

newdirections

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

The Province

Jeffrey Gainer explains the situation in Wales

Also in this issue:

- Neville Figgis CR
- Old St Pancras in Paris
- Being a Pastoral Assistant

parish directory

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

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

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

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

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

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

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. A Parish under the patronage of Ss. Wilfrid & Hilda. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial (CW), 4pm Choral Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Daily Mass, Monday to Saturday, at 8.45am and Daily Evening Prayer, Monday to Saturday, at 5.30pm. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: afpear2@gmail.com

BOURNEMOUTH St Katharine, Church Road, Southbourne, BH6 4AS. Resolutions passed under the House of Bishops Declaration. Sung Mass at 10.30am on Sunday. Said Mass every Wednesday at 10am. Parish Priest: Fr Kevin Cable Obl.OSB, (Fif/Society Priest). fr.kevin@btpenworld.com or Tel: 01202 460005

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

BRADFORD St Chad, Toller Lane (B6144, 1 mile from city centre). Society Parish. Sunday services: Solemn Mass 10.45am, Evensong 6.30pm. Weekday Mass Wednesday 7.30pm. English Missal/BCP. For all other services and information please contact the Parish Priest, Fr Liam Beadle liam.beadle@gmail.com

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

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS OHH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Weekday masses: Tuesday 7.15 p.m & Wednesday 10:00 a.m. (All Hallows), Friday 10:30 a.m. (Holy Nativity). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhallows-easton.org Father Steven Hawkins SSC. 07834 462 054 fr.stevenhawkins@googlemail.com www.holynativity.org.uk

BROMLEY St George's Church, Bickley Sunday - 8.00am Low Mass, 10.30am Sung Mass. Daily Mass - Tuesday 9.30am,

Wednesday 9.30am, Holy Hour, 10am Mass Friday 9.30am, Saturday 9.30am Mass & Rosary. Fr.Richard Norman 0208 295 6411. Parish website: www.stgeorgebickley.co.uk

BURGH-LE-MARSH Ss Peter & Paul, (near Skegness) PE24 5DY A resolution parish in the care of the Bishop of Richborough. Sunday Services: 9.30am Sung Mass (& Junior Church in term time) On 5th Sunday a Group Mass takes place in one of the 6 churches in the Benefice. 6.00pm Sung Evensong (BCP) Weekday Mass Thursdays 9am. Other services as announced. All visitors very welcome. Church open daily from 9.00am - 5.00pm. Rector: Canon Terry Steele, The Rectory, Glebe Rise, Burgh-le-Marsh. PE24 5BL. Tel 01754810216 or 07981878648 email: father.terry@btdick.com

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

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

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

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

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

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

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

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

EASTBOURNE St Saviour's A Society Parish. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information contact Fr.Mark McAulay SSC, 01 323 722317 www.stsaviourseastbourne.org.uk

ELLAND All Saints, Charles Street, HX5 0LA A Parish of the Society under the care of the Bishop of Wakefield. Serving Traditionalists in Calderdale. Sunday Mass 9.30am, Rosary/Benediction

usually last Sunday, 5pm. Mass Tuesday, Friday & Saturday, 9.30am. Canon David Burrows ssc, 01422 373184, rectorofelland@btinternet.com www.ellandoccasionalists.blogspot.co.uk

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

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

HALIFAX St Paul, King Cross: Queens Road, HX1 3NU. An inclusive resolution parish receiving sacramental provision from the Bishop of Wakefield. Sunday: 11.00 Solemn Mass; 16.30 (Winter)/18.30 (BST) Evening Prayer Fourth Sunday: 18.30 Evensong with Benediction (Occasionally Choral) Monday: 12.00 Mass Friday: 10.30 Mass Parish Priest: Fr Kevin Barnard 01422 360740 www.stpaulskingcross.co.uk

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

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

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

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

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

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

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

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

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

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

The Confraternity of the Blessed Sacrament Festival at
St Matthew's, Sheffield.

The Church in Wales: Then and Now

Lead
Story

Jeffrey Gainer considers the challenges facing traditional Christians in Wales



In 2020, church people in Wales will mark a hundred years since the establishment of the Welsh church as a province within the Anglican Communion. For half a century before the First World War, the defenders of the establishment had argued for the continuation of the link with the state, but in 1914 the Liberal government forced through the necessary legislation which deprived what were then the four poorest dioceses of the Church of England of many of their endowments. Parliament also removed the Welsh bishops from the House of Lords, and clerical representatives from Wales ceased to sit as members of the Convocation of Canterbury. There were unsuccessful protests that these actions were constitutionally questionable inasmuch as Convocation preceded the existence of Parliament by some 250 years. The protests failed to change the political decision. In response to the new situation, the Welsh bishops called upon the services of some outstanding laymen such as John Sankey in order to leave the Church of England in an orderly manner. A representative body was formed to hold the church's property and a governing body came into being to determine policy within the terms of the written constitution to which all members of the Church in Wales swore their adherence. That is the past. What of the present and in particular the situation of traditional believers in Wales today?

The Welsh church, like its Scottish counterpart, was once regarded as inclining to the high side of Anglicanism in its churchmanship and especially so in the populous south-east where from the 1930s the diocesan bishops were of that school of thought for half a century. In fact, it was in north-west Wales and in the Diocese of Bangor that adherents of the Oxford Movement first made an impression from the 1850s

onwards. By the late nineteenth century, however, a more liturgically explicit form of Anglo-Catholicism had gained ground in Cardiff, Aberdare, Port Talbot and even in a few rural communities. An important factor in this trend was the support of influential landed families who exercised their ecclesiastical patronage in favour of the Tractarians. They were also responsible for establishing St Michael's College, Llandaff, which was organized on definite Tractarian principles under successive wardens. All this has now changed.

In the fifteen years up to 2017 the Church in Wales lost over a third of its attendees. Over a hundred churches have closed throughout Wales over the last decade.

After disestablishment, a system of appointments to livings was agreed which incorporated the episcopal, clerical and lay elements. Elected clergy and laypeople sat on the diocesan and provincial patronage boards and, whilst diocesan bishops were able to appoint their own man on occasion, nonetheless even in such circumstances the churchwardens had a right to object to the appointment. This system broke down, largely because of a shortage of stipendiary clergy and especially such as were fluent in Welsh. In practice, if a parish had not been filled after a few months, the appointment lapsed to the Bench of Welsh bishops who generally passed the responsibility to the bishop in whose diocese the vacant living was situated. But matters did not stop there. In recent years a reorganization has taken place which has been superimposed

on the old parochial system. In all six dioceses large groupings of the existing parishes have been formed. They are known as 'ministry' or 'mission' areas in some places. They are served by a mixture of stipendiary and non-stipendiary clergy, by readers and other licensed laypeople. Some of the last group have even been given responsibility for congregations. The result has been described as being similar to a Methodist circuit scheme.

The justification for this innovation is that financial constraints, which include an ever-lengthening list of pensionable clergy, reduce the ability of the Representative Body to support the existing numbers of stipendiary clergy. Moreover, a notable decline in regular worshippers throughout the province has exacerbated the problem. The diocese first affected by this problem was Bangor which, despite its history outlined above, has fewer traditional believers than any other. It appears that there is now not one serving incumbent there who upholds mainstream Christian teaching about eligibility for Holy Orders. It is also a diocese which has seen a marked numerical decline as theological liberalism has come to be the dominant force in its life. However, all of the dioceses are facing the same difficulty. Whereas from the 1960s onwards increasing numbers of Nonconformist chapels were closed—over a hundred of them closed in the Rhondda valleys alone in the twenty years after 1965—it is evident that over the last decade a significant number of Anglican churches have also closed. It is likely that this trend will continue since all the indicators of attendance and support point to a significant decline. In the fifteen years up to 2017 the Church in Wales lost over a third of its attendees. In 2017 the dioceses recorded fewer than six hundred candidates for confirmation for the whole land. Over a hundred churches have closed throughout Wales over the last decade.

Shortly before disestablishment happened, A.C. Headlam warned that one of its consequences might well be a narrowing of the basis of Anglican fellowship. He had in mind the experience of the Irish church which had been disestablished in 1871. The evangelical party had become dominant there and the Prayer Book had been revised in a more Protestant direction and canons passed to restrict ritualist innovations, some of which would nowadays be regarded as very moderate. This did not happen in Wales but it may be argued that, with a century's experience of disestablishment, another kind of narrowing has happened and it is related to the virtual abolition of private patronage which so helped the Tractarians to make progress. The dynamics of a small province and the episcopal control of patronage has led to a church where traditionalists have been marginalized and unable to secure continuity of teaching and witness in eucharistic communities. In this respect the situation is closer to that described recently in an article about the Scottish Episcopal Church than it is to England with its synodically agreed provisions to enable mutual flourishing. Thus, the newly devised office of leader of the new ministry area is appointed directly by the bishop, serves as the incumbent of the large number of parishes, and also acts as the Area or Rural Dean. There is no involvement in the process of appointment by clergy or laity. The result of

this change is to make it unlikely, to say the least, that parishes of a distinct churchmanship will be able to maintain continuity of teaching.

The teaching is important. The cleric may continue to dress in the same manner as his predecessors whilst officiating at public services, but that does not mean that he will uphold the same doctrines. In particular, parishes which have indicated that they have conscientious objections to female clergy have had their standpoint ignored despite declarations that traditional believers are assured of an honourable place in the life of the church. As a senior cleric stated publicly at the recent Anglican Essentials Conference at Cardiff, the Church in Wales in 2019 is now a much less friendly place for traditionalists.

Parishes which have indicated that they have conscientious objections to female clergy have had their standpoint ignored.

It should surprise nobody then that some younger clergy have gone elsewhere, some to England and some to other communions. The numbers are not large, but they are significant signs of the narrowing of the basis of Anglican fellowship in Wales where the bishops have throughout refused to provide any structural provision for traditionalists even though the innovations in sacramental life and teaching that they have promoted have made the inherited structures less unifying. The sense of collegiality between bishops and clergy is reduced in some instances and some clergy from Wales renew their ordination vows by attending chrisms masses outside the province as result. This practice has developed after the Provincial Assistant Bishop, who ministered to traditionalist clergy and laity, was not replaced after his retirement in 2008. No theological explanation for this decision was given then or since; there was no consultation with Credo Cymru, the organization representing traditionalists. Recently, the relatively new Archbishop of Wales, acting on behalf of the whole bench of bishops, declined to meet with representatives of the same organization to discuss matters of concern and argued that the positions of both sides were evident. It was simply a matter of episcopal fiat again. Likewise, at the most recent meeting of the Governing Body, held at Cardiff, the archbishop stated publicly that the code of practice was purely in the hands of the bishops, and could be torn up tomorrow should they so wish.

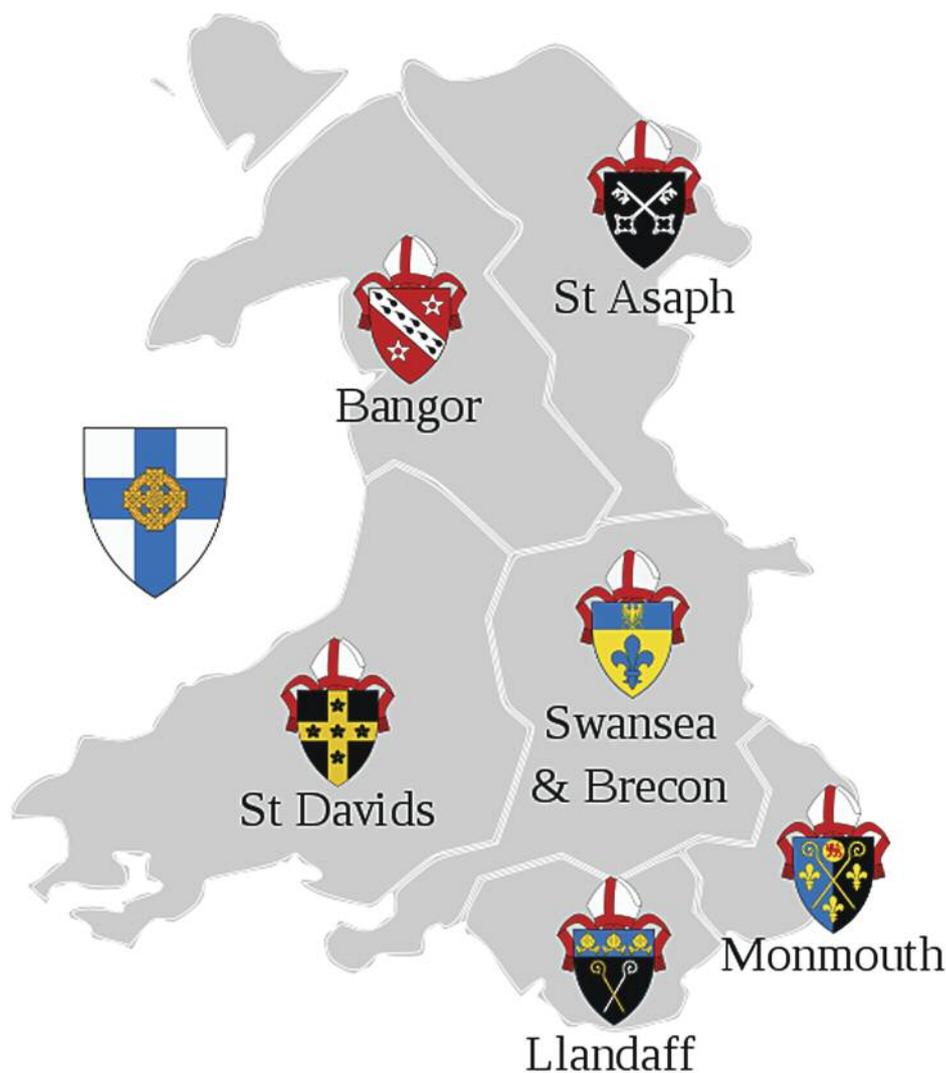
How has this situation come about? Much of the answer lies in the fact that at disestablishment the bishops were a sure and certain sign of continuity and unity. They may have lost their seats in the House of Lords but they had not lost their apostolic credentials. Indeed, it may be suggested that the loyalty to the Crown still required by the constitutional and established status of the Church of England has, in Wales at least, been transferred to the bishops. What the Tractarians had diligently taught their flocks about the importance—nay, necessity—of retaining the historic episcopate took root in the loyalties of Welsh Anglicans. Moreover, Welsh Anglicans, like

many of their English counterparts, saw their church as being a 'bridge church' which was able, because of its fusion of catholic and reformed elements, to establish closer links with the historic communions of west and east as well as with the heirs of the Reformation. It was also hoped that the disestablished church would once again become truly the national church of the Welsh people. After all, during the protracted disestablishment controversies, one of the charges often made against the church was that it was an alien body which had lost the support of the bulk of the people and had become alienated from Welsh language and culture.

In one significant respect at least the situation of the Welsh church differs much now from what it was a century ago. From the late 1860s the church showed increasing signs of numerical growth, of missionary zeal, and of renewed vigour in the parishes, a point that Asquith and other Liberal leaders conceded even as they introduced bills to disestablish and disendower the same church. It was in fact two of the Nonconformist bodies that manifested decline in attendances as early as 1900 although this was masked for a few years by an influx of new adherents in the wake of the 1904 revival. By contrast with the revival between 1870 and 1920, there has been an accelerated loss of adherents through death, indifference and disillusionment and especially in the new millennium. In 2019 less than one per cent of the Welsh population is to be found in an Anglican church on a Sunday. In 1905 there were over 180,000 Easter communicants. Now, despite a significant increase in population, there are fewer than 50,000.

As has been remarked by many, the fault lines in belief and practice nowadays do not run so much between denominations as within them.

In this respect the Church in Wales is similar to other Anglican provinces from North America to Australasia which have striven to commend their claims by accepting the social mores of the societies in which they are set and have ended up being ignored as offering very little that is distinctive. Especially since the major social changes of the 1960s all churches in Western Christianity have had to confront the issue of the extent to which they challenge or conform to profound change in attitudes and behaviour. As has been remarked by many, the fault lines in belief and practice nowadays do not run so much between denominations as



within them. It might be supposed that Anglicanism with its inherited patterns of diverse churchmanship might be better equipped to face this challenge but that is a claim that is more optimistic than accurate. In fact, the Anglican churches have found that whilst engaging with contemporary culture they have been tempted to capitulate to that culture. Part of the reason may be that without a strong centre, such as the Papacy, they are tempted to follow the model of provincial autonomy. The Lambeth Conference has failed to fulfil the role of securing eucharistic communion and mutual recognition of ordained ministries, a clear sign of a breakdown in common faith. After all, in 2008 a third of the Anglican episcopate did not even attend the Conference which also did not issue teaching, say on the family, as the 1958 Conference had done.

What has ensued is a pragmatic acquiescence in provincial autonomy. In Wales this has led within a few years to unilateral innovations affecting the administration of the sacraments. One example is a recent attempt to reduce confirmation to little more than a reaffirmation of baptismal vows which also showed a failure to appreciate the role of the Holy Spirit in the entire process of Christian initiation. No wonder, then, that in 2017 there were only 559 confirmations in the entire province. Also damaging has been the failure to insist on careful catechesis and formation before reception of the sacraments of initiation and ordination. A church that once claimed to be a worldwide body that had the capacity to

form bonds with the ancient historic churches as well as with those communities emanating from the Reformation upheavals is now struggling to maintain its own coherence and identity. Provincial autonomy is not the answer but rather much of the problem, as the Welsh experience shows.

