

# newdirections

June 2016  
£3.00



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



## Bondsmen of the Lord

Gary Waddington on priesthood and incumbency

### *Also in this issue:*

- Colin Podmore notes some confused episcopal identities
- Luke Miller on a changing mission-field
- Christopher Phillips reflects on curacy



# parish directory

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

**BEXHILL on SEA St Augustine's**, Cooden Drive, TN39 3AZ 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. Secure Parking. Contact 0121 449 2790 [www.saintagathas.org.uk](http://www.saintagathas.org.uk)

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

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

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

**BOURNEMOUTH St Ambrose**, West Cliff Road, BH4 8BE. A Forward in Faith Parish, Resolutions ABC in place. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, 4pm Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: [afpear2@gmail.com](mailto:afpear2@gmail.com)

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

**BRADFORD St Chad**, Toller Lane (B6144, 1 mile from city centre). Society Parish. Sunday services: Low Mass 8.30am, Solemn Mass 10.45am, Evensong and Benediction 6.30pm. Weekday Masses 8am (except Monday 7pm, Wednesday 7.30pm and Thursday 9.15am). Parish Priest: Canon Ralph Crowe ssc 01274 543957. Resolutions ABC. English Missal/BCP [www.st.chads.dial.pipex.com](http://www.st.chads.dial.pipex.com)

**BRENTWOOD St.Thomas of Canterbury**, CM14 4DF ABC, Society. Sunday - 8am Mass, 10am Sung Mass, 6pm Choral Evensong (with Benediction First Sunday). For times of Daily Mass and other activities contact Fr.Colin Hewitt on 01 277 225700 or the Church Centre on 01 277 201094.

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

**BRIGHTON WAGNER GROUP The Annunciation** (11am) Fr Michael Wells 01273 681431. **St Bartholomew's** (11am) Fr David Clues 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 Christ Church**, Broad Street, Old City Centre BS1 2EJ Resolutions ABC. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ.

Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). During Interregnum contact Roger Metcalfe, Churchwarden on 01275 332851 [www.christchurchcitybristol.org](http://www.christchurchcitybristol.org)

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

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

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

**CHESTERFIELD St Paul**, Hasland, Derbyshire Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 3.30pm. Masses: Tues 7.15pm (Benediction last Tues of month), Friday 12 noon, Sat 8.30am. **St James**, Temple Normanton, Chesterfield, Derbyshire Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Fr Malcolm Ainscough SSC 01246 232486

**CHOPWELL Saint John the Evangelist** NE17 7AN Forward in Faith Parish ABC. Sunday - Sung Mass 10am. Daily Office & Mass as displayed. Parish Priest: Fr Paul R Murray ssc 01207 561248 [p.r.murray@durham.anglican.org](http://p.r.murray@durham.anglican.org)

**CROYDON S Michael & All Angels**, Poplar Walk. FIF ABC. Sunday: Low Mass 8.00am, Family Mass 9.30am, High Mass 11.00am, Evensong & Benediction 3.30pm (1st & 3rd Sunday). Daily Mass Mon - Fri 12.30pm, also Wed 7.30am. Sat 11.00am. Fr Ian Brothwood 020 8686 9343

**DEVIZES St Peter's**, Bath Road, Devizes, Wiltshire Society of St. Wilfrid and St.Hilda parish under the episcopal care of the Bishop of Exeter. All resolutions passed. Sunday: 8am BCP Low Mass; 10am Sung Mass. 3.30pm Family Service. Wednesdays - 7pm Low Mass. On major festivals & Saints' Days - times vary. Contact Fr. Vincent Perricone 01380 501481

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

**DONCASTER Benefice of Edlington S John the Baptist with Hexthorpe S Jude**, Sung Mass Sundays 9.00am Edlington and 11.00am Hexthorpe, 7pm on Weekday Solemnities, Confessions Edlington 6.45pm Wed and Hexthorpe 7.30pm Fri or by appointment. Normal Weekday Masses: Tues Edlington 7pm, Wed Hexthorpe 11.30am, Thurs Edlington 7pm, Fri Hexthorpe 7pm. Divine Office recited each day (7.30am and 6.30pm Edlington) (8am and 5pm Hexthorpe). Other occasions see noticeboards. Contact: Fr Stephen Edmonds ssc - 01709858358 [fr.s.edmonds@gmail.com](mailto:fr.s.edmonds@gmail.com)

**EASTBOURNE St Saviour's** A Forward in Faith Parish with Resolution ABC. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information during interregnum contact Fr. Nick MacNeill on 01323 485399 [www.stsaviourseastbourne.org.uk](http://www.stsaviourseastbourne.org.uk)

**FOLKESTONE Kent, St Peter on the East Cliff** ABC, A Forward in Faith Parish under the episcopal care of the Bishop of Richmond. Sunday: 8am Low Mass, 10.30am Solemn Mass. Evensong 6pm. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. Contact Father David Adlington or Father David Goodburn ssc - tel: 01303 254472 [www.stpeterschurchfolkestone.org.uk](http://www.stpeterschurchfolkestone.org.uk) e-mail: [stpetersfolk@yahoo.co.uk](mailto:stpetersfolk@yahoo.co.uk)

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

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

**HEMPTON Holy Trinity** (near Fakenham, Norfolk). ABC, FIF. The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 10am. Linked to the Shrine of OLW. Parish Priest: Fr Lockett ssc 01328 820030

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

**LEAMINGTON SPA S. John the Baptist** Parish under the Episcopal care of the Bishop of Exeter. All resolutions passed. Currently in interregnum, Sunday 9.30 a.m. services alternate between Mass and Communion from the Reserved Sacrament. Traditional Catholic Worship in a friendly atmosphere. Parish Secretary: 07974 973626. [www.fifparish.com/stjohnleamington](http://www.fifparish.com/stjohnleamington)

**LIVERPOOL St Agnes and St Pancras**, Toxteth Park (FIF under the Episcopal care of the Bishop of Beverley) Sunday: Parish Mass 10am; Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J.L Pearson Church, with modern catholic worship, good music and friendly atmosphere. Parish Priest: Canon Christopher Cook ssc 0151 733 1742 [www.stagnes.org.uk](http://www.stagnes.org.uk)

**LONDON E1W St Peter's**, London Docks A Forward in Faith parish in the Fulham Bishopric. A registered parish of the Society of S. Wilfred & S. Hilda. Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Father T E Jones ssc 020 7481 2985 [www.stpeterslondon docks.org.uk](http://www.stpeterslondon docks.org.uk)

**LONDON EC3 St Magnus the Martyr**, Lower Thames Street (nearest Tube: Monument or Bank) Resolutions ABC. Mass: Sunday 11am, refreshments following, Tues, Wed, Thur and Fri 12.30. Visitors very welcome. [www.stmagnusmartyr.org.uk](http://www.stmagnusmartyr.org.uk) Fr Philip Warner [rector@stmagnusmartyr.org.uk](mailto:rector@stmagnusmartyr.org.uk)

**LONDON N21 Holy Trinity**, Winchmore Hill. A Forward in Faith, modern catholic parish under the Bishop of Fulham. Every Sunday: Said Mass 9.00am and Sung 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](mailto:rdeb2010@btinternet.com) or phone 0208 364 1583

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

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

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

Continued on page 29

# content

Vol 19 No 250

June 2016

- 4 LEAD STORY**  
**Bondsmen of the Lord**  
GARY WADDINGTON

- 6 Fathers in God?**  
COLIN PODMORE
- 7 To whom shall we go?**  
KEITH ACKERMAN
- 8 Lessons learned in the Vineyard**  
CHRISTOPHER PHILLIPS
- 10 Priests and Levites**  
JOHN HUNWICKE
- 12 Commemorating Mrs Swinburne**  
LUKE MILLER
- 14 The Merciful Trinity**  
PASCHAL WORTON
- 15 The Church Suffering**
- 16 Sing the Praises of Mary**  
WILLIAM DAVAGE
- 19 Lecterns**

- 23 Views, reviews & previews**  
ART: Owen Higgs at the Saatchi Gallery
- BOOKS: Crispin Harrison CR on Robin Lane Fox's *Augustine*  
John Twistleton on *Amoris Lætitia*  
Nicolas Stebbing CR on Rome
- 28 Memento Mori**  
ALLAN BARTON
- 30 Yorkshire Diary**  
'Thurifer' ventures North
- 31 Eat thy bread with joy**  
'Audubon' goes back to basics

# regulars

- 12 GHOSTLY COUNSEL**
- 17 SPIRITUALL SONGS**
- 18 FAITH OF OUR FATHERS**  
The Bible and Liturgy
- 21 DEVOTIONAL**  
Austin Farrer

DIRECTORY	2, 33, 34
EDITORIAL	20
BISHOPS OF THE SOCIETY	35

- 22 THE WAY WE LIVE NOW**
- 26 BOOK OF THE MONTH**  
JOHN HUNWICKE  
on *Ephesians* by Thomas M. Winger
- 27 SECULAR LITURGIES**  
TOM SUTCLIFFE  
rues the demise of the critic
- 32 TOUCHING PLACE**  
SIMON COTTON  
visits Chipping Campden

COVER  
IMAGE

**Come, Holy Ghost: as Petertide approaches, a list of this year's ordinations by Bishops of the Society may be found on page 29.**



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*.

Nearly there: a certain clerical baby prepares for her father's priesting later this month



# Bondsmen of the Lord

Gary Waddington reflects on priesthood and incumbency

I still vividly remember a conversation, when I was a pastoral assistant 25 years ago, between my incumbent and a member of the congregation of a large evangelical church. It took place as people were beginning to arrive for a service of ordination, and the assistant curate of that large parish was among the deacons to be ordained to the priesthood. To be clear, my incumbent and the person concerned knew each other well, and were warm and friendly. But the line that stayed with me was: 'I just don't understand why he needs to be commissioned again. He was done last year, so why does he need to be done again?'

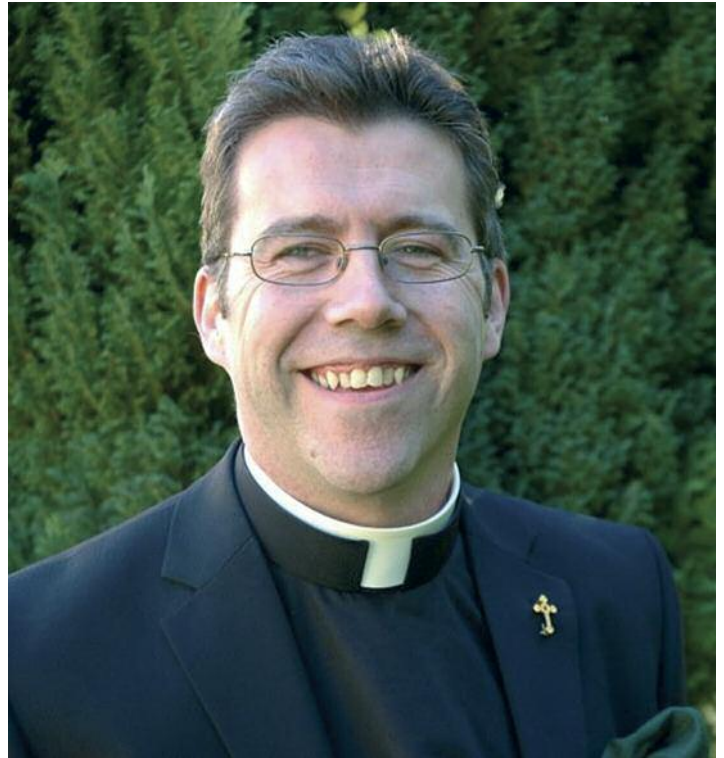
This begs a question: 'What is a priest?' Within the Church of England, there is the 'official' answer as set out in the Ordinal, and the reality of how priesthood is perceived across the spectrum of the Church. That is made more complicated because there are other questions inherent in what appears to be one straightforward question.

There is, for example: 'What does a priest do?' That's a fair enough qualitative enquiry: what is the nature of priesthood; how is that vocation lived out; and how and where do we see what that life is? That is made more complicated, though, in the holding of an office: there is a dichotomy between what I am – a deacon and a priest – and what I do. I am a Team Rector, and between my ontological state of being a priest and my legal state of being an incumbent there is a delicious interplay, and scope for great confusion. To be an incumbent requires me to be a priest; but much of what I am and do as an incumbent does not.

An exercise I often run with groups simply asks people to 'list all the things your Vicar does each month'. It normally produces a very long list, from Administration to Zesting lemons. I then ask the participants what, from their own lists, the Vicar must be a priest to do. Inevitably this causes some confusion, but eventually we get it down to two things: to celebrate the Eucharist; and to absolve sins. There is normally some silence at this point, followed by many questions.

Of course Ecclesiastical Law, Church polity, and practice mean that there are some other things that in general an incumbent has to be a priest in order to do; but they, in and of themselves, are not a function of priesthood – rather they are a consequence of holding an office which can only be held by someone who is in priestly orders. But, in general, the two 'actions' above are the essentials of sacramental priesthood.

For some within the Church of England, ordination is little more than a granting of permission to exercise some kind of specialized leadership in the wider community. It can be confusing, then, when a candidate needs to be 're-commissioned' as a priest, when it is not really going to make much difference to their status. They'll still be leading what



they were before; and they'll still be not be the boss. The only thing is they've now got an extra star that says they can 'do communion'.

The other end of the spectrum is a place with which I'm far more familiar, as will be most readers of *New Directions*. Ordination for those to be ordained to the priesthood is wholly about the ontological nature conferred, and its efficacy for the celebration of the Eucharist. In this scenario, ordination, and indeed formation for ordination, is very much concerned with the preparation for and realization of an indelible character which, when imparted in the grace of ordination, finds its actualization at the altar and in the confessional.

This is not about leadership in and of itself – rather it is about a vocational self-oblation in which the individual is

---

**He was done last year, so why does he need to be done again?**

---

conformed to Christ's own ministerial priesthood. In being conformed to this sharing in the self-offering of Christ himself, and in the leadership proper to the cultic celebration of the Eucharistic sacrifice which makes that oblation

present to the people of God, the priest is himself a living sacrament – a "walking sacrament", as Austin Farrer put it.

It is here that priestly life is to be located. Through this conformation to Christ, the priest also – by virtue of sharing sacramentally in Christ's own priesthood – is charged with service. So the grace of ordination imparts a double nature: to celebrate the Eucharistic sacrifice (and the attendant related place as the provider of absolution in relation to the Eucharistic banquet – restoring the penitent to the Eucharistic

community), and to live out the command to service that we find in St John's Gospel. The priest, then, stands *in persona Christi*: he is a sacramentally generated *alter Christus*.

Seen in this way, the Vicar is all about the 'religious' bits: that's what he has been prepared for, and that's surely what he should do. After all, couldn't he just find another volunteer from among the congregation to take care of the drains, and the roof, and the organ? I'm certain, however, that incumbency – and therefore also priesthood – isn't about one polarity or the other. It is 'both/and' rather than 'either/or'. Indeed, I'd go further by saying that to focus on one, to the exclusion of the other, impoverishes the office-holder and the priest. There's the rub: how to hold the spiritual and temporal dimensions in balance, and how to live with this creative tension? The commensurate danger is that operating at only either pole is dangerous – not just for the individual concerned, but for the Church as a whole.

It can be tempting for a parish priest to want to exist only at the spiritual pole of the scale – as if the celebration of the sacraments were all he had to worry about. But if he doesn't attend to the finances then there will be no bread and wine to offer; nor worthy vestments in which to offer it. If he doesn't attend to the building, then he might end up having to say mass in the car park. And if matters of safeguarding, contracts of employment, insurance, and communications don't get dealt with properly, then there will be real trouble down the line.

But if all a parish priest does is manage the staff, the finances, the legalities, and the building, then there's every danger that what he'll become is a glorified facilities-manager with a sideline in vaguely religious social work. If I had wanted to be a branch manager in a multinational company, then there are many places where I could have had far better training than theological college.

This is the dilemma we face as a church today: are priests local branch managers, or walking sacraments? Is the priesthood to be modelled on resource management, or servant leadership? No wonder there were howls of protest at the publication of the Green Report.

At one pole is the inherent sense that surely anyone can do most of this stuff – so if we can only crack how to let non-ordained people celebrate mass, then we'll have this all wrapped up. We wouldn't need ordination then at all – just some strong leaders. At the other is the inherent sense that if only we just say another mass, *pace* Father Ted, and get a few more people to make their confessions, it'll all be ok.

How can we let priests be priests in a way that adequately balances the responsibilities they are given, and how can we best provide for that? There is a balance to be struck between the spiritual and the temporal aspects of priestly ministry in today's Church. We need to find ways of helping priests to learn to do both aspects, and to do both well. **ND**

*The Revd Gary Waddington is Team Rector of St Wilfrid's, Harrogate, and a member of the General Synod.*

---

### Are priests local branch managers, or walking sacraments?

---



*Pearl of wisdom:*

**Fr Peter Anthony of St Benet's, Kentish Town, demonstrates a modern way of confuting an ancient heresy.**

# Fathers in God?

Colin Podmore notes some confused episcopal identities

Amid the joy surrounding the Bishop of Burnley's episcopal ordination on Candlemas Day 2015, one detail may have escaped notice. When Fr Philip North was presented for ordination at the beginning of the service, the Archbishop was addressed not as 'Reverend Father in God' – as the Common Worship ordination liturgy requires – but as 'Archbishop Sentamu'.

Canon B5 permits the minister conducting a service to make 'variations' in the form of service, providing they are 'not of substantial importance', are 'reverent and seemly', and are 'neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.' The Archbishop presumably believed that removing the reference in our liturgy to the fatherhood of bishops met all of these tests.

The liturgical requirement to address the Archbishop as 'Reverend Father in God' had been a deliberate decision. The 1662 Ordinal has 'Reverend Father in God' at the ordination of deacons and priests and 'Most Reverend Father in God' at the ordination of bishops. The *Alternative Service Book 1980* used 'Reverend Father in God' on both occasions, but (as is often the case with Common Worship) the Liturgical Commission's draft reverted to the 1662 precedent. Back in 2004, some submissions to the synodical revision committee objected to 'Most Reverend Father in God', while others rejected use of the term 'Father' at all.

The Revision Committee agreed (by 7 votes to 3) to drop 'Most Reverend' as being 'unnecessarily hierarchical' – apparently believing hierarchy (defined in the *Oxford English Dictionary* as 'an organized body of priests or clergy in successive orders or grades'), which some of us thought was inherent in the threefold ordering of the Church's ministry, to be a 'bad thing'. In what way the difference between archbishops and other bishops could be thought to be other than 'hierarchical' was not explained. (As Secretary of the Committee, it was my role to record the majority's reasoning in each case, not to interrogate it.)

