

# newdirections

November 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



## Writing about Faith

An exclusive interview with Rupert Shortt

*Also in this issue:*

- St John Henry Newman
- Zimbabwe after Mugabe
- The History of the Cowley Fathers

# 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](http://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 of services and events at St. Augustine's please visit our website: [www.staugustinesbexhill.org.uk](http://www.staugustinesbexhill.org.uk)

**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](http://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.sthelenschurch.co.uk](http://www.sthelenschurch.co.uk)

**BLACKPOOL St Stephen on the Cliffs**, Holmfield Road, North Shore A SWSH Registered Parish. Vicar: Canon Andrew Sage ssc. Sundays: Said Mass 9am, Solemn Mass (Traditional Language) 10.30am, Evening Service 6pm; easy access and loop. Tel: 01253 351484 [www.ststephenblackpool.co.uk](http://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](http://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](mailto: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@btoopenworld.com](http://fr.kevin@btoopenworld.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](mailto: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 BS5 0HH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Weekday masses: Tuesday 7:15 p.m & Wednesday 10:00 a.m. (All Hallows), Friday 10:30 a.m. (Holy Nativity). Contacts: Fr.Jones Mutemwakwenda 01179551804, [www.allhal-lowseaston.org](http://www.allhal-lowseaston.org) Father Steven Hawkins SSC. 07834 462 054 [fr.stevenhawkins@googlemail.com](mailto:fr.stevenhawkins@googlemail.com) [www.holynativity.org.uk](http://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](http://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. PE245BL. Tel 01754810216 or 07981878648 email: [father.terry@btclick.com](mailto:father.terry@btclick.com)

**CARDIFF near rail, bus, Principality 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](http://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](http://www.churchofthegoodshepherd-chard.weebly.com)

**CHESTERFIELD S. Paul**, Hasland, Derbyshire, S41 0JX Sunday: Sunday: Sung Mass 9.45am, Evening Prayer 3.30pm, Low Mass: Tuesday 7.15pm, Saturday 8.30am, (Benediction last Tuesday of month). **S. James the Apostle**, Temple Normanton, Derbyshire, S42 5DB Sunday: Parish Mass 11.30am, Thursday: Low Mass 7.15pm, (Benediction 2nd Thursday of month). Contact: Fr Geoffrey Borrowdale SSC 01246 232486 [frgeoffrey@stpaulshasland.com](mailto:frgeoffrey@stpaulshasland.com) [www.stpaulshasland.com](http://www.stpaulshasland.com)

**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](mailto: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.stbarnabassoldheath.wordpress.com](http://www.stbarnabassoldheath.wordpress.com) Vicar Father Richard Tillbrook, SSC. 01206 797481 [fathercap@hotmail.com](mailto: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](mailto:fatherahoward@gmail.com)

**DONCASTER Benefice of Edlington S John the Baptist** (DN12 1AX) with **Hexthorpe S Jude** (DN4 0BT), Sung Mass Sundays 9.00am Edlington & 11.00am Hexthorpe, 7pm on Weekday Solemnities, Confessions Edlington 5.30pm Thursday and 10am Saturday Hexthorpe 10am Wednesday or by appointment, Normal Weekday Masses: Tues Edlington 9.30am, Wed Hexthorpe 9.30am, Thurs Edlington 7pm, Fri Edlington 7pm, Sat Edlington 9.30am, Confessions Divine Office recited each day, Other occasions see noticeboards or contact Vicar: Fr Stephen Edmonds SSC - 01709858358 [fr.s.edmonds@gmail.com](mailto: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](http://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 Tradition-

alists 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](mailto:rectorofelland@btinternet.com) [www.ellandoccasionals.blogspot.co.uk](http://www.ellandoccasionals.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 (followed by Benediction 1st Sunday of month). Weekday Mass: daily 9am, Tues 7pm, Thur 12 noon. Contact Father Mark Haldon-Jones 01303 254472 <http://stpetersfolk.church> e-mail: [church@stpetersfolk.church](mailto: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. Christmas Eve - 4pm Crib Service, 11.30pm Midnight Mass. Contact telephone number 07941894822

**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](http://www.stpaulskingcross.co.uk)

**HARTLEPOOL St Oswald's**, Brougham Terrace. A Society Parish under the episcopal care of the Bishop of Beverly. 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](mailto: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. 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](http://www.stlukeskingston.co.uk)

**LONDON E1W St Peter's**, London Docks A registered parish of the Society of S. Wilfrid & 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](http://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](http://www.stmagnusmartyr.org.uk) Fr Philip Warner [rector@stmagnusmartyr.org.uk](mailto: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 enquiries contact Fr Richard Bolton at [rdeb2010@btinternet.com](mailto: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](mailto:standrews.kingsbury@london.anglican.org) [www.standrewskingsbury.org.uk](http://www.standrewskingsbury.org.uk)

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Mass for the Canonisation of John Henry Newman.

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*.

# Growing in God, growing in faith

An interview with **Rupert Shortt**, author of *Outgrowing Dawkins, or God For Grown-Ups*

**R**ichard Dawkins's new book *Outgrowing God* is fake news in the eyes of Rupert Shortt, religion editor of *The Times Literary Supplement* and a Research Associate at the University of Cambridge. In response he has written *Outgrowing Dawkins: God for Grown-ups*, to be published by SPCK later this month. In 100 pages, it aims to expose the main flaws in Dawkins's arguments and to commend a positive spiritual vision that can embrace science rather than feeling threatened by it. Demystifying theology for a general readership has long been part of Shortt's brief. His books include biographies of Rowan Williams and Benedict XVI. He is also the author of *Christianophobia: A Faith Under Attack*, *God Is No Thing: Coherent Christianity*, and *Does Religion Do More Harm Than Good?*

## How did this new book come about?

It's unusual for me to have two books out in one year: *Does Religion Do More Harm Than Good?* appeared in March. SPCK asked me to produce a rapid response when they saw that Richard Dawkins' new polemic was in the pipeline. I took a holiday to write it, finding to my relief that the arguments flowed fairly readily.

## What's your view on this new Dawkins volume?

I'm sorry to say that it's a remarkably bad book. I wish I could be more positive—it would have been far better in many ways to have a worthier opponent. The argument is so crude that it can be summed up in a single sentence. 'Evolution by natural selection is true; therefore belief in God is redundant.' The first half of *Outgrowing God* describes examples of primitive or toxic religion down the ages, starting with ancient polytheism; the second half is essentially an introduction to biology. Dawkins has a strong line in rhetoric, which is why his ideas are so seductive to many. Scratch the surface of his thesis, though, and it looks a good deal less credible.

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## Can you give an example of this?

Perhaps the most obvious point to be clear on is that the deity in whom he disbelieves is a blown-up creature, not the God of classical monotheism. If you start from the assumption that religion involves an abusive relationship with a Zeus-like figure who creates us with our flaws—and then tortures us for them unless we adore him—then you're plainly missing something pretty fundamental. Caricatures abound throughout *Outgrowing God*. The massive flaw in his argument is clear more or less from the first pages, where all religion—from ancient polytheism to the major global traditions that survive and thrive



today—is jumbled up. It's a bit like saying that all left-wing thought is inherently destructive, because some left-wingers are communists. Of course, some religious believers are superstitious or cruel. Faith is like fire: it warms, but it can also burn. The same applies to all forms of kinship bond, including patriotism and family life. But it should also go without saying that religion doesn't *have* to be primitive by definition. Anyone with any knowledge of the history of spirituality will know that a qualitative leap is evident in the move from belief in many gods to a conviction that the one source of reality is not a thing among other things. God belongs to no category: you can't add God and the universe together and make two!

## Considering how Christianity has been so formative in society, how much is he attacking civilisation itself?

Dawkins is certainly giving a one-dimensional account of civilization, for the simple reason that the modern world was partly created by scientific geniuses who were also people of deep religious conviction. Copernicus, Kepler, Leibniz, Newton, Galileo and Descartes weren't just knee-jerk believers going through the motions. They all had strong theological interests side-by-side with their commitment to science. Before this, in the Middle Ages, science was very often a collaborative enterprise involving Muslims and Jews as well as Christians. So the Dawkins narrative that religion and science are perpetually at war is terribly old hat. And then of course there are further questions about the role of Christianity, especially, in promoting goods including democracy and human rights. Dawkins ignores all this—or rather he is typical of a certain

kind of ill-informed commentator who supposes that everything we cherish in contemporary society is available to neutral reason, and religion played no part at all other than as an obstacle to positive change.

### **How far does Dawkins engage with avowed Christians who are renowned scientists?**

Sadly very little. His presentation is one-eyed. He quotes people who agree with him and turns his back on counter-evidence. In writing about science in my book, I have not found it particularly difficult to identify professional biologists who made significant contributions to their discipline in the modern period, and did so coming from a theistic perspective. In the scientific body as a whole they form a minority, but an intelligent and significant minority. In Dawkins's output, by contrast, another picture of science is given—that it is essentially atheistic. So one of my core questions runs as follows. Is Dawkins's picture a fair representation, an admissible estimate, or is it unbalanced and therefore misleading? The evidence suggests that people of faith have contributed sufficiently well to mainstream biology to make the picture painted by Dawkins unbalanced. He has therefore misled his readers, both in *The God Delusion* and *Outgrowing God*. But on the religious side there is also much unbalanced and misleading material coming from various sources at the conservative end of the spectrum. So a good number of people of varying outlooks need to put their houses in order. The main point is simply that the theory of evolution is not a dangerous idea, as Dawkins and others would like us to believe. It is unthreatening and, indeed, welcome to theism as long as we step back and consider deeply what it does and does not imply.

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**I see no reason why people of faith can't say: 'We have a deep respect for science. We just don't think that this way of investigating the world exhausts all reality.'**

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### **How should we respond in more detail to Dawkins as believers?**

I see no reason why people of faith can't say: 'We have a deep respect for science. We just don't think that this way of investigating the world exhausts all reality.' There's a fair bit about science in *Outgrowing Dawkins*, as it happens. I've done my best to keep the tone as accessible as possible. But if I had to sum things up in a sentence, I'd draw on a comment of Timothy McDermott, who was both a profound if unsung Christian thinker and a professor of computer science: 'The aim of God's creation is that creation should help make itself.' That is precisely why Aubrey Moore, an Anglican priest in the Victorian era, could say that Darwin came in the guise of a foe, but in the event did the work of a friend.

Another big question naturally centres on the Bible. McDermott also described the scriptures as 'humanly written and developed history riddled with ambiguities and dead-ends and fresh starts.' Nevertheless, he added, 'they are powerfully challenging calls to humanity to grow and reform and criticise it-

self.' This prompts an obvious question. Are those who take the first chapters of Genesis literally—atheists, as well as creationists—reading the Bible correctly? Countless mainstream voices would say no. The essential message of Genesis is that God has invited the world into being, but that from the start things have gone seriously wrong with humanity. Despite this, however, God has not given up on us. We will only contrast 'good' modern science with the 'bad' kind found in scripture if we make the category mistake of reading Genesis as a biological textbook.

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**Dawkins is typical of a certain kind of ill-informed commentator who supposes that everything we cherish in contemporary society is available to neutral reason.**

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### **You stand in a long tradition of Christian apologists, people who explain and stand up for the faith—how do you see your work in that light?**

I'd describe myself as a reporter and analyst, rather than an apologist. At the same time I very much hope *Outgrowing Dawkins* will be of some service to the Churches and help get a positive message across. I know I stand on the shoulders of great minds—not least some of my former teachers. It was hugely flattering to have a review of *God Is No Thing* compare my work to that of C. S. Lewis, Dorothy L. Sayers and G. K. Chesterton; I would be the first to say I am just a speck compared to these towering figures. As indicated, for some time I have tried to straddle the worlds of academia and journalism—the two can work together well. I feel there is a gap for something muscular and robust but also accessible and that's what I have striven to do with my latest project. We were going to have 'The case against dogmatic atheism' as a subtitle to *Outgrowing Dawkins*. I'm pleased that eventually we settled instead on 'God for grown-ups': it's pithier and gets closer to the heart of what I'm trying to say. One of the clergy at my church told me the other day how a loyal member of the congregation had approached him recently and said: 'Of course, Richard Dawkins has disproved the existence of God, hasn't he?'—so when people say things like that you know you've got your work cut out.

### **Ultimately, what is going to save us?**

I would take a classical view of conscience and see it as the exercise of reasoned judgement. From a Christian standpoint it is certainly possible for a non-believer to lead a good life and ultimately to be saved. Does that mean I see religion as the icing on the cake? No, because among other reasons there is a difference between the cardinal virtues and the theological virtues of faith, hope and love. The secular liberal believes ultimately in justice; the Christian—and I must be careful how I phrase this—believes in justice, yes, but sets even more store by forgiveness.

## How else is the Dawkins's brand of atheism missing out?

Let me expand on what I've just said. Although Christianity has been in retreat across Europe for over a century, religion is on the rise in the world as a whole. So it needs to be accommodated. Utmost efforts should be made to promote good religion, and to drive out the bad variety. This should not be seen as a matter of pragmatism alone. Secular libertarian blueprints for the good life often appear thin. There is little to say beyond talk of the freedom to do what we like and buy what we can

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afford. Religion is perhaps especially well placed to confront the problems associated with material advance and moral decay. The economic and social changes that promised human emancipation have also created the conditions for its debasement into empty commodity culture and narcissism. Can secularism frame a sufficiently robust counter-narrative through its own resources alone? Many who doubt it could be forgiven their scepticism.

No surprise, then, that acute voices see abiding force in older, largely faith-based traditions speaking of solidarity, justice, compassion and the non-negotiable dignity of human life. Jonathan Sacks puts the matter with typical aplomb in this book *The Dignity of Difference*: 'The sheer tenacity of the great faiths—so much longer-lived than political systems and ideologies—suggest that they speak to something enduring in human character. Above all, it was religion that first taught human beings to look beyond the city-state, the tribe and the nation to humanity as a whole. The world faiths are global phenomena whose reach is broader and in some respects deeper than the nation-state.'

*Outgrowing Dawkins* isn't a specifically Christian book, but I do see the keynotes in the Judeo-Christian repertoire cited above as especially life-enhancing.

**Rupert, thank you. I wish you the best of luck with your new book. ND**

*Rupert Shortt is an author, a Von Hügel Institute Research Associate at the University of Cambridge and religion editor of The Times Literary Supplement. His new book, Outgrowing Dawkins, or God For Grown-Ups, is to be published on 21 November 2019 by SPCK Publishing. He was interviewed by Fr Simon Walsh.*

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# Fan the Flame

Fan the Flame Week and 85th Anniversary Mass at St Andrew's Kingsbury



# New Director of Forward in Faith



**F**orward in Faith is delighted to announce the appointment of Tom Middleton as Director. He will succeed Dr Colin Podmore, who is to retire in February after seven years in office.

As the Greater London Authority's Assistant Director of Finance and Governance, Tom Middleton currently leads a team of 35 people at London's City Hall, where he has worked for the last 18 years. He was previously on the staff of the Audit Commission and the National Audit Office. He holds a degree in theology from Durham University and a postgraduate diploma in public finance and leadership from Warwick University, and is a member of the Chartered Institute of Public Finance and Administration (CIPFA).

Tom worships at St Silas, Kentish Town. He is Treasurer of the Society of Mary and has recently been appointed as Clerk to the Trustees of the Cleaver Ordination Candidates Fund.

The Chairman of Forward in Faith, Bishop Tony Robinson, commented: 'I am delighted that Tom Middleton has agreed to be our next Director. He comes to us after a distinguished career working in finance and governance. He will bring a wide range of skills which will help us develop even further over the coming years. I look forward to the next chapter in Forward in Faith's task of strengthening the place of The Society within the Church of England.'



Tom Middleton said, 'I am greatly honoured to be taking up this role. I look forward to meeting as many of my fellow members of Forward in Faith as I can and to working with the trustees, Council members and branch officers. I shall do my utmost to continue the sterling work of Forward in Faith and its current Director in promoting the Catholic faith as we have received it in the Church of England.' **ND**



**The Guardians of the Shrine of Our Lady of Walsingham gather for the 88th Anniversary of the Translation of the Image of Our Lady of Walsingham from the Parish Church to the Shrine.**



## The National Assembly

will be held at  
St Alban the Martyr, Holborn,  
on Saturday 16 November 2019.

Mass at 10.30 am:  
preacher, The Bishop of Ebbsfleet.

All welcome.

# St John Henry Newman

William Davage discusses the influence of John Henry Newman

In Rome on 13 October Pope Francis canonized a 19th century Englishman, an academic theologian. For 45 years of his life he was an Anglican. He converted to Rome in 1845 and for the next 45 years of his life he was a Roman Catholic, eventually becoming a cardinal. And now John Henry Newman has been raised to the altars of the Church.

In a century where religion mattered and was a subject of national debate—not the trivia of the installation of a helter-skelter or a crazy golf course in two of our cathedrals—John Henry Newman had ‘star quality.’ (Lord Jenkins of Hillhead, *Newman and the Idea of a University*; David Brown (ed.), *Newman: A Man for Our Time* (SPCK, 1990), p.142).

William Gladstone said: ‘I do not believe that there has been anything like his influence in Oxford, when it was at its height, since Abelard lectured in Paris.’ (C. S. Dessain, *John Henry Newman*, p.43; quoted in David Newsome, *Newman and Oxford*. David Brown (ed.), *Newman: A Man for Our Time* (SPCK, 1990), p.42.)