A century ago, however, the Welsh bishops had a key role in maintaining the unity of the church at a time of crisis. There were reassuring signs of continuity in the disestablishment crisis and they knew themselves to be such. The churchmen rejoiced in belonging to a body of believers which claimed lineal descent from St David and the other Celtic saints who had established eucharistic communities in these islands. The names of these saints and martyrs, evangelists and confessors, adorn the names of many of our churches and villages to this day. Moreover, the Tractarians had diligently instructed their flocks concerning the necessity of adhering to the apostolic succession of bishops and had boldly contradicted those, whether Roman Catholics or Protestant Nonconformists, who argued that the church was no more than the creation of a lascivious king and serial wife-killer called Henry VIII. So, in the south transept of St Davids Cathedral was affixed an ornate tablet listing the succession of bishops from the time of David himself. The constitution of the new province ensured that the bishops had the initiative in bill procedure which was required in order to change the doctrine and discipline of the church. Unlike the Irish church, where some had sought to reduce episcopal powers in the wake of disestablishment, the Welsh church was to be governed by the diocesan bishops who were seen as guardians of the Church's doctrine and life. All very much consonant with catholic order—provided the bishops upheld the same catholic order! What was not envisaged was that the bishops would promote changes which, on a prima facie view at least, are at variance with such order and lack ecumenical consent. Charles Green, the second Archbishop of Wales, wrote in 1937 of the 'omnicompetent' Governing Body: 'the members of the Governing Body, recognizing that the Province of Wales is only one Province of the Catholic Church, will in all their doings feel themselves under a mental inhibition to refrain from acting contrary to Catholic Tradition.'

But who or what determines the limits and substance of catholic tradition? That is the problem. Nonetheless, it was not a pressing problem for most Anglo-Catholics for some time after disestablishment and especially so when the Welsh bishops were either adherents of their school of thought or at least sympathetic to it. But things have changed and some of us are aware that the emphasis on episcopacy, whilst attractive to those who wished to stress their difference from the chapels and to emphasize their own continuity with the apostles, was unbalanced and concealed a clericalized view of the church which did not give adequate attention to the fundamental sacrament of baptism which unites all Christians. It is no accident that Green's study of the constitution opens with a chapter, not on the church, but on the historic episcopate.

A successor to Green as archbishop was Glyn Simon of Llandaff. In the 1960s he maintained that Anglicans were the most clericalized of all the major Christian traditions. Certainly, as the arguments over female ordination wracked

the Church in Wales from the 1970s onwards, there was an often unacknowledged assumption that to be a priest was the most authentic form of Christian ministry and with this went a downgrading of the honourable order of the laity. Matters were worsened by the sad failure to establish a vigorous monastic tradition in Wales, despite several sometimes heroic but ultimately unsuccessful attempts to do so. Moreover, an exaggerated emphasis on the inner call or experience as justifying some women's claim to the right to be ordained, or at least to have their call tested by the church, was in fact akin to Montanism with its claim to private possession of the Holy Spirit. Along with this went the aggressive advocacy of feminism by some who, dividing the world and the church into the oppressors and the oppressed in a manner reminiscent of Marxism, clearly saw themselves as belonging to the latter group and called for justice. There is nothing peculiarly Welsh about this phenomenon, but it has led to the curious contemporary situation that the minority of traditionalist believers in Wales, whilst being assured of an honoured and permanent place in the church, are in fact being given stones instead of bread.

Traditionalist believers in Wales, whilst being assured of an honoured and permanent place in the church, are in fact being given stones instead of bread.

Some may suppose that the recent rejection of a private member's motion at the Governing Body points in a different direction. It is true that Archdeacon Peggy Jackson's motion was heavily defeated after ten speakers criticized its attempt to bar traditionalists from access to the ordination process. However, what should not be missed is that not one bishop voted against this illiberal proposal and that two of their number, Joanna Penberthy of St Davids and Andrew John of Bangor voted for it. Moreover, the indications are that in Bangor the policy advocated by the motion has been the de facto reality for some time. In St Davids, a traditionalist parish with one of the strongest congregations, and with a significant ministry to children and young people, has been told that it will not have a resident cleric although it is still expected to contribute over £60,000 in ministry share. Another parish, elsewhere in the diocese, and one which did not ask for a male bishop to officiate at confirmation, will have a new priest resident in its parsonage after only a month's interregnum. This strikes many as anomalous, to say the least.

When the legislation to admit women to the episcopate was passed by the Governing Body, assurances were given that the conscientious beliefs of the minority would be respected. A Code of Practice was issued by the bishops, but those most affected by the code were neither involved in its drafting nor asked for their comments before it was issued. The code itself is vague, and probably deliberately so, in that the bishops did not wish, it seems, to bind their successors. It is not so much a code as a statement of intent. Nor do the bishops wish to be bound by the decisions of an independent arbitrator as is provided for in the English settlement. The canon to permit

female bishops was passed in 2013. Since then two of the southern dioceses have acquired female bishops in accordance with a resolution that more women should be appointed to high office. St Davids was filled by election in 2016. Llandaff, where the electoral college failed to agree on a suitable candidate, followed when the bishops co-opted a female priest from England. Once again there was no attempt to distinguish between the notion of equality of men and women, a belief shared by all Christians whatever their views on female ordination, and the idea of equivalence. It was assumed that equality presupposed interchangeability in function and that sexual differentiation was not significant for the sacramental structures of the church's life, despite the preponderant teaching of the historic communions. Such teaching was airily dismissed by some as the product of age-old androcentrism or even misogyny.

What has happened as a result of these innovations? In respect of confirmation, no allowance is made for the conscience of the cleric who is to present candidates but only for that of the individual candidate. Over the last decade the bishops have regarded the matter as purely one of individual conscience and sought to weaken any notion that parishes and congregations may avail themselves of any provisions for alternative provision (in this respect the situation is very different from England where parishes have been enabled to pass resolutions to ensure the continuity of their distinctive witness). Moreover, in one diocese at least each candidate is expected to submit a letter to the female diocesan to the effect that he or she wishes to be confirmed by a male bishop. In the instance of a junior candidate a letter from the parents will suffice. In practice the whole process has been made as difficult as possible for a parish to avoid the ministrations of a female bishop even although the parish may have indicated through its Church Council that it wishes to adhere to the practice of by far the greater part of Christendom. Moreover, such a parish is simply taking into account the statement in the Code of Practice that 'individual members of the Church in Wales who, on grounds of conscience, are unable to receive the sacramental ministry of a woman diocesan bishop, shall not be required to do so against their consciences, and alternative provision shall be made.'

In respect of ordination matters are, if anything, worse. Recently a candidate was obliged to wait a year before being priested by a male bishop. Nonetheless, his convictions were eventually acknowledged, although once again only after protracted correspondence and negotiation. Not surprisingly, male candidates of a catholic conviction are in very short supply in the Church in Wales at present. Formally the bishops have stated that the ordination process is still open to traditionalist candidates, but in practice life is not made easy for them or their families.

There is an irony here for, in the 1920s when the new province was settling down to the new arrangement, there was increasing recognition of the validity of Anglican orders by Eastern Orthodox patriarchs. Indeed, in 1925 the leading hierarchs of the Eastern church came on pilgrimage to St Davids to celebrate the Nicene Council of 325. The Nicene Creed is of course named after the same council. It expresses

the mind of the whole Church and not just of a fragment thereof. Therein lies the answer to our present troubles—an appeal to the consensus of the whole Church and a trust in God's providence. Is Anglicanism likely to disappear? Is it indeed a provisional church? It may be so. God knows. Yet we know that the truth witnessed to by generations of faithful Christians in Wales and elsewhere will survive somewhere and somehow. Our task as apostolic Christians is to do all we can to ensure that this is so in our own locality and land and to deepen our trust in that same loving providence. We also need to remind others from whom we differ that inculturation has its dangers and especially so when it obscures or damages the fellowship within and between churches. It is a good thing to engage critically with the culture around us, but a thoroughly bad thing to capitulate to that culture, deeply secularised as it now is in Wales and much of western Europe. **ND**

Jeffrey Gainer is Vicar of Meidrim and a former Chairman of Credo Cymru.



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Thy Kingdom Come

Darren Percival on praying for the Spirit

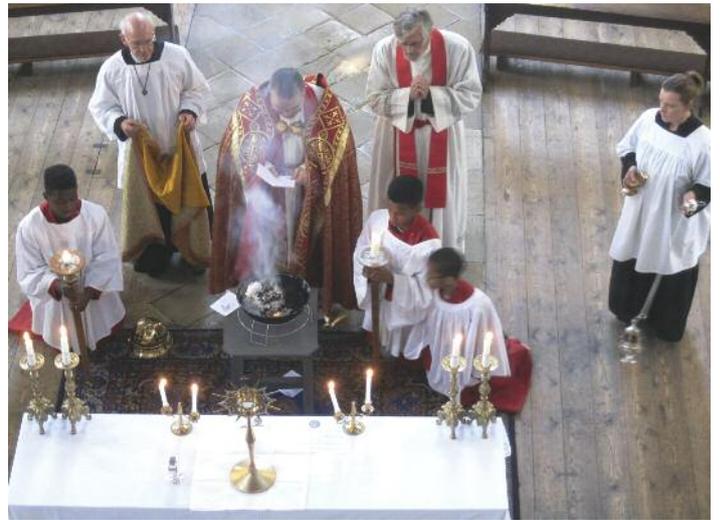
At the Feast of Pentecost at St Hilda's, Cross Green, Leeds we were blessed by a young boy who was autistic, who during the mass was walking around, looking up, making noises and occasionally there was a scream. As the parish priest, going through my head was: 'What will the folk think?' But as the mass got underway, and we got to the Liturgy of the Word, I was totally absorbed by these words: 'When Pentecost day came round, they had all met in one room, when suddenly they heard what sounded like a powerful wind from heaven, the noise of which filled the entire house in which they were sitting; and something appeared to them that seemed like tongues of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit and began to speak foreign languages as the Spirit gave them the gift of speech.'



Seeing this young boy lost in his world made me think: is that how the disciples acted, lost in their own world, looking for someone to speak to who would understand what had just happened, trying to speak in a language that not everyone would understand? Here we had been given, on this very feast day, a living example, a gift of the Holy Spirit: a young boy who cannot communicate with the world apart from with his mum and his godfather, but willing to take on the world around him against fear and uncertainty just like the first disciples.

Seeing this young boy lost in his world made me think: is that how the disciples acted, lost in their own world?

During the parish mass, the Pentecost theme of 'Thy Kingdom Come' was also lived out.



Between Ascension Day and Pentecost, I had spoken to youth groups associated with Cross Green and Richmond Hill about prayer and, to help them see the greater importance in which to have God in their lives, I asked them for prayer requests.

It was an amazing experience to read those requests for the creation of caterpillars, bees and ladybirds, for grandparents and parents suffering from cancer, the relegation of some football teams, for students in the middle of exams, one for an endless supply of Jaffa cakes, and the memory of the Normandy veterans and how we should never forget them.

At the end of mass, a small fire was lit in front of the Blessed Sacrament. All the prayers were read out and then burned in the fire, incense filling the church with clouds of smoke. This was to symbolize the prayers of the children being offered in the fire of the Holy Spirit, then rising to heaven through the clouds of incense. **ND**

Fr Darren Percival is parish priest of St Hilda's, Cross Green and St Saviour's, Richmond Hill, Leeds.



The Parish of Old St Pancras goes French

James Elston describes a pilgrimage to Paris

During Lent a small group of pilgrims made their way from the Thursday morning mass at St Pancras Old Church to St Pancras International Terminus and then on to Paris. Inspired by Fr Edward Dowler's New Directions article last November we sought to connect our own experience of Catholicism with that of the wider catholic church, and in particular in the urban setting of Paris.



I was deeply impressed by the prayer life of the community, where the brothers and sisters were joined by perhaps a hundred or so lay people in saying their daily offices. I was inspired by how the community made the contemplative Christian life possible - even for lay people - amidst the busyness of what they called "the desert of the city".



Although I have been to the Sacré Coeur many times, I had never been as part of a religious group, just simply as a tourist. What struck me as I entered this time was the extraordinary beauty, the peace within the chaos and the shining presence of God in the corners as I looked up away from the crowds. I'm not sure I would have had this all to brief, but wonderful, experience if I hadn't been prepared beforehand through prayer and Christian fellowship.

We stayed in the Marais district next door to the church of St Gervais, which is home to the Monastic Community of Jerusalem. The monks and nuns of this community strive to put prayer into the centre of the city and to create an oasis in the urban 'desert' of solitude and anxiety, which besets so many city dwellers. Having embraced the rhythms of the city,

The spiritual retreat in St.Gervais, accessible central location: I could pray on my own with others in silence. Here I found a deeper peace and a renewed spiritual discipline to ask, listen and direct my actions well without any time constraints.

the community pray the Office in the morning, at noon and in the evening followed by mass. The community bears the name of Jerusalem because Jerusalem is the patron of all cities. The community welcomed us, and our group met with a brother and sister (ably translated by Kristian Hewett, an ordinand at Westcott House) and the brothers generously lent us their private oratory for our daily mass.

I was moved by the fact that after a busy day at work people would attend compline - and I was envious.



St. Vincent de Paul Church with his mortal remains: I found this place enchanting! So full of life and hope. Also the sculpture of the Blessed Mary stopped me in my tracks: to see Mary the mother of God raising her child high above her head is just marvellous!!

We were struck by the beauty of the Offices sung in French with chants inspired by both Eastern and Western traditions, and by the sheer number of people attending. People of all ages would fill the church three times a day to be part of the prayer life of this thriving community in the city centre and many of our pilgrims went to pray at the all-night exposition of the Blessed Sacrament. We were inspired at how prayer faithfully offered in the centre of urban life can draw so many in. This challenged us about how we in Camden might draw more people to the catholic worship and be an oasis in the desert of the city.

I also liked the simplicity of the Oratory and the cut outs in the windows but both buildings carried different aspects of our (my) relationship to God: the feeling of majesty and awe but also the person who truly knows what is in my heart and is always there when all else fails.

Our short pilgrimage also included a visit to the Church of the Miraculous Medal and the Shrine of St Vincent de Paul, and both he and St Catherine Labouré moved our pilgrims to real devotion. Both of these saints are powerful witnesses to Christian love and service being worked out amongst the urban poor and take us to the roots of Anglo-Catholicism in the cities of our own land.

By immersing ourselves in the life of the Catholic Church in Paris in these particular ways for just a few days we were able to see ourselves as part of that greater whole and, as Fr Dowler put it in his New Directions article, 'receiving a blood transfusion from the wider tradition.' **ND**

I loved the singing at St Gervais and the contrast between the grandeur of the building and the relatively small group of nuns and priests singing with an intimate group of worshipers. In my vivid imagination it reproduced our - ie the world's - relationship to the grandeur and majesty of God.



A Courtyard in Jerusalem

Ann George says farewell to the Old City

I remember being a part of a tour of the Armenian Cathedral in Jerusalem led by Henry, a son of the Armenian jeweller family who had helped me with accommodation and other advice when I was looking to live in the Old City. Henry pointed out the richly painted, rather grubby egg-shaped objects that were linked into the chains holding the huge oil lamps hanging everywhere in the cathedral. You can find these wooden eggs in tourist shops all over the Christian Quarter and actually Henry had some of them for sale in the family shop, too. They must not be confused with the decorated eggs of the Russian Orthodox tradition, which are a symbol of resurrection, but which were also readily available to the tourist. ‘What are they for?’ he asked, and then shook his head at each suggestion: ‘a decoration,’ ‘a weight to keep the lamp steady,’ ‘a way of joining bits of chain.’ He smiled broadly as he said, ‘They are there to stop rats clambering down the chain and drinking the oil in the lamps.’ Well, in Jerusalem there is no end to your learning, which is compounded by the city being a vortex of 3 major religions, and even when considering just one’s own faith, experiencing the events of the Christian Year in 3 calendars, so that there rarely appears a date that is insignificant in anybody’s diary.

Even on the street you never know whom you might meet. You might even meet King David at the bus-stop, which happened to me once. He was dressed in the regulation long white robes of King David in 19th century stained-glass windows, his feet were bare and he carried his small harp in the traditional way. With his white, slightly curly shoulder-length hair and long white beard he was unmistakable and highly photogenic. I had seen him previously, of course, standing in various picturesque poses near the Western Wall, and it might be that tourists gave him money in order to be photographed with him, but I have to say I never saw any such transaction. I felt very honoured to be boarding the same bus as King David.

As I walked the streets of the Christian Quarter I knew that some of the paving-stones were Roman, and so it was very likely that Jesus had walked those very paths. When I climbed up the Mount of Olives I could see the ancient track that crossed the Kidron Valley and which Jesus and his disciples would have known and used regularly, not just on that fateful Maundy Thursday, when it is likely from the Gospel accounts that he crossed the valley at least 3 times.

Because I had lived in the Old City for 4 Holy Weeks and Easters and having had some involvement in 3 different Chris-



tian traditions (Anglican, Greek Catholic and Armenian), I had a wealth of associations to treasure. The usual pilgrimages avoid the major festivals because the sites become very overcrowded, but I had been blessed with the opportunity to get involved in such experiences as walking to Gethsemane to pray over Jerusalem with the Anglican Cathedral congregation on Maundy Thursday evening, Searching for Mary in the Old City afterwards with Greek Catholics, attending the Funeral of Christ on Good Friday evening at the Greek Catholic Cathedral, and seeing the New Fire shoot out of the Edicule on Holy Saturday afternoon, as I stood beside my friends in front of the Armenian Chapel in the Church of the Resurrection.

