

newdirections

October 2018
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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

A faithful remnant

A report from the Scottish Episcopal Church

Also in this issue:

- News and views from Wales, Sweden, and Australia
- Richard Norman considers the death penalty
- Ross Northing visits Auschwitz

parish directory

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

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

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

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

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

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck Boston's oldest Parish Church. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday. Low Mass 8am (1st and 3rd), Sung Mass 9.30am. Daily Mass, offices, benediction and confessions as displayed on notice boards. Rector: Fr Paul Noble ssc 01205 362734 www.forwardinfaithlincs.org.uk/stnicholasboston.html

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

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

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

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

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

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS OHH. **Holy Nativity**, Knowle BS42AG. Sunday Mass 10:00 a.m. (both Churches), Evensong 1st Sunday of month 6 o'clock (All Hallows), Weekday masses: Tuesday 7:15 p.m & Wednesday 10:30 a.m. (All Hallows), Friday 10:30 a.m. (Holy Nativity). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhallows-easton.org Father Steven Hawkins SSC. 07834 462 054 fr.stevenhawkins@googlemail.com www.holynativity.org.uk

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

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

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

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

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

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

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

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

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

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

EASTBOURNE St Saviour's A Society Parish. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information during Interregnum contact John Vernon, Churchwarden. www.stsaviours-eastbourne.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 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. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. <http://stpetersfolk.church> e-mail: stpetersfolk@yahoo.co.uk

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

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

HARTLEPOOL St Oswald's, Brougham Terrace. A Society Parish under the episcopal care of the Bishop of 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

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.John Burgess on 01 328 863410

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

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

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

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

LONDON HA1 St George, Headstone, Harrow HA1 4RU A Forward in Faith parish in the episcopal care of Bishop Robert Ladds. Prayer Book Catholic, professional/scholarship choir, historic organ, furnishings by Martin Travers and Faith Craft. Mass (15:49): Sunday 11am; Wednesday 9.30am. Fr. Stephen Keeble 020 8427 1253. www.stgeorgeheadstone.org.uk

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

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Our Lady of Haddington



On the Feast of the Nativity of Our Lady priests and people from the Wagner group of parishes gathered at the i360 Tower in Brighton. Mass was offered on top of the tower, which has spectacular views over the sea and Brighton.

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*.

A Faithful Remnant

New Directions reports on the state of the Scottish Episcopal Church

The Scottish Episcopal Church (SEC) in its current form has a noble history, dating back to the 1690 Revolution Settlement. Early Celtic missionary saints like Ninian, Columba, Kentigern and Moluag brought the faith to Scotland. Moluag founded Aberdeen Diocese 20 years before Augustine arrived at Canterbury. The Saxon-born queen, St Margaret, did much to foster the catholic faith and obedience, but by the late middle ages the indigenous church with its thirteen dioceses showed all the worst corruption and excesses that reformers rightly condemned. However, the Scottish Reformation ran a very different course from that in England. From the start it was a bloody battle between an Episcopal and Presbyterian way of doing things. On two occasions when there was a threat there would be no bishops left, the bishops turned to England for the safe consecration of new men. With the Stuart kings reigning both north and south of the border things were made worse by what was seen as 'autocratic rule' and Scottish religious politics played a pivotal part in the English Civil War. After the Glorious Revolution the Scottish bishops would not break their oaths to James II/VI by swearing allegiance to William and Mary, and at that point the Presbyterian church became the established church in Scotland. Those who remained faithful to the Episcopal church became instant 'non-jurors.'

The distance the church has travelled over the last fifty years means that little hope can now be offered for a long-term catholic future in the SEC.

Episcopalians were obvious supporters of the Jacobite risings in 1715 and 1745. To this day they cherish the 'Appine Chalice' used for the Eucharist in the field on the morning of the battle of Culloden.

Government reaction brought about the Penal Laws by which no more than four people could take part in Episcopalian services at one time; yet still the faithful gathered to worship, finding ingenious ways to bend the rules, and had their children baptised, even if this was through the bars of prison windows. The era gave the community a fierce sense of their unique identity.

There were attempts to impose Church of England conformity and worship by setting up 'qualified congregations' but these were treated with disdain, not least of all because the Scottish bishops, like their 'non-juror' counterparts down south, had men who were considerable liturgical scholars, deeply influenced by orthodox theology and practice.

However, when the Penal Laws were lifted in 1792, the remaining Episcopalians were mainly concentrated in the north and east, especially round Aberdeen. Not long before that, pre-

cisely because they were not the established church, Martin Routh—the redoubtable President of Magdalen College, Oxford—had persuaded Samuel Seabury to be consecrated in Aberdeen as the first post-revolution bishop for the USA. Both these facts are significant for their life today.

The nineteenth century was a boom time for the Episcopalians. Their historic theological stance tied in with the Oxford Movement naturally, and so, as churches were built, those in the towns were often in the most deprived areas. The saintly and scholarly Bishop Forbes built his cathedral in the slums of Dundee. Fr John Comper (the father of Sir Ninian) built his new parish in the Gallowgate, one of the poorest parts of Aberdeen, and invited his friend John Mason Neale to send a posse of his newly formed Sisters to minister there as well. In 1810 the bishops founded the earliest theological college in the Anglican Communion.

The twentieth century was a different story. Especially from the 1960s there has been nothing but decline, so that today there are nominally 30,909 members, with 22,073 the key active figure on the communicants' roll and a monitored Sunday attendance of 12,149 Episcopalians in seven dioceses. All these figures are down from the previous year, and they compare unfavourably with the membership in the early seventies of 81,750 with 46,288 on the communicants' roll. English readers should note that the seven Society bishops have 32,000 on electoral rolls in their resolution parishes.

In fairness we should note that no denomination is doing well today, and Scotland is rapidly becoming the most secular society in Britain. However, during this decline the theological mindset of the bishops has been driven increasingly by the theological revolution in the USA. This has eroded the traditional theology of the SEC. The problems began when a former principal of a liberal Cambridge theological college became an influential Bishop of Edinburgh.

By the 1990s a Scottish priest, who some will remember delivering a scintillating address at a Loughborough Conference, was now the Bishop of Edinburgh and elected Primus of the SEC. He forged a College of Bishops in his own liberal mindset, even influencing some who in previous roles had been opposed to such changes as the ordination of women. In retirement he has chosen to publish his own theological confusions, and now confesses himself to be a non-believer, even though he still goes to mass at his former parish in Edinburgh!

Meanwhile other changes that would have a profound effect on Scottish Episcopalian life and witness were taking place. The decision to withdraw from involvement with church schools has left them struggling to engage with the young. The closure of their historic theological college, to be replaced by a local learning institute, has robbed their trainee clergy of the values of deep biblical, spiritual and theological training and formation provided by residential courses. There is virtually no hope of any 'orthodox' candidates being ac-

cepted for training now. Orthodox clergy are equally harried by bishops and liberal leaning vestry (PCC) members. In worship many clergy now habitually use the formula: 'in the name of the Creator, the Redeemer and the Sanctifier.' Some even press for such 'non-sexist' language to be used in baptism, which would leave the candidates un-baptised. Chrismation at baptism has been normal for some time, so confirmation is rare. The legislation for the ordination of women was passed in 1994 along with what was called the 'Angus Declaration' which dealt with our position saying that 'those who hold such convictions for all time to come to have a valued and respected place within the Scottish Episcopal Church.' Never has a pledge been so dishonoured in the reality.

Over the last few years various reports and initiatives have been proposed to make the church more outward-looking and reverse the decline in attendance, but all they have succeeded in doing is to alienate more of its flock. It is truly a church that 'marries the spirit of the age.' The Committee for Forward in Faith in Scotland wrote to the bishops to ask for a meeting stressing that they represented many beyond its membership who had been cut off from the life of the church by its betrayal of orthodox faith and practice. The bishops refused.

The sheer vindictiveness of the liberal College of Bishops became clear as they foisted on the Aberdonians not only the first woman bishop but also one of the first clerics to perform a same sex marriage!

In 2003 the Canon for the Consecration of a Woman Bishop was passed. No woman has ever been elected. Bishops are elected by an Electoral Synod working with a preparatory committee which has to identify at least three candidates. The College of Bishops then have the right to designate any of these candidates unsuitable, and remove them from contention. A few years ago in the election for a diocese where there is a conservative culture and mores, and where being a Gaelic speaker was almost essential, it is highly likely that, at that time, there were candidates who understood the history and ethos of the region. However, such men seem to have been ignored, and it is thought that others were deterred from standing. The regulations mean that if, after all attempts, the three candidates needed for an election are not found, then the appointment lapses to the College of Bishops. In this case they appointed one with no Gaelic. The latest statistics show this now as the least thriving diocese, with a membership of just 957, a communicants' roll of 645 and an attendance figure of 458.

Most recently, the canon to allow same sex marriage has been passed. GAFCON (the Global Anglican Future Conference) with help from the Anglican Church in North America (ACNA), have appointed a bishop to serve those who reject the development on biblical grounds. Already a parish in the Isles has joined their ranks, but it is not clear how many more will follow, or what that will mean for the Episcopal Church, other than more decline. Given Aberdeen's role in the history of the SEC, the Diocese of Aberdeen and Orkney was the one

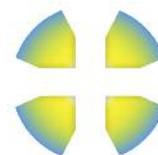
diocese that had remained largely immune to the wider decline from orthodoxy. It was, therefore, not surprising that the Diocesan Synod was the only one to reject the revised marriage canon by a vote in all Houses. When the bishop retired, assurances were given that the theological stance of the diocese would be reflected in any candidate elected. Of the three dioceses vacant at that time it was the only one that would certainly not be happy to accept a woman bishop. But once again, mysteriously, it was not possible to find three candidates needed, and so the appointment lapsed to the four remaining bishops.

At this point the sheer horror of the vindictiveness of the liberal College of Bishops became clear as they foisted on the Aberdonians not only the first woman bishop in the SEC, but also one of the first clerics to perform a same-sex marriage! The dean (who in Scotland is appointed by the bishop as the senior priest with powers which are even more wide-ranging than an archdeacon) resigned his post after due consideration, along with another canon of the cathedral. Other clergy are preparing to retire as soon as they may, but it is clear that the College merely deem this to be the necessary collateral damage to achieve their aims.

A stinging letter from a retired primus rebuking the College for the way they had behaved probably stayed their hand in the election for two further dioceses, one of which had a female candidate. The new male bishops, though liberal, achieved their appointments by election. The Bishop of Glasgow, who is probably the only one who understands our plight, is retiring soon. The Provost of his cathedral, who had the Quran read at the cathedral's Epiphany Mass, might well get put forward as a candidate.

The traditional fierce independence of the Scottish Episcopal Church and its bishops, and the distance the church has travelled over the last fifty years from its historic catholic mind mean that—humanly speaking—little hope can now be offered for a long-term catholic future in the SEC. Those who are conscious of their church's glorious past, and remain faithful to its tradition, feel betrayed and unchurched in what has become a very small body, but they themselves are quite few in number, living scattered across the country. What Forward in Faith can realistically do for them is therefore limited. We offer occasional gatherings for Mass, a regular newsletter, and pastoral care by telephone where needed. Above all, we offer prayer, and this is something in which all readers of New Directions can join us.

'The darkness deepens, Lord with me abide.' **ND**



The National Assembly will be held at
St Alban the Martyr, Holborn,
on Saturday 17 November 2018.
Mass at 10.30 am:
Preacher, Fr Christopher Smith

St Peter's Convent, Horbury

David Hope celebrates the past and continuing life of an Anglican convent

'Do not fear, for I have redeemed you; I have called you by name and you are mine' (Isa. 43.1)

It is just sixty three years ago this year that, at the age of fifteen, I made my first acquaintance with St Peter's Convent. I can remember that occasion all those years ago as clearly as if it was yesterday, such was the impression that weekend made on me. It was around Michaelmas, and as a server at the cathedral I had been persuaded to go on a servers' retreat to be led by the then chaplain Fr Plumbridge. There on the chapel's altar, with the evening sun streaming through those multi-coloured windows, was a beautifully embroidered white and gold frontal with the super frontal bearing the words 'Thou art the King of Glory.' The theme of the retreat, so ably conducted by Fr Plumbridge, was those verses from the Psalms 46 and 85 respectively: 'Be still and know that I am God... I will harken what the Lord God will say concerning me.'

But then as I think about it, the Horbury sisters have been a part of my life almost from the very beginning. From the cathedral and their house in Rishworth Street they exercised, among other things, a truly effective pastoral ministry. Sister Millicent prepared my sister for Confirmation and First Communion. Sister Clare had an uncanny knack for turning up on

It was a small rented cottage in Millfield Road and on Maundy Thursday 1858 the first 'penitent' was brought, ironically, by her own father. The rest, as they say, is history.

the afternoon of one of my mother's baking days, always to be given a few newly baked buns for the sisters' tea, and occasionally being unable to resist sitting down and having a cup of tea and one of her favourite date pasties. 'But for goodness sake don't breathe a word to Mother!' she would say, eating in other people's houses being strictly forbidden in those days.

I suspect that on this very special occasion, as we celebrate the Patronal Festival of this church of St Peter and St Leonard as well as the 160th anniversary of the establishing of this House of Mercy here in Horbury, each and every one of us will have our particular special remembrances—not least the sisters here present—and so much for which to give thanks to God: for what he has given us and so many others through the life and work of the Horbury sisters and the life, worship and mission of this church. Of course, as with so many of the sisterhoods or similar springing up at the time in the wake of the Tractarian movement, the beginnings here were risky and precarious. After all, the aspirations of one lady with quite a bit of money—Henrietta Farrer—taking pity on young girls who had fallen by the wayside in one

way or another, more particularly 'those who had led unchaste lives,' as she so delicately put it, and seeking to rescue them and restore them would never be a particularly appealing enterprise. Yet determined as she was, and with the positive encouragement of Canon Sharp the vicar here, she eventually arrived in Horbury. It was a small rented cottage in Millfield Road and on Maundy Thursday 1858 the first 'penitent' was brought, ironically, by her own father. The rest, as they say, is history.

We need each one of us urgently to recover something of a renewed asceticism, of that simplicity of life and of following Jesus Christ crucified and risen, that is so typified in the religious life.

But then what a history, from such small beginnings and more secular than religious in nature. Slowly but surely this House of Mercy and the demand for its welfare services, as well as those women desiring to serve their Christian calling in the context of a religious community, by the end of the nineteenth century became a religious community with chapel and other convent buildings being built. This meant that the heart and centre of all the work here could be firmly grounded in the life of the Eucharist and the Divine Office—in other words the transformative power of the sacramental life. This is a life not confined to a preciousness of the sanctuary or of church or chapel, but rather in obedience to the Lord's command, taken out and lived out day by day in the transformation of lives: the poor, the sinful, the unwanted and the unloved and, particularly in this House of Mercy, young girls and unmarried mothers.

They were rescued, as many of them would subsequently come to testify, in total contrast to some of the horror stories about such establishments. Some of them arrived against their



own will, but they were cared for, they were loved, they were nurtured by the Divine Mercy lived out in and through the sisters entrusted with their restoration and renewal of life. I recall from time to time, as the altar party was waiting just outside the chapel for the start of the Sunday Eucharist and ‘the girls’ were coming down the corridor, some expletive or other would be heard, together with a firm but gentle rebuke!

Of course there has always been that close connection from the very beginning with this parish church of St Peter and St Leonard particularly with the vicars from Canon Sharp onwards—a link which continues to this day, as evidenced by our joint celebration. The days may be long gone when, on Commemoration Day following the High Mass in the covent chapel, the sisters would process down to this church for Solemn Evensong. Nevertheless the relationship remains as strong as ever and to the great strength and encouragement of both.

At this point it is perhaps worth mentioning the chaplains and other clergy who have served the convent and indeed this parish so well over the years, each with his own distinctive contribution. I have already mentioned Fr Plumbridge, or Plummy as he was known to those who used the convent, and his ministry here had an enormous effect in fostering and encouraging vocations to the sacred ministry. I am myself much indebted to him, as I am to the whole community, in this regard. Never one to suffer fools gladly, he could at times seem to be at odds with the community, not least with the Mother Superior. He once told me of an occasion when the Mother Superior (Mother Dora, I believe) had sent him a message informing him that they were having Solemn first Vespers the next evening for the feast of St Joseph, to which the swift reply came: ‘Mother, you may be having Solemn Vespers, I shall be in Scarborough!’

It would perhaps be very easy to get carried away with nostalgia for the past, not only for St Peter’s Convent and the House of Mercy and for this parish church of St Peter and St Leonard, but for the whole church. After all, I hardly recognise the church today as that in which I was ordained some fifty-two years ago now. The church today is weighed down with a mania for management skills and bureaucracy, for ‘fresh expressions’ and ‘messy church.’ All of this seems to focus on entertainment and distraction, which may be all very well in its own way but does not reflect the church as that ‘wonderful and sacred mystery’ to which our forebears in the Catholic revival bore such ardent witness. Worship that reflects the beauty of holiness is thankfully still maintained here in this church.

We need each one of us urgently to recover something of a renewed asceticism, of that simplicity of life and of following Jesus Christ crucified and risen, that is so typified in the religious life. We need the ever deepening of our life together in Christ through the sacraments, not least this Eucharistic celebration, to be more and more evident in all our lives day by day—lives of faith and hope and love. It is the sheer faithfulness to this way of life for which we give thanks today, a way



of life that has existed in this religious community over the past one hundred and sixty years, and in many other similar communities throughout our land. You only have to look to 14 Spring End Road and you will see the original vision and charism which brought this community into being. Though it is now much limited and diminished, nevertheless it perseveres gladly and readily as a House of Mercy and compassion.

This statement is true of quite a number of our churches, whether urban or rural, which for one reason or another seem to be diminishing in number, yet are still faithful, still constant, still loyal. Remember the words of the Prophet Zephaniah: ‘a day for small things no doubt, but who would dare despise it.’ It is all too easy to become so concerned about and engrossed in and weighed down by what may yet lie ahead that we neglect the things of today. Remember always that ‘this is the day

We need the ever deepening of our life together in Christ through the sacraments, not least this Eucharistic celebration, to be more and more evident in all our lives day by day.

the Lord has made: we will rejoice and be glad in it.’ And there is the promise of the risen Lord. In all the ups and downs of our lives, in all the comings and goings, in all the failures and distresses—the bad times as well as the good—he is with us, even to the very end. There is nowhere where he is more present to us than in these holy and sacred mysteries. This Holy Communion, as we partake of ‘the most precious body and blood of thy son our saviour Jesus Christ,’ is the very heart beat of the church, the springboard of all our life and mission. It is the inspiration for our faith; Christ in you, Christ in me, and the hope of glory: such is our thanksgiving for the past, our faith in the present, and our assurance for the future. Jesus Christ—the same yesterday, today and for ever. All praise to his name! **ND**

The Right Reverend and Right Honourable The Lord Hope of Thornes was formerly Archbishop of York.

