parochial ministry – found that he had responsibility for some 40,000 souls at Saint-Sulpice, of whom hardly any had any notion of Christianity, a large proportion were overt Satanists, and where the murder rate was often in double figures each week.

Here the seminary was vital to reform: the clergy needed to have a regular life, a sure faith, and a solid formation to survive and make headway in such an environment – and those formed in the spirit of Saint-Sulpice did so. It was precisely this ethos and success that inspired Henry Parry Liddon, as Vice-Principal of Cuddesdon College in the 1850s, to model the life of that college on the Sulpician ideal: an inspiration that survives in the unlikely inclusion of Olier's prayer *'O Jesus, living in Mary'*, in the Cuddesdon Office Book. This was not antiquarianism: the eclipse of religion in the Universities and the desperate neglect of so many parishes – half the parishes in the diocese of York at that time had a Eucharist less than once a month – made the need for effective priestly formation urgent and apparent.

So much for history. What is the seminary for now? Those who come to be formed for the priesthood come with all sorts of previous academic and professional experience, and are often much older than they were in comparison with even twenty years ago. But what should unify all formation for the priesthood is the posing of three questions, questions that the candidates should have before them every day of their time at college: Who is Jesus Christ? What is the Church? What is a Priest?

Who is Jesus Christ? Ordinands must come to understand their life in the light of the truth of Jesus Christ, so that they can say with St Paul: *It is no longer I who live, but it is Christ who lives in me* (Gal 2.20). This is fundamentally important, particularly so when human egoism presents such a strong temptation to reverse the roles, and for students of theology to judge Christ in the light of their own notions, or notions they have inexpertly encountered for the first time in their studies. It is an underestimated but crucial point of evangelization to recall that men and women need courage to enter the way to eternal life: those who are to be priests need that courage if they are to undertake their ministry faithfully, and teach it to others. This can only happen if they know the person of Jesus Christ.

What is the Church? Ordinands need to understand that their studies take place in an ecclesial setting and have an ecclesial end. Academic work at whatever level is for the sake of the Church, and ordinands must have confidence that those responsible for their formation will act responsibly in passing on that sense of obligation and service by their own example and teaching. It is the most egregious abdication of responsibility on the part of those charged with the formation of candidates for the priesthood to use this as an opportunity to deconstruct their faith by academic, liturgical, or emotional means – and then to baptize this as the dismal pseudo-cult of 'brokenness'. This is no good to anyone. Candidates must have confidence in their ecclesial mission, and a sense of responsibility that they will speak for and live out a tradition that flourished before them and will continue to do so when they are gone.

Ordinands must have confidence that those responsible for their formation will act responsibly

What is a Priest? The seminary needs to give candidates a two-fold sense of the ministerial priesthood. The liturgical life of the college should be characterized by an expansive and impressive cult, so that the adoration offered by Christ as high priest to the Father is at its heart. Messing about with endless experimentation, or perpetuating minimalism and squalor as a way of 'grounding' candidates could not be more misguided. It must be patently obvious by now that the liturgical life of Catholic Anglicanism cannot be sustained by more decades of Gregory Murray and *I, the Lord of Sea and Sky*: engagement with the Benedictine Reform of the Reform is pressing and urgent. But the pastoral work of the priesthood must also be apparent: here the last ten years in particular have seen a move away from the pastoral placement as observation to the pastoral placement as participation, in which candidates begin to develop those skills of initiative and zeal that their ministry will require.

Theological colleges are human institutions, and like all human institutions they need reform and recalling to their first inspiration from time to time. Those who have responsibility for them can only draw on the resources available to them to the best of their ability, and in many ways the last thirty years have been an iron time for theology, for spirituality, for liturgy, and for mission. But the obstacles we face are hardly worth comparing with those that confronted Christians in the past, whether in the Europe of faith or the mission field, and certainly with the sufferings of so many Christians in the present. If reform and renewal are to come, then it will be through the work of priests who live for Christ, love His Church, and serve it in the beauty of holiness and the preaching of good news to the poor. If we are to have those priests, we must have the seminaries to form them. ND

The Revd Dr Robin Ward is Principal of St Stephen's House.

Bickley Restoration

A restored image of the Virgin and Child (dating from 1935) has been rededicated at St George's, Bickley, in the Diocese of Rochester. The original installation of the image caused something of a furore, with the Anglo-Catholic incumbent Fr Hugh Glaisyer going head-to-head with the diocesan Chancellor over the suitability of the statue. It was carved and painted by Guglielmo Tosi, and commissioned in thanksgiving by a parishioner. The image has since survived flying bombs in the Blitz, which destroyed the next-door vicarage, and a fire that severely damaged the church in 1989. However, the current Vicar, Fr Richard Norman, and the PCC, decided that the time had come to engage the conservators Arte Conservation Ltd to undertake a complete repainting and regilding.

An appeal within and beyond the parish raised more than the necessary funds, and it was decided that the rededication should take place on the same day as the inauguration of Pope Francis' "Jubilee Year of Mercy". A number of local schools were invited to the Mass of rededication, and each was presented with a hand-carved Nativity set from Zimbabwe. Fr Norman explained, 'The Virgin Mary has traditionally been honoured with the title, "Mother of Mercy"; and as the Year of Mercy commences, it was our wish to share with our local schools a symbol of the merciful love of the Holy Family.' In addition, a cheque for £1,000 –the residue of the fundraising appeal – was presented to the charity Welcare, which works across south London to support families in need.

St George's is also coordinating the nationwide distribution of a series of lapel pins emblazoned with the official logo of the Jubilee Year. Permission for this has graciously been granted by the Vatican 'in a spirit of ecumenical fraternity.' Funds raised from the sale of the badges will support the work of the Schools Department at The Shrine of Our Lady of Walsingham. The Year of Mercy was announced by Pope Francis as an opportunity for all Christians joyfully to rediscover and render fruitful the Lord's mercy. ND

Approaching the Shrine of CORAB

Julian Browning reads and re-reads *Living With Difference*

I sail through life without reading reports, assessments, minutes, consultations, and those white-faced documents of indeterminate length which cling all too closely to diocesan emails; but I was required by some ambitious sermon preparation to read this one: *Living With Difference, community, diversity and the common good*, being the Report of the Commission on Religion and Belief in British Public Life (CORAB), Chair: The Rt Hon Baroness Elizabeth Butler-Sloss [*sic*] GBE, published by The Woolf Institute, Cambridge, 7 December 2015. Yes, I have read all 104 pages. Twice. The first reading took me, with several breaks for strong coffee, through swamps of jargon towards the shrine, or perhaps the prison yard, of CORAB itself. But I read the report twice because I was sure I had missed something first time round. Surely, in a survey of historical and contemporary religion and belief in Britain, there would be a mention of the Christian Gospel? But no, not even a footnote about St Augustine of Canterbury and his daring visit in 597. It turns out that history, or what CORAB calls 'an ongoing national story' is to be rewritten. The tone is silkily patronising: 'What it means to be British is not fixed and final, for people in the past understood the concept differently from the way it is seen today…'

That prepares us for CORAB's basic premise, which is that we live in a 'changing landscape,' and don't you dare think otherwise. We must accept three trends: the increase in the number of people with non-religious beliefs and identities; the general decline in Christian affiliation, belief, and practice; and the increased diversity amongst people who have a religious faith. The words of warning spill out in the 'Executive Summary': anxieties; geopolitical crises; uncertainties about national identity; fear of "the other". But fear not, little ones, CORAB has the 'systematic, consistent and rational' answers, as opposed to your pathetic 'piecemeal and kneejerk' fretting. By page seven, *Living With Difference* has become 'Learning to understand and live with differences.' Can you spot the extra words? Yes, we've plenty to learn. If any of you want to join in the 'national conversation … launched across the UK by leaders of faith communities and ethical traditions to create a shared understanding of the fundamental values underlying public life,' you must stop thinking for yourself. We'll teach you how to think the CORAB way.

> **You must stop thinking for yourself. We'll teach you how to think the CORAB way**

Let me be fair and summarise what the Report contains. A huge amount of work has gone into it, and it has megastar billing. Its Patrons are Professor Lord Parekh of Kingston upon Hull, Sir Iqbal Sacranie, OBE, the Rt Revd and Rt Hon. Lord Williams of Oystermouth, and the Rt Hon. Lord Woolf, CH. After the initial softening up of the reader's mind ('Landscape – meanings and changes'), the Report takes us through six Conversations: Vision – standing at a crossroads; Education – how we learn and think; Media – reporting and representation; Dialogue – the quality of relationship; Action – ordinary people of good will; Law – to help us live with our differences. Then there's the rhetorical question, 'What Next?,' and the checklist – for those of you who haven't taken notes – of your 'next steps,' plenty of graphs, and statistics to skip ('The British Humanist Association [2006] determined that 36% of Britons have a "humanist outlook on life"'), and, of course, 'Ways Forward.' 'There should be more bilateral dialogue between Abrahamic and Dharmic traditions and between those who are religious and those who are not; more encounter and dialogue among young people should be promoted; and more women should become involved in interfaith structures.'

I hear you beg for mercy. I cannot discuss the entire Report without bringing about a major depression among our readership, so let's look at just one 'Conversation': that on Education – 'how we learn and think.' This has received the most coverage in the Press, and has even prompted the Minister of Education to remind CORAB that Britain is a Christian country. Under CORAB, 'Governments should repeal requirements for schools to hold acts of collective worship or religious observance and issue new guidelines building on current best practice for inclusive assemblies and times for reflection …'

Times for reflection? Just time to confiscate a few mobile phones and catch up on some marking. It gets worse. 'Religion- or belief-specific teaching and worship' in publicly funded schools is to take place, for those who request it, outside the timetable: in other words, when everyone has gone home. Here is a good example of CORAB's brazen deceit, for this extracurricular worship is 'in line with the autonomy of young people and their human right to freedom of religion and belief.' What does that mean? 'Please Sir, can the school stay open so that I can say Evening Prayer and catch a late bus?' It's a denial of the right to have a religious education. Future generations are to be taught about all religions and 'world views in 'a broad and inclusive way.'

Don't for one moment imagine that this is to be that old uncomfortable three-legged race of Christian, Muslim, and Jew. No, what used to be called Divinity is to be a centipedal conga, from Anabaptist to Zoroastrian, with the Jains and the Jedi Knights waving from the centre. And since the sky's the limit, let's risk an avian metaphor and welcome into our overcrowded nest the Two Cuckoos: Humanism and Atheism. These two old birds, perpetual litigants, still twittering about the Spanish Inquisition, can't believe their luck. They are to be taught in schools! All this has to be monitored, of course,

with the utmost seriousness and we are sad to say goodbye to 'denominational authorities'; but we welcome warmly the 'state inspectorates' who will ensure that all our pupils lap up this tasteless, unappetising interfaith gruel.

Enough. You can read the rest of the Report yourself. What does concern me is why this Report, by intelligent professional people, is so unsatisfactory, and why it misses the mark, despite the distinguished cast of twenty Commissioners: Shaunaka Rishi Das, the Rt Revd Lord Harries of Pentregarth, Shaykh Ibrahim Mogra, Rabbi Dr Norman Solomon, the Revd Dr Robert Tosh, and the rest of them. Three reasons occur to me.

From Anabaptist to Zoroastrian, with the Jains and the Jedi Knights waving from the centre

First, the Commissioners, being Establishment figures, have done their work too well. They have provided the Government with what it wants: a picture not of the future landscape, but of how things look now. Many schools have abandoned acts of worship. The Report just confirms the status quo: we have a pluralist society. CORAB provides the *imprimatur*. There is nothing new here: it's just an exercise in the preservation of the dignity of the Commissioners.

Secondly, the absence of the Gospel is telling. Christian society is unique in its tolerance of other opinions and 'world views'. The Mystery of Christ transcends all creeds, anyway. Our strength as a society does not come from pooled data, from CORAB's 'shared values'. It comes from the faith of countless individuals, and from the commitment each has made in solitude to the most profound relationship of their lives: their relationship with God, however that might be expressed. Our relationship with God informs and develops our relationship with others and our relationships in society, and for most of us in this country this starts and continues with a relationship – however sketchy, however fraught, however marginal – with Jesus Christ. CORAB prevents this relationship from developing, removes the Gospel from public life, and replaces the Gospel with 'shared values', without saying what these could be. Don't get caught on a Mission Committee: CORAB is very firm about 'inappropriate seeking of converts', and not just in Birmingham.

Thirdly, Christianity is made out to be a cultural force in this country, not a religious one. All we have, or so it appears in *Living With Difference*, is this sorry tale of decline; so we might as well be suppressed and dissolved, like the monasteries of old. According to CORAB, we are just one voice in this discordant croaking of different cultural languages, and apparently we are confined to our native habitat of the British Isles. But Christianity is a worldwide religion, in which Anglicans have an honoured place. Our religious keynote is freedom, a freedom received by God's grace at Creation, confirmed by the new freedom of the Resurrection. CORAB says this is one of many choices in the religious supermarket. But for Christians, freedom isn't a choice, it's a gift, freely made and joyfully received.

Maybe this dampening down of the Christian fire is a modern phenomenon. At the moment I'm reading about the French Catholic writer Georges Bernanos. You may have read his *Diary of a Country Priest* of 1936. He also wrote this: 'Modern civilisation ... is perfectly capable of getting the ordinary citizen little by little to barter away his higher freedoms in exchange for the simple guarantee of the lower freedoms: for instance, he will give up his right to freedom of thought – now become useless, since it seems ridiculous not to think like everyone else – in exchange for the right to listen to the radio and watch movies every day.' [*Le Chemin de la Croix-des-Ames*, Gallimard, 13 January 1945, *trans.*] Yes, that's it. They are squeezing the life out of us.

Taking courage from these initial insights, boldly I approach the Shrine of CORAB. Surely we can agree, I say, that Britain is a Christian country, that the Muslims stand at 4.8%, that our history, institutions, ethics, social organisation, monarchy, law, art, literature, and music are inextricably bound up with Christianity, that it is our duty to hand on this weighty baton to the next generation, and that Our Lord has entrusted us with His Life, so why, in the name of St Augustine of Canterbury, should we settle for less? But there was no answer, for on those issues, and indeed on anything of real interest to those of any religion or belief, the oracle of CORAB is silent. ND

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The Labourer is Worthy of his Hire

Simon Cuff on the Living Wage Campaign

'It is a serious national evil that any class of His Majesty's subjects should receive less than a living wage in return for their utmost exertions.' These are the words of Sir Winston Churchill, sometime Conservative Prime Minister. The current Prime Minister, David Cameron, once said that the Living Wage is 'an idea whose time has come.' The notion of a living wage has a long history in Conservative thought.

Despite this, the Chancellor's announcement of the National Living Wage last summer came as a surprise to many. He announced of a new minimum wage of £7.20 per hour for the over-25s (rising to an estimated £9 per hour in 2020) based on 60% of median earnings. This figure does not cover the under-25s (who may already have a young family), nor the higher cost of living in the capital.

The notion of a living wage has a long history in Conservative thought

Mr Osborne's announcement also came as a surprise to the many clergy and religious involved with the Living Wage Foundation – the modern incarnation of the Living Wage campaign in Britain.

The Living Wage campaign has its origin in Scripture. The phrase a 'labourer deserves his wages' – from Our Lord's sending out of the seventy (Luke 10.7) – is well known to the author of the first letter to Timothy (1 Tim 5.18). Similarly, St James decries those who have laid up treasure for themselves whilst their labourers remain unpaid (Jam 5.4).

In the Industrial Age, the notion of a 'just' or 'living' wage became a central feature of Catholic social teaching. The first monograph calling for a living wage was written in 1906 by Mgr John Ryan, sometime Professor of Moral Theology at the Catholic University of America. Ryan argued for a living wage based on a Thomist notion of rights. He argued that failure to pay a living wage is an abuse of the worker's inviolable right of potential to human flourishing.

Ryan's monograph built on Leo XIII's call for a just wage in the first great social encyclical, *Rerum Novarum* (1891). Pope Leo established that a living wage was part of the 'natural right to procure what is required in order to live' (§44), describing failure to pay such a wage as a violation of 'a dictate of natural justice more imperious and ancient than any bargain between man and man [sic], namely, that wages ought not to be insufficient to support a frugal and well-behaved wage-earner' (§45). The call for a just wage continues throughout the social encyclicals, with an increasing emphasis on the need for a living wage to allow full participation in society and family life. Pope Francis has recently repeated this call in *Evangelii Gaudium* (2013) (§192).

The modern Living Wage campaign originated in East London in 2001. A Roman Catholic parish priest asked parishioners what more they wanted the parish to offer, and received requests for more instruction in the Faith. He began a series of classes, but those who had said they wanted to learn more were nowhere to be found. He visited them to ask them why they weren't attending the classes, and found that many parishioners were working all day and were still unable to afford childcare, with one or other parent looking after children in the evening whilst the other worked. His parishioners were working more than forty hours a week and still not earning enough to make ends meet.

From his and other similar experiences, the Living Wage campaign was born. The Living Wage Foundation encourages employers toward a voluntary wage standard, based on the cost of living for all aged over 18. It works with Loughborough University to calculate this hourly wage nationally, and with the Mayor of London to reflect the higher cost of living in the capital.

The Living Wage figures are based on a basket of goods agreed upon by representatives of civil society and Living Wage employers alike – providing an hourly figure, which is also sufficient to allow an employee time to spend with family and devote time to other activities, such as, importantly, the development of their faith. The Living Wage rates for 2016 are £8.25 per hour nationally and £9.40 per hour in London for all those over 18.

One of the striking features of the Living Wage campaign is the testimony of employers. They point to increased productivity brought by paying the Living Wage, as well as a decrease in staff training costs because of a reduction in staff turnover. Employees are less likely to leave their job in search of higher pay if paid the Living Wage.