So living in the Old City of Jerusalem both brought the Gospels very close to me and was also an on-going learning experience, with its ups, for example, never feeling unsafe in the street at any time of the day or night, and with its downs, such as having to avoid the Via Dolorosa throughout Catholic Good Friday (non-stop Stations of the Cross re-enacted with horrifying exactitude). On the other hand, saying good-bye to Jerusalem was very difficult indeed.

In some ways saying goodbye was made easier because I had already moved out of the courtyard and into some teacher accommodation behind the school for the last few months of my contract. Auntie had become very sick and her relatives had taken her and Uncle back to their home in Antigua so they could look after them better. My final visit to the jeweller’s shop came inevitably; my friend Grace, Henry’s sister, and I went for a last visit to the Armenian Cathedral, we lit candles for Auntie and Uncle, and then went back to the shop for coffee, Armenian coffee of course, then embraced and parted. **ND**

The National Pilgrimage

Photographs by Graham Howard of the National Pilgrimage to Walsingham



Activities for children with the Sisters of the Society of St Margaret at Walsingham

The Decline of the Religious Life

Nicolas Stebbing considers what we might do to reverse the decline

When I joined my community 40 years ago, there were 65 brothers. There are now 14. That is a catastrophic decline by any standards, and yet it is reflected by almost all the communities and monasteries in the Anglican Church, and by most of those in the Catholic Church in the West. What has caused this decline?

The causes are many and it is simplistic to blame it on any one thing. To sketch a few: the Church generally has declined in numbers in the West; congregations have very few young people in them; our catholic constituency in the Church of England has shrunk dramatically and this is the only real source of vocations; there are so many other ways of serving God or people in need, you don't need to join a religious order to do worthwhile work. The acceptance of gay relationships in society has probably siphoned off some who might have sought a compensating community life. Some would argue, too, that the liberalization of religious life, designed to make it more attractive to the young has actually had the opposite effect: young people would like the identity that proper habits, veils and structures give. Religious communities themselves must also accept some of the responsibility for this decline: if young people do not wish to join us is it because we fail to present to them an attractive and demanding way of following Christ?

Yet there is one other cause not much talked about. It is prayer. The religious life is founded on prayer. This is true of monastic communities, enclosed communities of prayer and also of those who are committed to all kinds of work in the world. We must have prayer at the heart of our life. We join the religious life to pursue a relationship with God, to deepen our awareness of God's love for us, to allow Christ to be formed in us in such a way that we may serve him faithfully. Yet is this prayer being taught in the parish churches? I suspect not, or not nearly enough. Worship is a very fine thing and is also at the centre of religious life, but it needs to be supported and sustained by steady, individual prayer.

Worship is a very fine thing and is also at the centre of religious life, but it needs to be supported and sustained by steady, individual prayer.

One has to ask sometimes in the catholic Anglican world: we have some wonderful festivals where large numbers of people turn out to glorious Solemn Masses, processions of Our Lady, Benediction with hosts of candles and clouds of incense, but are they making their confessions sacramentally? Are they praying regularly each day? Are they reflecting each day on Holy Scripture? If they are not, they are not being catholic, simply High Church. I would ask three questions about prayer—how it is done and how it is taught in our 420 Society parishes:

1. Is the liturgical prayer, the lovely vestments, the singing and music backed up by teaching and examples of how to maintain and deepen a life of prayer on one's own? Jesus was very critical of the Pharisees who loved praying openly where everyone could see them. He said: 'When you pray go into your room and shut the door and pray to your Father who is in secret.' (Matt. 6.6) You may then realize you are a sinner loved by God and see the need for confession, too.

2. Our modern age wants instant experience and it must be happy experience. Internet, smart phones, Facebook and—in some parts of society—drugs and sex are supposed to make us instantly and constantly happy. Ask people to pray and they will say: 'I tried that but it didn't work for me... I got nothing out of it.' Prayer in the Christian tradition is completely

If we can learn to adore God and pray for others, we will probably find prayer takes on new meaning for us. If we start with ourselves it will be sterile.

counter-cultural. It is not primarily intended to make us feel happy, to give us a warm buzz of contentment and affirmation. Prayer is first for God. We praise God and adore him because he is our creator and we need to put ourselves in this relationship with him if we are to be healthy. Like a sunflower, we need to look at the sun if we are to grow. Prayer is also for other people. Jesus healed the sick and raised the dead. He used his great power of prayer for other people not for himself. If we can learn to adore God and pray for others, we will probably find prayer takes on new meaning for us. If we start with ourselves it will be sterile.

3. Our current age wants newness. Technology has to be constantly updated, clothes replaced, new foods must be tried if we are to be happy. So even Christians think they must find new ways of praying if prayer is going to 'work.' But new ways of praying are often ephemeral and do not last. Try the old ways: short prayers morning and evening, maybe a daily office. Read a passage of scripture each day—*Universalis* gives us the daily mass readings so it is easy to find them and read them on the bus. Pray for other people in an ordered kind of way. The old ways have worked for centuries. They will work for our young people today. As Jesus himself said once of wine: 'No man having drunk old wine straightway desires new: for he says, The old is better.' (Luke 5.39)

Recently we started an email list to invite people to pray for the recovery of religious life. Once a month we send out focused intentions for this. So far 420 people have joined us. Would you like to join us? If so, email nstebbing@mirfield.org.uk Or feel free to comment on what I have written above. **ND**

Nicolas Stebbing CR is a member of the Community of the Resurrection, Mirfield.

On Placement

Will Lyon Tupman reflects on life as a pastoral assistant

I can almost hardly believe I'm already approaching the end of my placement as a pastoral assistant at St Michael's, Croydon. How time flies when you're having fun! I have had a truly wonderful placement here, which has been instrumental in my pastoral, sacramental and academic formation—both in the church and in the wider community.

The sacramental life at St Michael's is firmly rooted in the catholic tradition of the Church of England, characterized by our daily routine of Morning Prayer, Mass and Evening Prayer. I am involved in all of these services—often either as a reader, server, or leader, as well as helping to keep the church open for our many guests who visit us throughout the day between services. I have found our prayer and worship very helpful; perhaps collectively the heartbeat of the church's sacramental life has provided me with a spiritual anchor and consistency, which I practise both at work and on holiday. I feel this perfectly complements all the various other activities I am involved in throughout my week. Moreover, we have also made two visits to the Shrine of Our Lady of Walsingham (on the National and Adoremus Pilgrimages). These have both helped to further foster my spirituality and devotion, and I have particularly enjoyed meeting more people from the wider catholic tradition from across the country.

Croydon is one of the most diverse regions in the country; it is home to people from many different countries and cultures. However, it is also one of the most deprived regions—and, as visibly committed Christians in the community, at St Michael's we believe a vital aspect of our ministry is in accompanying and aiding others in relieving their poverty as best as we can. As part of my placement, I have volunteered at a winter night shelter for those who are homeless, and I also volunteer every week at Croydon's Refugee Day Centre, meeting and helping refugees from all over the world. Furthermore, I work as a chaplain at Croydon College, a diverse school of sev-

I have found our prayer and worship very helpful; perhaps collectively the heartbeat of the church's sacramental life has provided me with a spiritual anchor and consistency.

eral thousand students where I have established a chess club for people of all levels of experience at the game. Many of our students are also refugees and my chess club, as well as providing a fun and educational activity for those who attend, also helps to give a much-needed confidence boost to those who are not yet as proficient in English as some of their friends. Moreover, I am a chaplain at Croydon University Hospital, visiting both patients and staff around the hospital. I have felt this to be a crucial aspect of my placement; many of the people I meet on a regular basis have experienced all kinds of loss, and yet they often still display an inspirational degree of hope. To

be able to do my part in playing a role in their journeys helps me just as much as it helps them.

Alongside these pastoral and sacramental aspects, there has been a distinctly academic character to my placement. St Michael's has been one of the most academically-focused churches I have served in to date. This particularly appealed to me, having studied theology at university. Our studies have been largely focused on various elements central to the Christian faith; the Incarnation, the Paschal Mystery, and the saints and sacraments. Engaging with a variety of ancient and modern texts (from St Athanasius and Melito of Sardis, to the former Archbishop of Canterbury Rowan Williams and Pope Emeritus Benedict XVI) has provided me with a great sense of the consistency in the development of the Church's understanding of doctrine. I have particularly valued the variety in

I work as a chaplain at Croydon College, a diverse school of several thousand students where I have established a chess club for people of all levels of experience at the game.

ways and mediums we have explored these Christian texts and doctrines, be it by seminars with the priests at St Michael's and the Archdeacon of Hastings, or viewing and examining beautiful Christian artworks and artefacts at the National Gallery in London each term with one of the curators there. I have both furthered and expanded my theological repertoire during my time at St Michael's, in the spirit of St Anselm's motto of 'faith seeking understanding'. As well as for myself, I relish any opportunity to apply my theological learning and understanding to help other Christians on their journeys. Offering presentations to parishioners in study groups (such as our weekly *Catechesis* series in Church, which are open to all) gives us the perfect chance to help others around us to explore more about our faith.

My placement at St Michael's, Croydon has been absolutely invaluable to me. I feel incredibly lucky to enjoy the experiences I have gained, and to have journeyed with the priests, my fellow pastoral assistant, and everyone else here. The placement has been vital for my vocational discernment, and particularly for the successful result I attained from my Bishops' Advisory Panel when I was formally recommended to train for ordained ministry. My year at St. Michael's has equipped me brilliantly as I continue my journey towards further training and formation for ordination. I am immensely grateful to everyone who has helped make this placement possible for me—to those who pray for me, to those who mentor me, and to those who have funded the placement to make it financially possible. **ND**

Will Lyon Tupman was the pastoral assistant at St Michael's, Croydon. In September he begins training at Westcott House.

A Day of Jubilee

Jonathan Baker marks the golden jubilee of the priestly ordination of Bishop Martyn Jarrett

The Lord said to Moses, “Say to Aaron and his sons, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the Lord; it is most holy. The priest who offers it for sin shall eat it... Whoever touches its flesh shall be holy... And the earthen vessel in which it is boiled shall be broken.” (Lev. 6.25, 26a, 27a, 28a.)

Well brothers and sisters, it is all Bishop Martyn’s fault; his and perhaps the Holy Spirit’s, although he is much harder to name and shame this afternoon. I mean of course that it is Bishop Martyn’s fault that I am preaching to you at this mass, or indeed at any other mass at all. In the early summer of 1990 there was a young man, Jonathan Baker, nearing the end of five years at university, pretty unprepared for useful work and with little idea what to do with his life at a Ministry Division selection conference (it wasn’t called Ministry Division then, that particular rebranding still lay some way in the future) and the senior selection secretary was one M. Jarrett. Somehow he failed to stop the selectors recommending Baker for ordination training and the rest, as they say, is history. What’s really alarming is the number of priests and bishops you’ll know who could tell much the same story as the one I’ve just told you. So if you’re fed up with the clergy you see about the place who are now in the fifties, you know who to blame!

Martyn, seriously, I’m going to thank you now for the part you played in that big step in my life on the path to ordination, as well of course for all the years we have had as comrades-in-arms, colleagues and friends since then. It is a huge joy and privilege to preach at this celebration of fifty years of your priestly ordination, thank you for the invitation to do so. Before I go any further I should say that the continuing legacy of your time as an ACCM selector and senior selector lies in the prayers which you have offered ever since for all those who passed through your hands and are now serving in the ordained ministry, and that prayer has been so welcome and so powerful—thank you.

We give thanks for fifty years of priestly ministry, which even in this epoch of increasing longevity a pretty rare anniversary to reach.

I realized when I was checking up on various dates and timelines in preparation for today that Bishop Martyn has been *Bishop* Martyn for the whole time that I have been a priest—Father’s episcopal ordination in 1994 coming some months before my ordination to the priesthood. In February we celebrated 25 years of Bishop Martyn’s consecration. Now we look back another 25 years, to 1969; the year of the moon landing, Woodstock, the Beatles’ ‘Abbey Road,’ and the release of the film ‘True Grit’ (prophetic, that.) We give thanks for fifty years of priestly ministry, which even in this epoch of in-

creasing longevity is a pretty rare anniversary to reach, and as the average age of priestly ordination rises ever higher one which will become even rarer in the future I imagine.

The readings at this mass, which all speak of ministry (whether episcopal or priestly) were, I suspect, carefully chosen by the celebrant. I want to come back to Isaiah’s great shout of rejoicing in the Lord’s anointing him to preach, to proclaim and to heal, that text which we hear every year at the Chrism Mass, and which Our Lord himself made his own in the synagogue in Nazareth at the very beginning of his public ministry. So, let’s concentrate instead for now on the Epistle from 2 Corinthians and our Gospel reading from St John. A

‘The wounded surgeon plies the steel’—T.S. Eliot’s line from East Coker captures the heart, and the cost, of this authentic ministry.

golden thread runs through both passages, and we might describe it like this: God’s gift, our weakness. They are texts which any priest, any bishop, any minister of the gospel need to go on attending to, day in and day out; and, if I may speak for a moment particularly to the bishops and priests present here this afternoon, they are forgotten by us at our great peril.

Second Corinthians is surely St Paul’s richest reflection, theologically and psychologically, on the apostolate—his own apostolate and what it means more generally to be an apostle of the Lord. Paul tells the Corinthians, and tells us, that to have been given a share in Christ’s ministry is to have received mercy. The Greek is difficult but what we are to understand Paul saying, I think, is that *as we minister, so we receive mercy*; the two things, the gift of being called to minister, the gift of receiving mercy, are one and the same, or two sides of the same coin if you like. That is a remarkable thing to think about: that as we are called, so we are ‘mercied,’ so we receive mercy; that, for priests, for bishops, for all ministers of the gospel, for every act of ministry carried out, the Lord has shown us mercy. What a thought. What a call to humility, to lifelong conversion of heart.

Then Paul uses this memorable image of the treasure in earthen vessels. The treasure is the apostolate, the grace to be ministered to others, the very gospel itself: the earthen vessel is the minister, the apostle, the bishop, the priest. There’s an obvious meaning—no less profound for being obvious—in the image of the treasure in an earthen vessel; the treasure is all of God, while we sons and daughters of Adam are of the earth, earthy. But we might push a bit deeper. One thing about earthen, terracotta pots is that if they are going to be any good for cooking with, they have to be heat resistant. That’s an interesting image for ministry I think, being heat resistant.

Father, perhaps there were times when we were serving together on the Revision Committee for the first women bish-



ops' measure when we were called to be heat resistant. We certainly were in the heat of the kitchen, and sometimes it felt pretty much like we were on the stove. I reckon there will have been plenty of times when you've had to be heat resistant over the last fifty years, and I know that there will be large numbers of lay people and clergy who will be hugely grateful for that.

And then, if we are thinking about cooking with earthen vessels, there is that specific reference in Leviticus to the pot in which the sin offering has been cooked. After the sin offering has been killed, and cooked, and eaten by the priest—the pot is broken, and presumably thrown away. Well, we live in a church in which increasingly attention is given to clergy well-being and to creating an environment with working agreements and statements of particulars and the like in which the church's ministers can minister in a way which is sustainable and not harmful. But all the processes and procedures in the world cannot smooth away the fact that to share in Christ's apostolate will be to share in his suffering, to share in the brokenness of the cross and a ministry which, on Good Friday, appeared even—no especially—to Our Lord's closest friends and disciples to have ended in failure and defeat. Father, I think you have known what it means, at a point or points over the last 50 years, to feel like a broken pot, a broken vessel. And of course, thanks be to God because you have ministered authentically and in all the glory of your God-given humanity as a consequence. 'The wounded surgeon plies the steel'—T.S. Eliot's line from *East Coker* captures the heart, and the cost, of this authentic ministry. Father, all who have been the beneficiaries of your ministry have seen what it means to be an authentic, truly human bishop and priest in whom we see resilience and wisdom born out of the wounds of experience received and offered back and rarely concealed.

St John in chapter 21 and the story of the commissioning of St Peter to feed Christ's lambs and tend his sheep gives us the heart of the pastoral ministry: that it is never to be exercised for the sake of self, but always and only for the sake of Christ's flock—that 'great treasure,' In the words of the Prayer Book Ordinal, 'committed to [the priest's] charge... the sheep of Christ, which he brought with his death, and for whom he shed his blood.' St Cyril of Alexandria, commenting on this Gospel, states it plainly: 'Instructors in religion cannot please the Chief Shepherd that is Christ unless they take thought for the health of the sheep of His fold.' St Augustine writes, 'They who feed Christ's sheep, as if they were their own, not Christ's, show plainly that they love themselves, not Christ... Let us love

therefore, not ourselves, but Him, and in feeding His sheep, seek not our own, but the things which are His.' Bishop Martyn, we are so grateful that you have faithfully fed the flock of Christ across fifty years of priestly ministry; that you have steadfastly fed the flock in this portion of the vineyard called the Church of England; that, when you had not sought it or expected it, you responded, out of obedience, to feed that part of the people of God who look to the Bishop of Beverley as their shepherd and father-in-God, a ministry which (to return to our earlier theme) is certainly not without its deep costliness and profound sacrifice. But then you will have been mindful of St Gregory the Great's teaching in his *Pastoral Rule*: 'If they [Christian pastors] refuse to accept a position of spiritual leadership when they are called, they forfeit the majority of their gifts—gifts which they received not for themselves only, but for others.'