Catholic and Reformed?

Martin Hislop reports on the situation in Australia

The Anglican Communion, Archbishop Geoffrey Fisher famously wrote, 'has no peculiar thought, practice, creed or confession of its own. It has only the Catholic Faith of the ancient Catholic Church, as preserved in the Catholic Creeds and maintained in the Catholic and Apostolic constitution of Christ's Church from the beginning.' The Anglican Church of Australia (ACA) has deliberately departed from that understanding of the catholic faith by overturning and subverting the sacraments of holy orders and reconciliation or confession.

In an obsessive and craven bid to curry favour with the secularist commentariat of Australian society, and in a bid to deflect culpability for shameful failures to protect the most vulnerable, the ACA through its General Synod has enacted canons that strike down the clear and undoubted Anglican understanding of the indelibility of holy orders and the inviolate nature of confession shared with the church universal through the centuries.

The Australian Royal Commission into Institutional Responses to Child Sexual Abuse was the largest royal commission in Australia's history and one of the largest public inquiries into institutional child abuse internationally. With an investment from the Australian government of half a billion dollars (about 270 million pounds) it examined how institutions with a responsibility for children, both historically and in the present, have responded to allegations of child sexual abuse. Announced in 2013 in the wake of previous Australian and international inquiries, public scandals and lobbying by survivor groups, its establishment reflected increasing recognition of the often lifelong and intergenerational damage caused by childhood sexual abuse and a strong political commitment to improving child safety and wellbeing in Australia.

Its searing investigations and revelations into individual and institutional failings and criminality exposed the Roman Catholic and Anglican churches in particular to widespread criticism and loss of public confidence and respect. It has been comparable in significance and impact to the Commission to Inquire into Child Abuse (the Ryan Commission) in Ireland, which reported in 2009. As with that inquiry, which revealed endemic abuse in once revered Irish church and state institutions, the Australian Royal Commission has laid bare the sobering reality of institutional child sexual abuse and its often profoundly negative impact on individuals, families, and communities.

The Royal Commission's final report with its 409 recommendations was handed to the Governor General of Australia in December 2017. Of all the institutions examined, the Roman Catholic church receives by far the greatest attention in the Report, but the recommendations on governance, safeguarding protocols and state regulation impacts upon all faith groups including the ACA. One specific recommendation is

that laws concerning mandatory reporting to child protection authorities should not exempt people in religious ministry from being required to report on the basis of information disclosed in confession.

Even before the Royal Commission was established the former Primate of Australia and Archbishop of Brisbane, Dr Philip Aspinall, had been driving an agenda for reform of the ACA's disciplinary and licensing policies and procedures under the name of safeguarding. Characteristic of his personal leadership style and corporatist managerial concept of the church, this agenda increasingly embraced centralist structures and powers with consequential undermining of the vocational nature of ministry and serious eradication of adequate protection for and application of natural justice to individuals.

In an obsessive and craven bid to curry favour with the secularist commentariat of Australian society, the ACA has enacted canons that strike down the clear Anglican understanding of the indelibility of Holy Orders.

Bishops of the ACA have been 'defrocking' priests and bishops at an extraordinary rate, and not through the hitherto canonical processes akin to the CofE's Clergy Discipline Measure, but through investigations and recommendations of diocesan professional standards officers. These bodies—that have no statutory authority—have been criticized for their lack of due care and attention to rules of natural justice and evidence. A detailed and damning critique of the ACA's disregard for natural justice was outlined in an article in the QUT Law Review (Munro, Howard: 'Punish our Trespasses! An Examination of Private Tribunal Law as Applied in the Anglican Church's Trial of Bishop Donald Shearman').

On 14 October 2015, Bishop Keith Slater's successor as Bishop of Grafton (the Rt Revd Dr Sarah Macneil) deposed Bishop Slater 'from Holy Orders in the Anglican Church of Australia... in accordance with the recommendation of' the Professional Standards Board of the Diocese of Grafton. This purported deposition of her predecessor from holy orders was not for any personal sexual offence but for shortcomings in his administration of safeguarding during his episcopate. It is telling and deeply disturbing that in her purported 'Instrument of Deposition' she explicitly declares that her predecessor is deposed from 'Holy Orders in the Anglican Church of Australia' thereby repudiating Archbishop Fisher's assertion that the Anglican Communion 'has no peculiar thought, practice, creed or confession of its own. It has only the Catholic Faith of the ancient Catholic Church, as preserved in the Catholic

Creeds and maintained in the Catholic and Apostolic constitution of Christ's Church from the beginning.' In the case of the Diocese of Grafton, these actions have in fact been declared null and void by the ACA's own appellate tribunal.

Recently one of Australia's leading lay activists, Dr Muriel Porter, who has served on General Synod for over 30 years, published a devastating critique of the Anglican Church in Australia and its departure from natural justice and theological and gospel principles entitled 'The clergy victims of the Anglican Church sexual abuse crisis.'

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The Australian General Synod and the Australian House of Bishops are grappling with the issue of the seal of the confessional, although the actual number of Anglicans in Australia who make use of private confession is miniscule. In March 2011 the Australian bishops issued a protocol entitled 'Private Confession: Pastoral Guidelines with special reference to child sexual abuse.' In its opening paragraph the document states:

'Canon Law also regulates what is known as the Seal of the Confessional. This means that a priest must not reveal any sin that is revealed when hearing a confession. It is important to note the difference between admission to a sin and confession of a sin. If a person admits to a crime the priest may be bound to report the matter to the police. If a penitent confesses a sin which is also a crime the priest is bound by the Seal of the Confessional.

Should a priest form the view that a person wishes to reveal a criminal offence, the priest should immediately give an explanation of the limits to confidentiality and the conditions of the granting of absolution if a formal confession (according to a Rite of the Church) is made. These may include reporting the criminal offence to the police and making reparation to the victim. If a person wishes to proceed with the formal confession then the priest and the would-be penitent should go to some private place (ideally the parish church) where the confession would be heard.

It is essential that a Rite of the Church is used. If a Rite of the Church is not used the priest may have no privilege to refuse to disclose the confession in legal proceedings in jurisdictions where such a privilege is available and could be found guilty of contempt of court for refusing to reveal the matter of the confession.'

In a qualification to this understanding of the seal and of significance to the competence of an individual priest to hear any such confession, the Australian bishops mandate the 'Guidelines for the Hearing of Confessions and the Granting of Absolution with special reference to Child Sexual Abuse.' They include the provision:

'Care must be taken when a penitent comes to confession that the confession is heard and absolution is pronounced ac-

ording to an authorised rite of the Church.' Furthermore, this document asserts that 'The granting of absolution in confessions involving child sexual abuse is reserved to priests holding a special licence or authority from the bishop... All confessions involving child sexual abuse are to be referred forthwith to a priest holding the bishop's licence to administer absolution in such cases.' In other words the priest (unless specially licensed) must decline to pronounce absolution and refer the matter on. In practical terms one does have to ask how this will operate in the Australian church where the nearest priestly colleague may be hundreds of miles away. Nevertheless this protocol and any determinations by the General Synod are likely to be subject to statutory regulation by the various state parliaments as they adopt the Royal Commission's recommendation on the removal of legal protection for the seal in matters relating to child sexual abuse.

In the controversy concerning the treatment of priests in the Roman Catholic church who commit sexual offences, Cardinal Avery Dulles SJ stated:

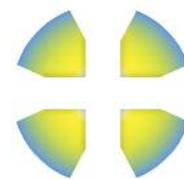
'Involuntary loss of the clerical state can be imposed by a judicial sentence or by a special act of the Pope (Canon 290). But such removal from the clerical state should be exceedingly rare, since it obfuscates the very meaning of ordination, which confers an indelible consecration. It reinforces the false impression that priesthood is a job dependent on contract rather than a sacrament conferred by Christ.'

This brings us back to the question of deposition from holy orders, which has become a default position for the ACA. Surely there arises now the significant question as to whether the ACA can continue to be considered to be 'Anglican' as understood by Archbishop Fisher and whether it can be entitled to be considered 'in communion with the See of Canterbury.'

ND

Father Martin Hislop is the vicar of St Luke's, Kingston upon Thames, and previously ministered in his native Australia.

News from Forward in Faith



FORWARDINFAITH

This year's National Assembly will be held at the Church of St Alban the Martyr, Holborn, on Saturday 17 November, beginning with Mass at 10.30 am and concluding with Benediction at 4.30 pm. The Council finalized the agenda at its meeting on 20 September.

An invitation to appoint representatives has been sent to all registered parishes. Parish priests (or parish contacts, where the parish is vacant) that have not received this invitation should please contact the office (admin.assistant@forwardinfaith.com).

A Necessary Evil?

Richard Norman considers a new book defending the death penalty

On 2 August this year, the Roman Catholic church revised Canon 2267 of its Catechism, which reflects on the application of capital punishment. The change (which does not yet appear on the Vatican website) developed the church's prudential opposition to the death penalty: whereas previously the Catechism had counselled that 'public authority should limit itself to [bloodless] means' of punishment where these are 'sufficient to defend human lives against an aggressor and to protect public order and the safety of persons', the revision states that the church now 'teaches, in the light of the Gospel, that "the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person."' "

A year prior to this announcement, and in response to the increasing association of the Catholic Church in the United States with political efforts to eliminate the death penalty, Joseph M. Bessette (Alice Tweed Tuohy Professor of Government and Ethics at Claremont McKenna College, and former Deputy Director and Acting Director of the Bureau of Justice Statistics in the US Department of Justice) and Edward Feser (Associate Professor of Philosophy at Pasadena City College, California) authored a well-argued defence of the legitimacy of capital punishment within the catholic tradition.

Bessette and Feser devote a lengthy first chapter to the understanding of justice in natural law (moral) theology. As the Catechism continues to teach, albeit to the discomfort of many contemporary churchmen, the 'primary effect of punishment is to redress the disorder caused by the offence.' The authors therefore premise their defence of the legitimacy of the death penalty on its commensurateness with certain ('capital') crimes. A second chapter of similar length reviews the articulation of this perspective throughout Catholic history, noting that prudential opposition to capital punishment constitutes a relatively modern emphasis. Two final chapters survey the contemporary context on death row in the United States, and the US Catholic bishops' recent responses to this.

Bessette and Feser have authored a well-argued defence of the legitimacy of capital punishment within the catholic tradition.

By Man Shall His Blood Be Shed is a relentlessly tightly-argued programme. Following C.S. Lewis' essay on 'The Humanitarian Theory of Punishment', Bessette and Feser redeem the notion of vengeance (here rephrased as vindication) as a thoroughly Christian instinct, so long as (in the words of Pope Innocent III), 'the punishment is carried out not in hatred but with good judgment, not inconsiderately but after mature deliberation.' Vengeance, when separated from the emotions of

revenge, is the desire to see justice done, and is as such an important component in our moral make-up. Most importantly, the authors present a compelling theological case for accepting the legitimacy of capital punishment in principle, even if in practice its use is strictly curtailed. They challenge the theological bases upon which much opposition to capital punishment rests and debunk many sociological assertions on the abolitionist side of the debate.

The authors present a compelling theological case for accepting the legitimacy of capital punishment in principle, even if in practice its use is strictly curtailed.

That said, their argument is not without its problems. Writing in the context of a country in which 31 states retain capital punishment as a criminal penalty, the case against the abolition of the death penalty isn't always, strictly speaking, its defence *per se*. For example, the authors highlight the increase in what were formerly capital crimes following the abolition of the death penalty in several states, but cannot thereby demonstrate that this state of affairs is to be expected in jurisdictions which lack capital sentences, as opposed to those in which the death penalty has been abolished and criminal behaviour has yet to recalibrate in light of this. In the main, Bessette and Feser avoid reliance on rhetoric. However, they do somewhat undermine their explanation of the deterrent effect of the death penalty in a chapter in which the capital crimes of seventeen offenders are described 'in some detail'—the deterrent effect was evidently lost on these men. Another question relates to the determination of which authority is empowered to pass capital sentences: what is to prevent a father from applying the death penalty to his child, or the abbot of a monastery condemning a murderous religious? Each of these has as many responsibilities towards their charges as does the state, but we would surely feel some reluctance at affording them the same juridical powers.

The greatest difficulty, however, is with the authors' fundamental idea of proportionality. At first glance, one might well be tempted to agree that '[the] principle of proportionality fully justifies the death penalty for murderers'; murder, after all, is a singularly wicked crime. But at least three problems go unaddressed: (i) if there is a direct proportionality between the crime of murder and a capital sentence, is justice lacking in sentences for murder which do not invoke the death penalty and, if not, could justice be also otherwise served where a capital sentence has been passed; (ii) how do proponents of capital punishment account for the many changes over time in the list of crimes which attract a capital penalty, if the issue at stake is one of proportionality, and (iii) how might one signal the moral difference between one capital

crime and another if the sentence is the same, e.g. between the drug-dealer who fatally shoots a rival, the sadist who sexually assaults and murders a child, and the war criminal who orders the execution of hundreds of innocent civilians? Philosophically, commensurateness means the equivalence of two unlike things. Therefore, however neat the exchange of one life for another might be, this is not to say that other penalties couldn't suffice. Moreover, capital offences such as murder do more than end the victim's life: how does the death sentence respond justly, for example, to the effect on the victim's family? The American justice system does, in fairness, acknowledge this discrepancy, consequently imposing sentences of death plus life imprisonment plus x number of years in some cases. One could assert that the criminal executed by the state has de facto served life behind bars also, but only where sentences are deemed to have been served concurrently rather than consecutively.

The greatest difficulty, however, is with the authors' fundamental idea of proportionality.

Another significant challenge to Bessette and Feser, which indeed impacts upon catholic tradition more extensively, is the question as to whether the New Testament ever anticipated Christians in positions of significant civic influence in what might be termed a 'Christian state.' When the New Testament recognizes the authority of the state to mete out justice, did its authors envisage Christians on the judgment seat? This is important because it colours the nature of the interaction between Christians as private citizens and as civic agents. Whereas the Christian as private citizen can legitimately emphasize and model supernatural mercy in his response to criminal justice, the Christian as civic agent needs to pay greater attention to natural justice. To return to an above-mentioned

point, the father of a family or abbot of a monastery is very unlikely to use capital punishment within the community over which he has charge, because these communities are explicitly deemed to be Christian, and places of Christian formation. But the extent to which a state can be so termed is debatable, and thus justice has a higher priority than mercy in the way in which the state conducts itself. The state has, in much Christian thinking, the conservative responsibility to preserve order: the family—whether domestic or religious—has the proactive responsibility to foster virtue and encourage holiness and the becoming of saints.

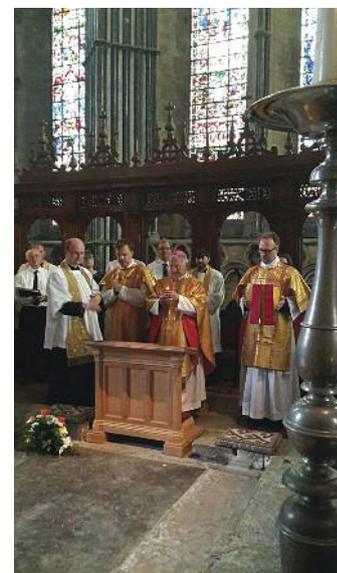
It will likely surprise many churchmen to find in Bessette and Feser so emphatic and clear a defence of capital punishment with clear reference to catholic tradition. They argue very coherently as to why this power is properly reserved to the state according to the tradition of the Church (indeed, a capital sentence for the attempted assassination of the Pope remained on Vatican statute books until 1969; prior to this, the Papal States executed thousands of condemned criminals), and they expose many inconsistencies and errors in the arguments brought against the death penalty. Nevertheless, *By Man Shall His Blood Be Shed* is not entirely convincing in its theses, and many—like myself—will remain prudentially opposed to capital punishment, as was Pope St John Paul II in so explicit and repeated a way. Nonetheless, this book remains an important corrective within an often one-sided debate among churchmen for many of whom, let us remember, the death penalty is a live issue in the nations in which they live. **ND**

By Man Shall His Blood Be Shed:
A Catholic Defense of Capital Punishment
by E. Feser & J.M. Bessette
(Ignatius Press, San Francisco 2017)
420pp, pbk £19.15, ISBN 978-1-62164-126-1

Father Richard Norman is the Vicar of St George's, Bickley.

Cuthbert Festival

Society Parishes from around the Northern Province gathered in Durham Cathedral to celebrate St Cuthbert.



Yn ol troed y pererinion—In the steps of pilgrims

Michael Fisher pays homage at the windswept chapel of St Non in Pembrokeshire

‘**T**hen he said to them, “You must come away to some lonely place all by yourselves and rest for a while...” So they went off in a boat to a lonely place where they could be by themselves.’ (Mark 6.30–32, gospel for the sixteenth Sunday of the year).

Do you have a favourite get-away place, somewhere you can go to find peace and quiet away from the busy daily round; a place where you can gather your thoughts, to think and reflect, and perhaps to pray? It could be a favourite country walk, somewhere by the sea, or simply the bottom of the garden, the allotment, or—in the case of men—the shed. One of mine is out on the Pembrokeshire coast, near the cathedral city of St David’s, the smallest city in the UK with a population of under 1,500. While staying there in July, I was faced with a difficult choice: ‘Shall I go to choral evensong at the cathedral, or shall I say my evening office in some quiet place all by myself?’ It was a warm summer’s evening, so I chose the latter, and walked the pilgrims’ path—*yn ol troed y pererinion*—to the chapel and holy well of St Non, on the very edge of west Wales, about a mile from the cathedral. Beyond, there’s nothing but the Atlantic, and the next land is the east coast of America. Here is the birthplace of St David, patron saint of Wales, born, it is said, to his mother St Non during a violent thunderstorm in around 500AD. Did St Non come originally from Cornwall as place-names such as Altarnon on Bodmin Moor might suggest, or was it the other way round? The Welsh and the Cornish may argue over that *ad infinitum*, but it should be remembered that Cornwall was anciently known as West Wales and that both Welsh and Cornish stem from the same Brythonic root-stock.