Since the announcement of the National Living Wage, the Living Wage campaign has repeated calls for a living wage – based on the cost of living for all adults – which reflects the higher cost of living in London. A new retail guide has been developed to allow consumers proactively to choose retailers who pay the Living Wage (*livingwagemovement.org/map*). Clergy might be pleased to note that at least one Living Wage gin-distillery is currently accredited.

At least one Living Wage gin-distillery is currently accredited

The Living Wage campaign has continued to call on profitable businesses that do not yet pay the Living Wage to do so. They have also called on Government departments in Whitehall to pay all their staff a living wage, including sub-contracted staff, so that the public sector might lead by example and demonstrate commitment to just pay.

Clergy have been particularly involved in supporting cleaners at the Foreign Office and Ministry of Justice. Recent Freedom of Information requests show that Foreign Office staff pressured a sub-contractor to discipline cleaners who had

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Episcopal Justice?

Colin Podmore reflects on the cases of two bishops condemned for abuse

2015 was not a good year for the episcopate. Bishops were jailed in England and America, and two deceased English diocesans were declared guilty of abuse. Their stories give cause for concern. This article will focus on the cases of two of the four – Peter Ball and John Satterthwaite.

Sexual and spiritual abuse

In October Bishop Peter Ball was sentenced to 32 months' imprisonment, having pleaded guilty to two charges of indecent assault against young men, and to misconduct in a public office between 1977 and 1992. The Crown Prosecution Service (CPS) did not proceed with charges of indecent assault on two boys aged 13 and 15: for them, justice has been denied.

Mr Justice Wilkie's Sentencing Remarks repay study and prompt reflection*. Ball's guilty plea accepted 'that you obtained sexual gratification from the deliberate manipulation of vulnerable young men' (some 16 in all), and 'abused your position… by making suggestions to your victims that their religious or social life would be improved by engaging in the acts you suggested.' This was 'a deliberate and informed exploitation and distortion of [their] religious and spiritual needs.' The judge summarized the offences as follows:

Using the authority of the public office of a Bishop of the Church of England, you used this scheme ['Give a Year to Christ'] *to cause certain young persons so to fall under your influence and tutelage that you were able to persuade them to stand naked before you or to join you in being naked, on occasions in a place of worship, in front of the altar. On occasions you persuaded some of them to permit you to embrace them whilst you were both naked. Those activities frequently resulted in your sexual arousal, occasionally to ejaculation. You persuaded some of them to permit you to anoint them whilst naked which you did for your sexual gratification, you persuaded others to allow you to beat them with the similar selfish, sexual, motive.*

Ball had acknowledged that his earlier claim that his conduct reflected teachings of St Francis of Assisi was untrue. He was sentenced on the basis that there was no genital sexual contact, but the spiritual and psychological damage inflicted was profound. In 1993 he had accepted a caution in relation to an offence of gross indecency on a 17-year-old novice: in 2012 the victim took his own life after being told of the renewed investigation – in the Judge's words, 'unable to cope with the pain of these memories coming to the fore again.'

One interesting aspect is the recognition of the Church of England as more than just a 'faith community.' Because most of the actions complained of involved consenting adults, they 'did not amount to the commission … of any substantive sexual offence.' A Roman Catholic bishop could not have been charged with them. It is because the Church of England is the Established Church that Ball could be found guilty of 'misconduct in a public office.'

When Peter Ball was considered for appointment as Bishop of Gloucester in 1992, his relationships with young men ought to have led those responsible for the process to enquire into his character and reputation, but they seem not to have done so. Whether their lack of curiosity was culpable is open to question. By contrast, the decision to grant him permission to officiate in the Diocese of Bath and Wells in 2001, when his past behaviour towards significant numbers of young men was common knowledge, seems indefensible.

The CPS has said that the decision not to prosecute in 1993 was wrong. Letters sent at the time by Lord Carey and others have now been published and do not make happy reading. The present Archbishop of Canterbury has commissioned an independent review of how the Church of England handled the case. Lord Carey has expressed regret that 'we dealt inadequately with Peter Ball's victims and gave too much credence to his protestations. In the past we failed many victims and allowed abusers to flourish in ministry.' There will doubtless be further lessons to be learned from the review.

One striking feature of Mr Justice Wilkie's Sentencing Remarks is his comment that 'My task is to seek to achieve justice not only for your victims and for the public interest but also for you, a man who has, often during the same period, done so much good but also so much harm.' A criminal court, we learn, is a forum in which justice is done not only for the accuser but also for the accused.

Justice for the dead?

Where the accused is dead, there can be no criminal trial. Not only can the accuser not obtain justice: the accused cannot obtain it either. The accuser cannot see punishment given for wrongdoing; the accused has no opportunity to vindicate himself. Where the accused is still alive, the Church can rely on the criminal courts or on its own disciplinary tribunals to ensure that justice is done for both accuser and accused. Where the accused is dead, those in authority in the Church are forced to take upon themselves the burden of striking that balance. Recent cases raise questions as to the mechanisms and criteria for achieving that. In 2016 discussion of the case of George Bell continues not only in the church press but also in national newspapers and online, so in this article I will look instead at another case in which a bishop has posthumously been declared guilty of abuse – that of Bishop John Satterthwaite of Gibraltar in Europe.

> **A criminal court is a forum in which justice is done not only for the accuser but also for the accused**

In July 'the Diocese in Europe and the Church of England … formally apologised for the inappropriate and abusive behaviour' of the late Bishop John Satterthwaite towards a priest, then aged 26. The priest alleged that, over 35 years ago,

Bishop Satterthwaite invited him to his home, 'plied him with alcohol, made inappropriate comments to him, embraced him and kissed him.' Closer to the time, Bishop Satterthwaite might have accepted this as an accurate account of what occurred – or he might have said that he offered generous hospitality, made solicitous comments that were misinterpreted, and sent the priest home with a paternal embrace. Two people's accounts even of a recent event can differ markedly; deciding between them is not always easy. The priest's account may be correct – but Bishop Satterthwaite might have wished to contest it. Being dead, he cannot do so. Those who remember him with affection have a right to expect the Church that he served to display fairness towards his memory and reputation, while also responding with equal fairness and concern towards the priest who felt abused by him.

It is not clear that that expectation has been fulfilled. There was no judicial process, merely an 'inquiry' by two independent safeguarding advisers, who concluded that Bishop Satterthwaite 'acted inappropriately and in a wholly unbecoming manner.' In a court case the complainant would have given evidence in public and been cross-examined by someone acting for the accused. His testimony would have been weighed against the fact that the alleged incident had occurred over 35 years earlier, without witnesses. In this case, no testimony has been given in public and no evidence has been published. Not only the complaint but even those who have found Bishop Satterthwaite guilty remain anonymous; their qualifications for reaching a quasi-judicial decision on guilt or innocence (as distinct from advising on good practice in safeguarding) remain undisclosed. Bishop Satterthwaite may indeed have been guilty of acting 'inappropriately and in a wholly unbecoming manner' in this (alleged) incident, but in the absence of published evidence and public testimony that must remain a matter of opinion. Can it be right for the Church to publish a formal finding of guilt against one of its deceased bishops on such a basis?

Terrible crimes have been committed against children and vulnerable adults by bishops, priests, and laypeople who have abused positions of authority and trust – and, in some cases, abused the Christian faith itself for the sake of sexual gratification. Systems and procedures that might have prevented or limited the opportunity for such crimes were not in place. Survivors of abuse by living clerics who could have been brought to justice were fobbed off. Inappropriate behaviour was condoned or made light of. There may have been cover-ups; there was certainly a lack of due process and transparency when complaints were made. There is much cause for shame, repentance and amendment. It is essential that the Church responds much better to complaints of abuse than it did in the past, but in doing so it must set an example of moral conduct and, in Richard Baxter's words, continue to 'live as those that believe the communion of saints.'

Peter Ball was jailed following a judicial process. The judge's reasoned Sentencing Remarks run to eight pages and stress his duty to do justice not only for his victims and for the public interest but also for a convicted criminal who had – albeit belatedly – admitted his guilt. By contrast, the Church of England seems content to proclaim one of its bishops to have been guilty of abusing his position more than thirty-five years ago without any judicial or quasi-judicial process or public testimony, without publishing the evidence, and without an opportunity for anyone who might wish to defend his reputation to do so. It remains unclear by what process the decision was taken, who may have influenced it, and with what motives. In the past, those who complained of abuse were denied justice, and decisions about their cases were taken in ways that were not transparent. Attention has – rightly – now shifted from protecting the accused to responding appropriately to the accuser; but it seems that very little has been learned about either justice or transparency.

It seems that very little has been learned about either justice or transparency

One of the duties with which bishops are charged at their ordination is to 'speak for those who have no other to speak for them.' In today's Church of England, who will speak for those fellow-members of the communion of saints who can no longer speak for themselves?

Does a church that believes in the communion of saints not owe justice to the dead as well as to the living? ND

Dr Colin Podmore is Director of Forward in Faith.

* www.judiciary.gov.uk/judgments/sentencing -remarks-of-mr-justice-wilkie-r-v-ball)

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Living in the Bonds of (Tough) Love

The Bishop of Springfield, Illinois, writes to his people about the Primates' gathering

Beloved in Christ,

As you are probably aware, the Primates (senior bishops) of the 38 provinces of the worldwide Anglican Communion met last week in the crypt of Canterbury Cathedral, the symbolic 'ground zero' of our life together as Christians in the Anglican way. While there were a number of topics worthy of their deep consideration and discussion, the 'elephant in the room' – and therefore the subject of the lion's share of attention – was the steadily deepening rift between the Episcopal Church and the Communion as a whole over what it looks like to be mutually accountable and interdependent within the Body of Christ.

The various churches of the Communion are constitutionally autonomous, yet inextricably bound to one another. At the deepest level, these 'bonds of affection' (an expression long used to describe relations among Anglican churches) are anchored to the fact of our common baptism, and God's manifest will that His Church stand as 'a sign of Christ's love to this broken and sinful world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair' (language borrowed from the marriage liturgy of the 1979 Book of Common Prayer, but certainly applicable in this context). God wants all people to be reconciled with Him and with one another in Christ (see the BCP catechism on 'What is the mission of the church?'), and God wants His Church to be one, as Jesus and the Father are one.

But, at a more visible historical level, Anglican churches are connected to one another by the golden thread of the English spiritual, liturgical, theological, and pastoral tradition – an ethos that was born when the gospel piggy-backed on Roman legions arriving on British soil, came to maturity through the Middle Ages and the flowering of Benedictine monasticism, got tested in the tumult of the Reformation, and was released in the power of the Holy Spirit during the great missionary movements into the territories of the British Empire during the eighteenth and nineteenth centuries. It was in that era that many of the churches in Africa and Asia got planted, churches that now represent the most vital centers of Anglicanism.

And in a still more concrete manner, we share a common life through a web of companion relationships and partnerships between dioceses and parishes across huge national and cultural differences. In the Diocese of Springfield, it has been our joyful privilege in recent years to experience ever-deeper bonds of affection with the Diocese of Tabora in the Anglican Church of Tanzania. We have also been getting to know our partners in the Diocese of Peru – and now, as that diocese seeks to become the 39th autonomous Anglican province, with the proto-diocese of Arequipa. These relationships are not mere abstractions to us, but real people whose faces and voices we know, and whose mission and ministry inspire us.

The Anglican Communion is absolutely vital to our identity as Episcopalians. It calls us out of ourselves and our time-bound and place-bound needs and perceptions. It resources our life of worship and devotion as we drink from the font of accumulated centuries of Christian experience long before the Gospel even reached these shores. Our communion with the ancient See of Canterbury is the primary means by which we connect to the great Catholic tradition, the historic episcopate by which we remain faithful to the 'apostles' teaching and fellowship' (language from our Baptismal Covenant). Without the Anglican Communion, the Episcopal Church would be just one more obscure boutique American sect. It's not an optional extra, but is of the essence of who we are.

When, in 2003, a partnered gay priest was consecrated as Bishop of New Hampshire, the result was an unprecedented strain being placed on the fabric of relationships within the Anglican Communion. It went against the settled and received teaching of the Communion, articulated in Resolution I.10 of the 1998 Lambeth Conference (a once-every-ten-years gathering of diocesan bishops from around the Anglican world), that sexual intimacy is intended by God to be reserved for marriage, which is a lifelong covenant between one man and one woman. (Of course, the Lambeth Conference did not invent this notion from whole cloth; it recognized the teaching as consistent with Holy Scripture and the historic doctrine of the Church.)

> **The Anglican world has been in an elevated state of turmoil and flux**

Since 2003, the Anglican world has been in an elevated state of turmoil and flux. A number of provinces have simply announced that they have broken communion with the Episcopal Church. Tens (hundreds?) of thousands of Episcopalians have left, and many of them have formed an entity called the Anglican Church in North America (ACNA), which holds to the traditional doctrine of sexuality and marriage, and which many leaders in the Episcopal Church have viewed as an interloper and competitor, and have treated very harshly. Provinces representing a rather overwhelming majority of Anglican Christians, having broken with the Episcopal Church, have shifted their recognition to the ACNA.

This was the environment that Archbishop of Canterbury Justin Welby inherited when he took office in 2013. The most recent Primates' Meeting had been a disaster, as it was

boycotted by around one-third of those eligible to attend. An alliance called the Global Anglican Futures Conference (GAFCON) loomed in the background, threatening to usurp even the See of Canterbury itself as the focal point of worldwide Anglicanism. So Archbishop Welby took the time necessary to personally visit each of the 38 provinces, to listen to the concerns of the leaders in each place, and to go about the costly work of building relationships.

Then, in the midst of these efforts, the General Convention in 2015 raised the stakes even further by changing the canons of the Episcopal Church to be gender-neutral with respect to marriage, purveying a provisional liturgy for the solemnization of "marriage" between couples of the same sex, and setting in motion the process of Prayer Book revision that would end with these changes being set in stone.

In such a context, the Archbishop was satisfied that calling a gathering of Primates was both necessary and worth the risk, and he did so. The first mystery, of course, was whether all or any of the Primates from the GAFCON provinces would even agree to attend. But they did – apparently, however, on the condition that the ACNA Primate, Archbishop Foley Beach, be invited as well, which he was. Even so, there were rumblings that it would be a very short-lived event, with GAFCON Primates insisting that Archbishop Beach be seated *in place of* Presiding Bishop Michael Curry, and that if this demand were not granted at the very outset, there would be an immediate and catastrophic mass walkout.

I, among very many, feared this prospect. It would have been a disaster, and would have effectively signaled the demise of the Anglican Communion, and added to the already scandalous obscenity of division within the Body of Christ. I was in anguish as the Primates assembled a week ago, and began to do more heartfelt spontaneous praying than I have engaged in in a very long time!

So, it was with immeasurable relief last week as I watched one day follow another, and there was no news of a walkout. As it turned out, only one Primate, the Archbishop of Uganda, felt constrained to leave early when it became clear that Presiding Bishop Curry was going to be allowed to remain in the meeting. (We have been told that he did not do so in anger, but out of a sense of duty, given some promises he had made to his own fellow-bishops back home.) The rest of them emerged from their meeting on Friday having released a communiqué that affirmed their unanimous desire to continue to walk together. They announced an intention to hold Primates' Meetings in 2017 and 2019, and to plan for a Lambeth Conference in 2020. This is all tremendously encouraging news, and I give great thanks to God for it! Like anyone else, I don't always feel like my prayers get answered in the way I would like, but, in this case, they were in abundance.

Unity, however, is inevitably costly, and the 'bill' for this 'cost' was delivered directly to the Episcopal Church. It is the will of the Primates that the Episcopal Church stand down, for a period of three years, from full participation in Anglican Communion affairs, particularly from representing the Communion in ecumenical and interfaith dialogue, and from voting in the Anglican Consultative Council (ACC) on matters that pertain to doctrine and polity. This is not a 'punishment,' *per se*, but a natural consequence that flows from General Convention having overreached, changing the essential nature of a sacrament without even seriously consulting with, let alone having striven patiently for consensus among, the other churches of the Communion. General Convention did not do this naively, but consciously, with full knowledge that proceeding would rend the fabric of the bonds of affection, and cause potentially irreparable harm.

My own wish for my own church at this time would be for the grace of humility

Each Anglican province is autonomous, but there are organic consequences when one province behaves in a way that the others believe abuses it autonomy. Those consequences are now in effect for us in the Episcopal Church.

I write as a loyal Episcopalian, yet I believe that the action of the Primates in this case is not only appropriate, but actually quite restrained. I had been personally preparing myself for something much more stringent. Of course, the process of 'spin control' has already begun in earnest, from one end of the ideological spectrum to the other. Many Episcopalian leaders are voicing a resolve to persist even more fervently in what they articulate as a gospel-driven struggle for justice. Many are expressing pride that the Episcopal Church is in a position to exercise prophetic leadership and bear costly witness to the rest of the Anglican world on behalf of gay and lesbian Christians not only in the U.S. but in those very countries represented by the GAFCON primates. My own wish for my own church at this time would be for the grace of humility. I do not expect my friends and colleagues to suddenly abandon their commitment to prophetic justice, even as I do not intend to abandon my commitment to the authority of scripture and the received teaching of the Church. But I do believe that we all might need to hold our views a little more loosely and charitably than we do. Humility is an elusive aspiration, in that precisely in the moment we believe ourselves to have attained it, we have failed to do so. Yet, it is not, in its difficulty, any less worthy of our efforts.

These are my thoughts some sixty hours or so since the Primates' communiqué was made public. In brief, I am relieved, and soberly grateful. Of course, looming questions remain: What will happen when three years are up and the Episcopal Church has not changed its position? What will the ACNA's future relationship with the Anglican Communion look like? And these two questions are, in fact, rather closely related. But for the near term, the Primates (under the incredible leadership of Archbishop Welby, who is surely the right man for this hour) have bought us some time, some time for the Holy Spirit to be given rein and allowed to operate among us in sovereign manner. Jesus still lives and is the Lord of His Church.