His eloquent enunciation of the ideals and aspirations of the Oxford Movement, that intellectual and cultural movement to recover the spiritual dominion of the Church of England as a divine society, to bring (in the words of E.B. Pusey) ‘to the vivid consciousness of members of the Church of England, Catholic truths, taught of old within her,’ made him its natural leader and literary focus. Generations subscribed with enthusiasm to the vision he fostered and the political and ecclesiastical programme he articulated. It was originally seen as a conservative force in the university and in national church life, but more regarded it as a revolution against the dominant liberal ethos in church and state. Others saw it as less a conservative force than a reactionary one, an Anglican Counter-Reformation.

The appeal of Newman and the Oxford Movement Fathers was to the numinous and the divine. Part of the attraction to the Early Fathers of the Church, who were their inspiration, was their deep engagement with and profound reflections on the mysteries of faith, which found candid and sincere expression in their writings. Neither a reductionist nor an explicative approach was acceptable. They saw danger in the church of dilution, a watering-down of the mystery and the numinous, and, consequently, a diminution of the spiritual power of the mystery of faith. For them such an attenuated theology became divorced from its spiritual well-spring. It sug-



gested that it had fathomed the mystery and in so doing it had taken away the sense of reverence, the feeling of the holy which was appropriate to the mysteries of the faith. The Oxford Movement and its successors returned the transcendent to the religion of the English. For them the church was a divine society, not a department of a secular state.

Dr Pusey has some claim, of the original triumvirate of leaders, to have provided the Movement with its moral and devotional power. John Henry Newman provided it with its moral and intellectual force through the power and attractiveness of his prose and the beguiling enchantment of his preaching as Vicar of the University Church of S. Mary the Virgin.

Matthew Arnold, in the tranquil recollection of his old age, has left us a vivid glimpse of Newman at the height of his powers: ‘No such voices as those which we heard in our youth at Oxford are sounding there now. Oxford has more criticism now, more knowledge, more light; but such voices as those of our youth it has no longer... [Newman] was preaching at St Mary’s pulpit every Sunday... who could resist the charm of that spiritual apparition, gliding in the dim afternoon light through the aisles of St Mary’s rising into the pulpit, and then,

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**John Henry Newman provided the Oxford Movement with its moral and intellectual force through the power and attractiveness of his prose and the beguiling enchantment of his preaching.**

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in the most entrancing of voices, breaking the silence with words and thoughts which were a religious music—subtle, sweet, mournful.’ (Matthew Arnold, *Philistinism in England and America*, p.165; quoted in Sheridan Gilley, *Newman and His Age* (London, Darton, Longman & Todd, 1990), p.126.)

Newman preached that ‘Every word of Revelation has a deep meaning. It is the outward form of heavenly truth, and in this sense a mystery or sacrament.’ (John Henry Newman, *The Via Media of the Anglican Church* (London, 1901), p.257.) In this we can see prefigured some of the conclusions of the Second Vatican Council, sometimes called Newman’s Council. There are some who claim perhaps a little too much for Newman’s influence on that Council but there can be little doubt

that much of what he wrote finds echoes in the documents that came out of the Council. His insights foreshadow, to some degree, ecumenical dialogue and the Council itself, which has proved seminal and influential not only for the Roman Catholic Church but for all Christians of goodwill. He articulated clearly the idea that there is only one source of scripture and tradition, that is Christ, whose teachings are handed down to the disciples and to the apostles and from the disciples by the apostolic ministry through the ministry of the Church. Both scripture and tradition share a common divine well-spring.

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**Newman was a complex character and personality. He was subtle, sinuous, careful, elusive, sensitive (perhaps hypersensitive). He was feline and not without vanity. He had a degree of malice and a taste for intellectual conflict.**

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Despite that significant long-term effect, however, during his lifetime Newman proved as controversial in the Church of Rome as he had been in the Church of England. There were, in both communions, suspicions and hostility: of Romanizing in one and of perceived intellectual reservations or doctrinal hesitations in the other. After his conversion 'his reputation was soon being... [denounced by] members of the ecclesiastical hierarchy who questioned his docility to teaching authority and doubted the authenticity of his conversion.' (Fr Julian Large, *The [London] Oratory Magazine*, November 2018, vol. 95, No. 1170, pp. 5–7.) Scorned by fellow Anglicans as a crypto-papist for his sympathy with doctrines such as transubstantiation and the Immaculate Conception, which, in the light of their antiquity and their compatibility with scripture, he accepted, and his conflict with Anglican liberalism and latitudinarianism, he was viewed with similar reservation by fellow Catholics for his insufficient fundamentalism and what they perceived as his less than fanatical devotion to their cause.

Newman was a complex character and personality. He was subtle, sinuous, careful, elusive, sensitive (perhaps hypersensitive). He was feline and not without vanity. He had a degree of malice and a taste for intellectual conflict, not uncommon among academics, which he could express in the prose of an angel. (Peter Washington, *Literary Review*, April 2011.) His spiritual autobiography, one of the glories of English prose, the *Apologia pro vita sua* of 1864, was hugely influential as was much else of his writing. His intellectual and febrile personality, his spiritual journey, his elegant prose, dominated English religious life for most of the 19th century.

Whereas the prevailing ethos of 19th century English Roman Catholicism was intransigent, rigid, keen on an extensive centralization, of dogmatic assertions like that of papal infallibility, Newman was perceived, by friends and especially by his detractors, as more charitable, uneasy at the tightening of dogma, regarding the Church as more of a federation of local churches grouped around a common centre in Rome. Yet he

was clear in his rejection of the proposition that there was no positive truth in religion. Religion was the revelation of truth. Religion was about truth, not a matter of opinion, not a mere sentiment. It was objective and miraculous.

The whole Christian life is a growth in understanding, a deepening awareness of God's love, an inexhaustible journey into the mystery of the Holy Trinity. We might see that Christian life, see our Christian lives, as progressing, in the moving words incised on his gravestone: '*ex umbris et imaginibus in veritatem*': from shadows and images into truth. The Church was, for Newman, the divine society in which the people of God were built up in faith by the apostolic creeds, and the ministry, and the holy sacraments. It was, and is, a school for saints, the breeding ground for saints. And now a new saint has been proclaimed and to whom we now have recourse. John Henry Newman, pray for us.

*Fr William Davage was Custodian of Dr Pusey's Library.*



**Diocese of Canterbury**  
CHANGED LIVES © CHANGING LIVES

**Parish Priest**  
**(Priest-in-Charge)**  
**S. Andrew, Deal**

(under the episcopal care of  
the Bishop of Richborough)

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- 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.

This is a full time post part funded by the Additional Curates Society for up to five years. We believe the parish has potential to make this post a sustainable full time post in that time.

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Interviews: 12/12/2019

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](http://www.canterburydiocese.org/vacancies)

# Defending the Seven Sacraments

Colin Podmore considers the threats to the sacraments

Since 2015 the initials ‘DG’ and ‘FD’ on our coins have again become ‘DEI GRA’ and ‘FID DEF’, giving the sense that these are words, not just initials. They are, of course, Christian words: *Dei Gratia* (‘By the grace of God’) and *Fidei Defensatrix* (‘Defender of the Faith’). The latter title has been borne by English and British sovereigns since Pope Leo X conferred it on King Henry VIII in 1521 in recognition of his theological treatise *Assertio Septem Sacramentorum* (‘Defence of the Seven Sacraments’), in which he defended the sacraments in the face of the attack on them by Martin Luther. Henry VIII began writing it in 1519—five hundred years ago this year. Imitating King Henry VIII is not generally part of Forward in Faith’s role, but in this one respect it is. Part of our calling in today’s Church of England is to be watchful and faithful in defending all seven of the sacraments of the Church.

## **The Seven Sacraments in the Articles, the Prayer Book and the Canons**

Those who are eager to equate the Church of England with Continental Protestantism might imagine that the Reformation destroyed more of the Church’s sacramental life in England than was actually the case. Article XXV of the Thirty-Nine Articles did distinguish between baptism and holy communion, as the ‘two Sacraments ordained of Christ our Lord in the Gospel,’ and the other ‘five commonly called Sacraments,’ but most of them fared better in the Church of England than they did in many Protestant churches.

The Prayer Book retained confirmation by a bishop, with a rite based on the pre-Reformation Sarum (Salisbury) Rite, including the traditional prayer for the sevenfold gifts of the Spirit before the bishop lays his hand on the head of each candidate. (NB ‘hand’ is singular: one hand for confirmation, two hands for ordination.) And confirmation is explicitly linked with baptism: the last words of the baptism rite are the priest’s instruction to the godparents that they are to ‘take care that this Child be brought to the Bishop to be confirmed by him so soon as he can say the Creed, the Lord’s Prayer, and the Ten Commandments.’ In Anglicanism, confirmation is part of Christian initiation.

In the Prayer Book, matrimony too is more conservative than in Continental Protestantism. As in baptism and holy communion, sacramental signs are to the fore: the preface speaks of marriage ‘signifying unto us the mystical union that is betwixt Christ and his Church,’ and (to the distress of Puritans) a ring was still its effective sign: ‘with this ring I thee wed.’ Signs and ‘signifying’ are part of the language of sacraments.

The Church of England retained ordination to the threefold ministry by bishops in the historic succession, and the ministry of absolution is central to the Church of England’s understanding of priesthood as it is expressed in the 1662 Ordinal. When the bishop lays on hands (plural!) at the ordination of a priest, he says: ‘Receive the holy Ghost for the Office

and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained...’ In the visitation of the sick, the sick person can make his or her confession, in response to which the priest speaks these powerful words: ‘Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins...’

Only the anointing of the sick finds no place in the Prayer Book. Retained in 1549, it was removed in 1552. In 1935–6 the Convocations (provincial synods) of Canterbury and York approved new rites for anointing the sick, now superseded by those in Common Worship. And anointing of the sick is back in the canons too (see Canon B 37). Of course, anointing did not disappear from the Church of England completely. Kings and queens continued to be anointed with the oil of chrism at their coronation. In this, as in so many other things, our church and state are more conservative than most: following the Queen Mother’s death, our present Queen is the only anointed queen left in the world.

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**Imitating King Henry VIII is not generally part of Forward in Faith’s role, but in this one respect it is. Part of our calling in today’s Church of England is to be watchful and faithful in defending all seven of the sacraments of the Church.**

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## **The Seven Sacraments under Threat**

So then, at the Reformation the Church of England retained six of the seven sacraments and in the 1930s it officially reintroduced the seventh. Now, however, each and every one of them is under threat, some in more ways than one, in some church of the Anglican Communion, if not in the Church of England.

Forward in Faith was founded back in 1992 in response to the threat to the sacrament of orders posed by the ordination of women to the priesthood and episcopate. We rose to the challenge and have managed to preserve within the Church of England a Society of catholic Christians in full communion with catholic bishops, in which holy orders continue to be conferred and received in accordance with the traditional doctrines of the Church. But Forward in Faith is not a single-issue movement. As catholic Christians we are called upon to defend all of the sacraments, and we are committed to doing so. The sacrament of orders happened to be the first sacrament that needed to be defended, but it will not be the last. In what

follows I want to lay out some of the threats that currently exist to each of the sacraments in turn. In doing so, I should stress that many of these threats are quite remote and seem likely to remain so at least for the foreseeable future. We should be aware of them none the less.

Many of these threats originate, or have at least been cultivated and flourished, in that hothouse of heresy, the United States of America. The view that everything that happens in America will eventually happen here is not one that I share. The Atlantic is wide: waves travel across it relatively slowly. The Episcopal Church in the USA decided back in 1976 that women could be bishops (with little or no debate that related specifically to the episcopate rather than the priesthood). In the Church of England that decision was finally taken 38 years later, after a debate that recognized the profound theological implications of such a move and therefore, in the end, with a settlement making permanent provision for those of us who were not prepared to kick over those particular traces. Not only do waves travel slowly across the Atlantic: what had the proportions of a tsunami on one side of the ocean may be little more than a ripple by the time it gets here; and though we may hear faint echoes of the earthquake, often we don't feel the tremors.

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## Forward in Faith is not a single-issue movement. As catholic Christians we are called upon to defend all of the sacraments, and we are committed to doing so.

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Furthermore, even now the Church of England is a relatively large and therefore a relatively stable Christian body. Its processes are established in such a way that they often hinder change that is rapid and inadequately considered. It is difficult for someone—even an archbishop—to have a 'bright' idea and be able swiftly to put it into effect. Sadly, much of this is less true of the Scottish Episcopal Church and the Church in Wales. They are so small and now, sadly, also so weak, that they can much more easily be swayed. In a small church, a single individual can gain influence that no one person could gain in the Church of England. It may also be the case that some in the Celtic churches take such pleasure in marking out their difference from their much bigger sister in England that they are especially prone to follow instead in the slipstream of the American Episcopal Church. As we shall see, some of the threats to the sacraments that still seem quite remote in England have already been enacted in Scotland or Wales.

### Baptism

I begin with baptism, which marks the beginning of our initiation into the Christian life that is completed with episcopal confirmation and the reception of Holy Communion. It goes back, of course, to specific words spoken by Jesus to his disciples in Galilee (Matthew 28. 18–20):

'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded

you. And behold, I am with you always, to the end of the age.'

'Baptize them in the name of the Father and of the Son and of the Holy Spirit.' What instruction could be simpler? How could anyone get it wrong? But wait, Jesus taught us to call God our 'Father' and referred to himself as the 'Son.' Some, who think they know better than Our Lord, refuse to use such masculine language about God. Instead they baptize people in the name of the 'Creator, the Redeemer and the Sustainer' (or 'Sanctifier'). Those are not names of persons but descriptions of what God does: he is no longer three Persons in one God, but three activities or modes of being. There is nothing new under the sun: modalism is a heresy that goes back to the second and third centuries. Happily, I don't think any Anglican church has authorized baptism with this formula, but that doesn't mean that it doesn't happen. Baptism in the name of the Creator, the Redeemer and the Sustainer is, by definition, not baptism in the name of the Father and of the Son and of the Holy Spirit: it isn't Christian baptism, so someone baptized thus would have to be baptized again. (On the morning after I gave the talk on which this article was based, the morning service on Radio 4, broadcast from a Wiltshire parish church in the presence of the Bishop of Salisbury, opened with the words 'In the name of the Creator, the Redeemer and the Sustainer'.)

### The Eucharist

For holy communion, Our Lord's instructions are again relatively simple—but not so simple that some don't try to improve upon them. Our Lord told us to break and eat bread and drink wine: 'Do this in remembrance of me.' In the Holy Land, bread and wine were—after water—the most basic stuff of life: elsewhere they are not. From the earliest times Christianity has spread to countries where wine is a luxury, usually imported, and where rice is more commonly eaten than bread. Yet faithfulness to Our Lord's command—'Do this,' not 'Do something like this'—makes the use of bread and wine non-negotiable. Canon B 17 could not be clearer: 'The bread, whether leavened or unleavened, shall be of the best and purest wheat flour that conveniently may be gotten, and the wine the fermented juice of the grape, good and wholesome.' Without getting into the details of wine and wafer production, there are ways of meeting the needs of many who suffer from either gluten intolerance or alcoholism without the substances in question ceasing to be in any meaningful sense either bread or wine.<sup>1</sup> What will not do is simply to pick up some gluten-free biscuits and a bottle of Ribena or a carton of grape juice from the supermarket—as some do—and think that you are fulfilling Our Lord's command. Canon B 17 is unlikely to be amended in the foreseeable future, but how widely it is disregarded is another matter.

What is offered and received in the eucharist is not the only question: also important is who is doing the offering. At present the canons are still clear that if it is to be accounted a Church of England eucharist, a priest ordained by a bishop must preside. One reason why the ordination of women as bishops and priests is so serious is that it puts in doubt whether the person standing at the altar, female or male (now that we have male priests ordained by women), can be recognized—

sacramentally—as a priest at all, and therefore whether we can be assured that we are indeed receiving Christ’s body and blood.

Sadly, that is not the last of the threats that we face in the Church of England with regard to eucharistic presidency. Proposals have been put forward to allow Methodist ministers who have not been ordained by a bishop to be recognized as Church of England priests. Again, sacramental assurance is threatened. Forward in Faith’s response is contained in a statement published on our website in February 2018. The crucial part reads:

‘To permit those who have not been ordained by a bishop to minister as Church of England priests, even for a “temporary” period (which might last for sixty or seventy years) is for us not a “bearable anomaly” but a fundamental breach of catholic order... As loyal Anglicans, we uphold the doctrine and discipline regarding Holy Orders that is enshrined in the historic formularies of the Church of England, and in the 1662 Ordinal in particular. We shall oppose any proposals that would effectively set that doctrine and discipline aside.’

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### **Baptism in the name of the Creator, the Redeemer and the Sustainer is, by definition, not baptism in the name of the Father and of the Son and of the Holy Spirit: it isn’t Christian baptism.**

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In July 2019 the Synod kicked these proposals into the long grass (though no one relying solely on the Church House press release issued after the debate would realize that). The process had revealed a greater level of commitment, across the Church of England, to catholic principles in respect of the related issues of sacramental assurance, episcopal ministry, and full visible unity than we might have thought to exist. Perhaps the arguments that we have consistently advanced over many years have begun to have their effect on wider Church of England consciousness. Be that as it may, Forward in Faith will remain vigilant, and we shall uphold catholic faith and order as the Church of England has received it in this matter as vigorously as we have in respect of the ordination of women as priests and bishops.

The third threat with regard to eucharistic presidency is that of laypeople presiding. This was condemned by the House of Bishops in its theological statement *Eucharistic Presidency* (GS 1248, 1997), and I am not sure there is a head of steam to change the canons in order to allow it, but again that doesn’t mean that it doesn’t happen. How widespread is it in evangelical parishes? Perhaps their apparent lack of interest now in celebrating the Lord’s service on the Lord’s day may make it rarer than it may have been a few years ago.