The saint’s birthplace is marked by some ruins in a field close to the cliff-edge. Legend has it that this was the site of St Non’s dwelling, replaced later by the chapel of which only the foundations now survive. The present chapel of St Non—built in 1934—stands higher up the hillside and is cared for by the Sisters of Mercy who manage St Non’s Retreat close by.

Beyond, there’s nothing but the Atlantic, and the next land is the east coast of America. Here is the birthplace of St David, patron saint of Wales.

From the chapel a path leads downwards to the holy spring where clear water wells up from the ground into a deep stone trough protected by a tunnel-like shelter made of rough masonry. Battered by winter storms when Atlantic waves thunder against the cliffs below, making the ground tremble, this rugged outpost of Celtic Christianity has a powerful spiritual presence. Walsingham it is not, but undoubtedly a holy place drenched in prayer where pilgrims have trod for over fifteen



centuries to seek wholeness and peace. Some words by T.S. Eliot came readily to mind:

‘Wherever a saint has dwelt, wherever a martyr has given his blood for the blood of Christ,
There is holy ground, and the sanctity shall not depart from it
Though armies trample over it, though sightseers come with guidebooks looking over it....
From such ground spring that which forever renews the earth...’
(From *Murder in the Cathedral*)

Sunlight streamed through the west door of the tiny chapel of St Non, lighting up the altar which—like the high altar at Walsingham—is built with stones gleaned from ancient sites. On the north side of the altar a life-size marble statue of Our Lady cradles the Christ child, but her head is turned away from him as she directs her gaze towards the tabernacle on the altar, as if to say, ‘Here’s where you may find him now.’

Standing close to the Pembrokeshire coast path, the chapel draws in walkers and sightseers as well as more purposeful visitors. Some light votive candles and leave written requests for prayers: for a husband needing 24-hour care for mother, that she may be kept safe and well; for the healing of Janet; for little Ingrid and her parents; for son John, that he may come to believe in Christ.

As I set about saying my evening office a few coast-walkers appeared, some venturing in to stand quietly before the altar, others simply peering in through the open door. To the pile of written petitions I added one or two of my own before making



my way down to the well where the only sounds were those which St Non and St David would have heard: the calling of sea birds circling overhead, the rhythmic surge of waves on rocks and shingle evoking the measured cadences of the Welsh liturgy: *Sanct, Sanct, Sanct, Arglwydd Dduw'r lluodd* ('Holy, holy, holy, Lord God of Hosts'). Two walkers resting on a nearby bench looked on curiously as I sprinkled myself at the well, and filled bottles from which to replenish the holy water stoups back home. Close by in the adjacent field a heavy-breathing cow munched away on grass kept lush and green by the outflow of water from the spring.

Next day began with morning prayer at the cathedral, which lies hidden in the valley of the river Alun on the western edge of the city, with only the top of the tower visible from the lower end of the main street. It's said that the site was chosen so as to keep the cathedral hidden from the eyes of invading marauders, and so it remained safe for hundreds of years until the arrival, in the sixteenth century, of the ultra-Protestant Bishop William Barlow who stripped the interior of many of its treasures, including the shrine of St David. He also devastated the fine medieval bishop's palace just west of the cathedral. 'That's what Protestantism does for you,' a visitor was heard to remark as she viewed the ruins. Worse was to follow a century later when Cromwell's men left parts of the cathedral roofless and derelict. Mercifully, much of the cathedral's former magnificence was restored from the 1840s onwards. More recently the energetic Wyn Evans, successively cathedral dean (1994-2008) and bishop (2008-2016) of St David's, initiated a series of development projects around the time of the millennium, encompassing the organ, the cloisters, heritage centre, and the restoration of St David's shrine on the north side of the sanctuary.



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Yet new fracture lines have appeared within Yr Eglwys yng Nghymru (the Church in Wales). The see of St David's is now occupied by a female, as is the cathedral deanery. The decision not to appoint a successor to Bishop David Thomas, who retired in 2008, left the province without a provincial episcopal visitor, while Bishop David's death in May 2017 removed the last vestiges of alternative episcopal oversight. Nor do those of the traditional integrity enjoy the same degree of commitment to 'mutual flourishing' as applies (at least on paper) in the Eng-

***Credo Cymru* (the Welsh equivalent of Forward in Faith) battles on bravely under the banner of 'Be joyful and keep the faith'—reputedly the last words spoken by St David to his monks.**

lish dioceses through the Bishops' Declaration and the Five Guiding Principles. Yet *Credo Cymru* (the Welsh equivalent of Forward in Faith) battles on bravely under the banner of 'Be joyful and keep the faith'—reputedly the last words spoken by St David to his monks—as the ground shifts to the other sacraments. Confirmation is no longer considered to be a prerequisite for admission to Holy Communion, which may now be

administered to all who have been baptized, regardless of their age or understanding. We should never cease to pray for those who, under difficult circumstances, keep the faith as delivered to and through St David of Wales, and who today walk spiritually *yn ol troed y pererinion*.

I think again of that marble statue of Blessed Mary—*Y Santes Fair*—at the side of St Non's altar, fixing her gaze on the tabernacle. 'He's right here,' she seems to be saying, 'here for you.' In today's Gospel reading, Our Lord invites his disciples to 'come away to some lonely place, all by yourselves and rest awhile' (Mark 6.31) for they had been so busy that they had 'no time even to eat.' Busyness and the pressure to fill our lives dawn-to-dusk with activity and noise are among the curses of modern life, and Christians are by no means immune to them. We all need to 'chill out' spiritually if we are to give of our best, and the means are there. Go to 'some lonely place' if you can, like St Non's on the edge of Wales, or some other favourite spot where you may find stillness, but remember too that any of us may, at any time, make a pilgrimage to the tabernacle in our own church, to be still in the presence of the Lord, and within the holy fellowship of St David, St Non, our own patron saint, and all the company of heaven.

ND

(Adapted from a homily given at St Michael & All Angels, Cross Heath, 22 July 2018)

Father Michael Fisher writes on ecclesiological matters.

A View from Sweden

Bo Brander offers an account of the current state of the Church of Sweden

At the end of October this year I will retire after almost 44 years in service as a minister in the Church of Sweden. This 44-year period has been the most tragic period of decline in the thousand year history of the Swedish church. When I was ordained in 1974 almost 95% of the inhabitants of the country were members of the church. Now the figure is below 65%. More than 85% of children under a year old were baptized, now it's less than half who are baptized. In the mid-Seventies three-quarters of young people attended a confirmation course. That figure has fallen to just over a quarter today.

The most alarming crisis for the church is the breakdown of the custom of church going.

The most alarming crisis for the church is the breakdown of the custom of church going.

20 years ago, the Church of Sweden counted about 9 million worshippers at the main Sunday services. Today the figure is a mere 3.7 million. The decline is accelerating at an alarming rate, and more and more churches are closing. Often services are being held just one Sunday per month, and in too many churches the sermon is preached to more or less empty pews.

There are of course exceptions. There are still living parishes in the desert landscape of the Swedish church. They are described as 'glowing spots' by the retired bishop Björn Fjärstedt. They often combine a catholic liturgy with traditional Swedish Jesus-centred proclamation of the gospel in an atmosphere that is Charismatic and Pentecostal. People with different spiritual backgrounds are coming together for service and devotion.

But it is not only in the structure of the church that the Swedish church has fallen apart. Its inner life and spirituality is also crumbling. At the time when I was ordained, the Church of Sweden was easy to recognize as an Evangelical Lutheran church with the Word of God in its midst and the Book of Concord as its most important text for the interpretation of the creed. Little by little, the dark and heavy gravity of the church services was lifted by influences from world Christianity. The church shifted from services conducted in black robes, with long sermons and Eucharist held rarely, to masses in liturgical colours, with processions and a more active participation of the laity. The so-called High Church Movement meant a lot for this development. Today all this is questioned. The Bible, which earlier was called 'God's clear world', is now understood as a collection of uncertain stories, difficult to understand and even more difficult to accept.

Two things are dominating the church agenda at this time. The first is the moral concern for the equality of all human beings, and the equal right to live and express yourself without the risk of being questioned. This makes the Swedish church a

very active part in the LGBT movement's ambitions. A growing number of parishes strive to get the LGBT certification and display it with the pride flag.

The second is the total takeover of the governing of the church by political parties. At the turn of the millennium the ties between the state and the church were untied. It gave a hope that the church in a normal democratic way could rule and govern itself, but it went completely in the opposite direction. The political parties dominate the church—on parish level, on diocesan level, on national level. They decide on the liturgical books for the church. The Swedish church received new liturgical books at Whitsuntide this year. The opposition was strong—from priests, from laymen, and not at least from experts in hymnology and liturgical music. Even the Swedish Academy criticized the work strongly, but no consideration was given. In the long run this political ruling of the church is deforming it. Appointments of both bishops and parish priests are directed by political ambitions and if the parish board is not satisfied with a vicar it is very easy to get rid of that person.

Swedes are known for belonging without believing, but the map is under reconstruction. Nowadays hundreds of thousands of Muslims are living in Sweden. They bring their practices of belief into our society. Their religious customs are for the very secularized Swedish inhabitants a witness that it is not that odd to believe in God and worship him.

The second issue facing the Church of Sweden is the total takeover of the governing of the church by political parties.

After the Church of Sweden, the largest Christian population is Roman Catholic. The Catholic Diocese of Stockholm is growing in numbers, but also in impact on Swedish society. When Bishop Anders Arborelius was made a cardinal a year ago it spread joy and thankfulness not only in the Catholic church in Sweden, but also among many Christians from different denominations. Suddenly we realized that there is a leader in Swedish Christianity who is not a Church of Sweden bishop, but a Catholic bishop. He is the natural leader of Christianity in our country.

The Church of Sweden is really under threat, but with the grace of God and in an attitude of repentance, and with a renewed relationship with Jesus Christ, the dehydrated Swedish church can blossom again and let Jesus work in full freedom in our country to bring joy and life to all her people. Let us pray that, with a growing ecumenical dialogue (particularly among the young) and with strong new leaders, this can come to pass. **ND**

Father Bo Brander is a priest of the Church of Sweden.

Valuing Our World

Nicolas Stebbing CR makes a case for valuing our vulnerable planet as much as its impoverished people

I'm over 80. I don't produce anything. I'm of no value. I shouldn't still be around.' I heard this recently from a friend. It is, of course, not true, but many old people feel it is true and that says a lot. They feel it is true because our society values things and people according to the money they earn. However much people may talk of the value of beauty, old people, lovely countryside and all that make us human, money tends to trump them all.

Rich people are thought to be really important because they are rich. Top businessmen and industrialists deserve their million-pound salaries because they make so much money for others to share in. Poor people are worth very little because they contribute very little. Unemployed people and refugees are a drain on the economy. They are a sort of aberration which shouldn't really exist, so we make the minimum possible allowance for them and hope they will go away.

I hope none of us thinks quite like that, but these do seem to be the values of our society and we easily go along with them. It certainly affects the way we think about the environment. We all know now that trees, grass, birds and insects matter. They matter in themselves because God created them. They matter also because they are essential for the health of the world we live in. But if we have a patch of ground doing nothing we think it is of no value until we sell it for 'development' (a euphemism for buildings that destroy grass, trees, insects and birds.)

We know now that chemicals used to improve crops and destroy insects tend also to damage the soil. They may produce better crops in the short term, but in the long term they can be an environmental disaster. Yet farmers still use them, because you make more money in the short term, and money always trumps the long term destruction. That is true of the economy. Any argument in favour of preserving or restoring our damaged world will be trumped by the argument for eco-

However much people may talk of the value of beauty, old people, lovely countryside and all that make us human, money tends to trump them all.

nomie growth. Money is more important than anything. I was shocked in America at the time of the last presidential election when rich businessmen (some of whom I met) who knew perfectly well what Donald Trump was like, still voted for him as president. Why? 'Because he is good for business.' The fact that Trump's policies destroy the environment, increase global warming, alienate Muslims and Mexicans, and could well start a war does not matter compared with the short term making of money.

And all this is directly against the Gospel of Christ. Christ said it all in four words: 'Blessed are you poor.' (Luke 6.20) He was not being sentimental. He knew how hard life can be for

the poor, but he knew they were much more likely to value God above all else, because they depend on God. The rich depend on their money for security, so God comes a poor second (or third, or sixth!) The poor are also blessings to us. They enrich our lives, if we listen to them and let them share their knowledge of God with us. Again I am not being sentimental; that is how they are.

Bishop North reminded us of this in the recent New Directions, not for the first time. Catholic Christianity has always flourished in the poorer sectors of society; that's what gives it credibility (not, I am afraid, its fancy vestments or love of gin!) The gritty mining towns and depressed estates do not give us massive congregations and oodles of money, but they keep us

Catholic Christianity has always flourished in the poorer sectors of society; that's what gives it credibility (not, I am afraid, its fancy vestments or love of gin!)

rooted in the people who know that life is hard, yet still find it good. The missions of Africa and the Pacific did the same in the days when Anglo-Catholics worked there. When Pope Francis was elected Pope, a fellow cardinal told him, 'don't forget the poor' and he hasn't, so changing the face of Catholicism. It is easy for us to be envious of those parts of the Church which have huge, middle class congregations, crowds of bright young people and seemingly limitless resources of money, but we only need to look at the Beatitudes to be glad we are where we are. That is where Christ will find us and change the lives of the people we bring into his presence.

None of this is new. These are old truths which go back behind the gospel to the time when the Jewish people were discovering the law of Moses, or listening to the prophets Amos, Micah and Isaiah. They put the poor into the centre of God's message. The law of Moses constantly puts care of 'the widow, the orphan and the stranger' (Exod. 22.21-24) at the centre of the law. The prophets castigate the rich for building big houses at the expense of the poor. If we ignore these great prophets and think the rich are more important, we are ignoring what God himself is saying.

What is new today is to see that the world we live in is like the poor. It is vulnerable: trees can be chopped down, and they can't defend themselves; insects can be wiped out with chemicals, and they can't fight back; grass can be paved over, and the fragile food chain which keeps us alive can be disrupted. If bees go, pollination goes and so do most of our crops. The sea is dying, poisoned by our rubbish. It is losing its oxygen; it cannot support the fish we like to eat. Nature and the seas can recover from the damage we have inflicted on it, but they need time and space, and we do not give them time. Time is money, and we spend all the time we have trying to make more money, then spend the money. In the end we believe if we can make

enough money we can throw it at the problems of the environment and solve them: the very thing, the pursuit of money, which is destroying our world becomes the thing that is supposed to save it. Satan has won. The vicious circle devours everything while it pretends to be saving it.

Anyone who has worked among poor people knows how quickly you see them differently. People who looked dreary, drab, battered, even defeated, are revealed as people with courage, resilience, generosity and a deep capacity for joy. We need to see the world of nature differently as well. A tree is not

People who looked dreary, drab, battered, even defeated are revealed as people with courage, resilience, generosity and a deep capacity for joy. We need to see the world of nature differently as well.

just a green thing at the end of a field. It is a home for birds, beautiful in its own right and an amazing machine taking poisonous gases out of the atmosphere and putting breathable gas back in. Boring looking grass does that too. Insects, looked at close, are delicate and complex. When we take time to look at the world around us we come to love it and cherish it, as we do the weaker and vulnerable people in our midst. Is it not part of our catholic heritage of care for the weak and vulnerable that we care for every part of it, not just out of self interest

(we need the world of nature to stay alive) but because it is God's?

'Blessed are the poor. Blessed are the meek.' Jesus wasn't talking in paradoxes; he was telling us what will save the world. Also, he is not telling us a gospel that is actually bad news: that we have to be miserable, trapped in poverty and constantly down trodden to be 'blessed.' He is telling us that his way of being poor and meek actually sets us free and gives us a completely new understanding of life: 'I came that they might have life, and might have it more abundantly.' (John 10.10) Twice a year I go to Zimbabwe and spend quite a lot of time living with people whom we think are poor. It is not always comfortable—roads are terrible, beds can be hard, sleeping conditions crowded, food boring—but it's wonderful. I feel more real. I don't need all the things I think I need in the UK. And I have these marvellous people around me, people who are joyful, resilient and full of confidence that God is caring for them. It's a real privilege to be able to learn about God from them.

In *Evangelii Gaudium*, Pope Francis wrote: 'I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them.' It is not just people, but the world around us in its fragility that can teach us to be like Christ. **ND**

Nicolas Stebbing is a member of the Community of the Resurrection.

This month sees the feast of St Francis of Assisi (4th October) one of the patron saints of Europe, also claimed by environmentalists, and peace-makers, and of course the chosen name of the present Pope. I first visited Assisi in 1978 and have been countless times since. I have also been blessed in spending time in some of the other Franciscan shrines, not least La Verna – the place of his Stigmata.

One of the keys to understanding Francis is that he never really settles down into one way of ministry, or even one way of life. He certainly never experienced stability in the way that is seen as crucial to the Benedictine way of life. Even when he was dying he asked to be moved from one church to another, and then in his last hours to be moved outside to lie on the earth. Francis was always seeking the correct response to God's call for that moment and situation.

He famously believed that his call from the Crucified Christ at St Damiano was to physically gather stone and wood and rebuild the dilapidated building. This did enable him to gather a few companions and brought a final divorce from his old way of life; then he

disappeared with them high on to Mount Subasio seeking a hermit's life lost in prayer and communion with God. It was here that he tested a vocation to a ministry of evangelism, of preaching repentance and the forgiveness of sins. This led him to a mixed life of retreat and mission, engagement and solitude.

Francis was always aware of the moment. This enabled him to respond the call of Christ with utter spontaneity. Francis' absolute poverty enabled this total freedom. He was free to travel – even to the Middle East to approach the Sultan of Egypt during the crusades: free to respond to invitations to visit and to preach. He was always open to possibilities that emerged as a day unfolded. Hence there are so many stories

of people he met 'on the way.'

Francis poses a huge question to us all. Are you sure that what you believed God called you to do in the past he is calling you to do now? Not all of us, of course, are St Francis, but the world does change around us and we too change in our abilities and the disposition of our life. The possibilities of someone in his thirties are not the same as those of someone in his sixties. Different situations require a different response.