Paul the Apostle, the earthen vessel, 'always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in [his] body.' Peter who knew his need of forgiveness but who, reliant in himself alone, fell, to be restored only by the grace, power and mercy of the risen Lord: examples prompting serious reflection on the ministry to which bishops and priests are called. These are perhaps serious times. But we must end with the joy—with the oil of gladness of which Isaiah speaks, the oil of gladness with which priests are anointed at their ordination, the oil of gladness which is shared

Bishop Martyn, we are so grateful that you have faithfully fed the flock of Christ across fifty years of priestly ministry; that you have steadfastly fed the flock in this portion of the vineyard called the Church of England.

in Christ's name in proclaiming the kingdom, preaching the word and of course ministering the sacraments of the new covenant, the sacraments of salvation, supremely this sacrament of the Lord's body and blood, the bread of heaven, the new wine of the heavenly banquet, the coming Kingdom of God. Father, what a lot of gladness I and so many others have had in your company over the last fifty years. You've welcomed this unreconstructed Tory into your home, it's just amazing! You've fed him at the Farmers Club and pub-crawled with him around Oxford. Seriously, and to be personal right here at the end of this sermon, you have given such support to me in difficult times and in every sense ministered to me the oil of gladness. And Betty too of course. Betty how *have* you managed it. But thank God on this day for you, Betty.

Thank God for you Bishop Martyn. Thank you for calling us together here today. Thank God for the gift of his priesthood in which you have shared for fifty glorious years. Thank God for the earthen vessel. Thank God even more for the treasure. Amen. **ND**

Bishop Jonathan Baker is the Bishop of Fulham. This sermon for the golden jubilee of the priestly ordination of Bishop Martyn Jarrett was preached at Workshop Priory.

Blue Labour and Red Tory

J. Alan Smith considers political overlap

As I write this article, the media circus triggered by the election for the leadership of the Conservative Party makes me long for the halcyon days of my youth. In those days, whenever there was a need for a new leader of the Conservative Party, the Marquess of Salisbury—almost an essential member of any Conservative Cabinet or Shadow Cabinet—would take soundings among leading members of the party and, within a few days, announce to the party who the new leader would be. Under the present system, by the time that this article appears, those readers who are members of the Conservative Party should still have time



to make their choice from the shortlist of two candidates offered for their consideration by the party's MPs (this, of course, makes the assumption that there will be two candidates available from which to make a choice.) Meanwhile, I offer this article about two groups who, perhaps, should be better known by the general public: Blue Labour and Red Tory.

Blue Labour is a Labour Party pressure group that aims to put relationships and responsibility at the heart of British politics. It was launched in 2010 by Maurice Glasman, an academic and Labour peer, with the motto 'Work, Family, Community'. It advocates conservative ideas on social and international issues, including immigration, crime, and the European Union, but rejecting neoliberal economics in favour of guild socialism and corporatism. It advocates a switch to local and democratic community management and provision of services, rather than relying on a traditional welfare state that it sees as excessively bureaucratic. Its view has been expressed in *Tangled Up in Blue* by Rowenna Davis, *Blue Labour* edited by Ian Geary and Adrian Pabst, and *The Labour Tradition and the Politics of Paradox*.

I offer this article about two groups who, perhaps, should be better known by the general public: Blue Labour and Red Tory.

Blue Labour: Forging a New Politics (2nd Edition, 2015) proclaims: 'Following Labour's defeat at the polls in 2015, and at time when the party is attempting to redefine its meaning, values and even identity, there is an urgent need for fresh thinking. Most people agree that a new start is needed. But in which direction should Labour turn? A crucial conversation is beginning, and it is in this fluid and volatile context that Blue Labour ideas could make a crucial difference. Seeking to move beyond the centrist pragmatism of both Blair and Cameron, and attempting to inject into politics a newfound passion and

significance with which people can truly engage, this essential work speaks to the needs of diverse people and communities across the country. Critiquing the dominance in Britain of a social-cultural liberalism linked to the left and a free-market liberalism associated with the right, Blue Labour blends a "progressive" commitment to greater economic equality with a more "conservative" disposition emphasising personal loyalty, family, community and locality. It is the manifesto of a vital new force in politics: one that could define the thinking of the next generation and beyond.'

The term 'Red Tory' originated in Canada to describe Conservatives like Sir John A. Macdonald, the first Prime Minister of Canada, and his successors who supported an active role for government in managing the economy. In 2009 Phillip Blond used the name 'Red Tory' to promote traditional conservative ideas within the Conservative Party, writing a book entitled *Red Tory: How Left and Right Have Broken Britain and How We Can Fix It* and creating the think tank ResPublica. Born in 1966, Blond studied Philosophy and Politics at the University of Hull, continental philosophy at the University of Warwick and theology at Peterhouse, Cambridge. His ideas have some connection with the tradition of distributism. He took part in a distributist conference at Oxford University in 2009 sponsored by the G.K. Chesterton Institute for Faith and Culture.

Red Tory does appear to have similarities to the High Tory tradition of the Caroline Tories in the seventeenth century, the Jacobite Tories of the eighteenth century, and Disraeli's Young England of the nineteenth century, a tradition which still continues within the Conservative Party today.

In this article I have barely been able to scratch the surface of Blue Labour and Red Tory. However, these initial investigations suggest that there are reasonable grounds for confidence to believe that they will be successful in resisting the social liberalism and economic liberalism within their respective parties. Indeed, it may be that together they may be able to establish a new common ground for politics in the United Kingdom. **ND**

ROMANESQUE AUVERGNE 3

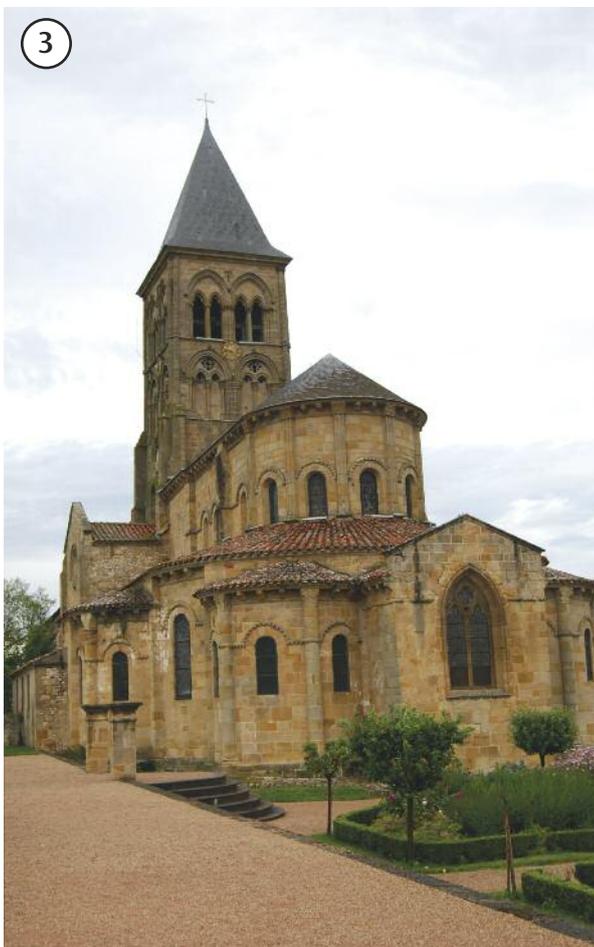


Some of the Romanesque churches in the region are very old. The nave and narthex of Chamalières (1: Puy-de-Dôme) date from the 10th c onwards - the discovery, under one column of the narthex, of a single *denier* (penny) of King Lothaire (954-986) fixed the date. The chevet, with similarities to that of ND du Port in Clermont-Ferrand, is 12th c.

Another early build is Châtel-de-Neuvre (2: Allier) on its setting on a rock dominating the Allier valley. S. Menoux (3: Allier) is a building largely of the second half of the 12th c., with a fine 13th c. clocher. Inside the chevet, the choir has finely sculpted capitals. Biozat (4: Allier) is a 12th c. build, typical of the flat Limagne. Once again the octagonal tower is finely proportioned.



Further reading: Bernard Craplet, *Auvergne Romane*, Zodiaque (various editions); Andre Verrassel, *1000 Eglises romanes de France*, Ed. Duculot, Paris, 1992; *Art Roman*, Massif Central, éditions Chamina, 2000.



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is published on **6 September**

Editorial

This edition of New Directions goes to press as we prepare to mark the second anniversary of the Grenfell Tower disaster, an event which will continue to be etched on the minds and hearts of people around our country. Remembrance in particularly Christian terms is not just about commemorating something in the past: it is about seeking to do something to help build a better world. Each November, for example, we remember the fallen in war, not to promote war but rather to work for peace. Thus, in remembering the innocent victims of the Grenfell fire we are called to work for the transformation of communities up and down our country as well as for reconciliation and unity among all people, whoever or wherever they may be in our nation. For the Church of England, and indeed the churches as a whole in England, part of this work will be focussing on the presence of the church in our estate communities. Rather than withdrawing because of a lack of resources we need to make sure that there is a visible and permanent Christian community on every significant social housing estate in the country. These communities will need to be outward-looking, vibrant, and well resourced, if they are to fulfil the deep desire that we should all follow the example of Christ in Luke chapter four when he says he has come to bring 'good news to the poor.' In order to do this effectively we need to make sure that the voice of people from estate communities is heard at all levels of the church, and of our catholic movement. That this voice is heard and listened to will be shown in an increase in lay local leadership, vocations to ordained leadership, and an increase in the deployment of clergy to this ministry. As a catholic constituency we can be proud of our commitment to these communities in the past and in the present, but we cannot afford to sit back and rely on what has gone before. We will need to explore new ways of developing mission and support in these communities and make sure that clergy and lay leaders are properly equipped (and given appropriate support) to deal with the challenging situations that will face them. We cannot simply send people off without offering proper support and resources. Ultimately there are limited financial resources and we

must ensure that these resources are used well and effectively, particularly in setting people free for mission. Removing the burdens of building, administration and financial management would be a key way of doing this. As catholics in the Church of England we must be willing to partner with other church groups as well as with community groups and national provisions in order that we might offer hope and help to those who are in need. As catholics we must be confident in our ability to do this sort of mission: it is too easy to believe the rhetoric that it is only evangelical Christians who 'do mission.' Our style of mission might be different, but it has a proven track record of working.

What we need to do now is to ensure that we embrace this mission and ministry and use all of the resources we have. We should not be afraid of entering a new period of evangelization in our nation; it is important that this should be grounded in prayer and a true desire for service. We should also not shy away from using the language of mission and evangelization—very often 'grafting communities', 'planting churches' and 'Fresh Expressions' are what our parishes are trying to do already. It is an important calling of the Church of England to reach out to all of the communities across our nation, especially those on the edge. We can be a part of this work and help to strengthen and support communities which are already strong in community spirit, but which may lack resources. The Oxford Movement Fathers set out to work for the conversion of England, and this continues to be our task today. Filled with the grace of the Holy Spirit we might be vessels of bring good news to all communities and people in our nation. **ND**

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the way we live now

Christopher Smith is still inclined to believe that what doesn't kill you makes you stronger

In the borderland between correspondence and junk lie a substantial number of emails from organizations which I have at some point used and to which I have given my details: the National Gallery, various newspapers, Marks and Sparks, that sort of thing. Of all of them, the one I dread to open is the one from the Southbank (all one word) Centre. I examine the latest communication from this great cul-

picks up the cadences of a book that came out while I was an undergraduate in 1987 by Allan Bloom called *The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students*.

If you are still with me after reading all those immensely long titles, let me tell you that the Haidt/Lukianoff thesis is that modern society is in the process of overturning three rules of life which

fend me, and I'm reporting you for that micro-aggression.

And Haidt and Lukianoff have a third overturned rule of life which is something like 'people have good and bad qualities'. In Christian terms, all people are made in God's image, though all have sinned and fallen short of the glory of God. But nowadays, rather than any sense that there might be a battle between good and evil going on around us, life is seen as a battle between good people and evil people. Lord Sacks called it a 'pathological dualism' in which people are either unimpeachable or irredeemable. In this world, political discourse is so polarized that there is no possibility of meaningful (or even polite) dialogue, and the only people you can be friends with are ones who subscribe to the same opinionated *table d'hôte* as you. And lest we think this phenomenon remains confined to the campuses of American universities, when did you last strike up a civilized conversation about Brexit with someone who voted differently in the referendum from you?

Even so, I was intrigued to read that Haidt and Lukianoff reckon that this 'coddling' of the American mind has given us a generation who are three years 'younger' emotionally that they would have been, say, thirty years ago. University students behave as though they were still at school, and new employees behave as though they were still at university. Their solution? 'Prepare the child for the road, not the road for the child.' They make some practical suggestions, such as less paranoid parenting and more adventurous play, as well as a challenge to society to impose less bureaucratic 'safetyism,' although I can't see modern 'health 'n safety' culture abating any time soon. Personally, I'd just like people to grow up a bit.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. Or, if you prefer, 'Now, I big, dass why I no do da tings da same way da small kids do um.' **ND**

Nowadays, rather than any sense that there might be a battle between good and evil going on around us, life is seen as a battle between good people and evil people.

tural institution, home of London's principal concert hall, and what am I offered? Jean-Paul Gautier's Fashion Freak Show (really?), Harry Potter in Concert (how?), a PC Australian comedienne, and an exhibition at the Hayward Gallery called 'Kiss my Genders.' Oh, and something called the 'New Music Biennial,' which professes to be 'a showcase of composers and music creators who are pushing the boundaries of music in the UK.' It will involve ice cream vans, apparently. My heart sinks.

I've written before about this strange world in which people are forced into early adulthood, but don't grow up. Allow me, for instance, to quote from the BBC News website in Pidgin, on the subject of mobile phone data allowances: 'Evribodi know say data no cheap at all, abi how many times you don reason how you fit whyne momsi and popsi make dem increase your allawee so you go see more moni buy data?' Somebody got paid for writing that, at your expense.

I was interested recently to stumble across a book by an American psychologist called Jonathan Haidt and a law academic called Greg Lukianoff. I'd heard of Dr Haidt, who wrote an interesting book called *The Righteous Mind: Why Good People are Divided by Politics and Religion*, so I picked up the new volume, *The Coddling of the American Mind: How Good Intentions and Bad Ideas Are Setting Up a Generation for Failure*. The title

once we took to be axiomatic. The first is that 'what doesn't kill you makes you stronger.' We accepted that we might have bad experiences as well as good, and that we could learn from those experiences and use them in a positive way, even if that meant that we would be careful never to repeat the experience if we could possibly help it. 'Like the immune system, children must be exposed to challenges... or they will fail to mature into strong and capable adults, able to engage productively with people and ideas that challenge their beliefs and moral convictions.' Instead, the modern obsession with what they call a 'cult of safety' (where the very concept of 'safety' has in fact been redefined so as to be empty of any useful meaning) has made youngsters fragile and anxious, 'prone to seeing themselves as victims.'

Their second overturned rule of life is that we can be, and perhaps ought to be, in control of our feelings. We British have often mocked ourselves for that old-fashioned idea of the 'stiff upper lip,' but the modern swing against that has led to a kind of emotional incontinence that leads to people being controlled by their feelings rather than having any control over them. The result? Feelings are allowed to interpret reality, every set-back is a catastrophe, someone else is always to blame, and no cloud could possibly have a silver lining. Don't you dare book a speaker whose views might of-

views, reviews and previews

art



FRANK BOWLING

Tate Britain until 26 August

This is a large show of about sixty paintings. And many of the paintings are very large. Only David Hockney amongst living British artists has had so big a show at Tate Britain. Bowling and Hockney were contemporaries at the Royal College of Art, part of a brilliant young generation along with Patrick Caulfield and R.B. Kitaj. Bowling was awarded the College's Silver Medal (Hockney took Gold, but he left early because of his relationship with the College's assistant registrar.) In 2005 he became the first black Royal Academician, and though he early on refused the label of black artist, his work does reflect the colour and light and traumatic history of his native Guiana.

Today Bowling's works are bought straight from the studio by national museums and galleries, but in this country Bowling is barely on the public radar. This may be because he divides his time between New York and London, but also, sad to say, because of his colour, and above all, because his best work is abstract expressionist in the American mould, and that work was produced when abstract expressionism was no longer fashionable. Tate Britain's retrospective is a gallant attempt to bring Frank Bowling to public attention, though when I went there couldn't have been more than twenty of the public present. That is a shame, but it gives those who don't know Bowling's art a wonderful opportunity to see a representative selection without jostling crowds.

The show is hung chronologically and the first two rooms feature juvenilia. Though Bowling might be unjustly un-

dervalued today, the work on show from the pre-1970s isn't that special. Indeed, much from that time has been lost or thrown away. Unlike Hockney, Bowling's early work took a long time to settle. It shows a hodgepodge of influences such as Francis Bacon, Bridget Riley and Jackson Pollock which don't quite come together.

