

newdirections

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

Two Days in February: Hannah Cleugh on Consecrations

Also in this issue:

- **Geoffrey Rowell on the Crisis for Christians in the Middle East**
- **Gary Waddington: Another Response to Green**
- **Book of the Month Special: Janet Backman on Sentamu of York**

parish directory

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 Churchwarden on 07854 147412

BISHOP AUCKLAND St Helen Auckland, Manor Road, West Auckland Medieval church, *Forward in Faith*, ABC. Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekday Mass: Mon 7pm, Tues, Thur, Fri, Sat 9.30am, Wed 10am, Rosary Mon 6.30pm. Parish Priest: Canon Robert McTeer ssc 01388 604152 www.sthelenschurch.co.uk

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

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck Boston's oldest Parish Church. *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

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, 6pm Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: afpear2@gmail.com

BOURNEMOUTH St Francis of Assisi, Charnminster Road (corner of East Way) *A Forward in Faith* Parish under the care of the Bishop of Richmond. *Resolutions ABC*. Sunday: 8am Low Mass, Parish Mass 10am (Family Mass last Sunday of the Month), Evening Service 6.30pm - first Sunday of each month. stfrancis11@btinternet.com. www.stfrancis-bournemouth.org.uk

BOVEY TRACEY St John the Evangelist ABC, *Forward in Faith*, Under the Episcopal Care of the Bishop of Exeter. Sunday: 10am High Mass. Low Mass 10am Tues. Parish Priest: Fr Greg Stanton ssc 07925 051905

BOWBURN, Durham Christ the King, *Forward in Faith*, ABC. 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). Sunday services: Low Mass 8.30am, Solemn Mass 10.45am, Evensong and Benediction 6.30pm. Weekday Masses 8am (except Wednesday 7.30pm and Thursday 9.15am). Parish Priest: Canon Ralph Crowe ssc 01274 543957. *Resolutions ABC*. English Missal/BCP www.stchads.dial.pipex.com

BRIDPORT St Swithun *Resolutions ABC*. Sunday: Low Mass 8am; Sung Mass 9.30am, Evening Prayer 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) Parish Office 01 273 822284. **St Paul's** (11am) Parish Office 01 273 822284. (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

BROMLEY St George's Church, Bickley Sunday - 8.00am Low Mass, 10.30am Sung Mass. Fri 9.30am. For Weekday Services see website. Fr Richard Norman 0208 295 6411. Parish website: www.stgeorgebickley.co.uk

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass **St Mary**, Bute Street Sunday: Solemn Mass 11am; **St Dyfrig** and **St Samson**, Pentre Gardens Sunday: Solemn Mass 9.30am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr David Morris 029 2221 2177

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

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



BROUGHTON, All Saints

COLCHESTER St Barnabas Church, Abbott's Road, Old Heath, Colchester *A Forward in Faith* Parish. *Resolutions ABC*. Sunday: Mass 10am (Sung). Weekday Masses: Mon 6pm, Tues 10am, Thur 7pm, Holy Days 7.30pm. Check website for other daily services www.stbarnabasoldheath.wordpress.com Vicar: Fr Richard Tillbrook ssc 01206 797481 fathercap@hotmail.com

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. 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 *Fif Parish* under the episcopal care of the Bishop of Exeter. All *resolutions* passed. Sunday: 8am BCP Low Mass; 10am Sung Mass. Wednesdays - 7pm Low Mass. On major festivals & Saints' Days - times vary. Contact Fr Vincent Perricone 01380 501481

DONCASTER St Wilfrid's, Cantley DN4 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. Visitors very welcome. Contact: Fr. Andrew Howard ssc. (01302) 285316. fatherahoward@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 from Fr Jeffery Gunn 01323 722317 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.

Weekdays - Low Mass: Tues 7pm, Thur 12 noon. Contact Father David Adlington or Father David Goodburn ssc - tel: 01303 254472 www.stpeterschurchfolkestone.org.uk e-mail: stpetersfolk@yahoo.co.uk

GRIMSBY St Augustine, Legsby Avenue Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith* Parish under Bishop of 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

LEAMINGTON SPA St John the Baptist Parish under the Episcopal care of the Bishop of Exeter - all *resolutions* passed. Daily Mass. Sunday: Low Mass 8am, Parish Mass 9.30am, Solemn Evensong and Benediction (1st Sunday only) 3.30pm. Traditional Catholic Worship in a friendly atmosphere. Parish Priest: Fr David Lawson ssc 01926 422208 www.fifparish.com/stjohnleamington

LIVERPOOL St Agnes and St Pancras, Toxteth Park (*Fif & ABC*) 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

LONDON E1W St Peter's, London Docks *A Forward in Faith* parish in the Fulham Bishopric. Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Father T E Jones ssc 020 7481 2985 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 Fr Philip Warner rector@stmagnusmartyr.org.uk

LONDON N1 Holy Trinity, Hoxton Sunday: 10am Parish Mass and Sunday School. Midweek Services: contact Fr Andrew Newcombe 020 7253 4796

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

LONDON NW9 Kingsbury St Andrew *A Fif Parish* under the Episcopal care of the Bishop of Fulham Sunday: Sung Mass 10am; , Thursday Mass 10am - both followed by refreshments. Tube to Wembley Park then 83 Bus to Church Lane Contact: Fr Jason Rendell on 020 8205 7447 or standrews.kingsbury@london.anglican.org

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

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

Winning the peace: a Candlemas reflection

Lead Story

As Candlemas marks a turning point in the calendar, it is also time to refocus our attention on flourishing together as one church, writes **Hannah Cleugh**

Candlemas marks a turning point. The Epiphany season ends with the infant Christ placed in aged, faithful hands, then recognized and proclaimed as the light to lighten the Gentiles, and the glory of God's people Israel. Almost with relief we turn to a brief respite of ordinary, green time; we turn from festal celebration to the daily work of our celebration and proclamation, of learning to live faithfully, and to proclaim Christ when we see him. It is one of my favourite points of the calendar – bathed in glorious candlelight, but bittersweet, as we hear Simeon tell the Mother of Our Lord that a sword will pierce her own soul too. Before turns to after; we re-focus the lens and re-direct our attention.

A whole ministry

Such, beyond my imagination, was Candlemas Day – fair, bright, and very cold – in York Minster. A week earlier, I had been delighted to rejoice there at Libby Lane's consecration. This was a day I had longed to see – a day when we would have a whole ministry, reflecting more fully the whole people of God, and better able to proclaim the wholeness of life Christ promises to his hurting world. I know that for many readers of this magazine, it does not seem like that; I know that it was a painful, or at least bittersweet, day for many of you.

And it was with some misgiving – and a warmer pair of socks! – that I headed back to York on Candlemas. As last month's editorial noted, anxieties had re-surfaced in the run-up to Bishop Philip's consecration:

**this openness makes us
vulnerable, but it also frees us to
see Christ where he is present**

about impaired communion; about what it means to belong to the same church; about, sadly, 'taint'; about recognition of Bishop Libby's orders; and about the future. I shared some of these concerns very deeply. But I think my greatest fear was that after the incredible affirmation of Libby Lane's ministry, our divisions would again be laid bare. I did not want our corporate support of the new Bishop of Burnley to seem grudging, nor for it to appear that – by whatever accident or design – traditional Catholics were being marginalized.

A good beginning

It didn't. The service was wonderful, joyful, and hopeful. The particular arrangements did not – to me at least – seem odd, and nor did they suggest a church divided. Rather, they spoke to me of a church that is learning how to live together again. It was with a profound sense of *eucharistia* that I received the sacrament alongside sisters and brothers – many of you – who would not be able to receive it from me. This seems a good beginning to living in 'the highest possible degree of communion', and nothing exemplified that more powerfully for me than the presence of the Revd Alice Whalley as deacon

at the service.

Scripture tells us that perfect love casts out fear. Neither our imperfect love, nor our best attempt, can allay all theological anxiety: questions – genuine and pertinent ones – remain for all of us about just how tightly these five principles can really be held in tension. I have no doubt that there will be points at which the elastic is stretched very thin indeed. Winning this peace is not going to be easy and it is going to take time. It will not be won merely by willing it: rather, in every extension of invitation or acceptance of hospitality, in every choice to be somewhere we feel a bit uncomfortable or to engage with those with whom we disagree, in every decision to restrain from making an unnecessary comment or throwing an old, tired word, and in the hopeful and imaginative ways of which the Archdeacon of Hackney wrote here last month – there, the peace will be won.

Points of difference

That will not tie up every theological and ecclesiological loose-end. Nor should it: we have all committed to enabling all of us to flourish, and there are clearly (and will remain) key points of difference. Flourishing means that we are neither silenced nor marginalized – we must all of us be able to share our anxieties and concerns, to say how things look from where we stand. We do not flourish if we are either too afraid of causing offence to express an opinion, or if we are out to score points off one another. This is hardly

a revelation, but it is worth all our remembering. And if we genuinely will the flourishing of those with whom we differ, it means openness, rooted in prayerful, faithful humility. Simeon and Anna, watching in the Temple day after day with fasting and prayer, were able to recognize Christ, freed to speak about the child to all who looked for the redemption of Jerusalem. This openness makes us vulnerable – it is risky – but it also frees us to see Christ where he is present, to proclaim his salvation, and to share his light among the nations.