One thing is certain. Francis was a man of profound prayer; his Stigmata were a sacrament of his open communion with the Lord. His depth of prayer enabled a living, moment by moment, responsiveness to Christ. Surely, this is what we all should seek? Francis teaches us that it is imperative to pare down our lives to live simply, not to be encumbered by too much stuff. He teaches us that that Christ who is the Word though whom all things were made is addressing us in every atom of creation. He also teaches us that there is no substitute for simply getting out and about in the world as it is in the sure knowledge that it is starving for Christ, who is our peace.

Ghostly Counsel

Boxed in

Andy Hawes

Equal Rights for Ladies

J. Alan Smith considers proposed changes to inherited titles

In July 2018 a case was lodged in the European Court of Human Rights in Strasbourg by five women, each the daughter of a hereditary peer, to remove the bias in the inheritance of peerages that, with very few exceptions, can be inherited only by males and only through the direct male line. There is an arguable case for hereditary titles and there are arguable cases in many areas of activity for equality of opportunity between the sexes for appointments to particular posts. Nevertheless, attempts to combine the two will almost invariably end in hilarity.

However, I should like to examine the question and see whether any changes can usefully be made by looking at three areas: titles that have become extinct in the direct male line; titles where the present holder has only daughters but there is an heir; and future hereditary titles. Before I start on the detail I should state that, as far as I know, I have no claim to any hereditary title under the present system or any proposed change to the present system. The conditional clause, 'as far as I know,' is prompted by the fact that those who have worked in information systems, like lawyers, like to distinguish between the highly unlikely and the absolutely impossible.

Where an existing title has died out in the direct male line, there is a reasonable case for changing the rules of inheritance so that the title may be inherited by females and through females lines. This would benefit those who would inherit under the new rules and would not take away existing rights from anyone. However, it would be difficult to establish a general rule that would apply to all cases. Consider the following example.

Arthur has two children: the elder, Barbara, a girl, and the younger, Charles, a boy. Arthur is made a hereditary peer. Arthur dies and Charles inherits the title. Charles has only two children, both girls: the elder is Dorothy and the younger is Erica. In order to preserve the title, Charles campaigns for the law to be changed so that the eldest daughter, by whom he means Dorothy, should inherit the title. But should the title not pass to Barbara and her descendants? Once the law is changed to pass the title to the eldest child regardless of sex, then Barbara would appear to have an equal claim. Meanwhile Erica is left to wonder what is meant by 'equality of opportunity.' It seems to me that it would not be possible to specify a general rule that is fair in every case and that each case should be resolved by a private bill in Parliament.

It is understandable that the holder of a hereditary title who has daughters but no sons may support the suggested change, but would the previous holders of the title who were direct ancestors of both

the present holder and the current heir agree? Moreover, would the present holder of the title have inherited it had the proposed changes applied in the past? Where the existing holder of a title has only daughters and the heir is a nephew or distant cousin, there seems to be no justification for taking the right to succeed to the title from the existing heir and giving it to the eldest daughter of the current holder.

I suggest that the efforts of reformers should be concentrated on establishing rules that would apply to new hereditary titles only.

Suppose that the current Earl of Emsworth had only daughters, the eldest of whom was Lady Jane Threepwood. Lady Jane may well say: 'It's not fair. I want to be the hereditary Countess of Emsworth, inheriting also the entailed estate of Blandings Castle.' This would take away the rights of the existing heir and may well provoke others to say, 'I should also like to inherit the title and the estate. Why should she be privileged just because she is related to the current holder?'

Rather than tinker with the rules for existing hereditary titles where there is an existing heir, I suggest that the efforts of reformers should be concentrated on establishing rules that would apply to new creations only. When a new hereditary title is created I suggest that the first holder should be able to choose one of the following three possible rules of inheritance. The first option would be the existing system, applicable only when the first holder is male, of inheritance by males only through the direct male line. The second option, applicable only when the first holder is female, of inheritance by females only through the direct female line. The third option, applicable whether the first holder was male or female, of inheritance by the eldest, either male or female. In the light of current opinion, a peer who chose the first option would probably qualify, also, for a bravery award. **ND**



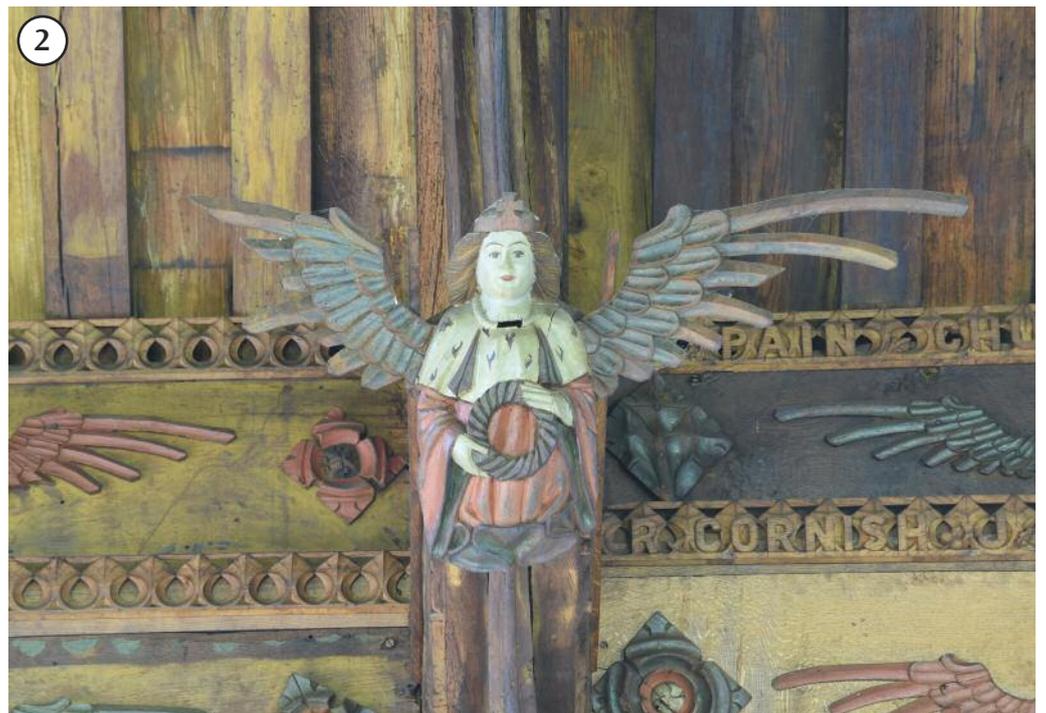
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ANGELS OVERHEAD



The timber roofs of English churches are one of the finest pieces of their mediaeval heritage, testifying to the skill of the late-mediaeval carpenter. At **Knapton** in Norfolk (1) the double hammerbeam roof bears two tiers of angels and there are 138 here in all (2, 3). The chancel roof was endowed by John Smith (Rector from 1471-1518) and formerly bore the date 1504. A will of 1511 leaves a bequest to 'pinyng' the nave roof, doubtless being finished then.





Almost an exact contemporary of Knapton, the roof of **Martock** (4: Somerset) bears the date 1513. Contrastingly, it is a tie-beam roof with 128 carved oak panels and a sprinkling of angels (5). Niches below have 17th century paintings of the Apostles, rather than the statues of saints intended in the 16th c.



Further reading: Peter Burton and Harland Walshaw, *The English Angel*, The Windrush Press, 2000; Michael Rimmer, *The Angel Roofs of East Anglia: Unseen Masterpieces of the Middle Ages*, The Lutterworth Press, 2015. <http://www.angelroofs.com/gallery-3> 

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The next issue of **newdirections**
is published on **2 November**

Editorial

As New Directions goes to press Anglican Catholics are gathering for the Forward in Faith and Anglican Catholic Future conference on Catholic Mission. The aim of the three-day conference is to explore ways in which those of differing opinions on certain issues can work together missionally, and, as Fr Peter Anthony remarked in his welcome, how they can undertake the important task of making 'clear that the Catholic tradition has rich traditions with which to evangelise this country.' This is of vital importance if we are to see not only our parishes grow but also increasing numbers of people around the country brought to faith. During a seminar on vocation the question of the permanent diaconate was raised. It is clear that the Church of England has a very confused view of this ministry and has not yet fully explored the potential of the vocation of men and women to this service in the Church. In last month's New Directions we profiled the work of Deacon Sarah Gillard-Faulkner; a deacon of The Society working in prison ministry. It is to be hoped that the vocation to the permanent diaconate for women and men can be explored further, and appreciated more. This is something the Catholic tradition can bring to the Church of England. It is regrettable that in order to claim a stipend in ministry the only option in many contexts is to be ordained a priest. This can give the false impression that priests are somehow more important, or better Christians, than other people. Our Catholic understanding is that each one of us has a vocation, a different but equal calling, to serve the Lord. Let us all hope that this joint conference is able to bear fruit in our Church, perhaps further discussions about the permanent diaconate and the role of parish catechists may be one such outcome.

Not far from where the conference was taking place there was an example of Catholic Mission in action. At St Peter and St Paul, Enfield Lock a Fan the Flame Mission was taking place. These mission weeks explore what it is to be a Christian and how to live out the Christian vocation. By explor-

ing the sacraments and the riches of the Catholic tradition in worship and teaching these weeks can reinvigorate parishes in worship and evangelism as well as encouraging those new to the faith to deepen that faith. These mission weeks are run up and down the country and are a real gift to the Church of England and in particular the Catholic Movement. Further north in Doncaster the parish of St Jude's Hexthorpe held a mission week earlier this month entitled: 'Digging a pit for the Cross.' This week aimed to place the mystery of the Lord's redeeming passion at the centre of the community. The week featured processions, reflections and lots of teaching ending with 40 hours of prayer before the Blessed Sacrament: true Catholic mission in action, a gift from our constituency to the wider Church. There is so much good coming out of our constituency and we should celebrate this and work to strengthen it with many more examples that could be mentioned.

The reason we can be so confident in this missionary work is the stability and support offered by The Society, and in particular through the ministry of The Society Bishops. This allows us truly to flourish as Catholics in the Church of England, confident in our integrity, and with a desire to share with the Church the rich Catholic gifts we possess. As we seek to grow as a constituency we must not be afraid of sharing these gifts, and offering them as a resource to the wider Church. We must however be clear about what it is we have to offer. Our Catholic life with its rituals and rich symbolism is not something we do because it 'looks nice' or engenders a particular feeling, but rather because we believe these Sacraments have been given to the Church by God, and that as His people we are called to serve Him through them. These are the actions that bring about salvation and thus are a precious treasure to be shared, explored, and rejoiced in. This is the task of our Catholic Movement, looking around it is clear we are ready for the challenge, and are firmly back on the mission field. **ND**

the way we live now

Christopher Smith revisits the matter of self-definition and Christian identity

I see that since my cat declared herself to be the Bishop of Birmingham, self-definition has become all the rage. As it happens, since Bella's brief flirtation with episcopal office, I have got to know the (human) Bishop of Birmingham a little. I must ask him how he dealt emotionally with being deprived of his see by a cat. She of course got bored of the whole business quite quickly, particularly given that I don't let her out of the house; in any event, the mouse supply is more plentiful in Holborn than in Harborne. She's just come back from safari in the basement looking rather pleased with herself.

It was a couple of years ago that I wrote about the increasingly common business of people declaring that they are not the sex everybody thought they were. At the time, it seemed little more than faintly amusing that Germaine Greer had got into terrible trouble for saying 'If you're a 50-year-old truck driver who's had four children with a wife and you've decided the whole time you've been a woman, I think you're probably wrong.' Two years on, people are hounded out of jobs and threatened with violence for saying things far milder than that.

And of course, the government is 'consulting' on reform of the Gender Recognition Act 2004. The consultation closes on 19 October should you wish to contribute, but don't hold out any expectation that your views will be taken into account. Here's a clue from paragraph 80 of the questionnaire: 'The Government is keen to use the consultation as a way of gathering evidence about the spousal consent provisions, with a view to amending them in line with *the overarching intention of streamlining the legal gender recognition process*.' Those are my italics, and 'streamlining' presumably means 'making quicker and easier', just as 'de-medicalizing' the process is surely about reaching the point where the legal process for changing sex is nothing more than self-declaration. The question on marriage is (deliberately?) unanswer-

able: 'Do you think that the operation of the marriage exception as it relates to trans people in the Equality Act 2010 will be affected by changing the Gender Recognition Act?' Yes or no? Surely a third option—'it had better not'—would have been helpful. That exemption is what allows clergy to decline to marry people they reasonably believe were not born the sex they are currently claiming to be.

It's not funny any more, even if political correctness is eating itself. Men who define themselves as women are threatening women who are anxious that women-only spaces like changing rooms are being used by blokes who have not had any form of surgery and who, underneath their dresses, are unmistak-

I see that since my cat declared herself to be the Bishop of Birmingham, self-definition has become all the rage.

ably male. A recent incident in HMP New Hall hammers home the seriousness of the situation. In 2003, a man called Stephen Wood raped a woman, but was not convicted until 2016, when he was also convicted of two subsequent rapes. By then, he was 'identifying' as a woman, and calling himself Karen White, on the strength of which he was sent on remand to New Hall, which is a women's prison. There, he sexually assaulted two more women, resulting in the publishing of the following preposterous sentence in a national newspaper: 'The alleged victim... said the remand prisoner stood close to her and touched her arm while her erect penis was sticking out from the top of her trousers.' The way we live now.

Meanwhile, I find the following sentence in another national newspaper: "I don't want young girls or young boys to hear us constantly refer to God as he," said Rt Revd Rachel Treweek, the Bishop of Gloucester, "because that might alienate people." The doctrine of the Trinity sold for a mess of pottage. So

we must begin to ask what it might mean for the future Christian community to live in a non-Christian world. 'You are the Body of Christ, and individually members of it' wrote St Paul to the Corinthians and to us, struggling on in the imperfect unity of the Church, the Body of Christ in the world. And members of the Body of Christ must engage with the secularized order, but not neglect to live the supernatural life of the Body of Christ in the midst of the secularized world. That is our principal social service in the world and one which, to quote Eric Mascall, 'can be performed by no other agency.' What we are (or ought to be) striving to do is to live 'the Church's life as the redeemed sacramental community in the midst of a civilisation whose activities, whether beneficent or harmful, are for the most part organised for entirely secular ends.'

We need to do some theology on the very subject I touched on last month—what it means to be human—and we must do it on Christian terms, not on terms dictated by the secular world. Then perhaps we can stop behaving as though we are the house dogs under the table looking for crumbs of comfort from a hostile world, and understand that this is God's world, and that the Christian faith will be true whatever the world outside the Body of Christ thinks. And then we will see that the grace of God, and the activity of the Body of Christ, are not limited by the visible boundaries of the Church. As Mascall put it elsewhere, 'The grace which God pours into the Church through the sacraments overflows the Church's visible boundaries and floods the whole of creation with its regenerative power. It brings under the eyes of God all human misery and suffering, it claims for God every act of human love, it pleads God's mercy for every act of human selfishness and hate, it claims all God's creation as his possession.' In God's creation, we are not the outsiders. **ND**

views, reviews and previews

art



SIR RICHARD WALLACE: THE COLLECTOR

Wallace Collection

until 6th January, 2019

This year the Wallace Collection finished a multimillion pound refurbishment to restore to imperial glory its home at Hertford House. Not only have the state rooms been stunningly brought back to life with gorgeous fabrics and wallpapers, the collection has been re-hung and an exhibition space has been created in the old cellars. The museum now stands out amongst its peers – the Musée Jacquemart-André and Waddesdon Manor – as the preeminent example of a nineteenth century Anglo-French collection of paintings and bibelots. It also has a decent restaurant (more ‘no riff-raff’ than ‘ace caff’). To showcase this refurbishment and to celebrate the two hundredth anniversary of its founder, Sir Richard Wallace, the Museum has put on a show of Sir Richard’s choicest purchases from the collection which bears his name.

Sir Richard made those purchases thanks to a fortune in agricultural land in Lisburn bequeathed him by his supposed father, the Fourth Marquess of Hertford. The Marquess was a great collector – especially of porcelain and paintings – who had hugely expanded the collection begun by the previous Marquessess. Sir Richard added much icing to the cake, though frustratingly this show does not make it clear just what he added to the collection. Instead, after the twenty exhibits in the new gallery we are sent out, rather feebly, to explore the main collection and find out who bought what.

Still the show is interesting for what it reminds us about the way collections

are made and the shifts in taste over the generations. It is primarily a show of *objets* rather than paintings, and *objets* which are no longer the height of expensive fashion – long gone are the days when a character in a Henry James novel could sell their collection of maiolica to raise substantial funds.

So, some of the exhibits on show have kept their interest. There is a large Chinese market for items looted from the Summer Palace but the two imperial blessing cups acquired by Sir Richard are perhaps a little too ornate for anyone whose taste was born in the democratic Ikea age. Other items have long lost their



appeal. The arms and armour of which the Collection has many, many examples, are very much of specialist interest, even when, as in the show, the arm in question is a dagger which belonged to Henri IV. And the small sculptures once so popular – Bossuit’s ivory carving of the ‘Toilet of Bathsheba,’ was bought for two and a half times what was paid for the Collection’s most famous item, Frans Hals’ ‘Laughing Cavalier’ – are very easy to overlook.

On the other hand, few parish priests would turn down the chance to purchase the horn of St Hubert, carried by the saint when he was spoken to by the miraculous hart. And then there is the Asante gold trophy head, bought for £500 from Garrard and Co. after it was seized in the Anglo-Asante War. This is one of the largest African artefacts in

gold to be found outside of Africa. And it is an extraordinary piece, witness to Sir Richard’s eclectic (magpie) taste for what ever was excellent, expensive and for sale.

And Sir Richard didn’t just profit from the Empire’s colonial wars. He bought French collections which came on the market after the Franco-Prussian War, just as the Marquesses of Hertford had bought from the Revolutionary sales of the possessions of Marie Antoinette. The result of this high-end buying was not so much a modern museum-style collection but an old-fashioned *kunstskammer*, where luxury was an essential ingredient of taste and where the rich can feel their wealth.

However, Sir Richard was modern in that he was not a selfish collector. He was a philanthropist. Not only did the collection eventually come to the nation as one of the largest ever such donations, during his lifetime it was also lent out. So, when Hertford House was refurbished to house the collection, parts of the collection were displayed in Bethnal Green for everyone to see. Likewise, in the early years of

the Victoria and Albert Museum, 2,300 items were lent to support the museum’s shows.