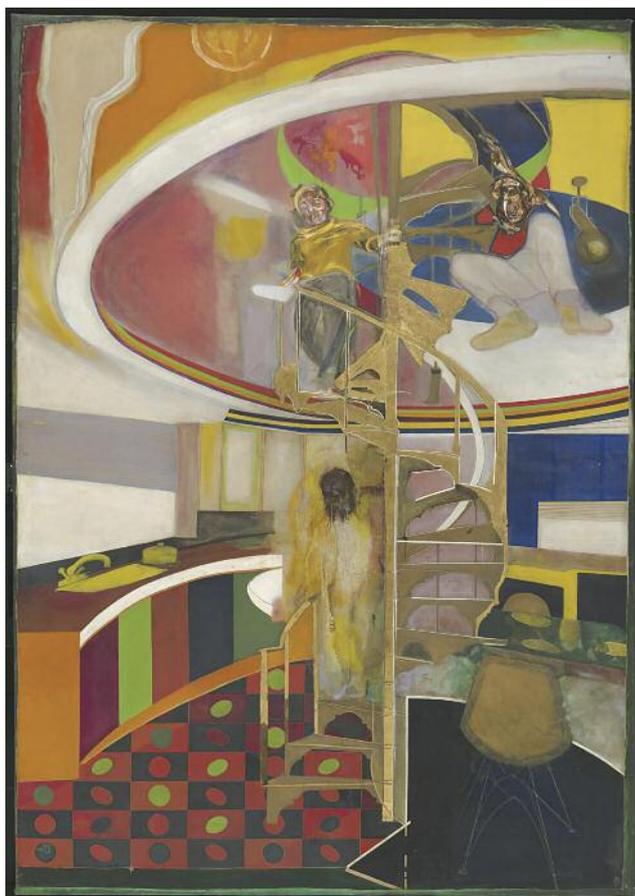
A move to New York at the start of the Seventies and the support and advice of Clement Greenberg helped Bowling to settle as a colourist—he is a great colourist—and as what he himself describes as being a 'formalist'. In other words, his first concern is with the relationship between colour and paint and space rather than the content of the picture, and how the materials of a picture

years and these are especially lovely. Bowling has experimented with different painting methods (including the introduction of foam and small found objects into his work) throughout his career, but his basic method has been to pour paint from a height onto a canvas which may also be tilted. Of course, this sounds like the worst form of modernist charlatanry. Proverbially a child could do it. Except a child couldn't. Bowling's method yields a carefully considered combination of the random and the controlled. If it wasn't, the paintings wouldn't look anything like the way they do, and that is as a warm and enticing and endlessly intriguing canvasses.

So, what's it all about, other than the colour and light and our reaction to them? Some of the works, especially the later ones, have a title given to them. This is because the painting has a particular association with someone or some place, an association which is not figured in the painting, but may be a reference to something which happened when the picture was being painted. Sometimes the title and the work are gently humorous—another reason perhaps for Bowling's lack of success in the UK art world—the preeminent example being 'Who's afraid of Barney Newman', a rasterised version of a Barney Newman zip which is both homage to Newman, a fine picture in itself and a bit of a giggle. Other pictures have a political element, especially reflections on the slave trade. These are not figurative depictions of that blot on British history (and not just on British history as the show forgets to say) but are great swathes of colour

out of which emerge outlines of the continents, above all Africa. It is a mark of Frank Bowling's stature that in a painting like 'Middle Passage' he can combine traumatic history and political concerns with beauty and technical experimentation and joy in paint.

Owen Higgs



and the way they are used engage the emotions rather than any (political) message.

It is often difficult to describe a Bowling painting. Many are very large—several yards in length in some cases—though there are also very personal small white canvasses of recent



SENSING THE DIVINE

John's word made flesh

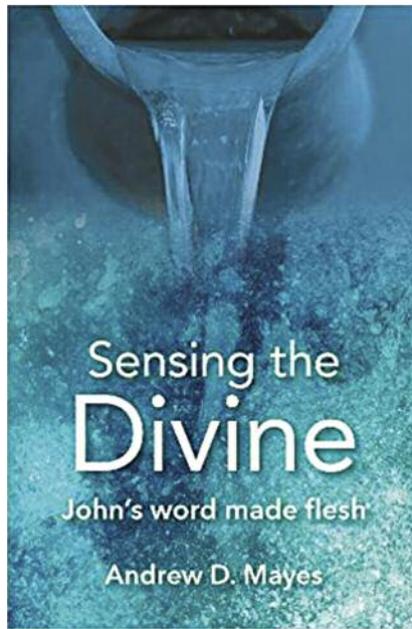
Andrew Mayes

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I've been puzzling over John's Gospel all my life, so I approached Andrew Mayes's new book with hesitancy. I was rewarded by a commentary starting away from the spiritual and theological in space, time and the senses that somewhat disarmed my questioning. Andrew's experience of the Holy Land coupled to that of the spiritual direction network equips him to approach John's account of Christ from a novel perspective helpful to those who struggle with the literal. 'Sensing the Divine' has the sub-title 'John's word made flesh'. It starts with an imaginative entry into the apostle John's putting pen to scroll in Ephesus where 'the very word 'flesh' took on a meaning that was visceral, earthy, full of passion.' It's a great asset to this book that its author knows the ground John knew as well as 'the intimacy and ultimacy of Jesus, his transcendence and tenderness.'

John's symbol is the eagle on account of the perceived sublimity of his Gospel. Augustine saw in it 'teaching soar(ing) to heights far loftier than those attained by the other three evangelists, and it was his wish to carry our hearts with him on his flight... for John spoke of the divinity of our Lord as no other has ever spoken.' The author has a refreshingly different vantagepoint. 'It is the contention of this book that the fourth gospel is rooted in the dust, dirt and beauty of the earth. It brims with sensuality, alerting and activating our senses, both bodily and spiritual... pervaded by a physicality, a materiality, shot through with transcendence, teeming with divine life.' To Mayes, Irenaeus rather than Augustine captures the heart of John when he says 'the glory of God is a human being fully alive.' Jesus Christ, Word made flesh, makes God real to our senses through vulnerability, word and sacrament and helps us into life in all its exuberance (John 10:10).



For John knowledge of God comes from relationship with Jesus Christ which goes beyond the contemporary intellectualism of Plato or the Gnostic acquisition of secret ideas. The book starts by celebrating the gospel of John's emphasis on space and time and goes on to consider how it uses touch, sight, hearing, taste, and smell to communicate the reawakening of life in all its fullness which comes through knowing Jesus (John 17:3). Drawing on Ephrem (d.373) we are called to see Jesus: 'Let our prayer be a mirror, Lord, placed before your face; then your fair beauty will be imprinted on its luminous surface.' Teresa of Avila is the commentator who listens in the 'subversive silence' invited by John. Building from the Cana miracle Mayes invites us with John to taste eternity at the eucharist with a pithy, evocative summary of this rite at the heart of Christianity. The chapter on smell draws on Johannine scholar Raymond Brown's observation that the use of myrrh 'and aloes' at Christ's tomb evokes the eroticism of Song of Songs 4:9-16. In the last chapter we are reminded how John's call to mission has three visceral images of washing one another's feet, bearing fruit and the breath of the Spirit. The disciples mission 'is communicated and received in the feel of cold water on sweaty feet, the visualisation of dangling succulent grapes, the experience of breath upon their faces.'

I appreciated the weaving in of concise summaries on different schools of Christian spirituality like Ignatian meditation, Teresa of Avila, Benedictine tra-

dition, *lectio divina* as well as the questions for reflection and prayer exercises provided after each chapter. 'Sensing the Divine' attempts and seems to succeed in earthing John's gospel in contemporary human reality, for, to repeat one of its Merton quotes: 'let the reality of what's real sink into you... for through real things we can reach him who is infinitely real.' Why? Because 'the word was made flesh' (John 1:14).

John Twisleton

THE PROFESSOR & THE PARSON A Story of Desire, Deceit & Defrocking

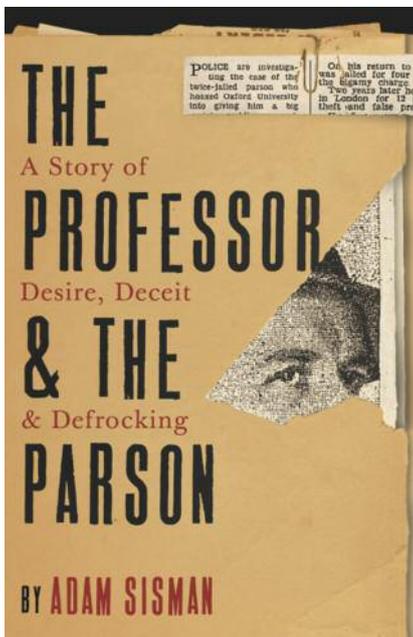
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My tutor in 17th century History, dead tragically young, told me that Christopher Hill was a lovely man but his history was wrong: Hugh Trevor-Roper's history was excellent but he was a s***. Until he flew too near the sun, rashly authenticating the bogus Hitler Diaries as genuine, as a result of which his reputation was scorched, if not destroyed, Trevor-Roper was undoubtedly pre-eminent in his profession. Adam Sisman wrote a first-rate biography of him. From material found during his research he has now produced this miniature gem of a book. Trevor-Roper had a penchant for rogues, fraudsters and imposters. He wrote an entertaining biography of one eminent example, Sir Edward Backhouse, which rivals A. J. A. Symons' classic of the genre, the search for Frederick William Rolfe (aka Baron Corvo).

Robert Peters, sometimes Robert Michael Parkins, or variants of those names, was the subject of that quest. From 1958, their only personal encounter, Trevor-Roper tracked his peregrinations, myriad occupations, several wives (some bigamously married) and assembled a substantial dossier of crimes, lies, misdemeanours, misrepresentations, forgeries, deportations, imprisonments, and deceptions. Peters alights in Switzerland, Canada, U. S. A., South Africa, Australia, Scotland, Ireland plus in a gazetteer of cities, towns and villages in England. In each he perpetrated offences.



His two spheres of activity were the Church and academia. Of high-church persuasion, he trained at St Aidan's Theological College, Birkenhead, and was ordained by the Bishop of Wakefield in 1941 to serve his title in All Hallows, Almondbury, West Yorkshire. Priested in 1942, the following year found him as curate in St Mary's, Somers Town. Before and after 1955, when he was defrocked, having been inhibited for some years, he touched down in several parishes including St Alban's, Holborn, St Barnabas, Oxford, St Mary Magdalen, Oxford (he duped Fr Colin Stephenson), St Paul's, Covent Garden, St Paul's Cathedral, and the Annunciation, Marble Arch where Fr Gervase Benett commented that he had given "every semblance of piety" when he requested a Nuptial Mass. This wedding (probably third of seven) was not bigamous but was after divorce: Fr Bennett would not have performed it had he known. Peters also had excursions into the Old Catholic Church and the Old Polish Catholic Church.

He told Magdalen College, Oxford that he had a first class degree from London University, and London that he had a First from Magdalen. A whirligig of jobs, teaching or lecturing, eventually found him under the wing of Professor Gordon Rupp at Manchester where Peters eventually gained a degree, MA, but subsequently passed himself off with a doctorate. With forged testimonials or the promise they would arrive after some glitch or postal delay, he taught in

schools, colleges, crammers, universities, seminaries.

At some his tenure lasted more than a few days before the deception was uncovered, often by Trevor-Roper or others who formed a nexus of informants tracking his rackets career. A parade of distinguished historians and ecclesiastics pass through the pages: Tom Boase, Bishop Harry Carpenter, Henry Chadwick, Richard Cobb, Patrick Collinson, ("I have been taken for a ride"), G. R. Elton, Geoffrey Fisher and more.

While this harum scarum raises smiles and eyebrows, he was not a loveable rogue. Bestly to his wives, predatory in the company of young women, blustering and bullying in his teaching, Peters, Sisman concludes, was a textbook case for "narcissistic personality disorder."

One of Peters' more perceptive students once commented that one of his lectures was reminiscent of a book he had recently read by E. L. Mascall. Unabashed, Peters retorted, "It was vevy naughty of Ewic to use my lectures ... without acknowledgement."

William Davage

GRACE AND TRUTH

Twenty Steps to Embracing Virtue and Saving Civilization

George Rutler

ISBN 978 1 682780930

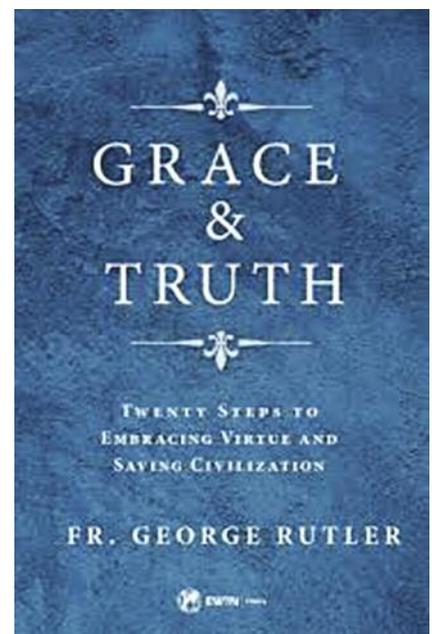
EWTN Publishing, Inc. £11.54, 145pp

Your reviewer, not really a great fan of any television programme which post dates Kenneth Clark's "Civilisation", had not, before being asked to review this book, heard of EWTN, whose publishing arm has produced this volume. The acronym stands for The Eternal Word Television Network, a well-established American basic cable television network which presents around-the-clock Catholic themed programming. Despite its American antecedents, it has an international profile in a number of countries, a presence on satellite and shortwave radio, and seems to be available in the United Kingdom on Sky on Channel 588.

Fr Rutler has broadcast programmes on EWTN since the early 1980s, and has

been a priest in a number of Roman Catholic parishes in the heart of New York City. The twenty essays in this collection originated as television scripts for the EWTN service. His is, it would be fair to say, a conservative temperament, and his no nonsense approach to some of the wilful excesses of the modern world and the Catholic Church is refreshing, reminiscent of some of his heroes, especially Newman, Chesterton, and Abraham Lincoln, from whom he plentifully quotes in these essays, originating as talks on EWTN. He also quotes Churchill, singing the music hall song "Keep right on till the end of the road" in the garden of 10 Downing Street during the darkest days of the war, to keep his spirits up as a stirring example of the spirit of fortitude. Guided perhaps by these literary models, it is a mark of his distinction as a shaper of the English language that the essays do not betray their origin and nothing in them could be further removed from the popular notion of American Christian television as tub thumping aggressive evangelism. They are scholarly, careful, orthodox, and take no prisoners.

The first of his essays, "The Golden Mean" is the one which sets the tone for the rest of the collection of essays, bearing (as all his essays do) a bracing subtitle, "How to Avoid Mediocrity and Embrace Virtue". "We are, I think, the first culture that has made mediocrity into a virtue. We have confused mediocrity and the golden mean"- that "golden mean" concept, which he sums



up in the person of Jesus Christ: “Jesus Christ not only showed the world the golden mean; He was the golden mean. This is why He confused so many people: some thought He was too rigid about the law while others thought He was too lax; some thought He was too worldly while others thought he was too supernatural. This balance is the content of perfection.” This seems to be the essay which his publishers have alighted on in choosing a sub title for the book, which is no doubt intended to reach out to the massive “self-help” market, as setting the tone for the rest of his collection.

The headings of the three parts of the collection perhaps sum up the contents of the book rather better: “Virtues and Abominations”, “Jesus and the Gospels” and “Truth and Civilization”. The readers of this magazine will appreciate Fr Rutler’s unapologetic lack of hesitation in ascribing the perils of modern day living to the flawed natures we inhabit by virtue of our common inheritance of Original Sin, and the rôle that the Church and the Sacraments (yes, he mentions Confirmation) play in thwarting the world, the flesh and the devil, and the lies that all three tell to gain their ends. “There are voices in our society today, that want the Church - the Body of Christ - to lie. They want the Church to water down the truths about God, how He has made the world, how He has saved the world, and how He moves through the Holy Spirit in His Holy Church. There are those who want to refashion the Church according to the Adam in them. But honest souls see through that.” Such direct speaking is not common among the leaders of any denomination of the Church today. That is not to say that Fr Rutler rejects the present - the moving accounts of his direct experience of the horrors of 9/11 are proof of that. But his vision of the apostolic tradition of the Church, in which “the Church passes on the memories of the tribe - the tribe of Christ”, in the heart of which is the memorial of the Mass, is to be celebrated according to tradition, not fashion.

There is therefore a lot here upon which to reflect and from which readers of this magazine might well take encouragement. There is sadly one error, which your reviewer feels bound to point out,

in the hope that a second edition of this volume might correct it. One of Fr Rutler’s essays “The Crossroads of Life” considers the importance of crossroads in lives and civilisations: “Consider that the Crucifixion of Christ happened almost equidistant between the capture of Rome by the general Pompey and the destruction of Rome by the emperor Titus.” The city referred to here is surely Jerusalem?

Nigel Palmer

SPIRIT AND SACRAMENT

An invitation to eucharistic worship

Andrew Wilson

Zondervan 2018 £9.99

ISBN 978-0310536475 128pp

Rediscovery of the sacraments amongst evangelicals, like a renewed focus on scripture amongst catholics, is a work of the Holy Spirit in our age. Both link to re-engagement with God’s grace across the church and more especially in seeking to more fully understand the gifts or ‘charisms’ of the Holy Spirit. Andrew Wilson ‘dismantles dichotomies that pit the good gifts of God against each other and invites us instead to feast on the whole... drawing from the richness of the Pentecostal-charismatic and sacramental streams... offers a theologically rich and pastorally wise way of holding the best of both worlds together.’