Joyful commitment

Speaking in Synod in July, I agreed with Philip North saying that 'we need now to win the peace'. In voting for the legislation, I was voting too for the five principles and all they entail. I meant it. On Candlemas Day, I realized what it feels like in practice: it was not straightforward, and it was bittersweet, for our communion is not complete. But, above all, it was filled with joyful, hopeful commitment to our future and our flourishing together as one church. And for that, I thank God. **ND**

Forward in Faith's statement on the ordination of the Bishop of Burnley

On 2 February Fr Philip North CMP was ordained to the episcopate in York Minster, to serve as Bishop of Burnley in the Diocese of Blackburn. The Archbishop of York presided over the service as a whole, but delegated presidency over the Liturgy of Ordination and the Liturgy of the Eucharist to the Bishop of Chichester. The Bishops of Pontefract and Beverley alone joined the Bishop of Chichester in laying on hands, the other bishops standing in prayer around the edge of the platform. Forward in Faith issued the following statement on 3 February.

Forward in Faith expresses its gratitude to the Archbishop of York for making arrangements for the Bishop of Burnley's ordination which gave full expression to the Guiding Principles enshrined in the House of Bishops' Declaration.



Bishop Philip North with his two immediate predecessors as Bishop of Burnley, Bishop John Goddard and Bishop Martyn Jarrett

The first Guiding Principle speaks of the respect and canonical obedience that lawful office-holders deserve. The Archbishop of York presided in York Minster and the Bishop of Burnley took the oath of due obedience to him. No one present could have been in any doubt as to the Archbishop's metropolitan authority or the respect in which he is held.

The fourth and fifth Guiding Principles embody commitments to enabling those who, for theological reasons, are unable to receive the ministry of women bishops or priests

to flourish, and to making sacramental and pastoral provision for us 'in a way that maintains the highest possible degree of communion and contributes to mutual flourishing'.

The reference to a 'degree of communion' recognizes that full communion cannot exist where some bishops and priests are unable to receive the sacramental ministry of others. For over twenty years traditional catholic priests have been granted ordination by bishops

with whom they enjoy full communion (because they can receive the ministry of all the priests whom those bishops ordain). The ordination of women as bishops gives rise to a need for similar provision for ordination to the episcopate. Such arrangements contribute to enabling our priests and bishops to flourish, allowing them to experience at the

moment of ordination the full communion with the ordaining bishops that all other ordinands enjoy.

We are grateful that the service in York Minster was nevertheless characterized by a very high degree of communion and fellowship, expressed not least in the fact that all could receive communion together.

The arrangements determined by the Archbishop of York also contributed to 'mutual flourishing'. We trust that no one imagines that the flourishing of traditional catholic ordinands could involve their being ordained by bishops whose sacramental ministry they cannot receive. If all the male bishops present had participated in the laying on of hands, the Bishop of Stockport (whose gracious presence we acknowledge with gratitude) would therefore have been alone in having to refrain from doing so. It would be difficult to see that as an expression of 'mutual flourishing'.

Plainly, a future female Archbishop of York could not be the principal consecrator of a traditional catholic bishop. By delegating that ministry to the Bishop of Chichester, Archbishop Sentamu has ensured that

the arrangements determined by the Archbishop of York also contributed to 'mutual flourishing'

there need be no difference between his role on this occasion and that of a future female archbishop. We hope that those who support the ordination of women as bishops will agree with us that any such distinction should be avoided.

✠ TONY PONTEFRAC

The Rt Revd Tony Robinson, Bishop of Pontefract
Chairman



Working together

Oliver O'Donovan reflects on how a House of Bishops containing both men and women can function as a collegial body

The following is reproduced by kind permission of the author. It is taken from the Preface to the Second Edition of *On The Thirty-Nine Articles: Conversations With Tudor Christianity* by Oliver O'Donovan. (SCM Press 2011)

How, we are currently asking ourselves, can a House of Bishops containing both men and women function as a collegial body, and how can it even worship together when some male bishops do not believe that their female colleagues are bishops at all, or even priests?

No new thing

Perhaps, instructed by this Article [Article XXVI], those bishops might reason like this: 'I could never take part in the consecration of a woman, and I should not hide, in public or in private, my belief that a false step has been made. I cannot cease to pray that the Church will recognise its error and withdraw from it. Yet I can see that it was made in good faith, the Church believing (wrongly) that it exercised a power that the Spirit had granted it. The Church which consecrates women intends, in the scholastic phrase, "to do what the church does", meaning them to be bishops in the sense that the church has always had bishops. So I can, and must, relate to this church as to the church of Jesus Christ – though fallen into error, which is no new thing. I may not forget the promise made to a church that can sometimes err; that the gates of Hell will not prevail against it and that Christ is in its midst. I can relate to its consenting bishops and pseudo-bishops as to partners in the Gospel who have overreached themselves in their zeal, not as to those who have fallen away from Christ. I shall refuse to receive communion when a woman celebrates – for though these are not the only defective eucharists to be found, these are the ones that demand a public witness from me. But I need not withdraw from receiving communion *with* the consenting bishops and pseudo-bishops, for they are Christians heeding the Lord's invitation. I need not refuse the ministry of a male priest who has received ordination in good faith from a woman bishop, though, if he asks it, I should confer conditional ordination on him for his conscience's sake. I bitterly regret the breaches in church-order which demand these compromises, but a broken church-order must be helped to grow whole again, not broken further. Unity remains the overarching imperative in church order, even in a *débacle* such as this. My colleagues do not see how their acts damage the unity of the church. Would that excuse me, who *do* see it, if I damaged it further?'

Cheerful patience

How, on the other hand, might a woman member of the House of Bishops view her position beside those who disbelieve the reality of her consecration? 'The Holy Spirit led the Church to take this step, and in accepting consecration I have declared it a true discernment of God's will. I cannot allow that conviction constantly to be brought into question. But that is what I would allow if I were constantly put out of countenance by those who

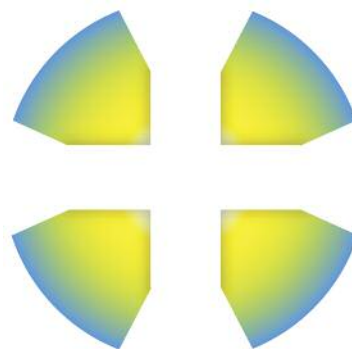
doubt it. I was asked for a courageous discernment to match the courageous discernment of the church. What would my response be worth if it could not cope with ambiguities? I acted in full knowledge that there were bishops who conscientiously opposed the step, and I said that I respected their position. Now I must prove as much by showing cheerful patience. If I fail at this point, I show that I acted without due consideration. Continual wrong-footing of opponents and demands to exercise my rightful powers would simply confirm that I did not believe that my calling was from God. Those in my diocese who cannot bring themselves to receive the sacraments from me have a harder part than I do, since the Church has judged them mistaken. They will need all the sympathy that I and my male assistants can give them in coming to terms with their position. I can prove my episcopal authority only as Jesus proved his, by care and oversight

'Unity remains the overarching imperative in church order, even in a *débacle* such as this'

'What would my response be worth if it could not cope with ambiguities?'

courageously and sacrificially expressed, wherever and in whatever ways are opened to me. If I look for opportunities to be the bishop that I am, I shall not find myself without work. I will know frustrations, as have those male bishops who participated in

the ordination of women as priests. In accepting these graciously, they have not lost authority, and neither shall I. We all need time and experience, for the process of reception will only be complete when we turn round and look at one another and wonder what the fuss was about. The best way to help it forward is not to be fretful' **ND**



50 shades of Gray-Green?

Despite its flaws, there are good things in the Green Report, writes **Gary Waddington**

Much opprobrium has been heaped on the 'Green report' – *Talent Management for Future Leaders and Leadership Development for Bishops and Deans: A New Approach?* It should be read – if only to discern where the rumours and glosses have taken over.

The CofE has always had an opaque system for filling senior appointments. At college, few knew the verisimilitudes of the (then) Crown Appointments Commission, the preferment list, or the *Fielden File* for those who showed 'potential'. Such byzantine processes reeked of the 'old boys network'. So attempts to clean that process up would be welcome? Surely that is better than the whiff of cronyism or ecclesiastical nepotism? Practical training, mentoring and opportunities ought to be obvious to prepare people for senior appointments? Of course. But that is where the story has gone off the rails.

PR disaster

The present report *has* serious flaws. The first (no *Schadenfreude*, now) is to ask how appointing anyone who had chaired a multinational bank embroiled in a toxic global financial scandal would not be potentially controversial. That is now a PR disaster; another nepotistic alpha-esque Lambeth appointment. The second is that written as a *business case* for a spending task group, it entrenches a syntax not of theology but of a Seventies management consultancy seminar:

'The key issues for identifying leaders of the future will be around transformation impact, radical and imaginative message, and a clear potential to make an impact in different contexts and across the wider agenda.' Hmmm #talentpool.

The real flaw

The style and authorship furore now eclipse the central issues, and that is the real flaw. There *are* good things in the report: bringing clarity in the preferment process; proper support and training, both for those who *might* hold 'high office' and those who won't; provision and targeting of quality CMD and appraisal; broadening the college of Bishops to a wider, more representative group. This should all be good news. Even crumbs of theology are welcome, albeit avoiding deeper questions about vocation, discernment and training.

In 10 years in a UPA parish, there were huge areas I (and the parish) would have benefited from if CMD had been better considered and resourced. First incumbency training was little more than a crash course in parochial basic survival. So much had to be learned 'on the job' with little real guidance

or support, at times it felt like floundering.

Plate spinning

Now in a very different setting, I would have loved a 'mini-MBA' to prepare me for the minefield of employment contracts, health and safety, fire regulatory reform, budgetary frameworks and grant funding applications which come with a stunning grade 1 building that requires vast work (and the money to pay for it) as well as trying to lead mission, prayer, care, study and worship. No wonder I feel on bad days like the priestly life is more 'plate spinning' than any ordinal description.