However, the Revision Committee robustly defended the concept of the fatherhood of the bishop. Pointing out that St Paul told the Corinthians, 'I became your father in Christ Jesus through the Gospel' (1 Cor. 4.15), it observed: 'The term "Father" is appropriately used of those who succeed to the apostolic ministry.' (The 1662 Ordinal tells us that bishops are the successors of the Apostles.) It also noted that Canon C18 proclaims: 'Every bishop is the chief pastor of all that are within his diocese, as well laity as clergy, and their father in God.'

The Committee considered the alternatives and rejected each of them in turn. None of the members supported a 'hierarchical form of address' (such as 'My Lord' or 'Your

Grace'), or a 'functional' one like 'Bishop' or 'Archbishop'. The majority were also concerned that 'Bishop N' or 'Archbishop N' at this early point in the rite might 'tend to replace the sense of a bishop ordaining for the Church of God with an unarticulated sense of the diocese as the bishop's personal fiefdom'. 'Father', they commented, 'is a relational term', and 'the form of address should be relational'. Believing that a successor of the Apostles is appropriately called 'Father', and unable to think of a 'relational' form of address other than 'Reverend Father in God', the Committee voted by 10 votes to 2 to retain it.

At the Revision Stage, synod members put down fourteen motions calling for decisions by the Committee to be referred back for further consideration, but no one asked for this one to be reconsidered. Nor, when the House of Bishops considered possible amendments before submitting the rites for final approval, did any member of the House raise this issue.

The Revision Committee had commented that 'if the law were changed to permit the ordination of women to the episcopate, this wording would have to be changed or an alternative allowed' and that 'the same would apply to Canon C18'; but throughout the entire synodical process leading to the ordination of women to the episcopate, no one suggested that either the Ordination Services or Canon C18 – or indeed the oath of canonical obedience to the 'Lord Bishop of X' (Canon C14) – should be amended. Both the canonical definition of a diocesan bishop and the liturgical form for

---

## The canonical definition of a diocesan bishop remains unchanged

---

addressing bishops therefore remain unchanged. Consequently, the Church of England's official position must be that, just as a woman can be a Lord Mayor, so she can be both a 'Lord Bishop' and a 'Father in God' (though

not, in the context of same-sex marriage, a husband).

This apparently came as a surprise to the first female diocesan bishop, the Rt Revd Rachel Treweek, Bishop of Gloucester. When she received a writ of summons to the House of Lords referring to her as 'Right Reverend Father in God', she sent it back. In doing so, she expressed a wish to be referred not to as 'Mother' either but simply as 'Bishop'. She explained to *The Guardian*: 'There's something about the whole connotation of "mother" that has a sense of dependency for me. It's not how I want to be looked at. I see myself as a leader, as leading from among people.'

In the *Today* programme's 'Thought for the Day' Canon Giles Fraser leapt to Bishop Treweek's defence. 'Right Reverend Father in God', he opined, was 'an overly grand title for anyone, but doubly preposterous for a woman'. He pointed out that the innovation of using 'Father' to refer to all priests began in Ireland in the first half of the nineteenth century; but as a philosopher he will recognize that even if a fact is true that



does not make it relevant to a discussion. The legal forms' reference to bishops as 'Father in God' was not invented in the nineteenth century. Like the liturgical address, it derives not from Irish colloquialism but from mediaeval precedent. Neither has much to do with the question of how to address a priest. Every Church of England ordinal there has ever been has called for the bishop or archbishop to be addressed as 'Father in God' because that is what the pre-Reformation Sarum liturgy said. Nor was the concept of the bishop as 'Father in God' a mediaeval invention: it forms part of an unbroken tradition stemming from the biblical concept of God as Father and the early second-century patristic concept of the bishop as (in the words of St Ignatius of Antioch) a 'type of the Father'.

The Church of England seems to have rejected relational language rooted in Scripture, and a tradition of nomenclature and typology that stems from the early Church and from St Paul's self-description as a father in the Church, in favour of functional language and the modern, non-biblical concept of 'leadership'. This seems to have occurred not by synodical decision but merely by the personal choice of an archbishop and a diocesan bishop, both from an evangelical background.

If the General Synod had been invited to consider the matter, as the 2004 Revision Committee envisaged, this would,

---

### The CofE seems to have rejected relational language rooted in Scripture

---

admittedly, have required it to face a perhaps unpalatable choice. Is the episcopate, as it is defined in the liturgy and canons of our church, an order to which women can be ordained, or must the definition of the episcopate be changed in order to facilitate such ordinations? Archbishop Ramsey

famously said of the Anglican Church that it 'baffles neatness and logic,' but – given what our liturgy and canons say about bishops – surely it must either be the case that women can be bishops because they can be fathers in God, or

the liturgical and canonical definitions of the episcopate must be amended as a consequence of ordaining women as bishops?

Catholics in the Church of England in general and in the Diocese of Gloucester in particular have reason to be grateful to both the Archbishop of York and the Bishop of Gloucester, but they would not imagine that this required us to agree with them in everything. It is no disrespect to either of them to say that, despite the Church of England's legendary capacity to 'have it both ways,' they and the Church of England's current canonical and liturgical definition of the episcopate cannot both be right. **ND**

*Dr Colin Podmore is Director of Forward in Faith. Fathers in God? is available to members of Forward in Faith at £12.50 (inc. p&p). Please send a cheque, payable to Forward in Faith, to the office.*

## To whom shall we go?

**Bishop Keith Ackerman** reflects on the clerical collar

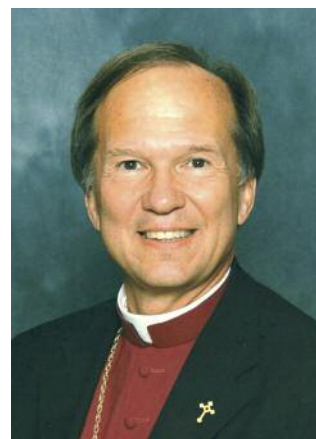
**Y**ears ago, when I was a parish priest, three other priests and I needed to go to Manhattan in New York City. When I arrived I was met by the three priests, all of whom were dressed in mufti – that is, without a clerical collar. They initially made a little fun of the fact that I always seemed to be wearing a collar, and asked why. Moments later we saw a bit of scuffling near us, which is not that uncommon in Manhattan. A woman broke away from the scuffle and ran towards the four of us. She embraced me, and said, 'Please help me, Father.' I found a policeman (I could identify him easily, as he was in uniform), kept her close until the police took over, and prayed with her. Then, as we continued on our way, I turned to the three priests and asked, 'Why didn't she ask *you* to help her?'

We do not wear a clerical collar in order to receive some sort of preferential treatment. In any case, that 'treatment' evaporated several decades ago. We wear the collar to remind ourselves that we are under Orders and under Vows. In one way it is not a 'uniform,' but in another way it is. It is basic, not fancy, and it involves no fashion decisions. It allows us to focus better on what we are – and I am totally unimpressed with the modern concept that priesthood is simply a function from which we can 'retire' or be 'off duty'. Priesthood is an ontological reality, and a lifetime vow.

If I were told that I had a choice whereby I could either wear clerical dress in my church or when I was outside – travelling, in the street, or in restaurants – then I would not wear it in church. The people there already know to whom they can go if they have a spiritual need: they know my face. Rather, I would wear clericals where people may have a need: that one second in their life, perhaps, when they simply wanted to know more about Jesus and didn't know whom to ask. Beware of clergy who say that clerical dress is a barrier – that's a feeble excuse. You don't hear policemen, soldiers, paramedics, or firemen offering that sad opinion.

Is it annoying to encounter needy people, or to sit next to someone on public transport who wants to talk about religion? It certainly can be. But there is no promise made at ordination that we can avoid the very people to whom Jesus reaches out. In today's world the clerical collar is one of the most valuable signs of our priestly vows.

*The Rt Revd Keith Ackerman was formerly Bishop of Quincy*



# Lessons learned in the Vineyard

Christopher Phillips reflects on a period of ongoing discernment



**A**s I draw to the end of the third year of my time as an assistant curate in Yorkshire, I find myself reflecting on what I have learned since leaving theological college. Since Easter I have been reading Cardinal Schönborn's book *The Joy of Being a Priest: Following the Curé of Ars*.<sup>1</sup> This work, developed from a series of talks given by the Cardinal in 2009 to a group of priests from around the world gathered in Ars, addresses various aspects of the priestly life in language that I have found accessible yet, at times, profound. At the point of my curacy where I am looking back on what I have learned and also forward towards discernment of where God might be calling me next, reading the Cardinal's words has been encouraging and challenging at the same time. There are inevitably substantial differences in emphasis between priestly formation in the setting of an Anglican parish, and that which most of those who gathered in Ars will have received. Yet I would be very surprised if many of the more frustrating aspects of life as a curate did not transcend the denominational boundary!

Cardinal Schönborn takes two key sayings of the St John Vianney as the basis for his teaching. The first is that 'the priesthood is the love of the heart of Jesus'.<sup>2</sup> This deceptively simple statement goes to the centre of priestly identity and, looking back, sums up a great deal of what I have learned in the parish. Each time I go visiting, whether to someone's home, the hospital, or elsewhere, the priest is responding to Jesus' immense love for each of us by seeking to share it with others. God wants to shower his people with good things, and so he uses priests as 'servants of his blessings'.<sup>3</sup> In this way, the priestly vocation is

lived out: as the saintly Curé said to the boy who showed him the road to his new parish, 'I will show you the road to heaven'.<sup>4</sup>

I do not claim to have been a great success. But one of the first and most important lessons I learned was through the imbibing of a hefty dose of realism: as an *assistant* curate, these first few years are intended primarily as a time of transition. This enables those who are newly ordained to be formed within a parish setting, continuing the process of discernment as to whether they are called to parish incumbencies, or perhaps to chaplaincy work in places such as hospitals, schools, or the armed forces, or elsewhere. This means that, even more so than for an incumbent, we learn the truth of the saying of the American Jesuit Fr James Martin: 'there is a Messiah, and it's not you.' The gaining of direct pastoral experience in the parish follows on from that gained on placements prior to

ordination – but it is dramatic how much difference being ordained makes. It is not simply that people sometimes refer to me as 'Father', but that being placed in this new relationship to the church and the

---

## It is dramatic how much difference being ordained makes

---

people of God involves a dimension of trust which cannot exist for an ordinand. It is through this trust that I am welcomed into people's lives – often when they are at their most vulnerable – to bear witness to God's love, to his presence in those moments, and to be an instrument of blessing. Of course, there has been quite a bit of what can only be described as the ministry of stacking chairs and sweeping floors, too; but I suspect my experience of this has been somewhat less than many of my colleagues, given the rich resources with which



our parish is blessed. These times, however, have also often led to conversations that might not otherwise have happened.

Of course, no programme of Initial Ministerial Education in today's Church of England would be complete without solid doses of 'leadership development', and training on the vital legal dimensions of parish life. These have the potential to be quite dry and tedious subjects; but I'm pleased to say I found them very stimulating – especially the sessions organised by the diocese on Canon Law. Having said that, perhaps being the product of two generations of Diocesan Secretaries means that this sort of thing runs in my blood! Through classes with my fellow curates, and through practical involvement (I serve as clerk to my Deanery Chapter, as a member of the Deanery and Diocesan Synods, and as secretary to the diocesan branch of *Forward in Faith*), I have become more confident than I ever thought possible in these aspects of the role of the modern parish priest. At times it can feel far from the vision laid out in the writings of St Jean Vianney and the work of a seventeenth-century French *curé*. But if we truly believe in the Church as the ark of our salvation then we must be committed to working within her structures, however frustrating and imperfect they may seem at times. As Catholics, with a focus on the Incarnation and the capacity for holiness in the most mundane and earth-bound of things, it is important that we engage as fully as we can with the wider Church. It is here that another important lesson has been learned: the value of simply turning up to things. This is not just about expressing appreciation for the commitment of others (though this is important, too); but as 'ambassadors for Christ' that appreciation takes on an additional dimension. We support our fellow-workers in the vineyard out of love for the Heart of Jesus, and it is this love that serves to hallow our apparently mundane and frequent engagement in administration.

I have undoubtedly grown and changed as a person in the last three years, and I felt this most especially when receiving Holy Orders. Throughout these momentous changes in my identity, however, I also remained a husband and a parent. Given the differences between the family arrangements of most Roman Catholic priests compared to Anglicans, I was unsure quite how much Cardinal Schönborn's book might have to say to those aspects of my identity. I do not stop being a priest when I am with my family, even if I am in mufti. Yet, as I read, I found little that needed to be understood from the perspective of celibacy, and where that state of life was assumed in the reader, it was easy to see aspects that applied more widely. This underlines the way in which the priestly life simply cannot be defined simply through what is *done*. Time was spent discussing this at theological college, and though many of us were keen to stress the *ontological* model of priesthood – preferring to see it as a way of being – it is only through living it that it has been possible to begin to understand what this means. I am blessed to have the support of a loving family behind me: through all these changes they have remained solid, and I have found their readiness to make sacrifices themselves a source of inspiration and strength.

---

### It is important that we engage as fully as we can with the wider Church

---

Curacies are rarely a bed of roses. There are always potential conflicts to be negotiated: not least the reality that, at the end of the day, one is never 'in charge' in any ultimate sense. But in spite of the inevitable frustrations that have come my way, as I look back on the past three years the overall feeling is one of great thankfulness to God for the many blessings I have received here. As I begin to consider where God may be calling me next, my prayer is that I might one day be worthy of St John Vianney's words: 'A good shepherd, a pastor after God's heart, is the greatest treasure that

the good Lord can grant to a parish, and one of the most precious gifts of divine mercy.'<sup>5</sup> **ND**

*The Revd Christopher Phillips is Assistant Curate of St Margaret's, Ilkley.*

<sup>1</sup> Christoph Cardinal Schönborn, *The Joy of Being a Priest: Following the Curé of Ars*, Ignatius Press (2010).

<sup>2</sup> Quoted in Benedict XVI's *Letter to Priests*, 16 June 2009.

<sup>3</sup> Schönborn, 9.

<sup>4</sup> Francis Trochu, *Le Curé d'Ars*, London: Burns & Oates Ltd (1927), 129.

<sup>5</sup> 'Le Sacerdoce, c'est l'amour du cœur de Jésus' in *Le curé d'Ars. Sa pensée – Son cœur*. Présentés par l'Abbé Bernard Nodet, éd. Xavier Mappus, Foi Vivante, 1966, quoted in Benedict XVI's *Letter to Priests*.

## A Seaside Parish



Hastings Pier was gutted by fire six years ago, and after a £14.6m refurbishment has reopened. The clergy of Christ Church, St Leonards, on whose parish boundary it lies, have been staking their claim – with the help of Dunstan (left) and Lenny.

# Priests and Levites

John Hunwicke on the ancient understanding of the diaconate

In 1990, John N. Collins published his *Diakonia: Re-interpreting the Ancient Sources* (OUP). You can probably fiddle around with Google and discover that its conclusions, more than two decades later, have not been disturbed.

Collins began by identifying a particular understanding of *diakonia* which became fashionable in Protestant circles in the middle of the twentieth century – and then infected the Latin Church, too. It saw *diakonia* as meaning self-giving service to the poor and needy. Based on a misreading of Acts 6, it appealed to Christians at a time when ecclesial structures were losing power and prestige. ‘OK,’ it cheerfully claimed, ‘if you’ve lost your power and status you can still surreptitiously claw it back by asserting the moral high ground of humble service.’ Collins demonstrated, from examination of profane and sacred Greek usage, that *diakonia* and its cognates have a quite different root sense: that of one person’s commissioned service to another person.

The essence of the concept is not the following of Christ who came ‘to serve rather than to be served.’ The deacon’s basic purpose is not to be washing the feet of the lowest of the low (just as the nature of the Church is not, as we have so frequently been told, to be the ‘Servant Church’). Such things may be worthy in themselves; and may, indeed, be the charism of particular holy people. But they are not what *diakonia* is fundamentally all about.

What is it about? In its essence it is about serving – and being commissioned to serve – the Bishop, the Eucharistic celebrant; about serving him in the administration of the Lord’s Body and Blood; and serving him in the proclamation of the Holy Gospel. It is not a philanthropic service but a cultic, liturgical service. In as far as deacons’ duties may extend in the direction of philanthropy, it is instructive to observe the role they have in Pseudo-Hippolytus: the deacons are to attend the Bishop and report to him anyone who is sick so that he, if it seem good to him, may visit them. Their ministry is to the Bishop, not to the needy. This role survives almost verbatim in the classical Anglican Ordinal: the deacons are ‘to search



*St Vincent of Saragossa, protomartyr of Spain, with the instruments of his martyrdom*  
Anon., 16th century

for the sick, poor, and impotent [...] to intimate their estates, names [...] unto the Curate’.

If you look at the ancient liturgical formulæ of the Western Church, you will find that there is very little – if anything – about Acts 6 and St Stephen, or ministering at tables, or making sure that poor widows had enough to eat. Instead, you find an emphasis on cult: on Christian worship. The Roman Prayer for the Ordination of Deacons (still in use but bowdlerised, as I shall explain, after the Council) says ‘You established a threefold ministry of worship and service for the glory of your name. As ministers of your tabernacle you chose [from the first] the sons of Levi [to abide in faithful watch at the mystical workings of your house] and gave them your blessing as their everlasting inheritance. Lord, look [also] with favour upon these servants of yours whom we now dedicate to the office of deacon to minister at your holy altar ...’ (The current ICEL translation, with square brackets denoting phrases eliminated from the modern rites).

The deacons, in effect, are the Christian Levites. They have a commissioned ministry to serve the High Priest – the Bishop – just as Jewish levitical ministers served the Temple’s sacrificial priesthood. At this point, sadly, I have to remind you that the ancient Roman Prayer for the Consecration of Bishops was completely abolished in the post-conciliar reforms. Before it was written out of the Pontifical by well-meaning but dangerous men, it associated the bishop with the Aaronic high priest adorned with his sacerdotal vestments.

It is not difficult to see why the ‘reformers’ of the 1960s were uneasy with a concept of ministry which saw it in terms of the cult – of the hierarchy – of the Jewish Temple.

These were not the fashions of the 1960s; such was not then the dominant mode of discourse about Christian ministry. Unfortunately for such an attitude, however, the evidence strongly suggests that the language of the (unreformed) Pontifical – far from being formed by later structures of ministerial status and an unhealthy preoccupation with an increasingly clericalised cultus – represents the very earliest thinking of the Roman Church.

## The deacons, in effect, are the Christian Levites



The model of ministry which, aided by Collins, I have drawn from the Gregorian Sacramentary – and which survived unspoiled until Vatican II – is uncannily similar to what we find in one of the earliest writings associated with the Magisterium of the Roman Church: the First Epistle of Clement. ‘To the High Priest his proper *liturgiai* are given, and to the priests (*hiereusin*) their own place is given in due order, and on the Levites their own *diakoniai* have been imposed.’ As Collins points out, the language in this passage ‘continues to refer exclusively to cult [...] so that “the office of bishop” (*episkope*) which is under dispute is referring to the central function within Christian cult.’