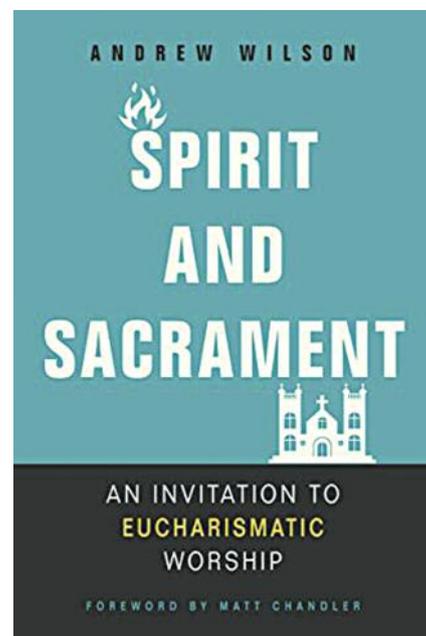
This is a convincing, well-written book imagining a church that captures the best of both worlds, charismatic and sacramental, through placing God’s grace at the centre. Wilson coins the amalgam ‘eucharismatic’, playing on the Greek ‘gracious’ origin of both ‘eucharist’ and ‘charism’, to counter and bid expansion of narrowness in both traditions. The more liturgical churches resonate with the worship of the church through the ages but can lack exuberant praise whereas a focus on exuberance can shrink away from sacraments through unease with their age-old formality. The author is theologian, pastor and prophet of the ‘eucharismatic’ church of the future in which ‘the triune God is experienced... through the physical symbols of bread, wine and water, through the Word read and proclaimed, and the

presence of the Holy Spirit among us.’

The book starts with a study on joy centring on Christ quoting G.K.Chesterton: ‘Man is more himself when joy is the fundamental thing in him, and grief the superficial. Melancholy should be an innocent interlude, a tender and fugitive frame of mind; praise should be the permanent pulsation of the soul... the tremendous figure which fills the Gospels towers in that respect.’ Divine joy and intimacy with Christ has been inseparable from participation in the Eucharist through the ages, a fact that is well illustrated by numerous quotations from the Saints. They often speak in a similar language to those who in our own age write about experiencing baptism or being filled with the Holy Spirit.

‘What do you have that you did not receive?’ is the provocative title of a chapter on the eucharist followed by another chapter providing biblical defence of charismatic practice in the face of both evangelical and catholic detractors. The Corinthian church is charismatic, sacramental - and sinful! Despite shortcomings in the use of the charisms there is no question that when it comes to their pursuit Paul says ‘zealously desire spiritual gifts’ (1 Corinthians 14:1). Wilson traces use of these supernatural gifts through church history providing a fine apologetic for the charismatic movement.

The book ends with a chapter on how churches might become more ‘eucharismatic’ bearing in mind ‘we are adding



practices that some in the church may associate with legalism, lunacy, or both! The pastor's opportunist eye to helping shape up church vitality is evident, serving liturgical churches as they introduce the ministry of prayer to individuals as well as charismatic churches incorporating the Creed, commending musical settings or background music as the text is recited together. To become 'eucharismatic' is an aspiration to make the most of God's gifts of Word, Sacrament and Spirit which 'could make some churches louder, some churches quieter, and some churches both'. In its aspiration to increase joy and deepen worship in churches across traditions 'Spirit and Sacrament' is a gift of a book.

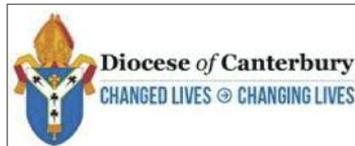
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the Bishop of Richborough)
(0.5 stipend)

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

We are looking for a priest who is:

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

We offer:

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

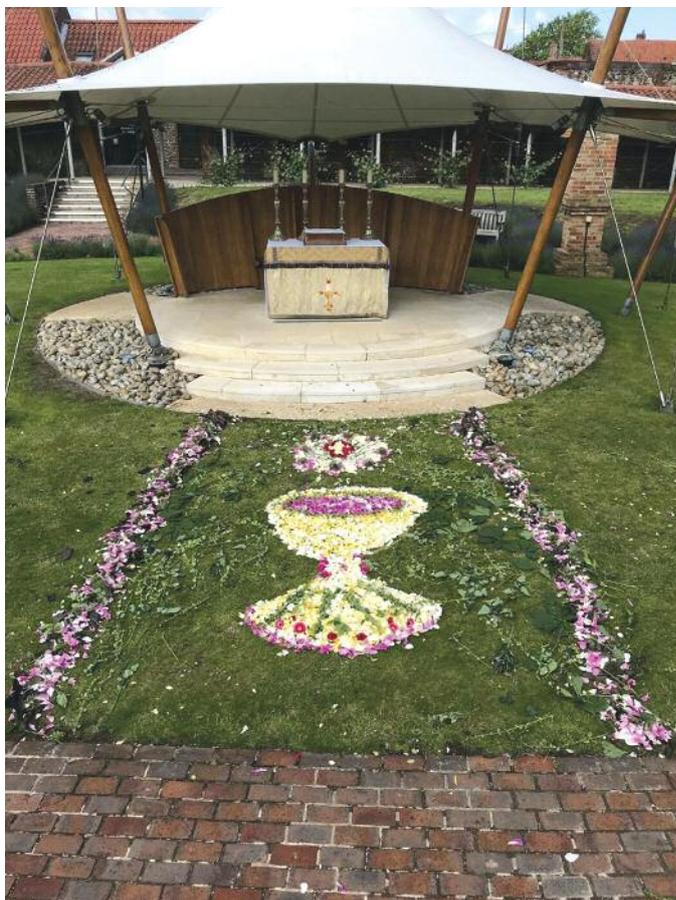
The parish has passed the Resolution under the House of Bishops' Declaration on the Ministry of Bishops and Priests.

Closing date: 20th August 2019

Interviews: 10th September 2019

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

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



Children from the Holy Trinity and St Silas School, Kentish Town created a carpet of flowers for Corpus Christi at the Shrine of Our Lady of Walsingham.

“Summer is ycumen in”, if you can believe it with this year’s vile weather. Even in England. The well-to-do in the home counties are demonstrating again how much they love culture by enjoying country house opera which is now to be found all over the place. Many posh people tell me they think opera is doing rather well now in the UK. To my surprise I find Simon Heffer in the Daily Telegraph adding to his credentials (as a propagandist for the right) by claiming we in Britain “are living through a golden age of operatic performance”. He is embroidering his pleasure writing up work of which he admits he knows nothing. One must appreciate any repentant sinner. A journalist who excels at knocking his political targets seems much more human when he enthuses with joy about a public good, even if access to such pleasure is limited by stratospheric ticket prices.

The fact, however, is that all these extra summer festival performances no way near make up for the almost halving of English National Opera’s tally of performances compared with halcyon days in the late 1980s, after Lord Harewood had helped engineer the creation of Opera North in Leeds. The Arts Council’s recent cut of £5 million in ENO’s subsidy makes it very hard to see how that company with its incompetent Board can ever return to the rude health it once boasted. ENO’s Board has managed to appoint a succession of not wonderful people to senior administrative and artistic positions - going all the way back to my friend Dennis Marks in 1993. In the British system our subsidised institutions all have Boards of the great and good at their head, who do not run the companies but make trouble for those who do - and just occasionally make a useful contribution, sometimes financial. Lord Goodman for instance was a bril-

liant and wise chairman who knew a great deal about all sorts of things including music, opera, theatre etc. But it is to Lord Harewood’s operatic devotion that we really owe the greatest debt.

ENO receives much the same subsidy as that paid to the rustbelt town of Hagen in Nordrhein-Westfalen whose Stadttheater provides ballet, spoken theatre and a bit of opera for locals in the standard German way. By contrast here in the UK, Scottish Opera with no orchestra or full-time chorus any longer is a shadow of what it once famously was. Even Welsh National Opera faces financial difficulties. The live performing arts in the UK have been enduring a consistent debilitating squeeze in their funding ever since Mrs Thatcher made Sir William Rees-Mogg chairman of the Arts Council of Great Britain. But Heffer, as a presumed buddy of Jacob of that ilk, should be excused ignorance about the financial circumstances of our live performing arts because Tony Blair’s time in office was just as philistine as any of his successors reluctant to spend public money on culture.

In fact, John Christie who started this whole thing in 1934 at Glyndebourne (himself from the landed gentry) was a schoolmaster at Eton and fully grasped the challenge of

instilling love of opera into his charges and their families. In Britain opera was a moderately alien artform despite Henry Purcell. Covent Garden was known as the Royal Italian Opera after its third rebuilding. Subsidy was unknown until the second world war. Entertainment had to pay its way of course. Glyndebourne still proudly maintains that it gets no subsidy, though its touring is quite seriously helped with a modest contribution from public funds. In Britain in the 1930s opera was being toured all over the country (much more than it is now) by the Carl Rosa company founded by a Hamburg-born impresario in 1873. The Carl Rosa thrived alongside the more recently formed Sadler’s Wells Opera which alongside the Old Vic company (doing Shakespeare and classics) catered for the working classes in then slum areas like Islington and Waterloo.

The London “season”, when eligible upper class females were presented at court to enhance their marriage prospects, had since the 17th century seen wealthy people take boxes in London’s monopoly licensed theatres where could be found, or owning seats for a whole season which guests could be invited to fill. People expected diversion after abandoning their homes buried in the country and congregating in London from April to July. Country life was fundamental for the upper classes with blood-sports in the autumn. London was a break



with opportunities. Christie married to the opera soprano Audrey Mildmay felt a calling to convert the upper classes by instilling a devotion to this rare foreign performing art. In the original language for added authenticity, and diminished comprehension (in those days before surtitles).

Miraculously Christie did it. June and July are opera rich at many sites now. Leonard Ingrams (half brother of Richard Ingrams, founder and longtime editor of *Private Eye*) created Garsington Opera at his Garsington Manor in 1989. It still has the same name though now resident at the Getty mansion Wormsley near High Wycombe alongside its unlovely cricket pitch. Wasfi Kani's Grange Park Opera formerly at Northover Grange now has its newly completed own operahouse at Bamber Gascoigne's beautiful West Horsley Place, Surrey with its Restoration-era facade. And the ruin of Lord Ashburton's Barings mansion near Alresford, Hants now also thanks to Ms Kani boats its own operahouse in what was formerly an Orangerie and then a Library where The Grange Festival

flourishes (artistic director Etonian countertenor Michael Chance). Northover Grange, unroofed by Lord Ashburton when he repurchased this extraordinary first concrete-clad countryhouse-cum-Greek temple, was sufficiently important for the tax-payer to put the roof back on. At Longborough near Moreton-in-Marsh a former chicken shed houses what is thought by many to be the best place in Great Britain to enjoy Wagner wonderfully and idiomatically conducted by former Welsh National Opera head of music Anthony Negus - Elisha to Reginald Goodall's Elijah! No misguidedly innovative stagings will be tolerated there by Martin and Lizzie Graham who have realised their dream to widespread applause since 1991 when they got going with what was then called Banks Fee Opera. And the model is further followed at Nevill Holt Opera at Market Harborough. In August Iford Arts (which used to opera in a cloister) takes up residence at Belcombe Manor to perform *L'Elisir d'Amore*.

Contrary to Heffer's judgment in print, *Bartered Bride* at Garsington

Opera was a very mediocre production - with some quite decent singing and (as Heffer states) solid impressive lively conducting by Jac van Steen. The staging modernised and suburbanised this delightful rural saga - which was bizarrely sung in Czech by a cast without a single native speaker. Offenbach's *Fantasio* was sung in English translation but proved to be a justly forgotten work by the master - most of whose best bits had been wisely cannibalised for *Tales of Hoffman* or elsewhere. Lively cast, though with excellent stars - Graeme Broadbent's King of Bavaria, Timothy Robinson's Marinoni, Hanna Hip in the title trouser role, Jennifer France as Princess Elsbeth, and topping everybody else Huw Montague Rendall as the Prince of Mantua (25-year-old son of two wonderful singers, Diana Montague and David Rendall). Martin Duncan made the staging as lively as possible.

Just a brief note about Glyndebourne's novelties this summer. Berlioz's *Damnation of Faust* had its points, but somehow lacked both energy and conviction partly because of Richard Jones's grey-seeming production and Robin Ticciati's fussy conducting. Christopher Purves made a meal of his dominant role, Mephistopheles of course. But Allan Clayton, however pretty his tenor, simply did not bring Faust to life. The trouble with *Cendrillon* (about which I enthused some months back) is the serious miscasting of Danielle de Niese (Mrs Christie) in the title role. Innocence is not her style, and she is too old for the part. Nor were other substitutes in Fiona Shaw's production of this charming beautiful Massenet much of an improvement. The show was revived by an assistant. Since casting for the festival seems less persuasive than for the tour, I must insist it really is time for Gus Christie to get Glyndebourne its own casting director - rather than share the services of Pal Christian Moe with other major companies. Tour tickets are much cheaper. Snap them up. **ND**



Father Ian Edgar ordained by the Bishop of Chichester

Summer Diary

Thurifer digs out his Pevsner and his Fowler

A long-standing, modest ambition was achieved recently, after a fashion. As a teenager the first orchestral concerts I heard were by the Hallé Orchestra conducted by Sir John Barbiroli. On successive evenings I heard Schubert's great 9th Symphony in C Major and Berlioz's *Symphony Fantastique*. They remain, after fifty-five years, thrillingly, in my memory. He was the only one of the four great English conductors of the early Sixties; Beecham, Boult and Sargent were the others, whom I saw live. He died the following year, before I was to see him conduct Beethoven's 9th Symphony at the opening concert of that year's Edinburgh Festival. His substitute was Colin Davis. I had hoped to see Sir John at the Hallé's home, the Free Trade Hall in Manchester. Some years ago, they moved to the Bridgewater Hall. It was here that I saw them under their present Music Director, the gifted Sir Mark Elder, in the Berlioz *Fantastique* (appropriate in the composer's 150th anniversary year) and Mahler's mighty and moving 2nd Symphony, *Resurrection*. Two profound and thrilling concerts. I hope that the resurrection at the Last Day is as triumphant as the apotheosis of the symphony under Sir Mark, who is more than worthy to be mentioned in the same breath as 'Glorious John.'

*

Some years ago, in the Common Room of a minor Oxbridge college, I was teased by a media don for a narrowness of vision as I was only ever seen to read *The Daily Telegraph*. I pointed out that my reading was wide: I also read *The Spectator*. In my younger days I also read the *New Statesman* when it was edited by Paul Johnson then Anthony Howard, but under his successor it became a tedious sociological manual for the professional malcontent. I had gravitated to the *Telegraph* when

**I have never read *The Sunday Times*.
Belatedly, I now realise that I had missed
something significant in the writings of
A.A. Gill.**

The *Times* began to print news on its front page. As a consequence, I have never read *The Sunday Times*. Belatedly, I now realize that I had missed something significant in the writings of A.A. Gill. I was aware of him as a controversialist and acclaimed critic, but did not read him. In *The Best of A.A. Gill* you will find some of the finest, vigorous, eloquent prose of the past thirty years. He was a master of vituperation and evisceration, but also of praise and celebration. He had the ability to make you see the familiar anew and in a different light. Travel writing rarely attracts me, but his is evocative, funny, quirky. He made his reputation as a food and restaurant critic and, a little later, a TV critic. This is to a large extent ephemeral subject matter, but it is the sign of a great writer that, even years later, such passing sensations still engage and amuse. You can admire both his shredding of Morrissey's au-

tobiography and his encomium to the Alans Bennett and Whicker. He was pitch-perfect in his creation of a *bête-noir*, the 'Tristrams,' to represent all he loathed in the management and tin-eared idiocy found among the 'creatives' of the BBC. His autobiographical articles that dealt, in ruthlessly honest prose, with his alcoholism, relations with a beloved but exasperating father's descent into dementia, and the clear-eyed depiction of his own terminal illness are moving but never mawkish. There is not a boring page, indeed sentence, in this collection. Moreover, remarkably, he was dyslexic.

*

'Going forward,' 'totally amazing,' 'basically,' 'y'know like,' 'reach(ing) out,' 'the optics aren't good' are all phrases to annoy. These sometimes pass out of usage. Something which endures and seems to have been accepted is the split infinitive. I blame Star Trek's 'to boldly go.' I realise that I am an unreconstructed grammatical dinosaur. Fowler's *Modern English Usage* regards the rule as 'unduly revered,' avoidance of the split infinitive a 'fetish.' Infinitives have been split for a long time. Nevertheless, I still find them irritating. In three books recently read, if there was an infinitive to be split the authors split it. Out of step I may be, but I shall continue to strenuously protest its promiscuous use.