The cry 'get someone in the congregation to do it' does not always work. The laity with whom I have had the privilege to work sometimes have the right skills but, increasingly, do not have the time to offer. Too often, it is the Incumbent who has to write the job descriptions or move the parish to digital banking from the quill and ink finance system. Information flows ever faster than the halcyon, pre-internet days of my curacy. I am incredibly fortunate here to work with a committed clergy and lay staff team – but I often feel I let them down because of the 'you're coping!' mentality that cannot replace proper continuing training to help me better release their gifts.

The need for support

The real support, mentoring and training of clergy is crucial, as stipendiary clergy numbers fall. (Yes, we moan about doing it, because the provision is often poor or patronising.) That is as true for those in senior appointments as for the most recently appointed new incumbent. Future catholic bishops need this 'know how' even more importantly than a glitzy precious mitre if they are to be of real support to their clergy when the roof leaks, the boiler is broken and the PCC is in

revolt just as a safeguarding issue appears, the reserves are exhausted and the administrator retires... And support and encouragement *are* what many clergy need if

simmering resentment and burn-out are not to increase.

If curates eggs' are the stuff of legends, the Green report will undoubtedly be *the* prebendary's egg. The sadness is that what is good in it will be lost in the sulphurous odour that now surrounds it. That should be, for all of us, a matter of much regret.

Fr Gary Waddington is Team Rector of the Parish of St Wilfrid's Harrogate **ND**

so much had to be learned 'on the job' with little real guidance or support, at times it felt like floundering

support and encouragement *are* what many clergy need if simmering resentment and burn-out are not to increase

A common legacy

Metropolitan Joseph on the lives of some of the Saints of the first Christian millennium

Distinguished members of St Dunstan's Church, dear guests, dear parishioners, I start by thanking you all for giving me the opportunity to talk to you today when we celebrate 50 years of Orthodox services in this historic Anglican Church of St Dunstan-in-the-West. The first Romanian Orthodox Liturgy was celebrated here at St Dunstan's in 1964 on Christmas Day, with only five people in attendance. Over the years, our community increased in number – especially after 1989 – and constantly benefited from the generous support of the Church of England.

Shared struggle

In the context of the Week of Prayer for Christian Unity, this 50th anniversary brings us closer; we share not only the joy of Gospel partnership, but also our common struggle in preaching Christ's Gospel to the modern world. Our Lord and Saviour Jesus Christ, his teaching and his love for humankind seem to appeal less and less to our busy modern man. His Gospel is very often mocked and his friends – the Saints – completely ignored. What can we do to rediscover the fervour of the Early Church? We can look at Christ and we can look at his friends, the Saints. Their struggle is our struggle and their victory is our victory.

Therefore, we have chosen *The Saints of the 1st Christian Millennium – a common legacy for Eastern and Western Christendom* as a theme for our 50th anniversary, hoping that these Saints – through their lives and teachings – will inspire us. In my talk today I will only give a short account of the lives of some of the Saints venerated by both Eastern and Western Churches.

Friends of God

There are biblical grounds for the veneration of the Saints. Living Saints were counted as friends of God. Our Lord and Saviour Jesus Christ said to His holy disciples: 'You are my friends' (John 15.14). There are also patristic grounds for the veneration of the Saints. Following the Iconoclasm, at the second Ecumenical Council of Nicaea in 787 it was decided that: 'We observe the Lord's words, the apostolic and the prophetic words which taught us to honour and glorify firstly the true Mother of God, the holy Powers of Angels, the Apostles, the Prophets, the Martyrs, the God-bearer Saints and all holy men and ask for their intercession, because they can cause us to please God, the King of all'.

We learn from the New Testament that in the Apostolic times, Christians were called 'Saints' – this was the way St Paul addressed Christian communities: 'Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them' (Romans 16.15).

Holy persons

Gradually, the meaning of the word 'saint' shifted towards a holy person who exhibited some extraordinary attributes. The feeble beginning of the Church which started on the Pentecost day followed a humble trajectory, martyrdom being quite often the price paid by those confessing Christ as their Lord and Saviour. Others, reluctant to live in the Christian Empire established by Constantine the Great, fled to the desert to continue their spiritual struggle.

Inevitably, the *Lives of Saints* writings appeared. Very soon, these became an important literary style throughout the first Christian millennium. These writings contained both historical facts and legends. However, the main purpose of these writings was to offer an account of the life of a particular Saint and to inspire people in following Christ. Or, as George Dion Dragas puts it in *Ecclesiasticus II – Orthodox Icons, Saints, Feasts and Prayer*, 'The Saints are Christ continued or extended throughout the ages, *Who is the same yesterday and today and on to the ages of ages* (Heb. 13.8)'. Chronologically speaking, the first book which contains accounts of Christian martyrs were the *Martyrologies*, covering the first three Christian centuries.

St Alban

For Britain, its first Christian martyr was St Alban, who lived in the third or fourth century at the time when Christians began to suffer persecution. He offered shelter in his house to a wandering priest who was fleeing from persecution. When it was discovered that the priest was sheltering in St Alban's house, Roman soldiers came to seize him. St Alban was tortured for his faith and in the end beheaded. He refused to worship the pagan gods and confessed Christ: 'I worship and adore the true and living God who created all things' (Venerable Bede, *Ecclesiastical History*). St Alban suffered martyrdom for Christ not far away from these places. He is venerated as Britain's Protomartyr.

The writings concerning martyrdoms were followed by monastic related writings which flourished from the fourth century onwards, the genre for this period being the *Paterikon* (also known as *The Sayings of the Desert Fathers*), writings which provide a rich account of the life of the monks

who lived in Upper and Lower Egypt.

The list of the saints began with the martyrs and continued with the monks, hierarchs, preachers and apologists of the Church, scattered all over Eastern and Western Christendom. Saints from the East went to the West to begin or to continue the work of preaching the Gospel.

St Theodore of Tarsus

In the sixth century a notable presence in the British Isles was St Theodore of Tarsus. Of Byzantine origin, St Theodore was

**sainthood will continue to manifest
itself until the end of time**

educated in Antioch and Constantinople. He was the seventh Archbishop of Canterbury and remained in the memory of the undivided Church for his great work for the English Church: the establishment of the School of Canterbury where teachings were conducted in both Greek and Latin, the reform which he introduced in his Diocese on canonical and liturgical matters and the reorganization of the English Diocese in northern England. Owing to his Antiochian background and to his connections with Syrian music and culture, St Theodore is also credited with the introduction of the Litany of the Saints in the Western Church.

St Paulinus

Another notable presence in the English Church of the seventh century was St Paulinus. Formerly a monk at St Andrew's Monastery in Rome, he was sent by the Bishop of Rome, St Gregory the Dialogist, as part of the second group of missionaries to convert the Anglo-Saxons to Christianity. Venerable Bede, in his work *The Ecclesiastical History of the*

English People, gives a short account of the life of St Paulinus. He converted King Edwin of Northumbria to Christianity, and many of Edwin's subjects. He also built churches, among which were a wooden church in Campodunum, the Roman name of today's Leeds, and also a church in Lincoln. St Paulinus became Bishop of York (625–33) and later, Bishop of Rochester, in Kent (633–44). He is also credited with the baptism of a future saint, Hilda of Whitby.

Why is St Paulinus an important figure for the English people as well as for us, the Romanian immigrants in these lands? For the English people, St Paulinus remains an important Church figure as he was the first Bishop of York, the second Metropolitan See in the Church of England. With us, the Romanian immigrants, St Paulinus shares his Latinity and his place of abode – the British Isles – where some of our compatriots decided to live.

It might be worth mentioning that our first Romanian Monastery established in the British Isles, on the isle of Mull, is dedicated to All Celtic Saints.

Learning from the Saints

What do we learn from these Saints? We learn *'from their integrity and from their unrelenting courage, from their vision of God – so holy, so great, possessed of such a love, that nothing less than one's whole being could respond to it. These were men and women who had reached a humility of which we have no idea, because it is not rooted in a hypocritical or contrived depreciation of oneself, but in the vision of God, and a humbling experience of being so loved. They were ascetics, ruthless to themselves, yet so humane, so immensely compassionate not only to the needs of men, but also to their frailty and their sins; men and women wrapped in a depth of inner silence of which we have no idea and who taught by 'Being' not by speech: 'If a man cannot understand my silence, he will never understand my words.' If we wish to understand the sayings of the Fathers, let us approach them with veneration silencing our judgments and our own thoughts in order to meet*

them on their own ground and perhaps to ultimately partake – if we prove to be able to emulate their earnestness in the search, their ruthless determination, their infinite compassion – in their own silent communion with God' (Metropolitan Anthony of Sourozh, preface to *The Sayings of the Desert Fathers*).

Canonization

One legitimate question may arise here. Who decides that a person should be recognized as a Saint?

Saints are those who are recognized by the whole Church for their holy life, for their unaltered faith, for their special contribution made towards Christianity and the Church and for the miracles worked by God at the intercession of the Saint, either when alive or after death. Very often the sainthood of a person is revealed by their body being free from physical decay.

An autocephalous Church, through its Synod and Hierarchs, takes notice of this occurrence, makes the necessary research, checks and proceeds with the canonization of the Saint. The commemoration date is then established – usually


the date on which the Saint passed away – liturgical texts are composed for the service of the Saint and an icon of the Saint is painted. Before the solemn canonization takes place, the last memorial service is performed. Quite often, new churches are dedicated to the memory of the newly proclaimed Saint.