✠ Daniel Springfield

The Rt Revd Daniel Martins has been Bishop of Springfield, IL, since 2011.

A Journey to the Fullness of Life

The Bishop of Burnley on reclaiming Catholic Evangelism: Part 3

In the last edition of New Directions Bishop Philip North proposed these three distinctive characteristics of Catholic Evangelism:

- *Catholic Evangelism is rooted in a positive and compelling vision of human life and human flourishing.*
- *Catholic Evangelism places an emphasis on the community over the individual.*
- *Catholic Evangelism emphasises conversion as process rather than event.*

He concluded by noting that 'Pilgrimage teaches us something vital about the Christian life, which is that our conversion is an ongoing process and not an event. . . The message is that coming to the full light of faith takes time. In fact, it takes a lifetime: for we come to the fullness of faith in stages.'

On pilgrimage, a real and physical journey to a place that symbolises heaven reminds us that our whole lives are a journey to the fullness of life in God. Every pilgrimage we go on is another conversion. Indeed each time we pray, every time we turn to God, every time we meet him in our daily lives is another opportunity for conversion. Edward Bouverie Pusey expresses this beautifully in a sermon preached on the Feast of the Conversion of St Paul (and I am grateful to the Principal of Pusey House for providing me with the quotation),

> *'Conversion, then, in its widest sense, is a course of being conformed to GOD, a learning to have HIM more simply in our minds, to be turned wholly to HIM, solely to HIM, never part from HIM, follow HIM, even our Sun of Righteousness, wherever His pathway is; in the morning, noon, evening of our life; in His bright shining, or when HE hideth His face; opening our hearts to HIM, to have their warmth, their health, their life, from HIM. And since this were Heaven itself, and we have not yet, at the best, "attained, nor are yet perfected," we all, in this sense, ever need conversion;'*

Many people of course have the gift of being able to tell a story of conversion. They can point to a spectacular, one-off event in which they found God and made sense of their lives. But of course even if you are lucky enough to have such a wonderful story, it is only the start of the journey of conversion.

It is a pity that we have largely lost the language of sanctification. The buzz word in the Church of England is 'discipleship', which is close in meaning. But sanctification is far more precise and attractive language. It means the whole process by which, over time, we orientate our lives towards God and are fully converted. The Eucharist is integral to this. The Eucharist is food for the whole journey, however long that journey may be. Its mysteries are sufficient to capture our imaginations again and again, it is a jewel so beautiful and multi-faceted that we can never tire of it and the more deeply we look at it the more compelling and fascinating we find it. It can accompany us on a whole lifetime with Christ and convert afresh again and again.

There are of course many dimensions to the process of sanctification or conversion, and in practical terms it means in our Parishes that we need to find ways of ensuring that people can go on growing in the faith. Many use pilgrimage. Many use small groups. We should all explore the possibility of using Nurture courses and forming prayer groups. We need to rediscover the passionate, Christ-centered evangelistic preaching which was so strongly a feature of the movement in the nineteenth and early twentieth centuries. We need to recover Sacramental Confession as a discipline at the very heart of our common life. We need to find ways of drawing people into the study of Scripture. But at the heart of this process of conversion will be the Eucharist which, while other things may come and go, will continue to form us ever more deeply into the likeness of Christ.

There are three areas where I see a Catholic or Sacramental evangelism as being distinctive. It is rooted in a positive and compelling vision of human life and human flourishing. It places an emphasis on the community over the individual. It understands conversion as process rather than event. It therefore differs significantly from understanding of evangelism that is predominant in the Church of England today which is, by default, evangelical.

What we need to is to recover some confidence in a distinctively Catholic evangelism. For as we do so we return to the heart, indeed to the purpose, of our movement. The founders of the Oxford Movement did not for one second intend to found one of many traditions within a diverse and multi-faceted Church of England. Their intention was to renew the whole Church by recalling people to the Catholic identity of the Church of England. It was intended as a thoroughgoing renewal movement, rather than a party or a churchmanship. They saw all around them a tired and decaying Church; dereliction and laziness in most parishes; decrepit buildings; clergy who were more interested in tithe and social status than ministry; appalling standards of worship; many parish churches rarely used at all; the urban and rural poor abandoned. And they sought to bring about renewal by recalling the Church to the dignity of its vocation. 'Magnify your office' was the challenge laid before clergy in the first Tract.

It is time to stop dismissing the ministry of evangelism as something proper Catholics don't do

The impact of that call was extraordinary. Properly trained clergy. Rebuilt and re-ordered churches. Dignity brought to worship. Robed choirs and church organs. The planting of churches in the new urban areas. New schools and religious communities. Tracts and books and educational resources. Compelling ministries to the nation's poorest. The recovery of sacramental worship. The renewal of Parish life in every sense.

This is the tradition from which we have sprung. This was confident Catholic evangelism, and it is in our bloodstream.

So it is time to stop dismissing the ministry of evangelism as something proper Catholics don't do. Likewise it is time stop doing it solely by badly imitating the language of others when we have our own language and our own approaches. We need a fresh confidence in an evangelism that seeks to bring people to Jesus in the Eucharist. And in so doing we may actually find it helpful to adopt one of those overused phrases from the current missiological glossary. The phrase is 'intentional evangelism.'

The Church Commissioners recently published a vast and staggeringly expensive report called 'From Anecdote to Evidence' which seeks to answer the question, 'What are the factors that lead to church growth?' It is about 17 million pages long. So you have a choice. You can read the whole thing or you can have the Philip North summary which is this: 'Churches grow when they do some stuff.' It increasingly seems to me that exactly what churches do is secondary and indeed is so context-based as to be non-transferable. What makes one church grow could cause its neighbour to close. Only the local church itself knows what will work in their setting. What matters is doing *something*. What matters is taking positive steps to reach out beyond an existing congregation to those on the fringes. And that is what is meant by 'intentional evangelism': it means doing some stuff.

So, for example, if Catholic evangelism is rooted in a positive vision of what it means to be human, what can your church do or change in order to live out and proclaim that vision? It may mean finding a new way to serve your community. It may mean encouraging a culture of volunteering. It may mean deeper involvement in the world of education. It may mean campaigning for justice around an issue that is damaging family life in your area. It may mean adjusting the way you teach and preach in order to focus on the purpose and dignity of human life, and so ensure that your teaching is answering the questions that people are asking. It may mean taking steps to improve your ministry to the young so that they can find a place to learn the art of living.

Again, if Catholic evangelism places an emphasis on the community or the church, what is your church being called to do in order to build up its own community life? That may mean opening up your building during the week. It may mean improving the quality and appearance of the buildings. It may mean having a long look at the ministry of welcome and focussing afresh on the first thirty seconds of people's arrival into church. It may mean ensuring that social events engage the outsider, and include some moment of proclamation. It may mean helping people to invite others into the life of the Church. It may mean being more aware of the evangelistic dimension of the occasional offices.

And again, if Catholic evangelism emphasises conversion as a lifelong event, what is your church being called to do in order to help people in this journey of sanctification? That may mean having a long and honest look at the quality of Sunday Eucharistic worship and preaching. It may mean starting a nurture course to help new Christians to explore the faith, or initiating a lifelong programme of Christian learning. It may mean doing more teaching about Confession, or providing imaginative opportunities for people to receive the Sacrament of Healing. It may mean deeper promotion of the practice of pilgrimage, especially amongst the young.

No parish can do everything. The question is, what is God calling us to do next? How can we be intentional about our evangelistic ministry? If we plan for decline, we'll get decline. If we plan for growth, then surely God will bless us. And as we plan for growth we need to aim for excellence. Just do a few things, but do them really well. Most importantly, concentrate huge energies on the quality of the Sunday experience. If the Eucharist is the heart of our evangelism, then we need to be ordering it to the very best of our abilities and making the most of the musical and liturgical and teaching resources available to us.

If we plan for decline, we'll get decline. If we plan for growth, then surely God will bless us

But above all we need a fresh confidence in what it is that we stand for. My abiding image of the Sheffield Mission [*ND, Nov. 2015*] will be that priest who found within him a power to proclaim that he never knew he had, who stood up in front of his own people and reduced them all to tears by speaking about the adoptive grace of God in Christ. If we could all find one tenth of that passion, then Catholics will be at the forefront of the Movement to bring our nation back to Christ. We need confidence in a sacramental theology and confidence in a Eucharistic evangelism. I have watched and seen as young people have come to faith by meeting Jesus in the Eucharist. I have seen it with my own eyes. It works, so let's do it.

The renewal of the Church and of our movement will not come from above. It won't come from Bishops and Synods. It won't come from Forward in Faith or Affirming Catholicism, from societies or pressure groups. In the whole history of Christendom renewal has only ever come from the local church. We could, of course, very easily accept the default mode of the Church of England: genteel and elegant decline into irrelevancy and bankruptcy. Or we can do something about it. And we have all we need.

We have the life saving Gospel of Christ. We have the jewels of the Sacraments. We have the inspiration of a tradition. We have above all the pearl without price, the presence in our lives of the Risen Christ. The arguments that have riven our movement and stripped away the energies of so many are now behind us. Let's focus afresh and with renewed confidence on the task that matters most. To conclude with St Paul:

> *'Everyone who calls on the name of the Lord shall be saved.' But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'* ND

The Rt Revd Philip North CMP is Suffragan Bishop of Burnley, in the diocese of Blackburn.

Works of Reconciliation

Serenhedd James on the Anglican Centre's recent commission

IMAGES COURTESY OF THE ANGLICAN CENTRE, ROME

The Anglican Centre in Rome is celebrating its 50th anniversary this year, and a series of commemorative events is ongoing. As part of the celebrations, Lefteris Olympios – a Cypriot artist now living in the Netherlands – was invited by the Centre to produce a series of paintings that, as the commission's catalogue says, 'would be especially appropriate as a visual representation of the basic mission of the Centre, reconciliation.' His work, *Reconciliation: Seven Pieces for the Anglican Centre in Rome*, was unveiled at the start of the week before the Week of Prayer for Christian Unity. As I was in Rome at the time, I was fortunate enough to be shown over the installation by the Deputy Director of the Centre, Fr Marcus Walker, and to meet the artist and discuss his work.

Each of the paintings is deeply inspired by Christian narrative: either that of Holy Scripture, Church tradition, or devotional practice. But, as Ioanna Alexandri of the Byzantine and Christian Museum in Athens writes in the catalogue, Olympios has infused them with contemporary themes, and gives the recognisable images 'pronounced political import.'

The first piece, 'The Messenger,' has its inspiration in the thirteenth Station of the Cross. In the background of this sombre, green-grey composition a limp white figure is being removed from an upright structure by three others. We are not shown any crosspiece, so perhaps it is just a pole or a tree: perhaps there has been a lynching. Meanwhile, in the foreground three female figures hold their heads in anguish. Who are these three? Are they the women of Jerusalem, weeping for their Lord – a crossover from the eighth Station? In the background the white figure of an angel stands out almost on the horizon, where a lighter line of green suggests a rising dawn. Who is he? Perhaps the women are the three of whom we read in the Synoptic Gospels. If so, is he the angel who will meet and reassure them on Easter morning at the empty tomb?

Hospitality

The Journey

The second work, 'The Journey,' is instantly recognisable as the Flight into Egypt. St Joseph leads the donkey, and Our Lady clutches her Son and Saviour close to her breast. But instead of the customary rural backdrop, we see a sky-blue background – the sea – full of boats and people. Olympios depicts the Flight in the context of the contemporary refugee crisis. Many of the figures in the boats have their arms upraised in a 'V' formation. This calls to mind a number of interpretations: they may be waving for help; or in greeting; or assuming the ancient *orans* posture of prayer. But they may also be surrendering to their plight, or being crucified like Our Lord – not on the Tree of Calvary, but on the dangerous waters of the Mediterranean.

In the third painting, 'Hospitality,' three angels sit at a table. They are being served by two white human silhouettes, and clearly it is Olympios's take on the Hospitality of Abraham. Six figures, however, face the angels across the table, lined up like some of the Apostles in a Last Supper. In the background seven windows, outlined in vivid green, show that outside all is barren; but the table is covered with fish: red on black, and blue on red. The evocation of the ancient *ichthys* symbol is vivid: God is generous in the gift of his Son.

In the fourth work, 'Veroniki,' we see the only clear human face in the whole installation. The title is the Cypriot for 'Veronica,' but this is a very different sixth Station of the Cross. An abstact human figure holds a piece of cloth, on which is what seems to be a woodcut image of a smart, well-groomed young man. It evokes emotional news pictures of weeping mothers holding up photographs of their missing sons; or of framed smiling pictures at press conferences in which family members plead for their loved one to return home. The background is filled with the flags of many nations, large and small. 'Missing persons are everywhere,' notes the catalogue.

The fifth piece, 'Maria,' is perhaps the most challenging of all the pieces, and I was glad to have the artist on hand to explain its symbolism. I now understand that the Virgin Mary

appears (in shades of grey-blue and rose) in a form of veil that is traditionally placed over her icons in Cyprus, which covers her eyes but leaves visible her nose, mouth, and chin. I was not aware of this tradition – apparently unique to the island – and intend to find out more. In the background other women are oppositely veiled: we only see their eyes. The paint around two women's eyes has run, like tears; and other's eyes seem bloodshot. It is an intriguing and confusing work, and that is no bad thing.

The sixth painting, 'A Matter of Choice' is the most vibrant of all, and at first glance has an almost medieval feel to it. The two crowned figures seem like survivors on a medieval rood screen, with one having been found too offensive to be spared the iconoclasts, and the other reprieved. In fact they are Constantine and Helena, and both cling to the grey-brown cross that dominates the canvas. Constantine fades into the background as the historical period dominated by his conversion passes; while Helena steps forward, as if into a new age. The eponymous choice is explicitly rendered in the background, as over and over are repeated in text the three Mediterranean options of the age: lingering in the old Jewish

Maria

traditions; being baptised into salvation in Christ; or embracing Mohammedanism (the artist's choice of noun). The choices are emphasised by being occasionally underlined by the colours from Helena's royal robe. Meanwhile, her choice is clear. Is ours?

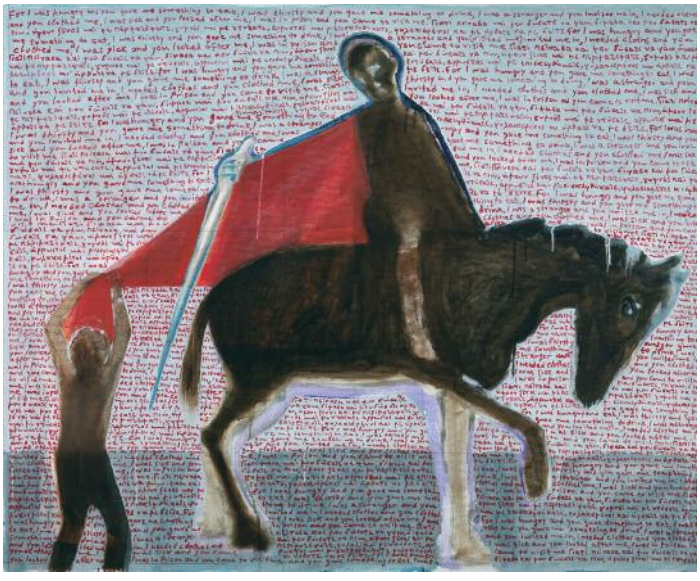
The final work in the series, 'Martin,' harks back to a previous work that Olympios prepared for an exhibition at Utrecht Cathedral in 2014-15; and I did not know until I read the catalogue that St Martin of Tours is also the patron saint of Utrecht. The image is instantly recognisable as Martin giving half of his cloak to a beggar: Martin, his horse, and the beggar are all in a warm shade of brown against a two-tone blue background. But the cloak is a vivid red, as are the scarlet words from Matthew 25 that cover the background. In

A Matter of Choice

English and Greek, they are the sayings where Our Lord establishes the Works of Mercy. And yet there is something not quite complete about all this: because the Martin we see here is not the saintly Bishop of Tours – at least not yet. The story of the division of the cloak comes from before Martin's baptism; and so, at the end of an installation with the theme of 'reconciliation' what we see is one of the most famous examples not of Christian compassion, but of the actions of a righteous pagan.

By the time this article is published, the installation will have left the *salone* of the Anglican Centre after its brief time on display there. Perhaps it will go on tour at a later date: there are venues in the United Kingdom that would surely welcome it; and many people would, no doubt, be glad of an opportunity to engage with these challenging works face-to-face. ND

www.anglicancentreinrome.org



Martin

Arthur Middleton on Bishop William Beveridge and Catholicity

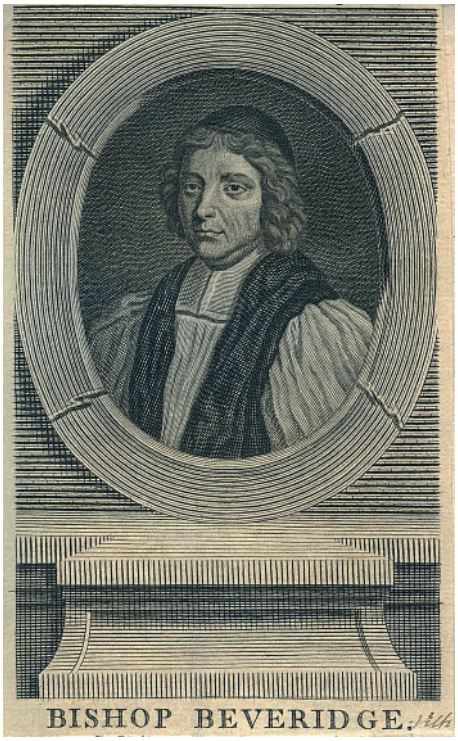
William Beveridge (1637-1708) was Bishop of St Asaph for the last four years of his life. His *Ecclesia Anglicana Ecclesia Catholica* is a discourse on the Thirty-Nine Articles, expounding the doctrine of the Church of England as consonant with Scripture, Reason, and the Fathers. In the *Preface to the Reader*, Beveridge tells us that his method,

> *... was first to shew that each Article for the sum and substance of it is grounded upon the Scriptures, so that of it be not expressly contained in them, howsoever it may by good and undeniable consequence be deduced from them. Having shewn it to be grounded upon the Scriptures, I usually prove it to be consonant to right reason too, even such a truth, that though Scripture did not, reason itself would command us to believe it. And lastly, for the further confirmation of it, I still shew each Article to be believed and acknowledged by the Fathers of the Primitive Church, yet we recede not in anything from the Primitive and more unspotted Church of Christ...*

Beveridge cited Augustine's authority for the basis of his method, and kept in his mind that 'No sober man will think or hold an opinion against reason, no Christian against the Scripture, and no lover of peace against the Church.' Henry Cary's *Testimonies of the Fathers* (1835) cited this work as a source.