1 Clement, and the Gregorian Sacramentary, see the Christian ministry in terms of the Old Testament Hebrew priesthood. The Bishop is the High Priest; the Deacons are the Levites. I know no trace in these early writings of the notion that *diakonia* is to be read in terms of ideas drawn from Acts 6 about service to poor widows; no references, even, to St Stephen. Such allusions, such illustrations of the meaning of the diaconate drawn from the text of Acts, are historically secondary, or even tertiary. I here recall two observations of Dom Gregory Dix. The first is his insight that it was only in the third century that one starts to find Scripture, recently ‘canonised,’ being used to support theological assertions; that previously the Tradition could be – and was – asserted without scriptural proof-texts (thus Trinitarian teaching did not draw support from Matt 28.19, nor did Roman bishops trumpet Matt 16.18-19 whenever they exercised authority). He writes: ‘Unless we recognise the important change produced in Christian theological method by the definite canonisation of the New Testament Scriptures, which only begins to have its full effect after c. AD 180, we shall not understand the second-century Church [...] hitherto the authoritative basis of Christian teaching had been simply “Tradition”, the living expression of the Christian revelation by the *magisterium* of the bishops, whose norm and standard of reference was the Tradition of Rome.’

The second is Dix’s awed confession of the antiquity of the Roman Rite: ‘The evidence of the scientific study of liturgy inclines more and more to show that the old Roman Sacramentaries have preserved into modern use an incomparably larger body of genuinely primitive – and by this I mean not merely pre-Nicene but second and even first century – Christian liturgical material (if only we know how to look for it) than any other extant liturgical documents.’

It is one of the ironies of history that it was an Anglican scholar who perceived these things a single generation before the sacramental formulæ of the Roman Rite fell into the hands of disrespectful innovators. Other classical Anglican liturgists who, unlike Dix, survived to witness the conciliar period – Geoffrey Willis and Edward Ratcliff, for example – left on record opinions about what was done in that decade in which uncomprehending disgust is the most noticeable feature.


What I am saying is this: the understanding of Christian ministry, including the diaconate, as fundamentally and essentially cultic – embodied in the celebration of the

Eucharistic Sacrifice – which we find in the ancient Ordination prayers of the Roman Church, goes back to *before* the New Testament Scriptures were universally known and appropriated as normative. It is as early as that. The Reformation has left most Westerners – Catholic as well as Protestant – with a sub-conscious assumption that ‘going back to the New Testament’ somehow implies going back to the earliest sources. *Au contraire*. There was a time when the incorporation into worship, teaching, and doctrine of elements or ideas borrowed from the New Testament was novel,

revolutionary, and innovatory. (We might usefully remember that the authority of Acts was – judging from the surviving evidence – not successful in generating the invention of the feast of the Ascension forty days after Easter until the second half of the fourth century.)

The old Roman Ordination prayers are so archaic (if not in their actual texts, then in their conceptual matrix) as to go back to *that* period in the first and second centuries. Later writers (Irenaeus, Cyprian, Eusebius) *do* speculate upon a link between the Seven in Acts 6 and the diaconate; but the Roman texts obviously antecede this Scripture-generated speculation.

The pre-Conciliar Roman Pontifical preserved the ‘Levitical’ and cultic understanding of the diaconate, and knew nothing of the ‘service-to-the-poor’ *diakonia* which the twentieth century was to find so appealing. It showed no interest in the philanthropic concept of *diakonia*. There are mentions of St Stephen in the historically secondary parts of the rite; but it should not be thought that even the entrance of St Stephen into the Tradition, when it eventually occurs, automatically brought ‘philanthropy’ with it. The long medieval address *Provehendi* has, towards its end, a brief mention of St Stephen; but it is for his chastity, not his philanthropy, that his example is commended to the ordinands. While the ancient Gregorian Consecratory Prayer mentions him not at all, the final prayer *Domine sancta* (an addition of Gallican origin) does allude to St Stephen and the Seven in passing; but it is still principally concerned with the deacon as a man who serves at the sacred altars. This is hardly surprising. The text of Acts itself, after the debatable material in Chapter 6, gives no evidence whatsoever for a reading of Ss Stephen and Philip as having a ‘concern’ for the needy.

It may be a satisfaction to readers of *New Directions* to recall that the Prayer Book Ordinal here, as in many areas, is in the pre-conciliar and ancient tradition of the Roman Rite: it expands the old Sarum *Oportet* formula as follows: ‘It appertaineth to the office of a deacon, in the church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion.’ 

*To be continued next month.*

*Fr John Hunwicke was formerly Senior Research Fellow of Pusey House, and is now a member of the Ordinariate of Our Lady of Walsingham. This is an edited version of material that originally appeared on his blog, Fr Hunwicke’s Mutual Enrichment. We are grateful for his permission to reproduce it here.*

## The Prayer Book Ordinal here is in the pre-conciliar and ancient tradition of the Roman Rite

# Commemorating Mrs Swinburne

**Luke Miller** on showing people the Way in a changing mission-field

*How can we know the Way? I am the way and the truth and the life. No one comes to the Father except through me. John 14.6.*

**T**he Cleaver Ordination Candidates Fund bought me some very useful books for my training. Seminarians, of course, need to learn. They need to know how to answer the child who asks difficult questions, and how to answer the businessman who struggles with the ethics of financial trading; they need to be able to give an account of the reasons why it is necessary for a child to be baptised, and how to help a teenager who doesn't need or care to know that Game of Thrones is actually a series of books to engage with Holy Scripture.

St Peter admonishes us always to 'be prepared to give an answer to everyone who asks you to give the reason for the hope that you have,' and the demands of pastoral care, catechesis, and evangelisation require that we can proclaim our message simply, without ever being simplistic; and to teach respectfully and humbly, but always confidently and, like the Lord, 'with authority.' It is a tall order, and seminarians and clergy need to be engaged in lifelong study. Those books get a lot of use, even in today's Wikipedia world.

You have to know the grammar and the vocabulary so that you can speak the language. But there is always the danger that we become mechanistic in our attitude to learning, and mirror in our theological endeavour ideas of learning in secular society which focus on the acquisition of skills and concomitant 'outcomes.' We risk replacing political or economic ends with missional or social ones.

How can we really know the Way? 'I am the Way, the Truth and the Life,' says the Lord. The means to truth is not knowledge of doctrinal theology, nor acquisition of skills, but personal relationship with Jesus Christ. 'I am the Way,' He says, not 'understand the way,' nor 'undertake the way,' but 'I am the Way. No one comes to the Father except through me.' We begin therefore with the sacraments, where He comes to touch our hearts and lives, and especially at the altar. As well as a fund for books, Mrs Swinburne gave this church an altar: a meeting place of God and man. How can we know the Way? By engaging with the Word-made-Flesh in His Holy Word, and by being diligent in reading Sacred Scripture; by living in active discipleship, being disciplined about the regularity of our service of God, generous in our love and service of neighbour, zealous in our proclamation of the Gospel; and by being confident, compassionate, and creative.

It is all about what at seminary they call 'formation,' or in evangelical circles, 'discipleship': living the Faith, so that it is obvious both to ourselves and to others that Christ is leading us, and that we are in a living, breathing relationship with Him. This, by the by, makes us evangelists. People will know about



me things such as how I take my coffee, or what football team I support, or what my interests are, or who is in my family. Do they know about me that I am on the Way? That I am on the Way with Christ? If this naturally bubbles up out of my life it becomes something that is a natural point of conversation and contact: the opportunity to give an account of the Faith, or to invite others to come to join me at church or in prayer, is more likely to occur.

Growth in discipleship will have as part of it the acquisition of skills, and those skills will in turn help us to deepen our formation in the Faith. Knowing ways and means helps us to know the One who is the Way. One of my Cleaver books was about Trinitarian theology. I expected this to be a dry intellectual exercise. But as we began to delve into the nature of God, I found that my prayer was deeply and positively affected. Knowing more about the object of worship

deepens my relationship with Him whom I worship. Other skills can enhance our formation. I have learned over the years things like how to change a nappy, and how to read a balance sheet; how to Tweet, and what the duties of a charity

trustee are; how to lead a funeral, and how to make someone redundant. I have acquired specific skills, and further bodies of knowledge. You may have some of these skills and know some of these things, and in your field you will have things in which you are expert. How have they helped you on the Way? If our relationship with Christ is genuinely a personal one, founded in the sacraments and the scriptures, then He will be interested in our work and our recreation, supporting us in our families, and loving us through the challenges of the things

---

**We risk replacing political or economic ends with missional or social ones**

---



that make up our lives. Bringing these things as our intentions at Mass; seeking His advice on them in our prayer; sharing with Him our frustrations and our hopes, our satisfaction at work, and asking Him to be with us in the drudgery of a wet Monday in November – here is how we can know His Way.

The living personal relationship of the disciple who is on the Way keeps us fresh in our knowledge and in our skills. Mrs Swinburne and the trustees who established the Cleaver Fund were, as Anglo-Catholics, part of a movement that was at the radical cutting-edge of mission in the Church of their day. It was formed in a zealous love of Jesus Christ in Word and Sacrament, and skilful with the missional tools of that time. The specific skills that were needed to evangelise their society in their time may not work for us. Circumstances change, and if we hold on to an outcomes-focussed educational model, which teaches only skills and is not interested in discipleship and formation, then we shall be left high and dry when circumstances change: experts in yesterday's technology, and equipped to evangelise bygone worlds, bemoaning the irrelevance wrought on us by

change. We shall be working Bakelite telephones in a mobile age.

People remain the same; and Jesus Christ is the same yesterday, today, and tomorrow. But our mission field is ever-shifting. The Cleaver Fund allows us to be trained in the skills we need, and helps us acquire the knowledge we need; but all that is useless, indeed a hindrance to mission, if it is not kept up-to-date. That is a duty on us all. But what keeps us fresh and truly relevant is a personal relationship with Christ through whom alone anyone can come to the Father. That is why Mrs Swinburne was right also to endow an altar where the Sacraments are ministered, and our personal relationship with God is deepened. How can we know the Way? 'I am the Way, the Truth, and the Life,' says the Lord. **ND**

*The Ven. Luke Miller is Archdeacon of London. The centenary of the death of Friederica Frances Swinburne, foundress of the Cleaver Ordination Candidates Fund, fell on 14 April. This homily was preached at the mass of commemoration at All Saints' Margaret Street, London on 9 April 2016. [www.cleaver.org.uk](http://www.cleaver.org.uk)*

## Knowing ways and means helps us to know the One who is the Way

I, for one, was delighted that the Archbishops had the vision for a Novena of Prayer for the evangelisation of the nation last month. The material produced for use in parishes provided an insight into contemporary approaches to the prayer of intercession. There were very few prayers that could be described as simple intercession: an act of prayer by one person on behalf of another in trust and faith that God will respond to the petition. Most of the prayers were self-reflective prayers asking God to help the person or persons praying to be more sensitive and courageous witnesses and agents of evangelism.

I came across an article in the *Church Times* by Bishop John Saxbee – whose previous books include *Liberal Evangelism* – which was an assessment of the initiative. His position is fairly typical: 'the Enlightenment can't be undone'; 'the modern world-view does not leave much room for God to respond to prayer'; 'prayer is a good thing because it brings understanding and heightened awareness of issues and possibilities about situations when a person prays about them.'

To my mind this is old hat and should be thrown out. I often think about a conversation I had forty years

## Ghostly Counsel

### Why bother praying?

**Andy Hawes is Warden of Edenham Regional Retreat House**

ago with a nun at Fairacres. I was complaining that I had been praying for a friend who was very ill with cancer and that God didn't seem to be answering the prayer as my friend's illness still progressed. The sister replied very directly, 'who do you think you are – God?' 'Prayer', as Dr Saxbee wrote, 'is a theological question'. In the end, what the person praying believes about God will shape that person's prayer. If God is only a God of 'the gaps' then quite a lot of prayer will be a 'filling' process: something that happens in the small places where human understanding and knowledge has not yet succeeded in removing the unknown.

Our understanding of prayer will also be determined by what we understand by being human. If we believe that humanity by reason can shape and order the world, and if we believe that 'spirituality' is a useful

complement to the process of reason, then intercession in an orthodox sense is useless: another example of how some people seem know everything better than Jesus. There is not enough space here to set about a demolition of such a position; but the physical sciences and the study of consciousness, as well as new horizons in philosophy, have left the 'liberals' of the 1970s stranded on their own opinions.

Intercession is a work to which God calls us. Jesus prayed for St Peter to be strengthened; Peter prayed for the churches in his care to be faithful; and in their prayer both were opening up the pastoral relationship to the Father: for only the Father knows the times and seasons and, as the Lord's Prayer recognises, is both the provider of bread, and the deliverer from evil. The work of prayer is a recognition that through the gift of the Holy Spirit God calls us into partnership with Him; it is a recognition of his trust in us that we should work with Him in bearing others' burdens. Prayer is the work of the Spirit, who continually draws us into the mystery of His work. The whole Christian life is a life for others, and in the Divine economy to spend ourselves in prayer for others is the productive expression of faith that can 'move mountains.'

# The Merciful Trinity

Paschal Worton concludes his thoughts on the mercy of God

A piece of art that is very important for me is called 'the Merciful Trinity.' The Trinity from medieval times onwards usually shows the Father on His throne in the centre, often holding His Crucified Son, as the Holy Spirit hovers above in the form of a dove. This depiction is very different indeed.

One of the constant things about being human is that our ego often pushes us to want to be the centre of attention: to be noticed, and to be given what we see as our due. But the unexpected thing about this ceramic depiction is that in the middle of the Trinity is a human being: not in glory, but an individual representing humanity in his complete misery. He is surrounded by the threefold God: God the Father, who takes the person in his arms (we think of the good Samaritan or on the merciful father who receives his lost son); God the Son, Jesus Christ, who bends over on the earth in order to kiss the feet of the person (a play on the scene of the foot washing); and God the Holy Spirit, who in the image of a dove or flame, will penetrate human life. The person in need is, in a sense, held within the love of the Holy Trinity.

And now, think about where you are. You may feel far from God, you may feel angry, lost, crushed, and broken: a bit like the human being in this image. But think about your place. First, you matter to God. We know this from the Gospels: a precious characteristic of the Sacred Heart of Jesus is that again and again we find him giving all of Himself to an individual person. Mercy is a way of living. Mercy flowed from His heart, into his hands, his lips, his eyes. And this same Mercy is available in our ministries today: through the laying-on of hands, anointing, through the words of absolution in Confession, and through the gaze of mercy from the Church through her ministers. Think about your place: you don't have to fight for it. You are in the centre: the centre of God's love and God's Mercy. And if you and I have our place within the centre of the Trinity of Mercy, so does each of our brothers and sisters, especially those whom we find difficult to love. They are at the centre too, so we should feel challenged to give to others what we have received.

Perhaps we can each recall a time in our lives when we were not looking for mercy; but were wonderfully touched by it nonetheless. Perhaps today, in the healing ministries, there is a chance for us to feel 'found again' by God – instead of being forever judged and condemned by others or, worse, by ourselves. Mercy is not pity. Rather, it is the restoration of dignity and value. It does not degrade us – it transforms us. It



*The Merciful Trinity - Sr Caritas Müller, CH - 7408 Cazis*

is like the Prodigal Son being given a ring on his finger, shoes on his feet, and a festal garment when he least expected it.

We can be surprised: not by our sins, but by God's Mercy. From the moment of our conception, right through all the detours, twists and mess-ups of our life's journey, this Divine Mercy has followed and continues to follow us. The Good News is that the more we have been injured by life, the more wounds we bear, and the farther we have strayed, the more God's love longs to touch and restore us. In a mysterious way it's often when we're at our wits' end that we discover this truth. Self-sufficiency does not bring mercy down to us: human helplessness does. With Paul and all the saints, we then know that strength can come from weakness, and we can experience the power of Merciful Love – the same power that raised Jesus from the dead.

If we were to rewind our own memories, I expect most of us can think of certain moments in life when we received mercy: from God, from strangers, from friends, from relatives, from loved ones. Someone reached out to us in forgiveness and

compassion, and gave us another chance. Such moments may be few for some and many for others; but we must all learn from our experiences of the mercy of God in whatever form we receive it. We must learn to live consciously 'Under the

Mercy,' as Br Denis used to say. And – having been ourselves lifted from sinking in the drowning waters of panic, fear, guilt, and sin – we can and must release the springs of mercy within ourselves, so that they overflow and bring life to others.

*The Revd Paschal Worton is Team Vicar of St Mary's, Somers Town, London.*

---

**You and I have our place  
within the centre of the  
Trinity of Mercy**

---



# The Church Suffering

A letter from His Holiness the Syrian Orthodox Patriarch of Antioch & All The East



## SYRIAN ORTHODOX PATRIARCHATE OF ANTIOCH & ALL THE EAST

Damascus, May 2<sup>nd</sup>, 2016

### **‘The people of Aleppo are deprived of the joy of the Resurrection.’**

While the world celebrated the Resurrection of Our Lord Jesus Christ from the dead, according to the Eastern Calendar, Christians in Aleppo were deprived of the joy and the festivities of this joyful occasion and were targeted by the terroristic groups with missiles and shells that resulted in dozens of martyrs or wounded people. These victims’ fault is that they chose to remain in the land of their ancestors.

While we denounce the bombing of these terroristic groups during the celebration of the Resurrection of the Lord, in the Christian areas of Aleppo and other regions, we appeal to the world community, all peoples of good will and the decision makers to do their best and intensify their efforts to bring peace back to this region and the entire Middle East.



We pray to God Almighty to have mercy on the souls of the ‘Martyrs of the Resurrection Day’, to heal the wounded and give recovery to the wounded. May He give us all comfort and renew us in the hope in the resurrection of Syria.

**Christ is Risen.**

**IGNATIUS APHREM II**

*Patriarch of Antioch & All The East  
Supreme Head of the Universal Syrian Orthodox Church*



**FATHER TOM UZHUNNALIL**

With many people across the world we continue to pray for the safety and imminent release of the Salesian Fr Tom Uzhunnalil, about whom there has been no firm news since his abduction in Yemen on 4 March.

# Sing the Praises of Mary

William Davage continues his series on Marian devotion in the CofE

The Catholic Movement in the Church of England has come a long way since the 1830s; but however much we revere the founders of our Movement, we may be a little surprised that they did not have quite the same view of Our Lady that Anglo-Catholics generally hold today. The saying of the Hail Mary is to us today a perfectly natural prayer and invocation – simply part of what it is to be an Anglo-Catholic. Its use in the Church of England is not confined to Anglo-Catholics; and it is so much part of our liturgical and devotional fabric that we tend to forget that it was not always so. The use of the prayer does not appear as a major item of discussion in the Tractarian literature of the early part of the nineteenth century. It is true that John Keble used the salutation *Ave Maria* in his poem on the Annunciation, and advocated the recitation of the first and scriptural part of the salutation; but in his Anglican days Blessed John Henry Newman specifically rejected the Hail Mary in Tract 75 (1837) as encouraging ‘that direct worship of the Blessed Virgin Mary and the saints, which is the great practical offence of the Latin Church.’<sup>1</sup> Meanwhile, the use of the Rosary survived in England in the recusant families, and was brought by Irish, Italian, and other Catholic immigrants: but it did not gain much of a footing with Tractarians for some time.