Indeed, the sainthood is an attribute of a dynamic life in Christ. It was manifested throughout the two Christian millennia and it will continue to manifest itself until the end of time. A Parisian priest, in an attempt to inspire the youth from his congregation, said these words: *'You seek evidence, saying that nowadays there are no longer miracles or saints. Why would I give you theoretical arguments when today there is a Saint who walks on the streets of Paris – Saint John the Barefoot?'* The priest was referring to St John Maximovich, Archbishop of Shanghai and San Francisco, one of the most recent and most venerated Saints of the Orthodox Church.

Christ's witnesses

The Saints remain our friends and our companions in this world. We find protection in our Patron Saint, in our Parish Saint and, perhaps, in a couple of other Saints whom we venerate. These Saints intervene and intercede to God for us. They are partakers with the suffering, they urge prayer for each other and themselves, and pray for everyone. They are examples of intercession, teaching others to do the same. They are role models for us in a world which claims that there are no longer role models to follow. Ultimately, they are Christ's witnesses in this world.

For the prayers of all your Saints, Lord Jesus Christ, have mercy on us and save us! Amen!

His Eminence Metropolitan Joseph Pop is Romanian Orthodox Metropolitan of South and West Europe, and Archbishop of Paris. This address was given at the Guild Church of St Dunstan-in-the-West, Fleet St, at a service to mark the Week of Prayer for Christian Unity on 19 February 2015. 

He pitched his tent among us

Geoffrey Rowell reminds us of the need for prayer and support for our fellow Christians in the Middle East

'And the Word became flesh and dwelt among us...and we beheld his glory' (John 1.14).

Here is the heart of our Christian faith. Here is the reality of the God whom we worship and adore. Here is the God who, as the Lady Julian of Norwich powerfully says, 'comes down to the lowest part of our need.' The Mighty Lord, the Creator of the vastness of the universe, does not stand aside from it, but becomes *flesh*, the very stuff of our bodiliness, and *dwells* among us. Yet St John's Greek for 'dwelling among us' is not the word, as in the Fourth Gospel it so often is, in speaking of this identification, for making his home amongst us; it is a word - *εσκηνωσεν* (*eskeenosen*) - related to *σκηνοσ* (*skenos*), which means a tent or a tabernacle. 'He pitched his tent among us', with all the echoes of the tent of meeting, the tabernacle in the wilderness, where God was with his people in their wanderings and journeyings through the harshness of the desert, and which was the tent where his presence was known and his glory revealed.

Thousands displaced

At the beginning of December I went on behalf of the Archbishop of Canterbury, for a few days to the north of Iraq, to Kurdistan, first to Erbil, the Kurdish capital, and then a three-hour journey to Dohuk. I went to see and know at first-hand the situation of the many thousands displaced by the forces of the Islamic State, which in August last year over-ran Mosul, Iraq's second city, and then swept across the Nineveh plain, with its many Christian villages.

In one camp, in the grounds of Mar Elias Church, they were putting up their Christmas crib. It was in a tent, a tent like those which had been the shelter for families who had had to flee from their homes, their culture, their churches. As they put up the tent, and placed the nativity figures in it, of Mary, Joseph and the Christ Child, with the shepherds and the angels, it was a indeed a reminder of the reality of the Incarnation: God chose to come down into our midst – *he pitched his tent among us*.

Brutality

The advance of ISIS forces, with their distorted fanatical interpretation of Islam, and appalling associated brutality, echoes the invasion of the Mongols centuries earlier, which likewise had devastating consequences for the Christian population of what is now Iraq. Christians and Christianity in the Middle East are under threat as never before. They find themselves ground so often between upper and nether millstones – between the conflict between Sunni and Shia, or between Israel and Palestine.

Syria

I first went to Syria as an undergraduate many years ago. In Aleppo, now sadly a bombed and ravaged place, there were thriving Christian communities. I remember being entertained by the Syrian Catholic Archbishop who was about to go to the Second Vatican Council, and talked about his hopes, whilst serving myself and the fellow theological student with whom I was travelling excellent ice-cream. Yet the next day there was a *coup d'état*, two days confined to our hotel, and then a bus journey to Damascus with eleven checks by irregulars with machine guns before we arrived. The Ba'ath regime of the Assads, with an avowedly secular ideology, strangely gave a greater freedom to the Christian communities.

Being part of the visits by Archbishops George Carey and Rowan Williams, I remember meetings with both Hafez Assad and his son Bashar – on both occasions as we talked about the Middle East we agreed that if religion was part of the problem of the Middle East it was also part of the solution. Later still, leading a pilgrimage to Syria when it was still possible, we were warmly welcomed by Archbishop Mar Gregorios Yohanna Ibrahim in Aleppo – I helped him distribute school prizes – a gentle and courageous pastor, who was kidnapped with a fellow-bishop over a year ago and nothing has been heard of him since.

Armenian genocide

This year is the centenary of the Armenian genocide of 1915. The vast numbers who died (Syrian Christians as well as Armenian) will be canonized as martyrs in April of this year, with commemorative events in July and September. In Deir-
ez-Zor on the Euphrates there is – or rather was – a shrine to

the Armenian martyrs, with their remains preserved in glass niches in the narthex. This has been razed to the ground by the ISIS forces – as have ancient churches and shrines in Mosul and elsewhere in a deliberate

the exodus of Christians from the Middle East is understandable but deeply troubling

attempt to eliminate the memory of Christian communities, just as in Eastern Turkey you have to search hard to find ruins of Armenian and Georgian churches, and only recently has the great monastery of Sumela – in ruins since the expulsion of the Greeks in the 1920s – high up in the Pontic Alps, featured on tourist itineraries.

The desire to return

The exodus of Christians from the Middle East – including the Holy Land – is understandable but deeply troubling and concerning. It is some years since Archbishop George Carey warned that all that would be left for pilgrims to the Holy Land would be the equivalent of a Disney theme park. Of course the West needs to offer asylum in the direst of straits, but the message from my visit to Kurdistan was quite clear: we want to return to our homes, with internationally

guaranteed protection. Living in portakabins and tents, with children with little prospect of serious education, is only sustainable as a temporary solution, marvellous as is so much of the work that I saw.

Egypt

In Egypt, the country with the largest Christian community, the Copts, are relieved that the Morsi Muslim Brotherhood government is gone, and they seek ways to flourish. There are often good relations with the great Muslim centre of the Azhar, as there were also in Syria, where on Archbishop Rowan's visit the Christian community entertained the leaders of the Muslim community to the *iftar* meal which broke the Ramadan fast on one day, and the Grand Mufti and the Muslim leaders reciprocated on the next. The monastic revival in Egypt continues powerfully.

I spent two months in the monastery of St Macarius in 1979, and was welcomed back as a great friend in October last year, following the ecumenical meeting in Cairo where Anglicans and Oriental Orthodox Christians signed an historic agreement on the nature of Christ. We have a long history of ecumenical relations which should not be forgotten. If you want to read one particular account of Tractarian clergy and the Sisters of Bethany living in south-east Turkey and western Iran, J.F. Coakley's *The Church of England and the Church of the East* gives a detailed and vivid picture. Our historic ecumenical links are particularly important at this time of crisis in the Middle East, and when Western governments too easily take refuge in the view that religion is a private matter. (And note how much reporting there was about Yazidis – and rightly – and how little in comparison about Christians, at the time when both were victims of ISIS violence.)

An Eastern religion

Let us never forget that our Christian faith is in its roots an Eastern religion. We have been shaped by our Jewish heritage, but also by the Hellenism of the Eastern Mediterranean, and by the continuing Semitic traditions of the Syriac churches, and the monastic tradition which sprang from both Egypt and Syria. Anthony of Egypt, the first monk, has a powerful saying: 'Your life and your death are with your neighbour.' From the same monastic tradition comes the reminder of Evagrius – 'the one who prays is a theologian, and a theologian is one who prays.' The deep and fundamental link between prayer and theology, which was at the heart of the

Oxford Movement, goes back to the same concern in the deserts of Egypt and Syria.

Urgent needs

This week Archbishop Warda from Erbil will address the General Synod and meet with parliamentarians – a visit to remind us of the urgent needs of our brothers and sisters in Christ, which call us to a courageous compassion, of showing that they are not forgotten, of ministering to their urgent needs, and of pressing government for the policies and action which can bring relief. Isaac of Nineveh, one of the great saints of Iraq, wrote of the

merciful heart of true compassion embracing the whole if creation:

'What is a merciful heart? It is the heart burning for the sake of all creation, for men, for birds, for animals, for demons, and for every created thing; and by the recollection of them the eyes of a merciful man pour forth abundant tears. By the strong and vehement mercy which grips his heart and by his great compassion, his heart is humbled, and he cannot bear to see any injury or slight sorrow in creation.'

Overflowing compassion

The same burning compassion leads to continual prayer 'even for irrational beasts, for the enemies of the truth, and for those who harm him, that they may be protected and receive mercy.'

The overflowing of compassion in this merciful heart of all-embracing love is rooted in the heart of God himself, who in that love chose to pitch his tent amongst us, entering into our human condition and knowing it from the inside to the point of death. In that self-giving love we behold his glory, and, as St John goes on to say, *of his fullness we have all received, grace upon grace*. It is out of that fullness that we are called to be disciples of Christ, and to live out that love in prayer and care and concern for our fellow Christians in need, in the Middle East and throughout the world.

This sermon was originally preached at All Saints' Margaret Street, Second Sunday before Lent, 2015 **ND**



Pain and hope

Bashar Matti Warda, Archbishop of the Chaldean Diocese of Erbil, addresses General Synod on the plight of Christians in Iraq

Thank you very much for inviting me to the General Synod of the Church of England. I am grateful for this opportunity to share with you our pain and hope in Iraq and Middle East.