In the 1851 edition of *Contra hæreticos* by Vincent of Lérins, there is an extract from Beveridge is included as a preface to the English translation, because it forms a suitable introduction to the argument of Vincentius. In it, Beveridge elaborates his understanding of catholicity – the fixed and common principles of the 'Catholic or Universal Church' – in a number of points.

First, Holy Scripture is fundamental because from it the rest arises, and all Christians everywhere have agreed that these are inspired writings containing doctrine necessary for man's salvation. To safeguard the interpretation of Holy



Scripture from becoming merely a matter of private opinion and conjecture, the need is to have recourse to how the ancient church interpreted it; and to accept the consent of Christians in all ages, because the consent of all Christians 'may be deservedly accounted the voice of the Gospel.'

Secondly, there are many things not expressly stated in Scripture, but drawn out from it, which have always had the common consent of all Christians. 'For example: "that there are in the ever-blessed Trinity three distinct Persons to be worshipped, the Father, the Son, and the Holy Ghost, and that these are, each of them, truly God, and yet that there is but one God; that Christ is God and man, *theanthropos*, truly God, and truly man, in one and the same person."' The doctrine of the Trinity, infant baptism, the commemoration of Sunday as the first day of the week, celebrating Passiontide, Eastertide, Ascensiontide, and Pentecost, the government of the Church by bishops as distinguished from presbyters, are not explicitly enjoined by Holy Scripture. There have been certain *common notions* from the beginning implanted in the minds of all Christians, not so much from any particular passages of Holy Scripture, as from all; from the general scope and tenor of the whole Gospel, with so unanimous a consent everywhere, always, and by all.

On the basis of this Beveridge makes his third point: that more confidence is to be placed in the whole body than in individual Christians, and more in the Universal Church than in any particular churches, because there are many points in which the Universal Church agreed, during many ages after that of the Apostles. Therefore, it is this consent of the Universal Church that is the surest interpretation of Holy Scripture on those points on which it has agreed.

His fourth point defines that this *consensio* of the universal Church on matters of faith and order is not to be confined to a minority of writers, or one or two passages in a particular writer apart from the rest. It must comprise the greater part of those 'who in all ages of the Church, (and especially the earlier), were the authors of any written works in which they treated on these subjects.' While this *consensio* does not include the opinions of every individual Christian through all the ages, handed down to us, it does contain what amounts to the same effect. For while the laity have never been admitted to deliver their judgement on the doctrine and discipline of the Church, nevertheless by electing their bishops and testifying to those whom they elected, they openly demonstrated consent to their doctrine and discipline. In consequence, following Vincent of Lérins, the *consensio* of the Church is to be sought not from the people but from their Bishops, from the teachers. This very point the Universal Church agreed about. From the acts and decrees of these Councils, and the testimony of individual bishops, it is possible to know the mind of the Church in these matters.

Beveridge's fifth point is concerned with the right use of the Fathers, in response to those whose objection to the testimony of the Fathers is that they have erred in points of religion, not only

continued on page 35

devotional

Arthur Middleton

The Bible

What John Cassian says about the Psalms – getting at their meaning not by reading the text, but by experiencing and anticipating it – is similar to what he says about Scripture. The sense of Holy Scripture is revealed not by a commentary, but by what he calls practical proof: because our own experience exposes the very veins and marrow of the Word of God. Hence the Bible stands alongside the Psalter as the reservoir that will irrigate our prayer. In private and corporate reading of Scripture, the words can be sacramental as we recall God's mighty acts in the history of his people. We are corning before God making anamnesis, remembrance, and giving thanks for what he has done. The element of conversion is not absent as we read of the long return to the Father accomplished by the People of God in the Old and New Testaments, and which must be accomplished in each Christian. The acts of God's mercy are read, and the need of man is acknowledged. This is the vital part of the accomplishment of the mystery of Christ in each one of us.

Interpretation

The problem of the interpretation is not the finding of some key with which to release from the Word of Scripture some particular doctrine, or the meaning of the Gospel for today. Rather, it rests on the faith of the Church that in the Scriptures God speaks. The faith that the Scriptures express – and which the Church offers us and to which she leads us – kindles the light of the Holy Spirit in the heart of the believer. The Scriptures are part of Tradition, which does not hold the Church captive to the past, but is something in which the Christian must live and move as the surest guide to the future. The scriptural Tradition is no formula, no form of words; but a continuity of life, mystical and sacramemtal: the mystery of Christ to which the Scriptures bear witness. Herein is the Rule of Faith, which defines the Church and in accordance with which Scripture must be interpreted. At the heart of the Faith is a mystery that is lived, a continuity of life that claims the whole person. The apprehension of this mystery is not simply a cerebral activity, but comes in ways that are unfathomable – because the mystery draws out our faith and love. That mystery is Christ. Therefore it is not just a question of believing the right things, nor even simply hearing the Word of Christ. More deeply it is a question of being with him at the deepest level in prayer. 'He who truly possesses the word of Jesus,' says St Ignatius of Antioch, 'can also hear his stillness, that he may be perfect, that he may act through what he says, that he may be known through his silence.'

Closeness to Christ

'Before any articulation of our confession of Christ,' writes Fr Andrew Louth, 'there is an articulate closeness to Christ, to that creative silence out of which the Word comes, to that stillness in which are wrought the mysteries that cry out.' So we do not subordinate Scripture to the articulated faith of the Church, but listen to Scripture from a contemplative stillness that is being with Christ. This is something given and known in the life of the Church, in the Tradition which is the movement of the Spirit in the Church. This contemplative approach to Scripture is found in the early Fathers but also in such mystics as Aelred of Rievaulx, Richard of St Victor, St Bernard, and others. These men lived in a scriptural atmosphere, and, being saturated with the spirit of the Bible, their thoughts were moulded by it. By constant communion of heart and mind with the Divine Presence they attained a deeply religious understanding of man's problems arid the divine plan of salvation. Their spiritual insight into Scripture discovered the sacred history of the human race and the individual soul's spiritual journey, and they recognized there the soul's ascent to God. They drank from the divine wellspring and so read the Bible under the Spirit who inspired it. This explains why they could discover, as if by instinct, the true meaning of the text, for their minds were spontaneously in tune with the thought of the sacred books. They lived the reality, which their exegesis sought to discover behind the words. ND

An edited extract from *Prayer in the Workaday World*, by Arthur Middleton.

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Closing date: 1st February
Interviews: 17th and 18th February

This post is subject to an enhanced DBS disclosure

The Cleaver Ordination Candidates Fund
All Saints, Margaret Street

Centenary of the Death of Friederica Frances Swinburne Foundress of the Fund and Benefactress of All Saints

Saturday 9 April 2016

11.30 am:
Solemn High Mass of Requiem
Preacher: The Ven Luke Miller, Archdeacon of London
Walter Vale, Requiem Mass in D flat

2.30 pm:
The 2016 Roy Porter Lecture
The Revd Dr Robert Beaken
'A Snapshot of Anglo-Catholicism in 1916'

4.30 pm: Solemn Evensong and Benediction

All welcome - especially beneficiaries of the Fund, past and present

Spiritual Progress?

Andy Hawes on some measurements of prayer-life

At the beginning of the New Year a question one might ask is: is there such a thing as progress in my spiritual life? As a student, I remember seeing a cartoon with two people talking outside a church. 'Are you a practising Christian?' asks one. 'Yes, but I need to practise harder,' replies the other. For most people I know through my ministry, there is a growing sense of a need for God's grace and a deeper sense of penitence in their life in the Spirit. Is this progress?

There are some classical measurements of spiritual progress. In the Orthodox tradition the spiritual life has three phases: **illumination**, which is accompanied by a joyful experience of God and many of the gifts associated with 'charismatic' spirituality; **purification**, a time of deep penitence; and, finally (if God's will allows) **theosis** or union with God (this is the 'deification' – becoming like God – of the patristic tradition). In this model the outcome of a faithful journey of prayer and discipleship is the union of heart and will with God. A person who is given this grace is seen as someone who 'brings the kingdom closer.'

But this is rarefied stuff! Readers may prefer Henri Nouwen's model of spiritual development, which he sees as a cyclical pattern. In the spiritual economy of life we visit the same challenges and opportunities at different periods. These challenges include bereavement, decision making, and responding to vocation and illness. As the Christian grows in understanding of the mind of Christ, and becomes more responsive to the work of the Holy Spirit, these challenges are met with a more faithful and more Christ-centred response. If this is the case, there is a growing freedom in life and a simplicity of world-view that enables a fuller commitment and a less divided heart.

This, to my mind, makes perfect sense: it would seem that a lifelong openness to God and His Word, and an open-hearted approach to the sacramental life, will result is a growing spiritual sensitivity and consciousness. This means that an individual will experience more keenly the responses of the self to the work of the Spirit: all colours in the spectrum of spirituality are more vivid from penitence to ecstasy. It was this intense experience of life – both positive and negative – that led St Teresa of Avila to say to God 'if this is how you treat your friends then I pity your enemies.' Another Spaniard, St Ignatius Loyola, put it another way: 'Don't expect progress in the spiritual life: there is only more!'

The first Beatitude surely holds the key to how we should view our life in Christ: 'Blessed are those who are poor: the kingdom of God is theirs.' This poverty, when it is a simple knowing of our need of God and living in total dependence on His grace, is where we all must begin, where we all must continue, and where we all must begin, continue, and end. ND

Ghostly Counsel

A New Room

Andy Hawes is Warden of Edenham Regional Retreat House

Jesus says: 'In my Father's house are many dwelling-places; if it were not so I would have told you.' In this image of the journey of the soul towards God, Jesus is giving to us a way of understanding how God deals with us – how he works our salvation out with us. It is a sequence of different settings and contexts. Until we come to our final place of perfect rest there will be changing and change, and we are reminded by Blessed John Henry Newman that 'to be perfect is to have changed often.'

Looking back over our own faith history, or for the purpose of preparing a confession, it is helpful to begin by recollecting places and then populating those particular dwelling-places (with the aid of a prayerful memory) with people, and then the action that took place – or that failed to take place. This is a method of remembering (of putting back together) a period of time in an examination of consciousness as taught in the Ignatian Exercises. 'Begin with the places where you have been' is very good advice in looking backwards.

Recently I have been using this same method – of beginning with the 'dwelling-place' – in conversation with people when meeting for Spiritual Direction and looking at their present circumstances. At times of transition in life, which inevitably impact on an individual's spiritual life, one question for them to ponder is 'what room or dwelling-place have I moved into, in an emotional and spiritual sense?' This is the same as asking 'are you in the same place?' but leads to a more rounded reflection of current circumstances in comparison to ones in the recent past.

There are some obvious times of moving into a different 'dwelling place': getting married; changing jobs; retirement; moving house; experiencing serious illness; bereavement; and so on. In all these changes a person finds themselves in a different 'dwelling-place': they have moved into another 'room'.

I ask people to describe their new 'dwelling place' in the same way as they would describe a room or house. Who lives in it? What are its main features? What is similar and a continuum from their previous 'place'? What are its good points and bad points? How do they feel about it? This provides a very sound framework for exploring how the change is challenging or consoling them in their relationship with God.

Change in life can seem gradual, almost imperceptible; but there comes a point, just as in the changing of the seasons, when suddenly everything 'seems different': it's another room, a different dwelling-place. Some of our spiritual equipment or furniture will arrive in this place with us, but inevitably we may have to make adjustments in patterns of life, or the focus for our prayer. It is vital in a spiritual sense to make the same kind of fundamental audit about what is needed in this new place, and what should be discarded as we do when moving house. Sometimes a radical de-cluttering is required; sometimes we need to acquire new patterns of living. To pretend we are still in the 'same place' as we have always been is a very dangerous delusion.

Romanos et dona ferentes

William Davage considers the symbolism of recent papal gestures

At a deep level of conscience, Catholic religion has signs and symbols at its heart. The sacraments themselves are, in the words of the Catechism in the Book of Common Prayer 'an outward and visible sign of an inward and spiritual and inward grace.' Article 25, not an authority to which I often resort, says that the Sacraments 'be not only badges and tokens of Christian men's profession, but rather they be certain and effectual signs of grace … by which [God] doth work invisibly in us.'

These sacraments are supplemented by an array of signs and symbols: statues; vestments; icons; paintings; murals; stained glass; rosaries; scapulars. None of these is a sacrament; but they all point us towards faith and worship, doctrine and devotion. They are not indispensable, but are part of the fabric of being a Catholic. And it is greatly to the credit of the Oxford Movement that these have been recovered for the Church of England. Anglo-Catholic priests went to prison to defend the use of some of them, and subsequent generations have benefited from their use. They remain vital parts of any Catholic mission.

The significance of signs and symbols retains its hold over many beyond the Church

The significance of signs and symbols retains its hold over many beyond the Church. That is why such widespread revulsion is felt at the destruction of buildings and artefacts of historical – more than historical – significance by the so-called Caliphate and the Taliban, in the Middle East and elsewhere. Christianity has had its own iconoclastic past. In this country the Puritan Protestant nihilism of the sixteenth and seventeenth centuries wreaked particular havoc in cathedrals and parish churches. Look no further than the Chapter House at Ely and its headless statues.

Ecumenical relations have greatly benefitted from signs and symbols. When St John XXIII gave his breviary to an Anglican priest, it was a sign of the shared prayer of the Church, the daily *Opus Dei* to which both communions were dedicated. Blessed Paul VI gave an episcopal ring to Archbishop Ramsey; Benedict XVI gave a pectoral cross to Archbishop Williams; and in January Pope Francis sent the head of a crozier traditionally associated with St Gregory the Great to the meeting of Anglican Primates in Canterbury, where it was displayed in the Cathedral.

If signs and symbols mean something to Catholics, Roman and Anglican, Eastern and Western, then what does this mean? Is it merely a generous and kind gesture? No doubt some will see it as no more than that. Were that the case, however, he could have sent many other signs, kindly meant; a crucifix; a statue; a signed photograph; a bible; an icon; an intention of prayer. But Pope Francis sent a distinctly episcopal sign.

As one commentator has asked, 'in sending part of Gregory the Great's crozier – the shepherd's crook, the pastoral staff – is the Pope also reminding the disaffected Primates that they have another option?' Or is it that he is conferring some sort of ecumenical validity on the meeting of – as he sees them – bishops, although bishops not in communion with the See of Peter? Does the Pope see the occupant of the See of Augustine as an ecumenical equivalent to the Bishop of Rome, as of similar standing to the Ecumenical Patriarch? Does he see the dispersed authority of the Anglican Communion as a model for the Church of Rome?

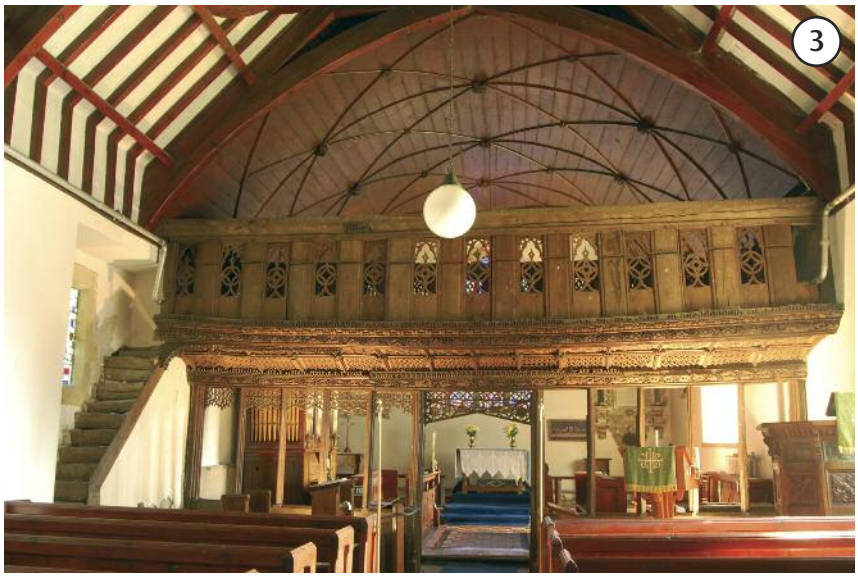
These are questions to which I have no answer. But they arise from a belief that such signs and symbols cannot be passed off merely as an exchange of meaningless baubles, as acts of courtesy – courteous though undoubtedly they are – as without significance beyond themselves. For many in the Church of England they may, indeed, have no significance beyond themselves: and that is, in part, a failure of the Oxford Movement. The Archbishop of Canterbury is of thoroughbred Evangelical stock, but he is also an Benedictine Oblate. For some these may sit uneasily together but, perhaps, it means that he is better placed than many to interpret the signs. Although the Bull condemning Anglican ministerial orders remains intact, is it undermined by this trinity of gifts of episcopal significance? Signs and symbols mean something: but what do they mean to Pope Francis? ND

The Revd William Davage is a former Priest Librarian of Pusey House, Oxford.