Although the Tractarians themselves were rather reserved about particular devotions to Our Lady, they had no such reservations about her part in the Incarnation, and her position of particular and special honour. The emphasis on the theology and the doctrine of the Incarnation was the basic groundwork upon which Marian devotion of a later generation in the Church of England came to be built; and without that pioneering theological work there may have been little or no Marian piety to enrich our spiritual lives. As the Oxford Movement began to infuse parish life and to alter the thinking of parish priests and their congregations, there arose a need to interpret and to translate theology in terms of colour, ceremony, signs, and symbols to which people could respond on a sensory level as well as on an intellectual plain. The members of the second generation of the Oxford Movement were more radical in their liturgical and ceremonial innovation than the founders had been. Pusey, for example, did not wear a chasuble until 1874. Young Turks like Fathers Mackonochie, Stanton,

Lowder, Tooth and others pushed the boundaries further. This second and ritualist phase of the Movement was, however, firmly rooted in the academic and intellectual work that had gone before.

Gradually, and almost imperceptibly, Marian devotion seeped back into English Church life so that those devotions became one of the defining features of the character of Anglo-Catholicism. The use of the Hail Mary, the recitation of the Rosary, the Anthems to Our Lady, and the Litanies of Our Lady became commonplace. Her several titles were used in her invocation, churches were dedicated to her honour, offices

such as Vespers of the Blessed Virgin Mary were introduced, manuals were written, tracts were issued, and societies, confraternities, and guilds were formed. In his splendid and splenetic book *The Secret History of the Oxford Movement*

## Marian devotion became one of the defining features of Anglo-Catholicism

Walter Walsh gave several notable examples of what he considered to be Mariolatry. ‘The Society of S. Osmund has shown itself a warm friend to Mariolatry,’ he wrote. ‘Mr Athelstan Riley transcribed for it the Hours of the Blessed Virgin Mary, according to the Sarum Breviary and also the Mirror of Our Lady – in which we find: Our Merciful Lady is the star that succoureth mankind in the troublesome sea of this world, and bringeth her lovers to the haven of health, therefore it is worthy that she should be served and praised at Mattins time. When all other succour faileth Our Lady’s grace helpeth. Compline is the end of the day: and in the end of our life we have most need of Our Lady’s help, and therefore in all these hours we ought to do her worship and praising. It is reasonable that seven times each day she should be worshipped and praised.’<sup>2</sup> As well as Athelstan Riley there were others who provided manuals of devotion and material for Marian study and prayer: perhaps the most popular such

publication was the book *Catholic Prayers for Church of England People* compiled by Father Harris and Father Stanton and published in 1891 – by 1930 it had sold some 100,000 copies. It contains an impressive range of Marian material, and suggests that the Feast of the Assumption should be regarded as of obligation. Another significant publication was the *Centenary Prayer Book*, issued in 1933 – with a forward by Lord Halifax – to mark the hundredth anniversary of John Keble’s Assize Sermon. The *Manual of Catholic Devotion* is still an invaluable resource on many bookshelves, in many homes, and in many clergy stalls; and the *Manual of Anglo-Catholic Devotion* compiled by



The statue of the Virgin and Child in the Blessed Sacrament Chapel at Pusey House, Oxford



Andrew Burnham, formerly of this parish, is an excellent modern equivalent.

The Catholic Revival in the nineteenth century saw the burgeoning foundation of numerous pious societies, confraternities, leagues, and associations. Again, the medieval influence of guilds can be felt as their inspiration. In 1880 the Confraternity of the Children of Mary was founded with the aims of extending the honour due to Our Lady and reparation for past neglect. In 1903 this was renamed the Confraternity of Our Lady to avoid confusion with the Roman Catholic Society of similar name. In 1920 this Confraternity merged with the Union of the Holy Rosary, which had been founded in 1886. A new Marian society was founded in 1901 or 1902<sup>3</sup> called the League of Mary, and it was the League of Mary and the Confraternity of Our Lady that amalgamated on 1 June 1931 at St Magnus the Martyr to form the Society of Mary. Under Our Lady's title 'Help of Christians,' the objects of the Society were 'To set forth the Catholic doctrine of the Incarnation by promoting the honour due to the Mother of our God and Lord Jesus Christ: to invoke Our Lady and the Saints for the extension of the Faith and the uprooting of heresy: to strive after purity of life in honour of the perpetual virginity of Our Lady: to make reparation to the Holy Mother of God for neglect and insult.'<sup>4</sup> These remain essentially the same and are expressed today as 'To love and honour Mary: to spread devotion to her in reparation for past neglect and misunderstanding, and in the cause of Christian Unity: to take Mary as a model in purity, personal relationships and family life.'<sup>5</sup> The other, and later, Marian society that has proven

exceptionally successful in furthering Marian understanding across denominations is the Ecumenical Society of the Blessed

### Tracts were issued, and societies, confraternities, and guilds were formed

Virgin Mary; and – although it could not be described today as an Anglo-Catholic organization – the Mothers' Union historically put forward Mary as the ideal example of wife and mother. All these societies had more than merely local

significance. They had national and sometimes international significance; but more widespread perhaps were the Guilds of Mary that sprang up in many parishes. They would have meetings, devotions, observances of Marian feasts, and a banner to be carried in processions. These were the true heartbeat of Anglo-Catholic Marian devotion at the parish level, and are now represented by wards of the Society of Mary or Cells of Our Lady of Walsingham. **ND**

*To be continued.*

<sup>1</sup> Tract 75: *On the Roman Breviary as Embodying the Substance of the Devotional Services of the Church Catholic* London: J.G. & F. Rivington (1837), 10.

<sup>2</sup> Walter Walsh, *The Secret History of the Oxford Movement*, London: Swann Sonnershein (1898), 243.

<sup>3</sup> The late Fr John Milburn, in his lecture given to the Mariological Congress in Rome in 1975, gave the date of foundation as 1902. See *The Mariological Lectures of Fr John Milburn* published by The Society of Mary in 1998. The date 1901 is given in the information about the Society in its magazine, *Ave*. The exigencies of time have not resolved the conflict.

<sup>4</sup> File copy of "Agreed Form of Constitution" mentioned in *Resolution of First Joint Meeting of the League and Confraternity of Our Lady*. Society of Mary Papers: Pusey House, Oxford.

<sup>5</sup> *Ave*, Assumptiontide 2003.

## Spiritual Songs

Martin Clarke

*Come, Holy Ghost, thine influence shed,  
And realise the sign;  
Thy life infuse into the bread,  
Thy power into the wine.*

*Effectual let thy tokens prove  
And made, by heavenly art,  
Fit channels to convey thy love  
To every faithful heart.*

Charles Wesley's hymn 'Come, Holy Ghost, thine influence shed' was included in his *Hymns on the Lord's Supper* (1745). This is an important collection in several ways, not least in terms of the breadth of Charles Wesley's writing that it represents. Alongside the hymns that speak powerfully of religious conversion and the evangelical imperative, and those that provide a robust and overt declaration of the Wesleys' brand of Arminianism, it serves as an important reminder of Wesley as a liturgical hymn writer. It contains hymns that explore many aspects of the Eucharist and which meditate upon the sacrificial nature of the sacrament. Alongside his many collections of seasonal hymns, it reveals a writer deeply embedded in the liturgical life of the Church of England, as well as a theologian with a remarkable breadth of knowledge and understanding.

This short hymn, just two four-line verses in Common Metre, takes the form of an epiclesis in verse. This is unusual in itself, but all the more so given the absence of such an invocation in the 1662 *Book of Common Prayer* that would have been so integral to Wesley's life and ministry. The sole focus on the Holy Spirit makes Cranmer's 1549 epiclesis – 'with thy Holy Spirit and word...' – an

unlikely source, and it is more probable that the hymn is a result of Wesley's knowledge of eastern Orthodox liturgies. His use of the verb *infuse* is especially striking; its sense of both activity and completeness testify to the centrality of the sacrament in Wesley's spirituality, which is confirmed in the second verse.

*Dr Martin Clarke is Lecturer and Director of Teaching in Music at the Open University*

### An English Bible

Today it is difficult to imagine that possession of an English translation of the Bible could result in one's being found guilty of heresy and burned at the stake. The reason behind this thinking was the Church's fear that uncontrolled reading of the Bible by people lacking the essential qualifications to understand what was being read might undermine the authority and stability of the Church. The Church's official biblical text was the fourth-century text of the Latin Vulgate, and although an increasing number of people could read Latin the risk of being led into error was great. This standard text was used by scholars and teachers: it was the Church's responsibility to communicate the right interpretation of the Scriptures, or unorthodox interpretations would emerge. This would lead to heresy that would corrupt other people and rob them of salvation. It was this increasing concern regarding heresy that provoked stricter rules about translations of the Bible into the vernacular.

John Wycliffe had produced English translations of the Bible in the fourteenth century which led to stricter laws that made the possession of such a translation a criminal offence. John Moorman pointed out that the Lollard translations prompted the calling of a Provincial Council in 1407, which passed a resolution that 'no one shall in future translate on his own authority any text of Holy Scripture into the English tongue [...] Nor shall any man read this kind of book.' [John R. H. Moorman, *The Anglican Spiritual Tradition*, London: DLT (1983), 14]

### Today's problems

Our own day is not without its problems in translating the Bible. In 2003 Pope John Paul II condemned *The New Revised Standard Version* as an incorrect translation. The translators came to the translation with certain political and sociological assumptions from late twentieth-century western secular

culture, central to which was the secular doctrine of political correctness. So all language about God, humanity, and society was rewritten within the cultural limitations of how the sexes are being engineered to relate to one another in our modern secular world. These assumptions emerge from the modern discussion as *a priori* guides, telling the translators beforehand what to see and how to translate the text.

A proper approach to the text will let questions emerge from the data observed, even though these are ancient texts and the emergent questions may be irrelevant. Their irrelevance will mean they are independent of the modern discussion and can cross-examine and critique the presuppositions of our modern concerns. The translator's task is to establish a strong, independent voice, and as far as possible keep these biblical writers true to themselves so that they can speak not only to our questions but also against them.

### Unwritten traditions

Another reason for resisting vernacular translations of the Bible was the Church's belief that, alongside the written Bible, she possessed certain unwritten traditions that were received directly by the Apostles and had the same authority as Scripture. This was ratified by the Council of Trent which not only accepted the Old and New Testaments but also 'the said Traditions, as well as those pertaining to faith as those pertaining to morals, as having been given either from the lips of Christ or by the dictation of the Holy Spirit and preserved by unbroken succession in the Catholic Church' [H. Bettenson, *Documents of the Christian Church*, OUP (1959), 365].

More recently, Margaret Barker has written that

There was far more to the teaching of Jesus than is recorded in the canonical gospels. For several centuries a belief persisted among Christian writers that there had been a secret tradition entrusted to

only a few of his followers. Eusebius [*Church History*, 2:1] quotes from a now lost work of Clement of Alexandria, *Hypotyposes*: 'James the Righteous, John and Peter were entrusted by the LORD after his resurrection with the higher knowledge. They imparted it to the other apostles, and the other apostles to the seventy, one of whom was Barnabas.' This brief statement offers three important pieces of evidence: the tradition was given to an inner circle of disciples; the tradition was given after the resurrection; and the tradition was a form of higher knowledge, i.e. gnosis. [Margaret Barker, *The Great High Priest*, London: T. & T. Clark (2003), 1].

If the secret tradition did concern the practice and meaning of the sacraments, and if this tradition was rooted in the symbolism of the temple and the teachings of the ancient priesthood, its recovery is of more than simply academic interest. It has been all too easy for *sola scriptura* scholars to dismiss such a claim, and then find themselves constructing theological positions that are not biblical, because they have ignored the environing traditions that could have illuminated the meaning of the biblical texts. An extreme example would be R. P. C. Hanson's assessment of St Basil: 'Behind this unfortunate and totally unjustifiable claim for a genuine apostolic origin for liturgical and customary practice of the contemporary Church, lies uncertainty about how to use biblical material' [Barker, *Great High Priest*, 11].

### St Basil

In chapter 66 of his treatise *On the Holy Spirit*, Basil claimed that there were teachings from the Apostles which had not been committed to writing. Such traditions consisted of facing east to pray, marking with the sign of the cross, and the *epiclesis*. It cannot be coincidence

*continued on page 35*



# LECTERNS



**T**he Eagle soars in the summit of Heaven,' wrote T. S. Eliot in 'The Rock'. As the eagle was the bird supposed to fly closest to heaven, so it was appropriate for an eagle to support Holy Scripture. Like the one at Cropredy (1: Oxon), around 50 brass-eagle lecterns survive that were made in the century before the Reformation, possibly in the Low Countries. They would have been placed in the chancel adjacent to the High Altar, for reading the Gospel at Mass. Some bear dates, like the one of 1518 at St Mary the Virgin, Wiggshall (2: Norfolk).

A few earlier lecterns survive, a couple from c.1200, near neighbours in Worcestershire, though not in original condition. The marble example, showing a bishop blessing, at Norton (3: Worcs) was found in the churchyard of the former Evesham Abbey; a similar one nearby at Crowle (4: Worcs) is made of limestone. **ND**





2a The Cloisters, Gordon Square  
London WC1H 0AG

tel 020 7388 3588

fax 020 7387 3539

**subscriptions**

admin.assistant@forwardinfaith.com

**advertising**

silver43mike@gmail.com

**editor**

nd.editor@forwardinfaith.com

**all other enquiries**

admin.assistant@forwardinfaith.com

**Editorial Board**

Chairman: Jonathan Baker

Acting Editor: Serenhedd James

Reviews Editor: Tom Carpenter

Julian Browning

Colin Podmore

Christopher Smith

**Subscriptions**

NEW DIRECTIONS is sent free of charge to all members of Forward in Faith. Individual copies are sold at £3.00.

All subscription enquiries should be addressed to FiF UK Office at the address above.

Subscription for one year:  
£30 (UK), £45 (Europe), £55 (Rest of the World)

**Advertising**

Advertising Manager: Mike Silver  
57 Century Road, Rainham,  
Kent ME8 0BQ

tel 01634 401611

email silver43mike@gmail.com

Classified ads rates: £20 for one month (up to 50 words)

£40 for two months

£40 for three months

Series of advertisements in excess of three months will also be charged at £20 per month with every third month free.

Additional words will be charged at 50 pence for one month, £1 each for two or three months etc

Printed by Additional Curates Society

The next issue of **newdirections** is published on 15 July

# Editorial

Lord Carey has been at it again. This time he has come out in favour of 'Brexit' – or, as the *Daily Mail* put it (riding on the coat-tails of a handful of inspired ecclesiastical bloggers), 'Brexodus.' Whether or not the former-Archbishop-of-Canterbury-but-one is in favour of voting to leave the EU is not very likely to swing churchgoing voters one way or the other. Among the wider electorate President Obama may have more influence; but his fellow Americans will soon be engaged in voting themselves, with the choice for some of them now appearing almost certainly to be between Scylla and Charybdis.

Eligible readers of *New Directions* must vote according to their consciences on 23 June, of course. The pollsters were so far off the mark before the last General Election that this time round only the result itself will tell the outcome. By next month our secular worldview may be very different indeed; but whatever the result we will still be Catholic Christians, and we will continue to be tied to the other members of the Church Universal in every place.

Most particularly we will remain bound to those Christians in parts of the world who continue to suffer for their faith, and where the threat of martyrdom is a daily reality. We can hardly ignore last month's appeal of His Holiness the Syrian Orthodox Patriarch of Antioch & All The East after the Aleppo bombings at Orthodox Easter, which is reproduced in this edition. Ongoing instability in the Middle East continues to make life frequently deadly for the members of the Churches in those lands – and indeed for many people of different faiths and none.

\*\*\*

When Pope Benedict XVI appointed the Jesuit Federico Lombardi as Director of the Vatican Press Office in 2006, Fr Lombardi said that the associated role as papal spokesman was pretty well redundant, as there would be no need for him to 'explain the things that [Pope Benedict] already states in an extraordinarily clear and rich way.' How times change.

The headlines in mid-May were pretty much the same, wherever you looked: 'Pope in favour of commission to look into ordaining women deacons.' The world's reporters worked themselves up into what

seems to be the now-mandatory media frenzy that occurs whenever Pope Francis uses a buzzword in any context – be it 'women,' 'same-sex relationships,' or anything else – and as is also now usual they decided that the story they ought to report was the one that they *thought* should have happened, rather than the one that actually took place. Poor Fr Lombardi had to point out, yet again, what the Pope had *actually* said; but by then no one was interested.

Most major news outlets no longer have staff on their desks with any awareness of religious issues, and so the nuanced difference between women deacons in Holy Orders and unordained deaconesses (of which the Pope seems to have been speaking) was entirely lost. The sooner real deaconesses are restored to their proper place in the life of the Church, however, the better.

\*\*\*

Away from deaconesses, what of ordained ministers: of deacons and priests? Fr Gary Waddington opens this edition with some good sense on the balance that needs to be struck when a priest is also an incumbent. Many priests are not incumbents, of course, and their priesthood is not diminished by it: for priesthood is priesthood.

God willing, we shall soon have a clutch of new deacons to serve their bishops and to minister in the parishes to which they have been appointed. Two of last year's deacons have already been ordained to the priesthood, and we shall also soon have a number of other new priests. Go to their ordinations, if you can; attend their first masses; and seek out their first blessings. Pray for all these men and for their ordaining bishops; and for an ongoing increase in vocations of young men to Holy Orders, and of young men and women to the religious life. **ND**





# devotional

## Risen and Ascended

Austin Farrer



Where, then, in all my spreading world is Jesus Christ, risen and glorified? When the cloud received him out of our sight, what distance did he go? However far I take him, His risen being is no part of our interlocked system of natural forces, whether far or near. He is nowhere in our world, but neither is he outside it, for to place him outside it is only to place him in the fringes of it. Where then is he?

The only way to find Heaven is to begin from Heaven. Jesus in his glorious manhood is the heart of Heaven, as each of us is the heart and centre of our visible world. He is assured of his world as each of us is assured of ours—by the vigour of his existence; and as the acts of his life are more intense and wakeful than ours, he has less reason than the best employed of us, ever to take it for a dream. Even less than ours is his life locked within his breast; radiating through lines of heavenly interchange his soul knows what is next to him, blessed saints whose society is the place of his existence; and on and on, without failure or weakening of sight, his eyes embrace a universe of spirits, as many as the stars we see; without any thinning or flattening of sound he may converse with the distant as with the near, and receive from everyone a voice, expressing in unique and personal colour the glory and the love of God.