I must say that this talk is perhaps the most difficult one I have had to give. Many times I have spoken in front of audiences such as this filled with kind and caring souls, but it has always been to give warnings of what might happen and to invite investments and to raise awareness about opportunities. This time is different.

Long history

Christianity in Iraq is going through one of its worst and hardest stages of its long history that dates back to the first century. Throughout all these long centuries, we have experienced many hardships and persecutions, during which we have offered caravans of martyrs. The Christian community has enriched Mesopotamia throughout its historical stages with religion, culture and civilization, as well as a culture of existence, despite the painful blows that they have been experiencing throughout the long centuries.

The recent decades have forced our faithful into displacement and immigration three times, leaving behind each time a history and a culture that many sought to suppress and wipe out.

Many Christian people in many villages faced upheavals that followed World War II. Before that, we were victims of acts of genocide at the hands of the Ottoman Turks during the Massacre of Seifo 1915, and then the Massacre of Semele in 1933 at the hands of the Iraqi army. During the Kurdish Uprising in 1961 and the Soriah Uprising in 1969, we were forcibly evicted from the numerous villages and towns, and resettled in Baghdad and Mosul.

Terrorism and displacement

The acts of genocide, as well as displacement, continued unabated, starting from Basrah, Baghdad, Mosul and Kirkuk in the aftermath of the last regime change in 2003. They were crowned by the Massacre of the Church of Our Lady of Salvation in Baghdad in October 2010 during which the Christian worshippers were killed in cold blood. This was followed by acts of terrorism and displacement in June and August 2014, the year that witnessed the worst acts of genocide experienced by us in

our homeland. We are now facing the extinction of Christianity as a religion and as a culture from Mesopotamia.

During the past year more than 125,000 Christians have been forced to flee from their villages only because they chose to remain Christians and refused the conditions imposed on them. They had to leave at night, under the cover of darkness.

Many of them trod their own path of Golgotha for long hours, having left everything behind, other than the clothes they wore. Arriving on foot, they sought refuge in the relatively secure region of Kurdistan, having no idea as to whether they would ever be able to return to their life-long homes. The political designation that is used to classify these brothers and sisters is 'displaced.' If they decide to cross an international border, they will be classified as 'refugees.'

Looting and destruction

These days the displaced among us have been hearing sad news reports of the acts of pillage and looting of their homes and the destruction of some of them as a result of military operations. They realize well that the military liberation of those areas is not the same as political liberation. We are waiting to know that our villages are safe and secure. We believe the dear Lord will allow us to see that day; and on that day we will return to deserted and ruined houses, empty schools and hospitals. As for our precious churches, it is heartbreaking for us to imagine what they will look like when we return. But we can rebuild.

Today, we have families that are relying completely on the charity of others. Less than a year ago, these same families were in their own houses and were self-supporting, with sufficient or abundant regular incomes. These days, we pray in tents, having left behind ancient churches that lived the story of a flourishing Christianity, blessed with strong willing believers and martyrs.

Road to immigration

Too many families have lost confidence in their homeland. This should not surprise anyone. The homeland of Christians has rejected them and thrown them up. They have chosen to immigrate to the unknown, confident that they will be more secure. The road to immigration has a very long queue. Our friends and families are queued up, waiting for months and years in Turkey, Lebanon, and Jordan for a chance to move again, maybe for the last time, to North America, Europe, or Australia, Canada. The difference in outlook between the

Internally Displaced Persons (IDP) and refugees is that the refugees have made a final decision to get out. The IDP crisis that we are now experiencing in Kurdistan is known as a refugee crisis in the lands of our neighbours. The displaced have either not made a final

decision or have decided to try to save more money before they depart.

It is an understatement for me to simply say that we are in desperate need of financial and material support so that our families may stay and survive, or depart and survive. This crisis is one of chronic urgent need.

**we are facing the extinction of
Christianity as a religion and as
a culture from Mesopotamia**

Churches weakened

For the Chaldean Church, and our sister churches of the East, the persecution our community is enduring is doubly painful and severe. We are personally affected by the need and by the reality that our vibrant church life is dissolving in front of our eyes. The massive immigration that is now occurring is leaving my church and other churches weaker. This is a deeply sorrowful reality. We who are part of the church hierarchy are very often tempted to encourage our parishioners to stay – keep the presence of Christ alive in this special land. But truly I and my brother bishops and priests can do no more than to advise young mothers and fathers to take all the necessary considerations into account and to pray long and hard before taking such a momentous, and perhaps perilous, decision. The Church is unable to offer and guarantee the fundamental security that its members need to thrive. It is no secret that hatred of minorities has intensified in certain quarters over the past few years. It is difficult to understand this hate. We are hated because we persist in wanting to exist as Christians. In other words, we are hated because we persist in demanding a basic human right.

Our responsibilities

All us have a responsibility to help them through our personal prayers and sacrifices first, and then through a campaign of raising the awareness of the international community about the fragile condition of our Iraqi Christian community.


There are, then, two things that we, as a church can do: the first is to pray and to keep praying. The second is to use

the relationships and networks we share in as part of the Church of Christ as a pulpit to raise awareness about the true risk to our survival as a people. I cannot repeat loudly enough that our well-being, as a historic community, is no longer in our hands. The future will come, one way or the other, and for us this means waiting to see what sort of aid (military, relief aid) arrives.

Relief projects

There are a number of relief projects for which we need funding; in particular, we are requesting help to support renting houses for the Christian refugees who are living in public schools and to support us in creating residential rental units on church land. That is a necessary and worthy project. With your help it will allow families a more stable environment and enable them to seek suitable jobs locally, even as they make long-term plans regarding immigration. Your help with implementing this short-term solution is very necessary. There are other projects which will help us as well.

We are thankful for the help organizations have been giving us since day one. This generosity has fuelled the hopes of many. So I ask you after thanking you for this invitation to keep prayer for our community and please raise the awareness of all politicians that one day we lost in Iraq the Jewish communities in the 1940s, and when we lost them we lost the lot; please do not let another community disappear from the Iraqi community.

Thank you very much. 

**we are personally affected by
the reality that our vibrant
church life is dissolving in
front of our eyes**

Chrism Masses, 2015

Bishops of The Society will be celebrating the following Chrism Masses:

Bishop	Date	Time	Church
Richborough	Wednesday 25 March	7.30 pm	S Hugh, Ayres Monsell, Leicester
Ebbsfleet	Saturday 28 March	12.00 noon	S Michael and All Angels, Heavitree, Exeter
Richborough	Saturday 28 March	11.00 am	Guildford Cathedral
Beverley	Sunday 29 March	6.00 pm	S Aidan, Grangetown, Sunderland
Pontefract	Sunday 29 March	6.00 pm	Ss John & Barnabas, Belle Isle
Beverley	Monday 30 March	12.00 noon	S Hilda, Grangetown, Middlesbrough
Richborough	Monday 30 March	12.00 noon	Chelmsford Cathedral
Beverley	Tuesday 31 March	11.30 am	Manchester Cathedral
Burnley	Tuesday 31 March	11.00 am	S Andrew, Burnley
Chichester	Tuesday 31 March	10.30 am	Chichester Cathedral*
Ebbsfleet	Tuesday 31 March	11.30 am	Worcester Cathedral
Fulham	Tuesday 31 March	11.30 am	S Augustine, Kilburn
Richborough	Tuesday 31 March	12.00 noon	Canterbury Cathedral
Beverley	Wednesday 1 April	12.00 noon	Ss John & Mary Magdalene, Goldthorpe
Ebbsfleet	Wednesday 1 April	11.00 am	Lichfield Cathedral
Richborough	Wednesday 1 April	12.00 noon	Shrine of Our Lady of Walsingham

*with renewal of ministerial vows – for all the clergy of the Diocese of Chichester.

faith of our fathers

Arthur Middleton on celebrating our Lady Day

Mark Frank, the Caroline divine, has been described as a mariological preacher. He published only two volumes of sermons. His Second Sermon for Christmas is on the text: 'And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger':

'I shall not need to tell you who this 'she', or who this 'him' ... The Virgin Mother, the Eternal Son. The most blessed among women, the fairest of the sons of men. The woman clothed with the sun: the son compassed with a woman. She the gate of heaven: he the King of Glory that came forth. She the mother of the everlasting God: he God without a mother; God blessed for evermore. Great persons as ever met upon a day. Yet as great as the persons, and as great as the day, the great lesson of them both is to be little, to think, and make little of ourselves.'

Lowliness

In the same sermon he speaks again of Mary, suggesting that he might have chosen somebody who was more than 'a poor carpenter's wife':

'Some great queen or lady had been fitter far to have made as it were the Queen of Heaven, and mother to the heir of all the world ... But it was the lowliness of this his holy handmaid that he looked to; it was for her humility he chose to be born of her before any other: that we may know, 1, whom it is that the Eternal Wisdom will vouchsafe to dwell with, even the humble and lowly; and, 2, we may see he even studies to descend as low as possible, that so even the meanest might come to him without fear; that, 3, we should henceforth despise no man for his parentage nor bear ourselves high upon our birth and stock'

Bringing forth Christ

It is a natural development of this sermon to reflect that every Christian, like Mary, has to 'bring forth' Christ:

'unless now we take up the Virgin Mary's part, which is behind, bring forth this Firstborn to ourselves; suffer

it is in his sermon on the Annunciation that his Marian theology reaches its greatest height

him to be born in us, who was born for us; and bring forth Christ in our lives, wrap him and lay him up with all the tenderness of a mother. The pure virgin pious soul is this 'she' that brings forth Christ; the nourishing and cherishing of him and all his gifts and graces, is this wrapping him in swaddling clothes; the laying up his word, his promise and precepts in our hearts, is the laying him in the manger.'