#### **Communion of the Unbaptized**

As if all of that weren’t enough, earlier this year a further threat to both baptism and the eucharist has reared its head. The Bishop of Liverpool, following rather belatedly a fashion that has taken hold in significant swathes of (guess which

church: yes) The Episcopal Church (USA), has argued that those who have not been baptized should be allowed to receive communion. I may be wrong, but I don’t think a change to our canons and liturgy in that regard is likely in the foreseeable future. But the threat it poses to our understanding of baptism, as the gateway to the Christian life, and of the eucharist, as the sacrament in which those who have become part of the body of Christ receive the body of Christ, is clear.

#### **Confirmation**

After baptism and the eucharist, we come to confirmation. In 1979 a church in the Anglican Communion (yes, you’ve guessed: The Episcopal Church (USA)) replaced its prayer book with a new one in which confirmation was no longer part of Christian initiation but instead was listed as the first of the Pastoral Offices. In The Episcopal Church, confirmation is now simply a public reaffirmation of baptismal faith, which may be the first of many.<sup>2</sup> By contrast, the liturgy and canons of the Church of England uphold the traditional western pattern of baptism followed by confirmation leading to communion. In *Common Worship*, confirmation appears in the *Christian Initiation* volume, not in *Pastoral Services*. Baptized members of other churches may receive communion on an occasional basis, and children may be admitted to communion before confirmation, but these are exceptions to the norm. The Faith and Order Commission upheld the place of confirmation as part of Christian initiation in P. Avis (ed.), *The Journey of Christian Initiation: Theological and Pastoral Perspectives* (London, 2011).

These issues have been fought over in the Church of England in the past, but I don’t now detect a head of steam for further changes to the liturgy and canons. Forty years on, there is no sign that the Church of England will follow The Episcopal Church in reducing confirmation to a pastoral pat on the head. In Wales, however, the picture is quite different. In 2016 the doctrine of the Church in Wales was changed by its bishops: all the baptized were to be permitted to receive communion without confirmation, and indeed without any preparation or formal admission to communicant status. In the eyes of the Welsh bishops, confirmation is no longer part of Christian initiation at all. Not the least shocking aspect of this development is that it was enacted by episcopal fiat, in the form of a ‘pastoral letter,’ without any amendment of the canons. Even if there were a widespread desire among the English bishops to go down the American path, such episcopal high-handedness would be impossible here: the liturgy and the canons would need to be amended with the approval of the representatives of the clergy and the laity in the General Synod.

The threat to confirmation in our church is not that its status will be changed canonically or liturgically, but simply that it will fall into disuse as the modern evangelicals, who have even less interest in confirmation than they have in the Lord’s Supper, become increasingly dominant. In the Diocese of Gloucester there are 298 parishes. How many individuals were confirmed in that diocese in 2017? According to the Church of England’s official statistics, the answer, shockingly, is 70. It is The Society that is upholding the practice of confir-

mation. In 2016, the Bishops of Beverley, Ebbsfleet and Richborough confirmed 536 candidates from resolution parishes. Though they are responsible for only 3% of the parishes in the 35 dioceses in which they minister, they confirmed 5% of the candidates. In some dioceses the discrepancies are stark. In Bristol the Bishop of Ebbsfleet has 2% of the parishes but confirmed 17% of those confirmed. In Chelmsford the Bishop of Richborough has oversight of 3% of the parishes but confirmed 14%.

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## What is offered and received in the eucharist is not the only question: also important is who is doing the offering.

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### Anointing and Holy Orders

Of anointing of the sick, I will say very little. Canon B 37 is clear that this is a priestly ministry, and I see no likelihood of that being changed, but again, what happens on the ground may be very different. It wouldn't surprise me if, in charismatic evangelical circles, oil were being used by all sorts of people in all sorts of ways. Once again, the threat, if there is one, is not of a change to the liturgy and canons, but of a breakdown of

order in which the liturgy and canons are increasingly disregarded and people do what is right in their own eyes.

We have already considered the threats to holy orders in the Church of England, and hence to the sacramental assurance in respect of the eucharist, through the ordination of women to the priesthood and episcopate and the proposals to recognize non-episcopally ordained Methodist ministers as Church of England priests.

*Dr Podmore is to retire as Director of Forward in Faith in February. This article (to be concluded next month) is based on an address that he gave to the Guildford and Manchester branches of Forward in Faith in February and September 2019.*

<sup>1</sup> For the Roman Catholic ruling on the elements of the eucharist, see

[www.vatican.va/roman\\_curia/congregations/ccdds/documents/rc\\_con\\_ccdds\\_doc\\_20170615\\_lettera-su-pane-vino-eucaristia\\_en.html](http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20170615_lettera-su-pane-vino-eucaristia_en.html)

<sup>2</sup> C. J. Podmore, 'The Baptismal Revolution in the American Episcopal Church: Baptismal Ecclesiology and the Baptismal Covenant,' *Ecclesiology*, 6 (2010), 8-38, at p. 11.

Spiritual directors must be vigilant in discerning unhelpful trends in the field of spirituality. It is certainly the case that books and websites on prayer and spirituality proliferate; there is no assuaging the appetite for those seeking 'a way to pray' or a 'spirituality to explore.' But it is not every spirit that can be trusted and it is helpful to test any innovation with three tests: Is it in accord with the teaching of Jesus? Does it further the proclamation of the Kingdom of God? Does it lead to 'koinonia'—the unique experience of communion and shared life of the church?

Of all the most recent trends, 'mindfulness' seems to have the most staying power. Mindfulness began as a tool of cognitive behaviour therapy approved by mental health practitioners, and is now a technique taught in day courses and retreats throughout the churches. Mindfulness is the practice of giving attention to the moment, of deliberately shedding concerns of the past and the future to cherish the present and through this attention come to a fresh and renewed appreciation of the possibilities of life. In this way the practitioner of mindfulness can gradually

## Ghostly Counsel

### Mindfulness

Andy Hawes

reorder their interior life to become happily stable in who they are and where they are. This is, of course, a rather crude summary but it does explain the essence of the practice.

Transposing this into Christian prayer prompts a question: why look to the techniques of mindfulness when the whole rich and varied range of scripture teaches the same thing? The same practice but with one important difference: the Christian attends to the moment because in it the eternal love and purpose of the Father is revealed. Christianity has long taught that there are only two elements of time: now and eternity. One example that springs to mind is 'The practice of the presence of God' by Brother Lawrence.

Jesus is the teacher of 'mindfulness.' When Jesus urges us to 'con-

sider the lilies of the field' he is teaching mindfulness, likewise at the end of the same chapter (Matthew 6) when he urges us 'do not be anxious about tomorrow.' The psalms repeat this counsel or command to be in the moment and direct the mind to God in the midst of the turmoil of the world; Psalm 46 is renowned for its verse 'be still and know that I am God.' The repeated teaching to 'wait upon the Lord' is nothing else than mindfulness. Consider (Ecclesiasticus 6): 'Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments; he shall establish thine heart and give thee wisdom at thine own desire.'

At the root of this *apologia* for a Christian basis for mindfulness is a nagging question. Why is so much contemporary Christian spirituality borrowing from the secular world, or even other faiths? There is a very worrying answer to this question: it is because those who sense a call and responsibility to teach and guide others in prayer have a very poor knowledge of scripture, tradition and the treasures of the faith. If that is the case, we all should be deeply concerned.

# A Spiritual Application?

Simon Iredale finds assistance in saying the Daily Office

I confess that, for a priest, I have never been great at saying the Office. I mean well and my library shelves are well-endowed with all sorts of books which purport to take me by the hand and lead me into the garden of mental prayer. I know it is my duty as a priest and *that*, guiltily, has often meant that I have preferred 'silent' prayer. There's nothing at all wrong with silent prayer, but I get the impression that the Fathers would *also* expect me to be reading the psalms and following the ancient order of the Hours with silent prayer *as a part*, not the whole! Sometimes I have taken refuge in what the Desert Saint, Abba Macarius, said (*The Desert Fathers*, translated by Helen Waddell, Constable & Co., London (1987), p.157):

"They asked Abba Macarius: "How ought we to pray?" and the old man said: "There is no need of much speaking in prayer, but often stretch out your hands and say, 'Lord, as you will and as you know, have mercy upon me.' But if there is war in your soul, add, 'Help me.' And because He knows what we need, He shows us mercy."

This is wonderful, but is it a counsel for those who are already saints? I fear that my nature would lead me, in the end, to see this as an avoidance, or (God forbid) a shortcut.

I was fortunate enough one Easter (the Greek *Pascha*) to be at a Greek monastery in the mountains above Athens during their Holy Week. What impressed me hugely there was the continual recitation of the Psalms in one of the smaller chapels (yes, 24 hours a day). The monks came and went, taking up their place in the recitation as the monk who was read-

app might help. There exists such thing, I will not name it for fear of advertising and it is easy to find, but it is sanctioned by the Roman Catholic Church, which brings before the eye as many of the Offices as you wish to say, with the *right* saints' days, the *right* psalms and readings set for the day and the Hour. It even includes the Psalm Prayers which, I understand, are not yet available in print. I have been attempting, with greater or lesser success, to follow all the Hours.

The spiritual effect on my life over the time I have been using it is interesting. Rather than having prayer and psalmody at either end of the day, the app summons me to prayer (with an audible cloister-like gong) *whatever* I am doing. Sometimes it is like being a hound pulled back from something that really interests it—back from mere busyness to the order and calm of the Hour. Sometimes, I know that an hour is approaching and will look for a park bench or a café seat to make the most of *Terce* or *None*. The blessed thing even beautifully sings to me the *Salve Regina* after Compline! The Office *recalls* me to itself; I do not go to it, it comes with me and, in a subtle way, imposes its own order on the day. It is also interesting, but not surprising, that *whatever* is going on—people to pray for, problems to sort out, the often tedious 'nuts and bolts' of parish life—they resonate with the psalms set and the opportunities for intercession offered. Monasticism on the go? Well, hardly. However, it is certainly having a good effect, so I shall stick with it!

*Fr. Simon Iredale is Parish Priest of St Paul's, Coven.*

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**The spiritual effect on my life over the time I have been using the app is interesting. It summons me to prayer (with an audible cloister-like gong) *whatever* I am doing.**

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ing slipped away to bed or to other duties. Visitors could also come and go, as is the way with any Eastern Orthodox liturgy, no matter how grand. The effect was not like, as it were, a 'sudden shower' of worship but a steady, soaking rain—permeating every part of one's being. I imagined then that this was what it was like in any of our own monastic communities.

My memory being what it is, carrying the Divine Office around with me in (very chunky) book form would inevitably lead to me being in one place when the book was in another, when, for example, *Sext* was to be read. However, to my great surprise, an app on my phone has introduced me to quite a different way of doing things. I reasoned that since I look at the thing probably a hundred times a day (and use it to make up the deficiencies of my memory!) it seemed worth a try that an

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Some information is available on the parish website [www.allsaintsbrisbane.com](http://www.allsaintsbrisbane.com) and the Diocesan website <https://anglicanchurchsq.org.au/careers/parish-vacancies/> or from the Wardens at [admin@allsaintsbrisbane.com](mailto:admin@allsaintsbrisbane.com). The Parish is under oversight of Bishop Jeremy Greaves, [jgreaves@anglicanchurchsq.org.au](mailto:jgreaves@anglicanchurchsq.org.au) to whom expressions of interest should be directed.

**The vacancy will occur on 13 January 2020.**

# Death of a Dictator

Nicolas Stebbing considers the legacy of Robert Mugabe

I arrived in Harare on 5 September to find Robert Mugabe had died in Singapore. Next day the TV and newspapers were full of this with long reports and interviews. What did the people make of it? Well, Harare was completely quiet. There were no demonstrations of sorrow, nor of joy. It was as if nothing had happened. Shona people I knew joked about it: 'We are grieving—ha! ha!' Many who had intended to open bottles of champagne decided they couldn't be bothered. It was as if Robert Mugabe had ceased to exist two years ago when toppled from power. Perhaps he did. His death was no more than a footnote.

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What is his legacy? It is true that he led Zimbabwe to independence, overthrowing the unjust rule of the white minority (of whom I was one). Yet it was at a cost of civil war in which 30,000 people died, often in horrible circumstances. That was a war which could have been avoided with a bit of wisdom and compromise. White and black leaders failed to find that wisdom, but the black people suffered most from the guerrilla tactics. Mugabe sought untrammelled power at any cost, even the suffering of his own people. He was never a true liberator.

In his first years he did show a spirit of reconciliation and forgiveness, bringing white leaders into his Government. Later this was revealed as pragmatism. As soon as they showed signs of disagreement he sacked them. Also, in those early years of independence the Matabele in the South West began to oppose his Government, so he sent in the Korean-trained Fifth Brigade who killed about 30,000 men, women and children, often with appalling cruelty—burning them alive in huts or beating them to death. His successor, Mnangagwa, was complicit in that.



Today he is given credit for greatly expanding the schools and healthcare of the country. There is a lot of truth in that, yet widely available education has left a frustrated people without jobs. Clinics struggle to find medicines, schools are poorly resourced. Teachers and doctors receive tiny salaries such that most of us couldn't live on. The last few decades have been economically disastrous as first white farmers were driven off their farms, then associated industries declined and the Zimbabwean dollar collapsed leaving the country with the miseries of hyper-inflation. This seems like economic incompetence. It is not. It is the deliberate pauperization of a people.

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**Mugabe sought untrammelled power at any cost, even the suffering of his own people. He was never a true liberator.**

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That sounds shocking but it is true. It was not only white farmers who were deprived of their farms. Many black farmers lost theirs too, because they did not support the ruling party. White farmers (including two of my brothers-in-law) had tried for years to negotiate with the Government to arrange a peaceful redistribution of land that would raise up good commercial black farmers. The Government refused. They do not want prosperous blacks who might not support them. They only want development that can be channelled into their pockets or bolster up their power. Destitute people are too busy trying to survive to make political trouble.

Even today, with the country on its knees, fuel queues, hyper-inflation, hunger and poverty, the Government will not allow any development that they do not control. Those who try to develop new businesses find import licences are denied, petty regulations are invented. Only the top echelons of the party are allowed to become rich (and they are very rich). Everyone else must be poor.





So did I have a miserable visit to Zimbabwe? Most definitely not. And that is the real point of this article. Life is tough in Zimbabwe and people are suffering, but they have an astonishing resilience. There is much joy and laughter. In church, particularly, people can escape the political ideology and rejoice in their fellowship as Christians. The country continues to function, not because of the Government but because ordinary people get on with it and small charities like ours (Tariro) keep on working below the Government radar.

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### Life is tough in Zimbabwe and people are suffering, but they have an astonishing resilience. There is much joy and laughter.

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What we see in Zimbabwe today is the triumph of the Beatitudes: blessed are the poor; blessed are the meek; blessed are the peace makers. It is easy for us to forget that Christianity is about a poor Man who had no power, but changed the world. That remains the task of Christianity everywhere. In the West, just as much as in Zimbabwe, we are surrounded by the trappings of power. They are not nearly as powerful as they think they are, or as we think they are. In the Harry Potter series, Voldemort, the most evil wizard of all time, ends up a miserable bag of bones, his great power defeated by an unqualified, teenage wizard who was simply good and brave. That, too, is



Mugabe: all that power, all that attempt to make himself immortal and he ends up a mere dead body with people squabbling over his legacy like vultures.

I speak not just of Zimbabwe. In the West we have violent populist leaders, massive industries and multi-national corporations; and we are involved in the wars of Yemen and the Middle East. We have the frightening facts of climate change and the rolling power of the technological giants. We know things are going wrong but we feel powerless to do anything about it. Yet these powers are not as strong as they seem. A small Swedish teenager has challenged the mighty over climate change and discountenanced them. In countries where populist rulers throw their weight around, thousands resist them, quietly subverting their arrogance. In places like Yemen charities like *Médecins Sans Frontières* work heroically to heal a battered people. This is how God works: not through dramatic storms and arrogant posturing, but quietly through the small voices, the quiet acts of goodness. Good is always more lasting than evil. We can find God's Holy Spirit making Christ present in every place we look if we take time to remember that he will most likely be found amongst the weak.



Every time I visit Zimbabwe I am filled with hope by the young people we help through Tariro (the Shona word for 'Hope'). Their lives are still tough but they have that energy of youth. They will not be defeated. Yet it is not just the youth; it is the priests, the nuns, the wonderful women in the dry, rural areas. They have no money yet somehow they build new churches, new houses for the clergy. They run little chicken projects and sewing projects to send their children to school. They grow beautiful vegetables in poor soil. They live off poor quality food and sleep on hard beds. They know God is helping them. They don't despair. They preach the message to us, without words, that God is on the side of the poor; God acts through the weak. If we look at them and listen to them we may let their examples fire up our cold souls. They can teach us tired Western Christians how to live again. **ND**

*Fr Nicolas Stebbing CR is a brother of the Community of the Resurrection.*

# Catholic Compassion

Nicolas Stebbing reminds us of the importance of helping others



A few days ago, I returned from Zimbabwe and someone asked me: 'What was the highlight of your trip?' I thought for a while: was it the blue skies and lovely hills? Was it saying mass for the sisters at Penhalonga? Was it meeting some elephants in a game park? No. It was a morning at Penhalonga when I was called out of breakfast to meet three teachers from the High School and one of their pupils. He looked about 13 and was in fact 16. They told me his parents had split up; his mother had stage five cancer; his younger sis-

**Giving to those in need is not an optional extra for Christians and particularly not for Catholics: it is at the heart of our faith.**

ter was her sole carer while he was at school; he had paid no fees that year and had no pocket money or that extra tuck that young people need to make the school diet bearable. He was offering to wash other boys' clothes to make a bit of money. The teachers showed me his report and it was excellent—a string of As and Bs despite the trauma he was going through. Could we support him? The night before our trustees had told me we couldn't afford to take on any more kids, but of course



I said 'Yes.' How could I refuse? And what a joy it was to say 'Yes.' That really was the highlight of my trip.

