

newdirections

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

Heart speaks unto Heart

John Henry Newman's Canonisation

Also in this issue:

- Malcolm McMahon on the Eucharist
- Steve Rice builds a Catholic Parish
- Jesus Christ Superstar

parish directory

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

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

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

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

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

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

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

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

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

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

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

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS OHH. **Holy Nativity**, Knowle BS42AG. Sunday Mass 10:00 a.m. (both Churches), Weekday masses: Tuesday 7.15 p.m. & Wednesday 10:00 a.m. (All Hallows), Friday 10:30 a.m. (Holy Nativity). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhal-lowseaston.org Father Steven Hawkins SSC. 07834 462 054 fr.stevenhawkins@googlemail.com www.holynativity.org.uk

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

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

BURGH-LE-MARSH Ss Peter & Paul, (near Skegness) PE24 5DY A resolution parish in the care of the Bishop of Richborough. Sunday Services: 9.30am Sung Mass (& Junior Church in term time) On 5th Sunday a Group Mass takes place in one of the 6 churches in the Benefice. 6.00pm Sung Evensong (BCP) Weekday Mass Thursdays 9am. Other services as announced. All visitors very welcome. Church open daily from 9.00am - 5.00pm. Rector: Canon Terry Steele, The Rectory, Glebe Rise, Burgh-le-Marsh. PE245BL. Tel 01754810216 or 07981878648 email: father.terry@bttdick.com

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

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

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

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

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

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

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

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

ELLAND All Saints, Charles Street, HX5 0LA A Parish of the Soci-

ety under the care of the Bishop of Wakefield. Serving Traditionalists in Calderdale. Sunday Mass 9.30am, Rosary/Benediction usually last Sunday, 5pm. Mass Tuesday, Friday & Saturday, 9.30am. Canon David Burrows ssc, 01422 373184, rectorofelland@btinternet.com www.ellandoccasionalists.blogspot.co.uk

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

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

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

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

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

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

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

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

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

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

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

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

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The Richborough Family Festival at Rochester Cathedral on Holy Cross Day

(Photo by Katerina Gerhardt and copyright to The Diocese of Rochester)



Holy Cross Day celebrations at Rochester Cathedral

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*.

‘Heart Speaks unto heart’

Michael Fisher reflects on the canonisation of Blessed John Newman

‘If I looked into a mirror and did not see my face, I should have the kind of feeling which actually comes upon me when I look into this living, busy world, and see no reflection of its Creator.’

A quote from a recent newspaper article, perhaps; or from a disgruntled correspondent in the *Church Times*, or maybe even a bishop? No: those words were written 155 years ago by Blessed John Henry Newman (1801–1898) who, on 13 October this year, will become Saint John Newman. They were written in an age which we imagine to have been more godly, more morally upright and more law-abiding than our own, but mid-Victorian England was not as rosy and comfortable and confident as it might seem. Others would readily have agreed with Newman that ‘the sight of the world is nothing less than the prophet’s scroll, full of lamentations, and mourning, and woe.’ But before dismissing him as just another Jeremiah, consider something else that he wrote, and which Christians of all traditions will have heard and sung, many times over:

‘O loving wisdom of our God,
When all was sin and shame,
A second Adam to the fight,
And to the rescue came.’

The second verse of the hymn, ‘Praise to the holiest,’ encapsulates in six short verses what lies at the centre of our faith: the love of God revealed to humanity (in all its messiness) in the person of Jesus Christ, and paradoxically in the agony of the cross.

He immersed himself amongst the urban poor of Birmingham, living out the Incarnation through pastoral care, catholic teaching, and devotion to the sacraments.

Newman had no illusions about the world in which he lived. Though his early life was a somewhat charmed one, spent among the dreaming spires of Oxford, preaching memorable sermons in the university church of St Mary, he was later to immerse himself in the slums of Birmingham, in places which respectable society might wish to pretend did not exist. ‘This living busy world’ is—as Newman knew—the place where the Church has to bear witness to a God who is fully immersed in our life, our problems, our humanity; and whose love can be known and received by virtue of the Incarnation. Newman also knew that if he could see no reflection of the Creator, it was largely because no one had bothered to shine the light of Christ into these people’s lives. So he immersed himself amongst the urban poor of Birmingham, living out the Incarnation through pastoral care, catholic teaching, and devotion to the sacraments. It was a strategy for mission and evangelism that was followed too by some of the great figures



of the Anglican Catholic movement such as Fr Lowder and Fr Mackonochie.

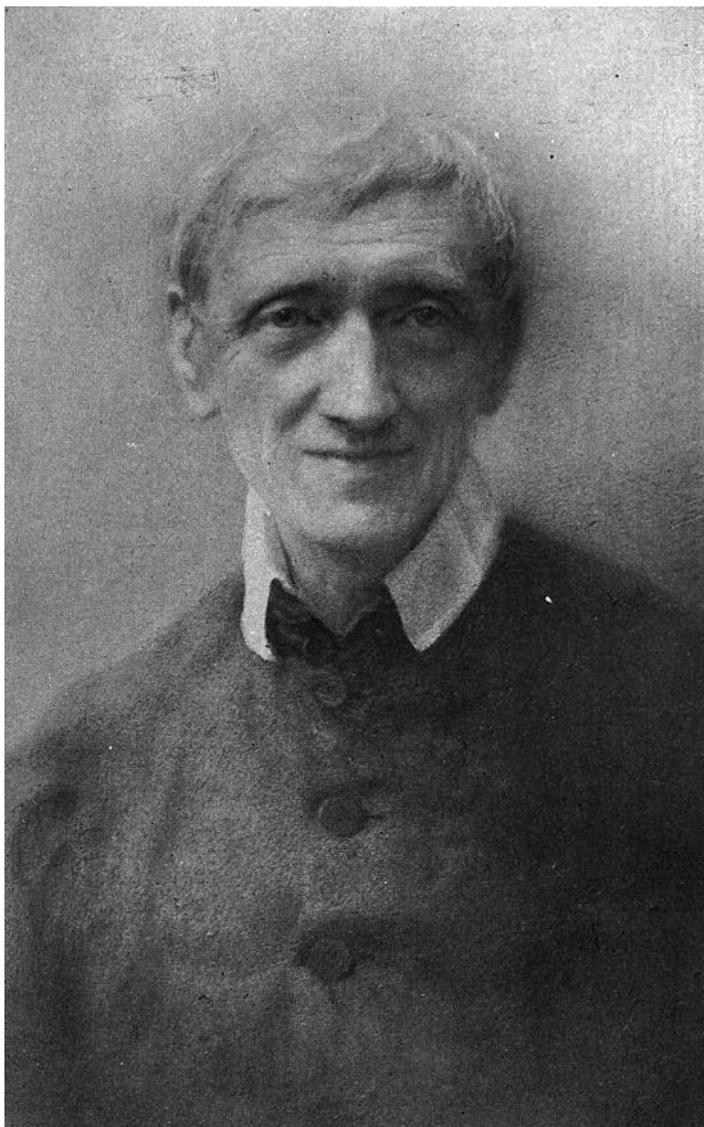
I first encountered Newman, as many others do, through singing hymns such as *Firmly I believe and truly*, *Lead, kindly light*, and of course *Praise to the holiest*; but it was not until my undergraduate days that I came to know him as arguably the greatest and most influential spiritual figure of the 19th century. Having chosen the mid-Victorian period as a special study for my history degree, I found that one of the set texts was his *Apologia pro vita sua* (1864). It made a deep and lasting impression on me, both as an account of Newman’s spiritual journey, and because of the way in which it was so precisely and systematically organized as a defence of his integrity against the onslaught of Charles Kingsley who had accused him of—amongst other things—untruthfulness, specifically that while still functioning as an Anglican clergyman, and vicar of the University Church of St Mary the Virgin in Oxford, he had secretly adopted ‘Roman’ beliefs. The *Apologia* not only demolished Kingsley’s charges; it also gave Newman the opportunity to recount the whole of his spiritual life from childhood to his conversion in a publication which ran to over 300 pages and soon became a spiritual classic.

It was John Keble’s Assize Sermon of 1833 which sparked the Tractarian Movement, with Newman at its head, taking its name from its publication of *Tracts for the Times*. Their principal objective was to recall the Church of England to its

catholic roots: not a department of state for religion, but a divine institution, with bishops who could trace their authority back to the apostles themselves, so that, at their ordination, Anglican priests were touched by the spirit of the early Church in a very direct and tangible way. The Prayer Book Ordinal made this abundantly clear: 'Receive the Holy Ghost for the office and work of a Priest in the Church of God...' You cannot get much more catholic than that! The question that was to

Scores of newly ordained clergy were leaving Oxford imbued with Tractarian ideas, invigorated by Newman's sermons and his lectures on Anglicanism as the 'middle way' between Romanism and Protestantism.

vex Newman more than any other was whether or not such a body could validly exist independently of the rest of catholic Christendom. The *Apologia* takes the reader step by step through Newman's search for an answer in the history of the early Church, how all the arguments were whittled away until the truth, as he now saw it, stared him directly in the face leaving only one course of action left open to him, namely reconciliation with the Church of Rome. 'He who has seen a ghost cannot be as if he had never seen it.'



It is difficult for us, looking back from a 21st-century perspective, to appreciate the breadth and depth of anti-Catholic feeling that was part of the mid-Victorian mind-set, fuelled by tales of 'Bloody Mary', the Spanish Armada, the Inquisition, and Guy Fawkes. Even in the environs of the University of Oxford, 'Catholicism' automatically meant 'Popery', un-English and unpatriotic, so the cost of conversion could be—and was for Newman—incalculable. With his brilliant career now in shreds, and with an uncertain future, he left Oxford in February 1846. The depth of his sadness, and sense of exile and banishment from his beloved university can still be felt:

'There used to be much snapdragon growing on the walls of my freshman's rooms... and I had for years taken it as the emblem of my own perpetual residence even unto death in my University... I have never seen Oxford since, excepting its spires, as they are seen from the railway.' (*Apologia*, p.214)

What Newman called 'the parting of friends,' the suspicions and allegations, were only the beginning. He did not find the transition easy. Although he had finally concluded that the *via media* view of the Church of England was no longer tenable, he had qualms about the necessity of re-ordination when it came to that in 1847. He also felt uncomfortable in the seminary at Oscott. Subjected to quizzical gazes, he felt like a captured animal; a spectacle for the Principal, Dr Wiseman, to put on show. The former vicar of St Mary's Oxford, and a Fellow of Oriel, now had to queue for confession at Dr Wiseman's door along with the junior Oscott boys. As a newly ordained Oratorian, based first at St. Anne's, Alcester Street, Birmingham, and later at the Edgbaston Oratory, he had to start again from the bottom rung of the ladder. It was, however, pursuit of the truth that had led him there; that relentless pursuit described in such detail in the *Apologia*. Thus, Newman masterfully parried the assaults on his integrity, and made Kingsley look extremely foolish and disingenuous. The slow, upward climb was set to yield much fruit: teaching sermons and lectures to capacity crowds at St Chad's Cathedral, reintegrating the Roman Catholic Church into the life of the nation, and ultimately a cardinal's hat.

It should be remembered, though, that Newman was no ritualist. To the end of his Anglican days he wore nothing more 'advanced' than surplice, scarf and hood.

Paradoxically, it is for what he left behind in Oxford that the Church of England owes Newman its biggest debt of gratitude. The *Tracts for the Times* came to a sudden and inglorious end in 1841 following the publication of Tract XC in which Newman claimed that even the most Protestant of the Thirty-Nine Articles were not directed against the fundamental doctrines of Catholicism, but only against popular exaggerations and errors. Nevertheless, scores of newly ordained clergy were leaving Oxford imbued with Tractarian ideas, invigorated by Newman's Sunday afternoon sermons at St Mary's and his courses of lectures on Anglicanism as the 'middle way' between Romanism and Protestantism, and of course there were



the ‘remainers’ such as Keble and Pusey. It was estimated that by the mid-1840s there were over 500 ‘Newmanite’ clergy at work in parishes all over England. Thus began the great revival which—in tandem with the Cambridge-based Ecclesiologists—transformed the faith and practice of the church nationwide, returning it to its catholic roots, securing better training for clergy through new theological colleges, stimulating mission amongst the urban poor, and much else.

For his part—and unlike some of the more zealous converts, past and present—Newman readily acknowledged his own debt to the Church of England for what it had given him at that stage of his spiritual development. Had he been born into a dissenting family, he might never have heard of the visible Church, apostolic succession or other catholic doctrines, and never have gone to Oxford. He even went so far as to apologize for anything he might have said or done which might have provoked the allegation that he had turned on his mother church ‘with contumely and slander.’

It should be remembered, though, that Newman was no ritualist. To the end of his Anglican days he wore nothing more ‘advanced’ than surplice, scarf and hood, and he had no time for what he called ‘the gilt gingerbread school’ who ‘played at Popery.’ ‘It is one thing to desire fine churches and ceremonies... but quite another to desire these and nothing else.’

Despite the uneasy relationship between the two churches, Newman entertained hopes of eventual reconciliation, if not in his lifetime then at some future date, and felt duty-bound to pray for it. If Anglicans needed to lay aside the suspicions and hostilities of past centuries, then Rome needed to reform too; specifically to be more accommodating towards the Eng-

lish temperament which reacted on the one hand against repressive authoritarianism summed up in the word ‘popery’ (the right ‘to have dominion over our faith’ as Newman put it), and ‘Mariolatry’ on the other. Though Newman had a deep love for Our Lady, he baulked at excessive devotional practices which ‘are suitable for Italy, but they are not suitable for England.’ He also knew, from his own experience, that to win people’s hearts and minds you had first to love them, and win their affections ‘in the bonds of the gospel.’

As the date of Blessed John Newman’s canonization—appropriately, the feast of St Edward Confessor—draws near, it will be for others to survey his enormous contribution to the life of the Roman Catholic Church, and his vast literary output of prose, verse, theology, sermons and lectures. Many of these works cut across all denominational boundaries. Romans and Anglicans may celebrate him liturgically in equal measure—Romans on 9 October, which is the anniversary of his conversion, and Anglicans on 11 August (Common Worship Calendar), and seek his prayers within the communion of saints.

If I had to choose just one constant theme of his most extraordinary life to commend to others, regardless of their religious affiliations, it is summed up in the word ‘trust.’ Convinced that the very existence of God was as real and certain as was his own existence, and responding to the call ‘My son, give me your heart’ (Proverbs 23.26), he became equally convinced that the relationship between God and the individual soul was that of *sola cum solo*, face to face, so that nothing could ever come between them. Hence the origin of the motto Newman chose for himself when he was created a cardinal, and which is engraved on his memorial at Rednal: *Cor ad cor loquitur*—‘Heart speaks unto heart.’

If I had to choose just one constant theme of his most extraordinary life to commend to others, regardless of their religious affiliations, it is summed up in the word ‘trust.’

When in 2008 Newman’s grave was opened in order to remove his remains to a shrine specially constructed at the Oratory in preparation for his beatification, only the brass fittings from the coffin were found. Owing to the nature of the soil, and other related factors, the body had completely disintegrated. In death as in life, it was *sola cum solo*, and I remembered the words of St Ignatius of Antioch:

‘When there is no trace of my body left for the world to see, then I shall truly be Christ’s disciple.’ **ND**

Fr Michael Fisher is honorary assistant priest, St Michael & All Angels, Cross Heath, Newcastle-under-Lyme.

Newman and the Oxford Movement

Arthur Middleton offers extracts from Newman's letters regarding the Oxford Movement

From a letter to John Bowden, a close friend of Newman from undergraduate days, and a lay supporter of the Oxford Movement, 31 August 1833:

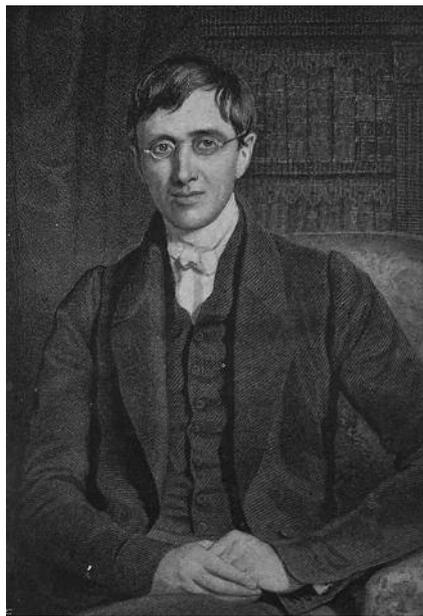
As to the state of the Church, I suppose it was in a far worse condition in Arian times, except in the one point you mention – that there was the possibility of true-minded men becoming bishops, which is now almost out of the question. If we had one Athanasius or Basil, we could bear with twenty Eusebius's, though Eusebius was not at all the worst of the bad. The scandals of Arian times are far worse than any now. I wish the Archbishop had somewhat of the boldness of the old Catholic prelates; no one can doubt he is a man of the highest principle, and would willingly die a martyr, but if he had but the little finger of Athanasius, he would do us all the good in the world. Things have come to a pretty pass when one must not speak as a Christian minister, for fear of pulling down the house over our heads. At the same time, I daresay, were I in high station, I should suddenly get very cautious from the feeling of responsibility. Well, it is a lucky thing to be able to talk; and we who can should make the most of it.