And so to the sacramental character of what Christmas is about:

'We must clothe with him, and feed with him, and lodge with him at this feast. He is now ready by and by to give Himself to eat; you may see him wrapped ready in the swaddling clothes of his blessed sacrament; you may behold him laid upon the altar as in his manger. Do but make room for him, and we will bring him forth, and you shall look upon him, and handle him, and feed upon him.'

The Annunciation

It is in his sermon on the Annunciation that his Marian theology reaches its greatest height:

'The day will tell you who this 'blessed among women' is; we call it our Lady-day; and the text will tell you why she comes into the day, because the Angel today came in to her. And the Angel will tell you why he today came in to her; she was 'highly favoured,' and 'the Lord was with her,' was to come himself this day


into her, to make her the most 'blessed among women' – sent him only before to tell her so – to tell her, he would be with her by and by himself. This makes it Annunciation-day, the Annunciation of the Virgin Mary, as the Church calls it, and the annunciation to her, as we may call it'

So it is for him as it has become for us the Annunciation of our Lord to the Blessed Virgin Mary:

'So the Incarnation of Christ, and the Annunciation of the blessed Virgin – his being incarnate of her, and her blessedness by him, and all our blessednesses in him with her, make it as well our Lord's as our Lady's day. More his, because his being Lord made her a Lady, else a poor carpenter's wife, God knows; all her worthiness and honour, as all ours, is from him; and we to take heed today, or any day, of parting them; or so remembering her, as to forget him; or so blessing her, as to take away any of our blessing him, any of his worship, to give to her.'

Vindicating her honour

He was conscious of medieval extravagance in devotion to Our Lady by emphasizing, as recent Marian corrections have done, that all Mary's glory comes from the Lord, whom she needs as much as a Saviour as we do. On the other side he rebukes the Puritans, 'who, because the Romanists make little less of her than a goddess, they make not so much of her as a good woman: because they bless her too much, these unbless her quite, at least they will not suffer her to be blessed as she should'

So he continues to stress she is no goddess, nor partner with the Godhead either in title or worship. Only in this way will we vindicate the blessed Virgin's honour and save ourselves from all superstitions and profane abuses while at the same time save us from neglecting her and from giving her no more than either the Lord or Angel gave her. 

devotional

Listening for God

Arthur Middleton

It was a calm sea as the ship for Sweden made its way from Newcastle to Oslo. Behind a row of chairs was one small door through which occasionally a determined looking member of the crew often passed. He was intensely concentrated on his job. The passengers watched with increasing curiosity. What was he doing? When for a moment he left the door ajar, a passenger quietly peeped in to see what he was doing. And there he was, listening, simply listening; that was his job, chiefly to listen – he was in fact the ship's wireless operator, paid to listen.

Samuel

We are all familiar with the story of Samuel in the Temple with Eli the old priest. There is described a situation where, in a religious sense, a man had given up listening. No word of the Lord ever seemed to come, no vision of the Godhead ever seemed to be given to

him. There was the Temple in which the lamp of God was kept alight. And Eli the priest slept there; and Samuel, his young assistant, slept there, slept before the ark of God itself, thinking perhaps, that if they sleep before the sacred shrine itself some word of God within their dreams must come to them. But it never came to Eli, and it never came to Samuel; at least it never came within his dreams. You would say, 'Well, of course, sleeping is no proper function in the house of God.'

Waiting for God's word

Outside was a world in chaos, tumbling in chaos. No leadership, no faith, no standards, no progress. But in the Temple within this sea of darkness with its lamp of God not quite gone out, was an old man, and a boy, waiting for some word of God but never thinking that it would come.

But it did come. It came to Samuel. What is more it came to Samuel because Eli told him how to listen. That is the redeeming feature of the old priest Eli. He expected and though he received no word from God himself, he never had forgotten the proper way to listen, and he passed the lesson on to Samuel: 'And it shall be, if he call you, you shall say, Speak, Lord, for your servant hears.'

Do you see your primary task as listening to God. Do you see your time as a time when you learn the art of listening to God? At prayer and worship do you count the place of your encounter with God as your weekly or daily listening post? No word of God will come to those who do not count the place where they sit or kneel a listening post – nor learn in all humility the lesson that Eli taught: 'And it shall be, if he call you, you shall say, Speak, Lord, for your servant hears.' **ND**

Weeks of Guided Prayer (WGP) are now more fashionably known as Weeks of Accompanied Prayer. I have been involved in organizing and supervising these weeks for well over twenty years and have recently hosted one in our own benefice. On this occasion twenty-two people participated, helped by five prayer guides. In every case individuals made huge strides in their pilgrimage through life. The youngest participant was fifteen and the remainder represented every decade of age up to eighty.

Those involved in a WGP make a commitment to pray for half an hour alone at home each day as guided by their prayer guide. In addition they meet their prayer guide each day for around forty-five minutes to share their experience and receive guidance for the next prayer time. This commitment is proving more difficult for individuals to make at the present time as work patterns and other commitments often inhibit such regular daily commitments. It is, however, with some imagination and flexibility, aimed to be reasonably inclusive to those at work.

This pattern of prayer, reflection on

Ghostly Counsel

Weeks of Guided Prayer

Andy Hawes is Warden of Edenham Regional Retreat House

the prayer experience with another person and further prayer in the light of the conversation was refined by St Ignatius in his Spiritual Exercises. In the Eighties this 'process' was developed to make them more accessible to those unable to undertake the full exercises. The two most popular versions were 'The Open Door Retreat' which is a nine-week course for groups of no more than ten, and the WGP. The major benefits of these programmes are that they both encourage individuals to develop a pattern of daily prayer and also suggest straightforward ways to use Scripture in those prayer times.

The lead in time for a WGP is about six months and would include one or two open meetings for those interested and sometimes a visit to preach or talk

at the main Sunday service. One of these preparation meetings would involve a practical demonstration of what a prayer time is like. This instruction in the use of the prayer time is repeated more fully at a meeting of all participants at the beginning of the week. This prescribed 'spiritual exercise' is one reason that WGP's work so well. The week ends with another gathering of the guides and guided for a time of thanksgiving. I have never known that any participant has not had a cause for thanks and I have also never known any who have started but not completed the week.

Some practical points: first, about half of the WGP's I have been involved in have a parochial setting, while the remainder have been ecumenical ventures organized by Churches Together. Secondly, WGP's can be quite expensive if the prayer guides have to travel or need accommodation; therefore participants are asked to make a donation to cover costs. Thirdly, it works best when the guides can be based on one site – this enables mutual support and a sense of community for all those involved.

The Hermit(age) on the Hill

Brother Harold Palmer's Hermitage at Shepherds Law in Northumberland is a remarkable ecumenical experiment, writes **Nigel Aston**

On a remote hillside in north Northumberland, a remarkable experiment in Catholic Christian ecumenism is taking place through the witness of Brother Harold Palmer. His is a remarkable story that deserves to be better known, for it can act as an inspiration to the whole Catholic movement in the Church of England and beyond: what Brother Harold has done at Shepherds Law deserves to be protected as a pearl of Christian observance and one to be safeguarded for the future, for it recalls the whole Church to treasure its apostolic origins before the eleventh century sundering of the Western and Eastern Churches.

An inspirational blend

Amid some ramshackle farm buildings at the top of Shepherds Law, the visitors (and they are always welcome) will stumble upon the Hermitage of St Mary

and St Cuthbert, a one-man monastery (but with space for more), a miniature retreat centre, and a new shrine church of St Mary the Glorious Mother that in its design and fittings inspirationally blends the best of Byzantium with the Romanesque. Here, priests from three communions come to celebrate Mass, men and women come individually to find spiritual refreshment, and are

Shepherds Law offers Catholic Christians a vision of what the Church might be

welcome to join Harold in saying the daily offices. Quite simply, there is nowhere else in England like Shepherds Law because it offers Catholic Christians a vision of what the Church might be, one with the life of liturgy and prayer at its core, a prophetic working out of what

Brother Harold calls 'the unity that is to come, with, as inspiration and nourishment, the life-giving tradition of the undivided Church.'

Healing the separation

Brother Harold's awareness of the importance of prayer for Christian Unity was first awakened in the early Sixties while he was a novice member of the Society of St Francis (SSF) at Glasshampton. His ambition throughout these formative years was a commitment to a contemplative monastic life and it was only fulfilled by extended visits to places such as Le Bec, Chevotogne and Mount Athos. He applied to the Chapter of the Society for permission to live as a Hermit in 1970 and, once consent was granted, began looking for an empty dwelling.

What he actually found was a ruined farmyard but it would be the centre for an ecumenical project of prayer for



Unity between Rome and Canterbury that he put together with the help of Frère Jean-Claude, a French Capuchin Friar, who had proposed a twinning arrangement, with prayer for the healing of Christian separation. There would be two hermitages and the English one would be at Shepherds Law. With the support of the Guardian of the Alnmouth Friary, the then Archdeacon of Lindisfarne (Harry Bates) and the landowner, Sir Ralph Carr-Ellison (who sadly died this August), restoration work began while Harold occupied an old green mission caravan on the premises and commenced his eremitical life and ecumenical dedication. It fused elements of the contemplative monastic tradition of prayer with the forms and language of the Book of Common Prayer, all in the light of the Vatican II liturgical reforms.

Meanwhile, Harold made occasional visits to Catholic and Orthodox monasteries abroad, and began to build a hermitage out of the old stones that lay discarded around Shepherds Law, and welcomed the young people who came to assist in the work. Eventually, in 1989 a building containing four separate cells of permanent accommodation was completed and dedicated by archbishop Robert Runcie that summer. But, most strikingly of all, a purpose-built chapel of St Mary the Glorious Mother was built between 1997 and 2004.