This to me is what Catholic Christianity is about. Catholic life begins in the heart of God. When Jesus appeared on earth to show us what God was like he showed compassion. He definitely cared about the poor, the sick, the weak, the excluded and those like this nice young boy who is going to have to watch his mother die leaving him the head of his family.

The boy's name is Tadiwanashe, which means 'We are loved by God.' God shows his love by inspiring his disciples (you and me) to show that love in practical ways. St James is famously critical of rich people who tell a poor man to 'Be warmed' but don't clothe him; 'Be filled' but don't feed him (James 2:16). St Thomas Aquinas, that most Catholic of theologians said 'because many persons are in need giving of one's own goods is something everyone must do, so that each may assist those



in need' (ST II-II). Giving to those in need is not an optional extra for Christians and particularly not for Catholics. It is at the heart of our faith because it expresses our own compassion for those who suffer, and reflects our own gratitude to God for all he has given us.

I still have the problem of how to pay for Tadiwanashe's needs. Here is your chance. We need £1,000 for this coming year. Can you help with a small or large part of that sum? Contact me at [nstebbing@mirfield.org.uk](mailto:nstebbing@mirfield.org.uk) and I can tell you the easiest way to pay it. Here is a chance to share in another of Christ's promises: 'I come that they may have life, and have it abundantly.' (Jn 10:10). Think of Tadiwa. He looks forward only to his mother's death. He must somehow take care of his sister and get her back into school. He has such potential: such a clever, hard-working and determined boy. We want to transform his life into the one that God wants him to have. Please help us do that. **ND**

*Fr Nicolas Stebbing CR is brother of the Community of the Resurrection.*

# LANTERNS OF THE DEAD



Scattered around western France, in the area roughly defined by Limoges, Poitiers and S. Jean d'Angely, are small mediaeval stone towers with an opening at the top once used to display a light at night, and with a hollow interior to allow access to the top. Right down to today, they are often associated with a cemetery. Examples like that at **Bisley** (Glos, ND Nov. 2017) are exceptionally rare in England. Their purpose seems to have been a living memorial to the dead in an age of nameless graves, at a time before gravestones. A 12th c. Abbot of Cluny, Peter the Venerable, wrote: "What occupies the middle of the cemetery is a stone building. It has at its top a cavity which can hold a lamp which, in honour of the faithful who rest there, illuminates this consecrated place every night." They have become known as *Lanternes des morts* (Lanterns of the dead).

The square tower at **Antigny** (1: Vienne) has a doorway in its north side giving access to the interior; it stands in a grassy area which was once the cemetery, opposite the church. The example at **Chateau-Larcher** (2: Vienne) in contrast is cylindrical in shape, again with a doorway in its north side; it does stand in the cemetery. Perhaps the best is at **Fenioux** (3: Charente-Maritime), which is 100 metres to the west of the church, standing in an abandoned cemetery. It has eleven columns supporting thirteen colonettes which in turn support the lantern chamber.

**Bibliography:** John Bate, *Lanterns for the Dead*, Lapridge, Hereford, 1998; <http://cfpphr.free.fr/lanternedesmorts.htm>; <http://www.kuriositas.com/2017/08/the-lanterns-of-dead.html>



# The Ancient Constitution of the State

J. Alan Smith considers some constitutional reforms

In the good old days, that is up to 2005, the Lord Chancellor was the true embodiment of the constitution. The most senior lawyer in the land, presiding over the judicial system, he was a member of the Cabinet and thus a senior member of the Government, and, by presiding over the House of Lords, he held a key position in Parliament. In his person, he was able to keep these three elements of the state in a satisfactory equilibrium. It may be that the resolution of the constitutional problems we are experiencing requires the proper restoration of the post of Lord Chancellor and not merely the use of that title as a picturesque term for the Secretary of State for Justice: when one's country has a Ministry of Justice, a term used by totalitarian regimes, one should start to worry about one's freedom.

State law is the means by which malefactors are prevented from threatening the freedom of the people. Starting from common law derived from natural law and developed by statute law enacted with the consent of the people through their representatives in Parliament, it provides the authority on which liberty is maintained. One of the most important characteristics of the law is that it should be understood by the man on the Clapham omnibus. In certain specialist areas such as starting a business or seeking to drive a car one would be wise to take note of the specialist advice available but, in the normal course of life, one could reasonably expect to know what the law was and whether one was in danger of breaking it.

On the question of the Government's attempt to prorogue Parliament, I thought that the Prime Minister was being politically unwise in appearing to do something sneaky, rather like exploiting a little-known clause in the laws of cricket. However, I do not think that he deliberately set out to break the law. The judgment in his favour by the High Court, which included the Lord Chief Justice and the Master of the Rolls, suggested that, as far as he could reasonably tell, he was acting within the law.

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The unanimous judgment of the Supreme Court condemning the attempt to prorogue Parliament for a period gives rise to a number of concerns that courts are beginning to usurp the rightful powers of the Government to change laws with the consent of Parliament. A major one is the question whether the members of the Supreme Court were discovering what the law was or deciding what the law ought to be.

The passing of the 'Benn Act', ordering the Prime Minister to seek an extension of the UK's membership of the EU if no agreement has been agreed with the EU over the terms of Brexit, is a usurpation of the proper powers of the Government. When a Government Bill becomes an Act of Parliament the responsibility for it falls on the Government, as does that for a Private Member's Bill for which the Government has provided parliamentary time. However, the dominant forces in the present House of Commons seem to be seeking, in Kipling's words, 'Power without responsibility—the prerogative of the harlot throughout the ages.' Using the same powers, Parliament could, for example, direct the Prime Minister to declare war on Ruritania. Unlikely, I know, but it highlights the flaw in the process.

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There is a need to restructure the balance of power between the Government and Parliament. First the Fixed-term Parliaments Act should be repealed: that goes without saying. Then I suggest that the following process should be implemented.

If a Government has lost a working majority in the House of Commons it should seek a motion of confidence. If it loses that motion it may propose a motion that Parliament should be dissolved, a motion that would be effective with a simple majority. If it loses a motion for dissolution or if it chooses not to put one, MPs should have the opportunity to move a 'motion of conditional confidence' stating that a named MP such as the Leader of the Opposition should be asked to form a Government. If a motion of conditional confidence is passed, the Prime Minister should resign, recommending to the Monarch that the named MP should be asked to form a Government.

This process would protect the Monarch against charges of bias if a Prime Minister were refused a dissolution, only for his successor to be granted one immediately. There is the danger of an endless cycle of rejected motions for dissolution and rejected motions of conditional confidence but, eventually, the Commons would realize the need to refresh itself through a general election. **ND**

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The next issue of **newdirections** is published on **6 December**

# Editorial

**H**RH The Prince of Wales summed up the sentiments of many around the world when he said of the canonization of John Henry Newman: 'Those who seek to define and defend Christianity find themselves grateful for the way he reconciled faith and reason. Those who seek the divine despite overwhelming secularism and relativism find in him a powerful ally. Individual Christians find in him a perpetual inspiration for personal devotion. And in his own age countless people, rich and poor, who sought his counsel and assistance found in him a friend. When Newman finally left the Church of England, his sermon of farewell to the Anglican church at Littlemore—which he had founded—left the congregation in tears. It was entitled *The Parting of Friends*. As we mark the life of this great Briton, the great churchman, and as we will shortly say, this great saint, it is surely right that we thank him for the friendship which, despite the parting, has not merely endured but has strengthened.' The canonization of John Henry Newman caused a flourishing of joint Anglican and Roman Catholic events, from Vespers in Westminster Cathedral at which the Archbishop of Canterbury preached to lectures and study days run jointly between parishes and dioceses. It is to be hoped in the years ahead we can build upon the work that was done around the canonization and seek to grow in unity and understanding as churches and church communities around the country. The canonization of Newman has also refocused the church on thinking about the work of scholars and theologians and what they have to say to the wider church and secular world. It has served to remind the Church that she is called to speak to the secular world about the divine truth, and the need for people to be drawn into an understanding of their relationship with God. It is to be hoped in our own Catholic Movement in the Church of England that we can reflect upon the writings of St John Henry Newman as well as focussing on Newman as the pastor who served in some of the most difficult parts of Birmingham as a Roman Catholic priest. That combination of pastor and scholar is perhaps one from which

we should promote in the training of priests, it has long been part of our Catholic heritage and we need to rediscover this all the more in the current climate within the church.

The Synod of the Amazon meeting in Rome at the same time as the canonization of Newman has not been without its critics or quite a substantial amount of criticism. One of the important issues it has raised is the way in which we as Christians relate to the environment and creation. Whilst harvest festivals, in cities, are more rightly focussed on collecting food for food banks and other support services, we must ensure that we encourage people to think about where their food comes from. This helps us to think theologically about creation and how we relate to God as creator. We need as parish communities to be thinking about whether we are sourcing and resourcing our parishes in an ethical and environmentally sound and sustainable way. The coffee we use after Mass on a Sunday may seem like a small matter but where and how that coffee is grown has a clear effect on the lives of many people. Similarly we need to think in our parishes about how we recycle items and how we safeguard the environment for future generations. We do this not out of some desire to worship the earth, or to place these concerns ahead of our faith, but because as Catholic Christians our understanding of the incarnation is fundamental to our faith, thus we are called to care for all people around the world: made in God's image and called by Him. The role of missionaries in the Amazon has been highlighted by the Synod. We should in our churches continue to pray for the work of missionaries and evangelists both in this land and around the world. Just like St John Henry Newman, we should want to ensure all people come to know the truth of the Gospel and accept Christ as their saviour. It can be too easy, perhaps, to dwell upon the politics of the Church and not to focus on the Lord's command to go out and call people into relationship with God. May St John Henry Newman pray for us as we seek to serve the church as scholars, pastors, missionaries and evangelists as we call the people of our nation to seek for God. **ND**

# the way we live now

Christopher Smith reflects on our true homeland

November is a month during which we reflect particularly on the Holy Souls, and we are hoping that you will get your *New Directions* this month on All Saints or All Souls Day. This is a good time to think a little about that busy business, eternal rest. 'Busy' is not really a theological category, but I thought I might start there, as we 'look to the end,' as they said in Roman times. *Respice finem*; wise enough if we do our looking through Christian eyes, not pagan. 'Look to the end.'

Here is a quotation from Gregory Dix of which I am particularly fond, which is never far from my mind at this time of year. It's from almost the very end of *The Shape of the Liturgy* and it is capable of bringing tears to my eyes:

'There is a little, ill-spelled ill-carved rustic epitaph of the fourth century

sinned and repented and fell again.' And Dix's point is that 'Each of them worshipped at the eucharist, through which, again and again, God pours love into the Church, into the Body of Christ, and, as he put it, 'The sheer stupendous quantity of the love of God which this ever-repeated action has drawn from the obscure Christian multitudes through the centuries is in itself an overwhelming thought.'

I offer you that passage, that train of monkish thought this November as a reminder that all those who have gone before us in the Church of God are not our predecessors but our contemporaries; or, at any rate, they have pre-deceased us, but they are not Christians whom we have replaced, but whom we joined at our baptism as part of God's Church. 'Look to the end' of course, but don't forget that the end, the ultimate destiny of

goes by the title 'professor' and who teaches at the University of Washington. One of her devoted students tells the world, with no sense of irony, that she is 'great' because 'If you read and show up to class, ur guaranteed a 4.0 [the top grade]. She makes it very clear she wants everyone to get a 4.0.' What price academic integrity? What's the difference between buying a degree and buying a toaster?

Of course, she's an anthropologist, but they're coming for your discipline soon. I recently read a scary article about the new maths syllabus for sixth-formers in Seattle. I don't know whether they actually study any maths, but they do study a 'Math Ethnic Studies Framework' which covers such topics as 'How does it feel to be a mathematician?' and 'Who holds power in a mathematical classroom?' Pupils are even required to study a unit entitled, 'How is math manipulated to allow inequality and oppression to persist?'

To return to my point, it seems clear to me that not only is there not enough real work for some people to do to fill their time, but that they would be better employed, rather than dreaming up 'woke' maths syllabuses, looking to the end. Being Christians – being created human beings – we have a strong sense of the closeness between earth and heaven. That's why we know that we remain close to our loved-ones even after they have died. And it's not just that heaven keeps breaking into earth: it's a two-way process, as earthly beings keep pressing towards heaven, and being drawn ever-nearer to it in the sacramental life of the Church. Given what we receive here on earth, we may find that we are not entirely surprised by what we encounter in heaven, and what is true of heaven is also true in its own special way about our life as Christians here on earth. The life of grace is not the life of glory, true – now we see in a glass, darkly – but we see nonetheless, and even now, as St Paul said, our citizenship is in heaven. And although we are on the journey and not yet in the homeland, we are nevertheless no longer strangers and sojourners, but fellow-citizens with the saints and of the household of God. **ND**

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**We live in a world which is less and less capable of looking to the end. Stand back from it, and it is partly tragic and partly amusing, the stuff some people fill their time with to avoid looking to the end.**

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from Asia Minor: "Here sleeps the blessed Chione, who has found Jerusalem, for she prayed much." Not another word is known of Chione, some peasant woman who lived in that vanished world of Christian Anatolia. But how lovely if all that should survive after sixteen centuries were that one had prayed much, so that the neighbours who saw all one's life were sure one must have found Jerusalem!

He's talking about that inscription, and about that woman, blessed Chione, in the context of what he calls 'the innumerable millions of entirely obscure faithful men and women' down the Christian centuries who 'have left no slightest trace in this world, not even a name, but have passed to God utterly forgotten by men. Yet each of them once believed and prayed as I believe and pray, and found it hard and grew slack and

the individual, does not come in this world, whether viewed as a matter of individual prosperity and happiness or as the welfare of the human race as a whole. Ultimately, it is either the glad acceptance or sullen refusal of the beatific vision of the Holy and Glorious Trinity.

We live in a world which is less and less capable of looking to the end. Stand back from it, and it is partly tragic and partly amusing, the stuff some people fill their time with to avoid looking to the end. Why on earth would someone who counts as an 'academic' fritter time away writing an 'academic' paper seeking to demonstrate that SpongeBob Square Pants is colonialist and therefore racist? Her great fear is that the children who watch that cartoon will 'become culturally acculturated to an ideology that includes SpongeBob residing on another people's homeland.' This is someone who

# views, reviews and previews

art



## WILLIAM BLAKE

Tate Britain until 2 February 2020

**This is** so huge an exhibition that the catalogue isn't a catalogue—it can't fit in 300 exhibits, some of which need a magnifying glass to read. But the show is a very good overview of Blake's work. There are his largest paintings in which the human figure is as badly done as it is by Turner or Claude (at least Claude didn't charge for his figures). There is the poetry by the ream, in small, hard to read and hard to understand text, though when concise Blake is a better poet than Constable. And then there are the copies and engravings of other artists such as Hogarth, the day job which kept the Blake family going financially. And finally, and above all, there are the illustrations. Blake is a master illustrator, of Dante and Bunyan and the Bible, and of his own idiosyncratic and obscure mythology.

Wisely the show makes little attempt to untangle what feels like a cross between Gnosticism and primitive socialism. Instead it gives us an enhanced role for Catherine Blake who coloured some of the more delicate works and finished off others after William's death. Catherine understood her husband better than the commentator who thought it odd that Blake should put Oxford Street in Jerusalem, something the Romantics of the Oxford Movement would have found perfectly sensible (even today you can now find Heaven's Gate in Pimlico). Her comment, 'I have very little of Mr Blake's company; he is always in Paradise,' is one of the wittiest in the show, and reveals Blake the not very woke radical.

The curators also highlight Blake's circumstances. The economics of the Blakes' lives are remorselessly recounted with the sums paid for each picture totted up and the recreation of the room where he held his first exhibition. That exhibition sold nothing and no surprise



if it was as dim and impenetrable as the room in Tate Britain.

And the pity of that is that Blake was a luminous painter. Sadly, many of his hand-coloured prints have faded over time. So, the version of the glorious *Albion rising in glory*, which is the first picture in the show, has lost some of its original lustre. Compare it with the final work of the show, the equally quintessential Blakean *The Ancient of Days*, in a version which has retained its vivid, striking colouring.

The two works sum up many of Blake's themes. Apart from his curious, flipper-like hands Albion could be Vitruvian man, encircled by a rainbow sunburst rather than the geometrically precise circle. He has doll-like red cheeks, curly yellow hair and a godlike body. And yet his head is at a slightly coquettish angle, the eyes are cornflower blue, the lips a small red pout, and the pose a histrionic 'look at me.' Even when the imagery is traditional, Blake is off-centre.

*The Ancient of Days*, recte Urizen, is an altogether more compact figure, his compasses harking again to early Renaissance geometry, his craggy face highlighted by long, windswept locks, the body defined by Blake's curious rendition of musculature, and the whole surrounded by some of the artist's best storm clouds, all suggestive of strength and deep meaning, though what the meaning might be remains obscure.

*The Ancient of Days* is just one of the apocalyptic images which Blake seized

on for its outsized drama and for the casting down of the rich and powerful. The most impressive of those pictures in the show is the large coloured print of Nebuchadnezzar reduced to madness. Blake's other male characters are splendidly muscular and often go through terrible suffering—Job and his boils especially. By contrast his women are drippy: witness Our Lady in an Assumption which we are primly told is not a story from the Bible, though one often depicted by artists.