Mgr Augustine Hoey

Many readers of *New Directions* will know Fr Augustine Hoey, who was formerly a member of the Community of the Resurrection and now lives at Walsingham. He celebrated his 100th birthday on 22 December 2015, and Pope Francis made him a Monsignor in recognition of a long life lived in the service of Christ's Church. We send Mgr Hoey our congratulations and best wishes.

Stairway to Heaven



The rood screen – surmounted by a loft, rood, and associated figures – was central to mediæval spirituality (*ND* September 2012). Candles were burned in honour of the rood, and it was necessary for the sexton to make frequent regular visits to the loft to light and extinguish them. In most cases, as at Culmington (**1**: Salop) we can see the stairway, on the nave side of the screen, as is the norm – notice the tiny window to supply light to the stairway; a piscina to serve a nave altar in front of the screen; and a large square window to light the rood. The stairs often begin well above ground level, as at Thompson (**2**: Norfolk), where the stairs start in the inner reveal of a north-nave window.

Sometimes there is an open stairway, like the one in front of the stunning screen and loft at Llanwnnog (**3**: Powys), in this case with oak steps. Another loft, now vanished, at Garway (**4**: Herefs.) was approached by steps from the chancel: a rarity. ND

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Editorial

The Archbishop of Canterbury must be congratulated for his stamina, before any assessment is made of the outcome of the recent meeting of the Primates of the Anglican Communion. To be confined to a barracks, however glorious, in order to discuss sexuality for a week with colleagues would surely try the patience of the customary saint. When the General Synod comes to its turn to engage in the facilitated conversations on human sexuality at York in July, at least Justin Welby can now look people in the eye.

Everyone, whatever their views on the divisive issues, seems to agree that Bishop Michael Curry, the Presiding Bishop of the Episcopal Church in the United States (TEC), emerged with credit from the meeting and spoke with huge dignity. At *New Directions* we can only hope that this translates into a more conciliatory and constructive attitude than that shown by his predecessor to parishes and congregations who – unhappy with the direction of travel of TEC, and wanting to stay faithful to the Tradition as they have received it – have sought to continue their ecclesial life outside the structures of TEC, only to be confronted with wave after wave of litigation. The presence of the Archbishop of ACNA at not just the pre-meeting, but the meeting itself, can only be a positive sign that Anglicans in North America are prepared to sit around the same table as one another: that itself is surely a *de facto* sign of mutual recognition, if not full communion.

Not all bishops of TEC are on the same page on the question of same-sex marriage: it is very important that we in the Church of England understand this. In this issue of *New Directions* we are pleased to publish the thoughtful pastoral letter written after the Primates' gathering by Bishop Daniel Martins, the Bishop of Springfield, IL. His remarks are particularly worthy of study for the attention which they give to the issues of unity and consent in matters of doctrine. Here at *New Directions* we understand very well that at the heart of the crisis in the life of the Anglican Communion is the question of the Church. We have been here before. We continue to pray for Archbishop Justin and for the Primates and churches of the Anglican Communion: not least because so many of the parishes served by bishops and priests of The Society include large numbers of those who learnt the faith in our sister Provinces overseas, and who now enrich and so often sustain the worshipping life of our congregations. ND

Worthy of his Hire

continued from page 8

written to the Foreign Secretary asking to be paid the Living Wage.

One of the cleaners, having been made redundant, was asked how she continued to support those still working in Whitehall in their campaign for the Living Wage, even after she had lost her job. She responded: 'In all this, I know that my God has been with me.' The social teaching of the Church suggests we ought to be with her too and encourages us to call on employers who can do so to pay the Living Wage.

There are many practical ways we might do this. We can join with those clergy who have written to the Foreign Secretary and other government departments supporting the requests of those employees not yet paid the Living Wage. We can seek to spend our money with accredited Living Wage employers. Most importantly, those of us involved in church institutions with employees can ensure that they are paid the Living Wage, and seek accreditation from the Living Wage foundation to encourage others to do the same. In these small ways, we can work towards fulfilling the dictate of natural justice of which *Rerum Novarum* speaks. ND

www.livingwage.org.uk

The Revd Dr Simon Cuff is assistant curate of Christ the Saviour, Ealing, in the diocese of London.

the way we live now

Christopher Smith is more interested in primates than pop stars

On 11 January, the nation awoke to discover that the most important thing that had happened in the world was that a pop star had died. I learnt this because I was listening to the radio when the news came in, waiting to hear an interview with the Archbishop of Canterbury on the subject of the Primates' meeting and lamenting the fact that nobody can pronounce the word 'schism' any more. The Archbishop acquitted himself rather well on the subject of the pop star, about whom I myself knew little other than that he had lived at the beginning of his career in Beckenham, where I was parish priest for ten years. Early news of the death took out seven and a half minutes of the Archbishop's possible time, and then the interviewer's first question to him was about the pop star. The Archbishop responded that he had listened 'endlessly' to his songs in the 1970s; then he got five minutes to talk about the Primates' meeting.

The general news agenda was about the potential 'split' within the Anglican Communion over that issue which gets the media more excited than any other: sexuality. On that, the Archbishop said that we ought to be able to go about 'finding ways of disagreeing well', and we shouldn't be 'mesmerised' by the sex thing. A family remained a family, he said, even if some of its members didn't speak to some of the others. He was also asked about events in the German city of Cologne on New Year's Eve; and then the world returned to the important matter, as some tweets were read out about the death of the pop star.

Meanwhile, the Anglican Communion Office was in spin-overdrive, as it pumped out good-news stories based on the idea that we are 'one family' via the special Primates' meeting website. And they *were* all good news stories: 'In Uganda, building the Kingdom one chapatti at a time', and 'Bringing together communities through football in Kenya.' It's great to know that churches are doing what churches ought to be doing, including earthquake relief in Pakistan and helping flood victims in South India. But they're never going to get this stuff into the papers. 'Dog bites man' is not newsworthy; 'man bites dog' is. In any case, the Primates went into news blackout after the inaugural evensong at the beginning of the week, and gossip and rumour were left to do their work.

Into the vacuum, therefore, the media could blow what they liked, and the *Guardian* ('Anglican church risks global schism over homosexuality') stated confidently that 'C of E leaders … believe a looser relationship of churches linked to Canterbury but not to each other is the only way to overcome institutional dysfunctionality', whereas the *Daily Telegraph* ('Traditionalists' anger over Justin Welby's federal plan') had 'sources' who had said that 'some conservative Primates had been led to expect a more fundamental discussion about teaching in sexuality on other issues rather than change in structured to accommodate division.' And yes, that's the way the sentence was written on the paper's website, since there are no sub-editors any more. The agenda, of course, is never going to be 'dog bites man'; instead, splits and divisions are what make the news, as any politician will tell you.

Likewise, the good news stories are never going to take precedence over stories of decline, and the media picked up the latest tale of reduced churchgoing. The dreaded Statistics for Mission have just been published, rather later than usual, for the year 2014. Those who compile the statistics – a process that swallows up rather more of your parish priest's time than he would probably wish – have changed the rules for measuring weekly attendance, so the old USA figure (Usual Sunday Attendance) is back in fashion. The reduction in USA between 2013 and 2014 is breath-taking: about 2.5%, a decline of nearly 20,000 in the number of people (adults and children) usually in church on a Sunday, and the mid-point average for bodies in any given parish church on a Sunday is now 31.

The USA figure has halved since 1970, and during the first years of this century, it has declined from 938,000 in 2001 to 764,700 in 2014. That's a drop of 18.5%. Ouch. The Roman Catholic data is harder to get hold of, but their decline over the same period seems to have been almost as dramatic, something in the region of 16.5%, in a period of time which has seen the population of England rise by around five million, and a large number of Catholics come from Eastern Europe to live in this country.

And what, you ask, of the Episcopal Church in America, so much in the driving seat of every mission-positive innovation in the Anglican Communion? Well, their Sunday attendance has dropped by more than a quarter during this new century, with most of the decline on the watch of their last Presiding Bishop. Only 634,000 Episcopalians now go to church on a Sunday in a country of over 300 million people.

This all brings us back to the Canterbury meeting. Inevitably, having given the press nothing, the outcome was leaked and the final statement had to be published early. Apparently, the American Episcopal Church has departed from 'the traditional doctrine of the church in view of the teaching of Scripture', and 'such actions further impair our communion and create a deeper mistrust between us.'

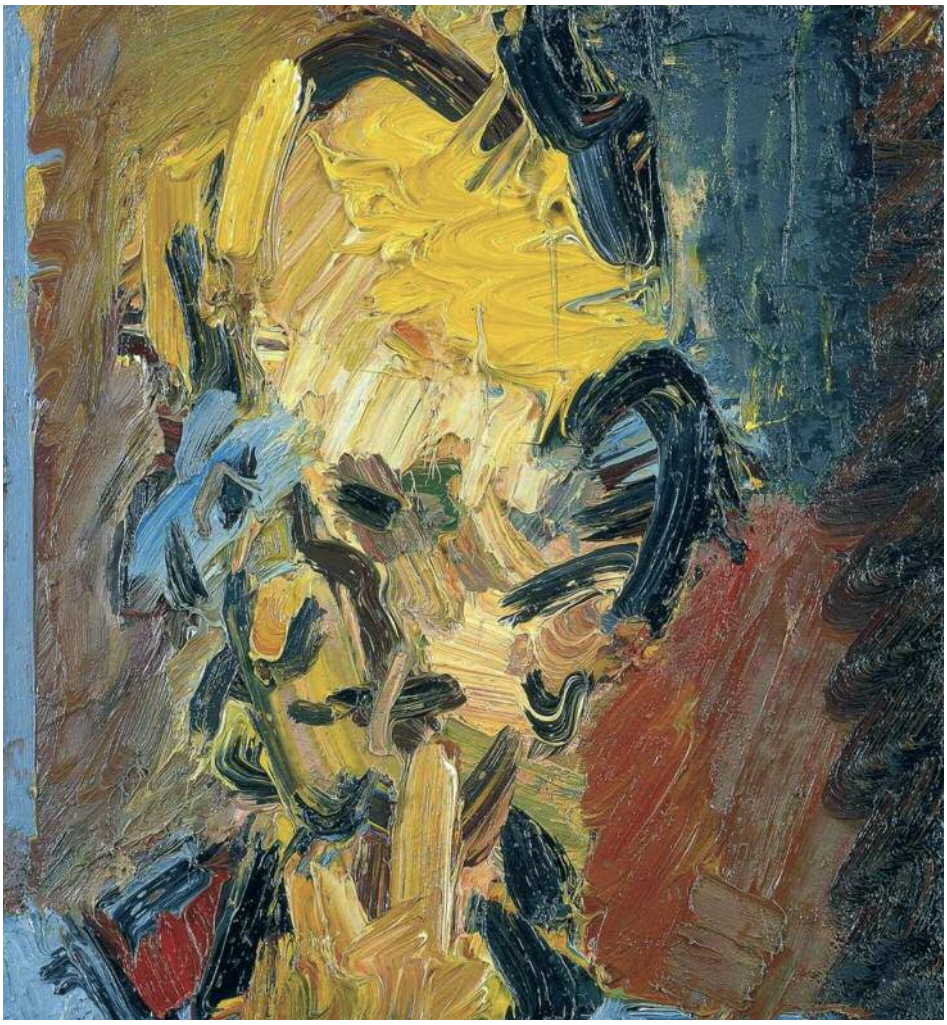
So the Americans have been temporarily suspended from the decision-making bodies of the Anglican Communion. Now tell me: why did nobody take any action the last time they sought to change tradition on the sex of who could receive a sacrament? ND

views, reviews and previews

art

AUERBACH

Tate Britain
Until 13 March 2016



Frank Auerbach is Britain's greatest painter and – like Lucian Freud, our last greatest British painter – he is German. Like Freud, Auerbach is also a consummate Londoner. One of the pleasures of this show is his feel for a London that was lost in the seventies: down-at-heel inner London. His London is not the London of Belgravia's hot money, or the hipster colonies and watering holes of trustafarians. Auerbach lives in the dingy London of 'Black Books' and 'The Sweeney': his stamping grounds are Mornington Crescent and Primrose Hill. He paints undivided terraced houses with interesting garden sheds for children to explore, back in the time before video games. He also paints parks that look down towards the City, and indoor municipal baths.

This might suggest that Auerbach is a backward looking, nostalgic artist. He isn't: not nostalgic, anyway. But he is backward looking in that he is immersed in the great painterly tradition. Fifty years ago he was at the cutting edge of that tradition, and this show is clearly that of a 'modern' artist. So Auerbach doesn't always make it clear what he's painting, and, like Turner before him, elements of his landscapes are not 'there' in real life. But it doesn't take much looking to see Van Gogh and Constable in these pictures. Indeed, there is a clear continuity of sensibility between Constable's sketches of Hampstead Heath and Auerbach's paintings of Primrose Hill. There may even be a whiff of Canaletto. Not, of course, the grand set piece Canalettos; but the back street, backwater Canalettos that are so satisfying.

Seeing what Auerbach is up to, or where he is coming from, is one of the ways into his art. Quite deliberately, his paintings require work from the viewer in an attempt to create the moment of vision that Auerbach believes is the key to great painting. He wants his pictures to be timeless, like the greatest works of Titian or Rembrandt. He doesn't always succeed; but neither did they. Always, though, there is a strong sense that what Auerbach is after is not a photographic, minute realisation of his subject matter, but a statement of what the subject looks like through the medium of paint.

That is part of his continuity with the tradition. But unlike Titian (certainly) and Rembrandt (to an extent), Auerbach seems to have cheered up over time. You wouldn't guess it from photos of the artist, but his paint has become lighter. Where once thick *impasto* created the effect of a dark, bass relief, his latest work is leaner, if only to stop critics asking why he uses so much paint.

Another feature of Auerbach's work is his very limited range of subjects: be it the site of his landscapes, or the individuals he paints. His work has many subtle variations on the same theme, most obviously the portraits in this exhibition. His sitters are mainly family members, journalists, and curators. It would take a very good eye to spot the subjects of the paintings in real life (not so the graphite sketches). What is Auerbach trying to achieve here? It's not the expression of character in the sitter's eyes, but the turn of a body, the angle of the head, a characteristic pose that he is after. And this he is very good at. The early portraits are very much just that – early works when he couldn't afford too many colours – and they are all very grim and post-war (Auerbach lost his close family to the concentration camps and at first struggled to make his way in 1950s Britain). The later works, though – like this show as a whole – are well worth a look: a good, long hard look. That is what Frank Auerbach demands of us, and what he deserves.

Owen Higgs

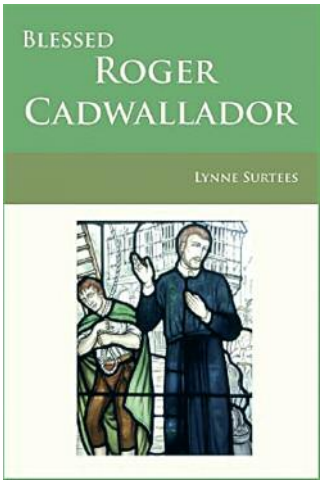
books

BLESSED ROGER CADWALLADOR
The search for the Marches' hidden Saint

Lynne Surtees
Gracewing, 143pp, pbk
ISBN 978 0852448670 £9.99

Despite its subtitle, this book nevertheless gives a full and well-documented account of the life and work of Roger Cadwallador (1568-1610), as well as the time in which he lived. It is a very good book, little undervalued by comparison with Evelyn Waugh's biography of Edmund Campion: and this is the high praise I mean it to be.

It has an interesting cover that depicts Cadwallador on the scaffold, about to be hanged by a hangman who does not look as though he relishes his task. This is a church window from St Ethelbert's in Leominster, and there is some reason to believe it might be a fair likeness, as it seems to be taken from a painting kept at the Royal English College in Valladolid. It represents Cadwallador as a fit, intelligent, sensitive gentleman cheerfully awaiting his end; and this indeed is what he appears to have been.



His father was a small landowner, who may have been – like many another – a secret Catholic who attended his parish church in accordance with the law but held privately to their Roman Catholicism. There is a suggestion that some men relied upon their wives to bring up their sons in the 'old faith.' Perhaps this was true in young Roger's case. He was a studious boy with a natural talent for Latin, Greek, and Hebrew, attended an English Grammar School – where his linguistic skills were fostered – and was always also contemplative and thoroughly acquainted with the Scriptures. He later entered the English College at Douai, in Flanders.

It seems to me as if the hatred of Catholics might have started to wane in Cadwallador's time as a missionary, as he kept out of sight and tended faithfully to his loving flock. But the law was still the law, and incidents occurred to stir things up against such men. There is an excellent consideration of the Gunpowder Plot, started by some rather unwise Jesuits; the Essex Rebellion; and the disappointing of Catholic hopes on the accession of James I.

All this is related in detail, even excitingly, and the tale of Cadwallador's incarceration – in cruelly foul conditions – is detailed and moving. At this point the author's own work sickened her, and it became almost impossible for her to read. Cadwallador was hanged, drawn, and quartered; but refused to deny his maker, and consistently compared his pains and humiliation to those of his Saviour.

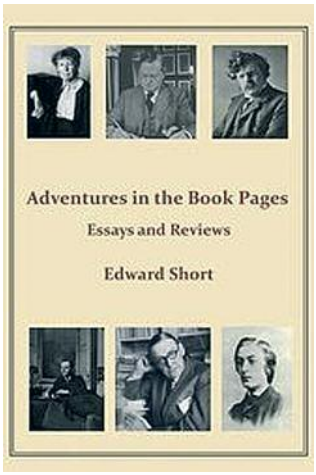
Dewi Hopkins

ADVENTURES IN THE BOOK PAGES

Edward Short
Gracewing, 464pp, pbk
ISBN 978 0852449687 £20

Edward Short is an Irish Roman Catholic who lives in New York. His book reviews published here show him to be well read, perceptive, conservative, opinionated, erudite, a sound Catholic and a clear writer. He is never dull, and every one of his essays held my attention even though they were sometimes about people I didn't know and didn't wish to know. He is not ashamed of his prejudices: he doesn't like Luther, has no time for Protestantism, and seems to prefer an unashamedly triumphant Catholicism to the modern variety.