Transcending boundaries

Gradually, and naturally, Harold developed a sense of communion with the pre-Reformation monastic saints of Northumbria. He incorporated into the daily liturgy forms of prayer used by the Durham monks to celebrate the festivals of their patron, St Cuthbert. Shepherds Law was becoming a meeting place for Catholics, Anglicans and Orthodox, a neutral ground and a place of common ground, a pattern of what the Church Catholic might be.

The ecumenical nature of Harold's Hermitage did not change in essentials when he became a Roman Catholic in 1996, for the late Bishop Ambrose Griffiths of Hexham and Newcastle directed that the Anglican forms of the monastic tradition were to be continued. Harold was a kind of one-man Ordinariate 15 years before the



Ordinariate was established! Shepherds Law went on offering a form of Christian worship that transcended the normal denominational boundaries, buttressed by Harold's first-hand acquaintance with developments in France through regular exchange visits with his friend and collaborator, Frère Jean-Claude.

Safeguarding for the future

The priority now is to safeguard the Hermitage for the future so that Harold's successors in residence can consolidate and develop his remarkable initiative for the future. The Hermitage needs to be handed on safely. How is this very desirable objective to be accomplished? First, new Brothers are required, younger men who want to come and occupy one of the three cells that exist at Shepherds Law to live out the contemplative monastic life in Northumbria in our day and in the unique way that Brother Harold has

new Brothers are required to live out the contemplative monastic life in Northumbria in our day

pioneered and which would build on his powerful and distinctive form of ecumenical witness.

We are all familiar with the pressing need to encourage vocations to the religious life and a life at the Hermitage has the distinctive dimension of a mini-monastery, one that might be used to appeal to some of those enquiring. And

that is where a new local organization might assist: the Friends of Shepherds Law, a group that has been formed with a view to fund raising and modestly extending the existing buildings and facilities. Which brings us to the second objective. For new Brothers to come to the Hermitage, the legal basis of its ecumenical witness requires more precise articulation. The position is currently that on Brother Harold's retirement or death, the Anglican Society of St Francis would have the reversion and there is no cast-iron guarantee that the Society would consider that working with Roman Catholic and Orthodox Christians was quite such a priority as it is now. And precise stipulation of that ecumenical basis to Shepherds Law will also require the consent of the trustees whose tenants the Society are.

Spreading the word

Above all, the future of the Hermitage will be that much more likely if those that know it spread the word, encourage their priests to go and celebrate Mass in that wonderful chapel, and their people to consider using it for small-scale retreats. If you are going to Lindisfarne, think of going on to Shepherds Law, too. You will find the spirit of St Cuthbert no less present on that hilltop than it is on Holy Island.

There is no website as yet but enquiries may be sent to Brother Harold at Shepherds Law, Alnwick, Northumberland NE66 2DZ (s.a.e. appreciated), or contact Richard Sharp at <aulicus@glanton.freemove.co.uk>



Human rights and human wrongs

J. Alan Smith looks at the nature of human rights legislation

There is a widespread belief that, before the passing of the Human Rights Act, there were no human rights in Britain. This is not true and is, in fact, the reverse of the truth. The Human Rights Act and the facility to appeal to the European Court of Human Rights has made it less certain what the law on any particular subject actually is, and this uncertainty itself tends to diminish human rights.

Before the Act

Law in Britain started as the unwritten common law, rooted in natural law, which was developed as required by statute law passed by Parliament. In any particular case in which it was thought that the law had been broken, the issue was decided by a court presided over by a judge. If common and statute law were not clear on a point, a judge could make a decision on what appeared to be reasonable, thereby establishing case law. However, Parliament had the power to clarify the law for future cases if it were thought that such a decision was wrong. At the same time, the justice of current law was subject to comments by the established churches in England and Scotland and other bodies and individuals which could lead to changes in the law.

Higher status

During the Second World War and afterwards, most of continental Europe had been subjected to totalitarian regimes. It was therefore a good idea to produce the Declaration of Human Rights to establish a standard for governments. However, it was wrong to give this Declaration the status of a higher law that took precedence over the common law, statute law, and case law of the countries that accepted it. Where there is a conflict between the law of a state and the Declaration of Human Rights as interpreted by the European Court of Human Rights, it is the view of the latter, comprised of appointed judges, that prevails. In my opinion it is the role of judges to interpret the law, not to change it.

Straining credulity

On a regular basis over the past few years there has been a stream of cases being referred to the European Court of Human Rights that put a strain on one's credulity. Let us take one example: the fact that prisoners are unable to vote in elections. A case could be argued for certain prisoners to be given the right to vote but it is not clear that their human rights are being infringed. Moreover, the whole issue appears to be bogus. I have been interested in politics since the age of eleven or so, and could justifiably be described as a politics nerd but, if I were sent to prison, I do not think that my inability to cast a vote in elections would be high on my list of

concerns.

There is a simple test that can be applied to such human rights cases that are referred to the Court: is this what those who frame the Declaration of Human Rights had in mind? However, the acid test of the human rights approach to legislation is provided by the question of abortion. There is an inherent contradiction between the right to life of an unborn human and the claimed right of a pregnant woman to have an abortion. In practice, the Court would probably be influenced by the dominant school of thought, which currently is that of the liberal establishment.

A major difference

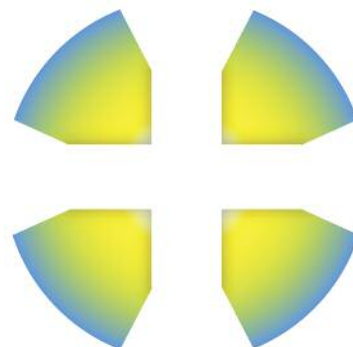
Abortion is legal in a wide range of cases both in Great Britain and in the United States of America. However, there is a major difference in the way it was legalized in the two countries. In Great Britain it was made legal by the Abortion Act 1967, and

the acid test of the human rights approach to legislation is provided by the question of abortion

subsequent Acts, that defined a number of exclusions from the general prohibition against abortion. While this was wrong, it is open to future Parliaments to change the law. In the USA, abortion was made legal, not by Congress but by the Supreme

Court. Even if the people of the USA wished to make abortion illegal and elected a President, a Senate and a House of Representatives who were in sympathy with their view, it is not easy to see how their view could be put into effect. It is better to enable a Parliament to pass an unjust law such as the Abortion Act 1967, as long as a subsequent Parliament could repeal it, than to have judge-made laws that cannot be changed by Parliament.

David Cameron has suggested that appeals to the European Court of Human Rights could be replaced by a British Bill of Rights but this misses the point. The problem is not the foreignness of the Court but of having laws that cannot be changed. Human Rights legislation can so easily lead to human wrongs. **ND**



Les mises au tombeau III

We have already seen (ND March 2012, March 2013) how French cathedrals found it easy to provide a sophisticated (and expensive) piece of sculpture in the form of a mise au tombeau, another example being found in one of the side chapels of Rodez cathedral (1, Aveyron). Some parish churches had the resources that could provide a work on this scale, like the town of Louviers (2, Eure), while the remote church of Salers (3, Cantal) must have had a rich benefactor. Aigueperse (4, Puy de Dôme) solved the problem by producing it on a small scale, small enough to be attached to a pier, with a composition more like an expanded Pietà.

The composition of the figures repays study. As usual, the Virgin's gaze is fixed upon the face of her lifeless Son. She is supported by two people; at Louviers and Salers, one of them – again as usual – is the disciple John. He is the sole supporter at Aigueperse. At Rodez, Louviers and Salers, Joseph of Arimathea and Nicodemus appear at the head and feet of Jesus, gently lowering him into the tomb, whilst at Aigueperse they are in the background, sheet ready for the burial. **ND**



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editorial

The consecration of Fr Philip North as Bishop of Burnley at York Minster on Candlemas Day was a glorious occasion. A packed cathedral saw the ordination not only of one of the brightest and best priests of the Catholic movement, but also of a new bishop for the Church of God who will bring great gifts to the whole Church of England, not least in the service of the people of Lancashire.

We are delighted to be able to publish, in this issue of NEW DIRECTIONS, a reflection on that Candlemas event by someone who would not be in sympathy with every aspect of Bishop North's theology and ecclesiology. The Revd Dr Hannah Cleugh generously recognizes, in her article, not only the fact of Fr Philip's consecration to be good news for the Church of England, but also that the manner in which it was carried out is likewise to be welcomed. We are grateful for Dr Cleugh's words and hope that her article will play a part in enabling every tradition within the Church of England to feel encouraged and affirmed by the events in York Minster on 2 February – as indeed by the consecration of the Bishop of Stockport a week earlier.

The Church of England needs that sense of mutual encouragement and affirmation more than ever right now. Over the next two years, every Parochial Church Council which once operated according to the Resolutions ('A' and 'B') under the old Women Priests' Measure, including those who received extended episcopal care under the now-defunct Act of Synod, will have to consider passing a new Resolution in accordance with the provisions of the House of Bishops' Declaration. Some parishes, which had not hitherto passed the old Resolutions, will no doubt want to pass a Resolution under the Declaration now that the landscape of the Church of England has changed with the coming of women in the episcopate. We hope that all involved in the governance of the Church of England will recognize that impulse, where it is authentic, and not seek to stand in the way of those parishes which see taking this step as an important expression of the character of their discipleship. Some, perhaps, will not pass a new Resolution, and

will, therefore, within two years, be parishes in which the ordained ministry is potentially open to both women and men at every level. Naturally, NEW DIRECTIONS hopes for a numerically strong cohort of 'Resolution' parishes. But, much more importantly, we hope and pray for the flourishing of Eucharistic communities strong in their faith in Jesus Christ, alive with hope in the Gospel, and characterized by love and service; places where the sacramental life and the *beauty of holiness* can transform hearts, lives and neighbourhoods.