At first it may seem that we have two universes, spreading on independent planes and nowhere touching at a single point: Christ's universe of spirit, ours of natural forces. Yet, thinking further, we may see that while it is impossible to place Heaven in the world, it is impossible not to place the world in Heaven. If Christ's knowledge is spiritual as ours is physical, he knows us, for we

also are spirits, though in fleshly bodies. He knows us, indeed, by that special fellow-feeling of a creature for its kind, which makes hearts tuned in the same scale to sound in unison, for 'he took not on him the angelic kind, he took the seed of Abraham.' If, then, he hears our voices and thinks our thoughts as fast as we can form them, he feels also in our fingers and looks through our eyes; he lives out along the lines of our vision, and our sun, moon and stars are his. By sympathy Heaven grafts the world into itself, and roots our universe in its own heart.

Jesus Christ, then, lives in the same world with us, and we in the same Heaven with him, and it is in what passes between him and us that our salvation lies. It is not merely that he exists, and I exist. We coexist, and coexistence implies mutual influence. Even in the physical world it is impossible for two things to coexist, though at the extreme opposite limits of the universe, without affecting each other. Everything plays a part in the environment of anything. What does nothing to us is clean out of our world; it provides us with no clue for suspecting its existence. The world of persons, even as common sense acknowledges it, offers an analogy. That strange corporate force, the Western European mind, is a resultant of individuals in multitude, and every one of us, in however minute proportion, goes to colour or intensify or dilute it. And when we come to smaller personal worlds where each one counts for more, who is to estimate what we do to one another by coexisting? How, by being what we are, and without the least intention, we infect and heal, encourage and depress, poison and purify the people about us, and receive from them a reciprocal influence?

Balaam, the old magician in the Book

of Numbers, was credited with such a power that those whom he blessed were blessed, and those whom he cursed were cursed. Hemmed in and threatened by the God of Israel, he got a wholesome fear of uttering spells outside the direct line of God's revealed will. What frightens me is not the magic which I may be tempted, like Balaam, wilfully to utter, but what flows from me unheeded and is beyond my power to shut off. God forbids me, as he forbade Balaam, to curse whom he has not cursed, or to defy whom he has not defied. But the defiance and the cursing issue from me without a word said, and darken the air. If God is to be obeyed in this, he must bestow what he demands, he must make in me a pure and loving heart.

Heaven lives by its own laws; we have to live by the laws of earth and by the laws of Heaven too, and, in particular, so to act within the prescriptions of earthly law, that the laws of Heaven may take effect. In Heaven mind touches mind and love touches love, and by such contact the blessed know one another. On earth also these touches take place, but largely unperceived by both parties. When Jesus knew that the woman had been healed by the border of his garment, it was felt by those present as a miracle, in which the laws of Heaven rather than of earth had taken effect; for Jesus had not been touched—fingers on a hem swinging loose make no impress on the wearer's body. It was Christ's spirit which felt the touch of faith. What happened in the woman was mixed, part earth and part Heaven. It was heavenly that her faith should lay hold of divine virtue; it was earthly to lay hold of it in a physical sign, the border of a garment.

**ND**

From *Lord I believe* by Austin Farrer (1955), edited by Arthur Middleton

# the way we live now

**Christopher Smith** marvels at the transforming power of self-identification

I was on a train recently, coming back from an overnight visit to my native Hampshire. The train became quite busy after Basingstoke, and I was able to make little progress with my novel. Then at Woking a young woman came and sat next to me. I made an apologetic comment about having had my bag on the seat, and from that point to Waterloo she talked to me. Wanting to be polite, of course, to say nothing of not wanting to show the priestly office in a bad light, I found it impossible to say 'Can we be quiet now so that I can read my book?' I put the book down and went into listening mode, and she evangelised me. She very distinctly evangelised me, though not about the Christian, or any other, faith. She was trying to get me to believe in what is, as far as I can tell, a sort of self-help organisation.

I won't burden you with the details, but clearly part of its 'thing' is what we would call reconciliation. And her 'way in' was to tell me about how she had fallen out with her brother, and had eventually decided that she had to heal the rift and call him. She needed to stop being stubborn, stop blaming him for the whole problem, and say 'sorry' to put it right. By that point, I was feeling rather as though I was in the confessional, so I was keeping quiet and nodding gently. Then she started telling me about the lifestyle course, and how it had encouraged her to stop putting herself first and try to repair the rift.

She invited me to come along, which was the point at which I realised I was being evangelised, and she gave me a card inviting me to a free session. Would I like to come? She was sure I would get something out of it. Well, it was very kind of her; but no, I would not come, because the life of the Church did all that for me, and for free. And I explained that it seems to me that, as people have stopped going to church, they have begun to miss the community life it offers, and the self-examination it

encourages, and the reconciliation that comes about through a Christian approach to relationships and the celebration of the sacraments. And, frankly, I was not going to be evangelised without having a go back!

We arrived at Waterloo and went our separate ways. Inevitably, when I got home, I did a bit of internet research about this organisation, and discovered that, while the introductory session might have been free, the next session would have cost several hundred pounds, and the one after it even more. They don't advertise, but rely on 'word of mouth' – hence the conversation that unexpectedly changed the character of my railway journey. They come in a category of organisations – mainly American in origin – offering something referred to as 'large group awareness training'. They are often somewhat litigious.

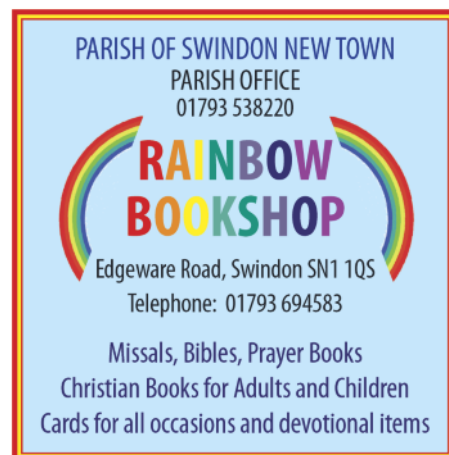
So what might we learn from this sort of thing in the life of the Church? Well, for a start, we need to stop giving away all these expensive sessions – services, as we used to call them – for nothing. I suggest that Low Mass on Sundays should cost £150 per person, and the Parish Mass £250. If people want to come to both, which I strongly recommend for their self-confidence and well-being, there could be a discounted rate of £350. One-to-one counselling from a priest might henceforth be charged at £100 per hour, with confessions charged at £50 per unit of six minutes, plus an absolution fee of an additional £45.

No? Well, maybe it's not quite what Fr Mackonochie had in mind when he caused the words 'Free for ever for Christ's poor' to be written above the door of my church. But it is astonishing that people will look anywhere to try to find substitutes for the life of the Church they've turned their backs on, and are willing to pay a lot of money for the privilege. Will it make them content in the long run? I fear not. Does your faith

make you feel smug? I hope not. But I hope it gives you joy. The joy of the Christian faith is not some artificial, whipped-up confection offered by someone who promises to sort your life out on a two-day conference for £750. It is the joy that filled the Apostles when they went back to Jerusalem after the Ascension – it is the opposite of apprehension, hopelessness, emptiness, and the opposite of feeling lost.

These 'buy yourself happy' courses will not give you that joy, because they have nothing to say about eternity. It's all about me in the here and now: and perhaps about entering a vicious circle in which writing the cheque makes needy people need to stay in the 'programme', whose 'leaders' have assumed power over their subjects and exercise it knowing that their own remuneration depends on keeping people in the system. It is not unlike certain other money-making schemes disguised as religions – also inclined to litigation – and it's no wonder that people feel as though they are being drawn into a kind of cult. They are made to break themselves apart in order that they can be put back together at further expense!

It was a cute pitch on the train, and a brave one. The temptation for us is to feel frustrated that so many people are looking in the wrong place for something to meet the need that only God can meet. We need to be even braver in our attempts to get them on the right track.





# views, reviews and previews

**art**



## EXHIBITIONISM

**Saatchi Gallery**

until September 4th, 2016

**Graduates** of the LSE are, on average, the highest paid in the country. This show doesn't reveal how much of that average is made up by Sir Mick Jagger, but he must be one of their most successful alumni. Because of his business nous and talent for spotting the right people for the job, the Stones were a well organised outfit who got better deals than the Beatles. Their shows were brand leaders: their PR was highly effective, and then later in the Seventies their stuck-out-tongue logo encapsulated it all. It's no surprise that they should organise a good show, an exercise in corporate mythmaking which may just be a copy of the highly successful David Bowie memorabilia exhibition currently on its world tour.

The length and layout of the exhibition is just right. There are five hundred things to look at: a computer display of miles travelled and concerts sung, a mock-up bedsit, posters of early gigs, voiceovers from those who were there, guitars, a mock-up recording studio, bits of tour film, art inspired by Jagger himself, costumes, a recent concert in 3D, and battered old vinyl covers. It's an object lesson in exhibition craft: the labels are clear, and the narrative is straightforward. It's also expensive, but what else do you expect from the Stones? The V&A, who put on the Bowie show, could learn 'how to do it' for their own in-house work.

The question is: why go? The music is out there already. The memorabilia is great if that's your thing. Of course the Stones are a cultural phenomenon; and even if you have little interest in the music, it's worth pondering how Jagger was so charismatic and why so many people have the Stones as the soundtrack of their lives. But the show doesn't help as much as it might with that kind of pondering. It's really just there to present the corporate image.



And, of course, to sell stuff. The once-young Urban Bohemians have licensed their name and logo to Pringle – a company noted for golf sweaters – and to Turnbull & Asser, everybody's favourite Jermyn Street shirtmakers. The shop says it all: despite the acreage of space, there's actually not much to it. Pop commentators say that the same goes for the Stones' music. They say it's got louder, and more theatrical, but hasn't changed much over the years. That's unfair: there was a flirtation with Indian mysticism in the late Sixties, which they had the good sense to ditch. And the most – perhaps the only – heart-warming footage is of the young band in Chess Studios performing alongside some of their Blues heroes. Jagger's peculiar stage persona begins to make a lot more sense when you see it growing out of a white-boy homage to the performance style of Blues singers.

This is corporate history, and as such it is partial. It describes, rather than explores, the way in which the point of the Stones – their Unique Selling Point – was not just the music, but the way they led the counter-culture: something made possible by the band's wealth and physical stamina. The Stones poked out their tongue on behalf of people who needed to kick over the traces once in a while. Jagger is on record as saying that he hoped that the Stones would really break the mould of society. They didn't

in the sense that wealthy Bohos are still thin on the ground. They did in the sense that they were standard-bearers for the rejection of many traditional values; and they helped create a modern culture where the rich can behave badly without showing any sort of *noblesse oblige* on the way. In that they were similar to their contemporary Sir Richard Branson, whose 'Virgin' brand got off the ground through tax evasion, but potently mocked the Mother of God. Good PR and a cheeky feel of the *zeitgeist* saw these Sixties and Seventies moguls through.

The good PR means that despite the teasing posters, the part of the band's history which got them into serious trouble is not touched on much. 'Exhibitionism' mentions, but doesn't illustrate, the sex and drugs that were so much part of the band's life and appeal. There is some video footage which half-shows something very naughty, but the ruthless and destructive side of the band doesn't get much of a look in. After all, this is a celebration for the late middle-aged – the age-demographic of attendees is not much different from most London shows. In his voiceovers, however, Sir Mick comes across as nicely spoken and highly intelligent. Maybe there's a line in *homecare* which he might develop for his fans.

Owen Higgs



## AUGUSTINE

### Conversions and Confessions

Robin Lane Fox

Allen Lane 447pp hbk £30

ISBN 978 1846144004

**Robin Lane Fox** is the author of many books on classical history, including *Alexander the Great* (1973). His *Augustine* is immensely detailed and scholarly, with pages of bibliography and notes. It absorbs all previous studies of the saint and follows his life up to his first year as Bishop of Hippo Regius. Lane Fox's massive knowledge of the ancient world and the culture of that era illuminate the circumstances of Augustine's conversions.

The author takes account of the most up-to-date information based on recent discoveries of Augustine's sermons and letters. He compares Augustine with an older contemporary, Libanius: a Greek-speaking pagan from Antioch, who studied oratory at Athens. Another frequently mentioned contemporary is Synesius: a native of Cyrene, and a philosopher who became bishop of Ptolemais. Because of this kind of detail we get a clearer understanding of the culture and thought-forms that influenced the saint as he reflected in prayer to God on his past life.

This book follows Augustine's life up to the time when he completed his *Confessions* through his many changes or conversions up to his baptism and episcopal ordination. Augustine's philosophical reflections are studied in detail. The proscribed cult of Mani, of which Augustine was an adherent for nine years, is given intensive attention based on the most recent research.

Perhaps the most significant influence in Augustine's life was the teaching he received from Ambrose of Milan during Lent 387 in preparation for his baptism, and also the further teaching given during Eastertide. Lane Fox argues convincingly that this experience determined the production of the *Confessions* ten years later when Augustine, as sole bishop of Hippo, presided for the first time at the Easter baptisms. He considers that the book was

delivered orally and noted down by secretaries and then revised by Augustine during the period when the Christian congregations accompanied neophytes in prayer, confession, and fasting as they prepared for baptism. The conclusion of the *Confessions* was written with Ambrose's post-baptism, Easter lectures in mind.

I was particularly interested in the account of Augustine's foundation of his religious community in 388 when he returned to his native home from Italy. He was thirty-four years old, and to avoid civic obligations he gave his share in the family property to the Church. He became a 'Slave of God,' living at first in his own house in Tagaste with five others.



It was an ascetic life committed to celibacy in the service of the Church, on the understanding that the Church would provide for their material needs. The names of five who joined him are known: his brother Navigius; his friend Evodius; also Nebridius and Alypius, his former students, who became close friends and eventually bishops; and his much-loved son, Adeodatus, who died in 390 in his seventeenth year. The members of the little community were not much engaged in manual work. They frequently attended services in the local church, discussed philosophical and theological questions, and engaged in contemplative prayer. After ten years their observance was guided by a Rule drawn up by Augustine.

When Augustine moved to Hippo, the bishop, Valerius, provided a wooden shed in the garden surrounding the Catholics' church for the growing community. Some joined who were ordained and like

Augustine combined priestly ministry with monastic community life. Simpler Christians also joined, not all of them from Hippo. Some were old men, some had been vagrants or labourers, and some were even slaves. In contrast to the Manichees the community was allowed meat and wine. Augustine's ideal was the life of the early Jerusalem Christians as recorded in the Acts of the Apostles: all assets were held in common and everyone was to work with his hands if he could.

The first nine books of the *Confessions* follow the course of Augustine's life up to the time when he became bishop; but the following four books are concerned with philosophical issues and the interpretation of scripture, especially Genesis. Some editions omit these last books, but Robin Lane Fox explains that Augustine was following Ambrose's scheme of teaching to those baptised at Easter. He expounded the Beatitudes and the book of Genesis, especially the Creation narratives, using allegory. I found Lane Fox's study of these four books difficult, but perceptive and illuminating.

Readers will want to return to this magnificent work again and again to absorb this fascinating account of the best-known individual of the ancient Greco-Roman world.

*Crispin Harrison CR*

## AMORIS LÆTITIA

### The Joy of Love

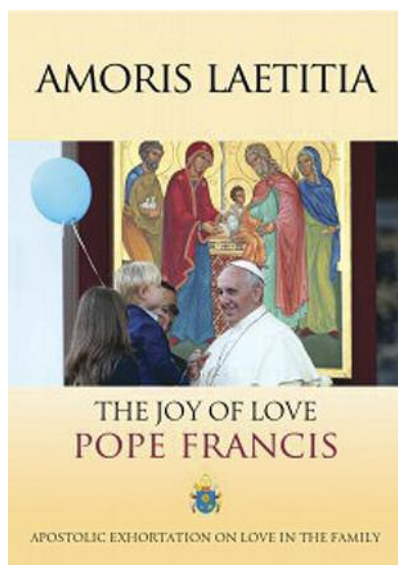
Pope Francis

Catholic Truth Society 159pp pbk £4.95  
ISBN 978 1784691226

'**Families** are not a problem; they are first and foremost an opportunity,' writes Pope Francis in this very full apostolic exhortation on love in the family. It is a work of encouragement that distils much pastoral wisdom from the church's coal face of engagement with families across the world. In this engagement he makes clear that 'interventions of the magisterium' have a limited role in the church's overall ministry of care. What matters most is helping people find God's love and seeing how marriage and family can mirror it despite the complexity of the contemporary scene. There are two striking merciful interventions: 'It can no longer simply be said that all those living



in any “irregular situation” are living in a state of mortal sin; and ‘[Remarried divorcé(e)s] are not excommunicated and should not be treated as such, since they remain part of the Church.’



A Pope of mercy writing in a Year of Mercy provides a welcome reminder that much moral decision making, inside and outside families, is about choosing lesser evils. This means pastors having responsibility to help people in prayerful decision-making, and being less legalistic. The Church has to stop applying moral laws as if they were ‘stones to throw at a person’s life’. The core biblical material of *Amoris Laetitia* is a study of 1 Corinthians 13:4-7, from which the exhortation draws out 13 aspects of love relevant within and beyond marriage. It is a powerful treatise. There is more emphasis on the unitive than the procreative aspect, and something of an apology for the church’s historic preoccupation with the latter almost to the detriment of the former. The Chapter on ‘Love made fruitful’ deals with procreation in the context of hospitality, the wider family, and the Church – which is ‘a family of families.’

This exhortation is remarkable for its Chapter entitled ‘Accompanying, discerning and integrating weakness’ that sets out mitigating factors in pastoral situations and ‘the logic of pastoral mercy’. We read there this heartfelt plea from the Pope: ‘I sincerely believe that Jesus wants a Church attentive to the goodness which the Holy Spirit sows in the midst of human weakness, a Mother who, while clearly expressing her objective teaching, “always does what good she can, even if in the process her

shoes get soiled by the mud of the street.”

The Psalmist writes of love and truth walking together. In this document a pastoral heart opens up to us alongside one with deep love for the teaching of the Church through the ages. It will disappoint both conservatives and revisionists – most notably those arguing for same-sex unions to be permitted. There is something of a *via media* trodden in the Pope’s treatment of conscience. Conscience, he says, needs to be formed by Church teaching; but it also needs to be respected as the individual’s secure base for discerning what is right for them before God. This brings to mind Newman’s saying, with which this Pope might well concur, ‘I will drink to the Pope, but to conscience first’

‘The Joy of Love’ perhaps ranks as one of the most important documents to appear since the Vatican Council. It picks up on ethical teaching from that source, with allied pastoral scenarios, and attempts a synthesis that is both helpful and hopeful.