Sir Richard’s philanthropy was not confined to London and his Lisburn estates. Indeed, he was able to buy up in France after the War of 1870 because he was on site during the war. He stayed in Paris during the Prussian siege and later Commune and gave £3.8 million in today’s money for the poor of Paris. In 1871 the French government decorated him with the Legion d’Honneur. And in 1883 Sir Richard won a Silver medal at the Smithfield Show as breeder of the best ‘Single Pig’ in class LXXXVI. It was one of his proudest achievements.

This show honours a decent man and avid collector. It is free.

Owen Higgs



THE HOUSE OF ISLAM:

A Global History

Ed Husain

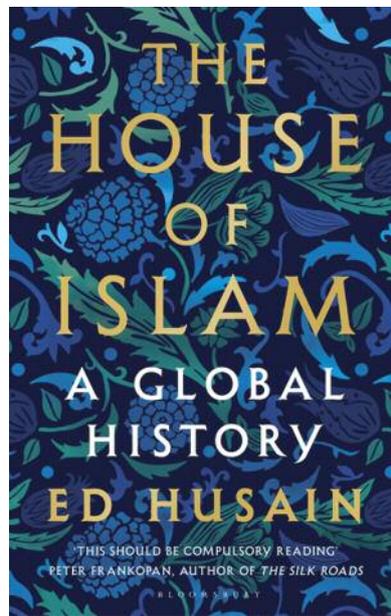
Bloomsbury Publishing 2018 £13.65

(Kindle Edition) pp336

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'In essence, Muslims are expected to be people of *shukr*, or gratitude. The Quranic opposite to *shukr* is *kufir* or disbelief. As a community of gratitude, it is among the greatest acts of ingratitude to burn the bridges of pluralism and secularism that allow for Muslims to observe their faith in the West.' That bridge burning is addressed head on in this topical book by a former Muslim extremist now passionate for the recovery of Islam's mainstream. 'The House of Islam is on fire – and the arsonist still lives there. Neighbours can bring water to put out the fire, but Muslims must also expel the fire bombers in their midst.'

Londoner Ed Husain helped found *Quilliam*, the world's first counter-extremism think tank, in Britain. His latest book is a highly readable history of Islam giving insight into how things have come to be as they are and inviting strategies like the founding of a Middle East Union to improve a dangerous situation. The current situation can be traced back to the attempt by Saudi Arabia to impose one form of belief, worship and dress upon the broadness of Islam fuelled by oil wealth. This form, that of the Salafi–Wahhabis, account for fewer than 5% of Muslims, but has gained influence since Saudi Arabia emerged in 1932 (with British help) out of the detritus of the Ottoman Empire. Husain gives a demonstration of its narrowness and infidelity to the Quran explaining how it rides on the back of the crisis of confidence among Muslims. 'The Russian end of empire produced Communism; Germany produced Nazism; and Ottoman decline produced Islamism...whose prevailing political ideology - the zeitgeist among young Muslim activists - says that being a Muslim, a believer in Islam, is not sufficient. Islamists yearn for something deeper: to bring back the Caliphate as the perceived restorer of



Muslims' lost dignity and end the feelings of loss and humiliation inflicted on Muslims.'

This book explains the essence of Islam, in the simplicity of worship of one God, honouring the Quran and the Prophet, the celebration of family life and emphasis on the world to come, all of which are well illustrated by Ed Husain. Terms like *Sharia* are explained, meaning 'path to water' echoing Islam's nomadic heritage but now bearing fear-some meaning as a result of the culture war fuelled by literalistic Islamism. This deadly movement distorts the historic breadth of interpretation within Sharia Law, virtually forbidding everything not sanctioned by the Quran, something Husain exposes for the infidelity it represents. 'In Islam, if a Muslim drinks alcohol, consumes pork or steals, he or she is still considered a Muslim, albeit a sinful believer who is expected to have to face God to account for these acts in the next life. If, however, that same person then attempts to justify those sins, then she or he becomes a disbeliever, a kafir, because they have committed an open act of disbelief... what then of someone, nay an entire movement, committed to the worst acts of inhumanity - killing innocents, enslaving women, murdering Muslim believers and destroying historical sites? If consuming and defending the consumption of a bacon sandwich puts a Muslim outside the faith, then why not murder, rape, enslavement and the demolition of antiquities?'

In this global history Sufism is given special place for its mystical charism and

inclusivity counter to the Islam preached by Salafi–Wahhabis. 'The Sharia specialists are intent on explaining the Quran; the Sufis are, in their words, 'not interested in the love letter, but the lover Himself,' and so immerse themselves in love, miracles and pious devotion.' The author sees recovery of these depths allied to diversity as one answer to current extremism and its violent outcomes. Quran interpretation - the business of Sharia - is pivotal and Muslims need to take fresh note of Quran verses like 'God intends felicity and ease for you and he does not want to put you in hardship.' The idea of *umma* fuelling a 'them against us' narrative also needs renewing in the light of Mohamed's idea of community which included non-Muslims especially Christians and Jews. Appealing to the experience of Muslims like himself thriving in countries run without Sharia Law Husain boldly notes that 'any government that upholds the higher aims of the Sharia is, in fact, Islamic by default. By that definition, Britain and America are fully Islamic because they conserve life, faith, family, property and the intellect. The West is already Quran-compliant.'

The book concludes with a reminder of how the West has helped Israel but done little to help Arabs help themselves. 'Is the West going to wait until the Islamists and radicals are powerful enough to create a Middle East in their own image, one hostile to the rest of us? A Middle East Union would not be the Caliphate of the literalists or the secular democracy of liberals, but a pluralistic political and economic union true to the reality of the region, where the Sharia is honoured through... preserving life, freedom, intellect, family and property. In short, conservatism, capitalism and coexistence should be the forces behind creating a new Middle East order that provides dignity, security and stability for the region and the wider world.' This charter is followed by an appendix of leaders' speeches appealing for unity among the nations and peoples of the Middle East as they face problems like terrorism, poverty, unemployment, sectarianism, refugees and water shortages that need regional answers.

In its portrait of what the author de-

scribes as the counterfeiting of Islam's riches in this age. 'The House of Islam - A Global History' is an eye-opener for non-Muslims and a call to action for Muslims and all who seek the world's good.

John Twisleton

THE CHARACTER OF VIRTUE:

Letters to a Godchild

Stanley Hauerwas

Canterbury Press

The premise of Stanley Hauerwas' latest work is an intriguing one, with layer upon layer of significance. Hauerwas is godfather to Laurence Bailey Wells, a relationship made possible through the friendship and collaboration Hauerwas enjoys with his parents, the Rev'd. Dr. Samuel Wells and the Right Rev'd Dr. Jo Bailey Wells. In his introduction Laurence's father explains the origins of the book, which is that every year, on the anniversary of Laurie's Baptism, Hauerwas should write a letter to his godson about a specific virtue, and its importance in the formation of character. It is a handy canvas on which to paint a number of themes which have characterized Hauerwas' writings over a number of years – his reference to the writings and witness of Dietrich Bonhoeffer and Reinhold Niebuhr, his sense of the danger besetting American culture, the impact of violence and, in turn, nonviolence in shaping American society. It embraces the transition between the presidencies of George W. Bush and

Barack Obama. Indeed, one can trace the history being made as the book is written, reminding us that the lives we live are necessarily lived in a context which we cannot choose for ourselves, and which matters a good deal in the shaping of those lives.

There is much, too, that is fresh and original. This is a remarkable book, doing what it promises to do from the outset – offering to a young, fledgling Christian the means to make sense of the world around him, to enjoy the love which is his as part of a loving family, and the business of growing up as a Christian both in the USA and 'back home' in the UK. Hauerwas ensures that none of this is merely dry academic treatise through colourful analogies, drawn from family and domestic life, from sport, from the world of manual work (Hauerwas was initially trained as a bricklayer, as devotees of his book *Hannah's Child* will note).

As ever, Hauerwas is ruthlessly honest, and his writing is lively and rooted in practical reality. He doesn't group in the virtues in any sort of classical fashion, but in an order which is designed to suit the nurturing of a growing child. That said, the writing is not child-like, because this is intended to be a mature work. Whilst writing for a child, Hauerwas is in his seventies, and at no time 'talks down' to his godson. Rather, he is putting down markers for the life to be lived in such a way that the fruits of his many years are distilled into a helpful road map.

With these ingredients, alongside a deep delving of Holy Scripture and a good helping of devotional writings, Hauerwas prepares a feast for anyone who is looking for a 'way in' to the study of the life and nature of virtue. None of the chapters is overly long, but all repay careful reflection. It also asks certain questions of the reader which shouldn't be ignored in our present circumstances. It raises the question of how the church prepares godparents and godchildren for an important relationship but one which, in the daily round of the church's mission and ministry, it is difficult to get hold of in the normal course of baptism preparation in parishes. Let this book at least remind us of the potential which such relationships, positively exercised,

can have, even if not all Godparents possess the type and quality of insight which Hauerwas brings to bear. Then there is the broader, and more vexed question of how the church, in a volatile age, can recover the trust-laden task of guiding the formation of character and dispositions of virtue in those entrusted to her care. This book doesn't provide ready answers to either of those questions: rather, it demonstrates that we don't need to be afraid of moral teaching in the quest to form new Christians, and provides much pertinent food for thought. Laurie Bailey Wells is a fortunate man indeed.

Damian Feeney

THE KING AND THE CATHOLICS:

The fight for rights 1829

Antonia Fraser

Weidenfeld and Nicolson. 2018. 336pp.

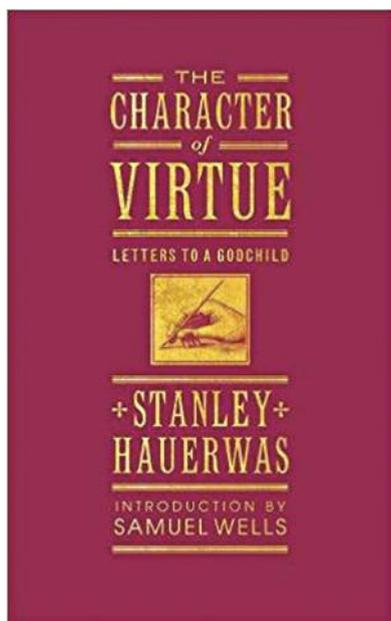
ISBN: 9781474601931. £25

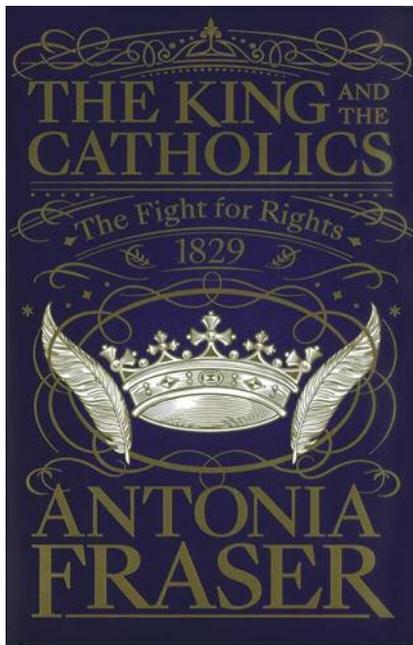
When Nicholas Wiseman, Rector of the English College in Rome, decorated its façade with lanterns spelling *Emancipazione Cattolica*, some passers-by thought a new saint had been canonized and exclaimed: 'Santa Emancipazione, ora pro nobis.'

The passing of the Catholic Relief Act in 1829 was the culmination of a long and tortuous process. Among other concessions, Roman Catholics could at last sit in Parliament without having to swear oaths against transubstantiation, the invocation of saints and the sacrifice of the Mass.

Opposition to Roman Catholicism had long been part of the English identity; 'no popery!' was a rallying cry sure to stir up any crowd. *The King and the Catholics* begins with the anti-Catholic Gordon Riots, the worst riots in London's history. Antonia Fraser outlines how Catholic Emancipation was achieved through a combination of changing circumstances, unlikely collaborations, and force of personality.

England had become a safe haven for Roman Catholic refugees fleeing The Terror of revolutionary France; victims of the enemy were to be welcomed. The conquest of French Canada had brought with it some 70,000 new 'popish' subjects whose right to practise their Catholic faith was protected by the Quebec Act of 1774.





The impetus behind the passing of the legislation was undoubtedly the threat of civil unrest in Ireland. It was this priority which made the Prime Minister, the Duke of Wellington, its unlikely champion. His pragmatic approach was bolstered by the conversion to the cause of the Home Secretary, Robert Peel (formerly known as 'Orange Peel' for his support of Irish protestants). That it was achieved peacefully owed much to the pacific yet flamboyant leadership of the Irish lawyer Daniel O'Connell.

Fraser evokes a different political age when disputes might well be settled on the duelling ground: O'Connell killed his protestant opponent John Desterre; while The Duke of Wellington merely grazed the trouser leg of the 'roaring' Earl of Winchelsea, a vociferous opponent of the measure.

The clergy play a relatively minor role in the story, though Cardinal Consalvi, the Papal envoy, did charm the Prince Regent who was much taken by his scarlet stockings. The politicians and the monarchs are the leading protagonists of the drama. For both George III and George IV, the oaths sworn at their coronations promising to uphold the rights of the Church of England made it almost impossible for them to assent to the bill. As Fraser points out, their consciences delayed the passing of the act for some thirty years.

Antonia Fraser deftly traces her way through a complicated series of setbacks and break-throughs, contradictions and volte-faces. She lets the events speak for

themselves and does not let personal opinion overly intrude into the narrative. Catholic Emancipation was the issue of its day, and in *'The King and the Catholics'* its history is expertly written.

Adrian Ling

THE POPE WHO WOULD BE KING: The Exile of Pius IX and the Emergence of Modern Europe

David I. Kertzer

Oxford UP 2018 474pp, £25
19-882749-8

It is not unusual to see political lives move from a liberal youth to authoritarian middle age to aged reactionary. Some buck the trend, notably William Gladstone began as the great hope of the stern, unbending High Tories to embracing a radical liberalism laced with a high-minded, High Anglican piety. With Pope Pius IX we are on more familiar territory.

At his election to the triregnum throne in 1846, Giovanni Maria Mastai-Ferretti was regarded, certainly, in contrast to his adamant predecessor Gregory XVI, the Camaldolese monk who asserted it "false and absurd ... mad ... that we must secure and guarantee to each one liberty of conscience," cautiously sympathetic to liberal and democratic values. His first few years showed evidence of that but his timid reforms were derailed by violent pressure for further and more extensive radical reforms, the assassination of his lay Minister of the Interior, Pellegrino Rossi and, most significantly, the events of 1848, the year of revolutions.

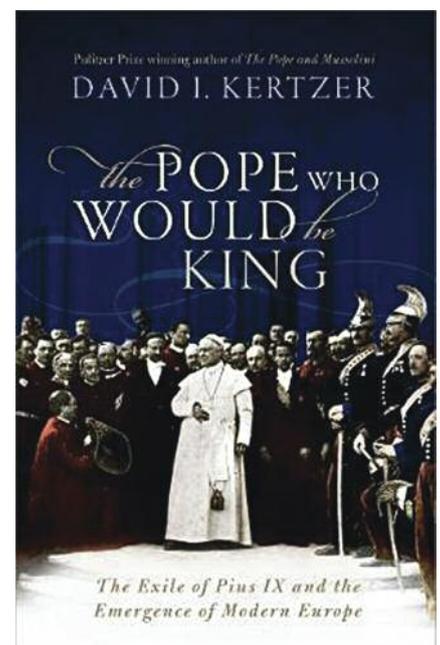
His subsequent and long reign needs to be viewed through the prism of those events which caused the loss of the Papal States, his flight from Rome, exile in Gaeta, and, more widely, by the long shadow cast and the seismic repercussions of the 18th century Enlightenment and French Revolution.

His restoration to Rome and the Papal States saw the reimposition of clerical government, repressive inquisitorial measures, and social regimentation (insofar as that was possible on the notoriously unbindable Roman citizenry). As well as political and social retrenchment, he asserted papal power in matters of

doctrine, notably in the Bull *Ineffabilis Deus* (1854) which dogmatically defined the Immaculate Conception of the Blessed Virgin Mary, and the publication of the *Syllabus Errorum* (1864) condemning the heresies of modernism, relativism and liberalism. When civil and political strife broke out once again in 1870 in the *Risorgimento*, he asserted the doctrine of Papal Infallibility. Following another flight from Rome and return he declared himself a prisoner in the Vatican, the square mile of what remained of the papal territorial patrimony. The self-incarceration was broken by Pope Paul VI.

David Kertzer, Professor of (inter alia) Italian Studies at Brown University, deals with the events of 1848 in meticulous, ordered and comprehensible detail from the events which led to the fall of Rome to the establishment of the short-lived Roman Republic (Mazzini and Garibaldi much in evidence), the Pope's exile, and the machinations of the four Catholic powers, Austria-Hungary, Spain, Naples, France to restore the Pope and exert their influence. Whereas Pius IX favoured Austria as his liberator and restorer, it was France that took Rome.

Here Professor Kertzer is at his best in detailing French policy and action. The publicly declared intention of the Republican government's intervention was to defend the liberties won and the democratic structures erected in the nascent Roman Republic. Its undeclared intention was to restore the Pope not to his secular power but to a position lim-



ited by secular and representative government. Political uproar ensued in Paris when this aim was revealed. The French Army occupied Rome after siege and bombardment but Louis Napoleon's able and conscientious envoys to the exiled papal court and his ministers were unable to persuade the Pope, who became increasingly adamant in his refusal to concede or compromise. Among the French ministers who tried was Alexis de Tocqueville who emerges from the tangled diplomatic undergrowth relatively unscathed, more sinned against than sinning. The same could not be said for Louis Napoleon who cuts a sorry and inadequate figure in the narrative. Despite their strenuous efforts they failed to move the Pope. The nearest Pius came to conciliation was an amnesty that was circumscribed with so many exceptions that it was difficult to know who, if anyone, could possibly qualify.