*

Someone whose 'optics' are good is William ('Billy') Burges. Dying relatively young (1827–1881), his career was short. Unsuccessful in several competitions for prestigious buildings, those he did complete were masterpieces. Eccentric, fantastical, perhaps opium-induced, controversial, several sackings, he was always fascinating, often inspiring. A roll-call includes St Fin Barre's Cathedral, Cork, Cardiff Castle, Castell Coch, St Mary's Studley Royal, Christ the Consoler, Newby Hall, Knightshayes Court, Tiverton. There he was dismissed after a turbulent relationship with his client, who preferred Victorian gravity, austere and grand, to the proposed reincarnation of the Middle Ages, and was replaced by John Crace. Nevertheless, nothing can disguise the distinctive work that Burges did. Given what he achieved, it is frustrating to be unable to see his unsuccessful architectural and decorative schemes for St Paul's and Truro Cathedrals, and the Royal Courts of Justice. He was fortunate to have one of the richest men in the country, John Crichton-Stuart, 3rd Marquess of Bute, as his patron. Both were enthusiastic medievalists standing in the tradition of the Gothic Revivalists, the Pre-Raphaelite Brotherhood, and anticipated the Arts and Crafts Movement. Burges wrote: 'I was brought up in the thirteenth century belief and in that belief I intend to die.' He was kind-hearted and amusing and gathered around him craftsmen and artists of similar temperament, all devoted to him and to their art, seeing it in that perspective as prayer rather than as business. Burges suffered undue neglect and much posthumous denigration from twentieth century Brutalists and Modernists. However, architectural and cultural tides turn as any other and Burges has been sympathetically reappraised, notably in

the several works and articles of J. Mordaunt Crook, the *primus inter pares* of Burges scholars, and Michael Hall. Crook describes Burges' work at Castell Coch as 'recreating from a heap of rubble a fairy-tale castle which seems almost to have materialized from the margins of some medieval manuscript'. With some authority, Professor Crook said that Burges was 'the most dazzling exponent of the High Victorian Dream. Pugin conceived that dream; Rossetti and Byrne-Jones painted it; Tennyson sang its glories; Ruskin and Morris formulated its philosophy; but only Burges built it.'

*

Earlier in the year, after a sustained period of closure, the renovated Scala Santa in Rome reopened to pilgrims. These are the steps said to have been climbed by Christ as he went to be sentenced by Pontius Pilate. They were brought from Jerusalem to Rome in the fourth century and are situated near the Basilica of St John Lateran, the cathedral of the Bishop of Rome. By tradition pilgrims ascended the stairs on their knees

Some thirty years ago I went up on my knees, an arduous spiritual and physical discipline even then. Now it would be even more challenging.

and by 1723 wear and tear, and a degree of erosion, persuaded Pope Innocent XIII to encase them in wood. Some thirty years ago I went up on my knees, an arduous spiritual and physical discipline even then. Now it would be even more challenging and probably impossible: neither the knee joints nor the heart would manage it. Perhaps the newly-renovated stairs, light grey marble instead of dark wood, and the cleaning and restoration of the sixteenth century frescoes will lift the souls and the spirits of today's pilgrims to make the task that much more inviting and even more rewarding.

*

Following my reminiscence of Brighton and South Coast Anglo-Catholicism and Fr James Holdroyd, Vicar of St Bartholomew's, earlier in the year, a correspondent has informed me that there was a repertoire of only about twelve hymns sung there. When asked why that was so, Fr Holdroyd said, 'They're my favourites.' When he insisted that 'Lo, He comes with clouds descending' was sung on Ascension Day, a priest in choir was heard to expostulate, 'He's going the wrong way.'

*

A friend was showing a group around a Far Eastern city. They came across the shrine of a local deity. 'Is that the Virgin Mary?' one asked. 'I doubt it,' replied another. 'Why do you doubt it?' 'He has two heads and four arms.' **ND**

Preparing to lead worship in a village church I noticed a small leaflet from the 1950s hanging on the vestry wall. It listed the 'duties of church membership' and it was published in the name of both archbishops. I wonder if you could guess what they are? Attend church on a Sunday; attend Holy Communion regularly, read the Bible and pray daily; support the church and missions with financial giving, and uphold Christian marriage. All of these make perfect sense and the last on the list has a prophetic quality about it. There were two aspects of this straightforward teaching that would sit uneasily with some of the individuals I see for spiritual direction.

The first is the whole concept of duty. Duty is 'something a person is expected to do,' and the idea of being 'expected to do so something' does not fit well with modern sensibilities. Given the contemporary obsession with the individual's right to choose, to extract a dutiful response from some individuals would be a challenge. The parable of the servant comes straight to mind: 'when you have done all that you have to do say I am an unworthy servant and I have

Ghostly Counsel

Doing our Duty

Andy Hawes

only done my duty.' Duty is the action of an obedient, servant heart. As the leaflet reminds us, our baptism commissions us to be a 'faithful soldier and servant to the end of your life.'

Faithful duty fulfils the master's will. It is living out the prayer: 'thy will be done on earth as it is in heaven.' Duty is not often easy and convenient; duty can sometimes drive us into a painful inner conflict. The Ten Commandments spell out some duties. Consider 'honour your father and mother,' the idea that family life is held together by duty to divine commandment is not a popular one.

This brings me to another commandment: 'keep the Sabbath Day holy, six days shalt thou labour and do all that thou hast to do, but the seventh day is hallowed to the Lord thy God.' It is now recognized by

many parish priests that the congregation take it in turns to have a Sunday off! Where did this idea come from? How has it become acceptable? Why is it even desirable? In 'old money' to miss church of a Sunday or a red-letter day is a mortal sin. What benefit can be found to individuals to experience the liturgical year with chunks missing? What benefit is there for the church community never to have all the 'team' present at once? There are none. The costs of not doing our duty on a Sunday are incalculable, yet this has become the norm.

That cannot be right. At an individual level, if you are serial absentee you have to take this duty to the heart of your prayers. Question your motives: is it really inevitable that you visit granny at that time, or go shopping, or watch cricket? If it is unavoidable that you cannot attend through work or an 'act of charity' then make up for it; become familiar with the times of all the Masses throughout the week, get up and go to an early one! Blessed Edward King taught 'one man doing his duty can do great things for God.' The opposite is also true.

Like Andrewes, Laud expresses his prayer in the language of the Prayer Book Collects and ancient liturgies that he personalizes for the purpose of his own prayer. The book is arranged for the whole week with prayers for different hours of the day. As well as the Prayer Book Collects, it has prayers from the early Christian Fathers, prayers for different occasions and for people of all classes. There is a spirit of penitence pervading it and every hour is punctuated by an expression of such prayer. He is a man for whom ultra-Protestantism was cruelly persecuting.

confess, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son. Let me be, O Lord, what Thou wilt, so long as I am Thine. Wash me in Thy Son's Blood, that I may become Thine. Grant, I pray Thee, that this affright and daily remembrance of this fire, may burn out the dross and remains of sin; that the better fire of love and devotion may inflame me, walking more cautiously, with love to Thy Name, and hatred of sin, through Jesus Christ our Lord. Amen.'

In his prayer there is a continual consciousness of his enemies as he prays against them and longs for deliverance from them.

His prayers display to us a conscience sensibly alive to the goodness of God and its own imperfection, a heart deeply penetrated by sense of sin, a broken and contrite spirit. Follow Laud from the controversies of his time to the retirement of the closet and you find him on his knees, pouring out his soul in prayer.

'O Merciful God, Thou hast showed me much mercy, and done great things for me; and as I was returning, instead of thankfulness, I wandered out of my way from Thee, into a fowl and a strange path. There Thou madest me see both my folly and my weakness: Lord, make me ever see them, be ever sorry... forgive me the folly, and strengthen me against the weakness for ever.'

Again:

'O sins of mine, not yet sufficiently bewailed! O mercy of God, not yet sufficiently acknowledged! O penitence, more than ever necessary to me! O grace of God, to be implored humbly and meekly. I arise, O Father, and I come: with slow and faltering step, indeed, but I come and

Such is the picture of Laud's inner life, presented to us in his *Devotions*. It is a similar picture to what we find in other heroes of the Church. In conflict with the world, they are stern, uncompromising and unyielding, but in their closets they are humble, gentle, penitent, weary of the burden of their sins, clothed in sackcloth.



In his prayer there is a continual consciousness of his enemies as he prays against them and longs for deliverance from them. Like the psalmist who prays about 'the ungodly who bend their bow, and make ready their arrows within the quiver, that they may privily shoot at them which are true of heart,' so Laud's devotions are peculiarly indicative of this state of mind. Some might say that this characteristic trait of these devotions almost makes them unfit for ordinary use in this individualism that so pervades them. He is obviously under pressure, engaged in a hard, unpromising struggle, surrounded by enemies and persons who wish him evil, with 'the snare' and 'the pit' open for him as he prays against them. Nevertheless, there is in this archbishop's prayer a most perfect tranquil assurance that he is fighting against the enemies of God and a disposition of simple religious sincerity. In them we find the priest doing what he thinks is mere duty and work. His weariness and longings find expression in the prayer of St Augustine:

'Long time, O Lord, have I struggled against heresies, and am almost wearied. Come, Lord Jesus, mightiest Warrior, Prince of the host of the Lord, Conqueror of the devil and the world: take arms and shield, and rise up and help me.'

'Deal with me, O God, according to Thy name, for sweet is Thy mercy. O deliver me, for I am helpless and poor, and my heart is wounded within me.'

'Mine eyes are ever looking unto Thee, O Lord; O pluck my feet out of the net'

'I deal with the thing that is lawful and right, O give me not over unto mine oppressors: Gracious Father, the life of man is a warfare upon earth; be present with me in the services of my calling. That which I cannot foresee, I beseech Thee prevent; that which I cannot withstand, I beseech Thee master; that which I do not fear, I beseech Thee unmask and frustrate. Especially, O Lord, bless and preserve me at this time from M. N., that I may glorify Thee for this deliverance also.'

Nevertheless, those who are beset by so many and grave dangers themselves may find in Laud's devotions a kindred spirit who can lead them to pray through those things that do so easily hem them in. Similarly, as Laud knew that by nature he was irritable and easily provoked and admits this in his numerous prayers for bridling the tongue in the spirit of the psalmist, he may well provide people likewise afflicted with words of prayer:

'Lord, keep my tongue from evil, and my lips that they speak no guile; that so I may eschew evil and do good, seek peace and ensue it.'

'O Lord, give me the mouth of the righteous, that it may be exercised in wisdom, and that my tongue may be talking of thy judgements.'

The place of the Eucharist was central to his inner life, where in the conviction of the Real Presence of Christ he rejoiced in the company of heaven. Here at the altar he found his 'strength and stay' after devout preparation, to sustain him in his struggles. His Eucharistic devotions can be helpful today:

'O Lord, into a clean, charitable, and thankful heart, give me grace to receive the blessed Body and Blood of Thy Son my most blessed Saviour;

that it may more perfectly cleanse me from all dregs of sin; that being made clean, it may nourish me in faith, hope, charity, and obedience, with all other fruits of spiritual life and growth in Thee; that in all the future course of my life, I may show myself such an ingrafted member

Passion. If I can receive and retain it, Lord, make me able, make me worthy, I know I can no more die eternally, than that Body and Blood can die, and be shed again.'

And then after the receiving of either kind:

There are prayers of penitence, for times of affliction, war, thanksgiving and praise, anniversaries, preparation for death and so on.

into the Body of Thy Son, that I may never be drawn to do anything that may dishonour His Name. Grant this, O Lord, I beseech Thee, even for His merit and mercy's sake. Amen.'

'O Lord God, hear my prayers! I come to Thee in a steadfast faith; yet for the clearness of my faith, Lord, enlighten it; for the strength of my faith, Lord, increase it. And behold, I quarrel not with the words of Thy Son, my saviour's blessed institution. I know His words are no gross, unnatural conceit, but they are spirit and life, and supernatural. While the world disputes, I believe. He hath promised me, if I come worthily, that I shall receive His most precious Body and Blood, with all the benefits of His

'Lord, I have received this Sacrament of the Body and Blood of my dear Saviour. His mercy hath given it, and my faith received it into my soul. I humbly beseech Thee speak mercy and peace unto my conscience, and enrich me with all those graces which come from that precious Body and Blood, even till I am possessed of eternal life in Christ.'

There are prayers of penitence, for times of affliction, war, thanksgiving and praise, anniversaries, preparation for death and so on. We can learn from this archbishop how to pray through all the changing scenes of life, in trouble and in joy and let him put words into your mouth. **ND**

Letter to the Editor

From Canon Andy Hawes

The letters of Fr Alan Cooke and Canon David Burrows in recent editions have opened up a very important area for reflection, discussion and prayer for all those who have a care for the future of The Society and its place within the Church of England and English society. How Anglican is and should The Society be? Over the past twenty-five years the pages of *New Directions* have reflected a fairly broad church: contributions from Arthur Middleton on Anglican Patrimony, Gerry O'Brien and John Richardson out of the evangelical tradition are a few examples of this. Nevertheless, despite the fact that the first PEVs were thoroughly establishment Anglicans, many in *Forward in Faith* drifted into RITA (Rome is the answer). Rome did, of course, provide an answer in the form of the Ordinariate and ironically it proved to be the case that Pope Benedict valued Anglican Patrimony more than many of the Ritas!

If The Society is to avoid creating its own ghetto within the Church of England, with its own language and sub-culture, there is an urgent need for more 'Young Tractarians'. It would appear that, at last, the institutional prejudice towards (and ignorance of) the Book of Common Prayer is breaking down in the Church. It is in valuing the Prayer Book Tradition, and using it in the same creative way as our forerunners in the Catholic Movement, that a bridgehead can be found into parishes and communities that do not at the moment recognise their church in the face of The Society, but who have a desperate need for the joy and strength of orthodoxy. I hope the time has come to be a little more aware of the limitations of Anglo-Papalism as a foundation for ministry and mission through the Church of England, and for The Society to lay claim to the Orthodoxy that is the heart of Anglican Patrimony.

*The Revd. Canon Andrew Hawes SSC
Received by e-mail*

Historian, Philosopher, Theologian, Religious

Steven Haws remembers the life of John Neville Figgis CR

Many of the Community of the Resurrection's list of members reads like a Who's Who, from two of its foundation members—Charles Gore and Walter Frere—to latter-day twentieth century Fathers such as Lionel Thornton, Trevor Huddleston, Raymond Raynes, Geoffrey Curtis, Harry Williams and Benedict Green.

Added to this list we must include an early twentieth century member of CR, John Neville Figgis, the centenary of whose death occurred in April this year. He was born on 2 October 1866 when his father, the Revd J.B. Figgis, was Minister of the Countess of Huntingdon's Connexion Church in North Street, Brighton. The young Neville was educated at a private school in Montpelier Crescent and later attended Brighton College. In 1885 he was enrolled at St Catherine's College, Cambridge where he studied mathematics. He had a remarkable knowledge of English literature, poetry and prose and although he didn't pursue a career in mathematics, he seems to have excelled in history which led to his receiving the Junior Whewell Scholarship in 1891, the Prince Consort Prize in 1892 and the Lightfoot Scholarship in 1899–1900, 1905–1906. In 1899 he became Examiner of University History.

Brought up in an Evangelical household, Neville had been drawn to the claims of Anglicanism and was confirmed in the Church of England. From Cambridge he attended Wells Theological College and was later ordained deacon in 1894 and priest the following year. He served his first curacy in Kettering, Peterborough for a year (1894–1895) and then returned to Cambridge to be curate of Great St Mary's from 1895–1898.

Neville seemed to be drawn to test his vocation with the Community of the Resurrection at Mirfield in Yorkshire.

Parochial life did not prevent him from becoming chaplain of St Catherine's College and Pembroke College as well as lecturer at St Catherine's. In 1900 he became Birkbeck Lecturer at Trinity College, Cambridge and assistant editor of *The Cambridge Modern History*.

His first published work was *The Divine Right of Kings* in 1896, an essay he had written for the Prince Consort Prize. Since Neville's main interest as a historian dealt with political theories, and in particular in the formative period of modern politics, during which the clash between church and state determined the direction of modern political speculation, it had been suggested that he ought to investigate French political thought of the sixteenth century to show its bearing on the development of English theories. Kingship, as Neville understood, was regarded as being under divine authority in

support of Christianity, although it was difficult during the Middle Ages for a sovereignty to build on since feudalism prevented its formation.

In 1901 Neville gave up academia to become rector of Marnhull in Dorset which was in the patronage of St Catherine's College, Cambridge. For him this was a bittersweet union between priest and parish, happy in respect of learning much of ordinary practical Christianity from his parishioners and in teaching children. He had a natural way with Nonconformists and would often appear at their meetings in chapel, but was equally unhappy and felt that parts of the Marnhull community didn't understand him. His own sensitivity and impatience with stupidity made it that much more difficult to engage with the type of class of people who were his parishioners so that he would not always be in agreement with them.

By 1907 it was clear that Neville felt that he had been called to a monastic vocation. After discussing the situation with a sympathetic friend who strongly urged him to pursue such a vocation, Neville resigned the living as rector of Marnhull. It appears that he had no attraction to join the Cowley Fathers at Oxford, since most of his academic career had been in Cambridge.

Neville seemed to be drawn to test his vocation with the Community of the Resurrection at Mirfield in Yorkshire. Founded in 1892 in Oxford by Charles Gore and five other brethren, the Community was involved in prayer, preaching and teaching, retreats and missions. The men who joined were dedicated in a life of inward and outward self-denial as 'the early Christians did who had all things in common, neither did any man say that aught he possessed was his own.' This quote from the Acts of the Apostles appealed to Neville, which led to his decision to join the Community at Mirfield.

The early brethren were involved in Christian Socialism and Gore identified himself as a 'liberal catholic' which drew criticism from both churchmen and non-churchmen alike. By the time Neville had joined the Community was very well-established and had become one of the most influential of the men's orders in the revival of the Religious Life.