Under this feeling, we are just setting up here Societies for the Defence of the Church. We do not like our names known, but we hope the plan will succeed. We have already got assistants in five or six counties. Our objects are 'to rouse the clergy, to inculcate the Apostolical Succession, and to defend the Liturgy.' We hope to publish tracts, etc. But one gains nothing by sitting still. I am sure the Apostles did not sit still: and agitation is the order of the day.

But one gains nothing by sitting still. I am sure the Apostles did not sit still: and agitation is the order of the day.

From a letter to William Palmer, a member of the Oxford Movement, 24 October 1833:

I would advocate a less formal scheme: not that I am not eventually for an Association, but not till the Bishop puts himself at our head in this or that diocese. I would merely exert myself in my own place, and with my own immediate friends, in declaring and teaching the half-forgotten



truths of Church union and order to all within my influence. I address friends in other dioceses in turn, and urge them to do the same – in Keble's words, wishing them and ourselves to say to each other, 'We pledge ourselves to each other, reserving our canonical obedience.' We merely encourage and instruct each other: and, being able to say that others are doing elsewhere the same as we are, we have an excuse for being more bold: the circumstance that we have pledged ourselves allows us to introduce ourselves to strangers, etc. etc. We print and circulate tracts; our friends in other dioceses read them, approve, and partly disapprove. We say, 'Make what use you will of them, and alter them in your own

way: reprint them and circulate them in turn, and send us yours to do the same with.' We try to get a footing in our county newspapers; and recommend our friends elsewhere to do the same. Thus gradually certain centres, in correspondence with each other and of a proselytising nature in their respective neighbourhoods, are formed.

You will see I am for no committee, secretaries, etc., but merely for certain individuals in every part of the country in correspondence with each other, instructing and encouraging each other, and acting with all their might in their respective circles.

From a letter to Newman's former pupil, Robert Wilson, who became Keble's curate, 31 March 1834:

The Church is certainly in a wretched state, but not a gloomy one to those who regard every symptom of dissolution as a ground of hope. Not that I would do any thing towards the undoing, or will fail both tooth and nail (so be it) to resist every change and degradation to which it is subjected. But, after all, I see a system behind the existing one, a system indeed which will take time and suffering to bring us to adopt, but still a firm foundation. Those who live by the breath of state patronage, who think the clergy must be gentlemen, and the Church must rest on the great, not the multitude, of course, are desponding. Woe to the profane hands who rob us of privilege or possession, but they can do us no harm. In the meantime, should (by any strange accident) the course of events fall back into its old channel, I will not be a disturber of the Church, though it is difficult to see how this return can be.

From *I Step, I Mount: The Vision of John Henry Newman* (Little Gidding Books), edited by Arthur Middleton. **ND**

Forming an Anglo-Catholic Parish

Steve Rice gives advice for forming a catholic parish

Based on average Sunday attendance, St Timothy's Episcopal Church in Winston-Salem, North Carolina is one of the largest (and depending on how narrow you wish to define Anglo-Catholicism, it may be the largest) Anglo-Catholic churches in the Episcopal Church. Yet, the church was not founded in the wake of the Oxford Movement. It was not endowed by an eccentric benefactor/benefactress for the purposes of perpetuating the catholic faith. Nor was there a groundswell among the membership calling for incense and the Angelus. Twelve years ago, the parish would easily be described as 'broad.' Colleagues and seminarians will frequently ask me how St Timothy's became what it is today in such a short amount of time. Depending on your perspective, it was an accident or providence. I trust it was the latter.

For those who have asked about forming a parish in the catholic tradition, I'm not sure there is a formula other than conviction and constancy.

I am convicted for the catholic faith.

For hundreds of years, the Church has called women and men to holiness and has given them a rhythm of life that has produced heroic faith and virtue. The Holy Spirit, through the Church, has formed saints. I do not know why I would deviate from this witness. I am a convert to the Episcopal Church because of her catholic pedigree and practice. Confused, or even embarrassed, as she might be at the present moment about her catholicity, I firmly believe the Episcopal Church is very much a real part of the catholic Church. I am firmly convinced (thanks to *Saepius Officio*) that I am a catholic priest.

It is not only an article in my faith, it is an article of *the* faith: I believe in one, holy, catholic, and apostolic Church. As soon-to-be saint John Henry Newman wrote in the second Tract for the Times: 'Doubtless the only true and satisfactory meaning is that which our Divines have ever taken, that there is on earth an existing Society, Apostolic as founded by the Apostles, Catholic because it spreads its branches in every place; i.e. the Church Visible with its Bishops, Priests, and Deacons.'

For those who have asked about forming a parish in the catholic tradition, I'm not sure there is a formula other than conviction and constancy.

It is because I believe in my heart and am intellectually convinced of this that I have led St Timothy's deeper into her own catholic identity. My intention was not to give her an identity that wasn't hers to begin with. She is catholic because she is a part of the Church. I cannot separate Christianity from catholicity. For me to do anything else would be fraud. My advice for priests wanting their people to go deeper into the catholic faith is that they need to believe it, and if they believe it, they must live it. Parish experience across traditions has



shown extraordinary generosity and goodwill among Christians. They wanted to be loved and led. Fr Hope Patten did not inherit a catholic parish at Walsingham. But he loved his people, and like all real relationships, we learn to love what our beloved loves. Isn't that why we are called to love one another—because God loves them?

St John Vianney as the patron of parish priests is our model. He wasn't brilliant, quite the opposite. He wasn't talented by any modern measurement. He certainly wasn't original. But he loved his people and he loved the Lord Jesus in the Blessed Sacrament. That devotion and holiness taught the catholic faith better than a campaign or program.

I would not argue, nor would anyone in my parish, that I am remotely near the ideal parish priest. I can be moody, passive-aggressive, impatient, and sensitive (to name a few), but I pray I have been devoted to the people in my care over these past 11 years. Over this time, they have learned to trust me as I them. I have learned to trust that if I say my prayers, in time, they will join me. They have learned that if they join in my prayers, over time, they will become their own.

If a priest wants his people to live the catholic faith, he must live the catholic faith. If I want my people to pray, I must pray more. I must say the Office, even on days off, even on vacation. If I want my people to embrace discipline and self-denial, I need to be there first. Am I temperate in food and drink? Do I take care of myself? Do I fast and abstain according to the precepts of the Church? If I want my people to examine their conscience and confess their sins, do I do the same? Do I let them know, for the sake of accountability and not accolades, that I do the same? Do I admit when I've been lax in any of these responsibilities? If I want them to tithe, do I? I cannot say a word in a finance meeting about the budget unless I am giving at least 10%.

Nine years ago on Ash Wednesday, we began the rhythm of saying Morning and Evening Prayer publicly. It was initially designed as a corporate Lenten practice for the staff. We would begin our day with Morning Prayer and end with Evening Prayer. Once Lent was over, I kept it going. A few months later, I added the daily mass. There would be stretches of time where it was just me. With no one to answer mass, I would say the office. I would get discouraged, I would get lazy, but I felt that I must push through. I don't remember when, but it was some months later, we reached the tipping point and we had a critical mass for mass. I cannot now remember the last time I had to cancel mass and just say the office due to no one coming. It is in our nature to test boundaries, to see if someone is serious and if it really matters to them. As priests and leaders, if we are convinced of the truth, we must hold the course. If you want a daily mass, you must first have the Daily Office. As priests, we are set aside for the altar. This is our life. We cannot flatter ourselves with the lie that we are too busy or too important to say our prayers every day. I'm sure the Archbishop of Canterbury has a more complicated diary than I, and I'm sure Pope Francis has more to worry about than either of us. Yet both begin their days in prayer. Am I really more important with more things to do than the Archbishop or the Pope?

If we are not convinced that the church is catholic and that her teaching forms saints, our insecurity will be exposed. We will be tested and tried. The accusations will focus on the externals. Catholic, Anglican, Roman, or Eastern, is not about the vestments. It's our fault the Anglo-Catholic movement is often parodied as gin, lace, and backbiting. The cut of our chasuble should serve as the frame for our sacrifice and not the substance of our focus. The complaints will centre around the incense or the chanting or the vestments or Mary, but that's not really it. The real charge is whether we believe this to be true. For if we do not, we'll change. That's my advice. Everyone's context is different, yet the faith is the faith. If we are convinced in the catholic faith, we will practice the catholic faith, and our parish will have catholic people.

My experience has not always been pleasant. I have lost members, some of those came as a real and painful surprise. I have endured an anti-catholic email campaign designed to cripple my ministry. And to this day, I will feel or hear resistance because something is 'too catholic.' The hardest lesson is to not take it personally. Even if it is meant to be personal, do not take it as such. The catholic faith calls us to carry our cross

and endure humiliations. How we endure hardship is as much, *if not more*, a part of our teaching on following Jesus Christ than anything we'll deliver on the sacraments or in Bible study. Often I wonder when someone complains about something as 'too catholic' if what they are really saying is it's 'too religious.' I'm not so sure if the anxiety is not about incense or chanting, but what this might demand of me. Jesus lost perhaps all of his disciples save the twelve when he doubled down on his assertion that unless one eats of his flesh and drinks of his blood, they will have no life in them (John 6). It was just too much. We cannot resent those who do not fall adoringly into our parish; that would be to take it personally. Rather, we re-double our efforts. We pray all the more. These are all lessons I continue to learn. 'It is good that I have been afflicted, that I may learn your statutes' (Psalm 119).

If we are not convinced that the church is catholic and that her teaching forms saints, our insecurity will be exposed.

But the transformation has been real. From 2007 to our current average Sunday attendance, we've experienced 58% growth (206 to 325). In that time, we've baptized 160 and buried only 95. For the past six years, we've operated a homeless shelter in our parish hall for 122 nights a year. We've created a law enforcement chapel and hospice that is open 24/7. We've created the Society of St Joseph of Arimathea and have provided cremation for 43 children and are in the stages of preparing a cemetery and national shrine. Our acolyte corps has 35 children and youth, and five priests and deacons have been ordained from the parish in the past ten years. And now, we are on the verge of a major renovation to our nave and sanctuary.

All of this has happened, in my firm belief, because of conviction that Jesus Christ is real, he is really present in the Holy Eucharist, and through his Church, and he calls us to holiness. The homeless shelter in our parish hall flows from the Tabernacle as the home of Jesus Christ in the sanctuary. That's not a trite paraphrase of Bishop Frank Weston, it is the truth. The daily adoration of Our Lord in the Blessed Sacrament makes room in our hearts to make room in our parish. Praying for the dead moves us to care for the dead. Caring for the dead moves us to care for the living. Saying our prayers together daily grafts us into a different rhythm, one that keeps time not by hours and a frenetic pace, but by the Office, Feasts, and Fasts.

If you, as a priest, want your parish to live into their catholicity, do you believe it yourself? Are you willing to endure and sacrifice what naturally comes with such a journey, one that takes the people of to what they need rather than what they want?

Say your prayers at the church. There's no reason to delegate this to someone else. There's no reason to wait until people will join you. Why wouldn't the parish priest be at the altar saying prayers daily?

Teach the faith. Teach the Bible. Teach the sacraments.

Teach Aquinas, Augustine, Athanasius, and Antony. Those are just in the As.

Pray the mass. It's not a performance. Slow down. I think it was St John Vianney who said that if the priest knew what he was holding in his hands, he would die. Pray for that kind of faith. If you pray the mass, the people will catch on that it's a prayer. If you adore Our Lord on the altar, they will realize something's going on. Once this happens, celebrating *ad orientem* (if that's your goal) will be a non-issue.

Make your confession regularly. My goal is once a month. Of late, I haven't kept that discipline and I must work through issues of distance and logistics. Those are explanations and not excuses.

Keep the feasts. The catholic faith is taught best by the rhythm of prayer. Who cares if you have one or two show up? Who cares if you have no one show up? Just say the Office. It won't be long before you're not alone.

Preach beauty. We live in an ugly time. Then again, every generation has lived in a period of ugliness. The Church pro-

vides a glimpse of the beatific vision, the beauty of holiness. It is this beauty that lifts us from the mundane, the mediocre, and the macabre. But remember, vestments, spaces, incense, all of this is beautiful, but it is a means to usher us deeper into Jesus Christ. Jesus Christ is not the means to usher us to Watts and Co. When Anglo-Catholicism becomes about the cut of our chasuble or the quality of our lace, we've strayed to fabric and not faith.

Love your people. Love them enough to correct them. Love them enough to be corrected. Love them enough that they become enough for your ambition.

The outreach, the education, the growth, all of it will and should flow from the prayers of the priest and people. Not only that, but the outreach, education, and growth will be authentic. In time you'll discover that you don't have to make your parish catholic. It already is. **ND**

Fr Steve Rice is the Rector of St Timothy's Episcopal Church in Winston-Salem, North Carolina.

News from Forward in Faith



This year's National Assembly will be held at the Church of St Alban the Martyr, Holborn, on Saturday 16 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 23 September. The keynote speaker will be the Rt Revd Robert Byrne CO, Roman Catholic Bishop of Hexham and Newcastle. (For details about him, see last month's issue, page 13.)

An invitation to appoint representatives has been sent to all registered parishes. Parish priests (or parish contacts, where the parish is vacant) who have not received this invitation

The National Assembly

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

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

All welcome.

should please contact the Director (colin.podmore@forwardinfaith.com).

Observers are welcome to attend the Assembly. To receive the papers and a lunch ticket, please send in the Observers' registration form, available from the Chaplain (chaplain@forwardinfaith.com), and a cheque for £15. **ND**



Littlemore at dawn (Photo by Simon Cotton)

Newman the poet

Denis Desert on Newman's ability to use poetry to convey spiritual understanding

Matthew Arnold, the literary critic, in spite of not sharing John Henry Newman's theological perspective, held him in considerable regard. While Arnold admired Newman from an early stage it was not until May 1880 that he had the opportunity of meeting the older man who had recently become a Cardinal. Arnold records, 'Newman took my hand in both of his and was charming.' A further meeting took place between the two men in 1882 in the home of Chief Justice Coleridge. Coleridge's son records, 'they talked together as a pair of ripe scholars... Matthew Arnold never for a moment departed from the sort of attitude of a favourite pupil discoursing with an honoured master.'

This narrative poem is a perfect example of Newman's ability with words and the power of the poetic form to convey spiritual truths.

Lead Kindly Light

Newman's poetic output was considerable. One of his first poems is expressed in the hymn *Lead Kindly Light*. In 1832, with his friend Richard Hurrell Froude, he went on a European tour. In Sicily he was taken seriously ill and, during convalescence, found considerable solace in the church buildings. His experience was expressed in a poem reflecting both appreciation of church interiors and his distrust of the Roman Church. He wrote,

'Oh that thy creed were sound!
For thou dost soothe the heart, thou Church of Rome,
By thy unwearied watch and varied round
O service, in thy Saviour's holy home.'

On the way back to England the vessel became becalmed for a week in the Straits of Bonifacio. In his own words he records, 'it was there that I wrote the lines, *Lead Kindly Light*, which have become so well known.' The poem was set to music to be sung as a hymn in 1865.

The Dream of Gerontius

It was in 1865 that, at the age of sixty-four, Newman began to turn his mind toward death: he was to live for another twenty-five years. He began to write down thoughts and poetic lines on many scraps of paper, possibly with no clear pattern in mind. It is noted that the author felt so dissatisfied with the work that he threw it into the waste paper basket where a friend retrieved it. Gradually this material began to take shape in the form of an epic poem *The Dream of Gerontius*. It tells of the dying of an old man, possibly a monk, assisted by his guardian angel, passing into the afterlife. The work, first published in the Catholic magazine *The Month*, became a success.

The poem contained two sections eventually to become popular hymns, *Firmly I Believe* and *Praise to the Holiest*.

This narrative poem is a perfect example of Newman's ability with words and the power of the poetic form to convey spiritual truths. In part two Gerontius expresses the experience of 'passing over' in these moving words,

*'I went to sleep; and now I am refreshed.
A strange refreshment: for I feel in me
An inexpressive lightness, and a sense
Of freedom, as I were at length myself,
And ne'er had been before.'*

Profession of faith

Possibly the poet identifies himself with Gerontius who, when surrounded by the priest and assistants, he makes the profession of faith in the words 'Firmly I believe and truly.' Newman in his early day as an Oxford academic and the leading light of the Oxford Movement struggled to arrive at a clear definition of faith. He became editor of *Tracts for the Times* but became disillusioned at the reaction to Tract 90 in which he attempted to reconcile the Articles of Religion with the ancient faith of the Church. The five verses from this part of the work were included in the *English Hymnal* in 1906.

At the end of the work the soul passes into purgatory with the words,

*'Take me away, and in the lowest deep
There let me be,
There will I sing my absent Lord and Love:
Take me away,
That sooner I may rise, and go above,
And see Him in the truth of everlasting day.'*

Finally the Angel assures the soul,

*'Softly and gently, dearly ransomed soul,
In my most loving arms I now enfold thee,
And o'er the penal waters, as they roll,
I poise thee, and lower thee, and hold thee.'*

The piece ends with the choir of Angelicals singing, 'Praise to the holiest in the height.' These verses were put to music to be sung as a hymn by J.B. Dykes, precentor of Durham Cathedral, in 1868 and included in *Hymns Ancient and Modern*.