Professor Kertzner aptly summarises what the French diplomats were up against in Pius's visceral response to the traumatic events and humiliations to which he was subjected in this crucial year and which defined the remainder of his long pontificate, when he writes that Pius "never wanted to repeat that terri-

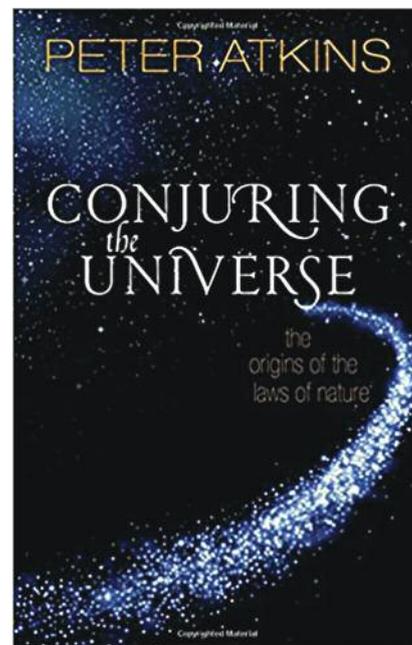
fying sense of helplessness ... amid chaos in Rome ... following Rossi's murder. He clung to the one path ... that of the eternal verities that his predecessors ... had followed. Listening to those who told him to adapt to modern times had produced only heartache ... and disaster ... Parliamentary government and individual freedom ... were not only incompatible with the divinely ordained nature of his own states but inherently evil. It was a belief he would hold for the rest of his life."

William Davage

CONJURING THE UNIVERSE
The Origins of the Laws of Nature
Peter Atkins

OUP 2018 Kindle £8.59. 205pp
 ISBN 978-0198813378

Though having a Chemistry Doctorate - Peter Atkins examined me - I found his short book a struggle but worth it for some big picture thinking and some elucidations by analogy. I liked his idea of seeing electromagnetism as a cube with electricity and magnetism as say square and hexagonal sections of that higher dimension. Atkins summarises how the



world has come to be scientifically and the beauty of the laws of thermodynamics. There's less beauty in his insistent return to indolence (1st Law) and anarchy (2nd Law) governing a creation that probably stems from dull nothing. Though I admit that as a priest I felt disappointed by the bleak rationality of this brilliant scientist whose very arguments invite you to see sense by going up a dimension!

John Twisleton



Over 200 people attended the Bishop of Fulham's Lay Congress on the 15th September.

October Diary

Thurifer is church crawling

Mary's month of October sees me back in Norfolk and its rich heritage of churches. Standing in splendid and imposing isolation, the church of St Mary the Virgin, Erpingham long ago lost its village, now a mile or so away, but continues to dominate the surrounding fields. There is a medieval brass to Sir John Erpingham. His son was Sir Thomas, who fought at Agincourt and is a character in Shakespeare's *Henry V*. He lies entombed in Norwich Cathedral where there is also an Erpingham Gate. He was born in the village in 1357 and built the church. He was a gallant soldier, not least under John of Gaunt, in battles in Scotland. He also saw action with the Teutonic Knights in Poland at Danzig (modern day Gdansk). In the years before Agincourt he was involved in battles at Prague, Jerusalem, Vienna, Venice, Cyprus, Turin, Paris. He was perhaps something of a mercenary, though a valiant one, and shared the exile of Henry Bolingbroke. He was a Knight of the Garter and was instrumental in gaining a new charter for Norwich. He died in 1428. The church has a catholic ethos, possibly the legacy of one its twentieth century incumbents, Fr Raby. A red light shines beside a portrait of the Royal Martyr, King Charles I, as well as those for Our Lady and several saints and the Reserved Sacrament in an oddly situated aumbry on the east wall. But not is all

that it appears. The east window is a modern reproduction of disparate Flemish, German and French fourteenth and fifteenth century glass. The original had been on loan from Blickling Hall but the National Trust was not satisfied that its conservation was secure in the church and it was returned to the Hall. There is a pleasing rood screen which turned out originally to have been the frame of a reredos. A statue of Our Lady is from Vanpouilles and there is a charming angel in medieval stained glass in the east window of the south aisle. The font is also an import and its rich figurative decoration survived the Norfolk iconoclasts. The church is well worth a visit.

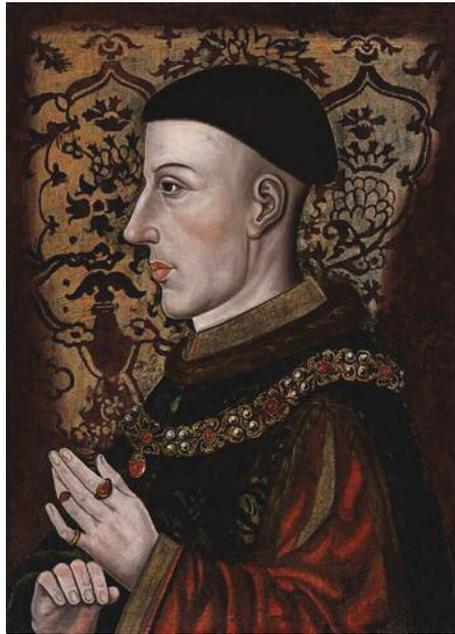
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Also isolated from the village it serves, but on not so imposing a mound, is the parish church of Salle—pronounced Saul—dedicated to Saints Peter and Paul. It is also a huge and distinctive church for so small a population (50) and is an outstanding example of the Perpendicular. The tower of stone and flint is among the best in East Anglia. Features to look out for include a range of fifteenth century misericords, a pulpit from the same era, and medieval stained glass survivals in the south transept. The font has panels depicting the seven sacraments. Panels of the battered rood screen survive, but the four Latin Doctors of the Church are identifiable on the door pan-

els. Several wealthy medieval families contributed to the church and are commemorated in brasses and brass inlays in the nave. Among them can be found Simon Boleyn, priest (*obit* 1489) and the grandparents of Queen Anne Boleyn, Geoffrey and Alice. Do not forget to look up and admire that vast roof and the several bosses which depict the joyful and sorrowful mysteries of the rosary.

*

Not far away there is another magnificent roof, at Cawston in St Agnes. Its tower dominates the surrounding countryside and the church is another fine example of the Perpendicular.



The rich interior is rewarding. Angels are depicted between the hammer beams of the roof and on the posts, traces of original paint can be seen and the roof is regarded as one of the finest in the diocese. Above the chancel arch can be discerned faint traces of a doom painting. There is a very fine rood screen (more survives than at Salle) which is among the best that you are likely to see. On the gates are Saints Gregory, Jerome, Ambrose and Augustine of Hippo. Among the panels can be seen St Agnes and her lamb, Saints Peter, Paul, Andrew and other of the Apostles (St Matthew wears spectacles). There is also a much damaged image of Sir John Schorn who was the object of a local cultus; as such he may have roused the particular ire of the protestant iconoclasts. Although

the rood is worth detailed viewing, do not miss some lovely stained glass, not least angels playing musical instruments: commonplace imagery but well executed here. The glories of the church lie in the nave, and in comparison the chancel is modest; but look at the misericords and their carvings, not least one of a dragon.

*

Although there was an enormous amount of protestant vandalism throughout England, Norfolk still has treasures that speak of a pre-Reformation church and society. East Anglia was particularly unlucky to have spawned William Dowsing. Suffolk-born, he was the Provost-Marshall of the Parliamentary Army in East Anglia. In 1643 he was appointed commissioner for the 'destruction of monuments of idolatry and superstition' to implement a parliamentary ordinance of that year. Dowsing had a particular animus against angels as well as altar rails, chancel steps, stone altars, crucifixes, holy water stoops, images of Our Lady and the saints, all of which fell under his beady and suspicious eye. He was not alone. Many happily joined him in his year-long progress through Cambridgeshire and Suffolk. He kept a journal of his iconoclasm: a rich, if dispiriting, source for the period. **ND**

Thurifer

The theatre director Peter Hall's memorial, exactly one year after he died, occupied first Westminster Abbey and then the Olivier Theatre on the South Bank (with a bit over half the capacity of the abbey) for those who wanted a more wholeheartedly thespian treatment and recollection of Peter's vast achievement. Dean John Hall's service put together by the family was beautiful and deeply moving—with the London Philharmonic Orchestra conducted by Vladimir Jurowski (about to take over as music director of the Bavarian State Opera from Kirill Petrenko, who is succeeding Simon Rattle at the helm of the Berlin Philharmonic, Munich, being probably at this point the most all-round artistically distinguished opera company in the world).

The acoustic was not perhaps ideal for Tippett's *Fantasia Concertante on a Theme of Corelli*, but the first stage of Mozart's *Requiem* with Lucy Crowe and the abbey choir was fabulous; the choir also sang Vaughan Williams's *Cloud-capp'd Towers* (which I had never heard before—wonderful). Tom Allen sang the serenade from *Don Giovanni*. John Eliot Gardiner's Monteverdi choir sang *Es ist nun aus mit meinem Leben* by Johann Christoph Bach, which I also did not know and which was both apt and marvellous. Peter's six children by four wives did the intercessions. Ian Holm, a great actor now largely forgotten, said Puck's farewell to the audience, and Vanessa Redgrave read 1 Corinthians 13 with the fire, balance and passion for which she is known. I valued tributes by David Hare and Trevor Nunn far less. Simon Callow as MC at the Olivier, along with Maggie Smith and Ian McKellen, made more convincing sense in exactly what they contributed.

But, actually and sadly, the truth is that everything Hall believed in has been destroyed utterly by a widespread political antipathy to subsidy of the live performing arts that has continued to squeeze the UK's support of spoken theatre, which can only exist commercially as downmarket fodder for London tourists, and also of opera, ballet and classical music. Theatre and opera com-

panies based on permanent ensembles of performers no longer exist anywhere in the UK, and they were fundamental to the kind of theatre and opera in which Hall believed. It is probably also true that Hall's creation of the Royal Shakespeare Company and the widely supported political decision to launch a National Theatre have between them undermined the whole theatrical ecology of the country which, in days of yore, gave us the actors and actresses of genius we had from the 1930s to the 1980s (Gielgud, Olivier, Richardson, Michael Redgrave, Alec Guinness, Edith Evans, Sybil Thorndike, Flora Robson, Peggy Ashcroft, Vivien Leigh). The reps and touring companies where the whole corpus of the acting and singing professions gained their skills and sustained their lives—as they no longer can, except for a very small number—have vanished. Few people now understand that acting live is the genuine thing, involving the performer in a sustained process controlled by themselves which is the core of their art, whereas film acting is not sustained but haphazard and instead depends on choices made by the cameraman, director and editor, about which the poor actor has no say.

The Welsh National Opera has launched its autumn season with a new production of Prokofiev's *War and Peace*, a massive undertaking with memorable music which David Pountney has chosen to stage with far fewer performers than it really requires, and a much simpler all-purpose set. It is aided by cinematic patches from Sergei Bondarchuk's 1966 film of Tolstoy's epic novel and also some additional illustrative film entries in the ball scene. I found the approach muddling and insufficiently focussed compared with other performances of this extraordinary opera that I have seen. Don't expect too much if you catch it in Oxford, Birmingham, Southampton or Llandudno. It is, though, worth experiencing Prokofiev's wonderfully extended and expressive melodic invention which, like Berlioz's operas and songs, finds its own complicated way to meaningfulness. I did like Jonathan McGovern's Andrei and Lauren Michelle's Natasha. The Welsh chorus is, as always, strong and hugely impactful, but Field Marshal Kutuzov's second half does not build as it can and should. Pountney is too concerned to show how this epic is an oft-repeated story in Russian history. Yes indeed, but the opera is prompted by but not about the Second World War.

ND



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A Courtyard in Jerusalem

Ann George becomes a godmother for the third time

My school, built of golden Jerusalem stone, was a converted missionary hospital building surrounded by mature, well-tended gardens, lavishly watered by our Palestinian gardener every morning. Many of the staff lived on-site, including our Principal, his wife and their 2 boys, George and Tom, who both attended the school. One day, quite unexpectedly, the Principal asked me into his office and announced that Tom, now aged 11, had decided to be baptized, and had asked for me to be his godmother. Tom knew that he was old enough to 'answer for himself' but he still wanted godparents.

I was a bit startled, on several accounts. First of all, I was deeply touched and, let's be honest, surprised, to be asked, and secondly, as the family was at that time attending the local baptist church where most of our staff and some of our pupils worshipped, this would be a very public occasion, with parents, pupils and the expatriate community well in evidence. The Principal then told me that the ceremony was going to be held, not at the church, but in the Sea of Galilee, and (he became quite gleeful at this point) that I would get very wet!

I mulled over what to give my new godson. I was already godmother to 2 boys, the sons of good friends, but in both cases they were baptized as infants in Surrey and Sussex village churches. The presents I'd given them had been appropriate for their baby status; Tom would need something more adult. Finally, I went to my friend, the Armenian jeweller in David Street, and asked him to make a plain gold cross, with the words 'Thomas,' 'Galilee' and the date engraved on the back, and I then selected a strong, chunky gold chain. This present, I hoped, would help Tom to keep his baptism in mind throughout his life.

With my present, suitably wrapped, in my bag along with my towel, and my swimsuit under my dress, I climbed into my Principal's car one Sunday and we drove up to the Galilee along the Jordan Valley Road, straight as a die, shimmering with heat. After Tiberias the road curves round to follow the western bank of the Sea of Galilee, and the huge expanse of water is fully revealed. In the distance, through the heat haze, we could just see the mountains where the River Jordan has its headwaters, and I remembered the time I had visited Banias (Caesarea Philippi) in April and seen the springs gushing out and spurting like fountains through the ancient pavements, then roaring down to become the River Jordan on its way to fill the Sea of Galilee, and bring water to the fields of the Jordan Valley.

Not far from Magdala there are beaches where you can enter the shallow water, and we parked the car beside quite a few others drawn up by the side of the road. The baptist minister was already there with a goodly

congregation, as several candidates were being baptized that morning. I was glad that Tom wasn't the first to take the plunge, so to speak, as that way I had the chance to see what was expected of me. When it was Tom's turn the 2 godfathers and myself waded into the water after him, and, with the water dragging on my skirt and the little fish nibbling my legs, we witnessed Tom making his baptismal promises and then being baptized by full immersion in this evocative place. The 2 godfathers then prayed extempore and I took a deep breath. Although I had guessed that this would happen I had not prepared anything. To my own total surprise, my mouth opened and I found myself saying:

Christ be with you, Christ within you,
Christ behind you, Christ before you,
Christ beside you, Christ to win you,
Christ to comfort and restore you...

I finished the verse, and there was a deep silence; it was held for a long while, then a boat passed, lapping us with little waves, and Tom came to hug me, all wet, and we came out of the water.

Everyone was milling about, deciding whether to go for a swim now, or whether to go straight to the restaurant where we were going to have lunch. I was just taking off my wet dress, having decided that, as I was already drenched, a short swim would be a good idea, when one of the young primary teachers came up to me and said, 'That was a beautiful prayer; could you write it down for me if you can remember it?' I said, 'It's a traditional prayer: St Patrick's Breastplate. I'm sure I have a prayer card with it printed on. Would you like it?' 'Oh yes,' she said, 'Do you mean that it's famous?' 'Mmm,' I replied; 'Something like that...' **ND**

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As William Cowper put it in his poem 'The Retired Cat':

'Beware of too sublime a sense
Of your own worth...'

The more we learn, the greater is the temptation to take ourselves too seriously and present the image of being wise in our own eyes. As we progress through the academies of education and allow them to clothe us in the wrappings of knowledge and academic attainments,

in darkness, the ascent must follow and be made possible by a previous descent. Except a grain of wheat fall into the ground and die, it remains a single grain... except a man be born of water and of the Spirit, he cannot enter into the kingdom.

Which brings me to St Paul, who echoes this same spirit in his First Letter to the Corinthians. Here he writes:

'When I came to you, I declared the attested truth of God without display of fine words or wisdom. I resolved that

have the riches of the kingdom. You must be filled with a sense of your own nothingness before God if you would live with his infinite life.

'To win to the knowledge of all,
Wish not to know anything.
To win to the tasting of all,
Wish not to taste anything.
To come to the possession of all
Wish not to possess anything.
To win to the being of all,
Wish not to be anything.
Be not wise in your own eyes.'

The end of all learning is wisdom rather than mere knowledge, and such wisdom comes when we are prepared to journey over the abyss between thinking and vision.

we must not mistake the wrapping for the reality. There are other academies—the academies of life. These teach us that the end of all learning is wisdom rather than mere knowledge, and that such wisdom comes when we are prepared to journey over the abyss between thinking and vision, between knowledge about things and immediate perception of things. That journey is a pilgrimage. We are pilgrims whose primary concern is not merely to gather mere facts about this subject and that subject. The pilgrim is concerned to drink from other wells of vision and experience. Here as you seek to learn more about the wholeness of life, not merely in a quantitative sense but in a qualitative sense, your aim will be to become a better and more enlightened person. Be not wise in your own eyes. Become the person in whom the dedicated Christian and pilgrim is merged in the humility of the wise man or woman.

This journey, this pilgrimage, cannot be confined to the streets of our thought processes—it cannot be confined to the rational level. It is a journey that must be lived first and thought about afterwards. The living and the rational go alongside each other on a way on which faith seeks an understanding of the life that is truth. Throughout human history the intimations of immortality have taught us that in some way or other this life must be sought in death, the light must be found

while I was with you I would speak of nothing but Jesus Christ—Christ nailed to the cross... The word I spoke, the gospel I proclaimed, did not sway you with subtle arguments; it carried conviction by spiritual power, so that your faith might be built not upon human wisdom but upon the power of God. And yet I do speak words of wisdom to those who are ripe for it, not a wisdom belonging to this passing age, nor to any of its governing powers, I speak God's hidden wisdom, his secret purpose framed from the very beginning to bring us to our full glory.'

Those who have come to God in such simplicity of heart and poverty of spirit, adoring his will and putting their lives into his hands, do indeed find a wisdom that is not their own but God's and it gives them a certitude which nothing can shake. John the Baptist's moment in prison was a moment of awakening when he sent this question to Jesus: 'Are you he who is to come or must we look for some other?' Here is the doubt of the man about to die for his faith—natural, honest, a man concerned for the integrity of his own life and wondering 'my God, my God, why?' Yet as Jesus said to the Jew, they did not go out into the desert to see a courtier, a weakling blown by every wind, a pease at any price sort of man, a Mr Pliable. You can see that kind of person anywhere. They went out to see a prophet, a man in the confidence of God, a man with a message from God

The living and the rational go alongside each other on a way on which faith seeks an understanding of the life that is truth.