Alongside the heroic humans there are the angels. Blake found angels in Peckham. His good angels are usually decorative as in *David Delivered out of Many Waters* or æthereal as in the beautifully symmetrical, Canova-like *Angels hovering over the body of Christ*. But the best angels are the fallen angels. These are not frightening or horrific, more what Dr Who might aspire to. Amongst them the archetypal *The Great Red Dragon and the Beast from the Sea* is on show in crisp good colour. It's a picture which nags at the mind without the burden of Surrealist self-consciousness or intellectual pretension. And there's Cerberus and all sorts of folk from Dante, characterful folk in Hell, bland folk in beautifully coloured settings upwards from Purgatory. And *The Symbolic Figure of the Course of Human History Described by Virgil*, not a snappy title but the Statute of Liberty *avant la lettre*.

Good but hard work.

Owen Higgs



## THOMAS CROMWELL: A LIFE

*Diarmaid MacCulloch*

Allen Lane, 2018, (paperback 2019)

**Thomas Cromwell** is one of the marmite figures of English history: the architect of the first (1530s) Brexit is either loved as a hero who freed England from the 'fetters' of Roman domination, setting her on the path to parliamentary democracy and imperial greatness; or loathed as a greedy power-grabbing vandal, the destroyer of England's monasteries and much of our religious heritage (including, in 1538, the first image of Our Lady of Walsingham) and the architect of England's tragic breach from the rest of Western Christendom.

I must confess that, until reading MacCulloch's magisterial six-hundred page biography, I (perhaps unsurprisingly) fell decidedly into the second camp. In spite of MacCulloch's evident, though sneaking, admiration for Cromwell, I have not entirely changed my view, but I now feel I have a more nuanced picture and am more hesitant about passing judgement, especially since MacCulloch makes clear how Cromwell's detractors have had an unfair advantage in the 479 years since his untimely death in 1540. Cromwell's fall from Henry VIII's favour and brutal execution, immediately gave the upper hand to his enemies, notably the Duke of Norfolk's faction, to determine how he would be remembered. Moreover, as MacCulloch discusses in his introduction, the loss and perhaps deliberate destruction of almost all of Cromwell's letters, perhaps in an attempt by his household to save his reputation, has left a large archival gap for historians attempting to determine his motivations. So, was Cromwell an opportunistic, manipulative and cynical power grabber, or a politician of principle (even a pious Christian seeking to reform and renew the church)?

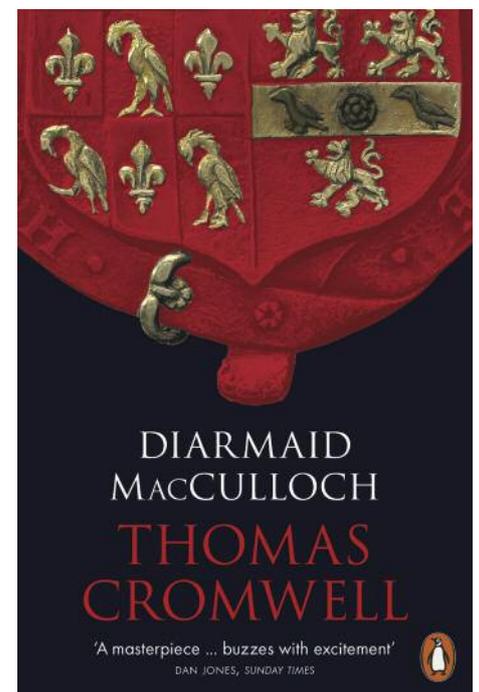
The answer, of course, as MacCulloch lays out in great detail, was that Cromwell was both; or rather that, as with all powerful people who have influ-

enced the course of history, the interplay of circumstance, character and principle in determining the course of his career is subtle and complex, a subtlety which is so often lost in hindsight. What is clear is that although many historians have presented the political and religious history of the 1530s as a comprehensive revolution, spearheaded by a 'Reformation Parliament' and with Cromwell as its chief architect, Cromwell's most controversial actions were not schemed out years in advance but evolved through short term circumstance. Nonetheless, there were recurring themes, even obsessions, particularly in his parliamentary work, such as his work to control enclosures and his determination to remove weirs placed by landowners on many rivers, (as they impeded both the flow of water traffic and the ability of the poor to fish). Both these aspects of Cromwell's work are almost unknown, and both are attractive to modern ideas of social justice.

The whole question of Cromwell and the Reformation, probably the issue of most interest to readers of this magazine, is a case in point in considering the evolution of Cromwell's views and aims. He was privately committed to the cause of religious reform from an early age. Yet, in the years before the break with Rome, like many others, Cromwell was attracted to the reformed Catholicism advocated by Erasmus, rather than to continental Protestantism. Cromwell remained a trusted adviser to Cardinal Wolsey right until the Cardinal's death in 1530; and it would seem that the combined tragedies of the death of his wife, two of his daughters and of his friend Wolsey in 1529-30 actually shook Cromwell's commitment to the cause of reform for a while, at least as evidenced in the provisions and tone of his will, drafted at this time. Only later, perhaps once he had entered the king's service in 1532, did Cromwell come to see how the annulment of the Aragon marriage, and parliamentary legislation to secure the both break with Rome and the crown's control of the church's jurisdiction, could together be used to advance a reforming agenda; as could alliances with Protestant princes abroad (mainly of a Calvinist or Zwinglian rather than Lutheran persuasion).

The programme of the monastic dissolutions follows a similar pattern. Cromwell had early experience of small scale monastic suppressions whilst working for Wolsey: he was involved in securing the suppression of several small scale houses so that their revenues could be used to fund Wolsey's pet legacy project of twin 'Cardinal Colleges' in Ipswich and in Oxford, (the latter surviving today as Christ Church). But there is no suggestion that Cromwell planned a large scale dissolution of monastic life almost until it happened: as late as the early 1530s Cromwell had warm friendships with several key figures in the Benedictine tradition whose houses he hoped to use as centres and advocates of the new learning (not least of his pet project of an English Bible). And whilst the suppression of the smaller houses in 1536 seems to have been motivated by a genuine belief in their laxity, no scheme to suppress the larger houses seems to have been hatched until the winter of 1539-40, at which time there were plans to convert many into cathedrals of new dioceses, keeping their revenues in the church.

Cromwell's loyalty to Wolsey, even after Wolsey's arrest and downfall, is an important reminder that though he was ambitious and could be manipulative, he was not cynically self-obsessed as has sometimes been claimed. Friendship mattered to Cromwell. Whilst he was a constant enemy to some: the Norfolk faction for example, including his fellow-



Protestant Ann Boleyn, he was a constant friend to many others in good times and bad — Wolsey, Cranmer, the King himself. Perhaps it was the depth of his friendship with Henry that ensured that when the rift did come, its consequences were so vindictive and bloody. MacCulloch is to be congratulated on a meticulously researched and lavishly illustrated account which resets the balance of our understanding of this intriguing and still elusive personality.

*John Livesley*

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## STUDIES IN MEDIEVAL PHILOSOPHY

*Etienne Gilson*

*Translate by James G. Colbert*

Cascade Books, pp282

ISBN 9781532655272

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**It is** perhaps not inaccurate to say that philosophers only discovered that there were Middle Ages in the 1950s. There had been rumours of such a time circulating for some time, not least in Hobbes' and Hume's warnings of a mysterious and shadowy set of 'school-men', who peddled a strange metaphysics, or in Luther's warnings of an ignorance of the Bible and a love of pagan thought. Such rumours were confirmed only recently, confusing those historians of philosophy who skipped from St. Augustine to St. Anselm – but only one chapter of one book – to St. Thomas Aquinas and then onto Descartes. Something had to be done about this embarrassing lack. A number of strategies were devised.

Some Thomists decided to run the theory that Aquinas was entirely representative of the Middle Ages, but that didn't really wash with those Thomists who wanted to see Aquinas as a more radical thinker. Etienne Gilson was one of this latter group. This strategy has pretty much failed nowadays, with it being pretty clear that Aquinas was doing his own brilliant thing. Some religious – particularly Franciscans like Fr. Alan Wolter and Fr. Philotheus Boehner – tried to push the distinctive theology of their orders as being an important part of the history of philosophy. Ultimately, it is this second group that was victorious, with truly thrilling work now

being done on non-household names like Scotus, Ockham, Buridan, and Giles of Rome.

But there was a third group too, which were the philosophers themselves. This group attempted to make sense of these newfound Middle Ages in light of what they understood the history of philosophy to be. Their angle was to show that writers like Descartes, Newton, and Hobbes created a new *modern* philosophy. This strategy too ultimately failed, because it went the wrong way around; you cannot read someone from the 12<sup>th</sup> Century through the lens of their 17<sup>th</sup> Century critics, since the earlier thinker influenced the latter, and not the other way around.

Gilson – being a smarter man than almost all others – falls somewhere between the first and third groups. Gilson wants to emphasise the brilliance of Aquinas whilst also reading the Middle Ages in light of modern philosophy. The problem here, of course, is that those are the two losing strategies.

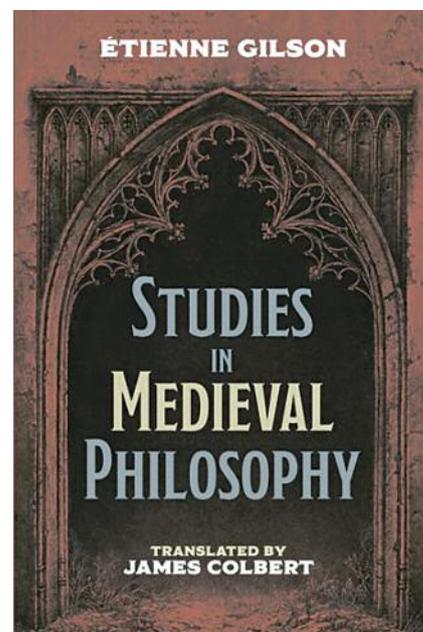
This book is less a book than a broad collection of papers about the Middle Ages. Now, collections of papers connected by a loose theme is not itself strange in the world of academic philosophy, so the issue isn't there. The issue is that what we have here is not so much an attempt to grasp medieval thought objectively so much as an attempt to fit it into Gilson's philosophical system.

Now, the problem here is not that Gilson is – perhaps – not being the most honest of historians; such is also very common in philosophy, as is proved by Nietzsche's adoption by people on almost every part of the political spectrum. Or, to be more accurate, this is the problem, but only sometimes. For example, if you are very keen on Gilson and the way he views the world, his takes on characters as diverse as John Scotus Eriugena and William Harvey will no doubt be fascinating. The problem here is that I, dear reader, am not that sort of person. I agree with Gilson that medieval philosophy is Christian philosophy, and thus that the good Christian scholar ought to beg, borrow, and steal from any Scholastic who dares drop his guard. But, I also take from 21<sup>st</sup> Century historians of philosophy a wish to have each figure in the canon speak for them-

elves. What this means is that I should not read any other thinker through any lens but their own.

Gilson's way of doing things leads to some interesting and some strange claims. For example, the central essay in the book is a comparison between how Aquinas and Descartes understand how we understand God. On the one hand, these are both important thinkers with very different takes on this important issue. But, on the other hand, a good four-hundred years of history is skipped to put this essay together. Likewise, Gilson reads St. Anselm and Eriugena as opposing forces in some sort of major dialectical battle, which is perhaps unlikely, since St. Anselm lived some 200 years after Eriugena, and seems never to have referenced the latter in his work. It is certainly a strange approach to the history of ideas.

I think the problem now becomes less with the book than with the reviewer. See, I am a quite proud member of the school of history of philosophy that comes out of Wolter and Boehner: my belief is that we must carefully turn through the work of Medieval thinkers to discover the lost philosophical heritage of the Church Catholic. Now, Gilson would here agree with me, famously claiming that all Medieval philosophy is fundamentally Christian philosophy, but there is an important difference between me and Gilson. You see, whilst it is possible that philosophy itself never really advances, the history of philosophy most certainly does; we get better critical editions and new



books are discovered. Gilson retired in 1968, and I started studying philosophy in 2015, 47 years later. What this means is that any Medievalist nowadays has an extra 50 or so years of knowledge at their fingertips that Gilson never had; Gilson may well be smarter than me, but I have the advantage of being able to read everyone who has come after and corrected him.

Ultimately, this is the problem with this book. Whilst a real Gilson scholar might be able to get a great deal out of it, someone like me who wants to read Scotus and Ockham as honest defenders of the Catholic Faith will struggle to see how Gilson is useful to their project. I wouldn't swear anyone off this book, but I would definitely suggest other literature for the budding medievalist.

Jack Allen

## THE COWLEY FATHERS A History of the English Congregation of the Society of St John the Evangelist

Serenhedd James

Canterbury Press, pbk, 554pp

978 1786221834, £45

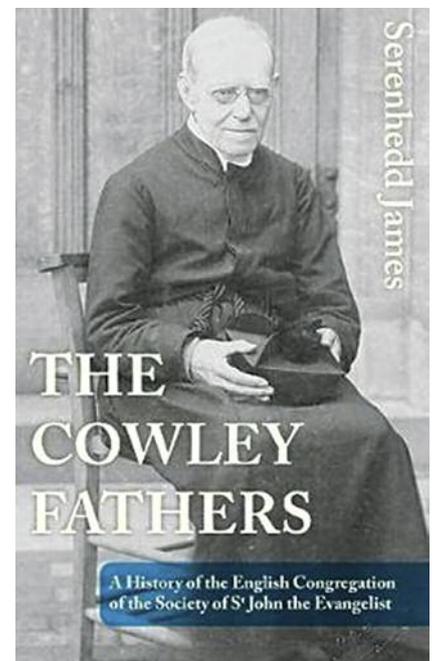
**The Society** of St John the Evangelist was founded on St John's Day 1866, the first stable Religious Community for men to be founded in the post-Reformation English Church. Popularly known as the Cowley Fathers (from the location in east Oxford of the mother house), SSJE went on to work in Africa, North America and India as well as the UK, and left an indelible mark on the Anglican Communion. Now, with only two members still living at the time of publication, the English congregation of SSJE receives the definitive account of its life work in this superb volume by Serenhedd James. *The Cowley Fathers* will take its place alongside Alan Wilkinson's history of the Community of the Resurrection and Alistair Mason's history of the Society of the Sacred Mission, as single volume histories of the three great *sui generis* Anglican religious communities for men.

SSJE was founded by Richard Meux Benson. Unlike the entertaining but ephemeral eccentrics who had tried before him, Benson had the standing and

gravitas to ensure that this new community was built on rock, not sand. An experienced priest, from a wealthy family, a Student of Christ Church; Benson was able not only to attract others to his side, but also to persuade Bishop Wilberforce of Oxford that there was nothing to prevent him from lending his support to this new venture. So it was that on 27<sup>th</sup> December 1866 Benson, Charles Grafton and Simeon Wilberforce O'Neill witnessed each other's vows of celibacy, poverty and obedience (in itself a remarkable achievement given Wilberforce's hitherto violent objection to vows) in a house on the Iffley Road. Cowley was to remain the centre of the Society's life until 1980, yet the Society also grew exponentially, both in numbers and in the scope of its work. By the 1880s, Cowley Fathers were working in India, Canada, South Africa and the USA (where the brethren split from Cowley in difficult circumstances in 1882). By the turn of the century, SSJE also had a substantial presence in London, which became the Society's home after Cowley was handed to St Stephen's House in 1980.

The breadth and variety of the Society's work and accomplishments is staggering, and Dr James is a reliable and entertaining guide. *The Cowley Fathers* is a large and detailed book, running to over 500 pages, including an excellent index, copious footnotes (*not* endnotes – hurrah!), and a good selection of black and white photographs. It will be required reading for anyone with an interest in the history of anglo-catholicism, not just those with an interest in the minutiae of the religious life. The author combines his eye for detail with an equally acute sense of the humorous or even absurd – a young Samuel Wilberforce resolving to live an ascetic life before yielding to a dish of turbot with lobster sauce, for example.

More significantly, much of James's writing sheds light on the Church beyond the cloister. His prefatory account of previous attempts to establish the religious life in the Church of England, and the formation of the first female communities from the 1840s onwards, is an excellent introduction to the subject. At the other end of the timescale, the history of the final years of SSJE's life could



stand as a microcosm for much that was going on in the religious life – and indeed the Church – in general. The rapid decline in vocations, the wrestling with what might be the Society's place in the modern world, the (over) simplification of life and liturgy, and the deliberate destruction of beauty and distinctiveness in an ultimately fruitless quest for 'relevance' are all chronicled here. Mostly, the author records this dispassionately, but at times his frustration seeps through. At Cowley, the liturgical revisions of the 1960s culminated in the removal of the high altar, designed (as was the Church itself) by G. F. Bodley. "Its enormous and richly-carved alabaster gradine was demolished, and its soaring fittings discarded. In one fell swoop the sightlines and architectural unity of the entire building ... were destroyed." It was to take the Community of the Resurrection another forty years or so to smash the high altar at Mirfield. In its decline, just as in its foundation, growth, and work, the Society of St John the Evangelist was pioneering.