Newman's poetic style, expressed in both the written and spoken word, impressed Matthew Arnold and others over the years. I would suggest that the Cardinal's works are well worth the study for those of us who are called upon to proclaim the Faith today in an age in which language has become impoverished and prosaic. **ND**

Robert Ladds encourages us to slow down and look deeper

An article by Jonathan Watts, published in *Tate Etc.* is entitled 'Slow Art in an Age of Speed.' I was struck by it, for among other reasons, because at Mass earlier I had reminded those present that the Paschal Festival and Pentecost were long past, that we are speeding through Ordinary Time and, before we knew it, summer will be done and Advent approaching. All part of an 'Age of Speed.'

Short months ago, while at the Stations of the Cross, our way was marked by the 14 crosses. But, in addition to these waymarks, there are illustrations, works of art provided to focus attention and, given time, inform meditation and prayers.

Research published in the journal *Psychology of Aesthetics, Creativity, and the Arts* in 2017 found that visitors to one of the major world art galleries spent an average of only 28.17 seconds looking at each of the artworks they visited during their tour. Less than half a minute looking at some of the greatest works of visual art ever created!

This finding caused a considerable shock among curators and artists alike. As a response to this quite shocking statistic, interest came to rest on *In Praise of Slow: Challenging the Culture of Speed* by Carl Honoré, published in 2004. The theme is to find the right pace to do everything and savour every experience: 'Savouring the hours and minutes rather than just counting them.' How perfectly this thought and teaching relates not only to the current world and passing fashion of 'mindfulness' and 'health and wellbeing,' but also—most significantly, deeply and fundamentally—to our Christian heritage of meditation, contemplation and prayer.

Stations of the Cross conducted and participated in as 'slow art' might enable us to find a deeper and more intimate participation in those things of the Holy Spirit.

To respond to the rediscovery of 'slow art' there have been exhibitions at art galleries and museums across the world, including in London, of just five or so works of art, historic objects and artefacts. Participants have been encouraged to spend ten minutes looking at each item in turn and then to join in a group discussion and reflection with others. Apparently, the outcomes have been significant both in terms of personal fulfilment and growth in art appreciation and participation.

Stations of the Cross conducted and participated in as 'slow art' might be deprecated as being the application of a secular concept to the things of the spirit, of devotion, prayer and worship. It might, however, enable us to find a deeper and more intimate participation in those things of the Holy Spirit of God that we celebrate as we move quickly from Eastertide to Pentecost and on into Ordinary Time, stretching out before us with potential and opportunity.



The late Mother Mary Clare SLG brought to the subject of prayer a unique blend of spiritual realism, vision and authority. Among her published works about the nature and practice of prayer, *Encountering the Depths* (Darton, Longman & Todd, 1981) she reflects on the challenges of living a spiritual life in modern society. While written a generation before the 'slow art' movement, Mother Mary Clare calls us to seek exactly that same slowness of mind and heart as we contemplate the things of God. Out of the slowness and stillness of contemplation comes a deeper listening and an apostolate of prayer.

The illustrations that accompany the Stations of the Cross vary wide in quality, style and taste. Those by Eric Gill in Westminster and Bradford cathedrals and those by John E. Crawford, chief assistant to Martin Travers, in the Church of St George, Headstone, are captivating and remarkable works of art. Maybe we shall find high art only rarely in the illustrations that accompany the Stations of the Cross, yet there is room and opportunity to use those in our own churches as a prompt to slow down and look, pass the 28.17-second threshold and begin to 'encounter the depths.'

As Christians we believe that the work of all true creativity begins and ends with God, and that this truth embraces both art and prayer. In his foreword to Mother Mary Clare's book, that great soul Michel Ramsey wrote that contemplative prayer: 'is a liberation from our restless brain-activity into the depth of the love of God in our souls, a love which brings us nearer to the needs of the world around us. Can I achieve this? It is not a matter of our achieving, but of the opening of our heart to receive the gift which God will pour into it. Christian lives which know contemplation will be lives nearer the love of God in its outflowing stream.' **ND**

Bishop Robert Ladds SSC is assistant priest at St Peter's, London Docks and a former Bishop of Whitby.

Communion and action

Malcom McMahon OP explains the power of the eucharist

The eucharist: God living among his people. The eucharist is God's reply to our human need for him by which he addresses our poverty and nothingness without him. At the eucharist we are honoured guests of the Trinity at a banquet of 'rich food and fine wines' (Isaiah 25:6). Such delectable fare is not, of course, apparent to any of the senses. For we have seen that the eucharist contains our hidden God who alone can satisfy the hungry heart and quench the thirst of our yearning spirits.

From the eucharistic vantage point, we see the past, the present and the future, in the perspective of God's ever-presence. For it is there that we are seated at table with our God: we hang on to his every word, which awakens and sustains life within us. He imparts to us his wisdom, which sheds light on our pilgrim path, saving us from many pitfalls and potholes. The eucharist is a veritable *tour de force* of the presence of God which engages us at every level of our being. Not only does Christ offer us the very gift of himself in the life-giving bread and the saving cup, but in our very gathering together we are already face-to-face with him in one another. At the eucharist, the Body of Christ—each one of us—comes in from its labours for the sake of the kingdom, for our meeting with Christ our strength.

The eucharist is a veritable *tour de force* of the presence of God which engages us at every level of our being.

At Mass, the priest and people together celebrate God's presence made tangible in Christ, by the power of the Spirit who fills the universe. Having acclaimed the word of God, having listened to it with faith and welcomed it with a receptive and generous heart, those hearts should then be ready to welcome into their depths the Word who continues to be made flesh in our flesh, through the eucharistic gift of himself to us. The eucharist is truly a feast of God's generosity, in which he gives us his own life superabundantly, that we might be fit, healthy of spirit and ready for action. For Catholics, the celebration of the eucharist is of central significance and profound consequence to the Christian life. It is the fount and summit of our discipleship. At the eucharist, we are drawn by the Lord into the great mystery of his death and resurrection—what we call the paschal mystery. We become partakers in that mystery and are given power to live it out each day.

The term 'paschal mystery' describes the entire reality of Christian worship, prayer and living. Yet, for many it remains a mysterious concept. How can it be put simply?

The paschal mystery means that God is now one of us. He has found us, caught up with us at last and embraced us. Never again will he let us go! The paschal mystery is the reality that God is our companion, in Christ, who provides us with the eucharistic food of eternal life, as we walk en route to the king-



dom, with the wind of the Spirit ever at our backs. The paschal mystery means that, with the risen Christ, we are able to step over all obstacles and barriers that keep us away from the fullness of life. Christ's cross has demolished the wall of sin and death; and we, through baptism, are immersed in an unstoppable torrent of resurrected life which revives our human dignity, opening our eyes, once more, to the wondrous truth of who we are. The paschal mystery has swept death away forever and the joy of irrepressible life is renewing all creation. Our mission, as his partners and apprentices, is to be such springs of living water, as will flood the world and our communities with his presence. We, after all, are his agents, the living cells of his body.

At the eucharist, Christ is among us as one who serves, offering his life as a ransom for many (Luke 22:7; Mark 20:28). It makes present for us, now, Christ's sacrifice of his entire self for us. And so, each time we eat the bread of life and drink from the blessing cup, we associate ourselves intimately with that offering of the Lord. We are saying 'Amen, yes, so be it' to his invitation to a life of committed and self-sacrificing love and service. For Christ has left us as example that we are to copy: an example expressed in the simple gesture of washing feet and a call to do the same for one another (John 13:1–15).

Strengthened by the gift of the eucharist, we can say 'Amen' to this challenge to die to self-love. We say 'Amen' to the reality that we too must allow ourselves to be broken, poured out and offered in service to' all our sisters and brothers. The Christian life, after all, is a sharing in the life of Christ from the moment we are plunged into him in baptism. We were carried to the Church in the arms of our parents and, likely as not, borne away from the font howling for all we were worth; baffled at this sudden intrusion, this rude awakening, this splash of cold water. Yes, there is something in the experience of baptism that has all the connotations of a short, sharp shock. The word itself—baptism—derives from the Greek term for immersion or taking the plunge.

But that is how God always likes to work. He likes to seize upon people, take them by surprise, pluck them out of obscu-

rity and thrust them into the light. Is that not how a young boy, David, minding his sheep and his own business, suddenly found himself grabbed and anointed king? And what of the unfortunate Jeremiah? 'Ah Lord, I do not know how to speak. I am only a youth!' And then one day, as Jesus walked along, he came across a man who had been blind since birth: without so much as a 'by your leave' and without asking his permission, Jesus gave him the light of his eyes (John 9:1–41). Sometimes, you see, love has to make the first move and that is what God has done with us; when we were baptised, he took the initiative in love: 'For we were darkness once, but now we are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth' (Ephesians 5:8).

The Mass and our lives sharing the life of Christ inevitably entails sharing his suffering, so as to share his glory (Romans 8:17). Thus at the eucharist we offer our entire selves with Christ and we pray that our sacrifice will be acceptable to the Father. Through him, with him, in him: we unite ourselves to Christ so that, more and more, we might be transformed into his likeness. At Mass, we offer to God bread and wine, which earth has given and human hands have made. We thus offer him the raw materials of our existence which speak of the fruits of the earth, the sweat of our brow, our disappointments and successes, our achievements and failures, our tears and our laughter, our sorrows and our joys. We ask God to send the Holy Spirit upon the gifts of bread and wine and make them holy, so that they may become for us the body and blood of his Son. Just as we believe that the bread and wine is trans-

For Catholics, the celebration of the eucharist is of central significance and profound consequence to the Christian life. It is the fount and summit of our discipleship.

formed into the risen Christ, with only the appearances remaining, so we pray that in receiving these wondrous presents of God's love, we might also be changed in our substance and become more and more like him. Thus, we will be able to allow him to be really present in the world, on the streets of our towns, our neighbourhoods and in our homes, through the medium of our human lives of Christian witness and love. 'It is by your love for one another that everyone will recognise you as my disciples' (John 13:35).

Christ asks us to love one another as he loves us. The Spirit, who has been poured out on us so generously at our baptism and confirmation, makes it possible for us not only to live with God's own life, but to love with his own love. Before he left our visible sight, Christ made it clear that 'the world can never accept this Spirit of truth because it neither sees him nor knows him.' But, he tells the disciples, you know him 'because he is with you, he is in you' (John 14:16–17). When Jesus was glorified in his death and resurrection, it soon became necessary for him to leave us in the material sense. He did this to our advantage so that his presence would no longer be con-

finned within the limits of Palestine at that period in history. When his hour of glory dawns, he transcends his earthly body, so that his all-pervading presence might fill all that is; that God may be all in all (1 Corinthians 15:28).

His glory is now concealed from our eyes. We are now incapable, as we stand, of looking into his face. Yet still he assures us: I am with you always until the end of the ages. Therefore, we are asked to train the interior eye of faith, which alone can perceive the invisible realities of truth, so that we will be fit and ready to see him when at last he appears. The Spirit who

The privilege of having the holy eucharist reserved in our churches for contemplative adoration allows us to gaze constantly into the depths of the love of God; to look into the eyes of Emmanuel.

lives in our hearts gradually works on the eyes of the heart and enables them to become accustomed to seeing through a glass darkly (1 Corinthians 13:12). Through the indwelling of the Spirit, we are able to continue knowing Christ with the interior vision of faith. As receivers of the Spirit, we can therefore transmit Christ and present him in the world by our actions.

It is in this way that the Father's will continues to be done by the Son; working through all those who are attuned to him; all those who are, even now, here on earth, in communion with the Trinity, by virtue of their being daughters and sons of the Father, along with Christ; the eldest of many brothers and sisters (Romans 8:30). We are united with him who is first-born from the dead (Revelations 1:5) and have received from him the spirit of adoption that makes us, in name and in fact, God's own children and joint heirs with Christ, provided that we share his suffering so as to share his glory (Romans 8:14–17).

For the Church, the eucharist is the very source of our strength and the means by which we are enabled to be the Church. The eucharist brings us into direct contact—face-to-face, heart-to-heart, by faith, with Christ who is the head of the body, the Church, and we are his living parts (Colossians 1:18). The eucharist bonds us together in unity and love and is the well-spring of the Church's vitality. By it, we are energized for our mission in the world, of continuing the work of God in Christ—a saving work, a healing work, a task of recreating, restoring and transforming, by the power of Christ and in his Spirit of love.

The post-communion prayer from the Liturgy for the feast of St Augustine (28 August) prays:

'May partaking of Christ's table sanctify us, we pray, O Lord, that, being made members of his Body, we may become what we have received. Through Christ our Lord.'

Help us to become what we have received. Literally, may we become holy communion to one another and all we meet. In other words, may our lives be a point of contact, a place of encounter with Christ, where his presence and his influence is felt in our practical action for justice; in the helping hand and the shoulder to lean on; in the gesture of forgiveness and the dismantling of barriers, which are the cause of distrust,

fear and pain to the human family, both at global and local levels.

The eucharist requires that we make of our lives a living offering of praise and thanks, united with Christ; a life which holds nothing back. A life which proclaims the Lord's cross and resurrection; a life which cries the gospel of death destroyed and life restored. At the eucharist, we celebrate the Lord's deliverance of us from fear, self-love, sin and death itself; and in so doing, we relive our salvation. We share the food of life eternal, the bread which contains the substance of eternity and which nourishes our development towards that full stature and potential which will be ours in resurrection. We are a eucharistic people and, in the company of Christ, we are continuously passing over from death to the fullness of life.

At the end of Mass, we are exhorted, 'Go in peace to love and serve the Lord!' We are thus obliged to allow the eucharist access to all areas of our existence—it must overflow into my daily living. The privilege of having the holy eucharist reserved in our churches for contemplative adoration allows us to gaze constantly into the depths of the love of God; to look into the eyes of Emmanuel. The reality of our eucharistic Lord's presence with us, however, is not only a mystery to be adored, but a drama to be enacted each day: a drama which unfolds in the daily scenes of our lives and in which we are the main players. Not that we are merely acting a part or playing a role, for we are radically engaged in keeping the reality of Christ to the forefront of every thought, word and action. Our lives are substantially changed into a living memorial of him, as we strive to live always through him, with him, and in him; manifesting in our life together as the community of faith, the unity of the Spirit, so that the world may taste and see the fruits of love and, therefore, come to believe in the Father. The eucharist is a celebration of our tangible companionship with Christ who walks with us, by word and sacrament, towards the kingdom. As we journey with him, we recount, in grateful thanks, his loving mercy and constant fidelity in the past; we sing joyful songs of his nearness to us now; and this enables us to look to the horizon of the future with trustful courage and confident hope. An image comes to mind of how, in the early Church, newly baptised members of the Church would sing Psalm 23 as they left the baptismal waters to approach the eucharist for the first time. They sang it with the water still dripping off them, with the sacred chrism still glistening wetly upon their heads:

"The Lord is my shepherd, I lack nothing. In meadows of green grass, he lets me lie. To the waters of repose, he leads me, There he revives my soul. He guides me by paths of virtue for the sake of his name. Though I pass through a gloomy valley, I fear no harm: beside me your rod and your staff are there, to hearten me. You prepare a table before me under the eyes of my enemies: you anoint my head with oil, my cup brims over. Ah, how goodness and kindness pursue me, every day of my life; my home, the house of the Lord, as long as I live!"

In the strength of this food, we will at last reach the house of the Lord, where the Father will dance and exult over us, on what will become a day of unending festival and a banquet of life to the full!

We are eucharistic people There is a very special happiness

when family and friends enjoy a meal together. There is a pleasure not only in the food that nourishes the body, but particularly in the conversation and time spent together. Even after the dishes have been cleared away, it is not uncommon to find nurturing and feeding of a much higher level begin, as the guests relax, listen, converse and generally enjoy one another's company. The eucharist is such a meal. It is the table dressed and prepared by the Father's hand and served by the Son, from whom we receive the precious gifts and fruits of the spirit of love. The ingredient of the eucharist is no less than Christ himself, from whom we draw the fullness of life and all the necessary strength required for our mission of bringing him to others.

He speaks thus so that those who follow him might never be tempted to send away those who are truly in need; or to turn a blind eye to the tears of the heartbroken; or to be deaf to the moans of the afflicted.

The love of God, however, has made the eucharist even more than a meal by which we are fed and sustained spiritually: it is also the sacrament of solidarity—for it is the real presence of Emmanuel, God always with us and at our side! It unites our human living with the endless life of God, by making us one with that sacrifice by which Christ has destroyed our death and restored our life.

The eucharist is the sacrament of gathering into one family the beloved daughters and sons of God—for just as many grains of wheat are required to form a single loaf, and countless grapes to produce one vintage, so all of us together are needed by God to be living cells of his presence in the world. We all form a single body in Christ, for we share the same supper; a common energy of love is generated, which empowers us to be the family of God.

Although we are many, we are, in fact, motivated by that one force of superabundant life and limitless love to be found in Christ. We are like countless sparks of one fire, sent to brighten the darkness of lives which no longer know, or have never known, the warmth of God's touch. And because we are light in the world, bearers of God's compassion for the people created and loved by him, we must be always tapped into the source of that fathomless love.