Short admires Pius XI and Pius XII, doesn't like his fellow Irishman W. B. Yeats, and sees Gladstone as a muddled liberal. He finds James Joyce's writing compromised by his lack of belief in God; and even Churchill – whom he admires – is finally judged lacking for his atheism. He is occasionally fair when Anglicanism produces poets like T. S. Eliot and W. H. Auden, or scholars like Rowan Williams; but what he values about them is clearly their Catholic ethos, their appreciation of the whole tradition of the Church, and their grasp of its eternal verities.



If he firmly dislikes some of his subjects, he writes with passionate approval of others. His essay on Thackeray made me want to read *Vanity Fair*. His enthusiasm for proper philosophers (as opposed to the moderns like the 'impossibly lecherous Freddie Ayer') reminds me of the importance of clear thinking that is deeply rooted in Western tradition. Seeing things from a Catholic perspective makes him a good judge of writers like Gerard Manley Hopkins and Evelyn Waugh.

Short's essay on the architecture of St Peter's Basilica is magnificent: it reminds us that it was built by deeply devout architects, and shows how appropriate it is to the genius of Catholicism to have at its centre a sprawling baroque church that encapsulates the rich variety and incompleteness of Catholic life. His essay on Graham Greene is one of the best, and shows how that adulterous and partly agnostic novelist still manages to capture truths about Catholicism that most novelists miss: good and evil are realities in life, and God is found mixed up in them. Scobie (*The Heart of the Matter*), Pinkie (*Brighton Rock*), and

even drunken priests can show us the merciful grace of God better than many conventionally well-behaved Christians.

It is Short's appreciation of Catholic values that makes his writing so refreshing. Natural theology cannot be changed with fashion, but is enduring. The theology of Augustine or Thomas Aquinas goes on opening up our minds to understand new truths; whereas more modern theologians pass quickly away.

Most of us struggle to keep up our reading. This would be a good Lenten book, with essays of a bite-sized length that are always clear, entertaining, and informative. The variety of subjects covered – churchmen, architects, industrialists, poets, philosophers, and writers – ensure one never gets bored. It is splendid.

Nicolas Stebbing CR

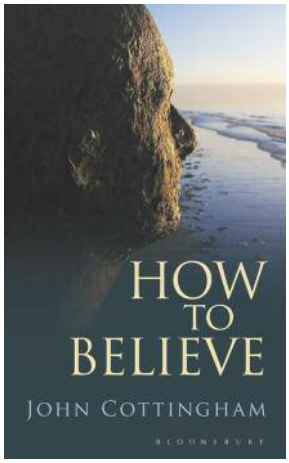
HOW TO BELIEVE

John Cottingham
Bloomsbury, 155pp
ISBN 9781472907448 £16.99

***How to** believe* is a striking title, and its author has striking qualifications as an academic philosopher versed in religion and psychology. The book, a sequel to his acclaimed *Why believe?*, helped me to understand my own belief in God, and also to understand non-believers better.

Cottingham starts by contrasting views of reality from Joseph Conrad's *Heart of Darkness* (1899), revolted by a universe where 'nothing matters', with the exulting in God shining through creation in a passage from theologian Jonathan Edwards (1723). The truth of things is a transformative unconcealing (*aletheia*) or disclosure, dependent both on the approach of the subject and whatever is objective. The fact other subjects see things differently might not disprove objective truth but point to it – since the thought that reality disappears as the people who view it so variously pass on – is philosophically uncomfortable.

Atheist writers like Philip Pullman seem over-rigid in refusing to accept truth disclosed from beyond the natural realm, which science would be helpless at unlocking. One of many helpful analogies is that of the difficulty psychotherapists have with intellectuals and academics, whose command of information balks at painful self-scrutiny. If we are to believe, there must be a certain relinquishing of control – but without loss of intellectual integrity. Belief is left-brain *and* right-brain. A powerful image the author uses is of spiritual progress being helical with faith and action, moving us forward together in two dimensions. You have to commit to move on in life, even if life without a faith-commitment remains valuable.



Another quality investigated is aesthetics. Cottingham suggests that thoughts about beauty are inseparable from awe and moral transformation, since beauty and goodness don't stand apart from us but have the power to invite change in us. Meditation that captures the present moment, or sees the self merged with the cosmos, may be comforting; but it is illusory, blind to the disclosure of *both* poles of the human condition: wretchedness and redeemability (Pascal). People need a 'cleansing of the doors of perception' (Blake) found through immersion in worship and spiritual disciplines. 'To understand the sacred properly is to understand its obverse side – the possibility of desecration… the rearranging of the world as an object of appetite obscures its meaning as a gift' (Roger Scruton).

This book is engaging, carefully written, and works both to affirm life as gift and taster of the Giver and to expose and challenge the materialist and Buddhist presuppositions of many in our age. 'Belief in a personal Being who is the ultimate ground underlying the mystery of being in the universe and the source of its meaning and value, is just such a vision, a transformative vision that brings into salience features of the world that simply drop out of view in the quantitative printouts of particle interactions, or in the Buddhist-style conception of reality as an impersonal flow of conditions that arise and pass away, leaving our own deepest individuality and selfhood as nothing more than an illusion.' Hard words, but they are well amplified in the 155 pages of 'yes – and' talk from someone who knows language, logic, and the Lord.

'Our days are not for "being happy in",' as [Philip] Larkin self-pityingly and querulously demands… not for self-importantly pursuing our 'projects,' which we arrogantly declare to be the source of value and meaning… [but] for learning, for hoping, for growing, for waiting, for turning towards the good even in the depth of sorrow, for lifting up the heart in expectation and in love… all that is needed is an openness of heart in order for the remedy to be received for what it is: a true and precious gift.'

John Twisleton

PRAYING WITH ST TERESA

Jerome Lantry OCD
Teresian Press, 148pp, pbk
ISBN 978 0947916169 £5

ST TERESA AND THE OUR FATHER

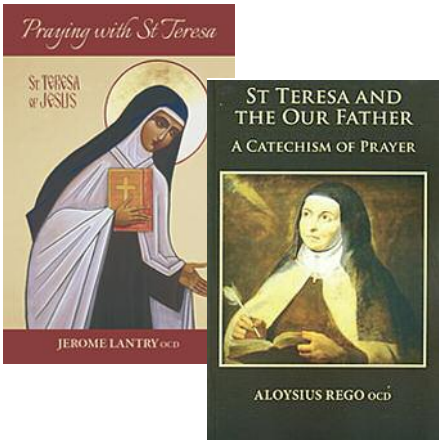
A Catechism of Prayer

Aloyius Rego OCD
Teresian Press, 181pp, pbk
ISBN 978 0947916176 £6

As I am typing the reviews of these two short books, I have in front of me a postcard that was given to me by a Palestinian Christian the first time I went to Bethlehem. On it is printed the words of Lord's Prayer written in Aramaic, the language that Jesus used.

To all Christians the Lord's Prayer – the 'Our Father' – is the prayer that carries the essence of Jesus' teaching. It is no wonder, then, that more than half of St Teresa's masterpiece *The Way of Perfection* is taken up with reflections on that prayer.

2015 marked the five hundredth anniversary of the birth of St Teresa of Avila. As part of their celebration of this event, the Discalced Carmelite Friars



have reissued a revised edition of *Praying with St Teresa*, and a new book, *St Teresa and the Our Father*, which is not only an excellent guide to the teachings of St Teresa, but is also a very useful introduction to prayer in its own right.

In *Praying with St Teresa*, Fr Lantry reminds the reader that St Teresa wrote *The Way of Perfection* for her Carmelite sisters who asked her for some advice on prayer. Aware that prayer and life are inseparable, St Teresa began by suggesting practical ways in which we too can live out a life of prayer - and not merely by moving our lips when saying the words. Fr Lantry is a pastor first and foremost, and his approach to helping the reader understand St Teresa's teachings on prayer is impressively practical. He suggests ways in which we can develop the *will* to pray. These have been put together in a very helpful appendix compiled by the editor, Fr James McCaffrey, called, 'Praying in the Footsteps of St Teresa.'

St Teresa and the Our Father expands on this practical theme. Fr Rego examines how St Teresa takes the headings of each petition in the prayer and helps the reader to explore how each of them can be taken into the heart and daily life. For example, the notion of 'Heaven' – as in the words 'who art in heaven' – does not apply solely to the afterlife, but to the 'little heaven of our soul' where God dwells already. Our task is to reflect each day on *how* we are to be more conscious, in our thoughts and actions, of how God's 'heaven' can be found in us.

Another very helpful section of this book is where the difficult petition 'lead us not into temptation' is explored. Fr Rego shows us how St Teresa identifies two types of enemy that bring temptation to us: the obvious things and people she calls the 'public enemies'; and the 'devils who disguise themselves as angels of light' – 'traitorous enemies' – who are in many ways the more dangerous to our souls.

These two books will yield much to those who are already familiar with St Teresa's work, and also to those who have yet to discover her spiritual teachings.

George Nairn-Briggs

Pusey House - Hilary Term 2016

THE RECOLLECTION SERIES

2pm, followed by tea

Wed 27 Jan - **Gregory Palamas** - Kallistos Ware
Thur 11 Feb - **Evagrius** - Julia Konstantinovsky
Wed 24 Feb - **Dante** - Brian Williams
Wed 9 Mar - **John Scotus Eriugena** - Evan King

This series is open to all students, clergy, and interested laity. The aim of the series is to provide an intensive introduction to some of the key periods, characters, and ideas of Christian history.

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2016 Theological Conference

A Transforming Vision:
Knowing and Loving the Triune God

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University of Oxford Faculty of Theology and Religion
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Book of the month

MARGARET THATCHER: THE AUTHORISED BIOGRAPHY

Volume 2: Everything She Wants

Charles Moore

Allen Lane, 880pp, hbk 978-0713992885 £30

The quality that makes Margaret Thatcher interesting is one that she is not supposed to have possessed: she was a unifier. She bound together her discordant supporters, just as she gave her opponents a unity that without her they lacked. The scattering of these two tribes – begun when she quitted public life in 2002, and completed by her death eleven years later – has allowed the election of Jeremy Corbyn to the Labour leadership, and Charles Moore to say what he has said about her in the first two volumes of this authorized biography.

Moore would sooner cut off his right hand than permit it to write, as the Prime Minister's did in a condolence book at the French Embassy last November, the words *liberté, égalité, fraternité*. High Tories like Moore put Lady Thatcher up against Ted Heath in 1975 because they thought she shared their instincts. They wanted the reversal of the drift of post-war Britain toward anarchy. This recovery might have an economic effect, but money was never the motive. They recoiled from the disorder around them. Unions should be repelled not because they threatened profits, but because they threatened the Queen's Peace; and the IRA's bombing campaign was repugnant not because it was violent, but because it was an insult to authority – like the comprehensive schools she had built as Education Secretary.

Those who see Moore simply as a Thatcherite miss the point, and will miss the theme of this book. That theme is the connection between Lady Thatcher's instincts, which he shared – and shares still – and her actions, which for the first time are addressed properly from the perspective of the Tory faction from which she herself came.

The first volume ended with the Falklands War, the first time in Lady Thatcher's political career when her actions and instincts were perfectly aligned. They also pointed in similar directions concerning the Miners' Strike and privatisation. Yet the Thatcher instincts were not widely shared, or even widely understood, among her agents. There, a mixture of liberalism, avarice, and cruelty were more pressing than the Prime Minister's opposition – the product of her Christianity – to egalitarianism.

The contradiction between Lady Thatcher's instincts and those of even her Thatcherite ministers is observable in the planning of Nigel Lawson's tax reforms. Lord Lawson's liberalism drove him to sweep away the elaborate system of taxes with which history had saddled him, to replace it with something logical. Lady Thatcher went along with it, though she had 'no interest' in the reform, save 'favouring those with whom she sympathised, most notably home owners, potential homeowners, and pensioners.'

As long as Lady Thatcher's Tory instincts could be exploited by what were notionally her subordinates, the government had a measure of coherence. Most of the rest of the book, however, shows what happened when they could not.

Northern Ireland was more important to High Tories than anything else. Her most crucial supporter in the 1975 putsch, Airey Neave, was offered his pick of shadow portfolios by the leader he had manoeuvred into power and chose the Northern Ireland brief. By the 1980s, this faction had been persuaded that the 'Troubles' could be solved only by forgetting about devolution, and integrating Ulster into the United Kingdom so that it would, administratively, be indistinguishable from Berkshire. The best chapters in both of Moore's published volumes have explained how Lady Thatcher, despite her instinctive Unionism, did the opposite.

Why? In this volume, Moore concludes that 'Mrs Thatcher's unionist instincts' faced a 'formidable obstacle': not the IRA or Sinn Fein, but Lord Armstrong. Sir Robert Armstrong, as he was then, was her Cabinet Secretary; and, as Moore shows, was committed to a united Ireland. Armstrong was not the only civil servant to manipulate Lady Thatcher: another recalls that, despite being 'confirm[ed] in her instincts' about the EU by her time at a summit in Milan, she was persuaded to push the Single European Act through Parliament in 1986. 'We didn't deliberately mislead her,' this official recalled, 'but we didn't want her to see the consequences.'

The ease with which Lady Thatcher could be played is illustrated in how she had her mind changed on the subject of women's ordination. 'When the question of women priests came up, for example, she was instinctively against it, worrying that it would split the Church.' However, she 'came out in favour' after an aide told her that 'women are capable of greater spirituality than men and are less prone to sexual temptation.' A person who trusts such risible arguments over their own instincts lacks, among other things, self-confidence.

What stopped Lady Thatcher seeing that so many of the decisions she made were a betrayal of the instincts she had been elected to let loose? The nearest we get to an answer comes from the report of a graphologist on the meaning of Lady Thatcher's handwriting: she lacked 'mental imagination.' Imagination is, I suppose, what prevents our actions from betraying our instincts to the extent that hers did even in this period, supposedly the 'zenith' of her power.

In the preface to his first volume, Charles Moore tells us how he came to be chosen as her biographer. He cannot adequately explain why, in 1997, 'the choice fell upon me.' Could it have been the Thatcher instinct, freed by retirement from having to obey 'advice'? The result is so good that those who share his politics must wish Lady Thatcher had obeyed her instincts more often when in office. ND

Tom Carpenter

Tom Sutcliffe on Class Myths

I do use the word 'toilet' – as in 'I need to go to the toilet.' But when I was young there was a lot of joking about U- and non-U (upper and not upper-class) in magazines and some newspapers, which maintained that it would be rather 'common' to use the word toilet about spending a penny or what the Americans call 'going to the rest room.' One should be frank if one were middle-class and use the word 'lavatory.' I also, as it happens, don't like net curtains. If people want to look closely through my windows and see what's inside or going on there, they are welcome to do so. To some extent knowing 'how to behave' is too great a concession to class prejudices. Manners certainly matter. Correctness doesn't. Saying 'thank you,' and giving up your seat, and opening doors for people are just natural.

Behind these concerns, the question is what is 'working-class'? Do the words mean anything in Britain today? Was D. H. Lawrence a working-class writer? Was Shakespeare, a glover's son? And are we truly impressed by the whingeing that underpins the Lennon-Bowie 'Working-Class Hero' lyrics? Was the late David Bowie really 'working-class'? Was Alan Rickman? Being born on a council estate might mean you belong to a sort of British caste. But 'working-class'?

Three of Lawrence's plays never performed in his lifetime have been amalgamated by the National Theatre under the title *Husbands and Sons*. They are selling well at what is now the Dorfman Theatre (and used to be the Cottesloe) to a largely elderly bourgeois audience – performed in the round with props but no scenery, and with the actors miming the opening and shutting of doors and the putting on and taking off of cloaks, coats, and hats – including awkward gestures implying the pulling out of hatpins, which surely few today can interpret.

I found the opening scenes uninvolving, though the magic of Lawrence's writing grew on me as the 3-hour evening flowed. My biggest issue was the credibility of the working-classness. None of the actors seemed too convincing as emblematic of real working-class people. The women, old and young, seemed fundamentally middle-class and aspirational. The miners with lines – as opposed to the extras forming an ominous procession across the stage with its contingent living-rooms, as if on the way into or out of their mines – were coarse brutes covered in 'coal dust' make-up, who ranted and snarled in ways that mainly suggested unreasonable if justified resentment and suffering.

Of course, coal is no longer king. Burning fossil fuels has created the threatening uncertainties of climate change. But we remain subject to myths about miners' communities with their virtuous solidarity powerless against closure, doomed to rot. The film and musical *Billy Elliot* made much of the sometimes violent policing of the National Union of Mineworkers' 1984 strike. But an article in the NT programme titled 'Former mining communities today' makes no reference to the failure by Arthur Scargill's NUM to hold a strengthening vote before taking industrial action. It was the breakaway Nottingham element that made defeat for the NUM inevitable, much more than anything the police or Mrs Thatcher did. Paul Morley's piece expands on 'The fact that they were mining towns and therefore already abused, isolated and ugly was used against them, as if again it was the miners' fault they were poor, and lived in the suspicious north.' This is emotive ticking of boxes and has little to do with Lawrence's plays – which long pre-date nationalisation and the mismanagement of investment decisions for which it may be blamed.

Unlike Peter Gill's prizewinning 1968 Royal Court Theatre productions of the trilogy of D. H. Lawrence's plays dealing with miners – *A Collier's Friday Night*, *The Daughter-in-Law*, and *The Widowing of Mrs Holroyd* – Marianne Elliott's interpretation generalises about the very different family circumstances in each play. We hear many evocative discussions, rarely to do with mining. Lawrence in these plays created memorable characters whose complex emotions do indeed stir and interest us. He was a natural theatre writer. But the direction and the selection of the heavily cut text aim at making this panorama relevant and meaningful to us now – as if it were a tragic cutaway on *Coronation Street*. The scenes quarried like mined coal by dramaturg Ben Power from Lawrence's disparate Eastwood tales are socially distinct, not even united in the levels of social class involved, and don't add up convincingly.