That wisdom of God is not a package of ideology, not the wisdom of our own devising eyes. It is a life, at the heart of which is a cross and a resurrection. And all the great teachers emphasize in one way or another this same essential wisdom that is revealed in the cross. They tell us that you must be prepared to enter into darkness if you would find light, you must be prepared to plunge into the dark cloud of unknowing. If you would arrive at vision, you must empty yourself. If you would seek infinity you must be stripped, and to become poor and naked in your own soul if you would

and with courage to deliver that message. Here was a man with a love for God in his heart, the wisdom of God in his mind and the truth of God on his lips. As the Collect for St John the Baptist's day reminds us, John boldly rebuked vice. There was no debating with Herod about how far he was missing the mark. Repent, change your mind in such a way that your whole mental and emotional attitude is so profoundly altered that you become a new and different kind of person. That is the cross in human life that must be embraced. **ND**

Our Lady of Haddington

Ian M Miller traces the history of a Scottish pilgrimage

The origins of the devotions to Our Lady of Haddington belong to a shrine at the village of Whitekirk, which was at the time in Haddingtonshire, now East Lothian. Whitekirk was a place of Christian worship from at least the seventeenth century, and had a holy well (now lost) dedicated to the Virgin Mary and also a famous miracle-working statue called Our Lady of Haddington. It was on the pilgrimage route from St Andrew's to Santiago de Compostela and is described as a place pilgrims should worship (see *inter pro peregrinits de compostela* in book five of the codex *Calixtinas*).

The Shrine of Our Lady at Whitekirk was desecrated by the armies of King Edward III of England in 1356 and it is believed that the statue of the Madonna was then gifted by one of the soldiers to a church in Leicestershire. The shrine was restored by the Scottish kings and in 1435 Aeneas Piccolomini (later Pope Pius V) was on a diplomatic visit as papal legate after his ship was beset by storms and he made a vow to walk barefoot to the nearest shrine of the Virgin which was eight miles away from the coast. There he prayed to Our Lady, giving thanks. Unfortunately this walk, barefoot in the Scottish winter, made him suffer from rheumatism for the rest of his life! As the threat of raids, particularly in the countryside, had continued it was decided that the Shrine of Our Lady would be moved to a large newly built church—St Mary's in Haddington. Here pilgrimages continued until these were suppressed by the reformers in 1632. St Mary's itself suffered severe damage during the Siege of Haddington in 1548 and all trace of the shrine was lost until the late Earl of Lauderdale, Patrick Maitland, discovered a panel of the Magi and Our Lady in the church of St Nicholas East in Aberdeen. He also discovered in the British Museum a seal of Our Lady's congregation of nuns at Haddington.

When the seventeenth Earl of Lauderdale, a great Anglo-Catholic figure of the twentieth century, became earl on the death of his elder brother, he was in a position to fulfil a task that had been entrusted to him by Father Hope Patten, the restorer of the Anglican shrine at Walsingham (Patrick Maitland had become a guardian of Walsingham in 1955). At that time, Father Patten said to him: 'One day you must restore the Shrine of Our Lady of Haddington.' The earl subsequently found that the Lauderdale aisle in St Mary's Haddington belonged to his family and he then strove to get images of Our Lady of Haddington and the Three Kings and he commissioned a wood carver from Oberammergau to carve the figures of the Magi and of infant Christ held by Our Lady. The result was a wonderfully tranquil portrayal of Christ's mother.

The earl then converted the aisle back into a private chapel of the Lauderdale family and had the chapel consecrated for public worship by Bishop Alastair Haggart of Edinburgh in early 1972. Although presided over by the Primus of the Scottish Episcopal Church this was an ecumenical service—never before seen in Scotland. Dr Roy Sanderson, a former moderator

of the Church of Scotland, also participated in the event and led prayers, and the Polish Orthodox priest in Edinburgh also took part whilst the Roman Catholic Abbott of Munro blessed the newly installed figures.

Thereafter the aisle became the focus of an annual ecumenical pilgrimage. The first pilgrimage was only attended by 30 people, but 30 years later over 2000 were coming to the day's various services. Even as quite a frail old man, the earl would visit the *Church Times* office in person to deliver photographs of this annual event. The last of the modern ecumenical pilgrimages was in 2007. This was a great pity as the pilgrimage was a sign of the whole church for which Our Lord prayed.

As the threat of raids continued it was decided that the Shrine of Our Lady would be moved to a large newly built church—St Mary's in Haddington.

On the subject of modern miracles it would appear that this actually happened. I have in my correspondence, which I received from the late earl, a press cutting reporting the apparently miraculous recovery of a lady who had prayed in desperation to Our Lady of Haddington. During St John Paul II's visit to Scotland in 1984, the earl was granted a private visit with the pontiff who then blessed the statue of Our Lady of Haddington.

On Saturday, 12 May 2018, the third of the renewed pilgrimages to Our Lady of Haddington took place. The Mass began at 12 noon in the Chapel of Our Lady and the Three Kings in St Mary's Church, Haddington, celebrated by the Revd the Honourable Sydney Maitland, who is priest-in-charge of All Saints, Jordanhill, Glasgow. The preacher was the Revd Canon Beau Brandie, whose main theme was the crucial role of the Blessed Virgin in the Christian faith. Lessons were led by Canon Keith Pagan and Canon Woodlie. At this Mass, we were joined by Father David Mumford, the leader of the Scottish Walsingham pilgrimage.

Thanks to the kind invitation of the late earl's nephew, Father Sydney Maitland, a new series of May pilgrimages has been started and if those who love Our Lord and Our Lady choose to support this annual event it will again be what Father Patten had urged the late earl to re-establish: 'One day, you must restore the Shrine of Our Lady of Haddington.'

We hope that Anglo-Catholics will decide to come and support this annual event as Scotland and the UK in general really need Our Lady's prayers to her son, as never before in her history. **ND**

Ian M Miller assists with the Haddington pilgrimage.

An Education in Grief

Ross Northing reflects on time spent at Auschwitz-Birkenau

Perhaps it seems totally opposite to the theme of my sabbatical, which was looking at art and the possibilities for its use in catechesis, but I knew right from the outset that if I ever reached Krakow then I would have to make the journey south to what has become the most infamous of all the Nazi concentration and death camps at Oswiecim (the village of which the Nazis changed the name and as which the first of the two camps is known).

A group of us met at 7am for the 75-minute journey. We were a group made up of nationalities from across Europe and with a couple from the USA. The first 20 minutes was spent watching a presentation on a drop-down screen on the story of the camps we were about to enter. After that presentation the journey there was spent mainly in silence—talking seemed somehow inappropriate.

Throughout it all there is hardly a moment when the tears are not flowing or the emotions are not running high. And still the information keeps coming...

Arrival at Auschwitz 1 is disconcerting. The car park is immaculately laid out and surrounded by beautiful mature trees. A simple coffee shop and other facilities were at hand and we were encouraged to use them as there are none in the camps—they are, after all, a memorial.

Security checks followed, just like those at Heathrow before I flew to Krakow. The group I had travelled with were met by our 'educator' (note that they are not 'guides'—they have a job of education to do). The Polish nation decided after the war to maintain the sites as memorials and to educate people as to the horrors that took place there, so that the world would never forget.

Our group's 'educator' was a Polish Catholic lady. She first took us to the infamous gate with its cynical inscription '*Arbeit macht frei*' ('Work sets you free'). The first thing you learn is that this is Auschwitz 1, a concentration camp, and work certainly did not make those prisoners free: it wore them out until they were either beaten, experimented on, shot or gassed to death.

Our educator took us into various of the barracks, where we were shown the evidence of Nazi atrocities: the piles of human hair, the spectacles, the artificial limbs, the bowls, the hair and nail brushes, the shoes, and the talliths (Jewish prayer shawls), such vast quantities of each that it cannot be taken in. Then the children's clothes...

Throughout it all our educator was giving us lots of information about what took place. We saw the block where Josef Mengele carried out his evil experiments; we saw the punishment block and the tiny cells in which four prisoners were crammed-in, bent double; we saw the cell in which St Max-

imillian Kolbe died taking the place of a Jewish man condemned to death; and we saw the wall of death where countless prisoners, having been stripped naked to humiliate them, were then beaten once more and taken out and shot in the back of the head. Throughout it all there is hardly a moment when the tears are not flowing or the emotions are not running high. And still the information keeps coming, so much of it that you find yourself becoming numb to it, and then find yourself feeling guilty for not being able to take it in, and for feeling numb.

The time spent in Auschwitz 1 concludes by walking to the roll call square and the gallows on which prisoners could be hung during roll call, then to the gas chamber and crematorium in that camp, and ends with another set of gallows, constructed after the end of the war by the Polish government to hang the first Kommandant of Auschwitz-Birkenau facing the concentration camp.

While we were being taken around Auschwitz 1, I noticed young people's reactions: young women smiling when faced with overwhelming horror and grief, and sometimes even laughter occurs. What we are seeing and hearing is so beyond what we should be seeing and hearing that the mind and even the body does not know how to respond. Young men in tears, their girlfriends and wives stroking their arms, shoulders or backs. A middle-aged lady complains, asking why she couldn't take photographs of the human hair—everyone in our group is so shocked that we don't feel able to remonstrate. Our educator simply says that they are the rules and it is not her role to change them, and we move on to more horror.

Then we are taken on a 15-minute journey to Birkenau and we trace the steps along the railway lines that took countless people in cattle trucks to death. Birkenau was a death camp, not a concentration camp. Again we are given lots of informa-

Our educator took us into various of the barracks, where we were shown the evidence of Nazi atrocities

tion by our educator who is still accompanying us. She leads us through that archway through which the trains passed and we walk all the way up to where the people were unloaded from the cattle trucks. We are then told about the selection process: to the right meant death within the hour, to the left meant tattooing and forced labour to maintain the rest of the camp. We are told of Josef Mengele's visits to select prisoners for his experiments, and of his choice of children, especially twins. The only work the Nazis did was guard, beat, torture and gas those that arrived—everything else was done by slave labour.

We are then told of the four gas chambers that were built, which at the peak of the camp's activity were murdering between them 10,000 people a day. We then walk to the ruins of



the gas chambers and crematoria (the Nazis blew the Birkenau ones up before fleeing in early 1945). What we are told of the process would not be appropriate to relate here, but the numbness takes over again at the sheer overwhelming horror of it all.

We are then taken to the memorial on a plaza constructed just beyond the crematoria and in front of trees. Here there is somewhere to pay our respects—this at last seems human. However, we have not finished our journey. We are taken to the pits where human ash was thrown. Mercifully, there is another memorial at which to pause and at least do something decent for the souls of all those who were slaughtered by that murderous regime with its warped ideology.

We are then taken into a part of Birkenau where a few huts still remain. We are taken in to just one. It is a hut for women prisoners who sleep on wooden bunks designed for four people but upon which 12–16 were forced to try and sleep. Again there is a punishment yard, and a wall where people were shot before their bodies were carted to the crematoria. 50% of those admitted to the ‘prison’ element of the camp died of starvation, their bodies being taken to the crematoria by other prisoners.

I had just one question: ‘Why?’ Her response will remain with me: ‘That is the only question, but it is one for which I do not have the answer.’

The visit ends with the story of the Nazis’ flight from the camps and the forced march of those prisoners fit enough at the time to walk. The rest were left to either fend for themselves or die. A total of 1.3 million men, women and children were transported to Auschwitz-Birkenau. Of those approxi-

mately 1.1 million were murdered. The most reliable statistics indicate that, of that 1.1 million, 1 million were Jewish, 140,000–150,000 were Polish, 23,000 were Romanians, 15,000 were Soviet POWs, and 25,000 others (of whom a few dozen were homosexuals, mainly of German origin). It is estimated that 232,000 children (216,000 of whom were Jewish) were deported to Auschwitz, and records show that 700 children were born there. Of that 232,000 only just over 700 were found alive on liberation in January 1945.

To quote an official publication: ‘Auschwitz is forever a painful expression of the world’s bad conscience. The remains of the Nazi death camp

reminds us of the darkest moments of human history.’

At the end of our time in Auschwitz-Birkenau our educator asked one more time if we had any questions. There was silence and people began to drift back towards the coach. I approached our guide and told her that I had just one question: ‘Why?’ Her response will remain with me: ‘That is the only question, but it is one for which I do not have the answer.’

Postscript: My accommodation was in Krakow’s Jewish quarter, from which residents had been deported by the Nazis into the ghetto. It is now once more a thriving area and I was encouraged to go to a particular square and enjoy a good Jewish meal. I sat at a table outside a busy and popular restaurant with live music by three incredibly talented young people, young people that the Nazis would rather not have existed.

I had been told that after my visit I would find it difficult to overcome my numbness, but that there would be a trigger which would cause me to sob. On listening to those three young musicians I thought that was going to be the moment, but I found myself rejoicing that they were alive and able to bring joy to those listening to them.

The next day I had an hour to spare before returning to the airport. I decided to visit the synagogue. Two ladies showed me in and made me very welcome. Around the interior walls on easels was a photographic exhibition of life before and during the Nazi era for the local Jewish population. There were only two easels that held boards upon which there were words. The second I read told me that after the deportation of the Jewish people into the ghetto, the Nazis had turned the synagogue into stables. That was the trigger...

On leaving I recalled the words of St Paul: ‘Did God reject his own people? Certainly not.’ Rom. 11:1 **ND**

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Theology and Disenchantment (Part Three): The Augustinian Vision

Stephen Wilson concludes his series with Augustine

This three-part essay has sought to explore the ‘narrative of disenchantment’ within the liberal protestant tradition in late modernity, in its reaction against the patristic project and ‘classical’ Christian formularies. It takes *The Myth of God Incarnate* (1977) to be emblematic of this, signposted by Leslie Houlden’s remark that ‘we must accept our lot, bequeathed to us by the Enlightenment, and make the most of it.’

Part One briefly surveyed the metaphysical language of the Councils, seemingly as far removed from the language and thought-forms of Jesus and the Gospels as it is from ourselves. It contemplated liberal theology’s misreading of the early Councils’ formularies, whose idiom and register are necessarily very different from the scriptures—yet are complementary to them—setting out the ontology implicit in scripture’s language of ‘God in Christ.’ Here, ‘substance’ is a metaphysical category, and the *homoousion* of Nicaea is an ontological proposition.

Part Two explored the texture of liberal theology’s deferential apologetic-by-accommodation, which has since tended to give way to a postmodern ‘anti-theology,’ shadowing Christian narrative and parasitic upon it; the ‘linguistic idealism’ of Don Cupitt’s *The Long Legged Fly* (1987) merely replaces one apparent absolutism—that of ‘traditional’ metaphysics—with another.

It is noteworthy that by the time another contributor to *The Myth*, Frances Young, came to write *From Nicaea to Chalcedon* (1983) she was already changing her earlier views because of further, deeper engagement with her research material: the metaphysical language of the early church fathers did after all make sense, once properly understood! Her acclaimed *The Making of the Creeds* (1991) portrays the creeds as precipitates out of the struggle to understand ideas of incarnation and trinity. They were summaries of faith taught to new Christians by their local bishops, traditional to each local church, varying in detail from place to place, but in general following the threefold schema we find in the Nicene and Apostles’ creeds. Credal disputes were motivated by concerns that the gospel of salvation in Christ be safeguarded. And we can say with Dr Young that the principal ‘driver’ in early Christian theology was a sense of the sacramental and spiritual reality of that salvation.

Part Two referred in closing to a philosophical undertow to liberal theology’s disquiet, one with pre-Enlightenment origins. Its discomfort is directly ontological in origin: the nature of divine action in the world, and in particular that of miracles. Maurice Wiles—also a contributor to *The Myth*—would publish his 1986 Bampton Lectures in *God’s Action in the World* (1986). Here he discusses a theology of creation that would be consistent with the laws of nature; we should not see God as playing an ‘active’ role within the world, but as having created

the world in its entirety in a single divine act.

Wiles denied (pp.28–32) that God would ‘directly intervene’ in the world, and so also denied the possibility of miracles as ‘traditionally’ understood. An omniscient and omnipotent God would not undermine the natural laws that he had created by stepping in to perform miracles, as though he had ‘made mistakes’ at the outset. Wiles also invokes moral grounds for objecting to divine intervention: in a world where there is large-scale suffering, God’s intervening in one place rather than another would appear an arbitrary whim on God’s part. Either God must intervene arbitrarily (and therefore be unworthy of worship) or not at all. But stripping out miracles need not reduce Christianity to a form of Deism. Prayer still has purpose: it cannot ‘cause’ God to take action, but it can be a way of enabling some awareness of God’s will (though what sense does ‘God’s will’ actually carry here?). Likewise, the miracles of the Bible need not be rejected, but instead retain a symbolic role in teaching about God and faith in Christianity (but what does the symbolism signify, and how?). Wiles’ predicament has medieval origins, when changes occurred to the patristic, ‘Augustinian’ vision of creation, changes that helped to precipitate the beginnings of modern science—and much else besides—but augured ill for our understanding of divine action.

**God does not act inconsistently or arbitrarily.
In principle any part of creation is potentially miracle-bearing.**

The north African bishop Augustine (died 430), undeniably the most influential of patristic authors in the western tradition, stressed the *unity* of divine action: strictly speaking there is only one miracle, the creation itself. Creation is divinely grounded; evil in creation is a distortion of nature, a negation of divine will (Wiles is at least half right!).

For Augustine, ‘all natural things are filled with the miraculous’ (*Epistle* 102; *Patrologia Latinae* 372), but in our blindness we may need to be moved to reverence by unusual events which make latent divine power manifest. These are also events within the original creation, planted within the initial creation as *seminum semina* (*Sermon* 247; *PL* 38.1158), or *seminales rationes* (*De Trinitate* 3.7) hidden within the nature and appearance of things, which at times cause events which appear to us to be contrary to nature but are actually an unfolding of the hidden potential in a creation which is everywhere potentially ‘miraculous.’ Miracles are ‘not contrary to nature, only contrary to what we know of nature’ (see e.g. *City of God*, book 21, chapter 8). God does not act inconsistently or arbitrarily. In principle any part of creation is potentially miracle-bearing.