'Cut off from me you can do nothing!' says Christ. That is why the eucharist is the fount and summit of our Christian discipleship. It is the well-spring of our vitality. It provides the impetus, the 'get up and go' that is essential if our mission to others is to be effective in bearing fruit of lives changed, of sinners reconciled, of the broken and crushed, revived and restored. The eucharist is the sacrament of companionship. It is the abiding presence of God who loves our company—who is consumed with love for us—whose delight is to be in communion with us. If the eucharistic celebration is at the heart of our daily living and the means of our having spiritual life, then the real presence of our Lord in the Blessed Sacrament which remains after Mass, is the opportunity for ongoing com-

munion of our entire being—heart, soul, mind and strength—with him, in this sacramental means by which his love has found an ingenious manner of remaining with us always, until the time is come for the veil to be removed.

Adoration of the Blessed Sacrament is the after-dinner conversation with our dear friend, in which we savour the fullness of life we receive from him in the actual liturgical celebration. The blessed eucharist reserved provides time for us to digest the word of life spoken by Christ; it allows us to contemplate the sublime reality beneath the sacramental signs.

The eucharist feeds the roots of our apostolate to a people hungry for substantial spiritual food. As he unites himself with us in the eucharist, Christ calls us by name and commissions us to go love and serve in his name. For he comes from the Father's heart to make him known in the depths of our hearts. As he becomes present in our inmost selves through the eucharistic food, he replenishes the life of God we received in baptism and confirmation, refuelling the dynamic power of that Spirit who has made our mortal bodies his dwelling place. Our God is love that is infectious! A consuming fire. Once in the gospel, the Lord declared: 'I have come to bring fire to the

The eucharist is a blessing to be shared and celebrated with thanksgiving; it is a sacrifice to be offered and participated in; it is a real presence to be worshipped and adored.

earth and how I wish it were blazing already!' The work of Jesus Christ was to kindle that fire of God's warm welcome for human beings, the glow of which sheds radiance on the full revelation of his love for us. Having been drawn to the Father's heart by Christ, having been enthused and energized in that furnace of the Spirit, we are then invited to be the sparks and flames of God's hospitality and generosity for all to whom we are sent.

Christ has given himself in the eucharist, not only for the spiritual growth of those who follow him, but also for the life of the world; so that the Church—all who believe—can be an efficient medium of his loving forgiveness, merciful gentleness and saving justice. Our having life from him should, therefore, be an advertisement that will attract others into his friendship. The eucharist is a call to become, more and more, what we receive—a challenge to allow Christ to transfigure the substance of our hidden selves so that, daily, we will become more clearly recognizable for our fellow pilgrims on the journey of life as signs of the presence of living God.

The essence of our vocation as a eucharistic people is to go out to all our sisters and brothers and share with them the bread of our companionship; to offer the cup of kindness and refreshment; to be bearers of the basin and towel of selfless service.

The eucharist is a cry for justice; it is a demand for an end to oppression. It is the prayer of God who was himself victimized and brutally treated. It is the plea of Christ who was unjustly condemned to a shameful death, who laid down his life and who has now taken it up again forever (John 10:17). The

eucharist is the reply of God to a hungry world; to a people deprived not only of material bread, but of their very dignity and livelihood.

At the eucharist we proclaim Christ crucified and risen until he comes. Thus at the eucharist, joys and sorrows, tears and laughter, are fused into a common thrust of resurrected strength which compels us to answer the cry of God—to respond to his command for a new civilization founded upon justice and mercy, truth and love. When we give our assent to God's invitation: 'Come and eat' (Isaiah 55:1–3), we are taking into ourselves that very power of Christ who was dead and who now is alive for ever and ever (Revelations 1:17), he whose Spirit is endless life and love which is stronger than death (Song of Songs 8:6). Christ says to the disciples: 'Give them something to eat yourselves' (Matthew 14:16). He speaks thus so that those who follow him might never be tempted to send away those who are truly in need; or to turn a blind eye to the tears of the heartbroken; or to be deaf to the moans of the afflicted. At Mass, all the anguish and brokenness of the world is gathered up and joined with the sacrifice of Christ, the New Man (Ephesians 2:15), he who accompanies us amidst the ruins of so many destroyed and shattered lives.

For even in his very silence, God effectively addresses himself to the broken in heart and crushed in spirit. Christ after all, in his passion and death, was harshly dealt with but bore it humbly: '... He never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth' (Isaiah 53:7).

So too he never opened his mouth but silently confronted the full horror of evil and the awful darkness of death; and in so doing he has brought about the means whereby all things will be made new and every tear, at long last, wiped away. Nothing can come between us and such love; no troubles, no worries, neither height nor depth, nor any power, earthly or otherwise—our trail of tears is transformed into a victorious march by the power of him who loved us (Romans 8:35–37).

The eucharist is a blessing to be shared and celebrated with thanksgiving; it is a sacrifice to be offered and participated in; it is a real presence to be worshipped and adored. It is also, however, a life to be lived; and in order to live a truly eucharistic life, one must be ever ready to receive those who come to us in whatever kind of need—those in need of time, of company, of friendship, love or support. In order to celebrate the eucharist worthily, we must be tuned into the pain of the world and actively involved in the struggle for a world in communion—a world where all, without exception, will be assured of a place at the table of those benefits, with which God has so richly blessed our earth, for the good of all.

Yes, the eucharist is God's demand for such a world: a world that is no longer a lonely place but a habitation of solidarity and friendship. A world where human beings can give thanks together for the gift of life: where God and humanity are in communion and seated together at the table. **ND**

The Most Revd Malcolm McMahon OP is Archbishop of Liverpool. This talk was given at the Bread of the World Conference in Liverpool on 31 August 2019.

A Week in Politics

William Davage considers an extraordinary week in British politics

The morning of the prorogation of Parliament, I read these words of the prophet Habakkuk (1.3–4): ‘Outrage and violence, this is all I see, all is contention, and discord flourishes. And the law loses its hold and justice never shows itself. It summed up a remarkable week of parliamentary and political discord, unprecedented since the disruption caused by Irish nationalists in the 19th and early 20th centuries. While many will have viewed the scenes with horror and despair, for political junkies there was much to savour.

It must have been the worst week any Prime Minister, not merely a new Prime Minister, has had to endure. Six defeats in one week. A disastrous session of Prime Minister’s Questions when what might work on the hustings did not translate to parliamentary scrutiny. Feeble jokes and bluster rarely work in that atmosphere. When a member of his Cabinet asked why he was being dismissed, the laconic Clement Attlee replied: ‘Not up to the job.’ Even some of his supporters must fear that might be the verdict, on this showing, for Mr Johnson.

Backbench members ‘seized control of the Order Paper.’ Jacob Rees-Mogg’s classic defence of convention cut no ice. His languid sprawl along the front bench was too much of a throwback to a previous age. A law was enacted requiring the PM to apply to the EU for an extension of Article 50 if no agreement had been reached at the summit in mid-October. When the PM indicated that he would rather ‘die in a ditch’ than ask for an extension, so loud was the clamour that he was not going to obey the law, so heightened was the cut-price rhetoric, that any careful subtlety of the linguistic construction was lost. It was followed by a motion criticizing in advance what the PM may or may not do. But such a distrust of the PM stems from his poor track record in public and private life.

Rebellious Conservative MPs, grandees and big beasts in the political jungle to the fore, were deprived the whip in droves and effectively de-selected. It did elicit the best line of the week from the grandest of grandees, Sir Nicholas Soames, that he had taken the serial disloyalty of the PM as his inspiration.

The Commons denied the PM a dissolution for a General Election, having failed to achieve the support of two-thirds of

It must have been the worst week any Prime Minister, not merely a new Prime Minister, has had to endure.

members under the terms of the iniquitous Fixed-term Parliaments Act, which overturned constitutional convention: always a dangerous approach in a system that depends on checks and balance within accepted conventions. This legislation was passed by the coalition government, the price exacted by the Liberal Democrats, as was a referendum on a change in the voting system. Its comprehensive defeat showed an unwillingness by the electorate to tamper with the system. A Humble Address was passed to require publication of the Operation

Yellowhammer report (which assessed possible outcomes of ‘no deal’) and related behind-the-scenes manoeuvres, not least by special advisers to ministers. Not the first time that *éménages grises* have emerged from the shadows blinking into the light of scrutiny.

If the government suffered a series of defeats, the various opposition parties did not cover themselves with glory. Mr Corbyn’s cliché-strewn rhetoric and feeble parliamentary style did not match the seriousness of the occasion. Emily Thornberry engaged in the extraordinary contortion that, as Foreign Secretary, she would negotiate the best deal that could be accomplished from the EU and would put it to the country in a referendum with a Remain option for which she would campaign. In effect, campaigning and voting against her own negotiated agreement. At this point even Lewis Carroll would have laid down his pen as even he could not have envisaged such a topsy-turvy world.

If the government suffered a series of defeats, the various opposition parties did not cover themselves with glory.

The Speaker announced that he was stepping down, at the latest on 31 October. Doubtless he championed the Commons against the executive, but he tore up the rule book, Erskine May, that delineates the conventions and the balance between the executive and Members of Parliament; he became more partisan and combative than the unwritten constitution expected. It is a long way from the greatest of 19th century Speakers, Sir Arthur Peel, or of more recent Speakers, of happy memory, George Thomas, Bernard Weatherill and, supremely, Betty Bothroyd.

This political and parliamentary maelstrom is rooted in the incompatibility of a binary referendum with a system based on parliamentary supremacy, which, in reality, means the supremacy of the House of Commons. MPs are elected by the voters to represent them and to use their judgement on the issues of the day. If they fail in that task, the voters can eject them at a subsequent election. But the articulation of that principle, most notably, in the 18th century, by Edmund Burke in a letter to his Bristol constituents, is drowned out by raucous voices that lack any constitutional or historical hinterland, or express contempt for the checks and balances, precedent and procedure.

It is difficult to see any resolution to this toxic mixture of competing systems and modes of governance, not least in a Parliament without the overall majority of one party; with party leaders who do not rise to the seriousness of events; with the fissiparous nature of parties, seeping members, either by expulsion or resignation; with sloganizing rather than debate; with heightened rhetoric rather than reasoned argument; and with an unwillingness to listen. **ND**

ANGELS OVERHEAD - 2



In his will of 1471, Thomas Cook of the central Suffolk village of **Cotton** (no relation) left a close called 'Garlekis' towards the building of the new church roof (1) of his home village. This hammerbeam roof remains to remind us of the skill of the mediaeval carpenter; the easternmost bay was embellished as a canopy of honour for the rood group, though no colour remains (2). Here as with so many other mediaeval roofs, an important part of the design was the angels (3).

At much at the same time, the parish of **Gissing**, just across the Norfolk border, was installing a new nave roof to its church (4), one of only four double hammerbeam roofs in the county. The two tiers of angels, who bear instruments of the Passion, musical instruments and emblems of saints (5), remind the 21st century watcher, now just as five centuries ago, that rank on rank the Host of Heaven spreads its vanguard on the way.

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. **ND**





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Editorial

It can be a little too easy sometimes for critics of the Catholic Movement to say that we are backward looking, and always harking after a time gone by; looking back to the church of the past with rose-tinted spectacles and longing for the 'good old days.' Even the name we are sometimes forced to use, traditional catholics, suggests a desire to return to the past rather than engage with the future. We of course understand ourselves simply to be catholics. We know that this portrayal of our movement as backward looking is not true, nor has it ever been true of the Catholic Movement. The likes of Fr Lowder and Fr Mackonochie did not look at the church of their day with a desire to return it to some golden age. Rather they looked at the church and they recognized that it was not all that it should be—it was not living out its catholic and apostolic life to the full, and they sought to remedy this. They worked to deepen people's understanding of the sacraments and the life of the church, as well as to alleviate suffering through acts of mercy. They recognized the transforming power of the catholic faith and set about not only converting individuals, and the communities in which they ministered, but also carrying out that work of calling the whole of the Church of England to deepen its corporate understanding of itself as a catholic church. This remains our task as a movement today, to see how we can call individuals, communities, and the whole Church of England back to an understanding of what it is to be a catholic Christian. We don't do this alone, of course, we do this with the universal Church as our guide and our companion. Our aim continues to be, as it always was, to seek deeper unity with our brother and sister Christians.

The founders of our movement and the first pioneer priests understood the need to take risks. They saw that the church was not all that it could be and they set about discerning a way to transform it. In the Church of England today we also need to have a bold vision of how we will help churches and the Church of England as a whole rediscover their true catholic identity. We, just like those first priests of the Catholic Movement, un-

derstand the power of the sacraments, pastoral care, sound teaching and the power of the liturgy. These four areas are the bedrock of what might be called catholic evangelization. They remain our focus today as we seek to find new ways to engage with the communities in which we serve. We must not believe the claim, often made implicitly rather than explicitly, that it is only evangelical churches that have the answer when it comes to mission and evangelization. There is a danger that the Church of England will slip into a 'one size fits all' mentality where it is only large evangelical groups that are entrusted

We must not believe the claim, often made implicitly rather than explicitly, that it is only evangelical churches that have the answer when it comes to mission and evangelization.

with church planting and evangelism. In order for us to be taken seriously, we must take seriously the work of church planting and grafting, as well as all of the other works of evangelism. Catholic parishes are already developing as resource parishes and there are church plants and new worshipping communities springing up and growing. The priests of the 19th and early 20th centuries were willing to take great risks in order to build the Kingdom of God in their day. They took the chance of starting religious communities, of fighting for adequate housing for their parishioners, in building educational establishments, and not being afraid to challenge authority. We can learn from their zeal but we need to think in a focussed way about what it is the Church of England needs here and now if she is to rediscover that catholic identity and if her catholic witness is to grow and flourish in the years to come. What is clear is that this continues to be our vocation in the Church of England. It is a vocation we must embrace and hold on to as we move forward in faith together. **ND**

the way we live now

Christopher Smith reflects on the Christian Mind

News travels slowly to my little patch without the city wall. I have just discovered that Harry Blamires has died. Truth to tell, I was quite surprised to discover that he had still been alive until a couple of years ago, having reached the age of 101, but I realise how little I know about him, so do talk to me about him if you met him. He was an Oxford pupil of C.S. Lewis. I bought a copy of *The Christian Mind* to try to atone for my ignorance, and was delighted to find it still in print. It came out in 1963, just a few weeks after the publication of J.A.T. Robinson's *Honest to God*.

A piece of news that took less time to reach me (given that this is the sort of thing that the media are obsessed by nowadays) was that a pop star has declared that he wants to be described as 'they' not 'he', because he is 'non-binary'. Not being a follower of what Blamires

a work of its time ("The nature of a Sherry Party is such that serious conversation is impossible"), he hammered home the point that secularism 'had infiltrated into every part of intellectual life, and had been swallowed whole by liberal Christians, who failed to see how they had succumbed to the spirit of the age.'¹ And this is precisely the brick wall on which we find ourselves banging our heads to this day—"The Surrender to Secularism," as he called it in a chapter heading under which he wrote this passage:

'There is no longer a Christian mind. It is a commonplace that the mind of modern man has been secularised. For instance, it has been deprived of any orientation towards the supernatural. Tragic as this fact is, it would not be so desperately tragic had the Christian mind held out against the secular drift.

If the rest of the Church of England wants to hear from us in all this, it must be prepared to listen to what we have to say.

called 'the cult of the pop singer,' I had never heard of this bearded superstar, but his attention-seeking announcement did cause the following sentence to be published in the *Daily Telegraph*: 'In a post to their 13.4 million followers on Instagram, the chart-topping singer-songwriter said they had come to the decision after spending "a lifetime of being at war" with their gender.' Use of 'they' as a singular pronoun may be preposterous, but at least the hyphenation is correct. All is not lost.

In other news, the son of the former IRA chief Martin McGuinness said that his father 'fought against injustices' and 'fought for equality for everyone.' This is another, more insidious, perversion of the meaning of words, but it is equally influenced by modern mores: the IRA campaign of bombing, murder and intimidation was not in any way a matter of 'equality.'

To return to Harry Blamires, although *The Christian Mind* is very clearly

But unfortunately the Christian mind has succumbed to the secular drift with a degree of weakness and nervelessness unmatched in Christian history. It is difficult to do justice to the complete loss of intellectual morale in the twentieth-century Church.'

It is, for us, a double bind. 'Modern man' is certainly secular, but the modern churchman has let slide 'the view which sets all earthly issues within the context of the eternal, the view which relates all human problems — social, political, cultural — to the doctrinal foundations of the Christian Faith, the view which sees all things here below in terms of God's supremacy and earth's transitoriness, in terms of Heaven and Hell.' And so we end up in a place where the priest who was vicar of the University Church in Oxford for a generation can pronounce that 'belief in God and assent to creeds is not the motivating force for Christian allegiance.' Tell that to the persecuted Church. But if it is true in Britain, it is

perhaps because we have now had two generations of theologians telling us that we need to jettison the fundamental doctrines of Christianity in order to make it intelligible to a modern world which only laughs at each withdrawal from the front.

Eric Mascall called it 'the failure of nerve which has stampeded many contemporary theologians into a total intellectual capitulation to their secular environment.' He found it particularly galling that both Regius Professors of Divinity, Maurice Wiles in Oxford and Geoffrey Lampe in Cambridge, declared themselves unable to believe the doctrine of the Trinity.