*John Twisleton*

## FROM ROME TO ROYAL PARK

**Gerald O’Collins SJ**

Gracewing 250pp pbk £15

ISBN 978 0852448915

Rome! Some people love Rome for its buildings and its sense of history from classical times till now; others love it for its food, its churches, or for the awareness of being at the heart of the Christian Church. I love it for the people I have met there, in the Vatican, or in some of the universities and religious houses dotted around the city. There you meet scholars from all over the world: people who speak many languages who have a wonderful breadth of learning and experience. They are devout, hard-working, well informed, generous servants of the Church. The ones I meet have a real openness to those of us from the Anglican Church; most of them too are members of religious orders, and so we share in a common tradition of monastic life that goes back way beyond the time of the Reformation divisions.

Gerald O’Collins is one such person. He is an Australian Jesuit who taught for over 30 years in Rome. His subject is dogmatics, but his learning goes much deeper than that. He writes regularly for

the *Tablet* and the *Pastoral Review*, and what he writes is always clear, informative, and tells one something new about Christian life. His short articles on books of the Bible are always worth reading. He has already written two autobiographical books: *A Midlife Journey* and *On the Left Bank of the Tiber*, which were both hugely entertaining and very informative about life within the Roman Catholic Church both before and after Vatican II. This third volume concerns the years since he left Rome and lived, first in England, then in his native Australia. There are however, many flashbacks to his Roman years: particularly through the disputes he has had with the Congregation for the Doctrine of the Faith, whom he regards as narrow minded, judgmental, unfair and largely inimical to any good movements in the Roman Catholic Church. On the evidence he presents one cannot but agree.

In some ways this is a less satisfactory book than the other two. It consists rather more of lists of talks he gave, retreats he led, books he wrote, or people he met. On the whole the people, when he tells stories about them, are the best part. They include churchmen like Josef Ratzinger, Cormac Murphy O’Connor, and George Carey; and non-clerics such as Boris Johnson and Tony Blair.

O’Collins certainly has amazing energy, and rejoices particularly in his ecumenical contacts. He is very much a product of Vatican II: one of those who formed in the pre-Vatican II Church who found the Council an exhilarating adventure. He loved to see the Church opening out to the world, opening out to other Christians and even non-Christians, and recognising that not even the Roman Catholic Church can circumscribe God.

Above all, he is joyful: he loves the Church, he loves God, and he loves the people – not just Roman Catholic people, but all people who try to do good in the world. As such, he is a role model for those of us who look to the Roman Catholic Church to help us see how we can best be Catholics in our own Communion. Generosity, openness, scholarship, and love are features of Catholic life which show what an attractive God we worship.

*Nicolas Stebbing CR*

# Book of the month

## EPHESIANS

Thomas M. Winger

Concordia Publishing House 895pp hbk £40

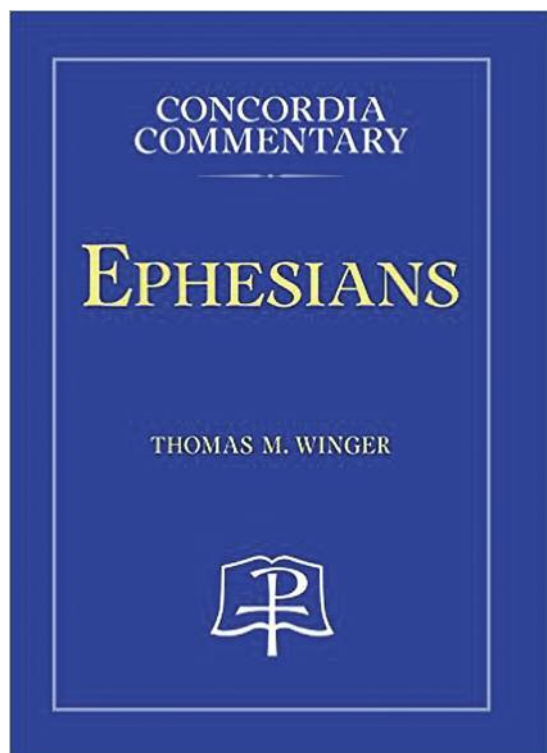
ISBN 978-0570063131



St Paul's Epistle to the Ephesians, surely, appeals to Catholics as one of the most illuminating of his Epistles. In it, Marriage is related to Christ and his Church, thus beautifully illuminating both Ecclesiology and Matrimony. We read of the breaking down of the wall of division between Jew and Gentile, which makes the Catholic Church the One New Temple of God. In an age in which gender, apparently, is up for grabs, Ephesians reminds us that all earthly Fatherhood is rooted in that of the One Father. We are moved by Paul's argument as he moves from the unities of one Spirit, one body, one hope, one Lord, one Faith, one Baptism, one God and Father, to the great vision of attaining to the measure of the stature of the fulness of Christ. We learn about the cosmic battle in which we are currently engaged, against principalities, powers, the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.

But – there is a fly in this beautiful ointment. Although our laity (being simple folk) assume that this document is by Paul because it says it is, we clergy – with our professional training in the intricacies of Modern Biblical Studies – know far better. Modern scholarship has proved beyond reasonable doubt that Ephesians is a piece of pseudepigraphy – that is, it says that it was written by an admirer of Paul and given his name so as to enhance its authority. With the confidence of a well-informed elite, we murmur knowingly about the 'deuteropauline' writings.

Nearly a century ago, Ronald Knox argued brilliantly in his satires that 'Modern Biblical Scholarship' is an emperor with a very dubious new suit. Thomas Winger has written a fine commentary on Ephesians which clinically detaches every stitch of clothing from the person of the posturing tyrant. It is a long commentary; but it is an essential point of reference for anybody who desires to take Pauline Studies seriously. Catholics may very occasionally feel that they have wandered into an unfamiliar world, because Dr Winger is a confessional Lutheran unafraid of mentioning the Augsburg Confession – but not too often. In the divide between 'traditionalists' and 'liberals' which slices through the middle of all modern



ecclesial bodies, Winger is on the side of the angels. His work will strengthen all biblical Christians in their adherence to the Holy Scriptures and their ability to be fed by them.

Pseudepigraphy? 'Modern scholars' chatter cheerfully about this as if it were a common convention of the first Christian centuries. Winger demolishes this nonsense with a deft exposition of a passage in Tertullian, and backs this up by a demonstration that when St Ignatius wrote his letter to the Ephesians, he deliberately followed and echoed Paul's earlier letter to that Church. This proves that, when Ignatius wrote, the Ephesian Christians would recognise his allusions to the Letter, which they undoubtedly still kept in their

Church Book Cupboard (cf Martin Hengel's still important 2000 book on *The Four Gospels*); it also proves that in the early Christian world people did not need to resort to 'pseudepigraphy' in order to give authority to what they wrote. And it demonstrates that there are still things to be detected about the first century of the Church's life which 'Modern Biblical Scholarship' failed to see because it was looking for the wrong things in the wrong places, and for the wrong motives.

Another breath of fresh air is provided by what Winger writes on 'Orality' – the function of written texts in a fundamentally 'oral' culture. In centuries long before the profound revolution initiated by the invention of printing, writing was not used as a replacement for speaking but as its companion and aid: as 'the script for an oral production.' This can be fundamental to a re-examination of what biblical texts really are. Loveday Alexander at Sheffield University picked up on this in the 1990s, and classicists like Rosalind Thomas have worked in the same field.

Of course, Winger does review all the old 'problems' from the textual *crux* in the first verse to the relationship between the teaching Paul gives in Ephesians and what he writes in his other Letters. But this book is far from being a tired revisiting of old controversies. Readers will be very surprised how much new there is to say.

John Hunwicke



Opera is big in the German-speaking world, with about €3.5 billion of subsidy per year. In the UK it has to make do with barely £100 million. However, London now has some International Opera Awards sponsored by Harry Hyman's Nexus Group (a well-established property-owner and developer within the worlds of private health and education). The awards themselves were started by John Allison, music critic of the *Sunday Telegraph* and editor of *Opera* magazine. The argument for awards is that, with all their razzmatazz, they aid marketing and develop interest. But there are at least three opera monthlies you can buy at German railway stations. They have opera; we have awards.

A few years back I was President of the Critics' Circle, whose Drama and Film sections have long had their own awards. In the Music section (of which I was chair for a decade) it has proved very hard to establish workable awards, not least because the field of musical performance and composition is so broad and music critics do not all feed at the same trough. Some critics only do chamber music, or pianists, or opera; others stick to contemporary music (like the zany comedian Spike Milligan, who often attended spikey London Sinfonietta concerts at the Queen Elizabeth Hall in the 1970s). Serious music-loving is specialised, but the joy of music is that expertise is not needed – just responsive openness.

The future of opera and theatre in our country requires a broad-based pyramid of performances in different places of inevitably varying quality and character. How else will the executants learn their craft? 'Metropolitan' is not synonymous with best. Is there a best quartet, or a best conductor? On the Last Day will we discover who has been the most important genius in the human creation of poetry or music or paintings? Is not the expectation of a hierarchy of accomplishment totally missing the point? Lend yourself to music, and the ideas of which it consists turn out to have implications and associations not

all to do with aural texture. They feed you by knitting together in the imagination more than you thought yourself capable of feeling.

Of course some performers and artists are better than others. All forms of culture are communally available. Unlike food, all may be consumed without being used up – for digestion is the user's imagination. Remember Theseus's immensely wise advice in *A Midsummer Night's Dream* (I played Titania at 14: 'with élan', as a master reviewing the play wrote) about the Rude Mechanicals' acting. It applies to every form of human creativity. 'The best in this kind are but shadows and the worst are no worse if imagination amend them.'

Instead of all these prizes, what the world of the performing arts really needs is bigger audiences: crowds of spectators with time, and sympathy, and in-

### Talented musicians need chances to be heard

quisitiveness to listen to and read and witness all those non-winners pursuing their careers and being paid for their pains: in a local gallery, or in a church where people will come together to experience many different kinds of revelation and stimulus, or in the type of small bookshop which is vanishing from all our lives because the evil wizards of marketing have found shortcuts to selling masses of only a few titles so that only a few performers or writers or creators will actually become rich and famous. The public want to believe simple truths about who's good and who's not; and what's worth reading or not. But talented musicians need chances to be heard. Those deemed best will always be fine. Rather than prizes that add nothing to native achievement, however, what we need are rostra: not building great careers for the few, but sustaining a life of performances for the very many with almost equal giftedness.

The market-led dumbing-down of the last 40 years is destroying our

humanity and range of interest and sympathy. The many non-winners of prizes need to be working and waiting to be experienced and discovered; but audiences for classical music have radically declined in London. The London Symphony Orchestra, which easily used to sell out the Royal Festival Hall's 3000 seats, cannot now even sell out the Barbican Hall at two-thirds the size. The Festival Hall is an entertainment centre nowadays, and its great days as a shrine to music are long forgotten. Newspapers and magazines have stopped even talking about the great musical masterpieces; and they no longer have critics who can say anything persuasive in the space allotted about works that they think are too familiar, but in fact are forgotten or unknown. Nor can they bring anyone to drink this nectar from the past. Either nobody is interested, or perhaps they already know enough.

The editor of the *National Post* in Canada, whose distinguished music critic has just resigned because his review of the Canadian Opera Company was altered to suit the company's media department, confessed 'I really hate running reviews for performing arts. They simply get no attention online, and almost always end up as our poorest performing pieces of digital content.' On the *Guardian* website, 'Music' now means pop and rock, and a separate section called "Classical" includes opera. Newspapers no longer have salaried critics on the permanent staff. But can freelance critics really identify with the newspaper's interest, or be seen by editors as vital for the publication or website to achieve full resonance?

The *Daily Sketch*, *News Chronicle*, and *Daily Mail* (unpretentious papers for ordinary folk) until the 1970s had music critics on their staff on full salaries. Today's *Guardian* doesn't, although *The Times* has a few. I was a sub at the *Guardian*; never a salaried critic. At the *Evening Standard* I was a freelancer. The climate of our culture has changed; and a vast vital area of responsibility has been disastrously abandoned. **ND**

# Memento Mori

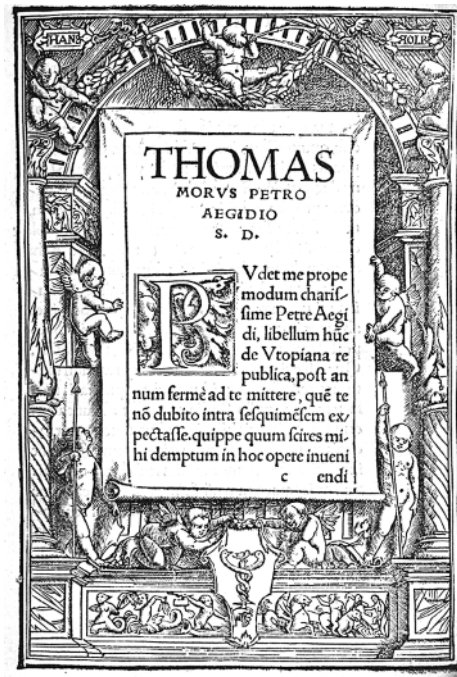
Allan Barton presents images from Thomas More's *Utopia*

In 1515, Sir Thomas More left England as part of an embassy to the court of the future Emperor Charles V. For over twenty years the tax imposed on English exports to the Spanish Netherlands had increased annually, and the embassy was sent to negotiate a new arrangement. More's friend Erasmus of Rotterdam, the Humanist scholar, saw it as an opportunity for More to mix pleasure with business. He provided him with letters of introduction to two fellow Humanists in the Low Countries, Peter Gilles and Hieronymus van Busleyden. Influenced by his encounter with these men, More began work on *Utopia*. Beginning as a series of letters to his new friends, *Utopia* was a radical work. It was an account of a perfect, but fictional island state – a state unlike the ones in which he and his friends lived. *Utopia* was a place where all goods were held in common, where the state was free from trade issues, and free from the ambition of princes.

Erasmus was delighted with More's work, and arranged for it to be printed in Leuven in 1516. He also sent a copy of *Utopia* to his friend the Swiss printer Johann Froben. He commended the text to Froben and asked him to print it, if, in his unbiased opinion, he felt the text was worthy of the press. In December 1518, More's *Utopia* was printed by Froben on his press in Basel. The book Froben produced was perhaps one of the most beautiful books to come out of any press in sixteenth-century Europe.

The frontispiece in Froben's edition of *Utopia* is executed with great skill. The title is presented as a scroll set against a delicate classical frame, the frame inhabited with *putti* and decorated with garlands of fruit and leaves. As is indicated by the inscription 'Hans Holb', the frontispiece was designed by an artist who would become one of the greatest painters of the Northern Renaissance: the twenty-one-year-old Hans Holbein the Younger. In 1515 Hans and his elder brother Ambrosius, both then teenagers, moved to Basel from Augsburg to find work. During their time in Basel they undertook a wide range of different work, but the printer Froben was one of their main employers.

Most of the other engravings in Froben's *Utopia* are by



Ambrosius rather than Hans, and his *tour de force* is the map of the mythical island state. In Holbein's visualisation of *Utopia* the island state is shown set in the midst of the ocean, with sailing ships plying their way through the waters. In the centre of the country lies the capital, Amaurotum ('Mist-town'), which sits on on the river Anydrus ('Waterless'). The river's source, 'Fons Anydri', and mouth, 'Ostium Anydri', are labelled. In the bottom left-hand corner, Hythlodæus, the fictional sailor who discovered the island, points out the geography of the state to another figure – perhaps More himself.

As well as being a representation of More's creation, the map also has a deeper representational meaning. Look carefully and you will notice that the various elements of the map together form the image of a skull. This map is a *memento mori*; if we look on this map, not only do we take in the geography of *Utopia*; but we are forced to consider our mortality as well, and our part in the kingdom of Christ. Dig a bit deeper, and there is yet another layer of meaning to this image. It is said that More once had a debtor who said that after death more would have little use for the money. He said to More '*memento morieris*': 'remember we will die'; to which More replied '*memento mori aeris*': 'remember More's money'. Word play and clever puns appealed to More and his circle of friends. This image of the skull appearing out of his *Utopia* reminds us of death; but it also recalls More's name.

Ambrosius Holbein died shortly after he produced his map of *Utopia*, but his brother Hans would travel to England in 1526 and become the court painter to Henry VIII – his introduction to England was made by Erasmus and Thomas More. This book not only recalls the literary and philosophical genius of Thomas More and his circle, and the artistic skill of the

Froben and the Holbein brothers; but reminds us what a well-connected world it was in which they all lived.

*The Revd Dr Allan Barton is Chaplain to the University of Wales Trinity Saint David at Lampeter, and Curator of the University Art Collections. St Thomas More is commemorated with St John Fisher on 22 June (RC) and 6 July (CofE).*



## Ordinations by Bishops of The Society, 2016

### Deacons

Toby Boutle	Bishop of Chichester	25 June: 16.00	Bishop of Chichester
John Underhill	Bishop of Chichester	25 June: 16.00	Bishop of Chichester
Thomas Carpenter	Bishop of Beverley	26 June: 16.00	Sheffield Cathedral
David D'Silva	Bishop of Beverley	26 June: 16.00	Sheffield Cathedral
Edward Carr	Bishop of Burnley	2 July: 10.30	Blackburn Cathedral
Giles Orton	Bishop of Ebbsfleet	3 July: 11.00	St Laurence, Long Eaton
Endre Kormos	Bishop of Beverley	6 July: 19.00	St Luke, Wallsend

### Priests

Sean Gilbert	Bishop of Chichester	22 May: 16.00	Chichester Cathedral
Adam Wogan	Bishop of Beverley	22 May: 18.00	York Minster
Guy Willis	Bishop of Fulham	20 June: 19.00	St Alban, Holborn
Lee Clark	Bishop of Fulham	25 June: 14.00	St Gabriel, Pimlico
Jack Noble	Bishop of Fulham	25 June: 14.00	St Gabriel, Pimlico
Edward Morrison	Bishop of Beverley	26 June: 16.00	Sheffield Cathedral
Alexander Garner	Bishop of Fulham	26 June: 11.00	St Alphage, Burnt Oak
Dominic Cyrus	Bishop of Ebbsfleet	28 June: 19.30	St Michael, Tividale
Michael Print	Bishop of Burnley	3 July: 17.30	St Leonard, Padiham
Thomas Wintle	Bishop of Ebbsfleet	3 July: 18.00	St Mary, Nuneaton
Simon Matthews	Bishop of Richborough	4 July: 19.00	Leicester Cathedral
Matthew Robinson	Bishop of Richborough	2 October: 15.30	St John the Baptist, Sevenoaks

## APPOINTMENTS

**The Rt Revd Philip North CMP**, Bishop of Burnley, has been appointed **Acting Dean of Blackburn**.

**The Revd Tim Pike CMP**, Vicar of Holy Innocents, Hornsey, Priest-in-Charge of St Paul's, Haringay, and Assistant Priest of Holy Trinity, Stroud Green, has been appointed **Vicar of St Michael's, Croydon**.