Power was also dramaturg on the rather coarse hit semi-musical Enron – and he and Elliott perhaps felt they needed the boost of a topic to put the audience on the right track. But the plays are mostly not about mining, as such, or even about communities. They are personal stories taken from Lawrence's own family background, and pulsing with all that remembered vitality. In 1968, in the aftermath of Edward Bond's notorious play *Saved* – in which a baby is stoned to death in a pram – we were all implicitly to blame for political and social failures, including empty lives and bad attitude on housing estates and schemes. Disinterring these plays then felt agonisingly authentic, not because they were about kinds of working-class life (although they were) but because they were truthful and performed with a telling authenticity then attainable.

Today is a different world and the opportunities and stratification of society operate completely differently. Shirley Williams's comprehensive reorganisation lies behind some of the cramping of social mobility on which miners' children had been able to count. Lawrence would not have sympathised with the sentimental harking back to Jeremy Corbyn's election.

Bowie and Rickman were never working-class. What class do all our immigrants from Bulgaria, Romania, Poland, and Slovakia belong to? Class in Great Britain is still a problem of sorts, but more an epic story filled with multiple ironies. ND

Husbands and Sons *moves to the Royal Exchange Theatre, Manchester, for four weeks on February 19.*

Winter Diary

'Thurifer' considers redecorating, becomes a starlet, and encounters a Countess

Coats of many colours

My mind is turning to redecorating my sitting room and dining room. I have made some unfortunate choices in the past. From the colour chart, I thought I had chosen a shade of lemon for the walls of the siting room, with the woodwork to be RAF blue. The blue succeeded. The lemon turned out to be a canary yellow, and consequently for a couple of years it was like sitting in a bowl of custard. Similarly, in what must have been a fit a Jacobite madness, I decorated a dining room in Royal Stuart blue, including – and this was a major blunder – the ceiling. When the lights were turned on, there was very little difference. I later had another aberration and had the whole interior of the house painted light green. A warning: insipid green is the worst possible colour against which to hang pictures or paintings. I moved not long after.

> **I was demanding a Winnebago in which to rest**

The decor of my present flat (sorry, luxury apartment) I like, and think a success. If you know your Farrow & Ball palette you will recognise the shades of grey. The walls are Cornforth White, and the woodwork Purbeck Stone. These I find cool in summer and warm in winter, and not at all like living in a battleship. So what now? I might stick with what I have: safer that way.

But is it Art?

A friend of mine is studying for a Diploma in Design, Film, and Photography. He is accomplished at all three. As his accommodation is limited to a bedroom in a shared house, he works occasionally in my flat (sorry, luxury apartment), a somewhat larger space. For one Sunday it was turned into an artist's *atelier*. In the dining room there were collages being created, in the bathroom he painted, in the sitting room I found refuge on one of the sofas while every other surface was occupied by cuttings, photographs, boards, frames, and the impedimenta of the creative artist. It was splendidly, if vicariously, exciting; and the results, to my untutored eye, were striking, witty and engaging.

One of his projects was to film a short documentary. Yes, dear reader, it was about me. I backed into the limelight. Those of you who saw the recent television play 'The Dresser' will appreciate my performance in full Donald Wolfit ("Sir" in the play) mode. I was filmed cleaning my teeth, shaving, eating breakfast, walking to the dry cleaners, and leaving the flat (sorry, etc) on Sunday morning to go to church. It was not onerous. It was instructive how self-conscious you become: how routines that take no thought become major detailed exercises when you have to explain how you will accomplish simple everyday tasks, so that a cameraman can work out angles and positions to film to catch the details. By the end of the morning I was demanding a Winnebago in which to rest between takes (a technical term) and complaining about the demands made on an artist of my stature and reputation. I await the response of the critics.

Lady on a train

We will all have experienced odd coincidences. A short time ago I was travelling by train to Oxford and overheard a conversation. I was not eavesdropping. Short of inserting earplugs I could not help but overhear. One of the passengers was the author Caroline Sandon, and she was talking about her book 'Burnt Norton.' It was that which caught my attention, as I had written something the day before in which I quoted from the Eliot poem. It also transpired that she lived in the eponymous house, and other conversational evidence led me to the conclusion that she was the Countess of Harrowby. About an hour after leaving the train I was looking at some papers in Pusey House connected with the funeral of Dr Pusey and the meeting that agreed on the building of the House as his memorial, the purpose of my visit. In one of the newspaper cuttings, the paragraph after the one relating to Dr Pusey caught my eye. It noted the death of the 2nd Earl of Harrowby and the succession to the title of his son, Viscount Sandon. As I say, odd. Lady Harrowby has kindly agreed that I may relate this curious incident.

Spanish surprises

Early for a lecture at the Wallace Collection, I called to look at St James's, Spanish Place, which is celebrating its 125th anniversary this year. It is heavy and ponderous rather than graceful and soaring Gothic, but has an impressive solidity and power. There was a simple, touching memorial to the Pope-Hennessy family, father Major-General Richard, mother, the formidable Dame Una, the sons John and James. John was a distinguished art historian and Director of the V&A and the British Museum. He was known as The Pope, such was his pre-eminence and infallibility. James was a gifted writer, at his best in a biography of Queen Mary (consort of George V) which is beautifully subversive. His rackety life – which ended in his brutal and sordid murder – did not, thankfully, deny him this memorial.

I picked up an elegantly printed card of a Litany of Humility attributed to Cardinal Rafael Merry del Val. He was baptised in St James's, as his father was Spanish Ambassador to the Court of St James. A crucifix hanging in the Lady Chapel once belonged to him. I had not appreciated that a cause for his canonisation had opened in 1953; but it does not seem to have progressed very far. Nor, perhaps, should it, given his disreputable part in the consideration of Anglican Orders. No one reading John Jay Hughes's masterly and judicious book *Absolutely Null and Utterly Void: An account of the Papal Commission of Anglican Orders, 1896* can be in any doubt that Merry del Val aided, encouraged, and abetted the mendacious and unscrupulous distortion of the historical record perpetrated by Cardinal Gasquet and Canon Moyes. The words of Leo XIII in *Apostolicæ Curæ* cannot be unsaid, of course: but it ought to be acknowledged that they were based on a deeply flawed report. ND

Lent without Lentils

Some seasonal suggestions to gladden the fast

Lent provides the foodie with useful opportunities for hospitality. First, of course, you can invite your parish priest to supper (only on a weekday, obviously), confident that he or she will have given up alcohol for the duration – with all the associated economies. Next, have all your vegetarian chums round and share in their lifestyle-choice for an evening. Some sort of vegetable fricassée ought to cut the mustard. If necessary, you can always make them feel more at home by making two separate dishes of food and ensuring that theirs is slightly less interesting than yours by leaving out the garlic and using rapeseed oil. Come to think of it, you could omit the mustard as well.

Now, many of you may like to lose weight during Lent in order to accommodate all the chocolate that is to come. What you need is exercise; so each week you will need to walk to each and every supermarket in your local town. Go to its fish counter and ask for salt cod. When you have visited each supermarket, start on all your local fishmongers and make the same request of each of them. I confidently predict that, unless you live in Essex Road, Islington, you will return home empty-handed. But do not fret.

Return to the supplier who seems to have the nicest fresh cod available, and buy sufficient attractive-looking thick fillets as you will need to feed you and yours (and, perhaps, your vicar) in two or three days' time. When you get them home, wash them and put them in a plastic container large enough for them to fit in one layer. Cover with a thick layer of salt (Maldon is best) and refrigerate for twenty-four hours.

Meanwhile, use the hiatus to soak some dried haricot beans, and then cook them thoroughly with whatever flavourings tickle your fancy. Then bake some bread according to your favourite recipe and make a well-flavoured tomato sauce. Combine the beans and the sauce and grill a slice of the bread on a cast-iron griddle. Anoint the bread with unsalted butter and the sauced beans. **Beans on Toast** in just eight hours!

Back to the fish. When it has been salted for twenty-four hours, you will need to remove the salt by soaking the cod in plenty of cold water. Another twenty-four hours should do it. The water will need changing once or twice: this of course counts as more exercise, so it is in itself a good thing.

You'll need something to snack on whilst you're waiting; so, if you're not off meat, how about a nice **Bifteck Haché**? Bake some more bread and this time form it into round cakes about four inches in diameter. Combine some good quality lean minced beef with some finely chopped onion or shallot fried in a lick of butter, a little shredded beef suet, salt and pepper and, perhaps, thyme. Bind with an egg; or not. Form into round patties with a diameter of – yes – four inches. Fry in a little oil and butter for as short a time as you can bear, having regard to the provenance of the meat. The fillet steak you have minced yourself will need less time than the mince you idly picked up in the supermarket. Split the bread horizontally, char the inside faces on the griddle, and sandwich the patty between. Serve with potatoes cut into thin fingers, blanched, and then deep-fried in beef dripping. Set upon some salad greens for a balanced meal.

By now it will probably be Friday, and your fish will be ready for some more attention. Place it in a suitable pan, and cover it with plenty of cold water. Over a low heat, bring it slowly almost up to a simmer. Reduce the heat, and poach just below simmering point for ten to fifteen minutes, depending on the thickness of the fillets. Drain and then press on with any one of the multiplicity of recipes you will find in any serious cookery book (the sort usually without photographs).

Brandade de Morue is particularly good. For each person you will need something like 150g of the poached cod, 100ml of olive oil, 50ml of single cream, and a crushed clove of garlic. You'll need three pans (the purple ones by Le Creuset are particularly suitable for Lent). Flake the cod into one, pour the cream into another, and combine the oil and garlic in the third. Place all three over a low heat until they are *just* warm. Pour some warm oil onto the cod and work it together with a wooden spoon. Add some cream, and then continue adding the liquids in turn until they are finished and you have a coherent, white, almost purée-like confection. Season with salt, freshly-ground white pepper, ground mace, and lemon juice. Serve with slices of bread fried gently in olive oil. A sprinkling of chopped parsley will enliven the look, and persuade those around your table that this is a healthy option.

If you make certain to prepare more than you will need, use up the rest in **Croquetas de Bacalao.** Form the cold left-overs into small croquettes, dip them in beaten egg, and roll in some home-made breadcrumbs. Fry in olive oil and serve with an unopened bottle of Fino, while you dream of spending Holy Week in Seville. ND

"Audubon"

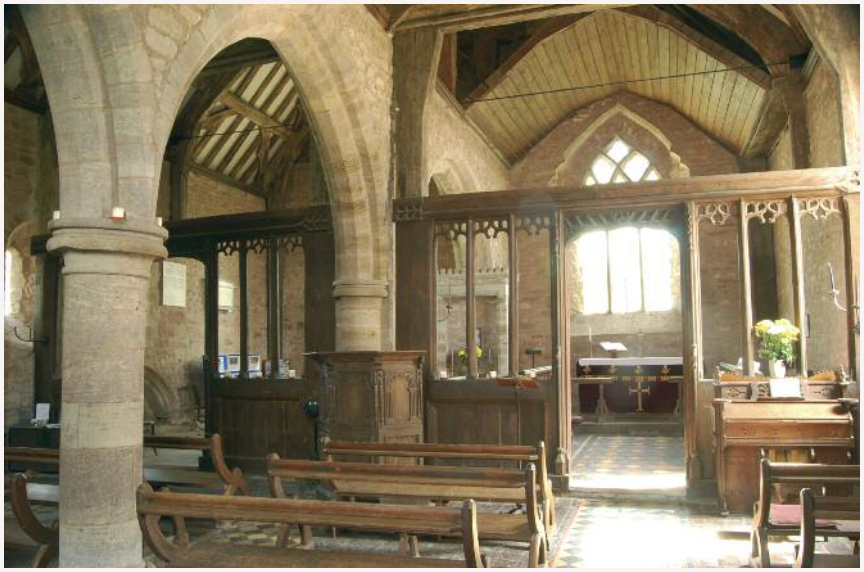
touching place

Ss COSMAS AND DAMIAN, STRETFORD, HEREFS

Deep into rural Herefordshire, you come to this church round a turn off a by-road, with little more than a farm for company. It's a humble, rustic building, with a timber bell turret at its west end. Pass inside this short double-naved structure, with chapels at the end of the twin 'aisles'. On the eve of the Reformation, around 1530, a makeover gave it a single roof covering the two naves and chancels, and twin screens separating them. Beyond the screens, there's a large square headed niche against the respond of the easternmost arcade arch. The clue is in the dedication of the church, to the early Christian martyrs Cosmas and Damian; this niche was quite large enough to accommodate statues of the twin saints, as well as a reliquary.

Cosmas and Damian are among the litany of early saints in the *Communicantes*, one of the prayers in the Canon of the Mass (what Hugh Ross Williamson was to describe as *The Great Prayer*). They were probably martyred c.280 AD at Cyrrhus, near Antioch in Syria, and churches were dedicated in their honour in the 4th century. We don't know how long a church has been here, but it can scarcely be a coincidence that a church dedicated to two saints of the early church is right by a Roman road; the by-road that is now the modest A 4110 was a key route linking Viroconium (Wroxeter) with Isca Silurum (Caerleon).

In the Middle Ages, Stretford was an important shrine. The Prior of nearby Leominster was granted a fair in honour of the two saints for five days around their feast day, provided that pilgrims walked to Stretford on the feast day itself (27 September). We are not obliged to believe that Cosmas and Damian were



doctors who treated patients without charging a fee, so they became patrons of surgeons and physicians. Yet **we should ask ourselves** if we are as generous with our time and talents as these two holy saints of God, who gave their lives for their faith.

Map reference SO 444557

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 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 6.30pm, Wed 12.15pm, Thurs 10am, Fri 12.15pm, Sat 10am Parish Priest: Fr Philip Corbett - 07929 750054

LONDON SE16 St Mary Rotherhithe, St Marychurch Street SE16 4JE *A Fulham Parish.* Sunday: Solemn Mass 10am, Evening Prayer 6pm, Benediction monthly. Mass times: Tues 12 noon; Wed 10am School Mass; Thur 6pm; Fri 9.30am; Sat 9.30am. Tube: Jubilee Line Bermondsey/Canada Water/ Rotherhithe Overground. Visitors most welcome. Fr Mark Nicholls SSC 0207 394 3394 - 07909 546659 *www.stmaryrotherhithe.org*

LONDON SE18 St Nicholas - *the Ancient Parish Church* - St Nicholas Road, Plumstead. *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham.* Masses: Sunday 8am; Solemn Sung 11am; Mon 8pm; Tu es 7.30pm; Wed 9.30am; Thur 7pm; 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 SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10:30am. Midweek Mass: Tues 7pm, Wed 7pm, Thurs 7:30am, Fri 9:30am, 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: Mon 10am, Tues 11am, Wed 7pm, Thur 10am, Fri 1.15pm, Sat 10am. Rosary - 2nd and 4th Saturday at 10.30am. Parish Priest: Fr Reg Bushau 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 SW20 and SW19 St Saviour, Grand Drive, Raynes Park and **All Saints**, South Wimbledon, F*orward in Faith Parishes under the Episcopal Care of the Bishop of Fulham.* **St Saviour** Sunday Parish Mass: 9.30am. **All Saints** Sunday Solemn Mass: 11am. For other Sunday and weekday masses contact Fr Michael Blackman 020 8542 2787

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*

LOUND Suffolk **St John the Baptist**. Sung Parish Mass. Sunday Mass 1st, 2nd and 3rd Sunday's 9.30am Further details from Fr David Boddy SSC 01 502 733374

MANCHESTER Failsworth **The Church of the Holy Family**. *A Forward in Faith Parish.* Sunday Mass : 9.15am. For other Sunday and Weekday Services or further information please contact the Rector, Fr Tony Mills: 0161 681 3644

MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; **Saint Augustine**, Pendlebury; **Saint Peter**, Swinton. *A Forward in Faith 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: *paroffsandp@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 St Leonard, Loftus and **St Helen**, Carlin How, both *ABC Parishes* situated on the edge of the North York Moors. Sunday Mass: Carlin How 9am and Loftus 10.30am. Mass every day except Thurs and Fri. Parish Priest: Fr Adam Gaunt 01287 644047

OXFORD St John the Evangelist, New Hinksey (1 mile from the city centre; Vicarage Road, OX1 4RE) *Resolutions ABC.* Sunday: Parish Mass 10.30am. Parish Priest: Fr James Wilkinson 01865 245879 *www. acny.org.uk/467 Come and discover Oxford's hidden Comper Church!*

OXFORD St.Barnabas and St Thomas. Services: Saturdays 5.30pm Vigil Mass (St.Thomas). Sundays 8.00am Low Mass, (St.Barnabas), 9:15am Matins (St.Thomas), 10.30am Parish Mass(St.Thomas), 6.30pm Evening Prayer (St.Barnabas). For Daily Mass see website: *www.sbarnabas.org.uk.* Parish priest: Fr Jonathan Beswick 01865 557530

PLYMOUTH SACRED HEART MISSION COMMUNITY PARISHES *A Forward in Faith Parish. Resolutions ABC, DSCR* **St John**, Exeter Street (PL4 0NG) Sunday: Mass 11.15am; **St Gabriel**, Peverell Terrace (PL3 4JJ) Sunday: Mass 10am; **St Mary**, Federation Road (PL3 6BR) Sunday: Mass 10am. Parish Priest: Fr Keith Haydon 01752 220644

READING St Giles-in-Reading, Southampton Street (next to the Oracle). 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*