The result of all this is that we are members of an institution which is divided between those whose grip on orthodoxy gets weaker and weaker, and those who are flailing around trying to arrest the decline in churchgoing by turning the Church of England into a giant version of Holy Trinity Brompton. Periodically (and I heard a diocesan bishop do it at a Catholic gathering last month) we Anglo-Catholics are asked by hierarchs to 'share our gifts' more with the wider C of E, but it always strikes me that they are unclear what they want from us that they haven't already rejected. Our 'gift' to the C of E has very little to do with the fact that we can organise a decent mass on a special occasion. Our contribution has to be theological, and we are used to doing some heavy lifting. But does anyone show any sign of listening to what we might contribute? My own experience of trying to contribute to the latest diocesan plan has been almost comically negative, and, sadly, rather predictably so.

If the rest of the Church of England wants to hear from us in all this, it must be prepared to listen to what we have to say. Open any copy of the *Church Times* to find soggy liberals complaining that Christianity is too Christian to be successfully communicated to the world, but don't expect Anglo-Catholics to do the same. The hairy pop singer is a bloke, murderers are evil, and people who don't believe in God are atheists. Innit? **ND**

¹ Quoting his obituary in the *Church Times*

views, reviews and previews

art



FOOD

Bigger than the plate

V&A until 20 October

Exhibitions are both a blessing and a curse for those galleries and museums which house a permanent collection. The blessing is that a successful exhibition will bring in people and much needed funds. It is often a good way to understand an artist's range or a particular topic and it's usually the only way to bring together the works of a great artist.

The curse is that the permanent collection is ignored or neglected by visitors and funders alike and today there is growing resentment at the sky-high prices and variable charging which the largest galleries now impose for their blockbusters. Rather like the Royal Opera, if you want to get access to the best tickets for the best shows you have to pay upfront and join the Royal Academy or National Gallery. The vision of Prince Albert for museums as the great educators free for all at the point of delivery is under threat just at the time when outreach has become something of a fetish.

The museum which bears Albert's name is a good illustration of this. At the time of writing the new exhibition space under the Sackler Courtyard (at least for now the museum has had the decency to keep the name of the people whose money they took for the redevelopment) was packing them out with the Christian Dior exhibition, extended for a month and no tickets to be had. At the same time visitors could visit the permanent collections and the 'Food' exhibition.

The permanent collections are, of course, neglected, especially the ones on the upper levels. And yet, if the ecclesiastical plate and vestments were on show in the treasury of some European cathedral you'd be sure the clergy would make a beeline for them (and to be fair, the local SSC Chapter has). The V & A

also has a fine selection of Constable oil sketches and full-size drafts of 'The Haywain' and 'The Leaping Horse.' The latter are amongst his most romantic and powerful works, different from the fully worked-up versions but with great strength and feeling. There is also one of Degas' orchestra pit paintings and small works by Delacroix, Courbet and Turner, all of which are good specimens of the artists and would be on display in many a national art gallery.



The galleries where these works are on show are usually empty except for visitors who are lost or on their way elsewhere. Still, the V & A does its best to attract us to its unseen collections. Galleries have been renewed with modern lighting and vitrines (the ceramics rooms are a great success). There are also short-term special shows placed amongst the permanent collection but these tend to the niche. The Japan gallery currently has a show of recent prints which illustrate the foibles of modern rail transport through the conventions of the artists of the Floating World. It is genuinely amusing though not a crowd-puller.

Maybe the way ahead for the permanent displays is the exhibitions, which don't quite come off and which leave the visitor with time to explore the rest of the museum. 'Food' is one such exhibi-

tion. It is an overtly political show about how important agriculture is in our lives and how the pressures of population and climate change require us to try to reuse everything a farm produces. At one level this feels like an updated version of the 1970s self-sufficiency comedy 'The Good Life,' though without the humour or Felicity Kendall. But maps of Hampstead show where overhanging trees from people's gardens may be harvested for fruit. And we learn how old-fashioned fruit picking has been revived for the working classes of Hackney.

And then there is waste. The show is big on waste. In Berlin, spare coffee grounds are drained and made into cups and saucers, though the cups have a coffee aftertaste. In Italy cow dung has been made into 'merdacotta' tableware which might have raised a smile from the curators. And there have been experiments in this country with cheese cultivated from the bacteria found in the dead skin of celebrities. The cheese has not been made for commercial production but is intended to stimulate an understanding of how we treat human waste. Dean Swift's 'Modest Proposal' it isn't.

This show could have been interesting. There's one of an early series of Bovril adverts with a large bull who looks at a pot of Bovril and says: 'Alas, my brother.' There's a board which talks about the use of drones and tagging in modern farming but makes little of it. There is a random selection of ethically slanted tableware—brightly coloured cutlery which has reduced spillages by 84% (how can they be so precise?) for those with dementia—a pair of large, beautifully crafted spoons made to illustrate the story of how people might feed each other in heaven (ideal for school assemblies)—and a selection of stackable Brown Bettys (though no reference to the problems modern Brown Bettys have often had with weak handles). Each interesting in its way but not part of a coherent whole.

This visitor left looking for Japanese railway posters.

Owen Higgs

JESUS CHRIST SUPERSTAR, THE NIGHT OF THE IGUANA

It's been a good summer for Andrew Lloyd Webber. *Phantom* has hit 33 years and counting in the West End, *School of Rock* is packing them in, *Cats 'the movie'* has begun as a trailer ahead of cinema release this December, a new production of *Joseph* is pulling in crowds at the Palladium, *Evita* had a dark and grungy revival at the Regent's Park Open Air Theatre, and *Jesus Christ Superstar* got a further run at the Barbican Theatre.

Superstar, as it's known, started as concept album in 1970, then a stadium concert to 12,000 and a big Broadway show the year after. A pared-back version opened in London in 1972 (Shostakovich apparently saw it twice). Since then it's been a film, various productions including large-scale arena format in 2004, and most recently on stage in Regent's Park over 2016-17, then to America, and now 're-imagined' for the Barbican. Even though it's a short piece (under two hours), and has chamber-like qualities, it's still strong and packs punch — particularly in assured artistic hands. This previous outdoors show interacted wonderfully with nature and the cosmos, in the middle of the park just as the film was in the middle of a desert. But indoors, its intimacy somehow heightens the intensity to the point of feeling claustrophobic. It's also loud; the decibel level by the end was enough to make ears bleed.

Essentially a Good Friday narrative, it also has York Mystery influences, illustrated well in the psychodrama of Ricardo Alfonso's muscular Judas which showed the agony of betrayal (set up neatly with him dipping his hands into the chest before the interval; they emerge dripping in silver paint). Some licence is taken in the book. For the sake of a lyric 'nor Judas, nor the twelve' it implies the former was not one of the latter. Pilate (X Factor winner Matt Cardle, all mascara and menace) has a dream and not his wife. Mary Magdalene's set piece 'I don't know how to love him' turns the

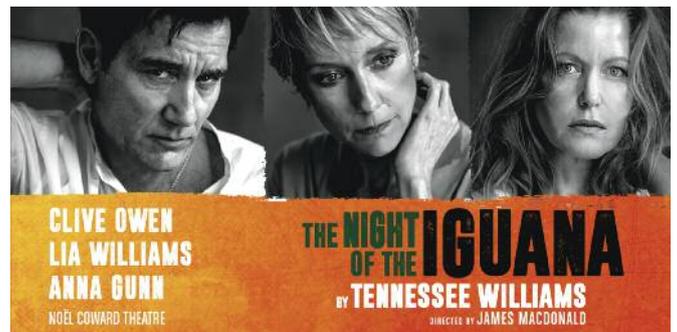
old canard of erotic love into a new sense of discipleship, sung hesitantly by Sallay Garnett. Meanwhile Samuel Buttery portrayed Herod as a camp and screamy Adèle tribute, but it worked, like Gavin Cornwall's deep-voiced, slippery, political Caiphas.

Director Timothy Sheader and designer Tom Scutt glorified the glam rock. Ed Bussey's expert band was in full view on stage across the top level of the set. Priestly staffs were upside-down microphone stands. When Judas commits his dramatic suicide, it ended with a microphone dangling in spotlight, the ultimate drop. Costume design gave us streetwear to match the girders. Baggy hoodies and sweatpants echoed first-century dress. When Robert Tripolino as Jesus came forward for his Act II 'Gethsemane' soliloquy with a guitar across his chest he could easily be a contemporary worship band leader. His thin-reed depiction opened out and he strode through the rest of the action with pathos and force. The '39 Lashes' which follow the trial were unbearably painful with each percussive snap and successive glitter bursts. The beam of the cross was a mic stand and Jesus attached to it with sound cables. Once hoisted aloft, the famous 'Superstar' refrain haunted like a question. The muted end ('John 19:41') let the cross shine forth. Superstar is 50 next year, and is more than mere nostalgia.

It was a brave decision on someone's part to stage Tennessee Williams' *The Night of the Iguana* on St Martin's Lane while just a few streets away the Independent Inquiry into Child Sex Abuse continues. Because the central character in the play is the Revd T. Lawrence Shannon, a 'defrocked' priest, slyly played by Clive Owen, who has questionable relations with teenage girls. That was what landed him in trouble with his parish and led to expulsion, now to be leading coach parties around 1940s Central America as a tour guide. Here he arrives at the Costa Verde Hotel on the western shore of Mexico, run by newly-widowed (and all the merrier for

it) Maxine Faulk. Throw into this some Latino lads who work at the hotel (and catch the eponymous iguana), a family of holidaying Germans who delight in the wireless news of Nazi bombs falling on London, then a spinster with her elderly, Homeric poet grandfather, broke yet dignified, and the concoction is there as heady as the rum-coco cocktail they all chug, for a showdown. That inevitably comes, with a thunderstorm, so all the TW elements are in place, even if this is not among his finest work.

It's nevertheless a Chekhov-like exploration of character and the damage we can do to ourselves, as well as one another. Owen's crumpled performance was elusive and coherent, an anti-hero who grapples with his place in the world. Anna Gunn's Maxine was similarly discontented but a bravura display of sass and survival. Lia Williams as Hannah Jelkes gave the standout performance.



She showed adamantine survivability, weakness, fragility, and the vitality of faded hope. Designer Rae Smith's set of cliff edge cabanas perched against a Krakatoan-type rock kept everything involved. Director James Macdonald did a good job in exposing but never preaching on moral dilemma, wrestling with major themes on fidelity, faithfulness, human nature and humanity. It's a play that calls for us to be kinder to our fellow pilgrims; more generous, less hasty.

When the iguana is liberated at the end, there is some relief, and a lifting of burdens all round. Salvation demands we understand the need to be saved from ourselves and this around us, against odds and in spite of damage. It's a gentle coda to all that has gone in the three hours before, and makes the point we all have some part to play in human flourishing.

Simon Walsh



ESPYING HEAVEN

The Stained Glass of Charles Eamer Kempe and his Artists

Adrian Barlow

Lutterworth Press 2019.

ISBN: 978 0 7188 9464 1 £20

When I was ordained, I went to serve as curate in the Priory Church of St Mary the Virgin in Monmouth, where I was surrounded by stained glass from the studio of Charles Eamer Kempe (1837-1907). Alas, at that time I was not particularly interested in stained glass, and so I missed an unrepeatably opportunity to study some of the finest Kempe work in any parish church, though I did register its powerful quality. Had *Espying Heaven* been available then, a knowledge and appreciation of Kempe, and of stained glass in general, might have taken root and enriched my life for decades. (The author has also written an excellent pamphlet to guide visitors round the windows at St Mary's.)

Espying Heaven is the companion volume to Adrian Barlow's biographical study of Kempe which I reviewed in last May's issue of *New Directions*, and for anyone who loves stained glass and the work of Kempe's studio, or who wishes to understand both, this book will be an essential purchase.

First of all, let due praise be given to the Lutterworth Press for undertaking publication, and for producing a book of the highest quality. Almost every page is loaded with full-colour pictures in the clearest definition, which is essential when dealing with stained glass. All credit to Alastair Carew-Cox for his camera expertise.

However, this book is no repetition of Adrian Barlow's earlier work. Its purpose is partly to present us with examples of the Kempe studio's best work, but even more it aims to introduce us to the meaning of these windows and to help us to understand the principles which guided Kempe and his designers. As I said in my previous review, Kempe's genius lay in spotting young artists of real

talent, introducing them to the historical legacy of stained glass, and then giving them their head to produce work rooted in tradition yet also personal. In this book we learn to recognize the individual qualities of Kempe's three outstanding artists, Wyndham Hope Hughes, John Thomas Carter and John William Lisle. Between them, they established the recognizable Kempe style.

A careful reading of *Espying Heaven* will enable us to recognize Kempe studio windows whenever we see them, and also to distinguish the personal features which the three fine artists brought to their work. Hughes gives us detailed backgrounds of an English character, for example. Carter draws particularly fine faces and relishes the chance to portray rich drapery. Lisle displays the latter in even greater profusion and has a fine command of heraldry.

The Studio's most characteristic pieces can leave us almost breathless at the amount of detail they contain, which is why these windows repay careful study. (It must be confessed that occasionally the detail is overwhelming.) Another striking feature is the way that Carter and Lisle create an impression of movement in what is essentially a static medium. Page fifty-two shows Lisle's depiction of an angel swinging a censer in a window for the church of St John the Evangelist in Cowley. We can almost feel the rush of air as the thurible rises to its highest point. We also notice a notable Kempe feature, the peacock feather pattern of angels' wings.

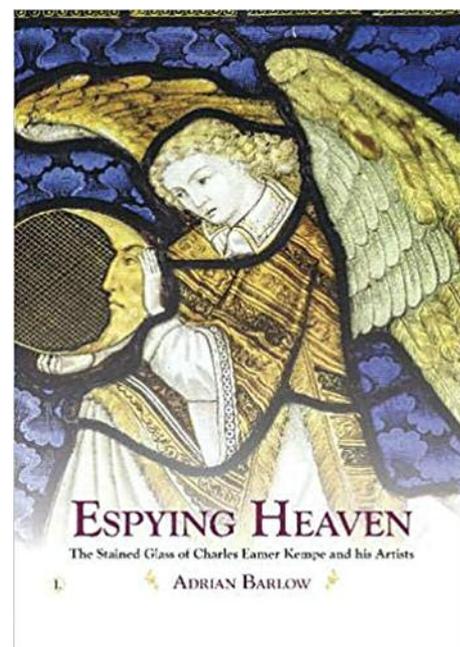
The impact of Kempe windows lies not only in design detail, but also in the symbolic and historical figures found in them. Here we see the extensive knowledge of Kempe himself, deciding the contents of a window which his artists would then make a reality. St John's church in Cowley provides another splendid example, displaying the founders of religious orders attached to the living vine growing from the Cross, and Mr Barlow devotes space to a detailed description of it, helping us to appreciate the significance of its content. (St Stephen's House students, please study this East window attentively while you can.)

It is not only the universally recognized saints of the Church who feature

in these windows. Kempe was a staunchly Church of England man, with a high regard for the great figures of its history. A visit to Southwark Cathedral will reveal windows displaying fine depictions of three English martyrs - Becket (as might be expected), but also Charles I and Archbishop Laud. The Archbishop carries on his arm, almost like a maniple, an axe, the instrument of his death. Perhaps most important individual of all to Kempe was George Herbert, both for his poetry and for his embodiment of a distinctively Anglican pattern of priesthood. He features in several windows from the studio.

A further lesson to be learned from this book is the remarkable technical mastery required not only in the design of windows but also in their production and installation. This is spectacularly revealed in the great South Transept windows of Lichfield and Hereford Cathedrals, both produced in 1895. (How I wish we had been given a picture of the Hereford window to compare with that of Lichfield.) Here is the place to pay a tribute to Kempe's master glazier, Alfred Tombleson, who oversaw the creation and positioning of many windows. So important was his contribution that Kempe even allowed Tombleson's own monogram to appear in some glass, along with his personal signatures of a wheat sheaf and a pelican.

Kempe and his studio clearly inspired devotion from their workers. Wyndham Hughes left relatively early,



but Carter remained with the firm until retirement, and Tomblason and Lisle were still working there under Kempe's successor, Walter Tower, when C. E. Kempe & Co. closed in 1934.

It is difficult to review a book of this kind because everything depends upon the pictures. However, there is no question about the debt which all lovers of stained glass owe to Adrian Barlow for this volume and its predecessor. Whether the Kempe style appeals to you or not, once you have read this study you will never look casually at a Kempe window again. If you are already a Kempe enthusiast, your appreciation of his glass will be hugely increased.

Espying Heaven is a book to read in small doses in order not to be submerged by the sheer wealth of imagery it contains. Even more, it is a work to read slowly, giving time to examine the pictures carefully. By this means it may well become a help to reflection and even prayer. Beyond question it is a book to buy and treasure.