### The Federation of Catholic Priests

#### Priests' Conference & Pilgrimage to Walsingham

Monday 10 October to Thursday 13 October 2016

**Theme:**  
**Immersed in Priesthood:**  
**Proclaiming the Faith**  
**in a Faithless Age**

**Speakers:**  
**Bishop Tony Robinson:**  
*The imperative of Mission*

**Sister Ann Williams:**  
*Proclaiming the Faith to the marginalised*

**Fr. Darren Smith:**  
*Proclaiming the Faith to a media age*  
**Mr. Murray Wilkinson:**  
*Proclaiming the Faith to the youth of today*

**Chaplain to the Pilgrimage:**  
Fr. Tony Noble

*This Pilgrimage/Conference should be eligible for  
CME funding  
Cost: £225 all inclusive*

- The Daily Office and Mass
- Pilgrimage from the Slipper Chapel to the Shrine Church
- Renewal of Baptismal and Priestly Vows
- Pilgrimage devotions

*All FCP members and friends welcome. Wives and non-members welcome to join this reflective Conference and Pilgrimage. The theme will strengthen our vocations as Priests and provide time for fellowship and support, growth in holiness, prayer and also practical encouragement in the fulfilment of the Office and Work of a Priest.*

**All enquiries to:**  
**The Secretary General:**

Fr. Peter Walsh  
S. Andrew's Vicarage  
2 Lingdale Road  
Wirral  
CH48 5DQ  
Tel: 0151 632 4728  
e-mail: revpeterwalsh@btconnect.com

# Yorkshire Diary

## 'Thurifer' ventures into the Northern Province

**T**ravel offers opportunities for pleasure; also occasions of frustration: delayed flights, missing hotel bookings, gippy tummy, cutpurses, and rogues. Now I find that lunch on Grand Central Trains is not complimentary in First Class: not that grand, then. A good dinner in The Nag's Head, Pickhill (recommended) restored equilibrium: the excursion could begin.

'Sheep may safely graze' in North Yorkshire. They were the backbone of the medieval agricultural economy, not least its religious houses. For unworthy political reasons these were despoiled during the Reformation and now stand magnificent ruins, eloquent testimony to the impiety and grotesque self-indulgent concupiscence of a ruthless monarch. Visit these 'Bare ruin'd choirs, where late the sweet birds sang' and be moved by their timeless, silent witness.

Rievaulx Abbey, which set the style for monastic architecture, and Fountains Abbey are substantial remains of Cistercian houses in remote, sheltered valley settings. At Rievaulx, the remains of St Aelred's original church are modest, but the *presbyterium* has soaring pointed arches, flights of swallows swooping through them. The walls of the lay brothers' nave at Fountains are so high they would need only a roof to make it serviceable. Towering walls, a breathtaking undercroft, and generous remains of the domestic ranges make it an outstanding site.

Byland is less sheltered, as a keen wind proved. In its heyday this most ambitious of abbeys had 150 monks, 200 lay brothers, and a church larger than some cathedrals. In contrast, at Jervaulx only the foundations of the church survive. Perhaps it suffered because the last Abbot was executed for his part in the Pilgrimage of Grace; but more survives of the domestic buildings. It was amongst the wealthiest of abbeys, and produced a distinctive cheese that evolved into today's Wensleydale. Another contrast, and much of its charm, is that its ruined walls have been allowed to be overtaken by nature: wallflowers proliferate, and moss and grass act form protection against the elements as they enfold the stonework.

Mount Grace Priory is a different experience. A Carthusian house, its monks lived as hermits coming together only for worship. Modest and domestic in scale, their accommodation was commodious: generous endowment enabled comfortable living, which may have made the rigorous timetable of work and prayer easier to bear. A present-day Brother of Charterhouse was envious.

St Mary's, Studley Royal, by the controversial architect William Burges, was sublime. Beautifully restored, there is no better example of his work. It was paid for by the 3rd Marquis of Ripon, who moved from an Evangelical youth, through Anglo-Catholicism, and was finally converted to Rome. He

also contributed to a church a few miles away, previously unknown to me and also by Burges: Christ the Consoler, Skelton. This mournful 'companion' piece was built as a memorial by a grieving mother for a son murdered by Greek brigands. Pevsner, no great admirer of Burges, thought that its 'tremendous ornateness [and] excessive relief [was] somewhat elephantine'; but the sympathetic Harry Goodhardt-Rendel thought it 'one of the most remarkable churches of the nineteenth century [and] one of the most beautiful'.

A secular diversion: Newby Hall has been owned continuously by one family. It was designed by Wren, although he did not visit the site. Regency and Victorian additions followed and formed a coherent building. All rooms, bar one, remain in family use. There is much work by Robert Adam and furniture by Chippendale to admire. Meanwhile, Beningbrough is similarly attractive but with a less settled history: a succession of families bought and sold it until the final occupant died and crippling death duties were due. A sale

of the contents failed to raise the sum required, and the House passed to the National Trust without endowment. Eighteenth-century portraits from the National Portrait Gallery hang in the rooms. Although those portrayed have no

connection, they seem at home. In one room crockery cascades from a fireplace across the carpet, and over a sofa: I am undecided whether that curatorial *esprit* was clever or crass.

Surrounded by its moat, Markenfield Hall is an eccentrically charming house. More farmhouse than stately home, it is open only on 32 days each year. It has been restored by its present owners Lady Deidre Curteis and her husband, the playwright Ian. Built in the early 14th century, it remained a Catholic house during the Henrician Reformation, but was confiscated by Elizabeth I when its owner Sir Thomas Markenfield fled after the failure of the Rising of the North (1569). Before they set out Mass of the Five Wounds of Christ was offered in the Chapel. The estate was a parochial peculiar, and it became a civil parish in 1858. Its population is ten.

Sunday obligation was satisfied at Temple Moore's stunning St Wilfrid's, Harrogate. It featured in *Private Eye's* 'Nooks and Corners' column some months ago, which lamented proposals to lower the baptistry floor and remove the rood screen. Plans for the former will not go ahead, I understand. The screen, not by Moore, was installed a year after the church was completed: a drawing of Moore's completed scheme persuades me that the removal would restore his original intentions. The choir sang well, and the organ was played superbly by Leonard Sanderman: top marks. Evensong at Ripon Cathedral (is it still one?) was replaced by Pentecost Praise. We preferred the sepulchral quiet of the graveyard. **ND**

---

**I am undecided whether  
that curatorial *esprit* was  
clever or crass**

---



# Eat thy bread with joy

‘Audubon’ goes back to basics

Wander into any large supermarket these days and you will be assailed by the smell of bread. Follow your nose, by all means, for the aroma of new-baked bread is one of life’s absolute treats. Sad, then, that the *taste* – the *real* taste – of new-baked bread is so much more of a challenge to track down! But shop around and you will find that there are fine artisan bakers out there. Check out the Farmers’ Markets, for example, and you will discover fabulous sourdoughs, *boules*, *pains de campagne* – all just waiting to be turned into entire meals. Let’s start with some soup.

Elizabeth David wrote in one of her books of the horror some ‘chef’ displayed when she gave him the recipe for a mushroom soup thickened with bread. He thought that it was peasant cooking: and so it was, and all the better for it. You will need a couple of pints of good chicken stock to start with. Ideally, you’ll have made it yourself with some chicken wings, onion, celery, leek, carrots, and the like; but if time is pressing, a decent fresh supermarket stock will do. A large jug of hot water and a stock cube, however, will not.

For two people, you will need a good thick slice of bread – place it in a dish, pour a little hot stock over it, and leave it to fester for ten or twenty minutes. Meanwhile, finely chop some banana shallot or an onion and perhaps a little garlic and set over the heat with a generous slug of unsalted butter – we are after the healthy option here [*News to me*. Ed]. Clean quite a lot of decent mushrooms, and chop them up. If you can lay your hands on some soaked dried

mushrooms – porcini or the like – the finished result will be all the better for the additional expense. Fry the mushrooms until the juices run, and then add the bread and the remaining stock. A little fresh thyme would not go amiss. Twenty minutes or so should do it, after which transfer everything to the blender and wreak serious havoc until you have an unctuous, smooth broth. Check the seasoning, or just add pepper. Double cream would tart it up if you were trying to impress, but then you’d have turned your back on the peasantry.

It is now what passes for summer, give or take, so let’s have a salad. In a suitable bowl, place a generous quantity of slices of good bread. If it is a touch on the stale side, so much the better. For two people, take about three-quarters of a pound of really good, juicy tomatoes. (Make friends with a greenhouse-owner.) Place

---

## Wreak serious havoc until you have an unctuous, smooth broth

---

a sieve over another bowl, and skin the tomatoes in the usual way. Cut in half over the sieve, press out all the seeds and leave to drain. Crush a little garlic and add to the tomato juice, along with a serious grinding of black pepper. Add a tablespoon of red wine vinegar, and three or four of really good olive oil. Pour over the bread and toss until all the liquid has been absorbed. Next, you will need some good skinned peppers – red and yellow, ideally. If you can source a high quality jar of ready-skinned, you might cheat here. Otherwise, grill them until blackened, and then peel. Now you can begin to compose your salad. You might wish to include some black olives, a few anchovies, and some capers – but be sure to rinse the capers of their salt. Then: a layer of soaked bread, of tomato, of peppers, and all the rest. Repeat, ending with the tomatoes rather than the bread. Dress with plenty of torn basil leaves, and leave to mature until you have to eat. More basil: perhaps; more oil: definitely.



Cheese for the next course, served with fresh and crusty bread. A hard cheese such as Comté, perhaps, or Emmental, along with something soft and perhaps blue. Gorgonzola or Roquefort are hard to beat.

Time now to reclaim a proper British pudding from the gastropub vandals who have thought nothing of abusing it with *panettone*, hot-cross buns, fruit loaves, or *pains au chocolat* – there is even a recipe online which involves bananas and Bailey’s Irish Cream.

You will need bread; and you will need butter – also eggs, milk, sugar, and dried fruit, and perhaps a touch of vanilla. Butter some slices of bread, and do not cut the crusts off – it would be a waste. Arrange them in an ovenproof dish so that they overlap each other, and lean at something like 45 degrees. Now (building on last month’s advice) mix together about half a pint of milk – preferably full cream – with a couple of egg yolks and a level tablespoon of caster sugar. A scraping of vanilla seeds straight from the pod would be a good addition if you have any to hand. Pour over the buttered bread, and strew a generous handful of dried fruit over the result. Leave to soak for at least half an hour. Do not add marmalade, cinnamon, or grated chocolate. A very final gentle sprinkling of caster sugar might help, after which bake in a moderate oven, gas mark 4 or thereabouts, for about half an hour – until the custard is set, and the bread is crisp and golden. Serve just as it is, resisting all temptation to provide an accompaniment of ice cream, double cream, yoghurt, or Bailey’s. **ND**



# touching place

ST JAMES, CHIPPING CAMPDEN, GLOS



You're deep into Perpendicular Cotswold territory – the area celebrated by the late David Verey – when you enter this little stone-built town, and spot the church on high ground. Today's Chipping Campden has the air of a prosperous tourist trap; but it was also prosperous in the Middle Ages, when money from the wool trade financed the construction of a splendid church. As so often in the later medieval period, the laity were the generous donors: it was one of these, a wool merchant named William Bradway, who, in his will of 1488, left 100 marks 'to the bylding of the navy [nave] and body of the church.' This campaign gave the building massive clerestory windows – including an immense one spanning the width of the chancel arch – and a nave filled with light. The west tower was perhaps the culmination of the building project: inside there is a steeping tower arch at the West end of the nave; and you can quite see why Rickman coined the term Perpendicular. The design of the aisled nave is very similar to that at Northleach, built a generation earlier but very likely designed by the same architect. In contrast to Chipping Campden, Northleach's tower was built before the nave, at the start of their fifteenth-century building campaign.

Just over a century later another generous donor, Sir Baptist Hicks, gave the splendidly carved Jacobean pulpit in 1612 and a medieval eagle lectern in 1618. Hicks also funded the building of the Market Hall, together with almshouses in Church Street. He and his wife Elizabeth are commemorated by one of several monuments in the south chapel, along with their daughter Juliana and her husband Sir Edward Noel. The Noel family subsequently moved to Exton in Rutland, where you can see many more Noel monuments.

Map reference SP 311274

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

**LONDON SE18 St Nicholas - the Ancient Parish Church** - *St Nicholas Road, Plumstead.* A Forward in Faith Parish under the episcopal care of the Bishop of Fulham. Masses: Sunday 8am; Solemn Sung 11am; Mon 8pm; Tu es 7.30pm; Wed 9.30am; Thur 7pm; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an hour before every Mass apart from Sunday. Modern rite, traditional ceremonial. Parish Priest: Fr Andrew Stevens 020 8854 0461

**LONDON SW1 St Gabriel**, *Pimlico* Sunday: Mass 8am; Sung Parish Mass 10.30am. Midweek Mass: Tues 7pm, Wed 7pm, Thurs 7.30am, Fri 9.30am, Sat 9.30am. [www.st-gabriels.com](http://www.st-gabriels.com)

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

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

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

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

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

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

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

**NORTH YORK MOORS St Leonard**, *Loftus* and **St Helen**, *Carlin How*, both ABC Parishes situated on the edge of the North York Moors. Sunday Mass: Carlin How 9am and Loftus 10.30am. Mass every day except Thurs and Fri. Parish Priest: Fr Adam Gaunt 01287 644047

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

**OXFORD St.Barnabas and St Thomas.** Services: Saturdays 5.30pm Vigil Mass (St.Thomas). Sundays 8.00am Low Mass, (St.Barnabas), 9.15am Matins (St.Thomas), 10.30am Parish Mass(St.Thomas), 6.30pm Evening Prayer (St.Barnabas). For Daily Mass see website: [www.sbarnabas.org.uk](http://www.sbarnabas.org.uk). Parish priest: Fr Jonathan Beswick 01865 557530

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

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

**ST.LEONARD'S-ON-SEA Christ Church with St Mary Magdalen and St.Peter and St.Paul.** Daily Mass 10.30am and 6pm. Sunday Mass 8am Parish Mass 10.15am. Solemnities Solemn Mass 7pm. Fr Luke Irvine-Capel SSC. Rector and Parish Priest [www.christchurchstleonards.co.uk](http://www.christchurchstleonards.co.uk)

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

**SCARBOROUGH St Saviour with All Saints**, *A FiF Parish affiliated to the Society of St Wilfrid and Hilda and under the Episcopal Care of the Bishop of Beverley.* Sunday Mass 10am with refreshments to follow. Evening Prayer 4.30pm. Evening Prayer and Benediction on the last Sunday of the month. Weekday masses: Monday 2pm Thursday 10.15am Saturday 9.30am. Major Festivals times vary. Fr David Dixon 01723 363828 [frdavidstmart@gmail.com](mailto:frdavidstmart@gmail.com) [stsaviour-scarborough.org.uk](http://stsaviour-scarborough.org.uk)

**SHREWSBURY All Saints with St Michael**, *North Street (near Shrewsbury railway station).* A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet. **Resolutions ABC.** Sunday: Mass 10.30am. For daily Mass times or further information, contact Mike Youens, Churchwarden 01743 236649.

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

**SOUTHPORT St. Luke**, *corner of Hawkshead St and St.Lukes Rd, about 1/2 mile from town centre.* Sundays: Parish Mass 10.30am, Evensong and Benediction 6.30pm. Weekday Mass: Tuesday 7.30pm, Wednesday 9.30am followed by refreshments, Thursday 11am, Friday 11.30am Adoration, 12 noon Mass, Saturday 9.30am Confessions, 10am Mass. Parish Priest: Fr Paul Hutchins ssc - email: [fr.hutchins@btinternet.com](mailto:fr.hutchins@btinternet.com) - 01704 213711- [www.sluke.co.uk](http://www.sluke.co.uk)

**SPENNYMOOR, CO. DURHAM St Andrew**, *Tudhoe Grange, A parish of the Society, under the care of the Bishop of Beverley;* Sunday: 9am Sung Mass and Sunday School, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am. Parish Priest: Fr John Livesley ssc - 01388 814817

**STAFFORD, St.Peter**, *Rickerscote.* A Forward in Faith Parish under the Episcopal Care of the Bishop of Ebbsfleet. Res.AB&C. Sunday - Parish Mass 10.15am. For further information contact Fr.David Baker SSC 01785 259656

**STOKE-ON-TRENT, LONGTON SS Mary and Chad.** A Forward in Faith Parish. Sunday: Parish Mass 10am. Weekdays: Mon 10am, Tues 6.30pm, Wed 10am, Thur 11.30am, Fri 6.30pm. Confessions after any Mass or by appointment. Fr Kevin Palmer - Parish Office - 01782 313142 - [www.ssmaryandchad.com](http://www.ssmaryandchad.com)

**STOKE-ON-TRENT, SMALLTHORNE St Saviour.** ABC. Convenient for Alton Towers & the Potteries. Parish Mass Sunday 11.00am. Weekdays: Tuesday, Thursday, Friday, Saturday 09.30, Wednesday noon. Contact Fr.Andrew Swift 01782 827889 - [frandrew@smallthorne.org](mailto:frandrew@smallthorne.org) [www.smallthorne.org](http://www.smallthorne.org) [twitter@SSaviours](https://twitter.com/SSaviours)

**SUNDERLAND St Mary Magdalene**, *Wilson Street, Millfield.* A Forward in Faith Parish under the episcopal care of the Bishop of Beverley. Sunday: Parish Mass 10.30am, Benediction 6.30pm, Mass 7pm. Weekdays Mass: Mon and Wed 10.30am, Tues and Thur 7.30pm, Fri 7.30am, Sat 10am. Rosary Thur 7.15pm, Sat 6.15pm. Confessions: Sat 6.30pm or by appointment. Parish Priest: Fr Beresford Skelton 0191 565 6318 [www.st-marymagdalene.co.uk](http://www.st-marymagdalene.co.uk)

**SUNDERLAND St.Aiden**, *Grangetown, Ryhope Road Sunderland SR2 9RS.* A friendly and traditional Parish Church affiliated to The Society and under the Episcopal care of the Bishop of Beverley. Sunday services: Parish Mass 10am Evensong 6.00pm. Weekday Masses: Monday, Wednesday, Saturday at 9.30am. Tuesday, Thursday at 7.30pm. Morning and Evening Prayer said in church daily. Vicar: Father Peter Bostock CMP Tel 0191 514 3485. You can also find us on Facebook and at "A church near you".