Ian McCormack

### THE GUILD OF ALL SOULS ANNUAL SUNG REQUIEM

St Stephen's Church  
Gloucester Road, South Kensington SW7 4RL  
(3mins walk from Gloucester Road station)

on Thursday 7th November 2019 at 7pm

Preacher: Bishop Robert Ladds

Everyone is welcome

followed by free hot supper

**M**y first encounter with a real critic was in my first Lent Term at Hurstpierpoint College in the Remove Form. I entered the Weston Speech Prize competition, which was judged by a teacher from another school. One read an unseen prose text, and recited a poem or speech from a play. The judge at the end accounted for the winners he'd chosen for each year level. At Hurst, judgements each year I entered were quite rude from different judges, only the last one a friendlier female. We might win, but still had plenty to learn and no reason to get stuck up. Still, I won the prize four years running, each year I was there.

broadcast it? Opinions are not just consumer choices, which everybody has to make. They are weighed and balanced, or should be if offered by professionals. At this time we certainly do need critics, new critics with fresh views about what matters in a performance. Unfortunately for music, little space is being devoted to the criticism of classical music in live performance by artists of genius, which can help promote it and bring it in reach of readers. The critic can subtly convey what may be gained from the experience, and how that at best can be transfiguring. The basis of all criticism of the live performing arts is a sense of the decorum that attaches to perform-

probably one of the worst and unfunniest stagings there has ever been in ENO's history—directed by Emma Rice who briefly and ingloriously ran Shakespeare's Globe on the South Bank. She has rewritten the text and destroyed the premise on which Offenbach's potentially joyous and ironical entertainment rests. Gluck's beautiful music for Orpheus and Euridice needs only three singers with lovely voices and we got two on the first night, which was not bad. But it is poorly directed by the fine Royal Ballet choreographer Wayne McGregor who confines the chorus to the orchestra pit and substitutes his appealing abstract choreography for the modest narrative that the opera requires—Furies, Elysian Fields, you know the sort of thing. So not much enlightenment.

My advice is Covent Garden or nothing at present. Both the first two productions, *Agrippina* staged by Barrie Kosky and *Don Pasquale* staged by Damiano Michieletto, were very well cast and pleasing. Bryn Terfel was wonderful and believable in the title role, and the trio mounting the opposition to his marital unreasonableness were all very fine singers. But the choices of new produc-

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**Sad to say, the operas I have been seeing at this start of the new season have been a depressingly mixed blessing. English National Opera has currently no artistic director. In fact there is a real dearth of expertise at the Coliseum.**

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Being critical is not a popular social act. 'Why do you always have to criticize,' I seem to remember being told by fellow schoolboys—which was them criticizing me of course. But accepting what one finds or is expected to enjoy is not in fact being civilized—though uttering criticism is certainly not held to be in good taste. The trouble is people know how (and when) to be enthusiastic or fed up with sporting performances. But they are much less clear in their minds about quality when it comes to acting or singing or playing an instrument. To be a critic is to be someone who knows what performance ought to be, or who responds to a new creation in a way that is developing from how earlier new experiences were absorbed or enjoyed. One is claiming implicitly to be part of that now unpopular phenomenon of whom (in Gove-speak) we have had enough: laying claim to expertise and also to taste and judgement.

It is amazing how sometimes a critic will reveal absence of prior experience. How can somebody have got so far without ever seeing *La Bohème*, one wonders. How can they have the effrontery to claim they can both hold an opinion and

ance, which can endow energy and bring alive what is a product of inspiration of almost divine quality. All art forms demand one to be totally engaged—yes, that is absolutely what matters looking at a great painting.

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Sad to say, the operas I have been seeing at this start of the new season have been a depressingly mixed blessing. English National Opera has currently no artistic director, though Daniel Kramer (who was that) has been back directing Birtwistle's *Mask of Orpheus*. The CEO is Stuart Murphy from Sky television who knows absolutely nothing about opera. In fact there is a real dearth of expertise at the Coliseum. And the just-announced replacement for Kramer, Anilese Miskimmon, who has at least run a number of small Irish and Scandinavian companies, has no background in opera ENO-style in English in a vast theatre. *Orpheus in the Underworld* is

tions and directors at both London's houses seem to me at present to be completely stop-gap. ENO is reviving Miller's *Mikado*—a classic that has been around since the early 1980s. And Covent Garden is going in for fashionable German directors not without talent in some cases of course. But we subsidize opera so we have a chance of doing it our own way. Instead we are importing because we no longer have any ensemble companies with performers on long-term contracts and the chance for everybody to really learn their trade. As with our politics and constitution, we need reform! **ND**

# Knife Free in Camden

The Parish of Old St Pancras is working with the Metropolitan Police and Mayor of London to reduce knife crime.



# Remembrance Diary

This year saw the 75th anniversary of the D-Day Landings. The main commemoration in Portsmouth saw two particularly touching moments: HM The Queen's simple 'thank you' to all who served and gave their lives, and a letter read by President Macron from a young Resistance fighter about to be executed to his mother. 'I am going to die for my country... I do not fear death, my conscience is clear... Adieu, death is calling me... It is still hard to die. A thousand kisses. Vive la France.' The following day in Normandy the Prime Minister (Mrs May) said: 'Standing here, as the waves wash quietly onto the shore, it's almost impossible to grasp the raw courage that it must have taken that day to leap out from landing craft and into the surf—despite the fury of battle... as the sun rose that morning, not one of the troops on the landing craft approaching these shores, not one of the pilots in the skies above, not one of the sailors at sea—knew whether they would still be alive when it set once again... These young men belonged to a very special generation, the greatest generation... whose unconquerable spirit shaped the post war world. They didn't boast. They didn't fuss. They served... they laid down their lives so that we might have a better life and build a better world.'

\*  
Field Marshal Sir Douglas Haig was not the most imaginative of men. His diary entry for 11 November 1918 noted the weather, 'Fine day but cold and dull,' before a brief paragraph about the signing of the Armistice. On 4 November 1918, Colonel Joe Rice MC wrote: 'I was now the only officer in brigade who had come to France with the Division and had not been killed or wounded or gassed or evacuated sick. And I felt that if the war did not end pretty soon I was just about due to join the majority some day or another.' In one of his last letters to his mother, Wilfred Owen wrote that amid 'the ghastly glimmering of the guns outside, and the hollow crashing of the shells... of this I am certain; you could not be visited by a band of friends half

so fine as surround me here.' Signalman Frank Tooke was 'called up at 7am and after rushing breakfast of coffee and a few small biscuits we load up our old cart and start off... in the pouring rain. We were saturated through to the skin and my boots were full of water. Nearly all of us have sores on our feet, especially one or two of the lads who have no boots... their feet protected by pieces of rag or old socks. Having no chance of drying our clothes most of us lie down on our straw bed and sleep just as we are.'

\*  
7 November 1918: At 6.10 am Private Ernest Jackson, 32, was shot by firing squad having been found guilty of 'de-



serting his Majesty's Service.' He had pleaded that 'both my father and mother died in an asylum. I suffer from the same mental trouble caused by worries.'

\*  
Benjamin Britten's *War Requiem* was composed for the consecration of Coventry Cathedral in 1962. The 14th century Gothic cathedral, bombed by the Luftwaffe, stands now a ruined shell forming a narthex to the new building, integral to Basil Spence's design. The fusion of Britten's music, the Latin Mass

and the poems of Wilfred Owen was conceived with three soloists in mind, representing three European powers: Peter Pears (UK), Dietrich Fischer-Dieskau (Germany) and Galina Vishnevskaya (Russia). The godless Bolsheviks refused her a permit to travel and the soprano part was sung by Heather Harper. Later Vishnevskaya did record the work. The dedicatees were Roger Burney and Michael Halliday, who had been killed in the Great War, and Piers Dunkerley who had survived fighting in World War II but committed suicide in 1959, and David Gill, all friends of Britten and Pears. Last year English National Opera presented several staged performances. It is the latest oratorio to be reconfigured for the stage. (Among them, *St John Passion*, *Messiah*, *Dream of Gerontius* and, notably, *Saul at Glyndebourne*.) The production divided critics. From 'Ghastly production, banal and gloopy' to 'arresting images.' There was one spectacular *coup de théâtre* when an enormous snow cloud exploded on the stage like a nuclear mushroom cloud. It certainly had Brechtian overtones and some touches missed the mark, but overall it had a powerful impact. Not least because it made me hear the music (which triumphed over any tendentious directorial moments) afresh and exemplified Britten's aim to portray 'the pity of war.' This is from Owen's manuscript notes for the preface to a book of poetry that he did not live to see. He wrote that the book is not 'about deeds, or lands, nor anything about glory, honour, might, majesty, dominion, or power, except War. Above all I am not concerned with Poetry. My subject is War, and the pity of War. The Poetry is in the pity.' It ended with the soloists Roderick Williams and David Butt Phillips interweaving *Strange Meeting* and its refrain 'Let us sleep now' with the chorus and the distant 'Requiem aeternam' from the children's choir. There was a deep silence as the curtain fell eventually broken by applause, but a more appropriate response would have been tears. **ND**

Thurifer

# Melchizedek

John Gayford explores the importance of Melchizedek

**M**elchizedek can be translated from ‘*melek*’, meaning ‘king’, and ‘*sedeq*’, meaning ‘righteousness’: thus ‘king of righteousness.’ He was King of Salem (Jerusalem) and priest of God the Most High. He appears twice in the Old Testament (Genesis 14:18–20 and Psalm 110:4), then in the Dead Sea Scrolls and in the Letter to the Hebrews in the New Testament. He has caught the imagination of various religious groups both Jewish and Christian, also of heretical sects such as Gnosticism; and Melchizedekians add to this in more recent times within Mormons, Freemasons and New Age Religions.

‘Melchizedek king of Sodom brought out bread and wine. (He was priest of God Most High). And he blessed him and said, “Blessed be Abram by God Most High, Possessor of heaven and earth, and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave a tenth of everything.’ (Genesis 14:18–20).

‘Sodom’ was changed in Jewish and Christian tradition to ‘Salem’ as the city where Melchizedek was king, identified with Jerusalem or Zion.

‘The Lord has sworn and will not change his mind, “You are a priest for ever after the order of Melchizedek” (Psalms 110:4).

St. Augustine said this psalm was brief but weighty (*‘brevis numero verborum, magnus pondere sententiarum’*). David is king by divine appointment and also priest, not of the hereditary

line of Aaron but again by special divine appointment. Priesthood and kingship are united in Melchizedek. First century Christians built on Jewish tradition regarding the Messiah.

The discovery of scroll fragments in 1956 in Cave 11 at Qumran (11QMelch) in which the chief character is Melchizedek, has been called the Melchizedek Scroll, written in the first century BC. Melchizedek appears as an eschatological judge who will descend from heaven in the last times to destroy the devil, called Belial; on the Day of Atonement on the tenth Jubilee. Melchizedek can be equated with St

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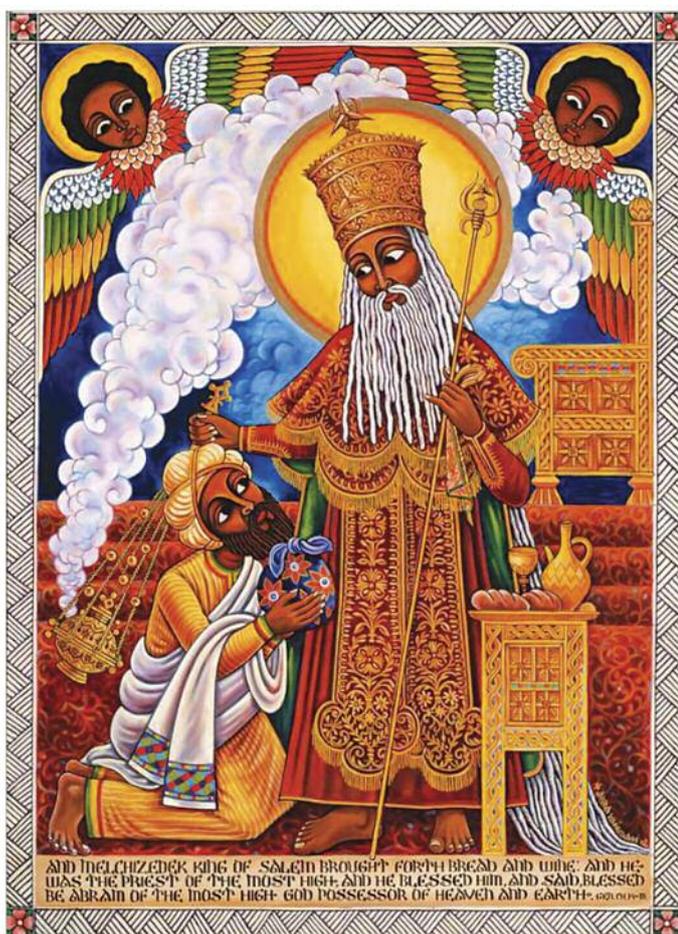
**Melchizedek can be equated with St Michael the leader of the heavenly hosts against the powers of evil or even as a messianic figure who comes to save his people.**

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Michael the leader of the heavenly hosts against the powers of evil or even as a messianic figure who comes to save his people. It is thought to have influenced the writer of the Epistle to the Hebrews in the New Testament. The Qumran community liked to elevate early biblical characters to heavenly properties, including Melchizedek who sits with God in his divine council as a divine eschatological priest who rules over the judgement of the good and evil. The Qumran texts give new insight into worship in Palestine in the first centuries BC & AD. The roles of priest and temple are now seen in some senses more clearly but perhaps idealistically (glorification of temple worship). This theme is alluded to in the Epistle to the Hebrews (the High Priest is named as Jesus) and continues in the Book of Revelation.

Both Philo and Josephus are contemporary with the Qumran community but are not Essenes and saw Melchizedek as a worthy man but only human. Philo develops both literal and allegorical concepts of Melchizedek, who is referred to as ‘the great priest of the greatest God.’ Jewish opinions (except Qumran) disagree with the New Testament Epistle to the Hebrews that Melchizedek was greater than the Levitical priesthood. After the exile to Babylon, to have Melchizedek as King of Sodom was not theologically acceptable. No longer could a Jewish patriarch pay tithes to a Canaanite. So Sodom was changed to Salem, Jerusalem, making Melchizedek an acceptable priest of God. The Second Temple Period was a flourishing time for extra-biblical traditions which extended into the early Christian world. Melchizedek’s role as a priest-king allowed his character to become highly adaptable. With the demise of the Levitical priesthood at the fall of the Temple Melchizedek became an attractive alternative. Melchizedek is mentioned in Hellenistic synagogue prayers.

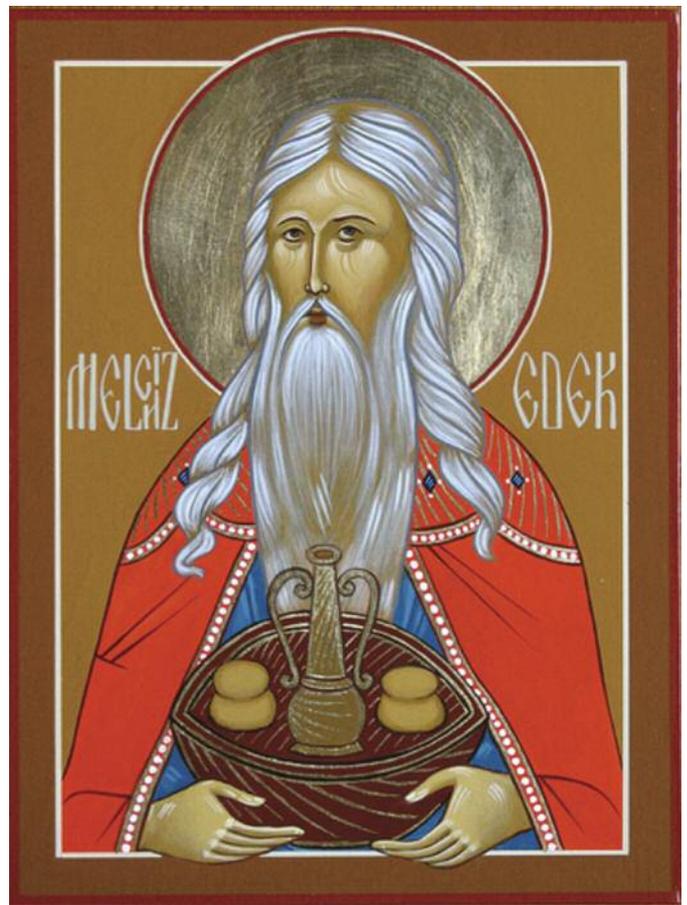
The Epistle to the Hebrews (written 60–90 AD) was addressed to a group of Judeo-Christians of an Essene back-



ground to avert lingering attachment to the Levitical priesthood. They were encouraged to see Jesus as high priest in spite of his non-Levitical ancestry. Both the texts of Genesis 14 and Psalm 110 were available to the writer of the Epistle to the Hebrews and the author made an inspired connection between Melchizedek and Our Lord Jesus Christ. Melchizedek is first mentioned in the Epistle to the Hebrews (5:5; 5:10) stating that Christ is our high priest designated by God as after the order of Melchizedek. The text of Chapter 7 deserves close study as it tells us important facts about Melchizedek in a closely constructed argument. It may be helpful to read this chapter in more than one English version or if scholarship allows in Greek/Latin.

The Rabbis discussed Melchizedek under two headings: Melchizedek and the priesthood, and Melchizedek as an eschatological figure. In the 1st and 2nd centuries AD there was debate between Jews and Christians about Melchizedek but by the end of the 2nd century AD the Jews were losing interest and left Melchizedek to Christian speculation.

St Clement of Alexandria (c.150–215) was the first to suggest that the bread and the wine Melchizedek offered to Abraham was some type of communion. Both St. Augustine and St. Jerome agreed with this view which was to dominate the middle ages. Thus the prevailing view at the time was that Melchizedek was an archetype of Our Blessed Lord. This continued until the Reformation when neither Luther nor Calvin supported this view and saw the kingship and priesthood of Melchizedek as being separate, demonstrating humanity rather than divinity. His offering of bread and wine is seen as hospitality and his blessing as being priestly, acting as God's mouthpiece.



concept was that secular and spiritual authority were to remain separate. This did not stop Emperor Constantine II trying to settle a dispute over the Arian controversy with an imperial edict at the Council of Nicaea in 325, even though not yet baptised. He later took it upon himself to banish Bishop Athanasius in 336. Subsequently Pope Innocent III at the beginning of the 13th century became one of the most powerful popes with claims of temporal power over kings and emperors.