SALISBURY St Martin – *the oldest Church in Salisbury. With the spire at the end of St. Martin's Church Street behind Wiltshire College. A Forward in Faith Parish. Resolutions ABC under the episcopal care of the Bishop of Ebbsfleet.* Sunday: Parish Eucharist, 11.00am (also 8.00pm 2nd and 4th Sundays) Daily Office and Eucharist. For further information contact: Parish Administration on 01722 503123 or *www.sarumstmartin.org.uk* Parish Priest: Fr. David Fisher. 01722 500896

SHREWSBURY All Saints with St Michael, North Street (near Shrewsbury railway station). *A Forward in Faith 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 Michael Fish SSC 01743 244879

SOUTH BENFLEET, Essex **St Mary the Virgin** *FiF under the pastoral care of The Bishop of Richborough.* Sundays 10am Parish Mass, other service highlights: Wed 7.30pm Mass and Exposition; Sat 9am Mass & Rosary, Family Masses as announced. Friendly Faith and Worship. Parish Priest: Fr Leslie Drake SSC

SOUTHPORT St. Luke, corner of Hawkshead St and St.Lukes Rd, about 1/2 mile from town centre. Sundays: Parish Mass10.30am, Evensong and Benediction 6.30pm. Weekday Mass: Tuesday 7.30pm, Wednesday 9.30am followed by refreshments, Thursday 11am, Friday 11.30am Adoration, 12 noon Mass, Saturday 9.30am Confessions, 10am Mass. Parish Priest: Fr Paul Hutchins SSC - email: *fr.Hutchins@btinternet.com* - 01704 213711- *www.sluke.co.uk*

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, *Forward in Faith, ABC;* Sunday: 9am Sung Mass and Sunday School, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am.Parish Priest: Fr John Livesley SSC - 01388 814817

STAFFORD, St.Peter, Rickerscote. *A Forward in Faith Parish under the Episcopal Care of the Bishop of Ebbsfleet.* Res.AB&C. Sunday - Parish Mass 10.15am. For further information contact Fr.David Baker SSC 01 785 259656

STOKE-ON-TRENT, LONGTON SS Mary and Chad. *A Forward in Faith 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.ssmaryandchad.com*

STOKE-ON-TRENT, SMALLTHORNE St Saviour. *ABC.* Convenient for Alton Towers & the Potteries. Parish Mass Sunday 11.00am. Weekdays: Tuesday, Thursday, Friday, Saturday 09.30, Wednesday noon. Contact Fr.Andrew Swift 01 782 827889 - *frandrew@smallthorne.org www.smallthorne.org twitter@SSaviours*

SUNDERLAND St Mary Magdalene, Wilson Street, Millfield. *A Forward in Faith 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*

SUTTON All Saints, Benhilton *A Forward in Faith Parish under the care of the Bishop of Fulham.* Sunday: Low Mass 8am, Solemn Mass 9.30am. Daily Mass - Tues 9.30am, Wed 7.30pm Thurs 10am, Fri 9.30am, Sat 10am. Confessions by appointment. Contact Fr Peter Harnden on 0208 644 9070, Churchwardens: Douglas Boreham 0208 646 4682 and Stanley Palmer 020 8330 7408

SWINDON Parish of Swindon New Town *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet.* Sunday masses: 9.00am S. Saviour's; 10.30am S. Mark's;10.30am S. Luke's. Weekday masses as advertised. Contact Fr Dexter Bracey 01793 538220 *swindonnewtown@btinternet.com*

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, Princes End, DY4 9ND. *ABC.* Sunday: Parish Mass 9.30am, Sunshine Club 9.25am in the Hall, Evening Prayer 4pm. Weekday Mass: Mon and Thurs 7.30pm, Wednesday 9.30am, Friday and Saturday 10.00am. *www.fifparish.com/stjohntipton* Parish Priest: Fr Simon Sayer CMP 0121 679 7510

TIVIDALE, Oldbury, West Midlands St. Michael the Archangel, Tividale Road and **Holy Cross**, Ashleigh Road. *FiF, Society.* Sunday Worship: Parish Mass 11am (St.Michael's), Evening Mass 6pm (Holy Cross). Contact Fr.Martin Ennis 01 384 257888 *frmennis@gmail.com, www.vicaroftividale.co.uk*

TORQUAY All Saints, Babbacombe - *ABC Parish under the care of the Bishop of Ebbsfleet.* Sunday 10.30am Sung Parish Mass. Weekdays: 9.30am Mass (Except Thurs – 6.30pm). Fr. Paul Jones – 07809 767458 Cary Ave, Babbacombe. TQ1 3QT *allsaintsbabbacombe.org.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

WEDNESBURY, West Bromwich St Francis of Assisi, Friar Park WS10 0HJ (5 minutes from junc 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 Clergy: Fr Ron Farrell: 0121 556 5823 or Fr.Gary Hartill 0121 505 3954- Visit us at *www.saintfrancisfriarpark.com*

WELLINGBOROUGH St Mary the Virgin, Knox Road (near BR station) *A Forward in Faith 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.stmarywellingborough.org.uk*

WEST KIRBY St Andrew, Meols Drive, Wirral, CH48 5DQ. Sunday 8am Low Mass; 10:30 am Sung Mass; Evensong 6pm first Sunday. Daily Mass. Traditional ceremonial with a warm welcome. Safe harbour in Wirral and Cheshire West, visitors welcome. Resolutions ABC. Parish Priest: Fr Walsh 0151 632 4728 *www.standrewswestkirby.co.uk*

Continued on next page

WESTON super MARE All Saints with St Saviour, All Saints Road, BS23 2NL. *A Forward in Faith Parish 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@sky.com* - Parish Office 01934 415379 *allsaintsandstsaviour@btconnect.com* Visit our website *www.allsaintswsm.org*

WEYMOUTH St Paul, Abbotsbury Road *Modern catholic under the episcopal care of the Bishop of Ebbsfleet.* Sunday (usually): Parish Mass 9.30am (creche and Sunday school); Informal Eucharist 11.15am; EP and Benediction 5pm (1st Sunday). For times of daily and Holyday mass ring Parish Priest: Fr Richard Harper SSC 01305 778821

WINCHESTER Holy Trinity. *A Forward in Faith Church under the Episcopal care of the Bishop of Richborough. ABC Resolutions.* Sunday: Sung Mass 10.30am. Weekday Masses: Tues 10.30am, Thur 12 noon. Contact: Canon Malcolm Jones SSC 01962 869707 (Parish Office) or Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 732351 - email: *enquiry@holytrinitywinchester.co.uk* - website: *www.holytrinitywinchester.co.uk*

YORK All Saints, North Street (near Park Inn Hotel) *A Forward in Faith church with traditional rite. Resolutions A,B &C passed.* 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 on the road to Colne and Clitheroe. *Three rural churches which make up the only Resolutions ABC Parish in 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. For further information please contact Canon Nicholas Turner SSC 01282 842332

Diocesan Directory

FiF, DIOCESE OF BIRMINGHAM Kingstanding St Luke* 0121 354 3281, Kingstanding St Mark 0121 360 7288, Small Heath All Saints* 0121 772 0621, Sparkbrook St Agatha* vacant, Washwood Heath St Mark, Saltley St Saviour* 0121 328 9855, *(*Forward in Faith Registered Parishes)*

FiF, DIOCESE OF CANTERBURY Ashford South St Francis with Christ Church 01233 620600, Borden *SS Peter and Paul 01795 472986, Deal *St Andrew 01 304 381131, Eastchurch *All Saints 01795 880205, Folkestone *St Peter 01303 254472, Guston *St Martin, 01304 204878, Harbledown *St Michael 01227 464117, Maidstone *St Michael 01622 752710, Preston St Catherine 01795 536801, Ramsgate *St George, Holy Trinity 01843 593593, Temple Ewell SS Peter and Paul 01304 822865, *(* resolutions in place)*

FiF, DIOCESE OF CHESTER Chester St Oswald and St Thomas of Canterbury, *ABC,* Fr Robert Clack 01 244 399990; Congleton St James the Great, *ABC,* Fr Colin Sanderson 01260 408203; Crewe St Barnabas, *ABC,* Fr Ralph Powell 01270 212418; Crewe St Michael, *Coppenhall, ABC,* Fr Charles Razzall 01270 215151; Dukinfield St Luke, *ABC,* vacant; Knutsford St John the Baptist, *ABC,* Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, *ABC,* Fr Robert Nelson 0151 630 2830, Stockport St Peter, *ABC,* Fr Kenneth Kenrick 0161 483 2483; West Kirby St Andrew, *ABC,* Fr Peter Walsh 0151 632 4728

FiF, DIOCESE OF COVENTRY Ansty St James; Coventry St Luke, *Holbrooks*; St Nicholas, *Radford*; St Oswald, *Tile Hill*; Leamington St John the Baptist; Nuneaton St Mary and St John, *Camp Hill*, St Mary's Abbey Church; Shilton St Andrew. For further details contact Fr Kit Dunkley 02476 688604

FiF, DIOCESE OF DERBY Derby: St Anne, Churchwarden Alison Haslam 01 332 362392; St Luke, Churchwarden Frank Stephens 01 332 512673; St Bartholomew, Churchwarden Ian Dew 01 332 760195; Hasland St Paul and Temple Normanton St James Fr Malcolm Ainscough 01246 232486; Ilkeston Holy Trinity, Bp Roger Jupp 0115 973 5168; Long Eaton St Laurence, 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, vacant - Churchwarden 01 237 420338; Babbacombe All Saints, Fr P.Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr G Stanton 07925 051905; Exeter St Michael & All Angels, *Heavitree*; St Lawrence, *Lower Hill Barton Rd*; St Paul, *Burnthouse Lane*; St Mary Steps, *West Street*, Fr R Eastoe 01392 677150; Exwick St Andrew, *Station Road*, Fr J Bird 01392 255500; Great Torrington St Michael, Little Torrington St Giles, Frithelstock St Mary & St Gregory, Taddiport St Mary Magdalene, Vacant - 01805 622166; Holsworthy St Peter & St Paul, Fr.C.Penn - 01 409 253435; Ilfracombe Team, Fr R Harris 01271 863467; Lewtrenchard St Peter, *vacant* 01566 784008; Newton Abbot St Luke, *Milber*, Vacant - Churchwarden 01 626 212339; 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, *Whitleigh*, St Aidan, *Ernesettle*, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; *Sutton-on-Plym* St Gabriel the Archangel, *Peverell Park*; St Mary the Virgin, *Laira*, Fr K Haydon 01752 220644; Plymouth St Bartholomew, *Devonport* & St Mark, *Ford*, Fr. R. Silk – 01752 562623; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, *Chelston* St Matthew Vacant 01 803 607429; Winkleigh All Saints, Fr P Norman 01837 83719

FiF, DIOCESE OF GUILDFORD Aldershot St Augustine, Fr Keith Hodges 01252 320840, Hawley Holy Trinity and All Saints, Fr Martyn Neale 01276 35287 - *Please contact clergy for details of services or visit www.forwardinfaith.info/guildford*

FiF, DIOCESE OF LEICESTER Blackford and Woodville Fr T Vale 01283 211310; 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 Monsall, Fr.Ian Wright 0116 277 7455; Narborough Fr A Hawker 0116 275 1470; Scraptoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

FiF, DIOCESE OF LINCOLN ABC Parishes: Binbrook Group (Louth) Fr Walker 01472 398227; Edenham (Bourne) Fr Hawes 01778 591358; Grimsby St Augustine Fr Martin 07736 711360; Skirbeck St Nicholas *(Boston)* Fr Noble 01205 362734; Wainfleet Group (Skegness) Fr.Morgan 01 754 880029; AB Parishes: Burgh-le- Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kirton) vacant (Mr.Tofts 01 205 260672). Non-petitioning parishes: Lincoln City Mrs Ticehurst 01522 850728 ; N.E. Lincs Fr Martin 07736 711360 ; S. Lincs Fr Noble 01205 362734

LEEDS FiF, WITHIN THE DIOCESE OF WEST YORKSHIRE and the DALES Belle Isle St John and St Barnabas, Parish Priest, Fr Chris Buckley CMP 01132 717821; Cross Green St Hilda, vacant (Churchwarden S F Greenfield) 0113 2842706; Harehills St Wilfrid, Fr John Hilton 01132 497724; Hunslet St Mary, vacant (Churchwarden S Wildridge) 0113 2522827; Armley and New Wortley St Bartholomew, Fr Ian Wright SSC 0113 289 0824. *Please ring for details of services*

FiF, DIOCESE OF MANCHESTER Blackley Holy Trinity, *ABC, FiF,* Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, *ABC, FiF,* Canon David Wyatt 0161 736 8868; Chadderton St Mark, *ABC, FiF* Churchwarden - Janet Rogers 0161 627 4986; Failsworth Holy Family, *ABC, FiF,* Fr Tony Mills 0161 681 3644; Glodwick St Mark, *ABC,* Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, *ABC, FiF,* Fr David Hawthorn 0161 681 4541; Lightbowne St Luke, *ABC, FiF,* Fr John O'Connor 0161 465 0089; Middleton Junction St Gabriel, *ABC, FiF* Churchwarden - George Yates 0161 258 4940; Moss Side Christ Church, *ABC, FiF,* Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, *ABC FiF,* Fr Paul Plumpton 0161 633 4441; Peel Green St Michael, *ABC,* Fr.Ian Hall - 0161 788 8991; Prestwich St Hilda, *ABC, FiF,* Fr Ronald Croft 0161 773 1642; Royton St Paul, *ABC, FiF,* Canon Peter McEvitt - 01 706 843485; Salford St Paul, *ABC,* Canon David Wyatt 0161 736 8868; Swinton and Pendlebury *ABC, FiF,* Fr Jeremy Sheehy 0160 794 1578; Tonge Moor, Bolton St Augustine, *ABC, FiF,* Fr Tony Davies 01204 523899; Winton St Mary Magdalene, *ABC, FiF,* Fr Ian Hall 0161 788 8991; Withington St Crispin, *ABC, FiF,* 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 John Davies 01983 401121; Portsmouth: *St James*, *Milton*, Fr Paul Armstead 023 9273 2786; St Michael, *Paulsgrove*, Fr Ian Newton 02392 378194; The Ascension, *North End*, Vacant (Churchwarden 02392 660123); Southsea Holy Spirit, Fr Philip Amey 023 9311 7159; Stamshaw St Saviour, vacant Churchwarden 023 92643857

FiF, DIOCESE OF ROCHESTER Beckenham St Michael, 11am 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 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 Jones 020 8311 6307

FiF, DIOCESE OF ST ALBANS *ABC Parishes*: Bedford St Martin, vacant; Bushey Heath St Peter, Fr Burton 020 8950 1424; Luton: Holy Cross, *Marsh Farm*, Fr Beresford 01923 236174; Holy Trinity, *Biscot*, Fr Singh 01582 579410; St Mary, Sundon & St Saviour, Fr Smejkal 01582 583076; Watford St John, Fr Stevenson 01 923 236174. *Other 'safe' parishes*: Letchworth St Michael & St Mary, Fr Bennett 01462 684822; Potters Bar St Mary & All Saints, Fr Bevan 01707 644539 *(please contact clergy for details of services)*

FiF, DIOCESE OF ST EDMUNDSBURY and IPSWICH Heveningham Benefice Fr Tony Norton 01 986 875374; Ipswich St Mary at the Elms, Fr.John Thackray 07780 613754. Sunday Mass 10.45amMendlesham St Mary, Fr Philip Gray 01449 766359; Eye SS Peter and Paul - The Rev.Dr.Guy Sumpter 01 798 1986.

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FiF, DIOCESE OF SOUTHAMPTON *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 Mass10am, Midweek Mass and other service details from Fr William Perry SSC 02380 701896

FiF, SOUTHWELL and NOTTINGHAM DIOCESE - *ABC churches*: Nottingham: St Cyprian c/o Fr Hailes 0115 9873314; St George and also St Stephen, Fr Rushforth 0115 952 3378; St.George the Martyr, Netherfield, vacant, contact Churchwarden Mrs.L.Barnett 0115 9526478. Worksop: St Paul, *vacant*; contact Churchwarden Mrs M Winks 01909 568857; Priory Church of Our Lady and St Cuthbert, Fr Spicer 01909 472180, who is also the contact for SSWSH in the diocese

DIOCESE of TRURO - *FIF Recommended Parishes* FALMOUTH: St. Michael & All Angels, Penwerris, Fr. M. Mesley – 01326 218947; PENRYN: St. Gluvius, Fr.S.Wales – 01326 378638; ST. DAY: Holy Trinity, (AB) Fr.Simon Bone - 01 209 822862; TRURO: St. George, Fr. C. Epps – 01827 272630

Faith of our Fathers

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separately as individuals but conjointly, and at times have disagreed among themselves on matters of great moment. His point is that this is no objection, since we are thinking of the Fathers not as individuals taken separately, but taken together.

The sixth point is that the English Reformers, in their resolve to avoid rushing from one extreme to another, were concerned that the English Church should embrace 'whatsoever things had been at all times, believed and observed, by all Churches, in all places ... For they well knew, that all particular Churches are to be formed on the model of the Universal Church.' As a result, though the Church of England at this time is out of communion with the Church of Rome and other particular churches, 'yet have we abiding communion with the Universal and Catholic Church, of which evidently ours as by the aid of God first constituted, and by His pity still preserved, is the perfect image and representation.'

Beveridge's final point is that in considering the Universal Church and its agreement, a special regard has to be paid to the primitive church because it is universally agreed to be the more pure and genuine part. His concern is that as ancient customs have been allowed to fall into disuse they have been replaced by 'new institutions ... devised by the wanton imaginations of men's minds, which very fault is above all other to be eschewed in religion.' The general consensus of all Christians is that 'the Apostolic Church as constituted by the Apostles of our Lord in person, under the guidance of Divine inspiration, and by them whilst yet living administered, was of all churches the purest and most perfect.' Furthermore, their successors in those primitive ages kept the Church inviolate and uncorrupted, and though the Church was harassed by new heresies she was in no way corrupted because they were immediately rejected by the Catholic Church as she appealed to the *primitive church* as the rule of other churches. ND

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