Not everyone was happy with his decision to join a monastic order, including his father, the Revd J.B. Figgis, who objected to 'High Churchmanship'. The idea that his own son would join the Community at Mirfield was distasteful to the elder Figgis. In spite of his father's protestations, Neville made his mind up determined to go. Although their affection for one another remained, J.B. Figgis never reconciled with his son's settling of the matter. This fact was revealed years later when J.B. Figgis made his will with the stipulation that Neville would not receive any money as long as he remained a member of the Community.

Having resigned from his parish at Marnhull, in July 1907

Neville arrived at the House of the Resurrection and attended the chapter of the professed brethren assembled. He was admitted as a probationer (novice) on 13 July and admitted to the Holy Eucharist on Sunday the following day. In 1908 he was chosen as Hulsean Lecturer at Cambridge where there was a crowded attendance that made quite a stir at Cambridge and when his lectures were published under the title 'The Gospel and Human Needs' a second edition was soon called for.

On 5 January 1909 Neville was elected to profession and after a Quiet Day made his profession on Saturday 9 January. In April he gave a lecture on apologetics at a Missions Conference at Mirfield.

The fact that Neville was a member of a religious community made an impression on the undergraduates at Cambridge who would make it a point to hear him, but his preaching also took him to various universities, such as Oxford and Glasgow.

While the House of the Resurrection was his home, he spent much of his time preaching and lecturing in London or Cambridge. His persona, along with his lectures and sermons, began to be noticed in America. In 1911 he left Liverpool on 18 February on the *Lusitania*. The gale at the start was so strong it required six tugs to get the ship away from the landing stage. He spent three weeks in Cambridge, Massachusetts during which he gave 'The Noble Lectures' at Harvard University—his prophetic 'Civilisation at the Cross Roads,' as



FR. NEVILLE FIGGIS.

**By the time Neville had joined the
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well as four lectures to clergy on 'Churches in the Modern State,' then afterwards spent a few days with the Order of the Holy Cross at West Park, New York. From there he preached and lectured at Yale University in New Haven, Connecticut. During Passion Week and Holy Week, he preached and lectured at Columbia University in New York and took Holy Week services at Holy Trinity Church. On Easter Day he went to Philadelphia to preach and on 19 April he left New York sailing again on the *Lusitania*.

In June 1912 Neville was appointed an Honorary Lecturer in the History of Political Theory at the University of Leeds. During the past two or three years he delivered occasional lectures at the university which afforded this official recognition. In the autumn of 1912, Neville's 'Noble Lectures'—*Civilization at the Cross Roads*—was published. Their publication had been considerably delayed owing to the fact that the book had to be printed in America since the corrected proofs had gone down with *R.M.S. Titanic* when it sank during its maiden voyage to New York on 15 April.

In March 1913 he visited Cambridge, having accepted the office of unofficial adviser to the newly formed Oratory of the Good Shepherd, still in its embryonic stage. During that same year his *Churches and the Modern State* was published, and he was once more invited to America, this time to New York by Bishop Paddock Lecturer which culminated in *The Fellowship of the Mystery*, published in 1914 during the same time he lectured on 'The Moral Law' during the Quarry Services at Mirfield.

In 1915 Great Britain with its allies were at war with Germany. Shortly after Easter, Neville visited America again, this time for the purpose of delivering the Bross Lectures on Nietzsche at Lake Forest University in Illinois. While *en route* to America his ship was tailed by a submarine, to the obvious distress of all on board.

In spite of German 'frightfulness' Neville effected a safe return home and arrived back in June even though a month earlier the *Lusitania* had been torpedoed by a German submarine and sunk with the loss of some 1,200 souls including Basil Maturin, the former Cowley Father who became a Catholic priest.

The following summer during July a series of sermons on human nature were delivered in the Quarry at Mirfield. Neville preached on 'The Conscience' and was followed by three other Mirfield Fathers: Chad Windley, Osmund Victor and Lionel Thornton. A fifth preacher included was Fr David Jenks, Director of the Society of the Sacred Mission, Kelham. During this period a number of tracts were written by Neville for the National Missions including 'The Church' and 'Forgiveness,' part of a series entitled 'New Tracts on the Creed.' A new edition of one of his earliest books—*From Gerson to*



Neville Figgis CR photographed on the far left holding the biretta.

Grotius—was published. His main contribution had been *The Will to Freedom, and some defects in the English Religion*, a book of sermons.

At the end of October 1917, Neville suffered from what was supposed to be water on the knee which had been giving him trouble and some weeks afterwards he underwent an operation for it. He was not able to be present at the opening meetings of chapter and when he became able to attend it was thought best that he should avail himself of the kind invitation of the Wormalds and stay for a while at Field Head across the road from the House of the Resurrection.

Before the January chapter in 1918 Neville had been seriously unwell, but rallied around in time for his departure for America where he was due in the spring to deliver a series of lectures that had been postponed a year earlier. He booked passage for America on the *Adania* and embarked at Liverpool. The vessel had been underway about fifteen hours when it was torpedoed at the end of the north channel

The vessel had been underway about fifteen hours when it was torpedoed at the end of the north channel. Of those who survived, Neville was one of the lucky ones.

between the Giant's Causeway and Rathlin Island (i.e. the north-east coast of Ireland). Some two hundred and forty passengers and crew were ultimately saved, with the exception of seven crew members who lost their lives. Of those who survived, Neville was one of the lucky ones having spent three quarters of an hour in an open boat after which his fellow passengers were picked up by a trawler, spending five hours in it until they reached Larne. This happened on 27 January 1918 and the following day Neville was able to send a cable-wire from Belfast to George Longridge CR, superior at Mirfield. After his return to Mirfield he had to leave for special treatment for his knee-trouble which turned out to be

rheumatoid arthritis, something more serious than had been thought at first. He spent several months at Harrogate and elsewhere and was able to return to Mirfield shortly before the July General Chapter, a good deal better but, alas, not cured. His new regimen of treatment did not sit well with him, especially when it involved enforced inactivity which he found intolerable.

In spite of his illness he made what would become his last preaching engagement at the University of Cambridge on 2 June 1918. His physical appearance was noticeable, a change from the once seemingly healthy svelte body thirty years before. Obese, looking feeble and tired, and with the aid of a cane as walking became an increasingly difficult endeavour for him, Neville's condition gave rise to serious anxiety. No improvement followed his treatments and eventually mental trouble

threatened his very existence which, given the tragic circumstances between 1912 and 1918, was not surprising.

In March 1919 his brother Samuel B. Figgis, who was a medical doctor, removed him to Holloway Sanitarium, Virginia Water. He remained much in the same state for some weeks. The end came quite suddenly on Palm Sunday 13 April 1919 when Neville Figgis died. His body was brought to Mirfield and buried in the Community's cemetery. His was the first grave to be opened there on 25 April 1919. He was 52 when he died and had spent twelve years in the Community of the Resurrection, ten of those years as a professed brother. People have spoken of his personal charm and 'loveableness' and his writings speak for themselves of his learning and brilliance. It may not seem amiss to mention two of his traits, which among others concerned Community life in particular. First there was his interest in the probationers (novices). Perhaps none of the brethren held a more certain place in their affections or exercised a deeper influence upon them. No matter what his attainments might be, each newcomer found Neville's sympathy and wise counsel at his service. Before many days had elapsed Neville would go for a walk with him and at once gain his affection and confidence. And secondly, brethren noticed his insight into character and his knowledge of the ways of men. This, combined with his broad grasping of the needs and policy of the Community of the Resurrection, made him invaluable in chapter.

Waldegrave Hart CR, who was chronicler at the time of Neville's death, wrote the following in the Community's Chronicle about Neville to the brethren:

'Those who were apt to think of Neville as a somewhat absent-minded scholar would have experienced a rude shock if they had heard the shrewd, worldly wisdom that so often came from his lips in chapter discussions. Perhaps the chance sayings of his, which from time to time revealed the depth and solidity of his spiritual experience, would have astonished them even more.' **ND**

Steven Haws CR is a member of the Community of the Resurrection, Mirfield.

touching place

SAINTS PROTASE AND GERVASE, CIVAUX, FRANCE



Most conspicuous today because of the twin cooling towers of its nuclear power station, Civaux lies on the Roman road linking Poitiers with Limoges. Its importance continued beyond Roman times, witnessed by the survival of parts of a vast Merovingian necropolis. The church (1) has a slender, high, 10th c. nave given arcades in the early 12th c. (2), but there's much more to Civaux church than that. Continuing excavations on the north side of the church have revealed the site of a pagan temple. A 4th c. Roman funerary stèle (3) was uncovered during 19th c. restorations, now reset in the wall of the apse; it carries the words 'Aeternalis et Servilla, vivatis in Deo', along with the labarum (itself a very early Christian symbol) between the Alpha and Omega, showing that there was a Christian community here by circa 400. Is the present nave on top of the original church? Lower parts of the chancel may date back then, the present chancel is thought to belong to the 6th-7th c. with the upper part of the chevet and lower part of the tower from the 12th c. The striking nave capitals (e.g. 4, 'marriage is between a man and a woman') from the start of the 12th c. are reminiscent of S. Pierre at Chauvigny. But that is not all. Protase and Gervase, the venerated 2nd c. martyrs of Milan and patron saints of Civaux, had a basilica consecrated in their honour in Milan by S. Ambrose (AD 386), leading to a rapidly spreading cult, indicating that this church is indeed a very early Christian foundation.



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

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

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

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10.30am. 6pm (& 5pm Wed) Choral Evensong (termtime). 7.30pm Mass. Midweek Mass: Tues 9.30am, Wed 7pm, Thurs 7.30am, Fri 10am, Sat 9.30am. www.st-gabriels.com

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

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

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

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

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

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

MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; **Saint Augustine**, Pendlebury; **Saint Peter**, Swinton. A Society Parish. Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Priest Jeremy Sheehy 0161 794 1578, 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 S. Leonard, Loftus and **S. Helen**, Carlin How. Situated on the Cleveland Coast. Sunday - Mass at Carlin How 9am and at Loftus 10.30am. Further details on our website www.loftusparish.co.uk or on Facebook www.facebook.com

com/loftusparish Parish Priest Fr. Adam Gaunt 01287 644047 AdamGaunt@btinternet.com

OXFORD St John the Evangelist, New Hinksey (1 mile from the city centre; Vicarage Road, OX1 4RE) A Society Parish under the care of the Bishop of Ebbsfleet. Sunday: Parish Mass 10.30am. Contact - 01 865 241099 or www.acny.org.uk/467 Come and discover Oxford's hidden Comper Church!

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

PORTSMOUTH The Ascension and St Saviour, Society Parishes under the Bishop of Richborough. The Ascension PO2 0JG, Parish Mass 11am. Low Mass: Thursday 7pm. St Saviour PO2 8PB, Parish Mass 9.30am. Low Mass: Monday 10am, Wednesday 11.30am, Friday 7pm. Solemn Evensong and Benediction (last Sunday) 5pm. Modern rite, traditional ceremonial. Fr Benjamin Weitzmann SSC 02392439711 www.ascensionportsmouth.org.uk

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

ST. LEONARD'S-on-SEA Christ Church with St Mary Magdalen and St.Peter and St.Paul. Daily Mass 10:30am and 6pm. Sunday Mass 8am Parish Mass 10:15am. Contact: Parish Office 01 424 447784 www.christchurchstleonards.co.uk

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

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

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

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

SOUTHAMPTON, St.Barnabas, Lodge Road (off Inner Avenue A33 London Road). A Society Parish (under the episcopal care of the Bishop of Richborough) welcomes you. Sunday Solemn Mass 10am, Daily Mass and other service details from Churchwarden 023 8067 1833

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, DL16 6NE A parish of the Society, under the care of the Bishop of Beverley; Sundays: 9am Sung Mass, Last Sunday of the month - 10.30- 12 noon "Messy Church" in the hall for children and families, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am. Parish Priest: Fr John Livesley SSC - 01388 814817

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

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

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

SUNDERLAND St.Aidan, Ryhope Road,Sunderland, SR2 9RS. A Parish of the Society under the Episcopal care of the Bishop of Beverley. Sunday: Sung Mass 10.00 am, Evensong 6.00 pm. (Benediction last Sunday of the month 6.00 pm). Weekday Masses: Mon, Wed, Sat 9.30am, Tues 1.00pm, Thurs 7.30, Fri 8.30am. Rosary Mon 5.30 pm. Confessions Sat 6.15 pm or by appointment. Contact: Fr David Raine SSC: 0191 5143485, farvad@sky.com

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

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

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

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

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

WALSALL St Gabriel's, Fullbrook, Walestead Road, Walsall, off Junc7 or 9 of M6. A Society Parish. Sunday: 8am Mass, 10am Parish Mass, 4pm Evening Prayer, 5pm Evening Mass. Daily Mass. Parish Priest: Fr Mark McIntyre 01922 622583

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

Continued on next page

WEDNESBURY, West Bromwich St Francis of Assisi, Friar Park WS10 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 Priest: Fr Ron Farrell SSC: 0121 556 5823 Visit us at www.saintfrancisfriarpark.com

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

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

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

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

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

WOLVERHAMPTON St Paul's, Church Lane, Coven WV9 5DE. A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday Parish Mass 9.15am, Wed Low Mass 10.30am. Other services as announced on the Website. Further details and information contact Fr Simon Iredale on 01902 791923 or 07847 280162 stpaulscovenparishoffice@gmail.com

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

YORKSHIRE near Skipton. Three rural churches which make up The Society parish of the Yorkshire Dales. Sundays: **THORNTON St Mary** Sung Mass, modern rite 9.15am. **MARTON St Peter** Prayer Book Holy Communion 10.45am. **BROUGHTON All Saints** Evensong 7pm. **HOLY WELL** Saturdays at Noon, summer. Canon Nicholas Turner ssc, Fr Alex Ladds ssc 01282 842332 bmtparish.co.uk

Diocesan Directory

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

FIF, DIOCESE OF CANTERBURY Society parishes Deal St Andrew 01 304 381131, Folkstone St Peter 01303 254472, Harbledown St Michael 01227 479377, Lydden St Mary 01 304 830044, Maidstone St Michael 01622 721123, Ramsgate Holy Trinity 01843 863425, Rough Common St.Gabriel 01227 479377, Temple Ewell St. Peter & St. Paul 01304 822850

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

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

FIF, DIOCESE OF DERBY Calow: St.Peter, Fr Kevin Ball, 01 246 462192; Derby: St Anne, Churchwarden Alison Haslam 01 332 362392; St Luke, Fr Leonard Young SSC 01 332 342806; St Bartholomew, Fr Leonard Young SSC 01 332 342806; Hasland St Paul and Temple Normanton St James vacant 01246 232486; Ilkeston Holy Trinity, Fr Tom Barnfather SSC (Associate Priest) 07570 597 873; Long Eaton St Laurence, Fr Giles Orton SSC (Assistant Curate) 07768 827101; Staveley St John Baptist with Inkersall St Columba and Barrow Hill St Andrew: Fr Stephen Jones, 01 246 498603

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

DIOCESE OF GUILDFORD, Society Parishes Aldershot St Augustine, Fr Keith Hodges 01252 320840, Hawley Holy Trinity and All Saints, Fr William Perry - 01276 609498. - For further details of all activities, events etc in both parishes, visit the church web sites www.staugustine-aldershot.org.uk and www.parishofhawley.org.uk

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

FIF, DIOCESE OF LINCOLN Resolution Parishes: Binbrook Group (Louth) Fr McEune 07411 761883; Edenham (Bourne) Fr Martin 01778 591358; Grimsby St Augustine vacant contact Mr A. Walmsley 01472 825761; Skirbeck St Nicholas (Boston) contact Mrs L Forman 01205 354687; Wainfleet Group (Skegness) Fr Morgan 01 754 880029; Burgh-le-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kirkton) Fr Blanch 01205 624128. Non-petitioning parishes information: South Lincolnshire - Fr Martin 07736 711360; North Lincolnshire - Fr Noble - tba

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

FIF, DIOCESE OF MANCHESTER Audenshaw St Hilda, Society, Fr John Kershaw - 0161 336 2310; Blackley Holy Trinity, Society, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, Society, Canon David Wyatt 0161 736 8868; Chadderton St Mark, Society Fr Steven Smith - 0161 624 0535; Failsworth Holy Family, Society, Fr Paul Hutchinson - 0161 681 3644; Glodwick St Mark, Society, Churchwarden - Michael Higgins - 0161 626 4007; Hollinwood St Margaret, Society, Parish Office - 0161 682 5106; Leigh St Thomas & All Saints, Resolution, Fr Robert Dixon 01942 673519; Lightbourne St Luke, Society, Fr Philip Stamp - 0161 205 2879; Little Lever St Matthew, Resolution, Fr John Wiseman, 01 204 700396; Middleton Junction St Gabriel, Resolution Fr Steven Smith - 0161 624 2005; Moss Side Christ Church, Society, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, Society, Churchwarden - Janet Taylor - 0161 345 3330; Peel Green St Michael, Society, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, Society, Fr Ronald Croft 0161 773 1642; Royton St Paul, Society, Fr Graham Hollowood - 0161 624 4964; Salford St Paul, Society, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury Society, Fr Jeremy Sheehy 0161 727 8175; Tonge Moor, Bolton St Augustine, Society, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, Society, Fr Ian Hall 0161 788 8991; Withington St Crispin, Society, Fr Patrick Davies 0161 224 3452

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

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

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

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

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

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



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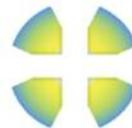
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