A Jewish fellowship meal, of which the Last Supper was an example, has both historical and typological context. The eucharist may be reflected upon as a fulfilment of the Old Testament typology and this was how the concept of Melchizedek found its way into the Eucharistic Prayer. The beginnings of the Latin Mass are in almost total darkness. We should note that Melchizedek does not appear in the Anaphora of Hippolytus in the third century. It was during this period that liturgy was changing from Greek to Latin and also from improvisation based on a structure, to a fixed form of liturgical words during the pontificate of Pope Damasus (366–384). Melchizedek certainly had a place in the Ambrosian Rite by the end of the fourth century with the words '*summus sacerdos tuus Melchisedech*' ('your high priest Melchizedek'). There is further testimony from the *Liber Pontificalis* that Pope Leo the Great (440–461) added the words '*sanctum sacrificium, immaculatam hostiam*' ('a holy sacrifice and spotless victim'). The name of Melchizedek was added to that of Abel and Abraham to emphasize the sacrificial nature of the Canon of the Mass. The old Roman Canon has been retained as Canon I of the Roman Rite along with the mention of Melchizedek. His name does not appear in other Roman Rite Canons but they still use sacrificial language.

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**Melchizedek's role as a priest-king allowed his character to become highly adaptable. With the demise of the Levitical priesthood at the fall of the Temple Melchizedek became an attractive alternative.**

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The Epistle to the Hebrews had been written before Gnosticism was having an effect on Christianity and the Gnostic redeemer myth was not current in Jewish Hellenistic Gnosticism. Gnosticism is made up of elaborate mythology that involves Melchizedek and is not easy to understand. Quasi-philosophical terms are used which claim to lead the select-enlightened to salvation. The best source of information about Gnostic views on Melchizedek comes from the *Pistis Sophia* (a compendium of Gnostic material). There is a discussion on the purification of souls where Melchizedek receives the light and carries it into the Treasury of Light. By this process matter was left as dross and separated from the purified soul.

Pope Gelasius (492–496) drew attention to the fact that before Our Lord Jesus Christ, Melchizedek was both priest and king, but after Christ emperors or kings could not assume the title of priest nor did a priest assume royal dignity. The

St Thomas Aquinas is said to be responsible for the liturgical music for the feast of Corpus Christi, which he wrote at the request of Pope Urban IV. It appears he made an evaluation of the role of Melchizedek in the context of the feast. The Christian view of Melchizedek as an Old Testament archetype of Christ is developed for the Feast of Corpus Christi. Celebration of the feast starts with First Vespers the day before the feast. At the time of Aquinas this started with an antiphon to the psalm *Dixit Dominus*, 'Sacerdos in aeternum Christus Dominus secundum ordinem Melchisedech panem et vinum obtulit' ('Christ the Lord, priest for ever after the order of Melchizedek offered bread and wine'). So Melchizedek liturgically leads the procession into the feast. It can be suggested that Melchizedek was not far from the mind of Aquinas when he wrote the sequence *Lauda Sion Salvatorum* and possibly his other eucharistic hymns. At Catholic ordinations to the priesthood there is investment with stole and chasuble followed by the anointing of the new priest's hands. During this the *Veni, Creator Spiritus* is usually sung but an alternative is the singing of the psalm *Dixit Dominus* with the antiphon 'Christ the Lord, priest for ever after the order of Melchizedek, offered bread and wine' sung every two verses. At the mass of ordination (*In Conferendis Sacris Ordinibus*) there is a choice of Latin Propers.

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## Melchizedek becomes the mystic icon of catholic priesthood and tries to emulate Our Lord Jesus Christ, our perfect priest, who carries humanity to the heavenly kingdom for all time.

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Some Eastern Orthodox Churches make saints of Old Testament heroes. There are icons of Melchizedek which can be on the inside (altar side) of the Royal Doors. Melchizedek can be commemorated on 22 May (26 July in the Armenian Church) and the Sunday of the Forefathers, which is two Sundays before Christmas.

Hippolytus (c.170–235) in *Refutations of All Heresies* and Epiphanius of Salamis (at the end of the fourth century) in *Panarion* suggest there was an early sect of Melchizedekians in Egyptian Christian circles at the end of the second and the beginning of the third centuries. They were led by Theodotus the Byzantine and Theodotus the Banker who taught that Melchizedek was superior to Christ. Both were condemned as heretical.

Interest in Melchizedek is not a catholic monopoly. Evangelical Pastors can wax lyrical in their preaching on the subject of Melchizedek, encouraging their followers to enter the 'ministerial order of Melchizedek'.

The concept of Melchizedek priesthood among Mormons (The Church of Christ of Latter-Day Saints) has changed over time, modified to be more inclusive. It may be granted to any worthy male over the age of 18 by the laying on of hands. There is no rule on how long he must be a member and does not need any specific training but it is granted as soon as the local leaders feel he is prepared. Certain officers within the church must be holders of the Melchizedek priesthood.

From time to time in the last 200 years there have been masonic lodges that claim to have an association with a Grand High Order of Melchizedek with admission rites and regalia to be worn by the officer.

In the 20th century some New Age religions have embraced a variety of ethics and philosophies having their roots in Christianity or in other established religions. Melchizedek has a fascination for some, even those developing psychic elements. There is also an online educational facility calling itself The University of Melchizedek which runs seven courses (the Seven Seals) with a special book produced for each. At the end of each course the candidate submits a 500-word assessment of what they have learned and an online certificate is sent. On completion of the whole course the candidate is admitted to the Melchizedek priesthood.

Biblical scholarship and imagination meet in artistic depictions of Melchizedek of which there are many. Visual arts are capable of arousing interest and conveying information more quickly than the written script. This is especially so in the case of Melchizedek where the text is obscure and not in a familiar language. Some of the oldest depictions of Melchizedek are in the form of mosaics. There are illuminations in the margins of psalters especially related to Psalm 110. In both Greek and Russian Orthodox churches there are a number of icons depicting Melchizedek. Flemish artists from the 16th and 17th centuries have painted famous pictures of Melchizedek. There are a number of stained glass windows from the 19th and 20th centuries in churches in the United Kingdom and on the Continent that depict Melchizedek.

Thus, Melchizedek has been subject to a long history of careful study and has fascinated diverse people. There has been a variety of conclusions or even no final deduction. From a Christian perspective our main source of information about Melchizedek must be from the New Testament Epistle to the Hebrews but most of us need some help with interpretation. Early liturgical history reveals his introduction into the Canon of the Latin Mass. Melchizedek becomes the mystic icon of catholic priesthood and tries to emulate Our Lord Jesus Christ, our perfect priest, who carries humanity to the heavenly kingdom for all time. This represents our eternal hope, achieved by Our Lord Jesus Christ in his great work at his incarnation, crucifixion, resurrection and ascension: Jesus, the Most High Son of God is the ultimate High Priest, upon whom all believers stake their hope. **ND**

*Fr John Gayford SSC is Honorary Assistant Priest of St Mary's, East Grinstead.*

### Suggested further reading:

Horton, F.J., *The Melchizedek Tradition*, Cambridge University Press, London, 1976.

Mazza, E., *The Eucharistic Prayers of the Roman Rite*, tr. O'Connell, M.J. Pueblo Publishing Company, New York, 1973.

Mitchell, A.C., *Hebrews in the Sacra Pagina Series*, A Michael Glazier Book Liturgical Press, Collegeville, 2007.

Vermes, G., *The Complete Dead Sea Scrolls in English* (revised edition), Penguin Books, 2011

# From Shadows and Images into the Truth

John Twisleton preaches on the canonization of St John Henry Newman

Love and truth walk in the presence of God, writes the Psalmist (89:14) and so do his saints. Saint John Henry Newman's walk with God appeals to both heart and mind as expressed in his motto and grave inscription. *Cor ad cor loquitur*—let heart speak to heart. *Ex umbris et imaginibus in veritatem*—from shadows and images into the truth.

Today the Christian world gives glory to God for raising up an exceptional servant who has moulded Anglican and Roman Catholic traditions up to this day through his teaching and holiness. Both traditions helped form our saint and both are built up in love and truth through his patronage. I stand here this evening grateful to Newman with millions of fellow Anglicans. Through his influence and that of the Oxford Movement the 1662 Prayer Book Catechism was revised 300 years later in 1962 to include the following definition. 'The Church of England is the ancient church of this land, catholic and reformed. It proclaims and holds fast the doctrine and ministry of the One, Holy, Catholic, and Apostolic Church.'

Our saint contributed to a recovery of Anglicanism as being in continuity with the early and medieval Church though that perception was so unwelcome in his day as to trigger Newman's transition to Roman Catholic obedience. I dare to say that such a perception is more accepted nowadays even if recent discontinuities in Anglican ministry await the verdict of history.

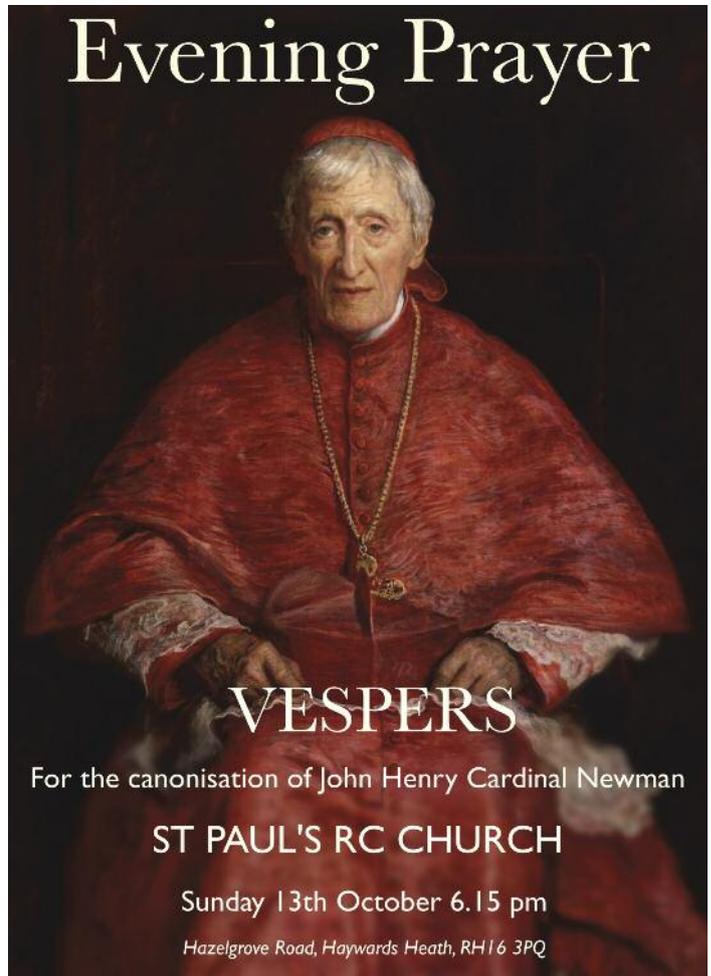
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**Today the Christian world gives glory to God for raising up an exceptional servant who has moulded Anglican and Roman Catholic traditions up to this day through his teaching and holiness.**

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As a scientist by training, I have always been attracted to Newman, whose writings counter what would put a brake on the best forward thinking. His great *Apologia* affirming both Anglican and Catholic heritage was published 5 years after Darwin's *Origin of Species* (1859), a story of spiritual evolution complementing Darwin's thesis on biological evolution. 'To live is to change,' Newman wrote, and to be perfect is to have changed often. Life is a forward movement we can choose—he chose it—from what Paul describes in 2 Corinthians 3 and 4 as from such shadows and images into the light of the knowledge of the glory of God in the face of Jesus Christ.

Our saint, though aware through his sufferings of life's sad limitations, is a teacher affirmative of life's value, and dynamic, an ecumenical, forward-looking saint whose teaching, love and prayers are with both churches he belonged to over his long life. Saint John's work on church development and how



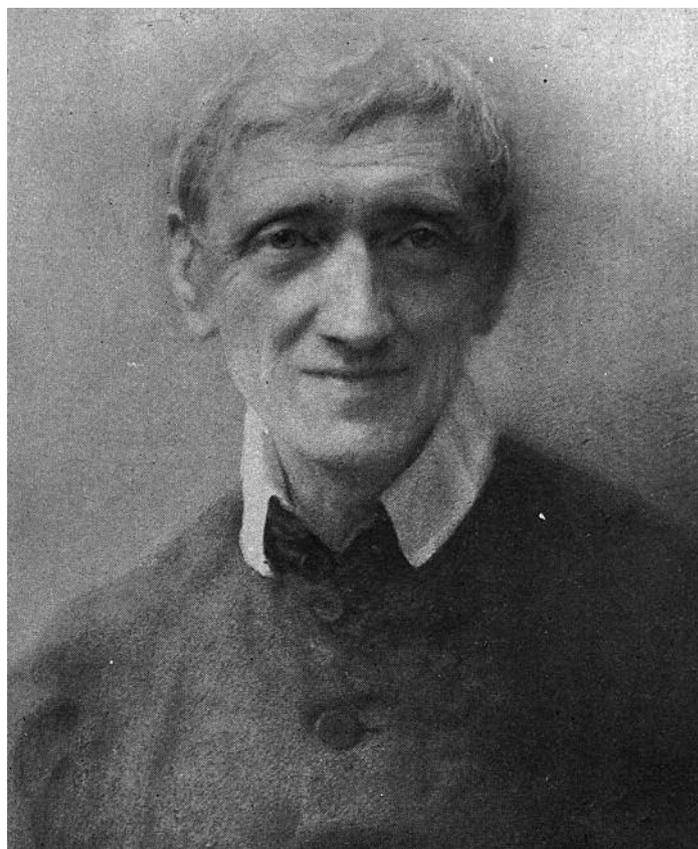
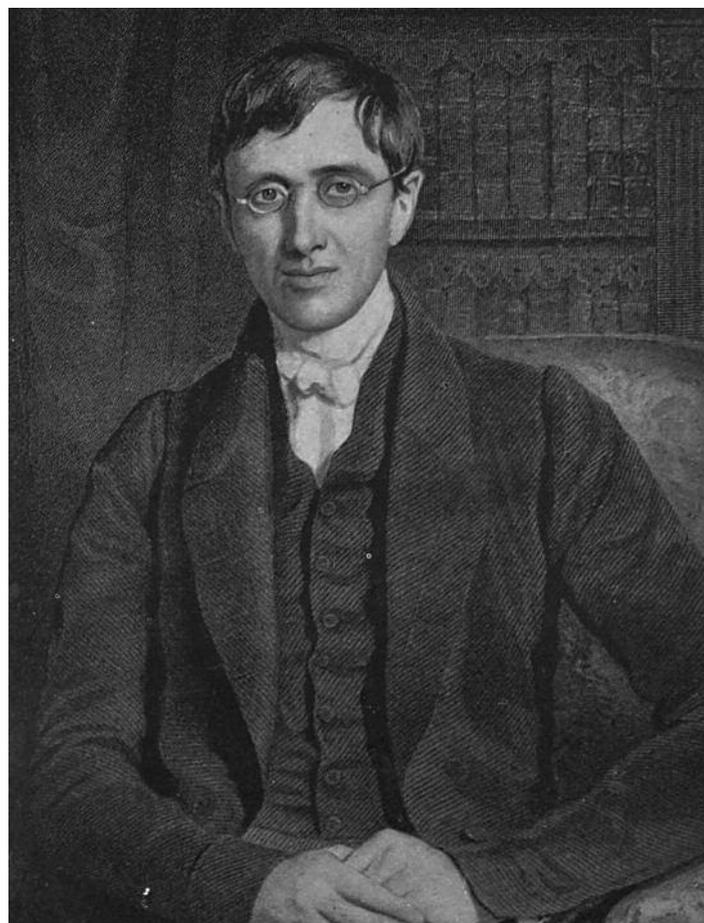
we protect the church from godless innovation to secure godly reform came into its own at the time of the Second Vatican Council, of which he's been called patron through his stress on the centrality of Christ and the dignity of the laity and their role in keeping the Church faithful to God's truth. What Catholics, what Church Doctors, as well as Apostles, have ever lived on, he wrote, is not any number of theological canons or decrees, but Christ Himself, as He is represented in concrete existence in the Gospels. In those words Newman speaks true to his evangelical Anglican upbringing about the centrality of Christ to Christian experience which is at the heart of the re-shaping in emphasis within Roman Catholic teaching expressed in the decrees of Vatican II.

Our Saint was always ready to defend dogma, the fence alongside the well-trodden path of Christian believing, but intellectual formulation of Christianity was second to his warm hearted approach to God. His motto, *Cor ad cor loquitur*, expresses this: let heart speak to heart. Newman teaches us holiness is the best guide to the science of God, not argument, as in his hymn 'Lead, kindly light.' There he speaks of surrendering rational choice, fears, and pride to be opened up to a fuller

vision by the light of the Holy Spirit. This poem, written during a health crisis, admits the importance of the trials of life in leading us into more certain faith. Whereas scientific research reaches conclusions by appeal to the necessary and unchanging, human action by contrast works beyond logic. Certitude is moral not intellectual and is shown in humble determination to head from shadows and images into the light of the knowledge of the glory of God in the face of Jesus Christ.

To Newman, church development and reform is rooted in such individual transformation, under the authority of both the faith of the Church through the ages and the golden thread of spiritual direction reaching down the Christian centuries. Faith is nurtured from discipleship, from upholding in our lives worship, prayer, study, service and reflection. Such disciplines express our choice to be nurtured in holiness by and with those who have sought and today seek the Holy Spirit within the Christian Church. Newman found such a community at Littlemore and later on in the Oratory of St Philip Neri he founded in Birmingham and London.