Barry A. Orford

WALK HUMBLY

Samuel Wells

Canterbury Press, 2019

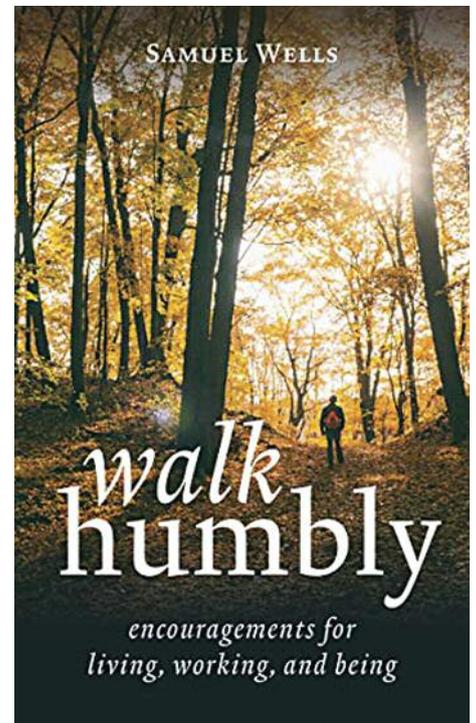
Samuel Wells is fast developing a reputation for Stakhanovite publishing akin to Rowan Williams, and little wonder as they are both masters at repurposing their material. The latest offering, however, from the Vicar of St Martin-in-the-Fields is a curious confection and not likely to rank among his best. *Walk Humbly — encouragements for living, working, and being* is a slim volume (under 100 pages) and attractively hard-bound. The Preface sets out its ambitious store: 'This is a short book: but it may not turn out to be a quick read. It's designed to be pondered, weighed, tasted, and digested one chapter a time, perhaps even one sentence at a time. If you find it a little dense, perhaps you're seeking to read it a little too fast. Its reading demands of the reader what its argument asks: humility, gentleness, patience, gratitude.' And on it goes, somewhat bloviated, to reach its climax with the vaunted conclusion: 'What I want is

for a person to ask, "How should I feel when I have prayed?" — and for their companion to reply, "You know how you felt when you finished reading *Walk Humbly*? It should feel like that." Then, apparently without irony, Chapter One opens on the next page: 'Be humble.'

This inconsistent tone runs throughout the book. The Preface mentions as inspiration the 1927 prose poem *Desiderata* by Max Ehrmann ('Go placidly amid the noise and haste...') so popular in the 1980s and 90s, but seldom referenced nowadays. Likewise here, as Wells never brings it up again. He also namechecks Thomas Traherne as inspiration, yet never quotes him. The first three chapters have no mention of God, scripture, theology, tradition or the Church. That changes over the remaining five chapters, but the set-up in this Americanese style of self-reflection is easily confused with the hollow promise of so much wellness and wellbeing speak.

Here and there are hints that this was originally material for an American audience (with certain words and cultural references) and maybe dates from his days at Duke University. If that is so, then more recent output from Wells shows greater fluency and substance. In places the language here can ring a tin ear: 'Thus gentleness is a salad derived from kindness, patience, and self-control' or 'essence imbues existence with elements of wonder through which existence may find traction on the path of grace, like a car whose wheels are fitted with chains to help it drive through the snow' or 'as the waves of circumstance pound the shore of your life' and so on. Soundbite stuff to the point of being meme-speak.

Some of the greater Wells themes are discernible. The Hauerwas influence through narrative theology is there: 'To be part of such a story is to discover what it means for your identity to be a gift, for your destiny to be beyond existence, for your past to be no longer a prison, and for the future to be your friend.' Also the 'being with' surfaces towards the end to describe Jesus, the essence (God) entering existence (humanity) bringing us into the eternal mystery and saving us. And he does like his category lists (three types of self, two types of mission, for example).



Perhaps this book began life as an extended talk for students or a number of quiet day-style addresses. In places it is stimulating and very good indeed when on solid ground. In general, it lacks the cohesion and clarity for which Wells has come to be known. There are some 'Wonderings' in the final pages which may facilitate discussion of each chapter's themes. One for pastoral assistants and those discerning a vocation, perhaps, or a confirmation present. Otherwise this is a book for enthusiasts only, which is regrettably not a very humble thing to say.

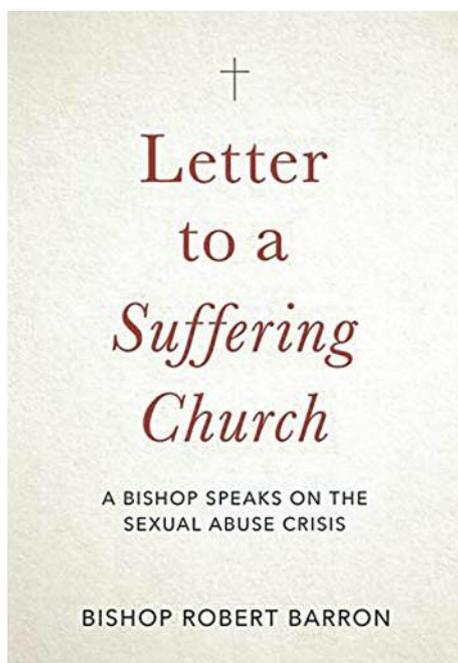
Simon Walsh

LETTER TO A SUFFERING CHURCH

Robert Barron

105 pages, Word on Fire Catholic Ministries, 2019

Robert Barron is a noted evangelist, theologian and auxiliary bishop of Los Angeles, who is known to many across the world from his *Word on Fire* YouTube channel and TV series on Catholicism. A generous but firm Roman Catholic, he is highly influenced by Anglican writers such as C.S. Lewis and N.T. Wright. In this short volume, currently available on Kindle for only 99p, Barron tries to make some theological sense of the abuse crises that have so rocked the



Church in recent years. The particular catalysts have been the revelations that came to light in summer 2018, of widespread abuse of minors in Pennsylvania by Roman Catholic priests, and of gross sexual misconduct by former Cardinal Theodore McCarrick. In the Church of England, we would have some of our own to add.

The book is divided into five chapters. The first, entitled *The Devil's Masterpiece* reflects that 'if the Church had a personal enemy... it is hard to imagine that he could have come up with a better plan'. Since the spiritual enemy works with and through human agency, however, there can be no evasion of responsibility. The dismal consequences have been huge disaffection from the Church and the seemingly relentless rise those whose answer to faith is 'none'.

Having set the scene, Barron then writes on *Light from Scripture*. He uncovers within the Old Testament stories that elucidate apparently contemporary phe-

nomena, such as the way abuse travels down generations (Lot's daughters), authority figures who fail to act when they are made aware of corruption (Eli) and powerful people covering up their own sin at the expense of others (David). Finally, he turns to Jesus's own attitude to children, drawing a powerful parallel between Jesus's command that his hearers should humble themselves like children and Christ's own humbling of himself in the incarnation, as described by Paul in Philippians 2. A third chapter is a no-holds-barred exposition of immoral behaviour that has afflicted the Church throughout her history, since the time of the New Testament: the story of a sinful Church is not a uniquely modern one.

The fourth chapter addresses the central question *Why Should we Stay?* Here, Barron presents a robust response: 'the vessels are all fragile and many of them are downright broken but we don't stay because of the vessels we stay because of the treasure.' We should stay, he argues, because the Church uniquely speaks about God, in whose direction every human heart is oriented; because the Church is the body of Christ, whose members, grafted into Christ, continue 'his properly subversive and re-creative work in the world'; because the sacraments are the source of healing that can be found nowhere else; and because, despite the manifest corruption of many

ecclesial leaders, the saints continue to show us the love of God in myriad ways. In a final chapter on *The Way Forward*, Barron writes about the *Charter for the Protection of Children and Young People*, adopted by the US Conference of Catholic Bishops, and outlines the Dallas protocols that now govern the way that abuse is dealt with in his context. Such documents closely mirror the guidance that is now provided in the Church of England. Although such procedures are indispensable, the other crucial aspect of the way forward which Barron robustly advocates is the need for spiritual renewal. At times when their own cultures and the Church of their time were collapsing around them, he reminds us that renewal was fostered by figures such as Benedict, Francis and Ignatius of Loyola, and we need God to raise up their counterparts today: 'this is precisely the time for new orders, new movements, new works of the Spirit'.

Despite the cultural and ecclesial differences between Barron's context and our own, this book as well as being indispensable reading for bishops, priests and deacons, would make the basis of an excellent five-week study course for almost any parish. That is because it is so full of honest reflection, deep repentance, sturdy biblical exegesis, excellent theology and, above all, faith, hope and love.

Edward Dowler

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Book of the month

THE OXFORD HISTORY OF ANGLICANISM, VOL. III

Partisan Anglicanism and its Global Expansion, 1829-c.1914

Rowan Strong (ed.)

Oxford University Press, pp. xxiv + 490, £30 978-0198822301



Re-publication of the five-volume Oxford History of Anglicanism in paperback this July prompts this review of volume 3, which covers the period from the revolution in church-state relations which called the Oxford Movement into being until the beginning of the first world war.

Rowan Strong has correctly identified the twin themes of nineteenth-century Anglicanism: expansion of the United Church of England and Ireland, with its (as yet unrelated) Episcopal counterparts in Scotland and the USA, into a global communion, and development of 'an unprecedented divisive partisan culture' within it. His Introduction is followed by survey chapters on Britain and Europe, the British Empire and Anglicanism beyond the Empire, Church-State relations, and the missionary societies. Then come four chapters on the church parties – High Church, Evangelical, Anglo-Catholic and Liberal, eight on the various non-European regions, and five on selected themes (music, art and architecture, science, feminization, economic and social engagement).

As in many multi-authored volumes, the quality is uneven (the chapter on Church-State relations, for example, is good on England but misleading in relation to the Colonial Church), but the best is very good. The opening chapters combine to offer a very helpful summary of the key developments in the Church of England during the nineteenth century.

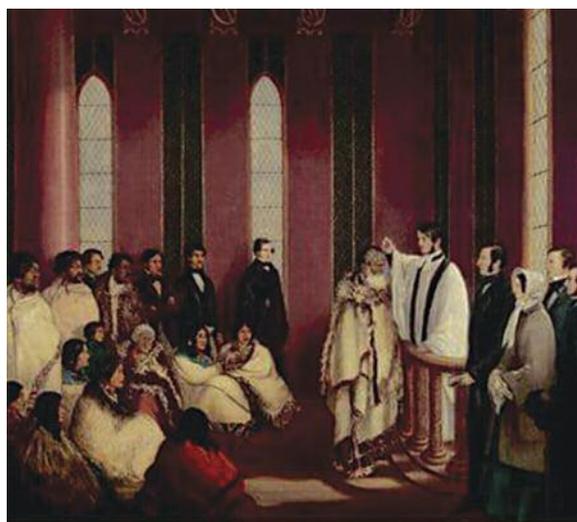
Which subjects deserve thematic chapters of their own can always be disputed. Attention to the transformation of the clergy from an often impoverished branch of the Oxbridge-educated landed gentry into a profession with its own training institutions might have

been useful. An account of the development of the male religious orders might have felt fresher than the well-ploughed furrow of 'feminization'.

Of the thematic chapters, those on music and science are especially interesting. Jeremy Dibble points out that the surpliced choir in the chancel of the parish church was invented not by the Tractarians but by the Vicar of Leeds in 1818. However, from 1843 the Tractarians' London outpost, the Margaret Chapel, was central to the revival of plainsong, taken up by its successor All Saints, Margaret Street, and other ritualist churches such as All Saints' church plant St Mary Magdalene, Paddington, and St Alban's, Holborn. From the 1880s the passion

for plainsong began to wane, and all church parties adopted the 'cathedral model' of choral worship – ironically named, since cathedral standards had generally lagged behind those of the best parish churches. At St Paul's Cathedral the Tractarians Richard Church and Henry Liddon brought in John Stainer in 1872 to reform the choir, which quickly supplanted that of Leeds Parish Church as the pre-eminent model.

Diarmid Finnegan's study of the complex interaction between Anglicanism and science is topical and timely. Anglican clergy were prominent in the British Association for the Advancement of Science and in developing pre-Darwinian theories of evolution. Darwin himself, though resistant to enforced orthodoxy, was sympathetic to



THE OXFORD HISTORY OF ANGLICANISM

VOLUME III

Partisan Anglicanism and its Global Expansion, 1829–c.1914

EDITED BY
ROWAN STRONG

the Church as a cultural institution, gave an annual donation to the South American Missionary Society, deliberately left room for 'theistic evolutionism', and could count Anglican figures among his vocal supporters. Richard Dawkins, take note!

Most of the regional chapters offer just what this sort of book should provide in terms of summary histories of Anglicanism in the areas covered. They contain many interesting nuggets: for example, that no fewer than one-third of Upper Canada's clergy in 1841 were Irish-born. A common question in the colonies was that of whether the Anglican church had a mission to the native population or was there only as a chaplaincy to the colonial elite. 'Anglicanism in the British West Indies during the

nineteenth century,' we learn, 'never succeeded in moving adherence to the Church of England beyond the plantocracy.' The East India Company opposed missionary activity in India strenuously but unsuccessfully: it paid the price for its failure when the Indian Rebellion of 1857, blamed on the aggressiveness and arrogance of missionaries, resulted in its nationalization in 1858. The three Anglican bishops in Jerusalem were types for three larger models of mission: Michael Solomon Alexander (1841-5) aimed, for millenarian reasons, to create a Jewish Christian congregation; Samuel Gobat (1846-79) sought to set up a Protestant church structure for Greek Orthodox Arabs; George Blyth (1887-1914) rejected proselytism and functioned instead as an Anglican ambassador to the ancient churches of the Holy Land.

The histories of some churches are told very well – if sometimes in greater detail than might appear necessary in this context – but others receive insufficient attention. India and Australia have chapters of their own (in addition to a six-page section on India in 'Anglicanism in the British Empire'), but treatment of the USA is split between eleven pages in 'Anglicanism beyond the British Empire' and a very superficial seven-page account (based on a single standard history) in 'Anglicanism in North America and the Caribbean.' The Episcopal Church in Buenos Aires gets five (admittedly interesting) pages, while the very different contexts of Ireland, Scotland and Wales are allocated only five pages between them.

Perhaps the strangest omission of all, in a volume of the 'History of Anglicanism,' is the lack of any account of the development of the idea of an 'Anglican Communion' and of the structures that embodied it. There are just six isolated references to the Lambeth Conferences. Surely by the later nineteenth century, and certainly by 1914, the Communion was more than the sum of its parts?

It is perhaps in its explanation of how the different traditions of churchmanship developed in the nineteenth century (and how those traditions influenced the policies of the various missionary societies) that this volume makes its most significant contribution.

Andrew Atherstone charts the rise of Evangelicalism to dominance in the mid-nineteenth century (with J. B. Sumner as the first Evangelical Archbishop of Canterbury from 1848) and its declining influence in the later nineteenth century. There were tensions between late nineteenth-century Evangelicals over how far they should co-operate with other Anglicans and adopt the less doctrinally contentious – and now widely embraced – developments in worship and aesthetics pioneered by high churchmen and Tractarians.

Mark Chapman presents the Broad Church tradition – a better label, he argues, than 'liberal,' since 'the Broad Churchmen were first and foremost churchmen rather than the sort of liberals and utilitarians against which so many conservatives had reacted in the 1830s.' The scholarship of the Broad Church Cambridge theologians Westcott, Lightfoot and Hort, Chapman judges, was 'only very modestly liberal.'

As Rowan Strong explains, use of 'high church' as a catch-all phrase for the various strands of Anglican identity that valued the Church of England's catholic nature has obscured the continuance of a distinct non-Tractarian high-church tradition through to the end of the century. Recent research – ably presented in this volume by Robert Andrews – has begun to correct that. Andrews rejects the widespread assumption that this tradition had 'run out of steam' by the 1830s, 'passing the baton of activism' to the Oxford Movement Tractarians.

Churchmanship groups are neither monolithic nor watertight. Keble was closer in spirit to the old high churchmen than the ex-evangelical Newman and Hurrell Froude. Some representatives of the older high-church tradition were influenced by Tractarianism and have therefore sometimes been mis-categorized as Tractarians. Examples include Walter Hook (Vicar of Leeds and later Dean of Chichester), H. E. Manning (Archdeacon of Chichester and later Cardinal), and George Selwyn (Bishop of New Zealand and later of Lichfield). It was non-Tractarian high-church bishops (Howley, Blomfield, Kaye, Monk) who reformed the Church of England in the later 1830s and 1840s, while the revival of diocesan structures

between the 1820s and the 1870s was largely a high-church phenomenon.

Though many of the older high church leaders (such as Dean Burgon of Chichester and Archdeacon Denison of Taunton) lived on into the 1880s and 1890s, the old high-church tradition was less visible in those decades. More work needs to be done on how nineteenth-century high churchmanship morphed into what John Maiden has elsewhere called the 'Centre-High' tradition that was dominant within the Church of England's episcopate in the interwar period and indeed through the 1950s, and the extent to which its key figures – though often self-consciously distinct from the developed Anglo-Catholicism of the twentieth century – were influenced not only by the older high-church tradition but also by the Oxford Movement.

In his account of the Oxford Movement and Anglo-Catholicism, James Pereiro documents co-operation between Tractarians and older high churchmen in high-church societies (the Additional Curates Society and the National Society) and in publication of the Library of Anglo-Catholic Theology.

The final section of Pereiro's chapter ('When did the Oxford Movement become Anglo-Catholicism?') is especially interesting. He is surely right to argue that 'Late nineteenth-century Anglo-Catholicism seems to have been the combination of a fourfold genetic inheritance, in which Tractarian elements mixed with Cambridge ecclesiology [in relation to church buildings], traditional High Churchmanship, and liberal theology [as espoused by Charles Gore and others in *Lux Mundi* (1889)].' He continues, 'These elements, combined in different measures and degrees, were to give rise to the different groupings sheltering under the Anglo-Catholic umbrella. The "Catholic Revival" within the Church of England was more a kaleidoscope than a monochrome phenomenon.' This continued to be true of Anglo-Catholicism in the interwar period, as it is of the Catholic Movement today. Greater recognition of our diversity, and of our multiple antecedents, would make a positive contribution to our life as a movement and to our future.