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

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

**TIPTON, West Midlands St John the Evangelist**, *Upper Church Lane, DY4 9ND.* ABC. Sunday Parish Mass with Sunshine Club for Children 9.30am; Evening Prayer 4pm. Daily Mass: Monday & Thursday 7.30pm. Wednesday 9.30am. Friday & Saturday 10am. [www.fifparish.com/stjohnstipton](http://www.fifparish.com/stjohnstipton) Parish Priest: Fr Simon Sayer CMP 0121 679 7510

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

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

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

**WALSINGHAM St Mary & All Saints**, *Church Street.* A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday: Solemn Mass, 11.00 am Weekdays: please see [www.walsinghamparishes.org.uk](http://www.walsinghamparishes.org.uk) Contact: Fr Andrew Mitcham SSC, 01328 821316

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

*Continued on next page*

**WELLINGBOROUGH St Mary the Virgin, Knox Road** (near BR station) *A Forward in Faith Parish under the episcopal care of the Bishop of Richborough.* Sunday: Mass 10.30am. Daily Mass and Office. For further information see our Website: [www.stmarywellingborough.org.uk](http://www.stmarywellingborough.org.uk)

**WEST KIRBY St Andrew, Meols Drive, Wirral, CH48 5DQ.** Sunday 8am Low Mass; 10.30 am Sung Mass; Evensong 6pm first Sunday. Daily Mass. Traditional ceremonial with a warm welcome. Safe harbour in Wirral and Cheshire West, visitors welcome. Resolutions ABC. Parish Priest: Fr Walsh 0151 632 4728 [www.standrewswestkirby.co.uk](http://www.standrewswestkirby.co.uk)

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

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

**WINCHESTER Holy Trinity.** *A Forward in Faith Church under the Episcopal care of the Bishop of Richborough. ABC Resolutions.* Sunday: Sung Mass 10.30am. Weekday Masses: Tues 1.00 pm, Thur 12 noon. Contact: Canon Malcolm Jones ssc 01962 869707 (Parish Office) or Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 732351 - email: [enquiry@holyltrinitywinchester.co.uk](mailto:enquiry@holyltrinitywinchester.co.uk) - website: [www.holytrinitywinchester.co.uk](http://www.holytrinitywinchester.co.uk)

**YORK All Saints, North Street (near Park Inn Hotel)** *A Forward in Faith church with traditional rite. Resolutions A,B & C passed.* Sunday: Low Mass 10.30 am, Sung or High Mass 5.30pm, Thursday Low Mass 12.45 pm. Visitors to this beautiful medieval church are always welcome; the church is normally open during daylight hours. - website: [www.allsaints-northstreet.org.uk](http://www.allsaints-northstreet.org.uk)

**YORKSHIRE near Skipton on the road to Colne and Clitheroe.** *Three rural churches which make up the only Resolutions ABC Parish in the Yorkshire Dales.* Sundays: **THORNTON St Mary** Sung Mass, modern rite 9.15am. **MARTON St Peter** Prayer Book Holy Communion 10.45am. **BROUGHTON All Saints** Evensong 7pm. For further information please contact Canon Nicholas Turner ssc 01282 842332

## Diocesan Directory

**FIF, DIOCESE OF BIRMINGHAM** Kingstanding St Luke\* 0121 354 3281, Kingstanding St Mark 0121 360 7288, Small Heath All Saints\* 0121 772 0621, Sparkbrook St Agatha\* 0121 449 2790, Washwood Heath St Mark, Saltley St Saviour\* 0121 328 9855, (\*Forward in Faith Registered Parishes)

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

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

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

**DIOCESE OF EXETER FIF Recommended Parishes:** Abbotsham St Helen, vacant - Churchwarden 01 237 420338; Babbacombe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr G Stanton 07925 051905; Exeter St Michael & All Angels, Heavitree; St Lawrence, Lower Hill Barton Rd; St Paul, Burnthorpe Lane; St Mary Steps, West Street, Fr R Eastoe 01392 677150; Exwick St Andrew, Station Road, Fr J Bird 01392 255500; Great Torrington St Michael, Little Torrington St Giles, Frithestock St Mary & St Gregory, Taddipore St Mary Magdalene, Fr P Bevan - 01805 622166; Holsworthy St Peter & St Paul, Fr C Penn - 01 409 253435; Ilfracombe Team, Fr R Harris 01271 863467; Lewtrenchard St Peter, vacant 01566 784008; Newton Abbot St Luke, Milber, Vacant - Churchwarden 01 626 212339; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Peter and the Holy Apostles Fr D Way - 01 752 222007; Plymouth Mission Community of Our Lady of Glastonbury St Francis, Honicknowle, St Chad, Whiteleigh, St Aidan, Emesettle, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; Sutton-on-Plym St Gabriel the Archangel, Peverell Park; St Mary the Virgin, Laura, Fr K Haydon 01752 220644; Plymouth St Bartholomew, Devonport & St Mark, Ford, Fr R Silk - 01752 562623; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, Chelston St Matthew Vacant 01 803 607429; Winkleigh All Saints, Fr P Norman 01837 83719

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

**FIF, DIOCESE OF LEICESTER** Blackford and Woodville Fr T Vale 01283 211310; Leicester St Aidan, New Parks, Fr S Lumby 0116 287 2342; St Mary de Castro, Fr D Maudlin 01572 820181; St Chad, Fr M Court 0116 241 3205; St Hugh, Eyres Monsall, Fr Ian Wright 0116 277 7455; Narborough Fr A Hawker 0116 275 1470; Scraptoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

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

**LEEDS FIF, WITHIN THE DIOCESE OF WEST YORKSHIRE and the DALES** Belle Isle St John and St Barnabas, Priest in Charge, Fr Chris Buckley CMP 01132 717821, also priest with pastoral responsibility for the Parishes of Hunslet St Mary, Cross Green St Hilda, Richmond Hill St Saviour; Harehills St Wilfrid, Fr Terry Buckingham ssc: 01943 876066; Please ring for details of services

**FIF, DIOCESE OF MANCHESTER** Blackley Holy Trinity, ABC, FIF, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, ABC, FIF, Canon David Wyatt 0161 736 8868; Chadderton St Mark, ABC, FIF Churchwarden - Janet Rogers 0161 627 4986; Failsworth Holy Family, ABC, FIF, Fr Tony Mills 0161 681 3644; Glodwick St Mark, ABC, Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, ABC, FIF, Fr David Hawthorn 0161 681 4541; Lightbowne St Luke, ABC, FIF, Fr John O'Connor 0161 465 0089; Middleton Junction St Gabriel, ABC, FIF Churchwarden - George Yates 0161 258 4940; Moss Side Christ Church, ABC, FIF, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, ABC FIF, Fr Paul Plumptre 0161 633 4441; Peel Green St Michael, ABC, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, ABC, FIF, Fr Ronald Croft 0161 773 1642; Royton St Paul, ABC, FIF, Canon Peter McEvitt - 01 706 843485; Salford St Paul, ABC, Canon David Wyatt 0161 736

8868; Swinton and Pendlebury ABC, FIF, Fr Jeremy Sheehy 0160 794 1578; Tonge Moor, Bolton St Augustine, ABC, FIF, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, ABC, FIF, Fr Ian Hall 0161 788 8991; Withington St Crispin, ABC, FIF, Fr Patrick Davies 0161 224 3452

**FIF, DIOCESE OF PORTSMOUTH** Fareham SS Peter and Paul, Fareham Fr Roger Jackson 01 329 281521; IOW: All Saints, Godshill, and St Alban, Ventnor Fr John Ryder 01983 840895; Good Shepherd, Lake, and St Saviour on the Cliff, Shanklin, Fr John Davies 01983 401121; Portsmouth: St James, Milton, Fr Paul Armstead 023 9273 2786; St Michael, Paulsgrove, Fr Ian Newton 02392 378194; The Ascension, North End, Vacant (Churchwarden 02392 660123); Southsea Holy Spirit, Fr Philip Amey 023 9311 7159; Stamshaw St Saviour, vacant Churchwarden 023 92643857

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

**FIF, DIOCESE OF ST ALBANS 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; Letchworth St Michael & St Mary, Fr Bennett 01462 684822; Luton: Holy Cross, Marsh Farm, vacant; Holy Trinity, Biscot, Fr Singh 01582 579410; St Mary, Sundon & St Saviour, Fr Smejkal 01582 583076; Watford St John, Fr Stevenson 01 923 236174. (Please contact clergy for details of services)

**FIF, DIOCESE OF ST EDMUNDSBURY and IPSWICH** Heveningham Benefice Fr Tony Norton 01 986 875374; Ipswich St Mary at the Elms, Fr John Thackray 07780 613754. Sunday Mass 10.45am 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-Dearne St Andrew, vacant; 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 Wise 01709 582321; Mooredens St Wilfrith, Fr Pay 01302 784858; 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 Pay 01302 784858; Sheffield: St Bernard, Southey Green and St Cecilia, Parson Cross, Fr Ryder-West 0114 2493916; St Catherine, Richmond Road, vacant; St Matthew, Carver Street, Fr Grant Naylor 01 142 665681; St Mary, Handsworth, Fr Johnson 01142 692403 (contact clergy for Mass times, etc)

**FIF SOUTHAMPTON Parishes (under the episcopal care of the Bishop of Richborough) welcome you: St Barnabas, Lodge Road (off Inner Avenue A33 London Road)** Sunday: Solemn Mass 10am, Daily Mass and other service details from Fr Barry Fry SSC 02380 223107; Holy Trinity, Millbrook (Off A33 city centre road from M271) Sunday: Solemn Mass 10am, Midweek Mass and other service details from Fr William Perry ssc 02380 701896

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

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



# Faith of Our Fathers

continued from page 18

that all three were customs from the First Temple. Basil explained that 'they had been kept in silence and in secret' and concerned 'liturgical customs, prayers and rites of sacraments' and the theological doctrines implied in them. [Margaret Barker, *Temple Theology: An Introduction*, London: SPCK (2004), 21-22]

The Church of England in the early years of the sixteenth century continued to think in these terms about a vernacular translation of the Bible. This was anathema to the radical Protestants for whom the Bible was the unique means of communication between God and man, because everything necessary for salvation and the knowledge of God was found therein and it needed no additions from tradition or reason. Stephen Gardiner was a typical Henrician bishop who stressed the traditional coinherence of the Scriptures and the Church: that the interpretation of the Bible in the Church was necessary if the Bible was to mean anything, for the Church expressed the life that the Bible indicated. It follows that the meaning of the sacraments and everything in the organic life of the Church are a fulfillment of that life which is proclaimed in the Bible. **ND**

## HOLY LAND

Following in the footsteps of Jesus  
through the lands of Israel and Palestine  
Led by  
**Bishop Tony Robinson**  
28 November - 5 December 2016



- ✓ Scheduled flights from London Heathrow
- ✓ All airport, passenger taxes & entrance fees
- ✓ Accommodation in selected 3/4 star hotels  
*Galilee - by the shores of the Sea of Galilee*  
*Jerusalem - Within the Old city by Jaffa Gate*
- ✓ Full board (breakfast, lunch and dinner)
- ✓ State licensed Christian guides
- ✓ All Travel in modern a/c coaches

For detailed brochure & booking form  
**Tel: 01992 576 065**

**Lightline Pilgrimages**  
Coopersale Hall Farm, Epping, Essex, CM16 7PE  
[www.lightline.org.uk](http://www.lightline.org.uk)



*Providing ministry, sacraments and oversight  
which we can receive with confidence*

Visit our website  
**www.sswsh.com**

For the names and contact details of the Bishops' Representatives  
in each diocese and lists of affiliated parishes in each diocese,  
go to [www.sswsh.com/parishes.php](http://www.sswsh.com/parishes.php)

Information about The Society and about the registration of priests,  
deacons and ordinands is available on the About Us pages.

Statements by the Council of Bishops, our newspaper *Together*  
and the Society 'brand pack' are available on the Resources pages.

2A The Cloisters, Gordon Square, London WC1H 0AG  
020 7388 3588 ✉ [admin@sswsh.com](mailto:admin@sswsh.com)

## Bishops of the Society



**The Bishop of Beverley**  
PROVINCE OF YORK (EXCEPT BLACKBURN AND LEEDS)  
**The Right Revd Glyn Webster**  
Holy Trinity Rectory, Micklegate, York YO1 6LE  
01904 628155 office@seeofbeverley.org.uk  
www.seeofbeverley.org.uk

**The Bishop of Burnley**  
BLACKBURN

**The Right Revd Philip North CMP**

Dean House, 449 Padiham Road, Burnley BB12 6TE  
01282 479300 bishop.burnley@blackburn.anglican.org



**The Bishop of Chichester**  
CHICHESTER

**The Right Revd Dr Martin Warner SSC**

The Palace, Chichester PO19 1PY 01243 782161  
bishop.chichester@chichester.anglican.org



**The Bishop of Ebbsfleet**  
PROVINCE OF CANTERBURY (WEST)

**The Right Revd Jonathan Goodall SSC**

Hill House, The Mount, Caversham,  
Reading RG4 7RE 0118 948 1038  
bishop@ebbsfleet.org.uk www.ebbsfleet.org.uk



**The Bishop of Fulham**  
LONDON & SOUTHWARK

**The Right Revd Jonathan Baker**

The Vicarage, 5 St Andrew St, London EC4A 3AF  
020 7932 1130 bishop.fulham@london.anglican.org  
www.bishopoffulham.org.uk



**The Bishop of Richborough**  
PROVINCE OF CANTERBURY: EAST (EXCEPT CHICHESTER,  
LONDON & SOUTHWARK); EUROPE

**The Right Revd Norman Banks SSC**

Parkside House, Abbey Mill Lane, St Albans AL3 4HE  
01727 836358 bishop@richborough.org.uk www.richborough.org.uk



**The Bishop of Wakefield**  
LEEDS

**The Right Revd Tony Robinson SSC**

Pontefract Ho, 181A Mangates Lane, Wakefield WF2 7DR  
01924 250781 bishop.tony@westyorkshiredales.anglican.org



**The Right Revd Roger Jupp SSC**

(SUPERIOR-GENERAL, CONFRATERNITY OF THE BLESSED SACRAMENT)

St Laurence's Vicarage, Regent Street, Long Eaton,  
Nottingham NG10 1JX  
0115 973 5168 rajupp1@hotmail.com



**The Right Revd John Gaisford SSC**  
(formerly Bishop of Beverley)

**The Right Revd John Goddard SSC**  
(formerly Bishop of Burnley)

**The Right Revd Dr John Hind**  
(formerly Bishop of Chichester)

**The Right Revd Martyn Jarrett SSC**  
(formerly Bishop of Beverley)

**The Right Revd Robert Ladds SSC**  
(formerly Bishop of Whitby)

**The Right Revd Michael Langrish**  
(formerly Bishop of Exeter)

**The Right Revd Peter Ramsden**  
(formerly Bishop of Port Moresby)

**The Right Revd Nicholas Reade**  
(formerly Bishop of Blackburn)

**The Right Revd Dr Geoffrey Rowell**  
(formerly Bishop of Gibraltar in Europe)

**The Right Revd John Salt OGS**  
(formerly Bishop of St Helena)

**The Right Revd Lindsay Urwin OGS**  
(formerly Bishop of Horsham)

**The Right Revd Peter Wheatley**  
(formerly Bishop of Edmonton)

# Subscribe to New Directions

**NEW DIRECTIONS** is sent free of charge to all members of Forward in Faith UK \*

To join Forward in Faith or subscribe to NEW DIRECTIONS, please print off and post the forms on the website ([www.forwardinfaith.com](http://www.forwardinfaith.com)) or complete the form below as applicable:

I wish to subscribe to NEW DIRECTIONS as:

**A Member of Forward in Faith UK**

Individual Membership: £30 ☐ concessionary: £15 ☐  
Family Membership: £42 ☐ concessionary: £21 ☐

I am a UK Taxpayer please send me a Gift Aid form ☐

**Or**  
**A NEW DIRECTIONS Subscriber**

UK: £30 ☐ Europe: £45 ☐ Rest of the World: £55 ☐

I enclose payment of £ .....

Cheques payable to Forward in Faith

**CREDIT/DEBIT CARD PAYMENTS**

**BY TELEPHONE ONLY - MONDAY, WEDNESDAY OR FRIDAY, 10.30 AM TO 5 PM.**

Name.....

Address.....

.....Post Code/Zip .....

TO: Forward in Faith, 2A The Cloisters, Gordon Square, London

WC1H 0AG. Tel: 020 7388 3588 Fax: 020 7387 3539

Admin.assistant@forwardinfaith.com

If you do not have a UK bank account, please contact us to discuss payment methods by email ([Admin.assistant@forwardinfaith.com](mailto:Admin.assistant@forwardinfaith.com)) or telephone (020 7388 3588 - Monday, Wednesday or Friday, 10.30 am to 5 pm)

\* Members of Credo Cymru who are not also members of Forward in Faith should contact their Membership Secretary



**FORWARDINFAITH**

*Supporting The Society under the patronage of S. Wilfrid and S. Hilda*

Visit our website [www.forwardinfaith.com](http://www.forwardinfaith.com)

To receive an email alert when a news item is published, sign up at [www.forwardinfaith.com/news.php](http://www.forwardinfaith.com/news.php)

The Resources pages include

- material about women bishops and women priests
- information about the House of Bishops' Declaration
- articles, addresses and statements
- the Forward in Faith 'brand pack'

See the About Us pages for information about Forward in Faith.

**newdirections**

## Classified Ads rates

**£20 for 1 month  
(up to 50 words)**

**£40 for 2 months**

**£40 for 3 months**

**Series of advertisements in excess of three months will also be charged at £20 per month with every third month free**

**Additional words will be charged at 50 pence each for one month, £1 each for two or three months etc.**

**Contact the Advertising Manager: Mike Silver**

**57 Century Road, Rainham,  
Kent ME8 0BQ**

**01634 401611**

**email [silver43mike@gmail.com](mailto:silver43mike@gmail.com)**

## THE CLEAVER ORDINATION CANDIDATES FUND

The Fund offers

- Book grants for ordinands in each year of formal pre-ordination training
- Grants to clergy for postgraduate study
- Book grants, library subscriptions, etc., for clergy ordained for ten years or more, to encourage continuing theological study
- Grants to clergy for sabbatical projects involving serious academic research and writing

The Trustees meet four times a year to consider applications. For details of how and when to apply go to [www.cleaver.org.uk](http://www.cleaver.org.uk)

Registered Charity No: 313473

Founded in 1916 under the chairmanship of Viscount Halifax, the Fund supports and encourages ordinands committed to a traditional Catholic understanding of the priesthood and episcopate, and urges the importance of continuing sound theological learning among the clergy.



**CAR SUPPLIERS – PRIORY AUTOMOTIVE** Priory are the Christian car suppliers who can provide any new or used car at the very best price. Let them take the hassle out of your next car purchase, all vehicles are fully checked before free delivery to your door. Part exchange a pleasure and budgets to suit all. Please call 0114 2559696 or visit [www.prioryautomotive.com](http://www.prioryautomotive.com)

**EDENHAM REGIONAL HOUSE RETREAT CENTRE** nr Bourne Lincs. Near Peterborough. En suite accommodation in beautiful Georgian Rectory in ABC parishes. Individuals and small groups are most welcome. Private Chapel and spacious rooms are available for day visits, disabled facilities, self-catering flat. Contact Fr Andy Hawes, ERH Church Lane Edenham, Lincs PE10 OLS, 01778 591358 - [athawes@tiscali.co.uk](mailto:athawes@tiscali.co.uk)