When our saint decided to make his transition into communion with the See of Rome, his Anglican friend, Edward Pusey, observed wisely of the separation between Anglicans and Roman Catholics: 'It is what is unholy on both sides that keeps us apart.' Today's canonization is both a celebration and a challenge. The Church's mission to the world is damaged by its spiritual immaturity expressed in its divisions even if there are friendships across denominational divides. It is appropriate to recall Anne and my friendships with many here at St Paul's through our 18 years in Haywards Heath or nearby Horsted Keynes. The recent loss to Christine and all of you of Deacon Gerard Irwin was our loss as well. Over recent years I recall heart-warming occasions like the 24/7 prayer in St Paul's Hall



in 2004, Churches Together events in the Dolphin Leisure Centre and bridge-building occasions fostered by charismatic renewal and the True Life in God apostolic network. I'm delighted to hear of a new venture of ecumenical prayer starting at St Paul's and we hope to be part of it.

As someone who attends Mass at St Richard's and here on occasion, St John is my patron. I yearn for the visible unity of the Church to complement the spiritual unity expressed tonight. 'We are one in the spirit, we are one in the Lord,' but

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**Our saint, though aware through his sufferings of life's sad limitations, is a teacher affirmative of life's value, and dynamic, an ecumenical, forward-looking saint.**

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let's not stay there, as the song continues, 'and we pray that all unity may one day be restored.' Why? So that Our Lord's prayer for us in John 17:21 can be answered: 'As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.'

That prayer and task is ours for the good of Haywards Heath and the world. In such an aspiration, heart will speak to heart as we invoke our new Saint trusting God for many among us to be drawn from shadows and images into the light of the knowledge of the glory of God in the face of Jesus Christ.

**ND**

*Fr John Twisleton is a retired priest ministering in Brighton. This sermon was delivered at Vespers in St Paul, Haywards Heath on the day of St John Henry Newman's canonization, 13 October 2019.*

Julian of Norwich claims that when the Holy Spirit touches the soul it longs for God rather like this: ‘God of your goodness give me yourself, for you are sufficient for me... If I were to ask less I should always be in want.’ This is what it means to have a deep desire for God and this is the reason for using the word ‘*devotion*’ and deliberately avoiding using the modern word ‘spirituality’, a word that Lancelot Andrewes himself did not use. Today, this word has come to be associated with ‘feelings’, ‘feel-good feelings’, a self-regarding fulfilment or self-realization, self-transcendence, and not sufficiently with the *desire for God*. It has become a word that is used and understood in a vague, fuzzy and self-regarding way about uplifting feelings. The dictionary is more precise in defining ‘spirituality’ as ‘a distinctive approach to religion or prayer.’ To deliberately use the word ‘devotion’ is to focus on this distinctiveness in the classical Anglican approach to religion and prayer, where the focus is not on experiencing a ‘feel-good factor’, but on living the dogma of the revealed Christian mystery in such a way that, instead of the mystery being assim-

integral to the Anglican understanding of devotion and religious practice? It is never an isolated individualistic pietism; always, it is concerned with dogma, doctrine, life, worship, and Christian discipline, which must colour and inspire the whole of life, where personal devotion and personal life are inseparable from liturgy and theology. In the people who produced this literature, prayer was their primary concern, their abiding pre-occupation, and so it was the driving

from the way we behave as the devotional life is reduced to ‘spirituality’, where the emphasis rests on feelings as the measure of spiritual health rather than behaviour. Ascetical theology has been separated from moral theology. Anglican devotion is about the Christian-in-the-Church, the full co-operation with grace in a total Christian life.

In our devotional heritage, *belief, devotion, duty* and *discipline* are inseparable. How we live and how we pray cannot be separated in Christian living. Each affects the other, becoming a practical matter for the devotional life of all who live through a life not their own, transmitted to them by the Spirit through the means of grace, the Book and the Bread, within the eucharistic fellowship of the

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**What is distinctive about Anglican devotion? It is never an isolated individualistic pietism; always, it is concerned with dogma, doctrine, life, worship, and Christian discipline, which must colour and inspire the whole of life.**

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force of their lives because ‘they were all soaked in the primitive and medieval tradition of contemplation as the normal outcome of a life of serious prayer.’ Jeremy Taylor (1613–1667), Lancelot Andrewes (1555–1626), Richard Baxter (1615–1691), Thomas Ken (1637–1711), William Laud (1573–1645), George Herbert (1593–1633), John Donne (1571–1631) and Thomas Tra-

baptized who share in the apostolic faith. The purpose of positive and practical divinity is to bring us to Heaven. So it affects our judgements, settles our consciences, directs our lives, mortifies our corruptions, increases our graces, strengthens our comforts, and saves our souls. The meaning of responsible discipleship, of growth in grace, of incorporation in Christ, is that ‘if any man be in Christ he is a new creature.’

The aim of such practical devotion is to make a person ‘a new creature’ ‘sincere in his obedience’ a favourite phrase that illuminates what is meant by ‘the perfection of wayfaring men.’ This was the ideal being presented to the members of the Church. William Nicholson gives a clear explanation of this in his *Plain and Full Exposition of the Catechism* (1655). He points out that in ‘the perfection of wayfaring men,’ for absolution perfection is not expected from us in this life, and reminds us that to attain such a state, grace is needed. Such grace does not produce in us ‘an unsinning obedience, but it makes us “a new creature”, creates in us a sincere obedience to the whole Gospel.’ So the wayfarer’s perfection depends upon response to grace and responsibility in obedience. ‘There is no surer way to the full perfection of the

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**The focus is not on experiencing a ‘feel-good factor,’ but on living the dogma of the revealed Christian mystery.**

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ilated to our mode of human understanding, it is allowed to effect an interior transformation of spirit that enables it to be experienced mystically. It changes the heart and mind, renewing one’s whole mental and emotional attitude, which begins in self-renunciation and is accomplished and sealed by the Spirit, so that one’s life becomes conformed to the doctrine. In the scriptural sense it purifies the character like gold in an ‘assayer’s fire.’ That is repentance. Here lie the seeds of Anglican mystical theology that is consonant with the Christian Mystical Tradition.

What is distinctive about Anglican devotion, what qualities are native and

herne (1636-74) et al, John Byrom, in his SLG pamphlet *The Glowing Mind*, tells us ‘all of them spoke the same language, at least where prayer is concerned; the language of loving desire for God.’

#### **Practical Divinity**

Anglican devotion is life as a way of practical divinity. Seventeenth-century Anglicans called moral theology ‘practical divinity’ to which ascetical theology was completely united. In other words the moral life and the life of prayer were inseparable. The life of prayer was to affect how the Christian behaved. Today, the life of prayer has been separated

whole man than the perfect following of Christ in the communal life of the Church'

Practical divinity requires fostering in each individual what has been called 'a conscience made of obedience.' This is at the heart of Anglican devotion. The per-

standards and serious commitment, for those who are alive to their imperfections as they try through grace to follow Christ and seek a devotion, which as John Hales taught, claims every part of our life.

ments as the logical outcome and the extension of the Incarnation, the 'medicine that cures the soul.' Michael Ramsey describes it as Anglican theologians doing theology to the sound of church bells and encourages us to 'continue to do our theology' in this way 'for that is what theology is all about—worshipping God the Saviour through Jesus Christ in the theology of the apostolic age' (A. M. Ramsey, *The Anglican Spirit*, ed. Dale Coleman (SPCK, 1991), p.19). So there is a strong sense of tradition, continuity and order, alongside a rich ecclesiology because it is the Church which holds in trust the liturgy upon which order is centred. So the Book of Common Prayer established the fundamental outline and spirit of Anglican theology and practice with a perceptive understanding of human nature being disordered by sin, but not lost, because of the centrality of the Incarnation, the natural outcome of which is sacramental grace that reorders a new creature in the way of salvation and sees the *logos* at work in science, culture and the arts. Despite the disordered condition of the created order, for these divines, it is a universe drenched with divinity. **ND**

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## Anglican devotion strives to inculcate a life of discipleship rather than one of spiritual accountancy. It is a matter of standards and serious commitment.

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sonal responsibility of the individual in Christian living must be guided by his own reason. Matters of conscience require a person to be a judge for himself, ready to account for himself, which does not prevent a person from seeking spiritual counsel and absolution in particular cases, as *The Book of Common Prayer* advises. Faith and repentance are inseparably linked in the Prayer Book (as in the Holy Communion invitation, the catechism and the Homilies), and this is essential to a devotion held up as the achievable ideal to the members of Christ's family.

Anglican devotion strives to inculcate a life of discipleship rather than one of spiritual accountancy. It is a matter of

### **Lex Orandi Lex Credendi**

There is within the devotional writings of this period a general agreement with the Latin maxim, *Lex orandi, lex credenda*: the rule of praying is the law of believing. The fuller version is *Lex orandi legem statuat credenda*, let the law of prayer establish the law of belief. This expresses a characteristic of the Anglican mode of *paradosis*, present throughout our Anglican heritage. It is the close connection between theology, doctrine, and Christian worship. We find Hooker describing what we believe very much in terms of how we worship, particularly in Book V of his *Laws of Ecclesiastical Polity*, where after expounding the Chalcedonian Christology he discusses the sacra-



**The Society of Mary October Devotion at St George in the Meadows, Nottingham.**

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# touching place

## NATIVITY OF THE BLESSED VIRGIN MARY, MADLEY, HEREFDS

We know that mediaeval British churches often had famous local shrines but none survive today like the ones you meet in France, such as Orcival (ND May 2011) or Pibrac (ND July 2012). We know there was one here at Madley because in 1318 the parishioners informed the Dean and Chapter of Hereford Cathedral that offerings made before the statue of the Virgin Mary were meant for the fabric of the new [*sic*] chancel.

Herefordshire does not really 'do' Perp like East Anglia, but the county contains a group of very distinguished churches in the Decorated style, and Madley takes some beating. The biggest surprise is the apsidal chancel, as these were pretty much abandoned in England after the Romanesque period. It's not all Decorated of course.

Part of the earlier building survives – notably the 12<sup>th</sup> c. north transept which is now the north porch. Then they built an aisled nave – the 14<sup>th</sup> c. architects reused the arcade piers – and the present tower. Early in the 14<sup>th</sup> c. the chancel and the crypt below were constructed, and a decade or so after that, the Chilston chapel – essentially another full-length aisle – was added on the S side, with characteristic reticulated tracery of the 1330s.

The interior is spacious and unencumbered, with little seating. What furnishings there are repay attention, like the former screen converted into the Lulham family pew at the end of the N. aisle. There is fine carving to be found in the stalls and particularly in the caryatid angels supporting the bookrest on the 17<sup>th</sup> c. pulpit. The E window has a mixture of 13<sup>th</sup> and 14<sup>th</sup> c. glass, the former with NT scenes, the latter with OT kings and prophets.

Truly, Madley is a deeply interesting church.

*Map Reference: SO 420387*

*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](http://stagneskenningtonpark.co.uk) 020 7820 8050 [frpaulensor@btconnect.com](mailto: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 9.30am, Wed 12.15pm, Fri 12.15pm, Sat 10am. Assistant Parish Priest: Fr.Peter Hudson - 07908 640369

**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) Wed 9.15am School Mass (termtime), 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](http://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](http://www.saint-stephen.org.uk)

**LONDON SW11 The Ascension**, Lavender Hill. Famous and flourishing Resolution and Society 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/](http://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](mailto: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](http://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](mailto: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](http://www.loftusparish.co.uk) or on Facebook [www.facebook.com](http://www.facebook.com)

[com/loftusparish](http://com/loftusparish) Parish Priest Fr. Adam Gaunt 01287 644047 [AdamGaunt@btinternet.com](mailto: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](http://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](mailto:frphilpott@gmail.com) email: [churchofstjohn1@btconnect.com](mailto:churchofstjohn1@btconnect.com) [www.sacredheartplymouth.co.uk](http://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](http://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](http://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](http://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](http://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](mailto:frdavidstmart@gmail.com) [staviour-scarborough.org.uk](mailto:staviour-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](http://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 Churchwarden: Linda Parker 01 952 603839

**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](http://www.ssmaryandchad.com)

**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](http://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](mailto:farvad@sky.com)

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

**SWINDON Parish of Swindon New Town** A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday masses: 6.00pm Saturday 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](mailto: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](http://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](mailto:frmennis@gmail.com), [www.vicaroftividale.co.uk](http://www.vicaroftividale.co.uk)

**WALSALL St Gabriel's**, Fullbrook, Walstead 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 Mcntyre 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](http://www.walsinghamparishes.org.uk) Contact: Fr Harri Williams SSC, 01328 821316

**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](http://www.saintfrancisfriarpark.com)

*Continued on next page*

**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](http://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](http://www.standrewswestkirby.co.uk) e-mail: [revpeterwalsh@btconnect.com](mailto: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](mailto:fatherandrew@sky.com) - Parish Office 01934 415379 [allsaintsandstsaviour@btconnect.com](mailto:allsaintsandstsaviour@btconnect.com) Visit our website [www.all-saintswsm.org](http://www.all-saintswsm.org)

**WEYMOUTH St Paul, Abbotsbury Road DT4 0BJ** Under the episcopal care of the Bishop of Ebbsfleet. Sundays (usually): Parish Mass 9.30am (creche and Sunday school); Informal Eucharist 11.15am; EP & Benediction 5pm (1st Sunday). For times of daily and Holyday masses see [www.stpaulsweymouth.org](http://www.stpaulsweymouth.org) or ring parish office 01305 771217 or [stpweymouth@gmail.com](mailto: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@holyltrinitywinchesr.co.uk](mailto:office@holyltrinitywinchesr.co.uk) - website: [www.holytrinitywinchester.co.uk](http://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](mailto: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](http://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 at THORNTON** Saturdays at Noon, summer. Curate Fr Alex Ladds ssc. NOTE:- Parish is presently in interregnum. Services may vary. See website [bmtparish.co.uk](http://bmtparish.co.uk) or contact Robert Hall 01282 843259

# 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, Coppenhall, 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 vacante 01246 232486; Ilkeston Holy Trinity, Fr.Tom Barnfather SSC (Assistant 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, Fr.N.Debney 01 626 681259; 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, Taddipott St Mary Magdalene, Fr.P.Beavan - 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, Whiteleigh, 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](mailto:frphilpott@gmail.com); Plymouth Discovery Mission Community, St Bartholomew, Devonport & St Mark, Ford Fr. R. Silk - 01752 562623; Plymouth St Gabriel, Peverell Park Churchwarden 077528 51525; 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](http://www.staugustine-aldershot.org.uk) and [www.parishofhawley.org.uk](http://www.parishofhawley.org.uk)

**FIF, DIOCESE OF LEICESTER** Blackfordby and Woodville Fr.Michael Fish 01283 229072; Leicester St Aidan, New Parks, Fr S Lumbly 0116 287 2342; St Mary de Castro, Fr D Maudlin 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; Scraftoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

**FIF, DIOCESE OF LINCOLN** Resolution Parishes: Binbrook Group (Louth) Fr.McEune 07411 761883; Edenhall (Bourne) Fr.Martin 01778 591358; Grimsby St Augustine vacant contact Mr.A.Walmsley 01472 825761; Lincoln, All Saints: Fr.Noble 01 522 524319 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 (Kirtton) vacant: contact Mr.J.Tofts 01 205 260672 Non-petitioning parishes information: South Lincolnshire- Fr Martin 07736 711360; North Lincolnshire- Fr Noble - 01 522 524319

**LEEDS FIF, WITHIN THE DIOCESE OF WEST YORKSHIRE AND THE DALES** Belle Isle St John and St Barnabas, Priest in Charge, Fr Chris Buckley CMP 01132 717821. also 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 Hutchins - 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; Tongue Moor, Bolton St Augustine, Society, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, Society, Fr.Ian Hall 0161 788 8991; Withington St Crispin, Society, Fr Patrick Davies 0161 224 3452

**FIF, DIOCESE OF PORTSMOUTH** Fareham SS Peter and Paul, Fareham Fr.Roger Jackson 01 329 281521; IOW: All Saints, Godshill, and St Alban, Ventnor Fr John Ryder 01983 840895; Good Shepherd, Lake, and St Saviour on the Cliff, Shanklin, Fr.David Lawrence-March 01 983 407928; Portsmouth: St Michael, Paulsgrove, Fr.Ian Newton 02392 378194; The Ascension, North End, Fr.Benjamin Weitzmann 023 9243 9711; Southsea Holy Spirit, Fr.Russell Lawson 023 9229 6364; 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 Olaniczuk, 01 502 470079, 9.30am Mass (3rd Sunday in Month); Ipswich St Mary at the Elms, Fr.John Thackray 07780 613754. Sunday Mass 10.45am-Mendlesham St Mary, Fr Philip Gray 01449 766359; Eye SS Peter and Paul - The Rev.Dr.Guy Sumpter 01 379 871986.

**FIF, DIOCESE OF SHEFFIELD** Bolton-on-Deane St Andrew, Fr.Schaefer 01 709 898426; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr Stokoe 01302 371256; Edlington St John the Baptist, Fr Edmonds 01709 858358; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, Fr Edmonds 01709 858358; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Thurnscoe St Hilda, vacant; Mexborough St John the Baptist, Fr. Morrison 01 709 582321; Moorends St Wilfrith, Fr Pay 07530921952; New Bentley Ss Philip and James, Fr Dickinson 01302 875266; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, vacant; 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** - Bishop of Ebbsfleet's Representative Fr.C.Epps FALMOUTH: St. Michael & All Angels, Penwerris, vacant, contact Miss B.A.Meade, 01 326 212865; PENRYN: St. Gluvius, Contact Fr.M.Oades, 01 326 341304; TRURO: St. George, Contact Fr. C. Epps - 01 872 278595

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under the patronage of Saint Wilfrid and Saint Hilda

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