Colin Podmore

October Diary

One of the satisfactory features about living in a leafy suburb (even in London) is the leaves. Our American cousins have it right when they call this season of autumn “the Fall.” Falling leaves and the turning of their colour from green to rich reds, orange and russets are a rich backdrop throughout the season until trees are bare and stark against the sky, and form a beautiful carpet. Admittedly, when damp, they may be slippery but when dry and crunchy underfoot there is no more satisfying sound. On my regular bus route of about two miles there are some 563 trees of many varieties, shapes and sizes. The number is slightly inflated because the final stop is outside a small park stuffed with trees. They are harbingers of spring, provide welcome shade in summer and are the central reason for autumn being my favourite season.

*

Doubtless not confined to the nation’s capital, but my regular bus route from my leafy suburb to a less leafy suburb has been changed. Instead of five buses an hour there are now four; in the evening, three. The remaining buses are more crowded and much less comfortable, packed, often standing room only, particularly on those with interiors designed by people who have never travelled on buses in their lives. There are fewer spaces for wheelchair passengers and those with buggies. And all to provide an improved service to passengers.

*

A review in *The Spectator* earlier this year opened with the sentence: ‘Running the entire course of the 20th century, Michael Tippett’s life (1905–1998) was devoted to innovation.’ Why should Philip Hensher, a very good writer, critic and novelist, execute such an irritating sentence, guaranteed to have pedants like me up in arms? In a mere sixteen words (including the dates) he contradicts himself. Why not say something along the lines: ‘Michael Tippett’s life spanned most of the 20th century.’? In the review of a biography of Tippett by Oliver Soden (‘an exceptional piece of work’), Mr Hensher speculates about Tippett’s neglect in comparison with his contemporary Benjamin Britten. Both were gifted, pacifist, homosexual, politically engaged and leftward leaning (Tippett the more radical, campaigning, Trotskyist: ‘My one hope is that the British empire will go under and Hitler win’), worked within established forms from operas and symphonies to quartets and songs. Britten was more prolific and had a more assured grasp of public significance and he founded a music

festival of national and international significance. Nevertheless, Mr Hensher makes a good case for Tippett’s music. The one work of his I have heard live is *A Child of Our Time*, an oratorio inspired by the violent Nazi reaction to the assassination of a German diplomat by a Jewish refugee which resulted in Kristallnacht. In writing it, according to the biographer, Tippett was following a direct command from Trotsky himself. It is notable for its use of spirituals and did engage me, but it did not move me as did Britten’s *War Requiem*: that remarkable fusion of the Mass for the Dead and Wilfred Owen’s poetry. Nevertheless, despite his opening sentence, Mr Hensher’s review has persuaded me to read the biography and to explore some of the music.

*

A unique memorial? Hobson Judkin, late of Clifford’s Inn, The Honest Solicitor, 30th June 1812. Seen in St Dunstan in the West, Fleet Street, London.

*

Overheard, man on mobile telephone: ‘Can I have the car for 3.40 please? Do you hire out helicopters?’

*

Complimentary peanuts on a train were described on the packet as ‘sizeable and loveable.’ What does that mean? They did not induce anaphylactic shock but ‘loveable’? I cannot even begin to understand what ‘sizeable’ means. I am literal-minded enough to expect a peanut to be about the size of a pea not of a boulder. How many thousands of pounds or dollars or euros or Bitcoins was squandered on that fatuous strapline?

*

For those who may like a change from examining well-manicured stately homes here are two houses offering a different perspective. Both denuded of furniture and fittings and victims of dry rot, Belsay Hall and Brinkburn Manor House in Northumberland are empty shells but fascinating and instructive. Brinkburn was built on, and incorporated, monastic domestic accommodation and was elegantly extended by the leading 19th century architect of the North, John Dobson. There are fragments of the plasterwork that hint at what might have been. Belsay Hall is an austere, Greek Revival jewel. Beautifully proportioned rooms inspired by Greek and Roman models, several with pleasing double aspects, are flooded with light. The gardens rival the House. From the terrific formal garden you take the path through the Quarry Garden, formed when the rocks were hewn for the House. Through this fantastic creation of the Gothic imagination you walk through a forest of vertiginous trees, ferns and bushes clinging to the rock face to emerge from the dank gloom into the light of a broad meadow and the medieval Peel Tower, with the former manor house organically attached to it. Highly recommended.

*

Browsing in a bookshop, a fellow customer side-stepped me to avoid a collision. I complimented him as worthy of a Welsh fly-half. He was Welsh, from Swansea, went to the same school as Dylan Thomas, and told me about Thomas’s elocution lessons. We spoke of a golden age of Barry John, J.P.R. Williams, Phil Bennett, Gareth Edwards. A fascinating ten minutes. **ND**

Thurifer



What does a priest do?

Ian McCormack considers vocation

Thank you, Father, for the invitation to preach today. If I had been told, in the abstract, that I was to be given a pulpit and 30 minutes to speak—well, alright, 10 minutes—to speak about Fr Philip without fear of interruption or correction, I would have assumed one of two things: either I had died and gone to heaven, or Father had died, and this was his funeral.

Well, pleasingly, neither of those things are true. Today, Fr Philip celebrates 10 years as a priest in the Church of God, and we gather around him to help him do that. We come as family, friends, colleagues; as those to whom Fr Philip has ministered in Worksop, in Oxford, and now here in Lewisham. For those of you here at St Stephen's, today is a bitter-sweet day, as this Mass also marks the end of his time as your parish priest. In the coming days and weeks and months and years, some of you here may come to the wisdom in the words of that great 20th century popular theologian, Joni Mitchell: "Don't it always seem to go, that you don't know what you got till it's gone."

For the past few years, Fr Philip has been helping you here in Lewisham to build paradise (as the song continues), not for his own sake, nor actually for yours as such, but for the sake of the Gospel. And that is actually what we are about here today: today is not actually about Fr Philip at all, but rather about the priesthood of Jesus Christ in which he shares, and has done, praise God, for 10 years.

At heart, a priest exists to do only three things. He exists to bless, to absolve, and to sacrifice. Everything else is secondary.

As we heard in our reading from the letter to the Hebrews, Christ is our great high priest, who has offered a single sacrifice for sin, and now sits at the right hand of God. Fr Philip—along with myself and the other priests here—has the privilege of sharing in Christ's priesthood, and we do so through the laying on of hands from bishops and other presbyters who have themselves been ordained in the historic threefold order which we receive from the universal Church, and by which our sacraments are united with those of the Apostles, and of Christ himself, who as we heard in the Gospel instituted the Eucharist on the night before he died, and at whose command we are celebrating these mysteries today. Consider how much more glorious the world—and indeed the Church—would be if people simply followed the instruction of Our Lady to the servants at the Wedding at Cana: do whatever he, Jesus, tells you. All priests are called to model that instruction in the entirety of their lives.

But for all that that is true, it would be strange for me to say nothing at all about Fr Philip in this homily. Priests are not automatons; we are the priests we are because we are the people we are. To paraphrase the preacher at my own ordination, Father is called to be a priest-shaped Philip, and a Philip-shaped priest.

So in the exercising of his priesthood, what does Fr Philip actually do—what makes him the priest and person that we know and love, that has prompted so many of us to join him today?

Well, he prays. He cares for people. He offers lavish hospitality, to family, friends and parishioners alike. He organizes parties, and liturgies, and sometimes liturgical parties. He decorates statues. He works hard in local schools. He buries the dead. He contributes to the wider life of the catholic movement in a number of ways, not least by editing *New Directions*, the magazine of Forward in Faith. He also involves himself in the life of the Diocese and the Cathedral. He chairs the PCC. He sings. He exercises a valuable ministry of presence in Maggies, over the road. He organizes coaches to Walsingham. Occasionally—very occasionally—he shouts at people.

So Fr Philip *does* a great deal. And he is valued greatly for it. But while these things (and many others) fill up his time, they do not define who he is as a priest. Most of them could be done by anybody. When Fr Philip does them, they are part of the outworking of his priestly ministry, but they are not the definition of that ministry itself.

We live in a Church that loves acronyms: DAC, CDM, IME, CME, DDO, ADDO, and so on. Acronyms make people sound busy. So, this afternoon, I want to suggest a new acronym: BASac. Because at heart, a priest exists—Fr Philip exists—to do only three things. He exists to *bless*, to *absolve*, and to *sacrifice*. BASac. Everything else is secondary.

Priests exist to *bless*. People, for example: babies, and others, as they come to be washed in the waters of salvation through the sacrament of baptism. Husband and wife as they commit to holy matrimony. The dying, as they receive the last rites of the Church. A priest blesses *things*: homes, items of devotion, food. A priest also blesses the gathered Christian assembly collectively when at the end of a Mass or other act of worship they are sent out into the world to do there the things they have learned in church. So a priest *blesses*.

A priest also *absolves*. In my experience, the only thing more joyful for a priest than making his own confession is hearing the confession of others—hearing, as Pope Francis has recently reminded us, not as a man hears, but as God hears. In the sacrament of reconciliation, the priest is the minister, the channel and the agent of God's reconciling love, as sins are washed away and the purity of baptism is restored. A priest *absolves*.

Finally, and above all else, a priest exists to offer sacrifice. A lot of people in the Church today take Humpty Dumpty as their guide here, making words mean whatever they want them to mean, as they use the terminology of priesthood whilst stripping it of all reference to sacrifice. But in the ancient world, Judaism included, priesthood and sacrifice were inextricably linked. In the new dispensation, as it emerged out of Jewish tradition and custom, it continued to be, as it remains, the role of the priest to offer sacrifice. The Catholic priest represents the once-for-all offering of Christ, so that his

atoning work upon the Cross is 'proclaimed and made effective in the Church' [ARCIC, see ODCC, p.571]. And through this unbloody sacrifice (this holy sacrifice, with its spotless victim), bread and wine become the body and blood of Christ, man partakes of God, and time is swept up—for a moment—into eternity. All this happens at the hands of God's priest, for that is what he exists to do, through the power and working of the Holy Spirit.

Through this unbloody sacrifice, bread and wine become the body and blood of Christ, man partakes of God, and time is swept up—for a moment—into eternity. All this happens at the hands of God's priest.

Ten years ago to this day, Fr Philip celebrated Mass for the first time in Worksop Priory. Fr Davage, the preacher on that occasion, spoke of how all eternity had waited for that very moment, the moment when this new priest offered the Sacrifice of the Mass for the first time. Well today, all eternity waits and trembles again as Fr Philip prepares to offer the very same sacrifice once more—the sacrifice which turns bread and wine into God himself, which is offered for the salvation of the whole world, and which transforms each and every one of us who will receive of it.

As we join eternity in waiting for that moment, we might remember those words from the Letter to the Hebrews: 'As we go in [to the sanctuary], let us be sincere in heart and filled with faith, our hearts sprinkled and free from any trace of bad conscience, and our bodies washed with pure water. Let us keep firm in the hope we profess, because the one who made the promise is trustworthy.' [Hebrews 10: 22–23]

Fr Philip, today we give thanks to Jesus Christ for the 10 years in which you have shared in his priesthood. We give thanks for the BASacs, and all the many gifts and joys that have flowed from them. And we ask God's blessing upon you, for many, many more years of priestly ministry to come. **ND**

Fr Ian McCormack is the Clerical Vice-Chairman of Forward in Faith. This homily was preached to mark the 10th Anniversary of the Ordination to the Priesthood of Fr Philip Corbett, the Editor of New Directions, at St Stephen's Lewisham.



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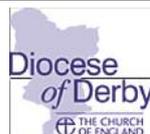
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Closing date: 1 November 2019
Interviews: 17 December 2019

Enhanced DBS clearance required

What is nationalism? It may seem a simple question and perhaps in many countries it is just that. But in the United Kingdom of Great Britain and Northern Ireland we have had over 200 years to see how ill, really, any kind of nationalism fits us. I love Ireland, all of it, though I have no Irish blood—just Welsh, Scottish and English. But being in Belfast is always a lesson. The Union Jack and red cross of St George both play big roles

tertenors. There was also the wonderful baroque trumpeter Don Smithers playing the second *Brandenburg*. It was a grand experience. A few years later, I sang for Michael's wedding mass in Dublin.

Many of my Irish friends over the years have described themselves as Fenians. The clash of nationalisms is a particular problem in these so similar and appealing Atlantic Isles. I have always thought of myself as English—that's my

Many of my Irish friends over the years have described themselves as Fenians. The clash of nationalisms is a particular problem in these so similar and appealing Atlantic Isles.

here, especially in parts of the city like Sandy Row, where snooker champion Hurricane Higgins grew up. Being Irish and British has a price—our NHS is not theirs south of the border. But there were always other factors. As we were visiting our son in Holywood outside Belfast, I went to Saints Phil & Jim, which is the CofI parish church, a fine 1840s Gothic construction with a full set of richly stained glass—and at the 8am service a priest in surplice and stole at the north end (as I experienced a few years back in Derry Cathedral). Also, no candles on the altar/communion table.

I first came to Ireland in 1966 when I was singing a concert at St Bartholomew's in Dublin. Sitting in a pub after rehearsal was my first experience of the Angelus on television, regular as clockwork. Michael Chesnutt, a fellow choral scholar from Magdalen (later my best man at Chichester Cathedral) was teaching Old Norse back then at University College, Dublin. We had together got up a concert at Exeter College in 1962 which included James Bowman singing in a men's voice choir that sang what was probably the only performance of John Browne's *Stabat Mater* from the Eton Choirbook since the 15th century. In Dublin our programme included a Scarlatti cantata, *Infirmita vulnerata*, for me and John Blow's *Ode on the Death of Henry Purcell* for the two of us coun-

family background on both sides. Yet we English have come to be known as Brits, especially in France and America. We live with these two identities, not unlike being British and European. Brexit as a serious idea (if we can accept that it has become that, even if it is fundamentally only serious in consequences, if or when it happens) reflects this quandary perfectly. I have been listening to Neil McGregor's latest engaging series of five broadcasts called *As Others See Us*, fo-

In Ireland, home rule was objectionable to the more Protestant and Presbyterian north because of its democratic implications. Home rule meant Rome rule.

cussed on Poland, Australia, Spain, the USA, and Singapore and following on his previous series with Germany, Egypt, Nigeria, Canada, and India. Such exercises are inevitably selective, however intelligently and indeed fascinatingly Neil applies his historical wisdom.

History is always an exercise in perspective as well as an assembly of sometimes rather dubious facts. When I was young, there was a big split which still to some extent exists between the Whig view of English history and the Tory view. In the 1950s we read numerous novels and adventure stories based on the war, which had only ended a few years earlier. We got a sense of national

glory and achievement that was something to be proud of. My father was a naval officer and he took me on *HMS Romola* (a minesweeper on fishery protection duty) for five days out in the Irish sea, aged five. It got rough. Furniture not fixed slid around dangerously, even in the captain's cabin midship where I was sleeping. A kind sailor gave me liquorice allsorts and I was seasick for the only time in my life. Southsea, where we had our flat, was filled with soldiers and sailors. Other children I played with were almost always from military or naval families. At Chichester choir school the history we were taught was unrevised old-style stuff about the pinkness of the map with the Empire all over the globe.

Neil McGregor finds our British myths staggering and not shared elsewhere in Europe. Nor should they be. The time is now for truth. We won since Hitler attacked and invaded the Soviet Union. Having been bankrupted by the 1914–18 war, the so-called 'Great War', we were in no position to fight in 1939 and had been saying so loudly. My dad's minesweeper *HMS Gazelle*, on which I was christened in November 1943, was a product of lend-lease and he had gone to Savannah, Georgia to collect and commission it in order to contribute to D-Day, for which minesweeping was a fundamental preliminary. After the war

the partition of India followed the example set by the partition of Ireland on a vastly huger scale. Next was Cyprus's partition—smaller than Ireland, just as problematical.

In Ireland, home rule was objectionable to the more Protestant and Presbyterian north because of its democratic implications. Home rule meant Rome rule; they forgot 'who is my neighbour'. Irish are ineradicably Irish. Scots and Welsh are Scottish and Welsh. The term 'British' is a convenient way to avoid facing the fact of the vastly greater numbers of English on these islands. But what is an entity? What is a nation? **ND**

The State Pension Age

J. Alan Smith considers future increases in the state pension age

From an economic viewpoint, for most of us there are three stages of life. Up to the age of about 20, we are supported by our families, with grants from the state. Then, for the next 40 to 50 years, we work, using our salaries to finance our current expenditure and to make provision for the future through insurance, pension schemes, and other savings. Finally, we retire and live on these savings and the state retirement pension, a universal benefit that helps keep us as one nation.

In recent years, it has become clear that the combination of a declining birth rate and increased longevity has led to a significant increase in the proportion of older people. It is predicted that by 2035 over half the adults in the UK will be over 50 years of age. The proportion of the population aged 65 and over, 17.7% in 2014, is predicted to be 23.3% in 2034.

The state pension age is currently 65. It is planned to rise to 66 by 2020 (Pensions Act 2011), to 67 between 2026 and 2028 (Pensions Act 2014), and to 68 between 2024 and 2046 (Pensions Act 2007).