There are two important aspects to this. There is an epistemic (or 'psychological') element, namely our imperfect knowledge of God's ever-present creative activity. Tied to this is a view of creation as a sacrament: 'The heavens declare the glory of God, and the firmament shows forth his handywork.' (Psalm 19.1)

In the 'Augustinian vision,' miracles happen when God's quickening power, everywhere present, is revealed in a special degree; transfiguring and perfecting nature, but not in any way negating or suppressing it. This quasi-sacramental account would later be summed up in Thomas Aquinas' well-known teaching that grace does not 'contradict' nature but 'perfects' it. Augustine was not denying the objectivity of miracle, nor questioning the historical basis of any of the biblical miracle stories. He saw them as included within a creation saturated with sacramental meaning. Wiles has retained Augustine's sense of a unity and consistency in the way God acts in creation, but is in difficulties about ascribing any objectivity to divine action. And, yes, suffering remains a perennial problem for faith.

What then? St Anselm of Aosta (died 1109), prior of Bec in Normandy, Archbishop of Canterbury from 1093, is rightly called the 'Father of Scholasticism'—the great upsurge of speculative thought in later medieval theology. His contribution lay in the intellectual rigour and speculative power of his theological enquiries, and in the fact that they were indeed genuine enquiry rather than simply commentary on ancient authors customary in the Christian west hitherto. Anselm took a position on divine action that sat uneasily alongside the 'classical' view of Augustine (and later that of Aquinas) that had previously been developed from scripture by both Greek and Latin fathers.

Anselm made of miracles a special case, in the sense of being caused 'directly' by God, rather than being a part of the network of natural causes within creation. They were to be 'above nature,' or even 'contrary to nature'; an event in nature without a natural cause. This is now often conceived to be the standard account by the world at large.

Anselm is in many ways an unlikely author to have made this move. The Benedictine tradition of scholarship, and the monastic tradition in general, mainly wedded to commentary and interpretation of ancient authors, would be suspicious of the new, investigative, scholastic theology being developed by the new Dominican and Franciscan orders in the cathedral schools, and the universities that grew out of them in Oxford, Paris, Bologna, Salamanca and elsewhere. Was Anselm's move a quest for a clarity of thought which would at the same time emphasize the majesty of God, 'purifying' miracles by exempting them from the order of nature and hiving them off in a special causal category of their own?

Anselm's account arguably brought major benefits. His dualism of natural and divine causality would encourage a new attitude towards nature, now to be investigated freely, without fear of impiety. But by introducing a nature/grace dualism in offering an account of miracle as 'contrary to nature' Anselm unwittingly laid trouble ahead for Christian theology in the future.

What might the remedy be? The short answer (no space

here for anything else) is to recover the Augustinian vision. Creation is not (for example) an emanation of God's essence, relating to it as a ray of sunshine to its source, nor is it fashioned (as in Plato's *Timaeus*) from a pre-existent, co-eternal prime matter. It is, rather, created out of nothing, and related to the Creator through *participation*. Creation carries the mark of the divine splendour (as in Psalm 19), but of all creatures humankind participates uniquely through being created in the image of the divine, though deformed by sin.

'Participation' is a notion fundamental to Christian theology deserving of more treatment than space allows here, but essentially it contrasts with a 'disjunctive' ontology of divine action that positions the Creator over and against creation; rather, the creation relates to him as the ultimate, undergirding condition of its possibility: its 'First Cause.' This brings us to St Thomas Aquinas.

The 'Angelic Doctor' accepted the Neo-Platonist architectonic of an ascending hierarchy of creation through participation, but his Neo-Platonism is refracted through an Aristotelian prism: creation relates to God as to a First Cause. This ontology of 'primary' and 'secondary' causation is less mysterious than it may seem. Paradoxically helpful here is Richard Dawkins' complete misreading of God as First Cause in *The God Delusion* (2006). He utterly misconstrues every one of Aquinas' 'Five Ways.' His (wilfully ignorant) misreading of Thomas Aquinas is summed up succinctly in David Bentley Hart's *The Experience of God*, (2006, pp.21ff). Concerning Dawkins on Aquinas' 'Second Way' Hart writes:

'Not knowing the scholastic distinction between primary and secondary causality... [Dawkins] imagined that Thomas' talk of a "first cause" referred to the initial temporal causal agency in a continuous temporal series of discrete causes.' (p.22) No: Thomas' First Cause is the enabling condition of the possibility of all created, 'secondary' causation—'secondary' because dependent, timelessly, on God. The early Fathers grasped this perfectly well. For Basil of Caesarea (died 397), the 'beginning' mentioned in Genesis 1.1 is not to be understood as a moment in time; rather, creation is the immediate bringing-into-being of the whole of creation throughout time—a timeless, tenseless 'beginning.'

So, again, for Gregory of Nyssa (died 395) and Augustine, creation is timeless, nevertheless the world unfolds in time through its intrinsic, created powers (Aristotle's and Aquinas' 'secondary causes'). Thus, among Darwin's contemporaries, for theologian John Henry Newman (died 1890), nothing in the theory of evolution as such contradicted the doctrine of creation.

The Fourth Gospel's treatment of Jesus' miracles as 'signs,' taken together with Augustine's vision of a miraculous, 'sacramental' creation, might suggest a closer look on another occasion at the 'semiology' of divine action (including miracles)—and that crucial concept of 'participation'—perhaps calling in aid (after the example of those early Fathers and the Angelic Doctor) the tools of contemporary analytical philosophy, in order to articulate the 'Augustinian vision' anew for our own times. **ND**

Father Stephen Wilson is an assistant priest at St Stephen's, Lewisham.

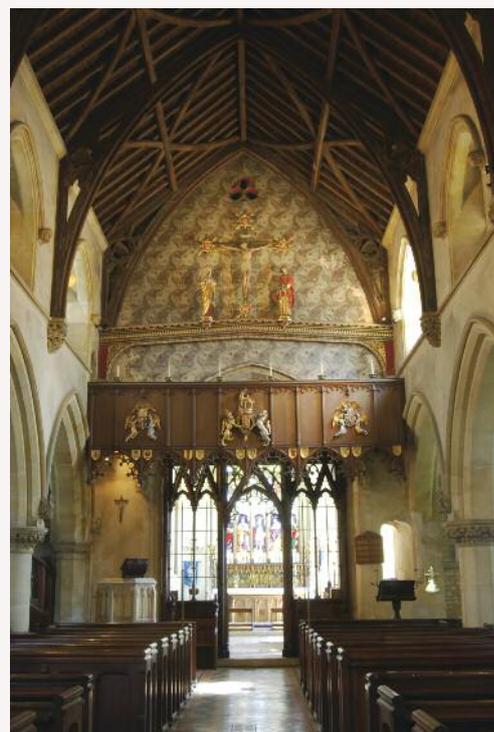
touching place

S MARY, BENEFIELD, NORTHANTS



You can spot Benefield's broach spire from afar as you approach from Weldon. Coming through the lychgate, you soon see that the church is mainly 19th century rather than medieval; this rebuild is the work of John Macduff Derick, a highly regarded architect of the early days of the Oxford Movement, best known as the man who built Pusey's S Saviour's Leeds.

The nave is dominated by the screen, topped by a later loft and rood group designed by Ninian Comper (1904). Comper was also responsible for the riddel-posted 'English Altar' (1897); the E window above is a striking



piece of early Victorian glass (c. 1847) showing John the Baptist, flanked by the four Evangelists. The Watts-Russell memorial chapel in the transept, with restrained baroque furnishings, was consecrated by Cosmo Gordon Lang in 1926.

But Benefield church is more than just the architecture; it shows the tensions present in the Church of England at the time it was built. Derick's design was the runner up in the competition for the Martyrs' Memorial in Oxford, and this seems to have brought him to the attention of Jesse Watts Russell of Benefield, who also owned Ilam Hall (Staffs). Russell, who had been a generous donor to the Martyrs' Memorial, got Derick to build a memorial at the centre of Ilam (*vide* ND Sept 2018) in the style of an Eleanor Cross, to Russell's wife Mary (1841).

Russell's second son Michael was ordained and was presented by his father to the Vicarage of Benefield. He had become influenced by the Oxford Movement while a student there, at Benefield he became the confessor of Frederick William Faber, Rector of nearby Elton. After two eventful years at Elton, Faber became a Catholic priest, as Michael Russell was to be after the death of his wife.



Map reference: SP988885

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 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 stan-drews.kingsbury@london.anglican.org - www.standrewskingsbury.org.uk

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

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

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

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

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

LONDON SW7 St Stephen, Gloucester Road (entrance in Southwell Gardens) A Fulham Jurisdiction Parish. Modern rite, traditional ceremonial, gospel preaching and good music. Sunday: Masses 9am and 11am (Solemn). Daily Mass: Tues 11am, Wed 7pm, Thur 10am, Fri 1.15pm, Sat 10am. Rosary - 2nd and 4th Saturday at 10.30am. Fr. Philip Barnes SSC Contact: 020 7370 3418 www.saint-stephen.org.uk

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

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

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

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

MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; Saint Augustine, Pendlebury; Saint Peter, Swinton. A Society Parish. Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Clergy Fr. Jeremy Sheehy 0161 794 1578 and Fr. Michael Fish 0161 794 4298., Parish Office: 0161 727 8175 email: parofssandp@btconnect.com

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

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

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

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

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.sgilesinreading.org.uk

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

SALISBURY St Martin - the oldest Church in Salisbury. We can be found in St. Martin's Church Street just over the inner city ring road. Walk up St. Ann Street from the Close and through the tunnel. A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday: Mass at 8:00am, Parish Mass at 11:00am. For further information about the Daily Office, weekday mass and confession see www.sarumstmartin.org.uk. or call 01722503123. Parish Priest: Fr. David Fisher. 01722 500896

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

SEAHAM: COUNTY DURHAM S John, Seaham Harbour SR77SA (with All Saints Deneside & S Mary's Seaham) Sunday 11.00am Solemn Mass & Sunday School (9.30am Solemn Mass All Saints & 1st Sun 11.00am Sung Mass S Mary's) 5.00pm Solemn Evensong & Benediction (2nd Sun). Mass Mon, Wed, Fri, Sat, 9.30am & Tues 6.00pm S Johns Thurs, 9.30am All Saints, Sat 10.30am S Mary's. Exposition of Blessed Sacrament Wed 8.45am - 9.15am S John's: Confessions by arrangements with Priests. Parish of The Society in the Episcopal Care of the Bishop of Beverley. Clergy: Fr Paul Kennedy SSC 0191 3665496 Fr Mark Mawhinney 0191 5816774 Fr Chris Collins 0191 5817186. www.stjohns-seaham.org.uk

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

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

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

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

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

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

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

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

TAUNTON Holy Trinity, Trinity St, Taunton, TA1 3JG. Society Parish. Modern Catholic liturgy. Musical tradition. Sunday Services 8, 10 & 6.30. Daily Mass. Fr Julian Laurence SSC, Vicar, Fr Adam Burnham SSC, Curate. See website for full details of services and events holylitytrinitytaunton.org

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

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

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

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

WEDNESBURY, West Bromwich St Francis of Assisi, Friar Park WS10 0HJ (5 minutes from Junc 9 of M6) Sunday: Mass 9.45am. Weekday Mass: Tues and Thur 9.30am, Wed and Fri 7.30pm, Sat 10am. Lively worship in the Modern Catholic Tradition, with accessible preaching, and a stunning gem of a church beautifully restored. Parish Clergy: Fr Ron Farrell: 0121 556 5823 or Fr. Gary Hartill 0121 505 3954- Visit us at www.saintfrancis-friarpark.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

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

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

WEYMOUTH St Paul, Abbotsbury Road DT4 0BJ *Under the episcopal care of the Bishop of Ebbsfleet.* Sundays (usually): Parish Mass 9.30am (creche and Sunday school); Informal Eucharist 11.15am; EP & Benediction 5pm (1st Sunday). For times of daily and Holyday masses see www.stpaulsweymouth.org or ring parish priest: Fr Richard Harper SSC 01305 778821.

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

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

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

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

Diocesan Directory

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

FIF, DIOCESE OF CANTERBURY *Society parishes* Deal St Andrew 01 304 381131, Eastchurch All Saints 07702 199844, Folkestone St Peter 01303 254472, Harbledown St Michael 01227 479377, Lydden St Mary 01304 208727, Maidstone St Michael 01622 721123, Ramsgate Holy Trinity 01843 863425, Rough Common St Gabriel 01227 479377, Temple Ewell SS Peter and Paul 01304 208727

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

FIF, DIOCESE OF COVENTRY *Coventry Centre: St John the Baptist (Fr Dexter Bracey 024 7671 1687); Holbrooks: St Luke (Fr Simon Oakes 024 7668 8604); Radford: St Nicholas (024 7633 7343); Tile Hill: St Oswald (Interregnum 07512 924401); Ansty: St James & Shilton: St Andrew (Fr Andrew Coleman 024 7636 6635); Nuneaton: St Mary the Virgin (Interregnum 024 7632 9863); St Mary & St John Camp Hill: (Fr Tom Wintle (024 7639 9472).*

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

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

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

FIF, DIOCESE OF LEICESTER *Blackfordby and Woodville vacant, contact Miss Blossom Thompson 07813 214462; 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, interim Priest in Charge, Fr Simon Matthews 07763 974419; Narborough Fr A Hawker 0116 275 1470; Scraptoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215*

FIF, DIOCESE OF LINCOLN *Resolution Parishes: Binbrook Group (Louth) Vacant - Contact Fr Martin 07736711360; Edenham (Bourne) contact 01778 591358; Grimsby St Augustine Fr Martin 07736 711360; Skirbeck St Nicholas (Boston) Fr Noble 01205 362734; Wainfleet Group (Skegness) Fr Morgan 01 754 880029; Burgh-le-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kirton) Fr Blanch 01205 624128. Non-petitioning parishes information: North Lincolnshire - Fr Martin 07736 711360; South Lincolnshire - Fr Noble 01205 362734*

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

FIF, DIOCESE OF MANCHESTER *Blackley Holy Trinity, Society, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, Society, Canon David Wyatt 0161 736 8868; Chadderton St Mark, Resolution Fr Steven Smith - 0161 624 2005; Failsworth Holy Family, Society, Jacqui Weir, Churchwarden - 07974 340682; Glodwick St Mark, Society, Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, Society, Fr David Hawthorn 0161 682 5106; Leigh St Thomas & All Saints, Resolution, Fr Robert Dixon 01942 673519; Lightbowne St Luke, Society, Fr Philip Stamp - 0161 205 2879; Little Lever St Matthew, Resolution, Fr John Wiseman, 01 204 700396; Middleton Junction St Gabriel, Resolution Fr Steven Smith - 0161 624 2005; Moss Side Christ*

Church, Society, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, Society, Fr Graham Hollowood - 0161 624 4964; Peel Green St Michael, Society, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, Society, Fr Ronald Croft 0161 773 1642; Royton St Paul, Society, Vacant contact Tony Hawkins 07792 601295; Salford St Paul, Society, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury Society, Fr Jeremy Sheehy 0161 727 8175; 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, Vacant (Churchwarden 02392 660123); Southsea Holy Spirit, Fr Philip Amey 023 9311 7159; Stamshaw St Saviour, vacant Churchwarden 023 92643857*

FIF, DIOCESE OF ROCHESTER *Beckenham St Michael, 11am 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 Weitzmann 01442 247503; Letchworth St Michael & St Mary, Fr Bennett 01462 684822; Luton: Holy Cross, Marsh Farm, vacant; Holy Trinity, Biscot, Fr Singh 01582 579410; St Mary, Sundon & St Saviour, Fr Smejkal 01582 583076. (Please contact clergy for details of services)

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

FIF, DIOCESE OF SHEFFIELD *Bolton-on-Deame 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, vacant; Moorends St Wilfrith, Fr Pay 07530921952; New Bentley Ss Philip and James, Fr Dickinson 01302 875266; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, Fr Leal 01 302 864304; Ryecroft: St Nicholas, Fr Andrew Lee 01 709 921257; Dalton: Holy Trinity, Fr Andrew Lee 01 709 921257; Doncaster Ss Leonard & Jude (with St Luke) Vacant; Sheffield: St Bernard, Southey Green and St Cecilia, Parson Cross, Fr Ryder-West 0114 2493916; St Catherine, Richmond Road, Fr Knowles 0114 2399598; St Matthew, Carver Street, Fr Grant Naylor 01 142 665681; St Mary, Handsworth, Fr Johnson 01142 692403 (contact clergy for Mass times, etc)*

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

DIOCESE of TRURO - FIF Recommended Parishes **FALMOUTH: St. Michael & All Angels, Penwerris, vacant, contact Miss B.A.Meade, 01 326 212865; PENRYN: St. Gluvius, Fr S. Wales - 01326 378638; TRURO: St. George, Fr. C. Epps - 01872 272630**

Magister adest et vocat te

(‘the Master is here, and he is calling you.’)

And here in this place,
by ancient walls where praises rose by day, by night,
hard-packed ground trodden by countless pilgrims’ footsteps,
the Master still is here,
in what once was but simply bread,
now by the Spirit’s power and word of the Master
made Bread of Heaven, true presence of our God himself,
stooped down from on high ‘he graced this place of tears.’
Christ in our midst upon your altar throne:
Lord Jesus, hail;
Lord Jesus, welcome;
Lord Jesus, hear our cry.

Blessed are you, Lord Jesus Christ, true God and man,
who deign to come and dwell with us
in this most holy sacrament of the altar.
Blessed are you, Lord Jesus Christ, our great high priest,
whose sacred body and whose precious blood
are become food and drink for us,
sustenance on our pilgrim way to heaven’s height,
pledge and sure token
of a God who delights to dwell with every child and woman and man.
Magister adest. The Master—he is here.

Magister adest et vocat te.
The Master is here, and he is calling you.
Vocat te—giving you a vocation,
saying you are called not simply for your own salvation
but called and gifted, each and every one, no ‘get-out’ clause,
that others may come to acknowledge and to love
this God in our midst, enthroned upon the altar,
whom we worship and adore under the veil of earthly things,
just as one day we shall worship and adore him
perfectly, unceasingly, eternally
in company with saints and angels and all the redeemed
at that great banquet, the wedding feast of heaven.
Magister adest et vocat te.
The Master—he is here and he is calling you.
To him be honour and glory, world without end. Amen.

This devotion was used before the Blessed Sacrament during the Glastonbury Pilgrimage 2018.



The Procession of the Blessed Sacrament at the annual Glastonbury Pilgrimage.

Bishops of the Society



The Bishop of Beverley
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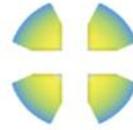
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