The Centre for Social Justice has produced a report: *Ageing Confidently—Supporting an Ageing Workforce* (August 2019). This may be downloaded free of charge from the website: www.centreforsocialjustice.org.uk/library/ageing-confidently-supporting-an-ageing-workforce.

A major problem is likely to be the separation of the typical retirement age from the state pension age.

This report recommends a number of ways of supporting older workers such as enhanced welfare support and increased access to flexible working and training. It goes on to advocate: 'Provided that this apparatus of support is implemented, we propose an increase in the State Pension Age (SPA)'. The emphasis at the beginning of this sentence is mine. The suggestions for the state pension age are 70 by 2028 and 75 by 2035. The objective is to reduce the old age dependency ratio, the ratio of the number of people over 65 (the current state pension age) and the number of people between 16 and 64 (the current potential workforce): today it stands at 28.6% and is predicted to rise to 48% by 2050. Under the proposed changes to the state pension age, with appropriate changes to the ages in the definition, it would remain in the range 20% to 25% for the next 20 years.

A major problem is likely to be the separation of the typical retirement age from the state pension age. This would adversely affect those for whom the state pension would be a major part of their retirement income. In particular it would affect those for whom manual effort is an essential part of their job.

The particular query I would raise is the suggested increase in the state pension age from 70 in 2028 to 75 in 2035. Under

this, someone born in 1958 would get the state pension at the age of 70 in 2028 but someone born in 1960 would get the state pension only at the age of 75 in 2035. This could cause resentment.

I should like to know the predicted values of the following variables for each future year until, say, 2039: What proportion of the year group would survive to reach the state pension age in force at that time and draw the state pension? What would be the life expectancy of someone about to start to draw his state pension?

This report is valuable because it raises reasonably early a problem that would be more difficult to tackle if left ignored. A warning should be taken from the system of financing university undergraduates.

There should be discussion on the minimum period before reaching one's state pension age in which it would not be increased: my suggestion would be 10 years. Someone starting work at, say, 21 could hardly expect the then current state pension age to be fixed for him as part of the social contract but it would be unreasonable for someone a year away from his state pension age to be told that it had just been increased by two years.

It is mentioned in the report that increased employment of older people would contribute to the economy and that early retirement has a significant negative impact on the cognitive abilities of people in their early 60s. On the other hand, many of the newly retired do voluntary work, including care of grandchildren, which contributes to the economy, albeit not measurably, and helps maintain their cognitive abilities.

This report is valuable because it raises reasonably early a problem that would be more difficult to tackle if left ignored. A warning should be taken from the system of financing university undergraduates. The proportion of each year group attending universities increased from c. 5% to c. 50% while relying on the same system of fees being paid by the state and maintenance grants being paid to undergraduates. This led to the system of student loans which is not generally considered to be totally satisfactory. **ND**

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Arthur Middleton returns to Bishop Cosin's Collection of Private Devotions

The *Devotions* 'in the practice of the ancient Church, called the Hours of Prayer' were published in 1627 and are in Cosin's *Works*, Vol. ii, in the Library of Anglo-Catholic Theology. A modern version edited by P.G. Stanwood was published in 1967. Cosin, like others in his own time, did much to encourage people to devote time to personal prayer and provided practical aids. It is believed to have been written for Anglican women at the court of Henrietta Maria to discourage them from succumbing to Roman devotional practices and demonstrate that the Church of England was able to provide a book of devotions, equal to, if not better than Rome. The Preface reminds readers of the centrality of prayer in Our Lord's life and the Lord's Prayer as being the basis and pattern of all prayer. Four reasons are given for the daily devotions and prayers that follow for set times of the day. First, to continue and preserve the ancient laws, and old godly canons of the Church that not only encourage people to pray but also set before them the words of prayer in order to avoid 'all extemporal effusions of irksome and indigested prayers... that are subject to no good order or form of words' (Preface, p. 89). Secondly, they are to demonstrate that the Church of England is not a new Church or a new Faith. It has not taken away all the religious exercises and prayers of our forefathers nor 'cast away the Blessed Sacraments of Christ's catholic Church' (*ibid.*, p. 90). Thirdly, to

haviour as well as in prayer. It opens with the calendar:

'THE Calendar of the Church is as full of benefit as delight, unto such as are given to the due study and contemplation thereof... But the chief use of it in the Church (saith St. Austin), is to preserve a solemn memory, and to continue in their due time, sometimes a weekly, and sometimes an annual commemoration of those excellent and high

mas. A list of these days is provided. Then there are instructions in the catholic faith as summed up in the Apostles' Creed, the Lord's Prayer and the Ten Commandments that includes 'The Duties Enjoined and the Sins Forbidden' in each commandment.

There is an explanation of why we should pray the ancient and canonical hours of prayer, morning, noonday, evening or seven times a day in the spirit of Scripture's injunction to pray continually.

'Such are these hours and prayers that hereafter follow; which be not now set forth for the countenancing of their novelties that put any trust in the bare recital only of a few prayers, or place any virtue

What comes through is that behind this manual lies the author's own discipline of prayer and there is much that he must have realized would be helpful to others seeking a serious life of prayer.

benefits, which God, both by Himself, His Son, and His blessed Spirit, one undivided Trinity, hath bestowed upon mankind, for the founding and propagating of that Christian Faith and Religion, which we now profess.'

He cites Augustine in the *City of God*, but it is a false reference, though in Book Eight ch. 27 Augustine emphasizes the importance of commemorating the major feasts of Our Lord, the Apostles, 'the noble army of Martyrs, and the goodly fellowship of other God's Saints.' It sets our personal prayer in the larger context of time in the Christian centuries and in eternity in

in the bead-roll, or certain number of them, at such and such set hours; but for the hearty imitation, of that ancient and Christian piety, to whom the distinction of hours was but an orderly and useful, no superstitious or wanton performance of their duties.

And, surely, so small a part of our time taken up from other common actions, if not perhaps from doing ill, or doing nothing; and so small a task, though but voluntarily imposed upon ourselves for God's service, will never undo us nor ever prove to be an abridgment of our Christian liberty, who say, our delight is to be numbered with the saints of old, and profess every day that "God's service is perfect freedom." (*ibid.*, pp. 128-129).

The Preface reminds readers of the centrality of prayer in Our Lord's life and the Lord's Prayer as being the basis and pattern of all prayer.

provide a daily and devout order of private prayer in God's holy worship and service. Fourthly, the hope is that the example of those who so pray might inspire those disinclined to pray.

This book is more of a primer, in that there is instruction in the faith and be-

the communion of saints. The practice of prayer must include the discipline of fasting and the Church has provided fast days or days of special abstinence and devotion, in addition to the ancient custom to fast on all Fridays of the year except within the twelve days of Christ-

Quotations are given from scripture and the Fathers commending the frequency of prayer and devotion, some short prayers to memorise, an explanation of the antiquity of Mattins from scripture and the Fathers, and some preparatory prayers to be used before all the hours of prayer that follow. The

Hours of Prayer are for Mattins, the Third Hour, the Sixth Hour or Noon, the Ninth Hour, Vespers or Evensong, Compline. The Penitential Psalms are included for use in times of penance, fasting and times of trouble followed by the Litany and Suffrages. The collects

must have been compiled for his own use that he realized would be helpful to others seeking a serious life of prayer. To the Puritans, who nursed an irrational fear of anything that looked Romish, it had the look of a Catholic system of devotion and so, hated by the

Stanwood (1967), no. 33, cited by J.H. Moorman, *The Anglican Spiritual Tradition*, London DLT (1983)).

It exhibited the ancient pattern of devotion found in Primitive Christianity with which the Church of England always claimed to be in continuity.

for the Sundays and Holy-Days throughout the year are there: devout prayers that may be used before and after receiving Christ's Holy Sacrament, and various forms for making confession. There are prayers for the King and Queen, Ember Weeks, the sick and dying and sundry prayers and thanksgivings.

What comes through is that behind this manual, as in Andrewes, Laud and Wilson, lies the author's own discipline of prayer and there is much in this that

learned but unreasonable William Prynne who cited quotations from unreformed manuals, it was condemned for looking like a Popish publication, even though it wasn't. It exhibited the ancient pattern of devotion found in Primitive Christianity with which the Church of England always claimed to be in continuity. His book was meant to be used as 'an integral and homogeneous *private* complement to the *Common* prayer of the Church' (John Cosin, *A Collection of Private Devotions*, ed. P.G.

'It is a pity that Cosin's book came out at such an un-propitious time, for the Church of England would have been richer if it had passed into popular use. The devotions for the sick and dying particularly are among the best we have. Cosin's mind was authoritative, orderly, and concise, and his book had the same characteristics. They were fatal to its success with the mass of English people, who, in religion, were fast repudiating all three. Among educated people, particularly those who could admire the good in the Catholic system without necessarily finding themselves drawn to Rome, the book was welcomed. The tenth edition was issued in 1719, and the eleventh in 1838. (C.J. Stranks, *Anglican Devotion*, pp. 68-69). **ND**

Having spent 30 years immersed in rural parishes where Sunday by Sunday I barrelled along country roads from one church to another, I now find myself driving into a market town to attend Sunday mass. I have led a very sheltered life! I never realized that Sunday has, more or less, the same feel and level of activity as any other day. Some readers may remember the Keep Sunday Special campaign. I cannot recall one of their arguments being 'keep Sunday special and save the nation's soul': they should have.

Even the most rural community has not escaped the erosion of the sabbath. Forty years ago, no farmer would undertake field work on a Sunday; 30 years ago there was hardly any community sport on a Sunday; until the Sunday Trading Act, only a few shops opened on a Sunday; even pubs had different licensing hours. In every aspect of life the possibility of keeping the sabbath day holy has becoming increasingly difficult. The commandment concerning the sabbath is fifth out of ten; it is the fulcrum between the commandments relating to God, and the commandments relating to relationships. When this commandment is broken, a healthy

Ghostly Counsel

Keep the Sabbath Day Holy

Andy Hawes

relationship both with God and our family and community are jeopardized.

This 'pollution' of the sabbath and its consequences are felt in every parish throughout the land. It is a well-established fact that regular Sunday worship is now the exception rather than the rule. Church members take a 'Sunday off'; there are family reasons, work reasons, recreational reasons, and simply the reason that Church on a Sunday is an option not an obligation. Venerable tradition has taught that to wilfully miss mass on a Sunday is a mortal sin. Is that still true or will God understand that it is the only time the family can go together to the shops?

Surely the truth is that the vast majority of 'reasons' that are given for

missing church on a Sunday are excuses? They are excuses for avoiding the priority of God's call on our lives. It is true that keeping the sabbath holy will cause inconvenience, and even controversy, in family life and among friends, but it also an opportunity to witness to the faith. One of my grandsons goes fishing with me; if he wants a Sunday outing then he comes to church with me first. If people are coming for lunch on a Sunday don't miss church—invite them to come with you. Why is it that no one would challenge a Muslim about attending Friday prayers, or a Jew about Saturday worship, but the general assumption is that for Christians Sunday is optional?

Do not underestimate the spiritual damage that is done both to individuals and to the whole body of the church by this laissez faire attitude to Sunday. This is not someone else's problem and challenge. It is one every single one of us must face. Give your Sunday back to God, the source of all you have, and he will bless you. Let every Sunday be a 'back to church Sunday.' If this simple rule is re-established in individuals and homes the spiritual fruit will be a harvest of righteousness.

touching place

SOUTHEASE, SUSSEX



Its little round tower makes Southease church look like an émigré from East Anglia, it is one of three such towers in Sussex.

A charter of King Edgar in 966 gave Southease church to Newminster Abbey (Hyde Abbey in Winchester), the question is whether any of its fabric still dates from then. It was once a larger building, with short aisles added to north and east of the chancel in the late 12th c. These aisles disappeared in the late Middle Ages, along with the chancel, but the piscina to an altar remains in the N wall outside. The remaining nave was given a structural subdivision into a liturgical nave and chancel by the erection of a chancel arch in wood, lath and plaster. Like the nave walls, this bears fragments of mediaeval wall paintings.

The humble interior features a simple Norman font and a couple of Jacobean box pews, along with Hanoverian Royal Arms, George III to be precise. Commandment boards flank the altar, whilst an 18th century organ with a splendid mahogany case fits in, as do modern benches. There is a striking modern fragment of the Crucifixion.

*Map Reference: TQ408051
Simon Cotton*



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

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

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

parish directory *continued*

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

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) A Forward in Faith Parish under the episcopal care of the Bishop of Fulham. Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 10am, Wed 12.15pm, Fri 12.15pm, Sat 10am. Assistant Parish Priest: Fr.Peter Hudson - 07908 640369

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

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10:30am. 6pm (& 5pm Wed) Wed 9.15am School Mass (termtime), Choral Evensong (termtime), 7.30pm Mass. Midweek Mass: Tues 9.30am, Wed 7pm, Thurs 7:30am, Fri 10am, Sat 9:30am. www.st-gabriels.com

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

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

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

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

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

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

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

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

NORTH YORK MOORS S. Leonard, Loftus and **S. Helen**, Carlin How. Situated on the Cleveland Coast. Sunday - Mass at Carlin How 9am and at Loftus 10.30am. Further details on our website www.loftusparish.co.uk or on Facebook www.facebook.com

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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: revpeterwalsh@btconnect.com

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

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

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

WOLVERHAMPTON St Paul's, Church Lane, Coven WV9 5DE. A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday Parish Mass 9.15am, Wed Low Mass 10.30am. Other services as announced on the Website. Further details and information contact Fr Simon Iredale on 01902 971923 or 07847 280162 stpaulscovenparishoffice@gmail.com

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

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

Diocesan Directory

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

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

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

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

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

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

DIOCESE OF EXETER FIF Recommended Parishes: Abbotsham St Helen, Churchwarden 01 237 470447; Babbacombe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr N. Debney 01 626 681259; Exeter St Michael & All Angels, *Heavitree*; St Lawrence, *Lower Hill Barton Rd*; St Paul, *Burnthouse Lane*; St Mary Steps, *West Street*, Fr R Eastoe 01392 677150; Great Torrington St Michael, Taddipott St Mary Magdalene, Fr P Bevan - 01805 622166; Lewtrenchard St Peter, *vacancy* 01566 784008; Newton Abbot St Luke, *Milber*, Fr N. Debney 01 626 681259; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Peter and the Holy Apostles Fr D. Way - 01 752 222007; Plymouth Mission Community of Our Lady of Glastonbury St Francis, *Honicknowle*, St Chad, *Whittleigh*, St Aidan, *Emesettle*, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; *Sutton-on-Plym*; St Mary the Virgin, *Laira*; St Simon, *Mount Gould*, Fr Philpott, e-mail frphilpott@gmail.com; Plymouth Discovery Mission Community, St Bartholomew, *Devonport* & St Mark, *Ford* Fr R. Silk - 01752 562623; Plymouth St Gabriel, *Peverell Park* Churchwarden 077528 51525; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, Fr P March 01 803 312754

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

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

FIF, DIOCESE OF LINCOLN Resolution Parishes: Binbrook Group (Louth) Fr McEune 07411 761883; Edenhall (Bourne) Fr Martin 01778 591358; Grimsby St Augustine vacant contact Mr A. Walmsley 01472 825761; Lincoln, All Saints: Fr Noble 01 522 524319 Skirbeck St Nicholas (*Boston*) contact Mrs L. Forman 01205 354687; Wainfleet Group (Skegness) Fr Morgan 01 754 880029; Burgh-le-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kirtton) vacant: contact Mr J. Tofts 01 205 260672 Non-petitioning parishes information: South Lincolnshire - Fr Martin 07736 711360; North Lincolnshire - Fr Noble - 01 522 524319

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

FIF, DIOCESE OF MANCHESTER Audenshaw St Hilda, Society, Fr John Kershaw - 0161 336 2310; Blackley Holy Trinity, Society, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, Society, Canon David Wyatt 0161 736 8868; Chadder-

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

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

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

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

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

DIOCESE OF TRURO - Bishop of Ebbsfleet's Representative Fr C. Epps FALMOUTH: St. Michael & All Angels, Penwerris, vacant, contact Miss B.A. Meade, 01 326 212865; PENRYN: St. Gluvius, Contact Fr M. Oades, 01 326 341304; TRURO: St. George, Contact Fr C. Epps - 01 872 278595

When mortal eyes at last shall dim

*Intended for All Souls, Requiem Masses and times of praying for
and memorial of the dead*

When mortal eyes at last shall dim,
When mortal hearts shall cease,
We shall entrust our souls to Thee,
Sweet Jesu, prince of peace.

The company of all the just
Around us then shall stand,
And Blesséd Mary, Gate of Heav'n,
Shall take us by the hand.

O just and tender Judge of Man,
Gaze deep within our souls.
In us, we pray, by baptism's grace,
Thy nature there behold.

Then forth our pilgrim soul shall go
To reach its purity,
And, aided by the Church's prayers,
Will come at last to Thee.

Call now, O Lord, all faithful souls
Unto Thyself, we pray.
May light eternal shine on them
In heaven's perpetual day.

All glory to the Father be,
All glory to the Son,
All glory to the Holy Ghost,
Most Blesséd Three in One.

Suggested tunes:

How sweet the name of Jesus sounds (St Peter)
Amazing Grace (New Britain)

Fr John Underhill SSC

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which we can receive with confidence*

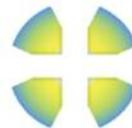
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