The Masses with the Blessing of Oils – the 'Chrism Masses' – which bishops of The Society will concelebrate with their priests, assisted by their deacons and supported (we hope) by large numbers of the faithful, this coming Holy Week, will be vital occasions in fostering this vision of faith, hope and love which is the only reliable means for the flourishing of the Catholic movement in the Church of England. There is a Chrism Mass presided over by a Society Bishop in practically every region in England; please make every effort to attend one if you possibly can. The framework for the future may have been hammered out in committee rooms and on the floor of General Synod; but renewal can come only as we gather in prayer around the altar of sacrifice of the New Covenant, sharers in the Passover of the Lord.

Cameron railed, apparently (we wonder if he was really that upset). Certainly, it won the Church of England column inches, both good and bad. NEW DIRECTIONS has only one comment to make this month on the House of Bishops Pastoral Letter in advance of the General Election. It was too long. As a senior army officer (who saw some merit in the text of the document) said to your Editor, 'At Staff College we were taught how to make a point, make it sharply, and stick to it.' We tend to agree. T.S. Eliot needed Ezra Pound. A House of Bishops Pastoral Letter is not The Waste Land, but bishops as much as poets need their editors. Please, can someone be appointed to wield the blue pencil? **ND**

the way we live now

Christopher Smith would like an answer to question one before we move on to question two

I see that the comedian Stephen Fry has become the latest atheist to tell us how wicked is the god in whom he does not believe. If he could have the Greek gods that would be OK, because they (although he presumably doesn't believe they existed either) are rather like humans and don't pretend otherwise. But *God* God, well, in answer to the hypothetical question, 'What would you say to God if you met him?', Mr Fry pulls no punches. You may have seen his performance, given recently on an Irish television programme called *The Meaning of Life*. 'How dare you?', he begins with a rhetorical flourish. 'How dare you create bone cancer in children? How dare you create a world in which there is such misery that is not our fault?' Fry's god is, he tells us, 'evil,' a 'capricious, mean-minded, and stupid god.' He is selfish, monstrous, and deserves no respect.

Oh, it's all so dull, isn't it? A rant born out of no theological thinking, but only a desire to apportion blame. No doubt he, like Richard Dawkins, would in one breath extol the wonders of evolution caused by natural selection, and in the next, set up a straw 'god' in order to tear him down. But surely, if Mr Fry does not believe that the world in which we live is *created*, he must find someone or something else to blame for the misery, and the obvious baddie is natural selection. It seems so illogical to blame a non-existent god for the existence of the particularly unpleasant insect to which he takes exception, and not to regard natural selection with opprobrium for allowing the thing to develop and survive.

If these people were possessed of any theological literacy at all, they would know that Christians have never believed in that 'straw god' of theirs. A God who creates out of *love* does not create in order to play a divine version of

the Hunger Games. Indeed, you can see that primitive understanding of God disappearing before Old Testament eyes. Job's comforters, as Job can clearly see, are offering shallow solutions, and it is an equally shallow solution to say petulantly that 'God does not exist, and even if he did I would have no time for him.'

What annoys me most in all this is the atheist trick of answering the wrong question. While pretending to answer the question, 'Does God exist?', they are really answering the question, 'What is God like?' So they tell us what they think God is like, and then say, 'And it is

pity the atheist, railing against the god he doesn't believe in, and against the type of god no one believes in

ridiculous to believe in such a being.' But almost always, we don't. We believe in the God who has revealed himself in Jesus Christ, the God of Scripture and the creeds, the God who not only creates but also sustains his creation.

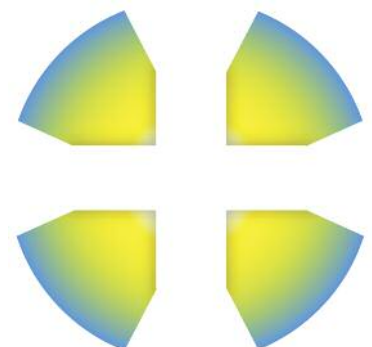
But to find common ground with the atheist, we need to take him back a stage to the first question, the one he has not adequately answered. That is the 'natural theology' question – does God exist? – and for an atheist to answer it, he must explain how we have come to be and how we continue to be. The answer is obvious to you and me: we are created and sustained by God who didn't need to create us, but did so out of pure love, a God who is Being itself, and not part of his creation. God does not exist in order to create, since his very essence is not to create, but to be. We know that all that Hegelian guff about 'God without the world is not God' is nonsense: God without the world is still God, but the world without God would not exist.

But none of this, of course, will satisfy Mr Fry. If you have turned your back on

the very idea of God, you have presumably turned your back on the immortality of your soul, and you must find ways of compensating for what must seem like the pointlessness of your existence. You have, after all, put aside all thoughts of having to account for your actions, your belief, your lack of belief, before the God whom you believe not to exist. But I long to encounter the atheist who will admit that there *are* no watertight arguments for the non-existence of God, and that the belief that we magically sprang into being without an act of creation really is the most extraordinary leap of faith. It would be

so refreshing to hear some doubt as to God's non-existence that would enable us legitimately to go on to question two: not 'Is God?', but 'How is God?', the question that we believe is answered by revelation. But I want these rat-bags to deal with question one first!

So pity the atheist, railing against the god he doesn't believe in, and against the type of god no one believes in. Ironic, isn't it, that Christians have never claimed to have *all* the answers, but are content to trust in God, the God whom Job refused to curse. And we do know that we are not part of a kind of cosmic puppet show, even if Mr Fry would prefer it. So much easier to have one's strings pulled by an all-powerful puppeteer in the sky, even if he doesn't exist, than to have to have a relationship with the true and living God who creates us, sustains us, and redeems us. **ND**



views, reviews and previews

art



RUBENS AND HIS LEGACY

Van Dyck to Cezanne

Royal Academy

24 January–10 April

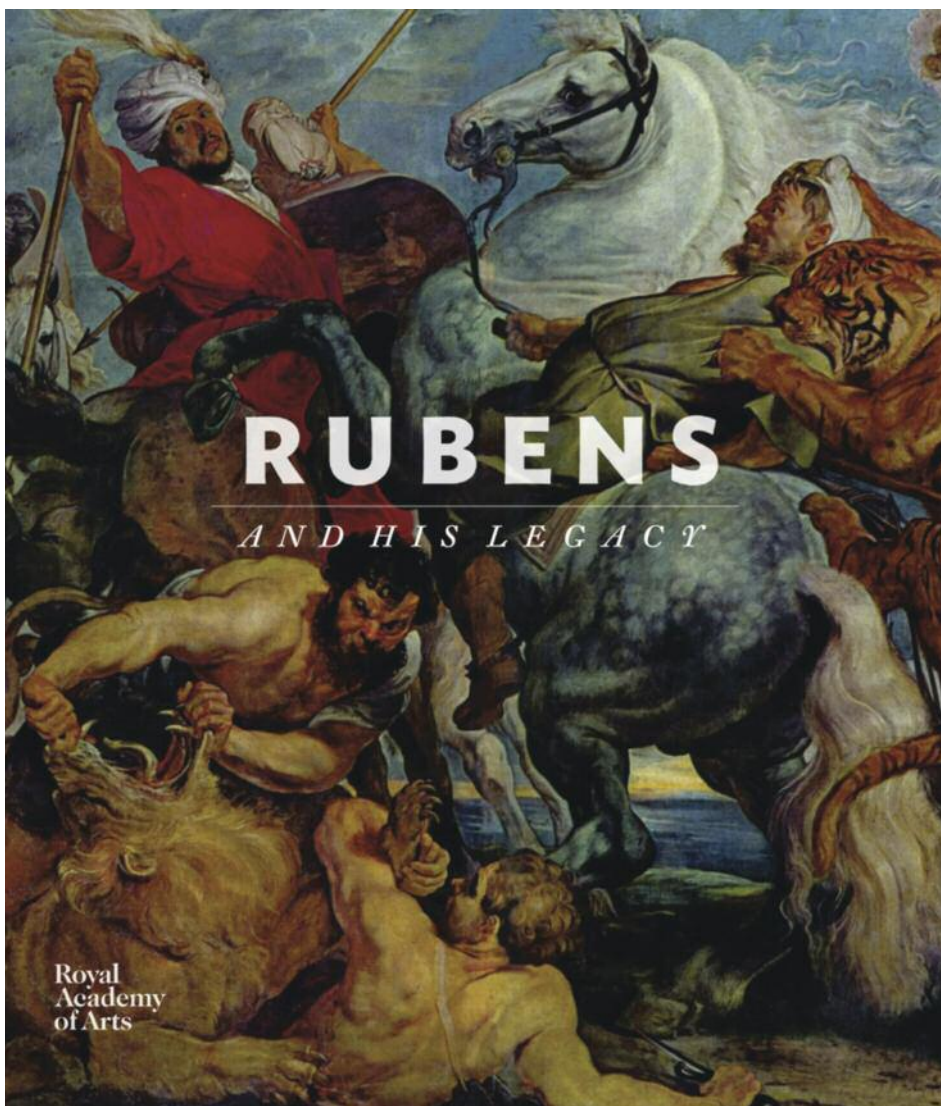
Admission £15, concessions available

This show claims to be the first major overview of Rubens' work and legacy. It is not a review of Rubens *tout court* but of Rubens and the painters he influenced. And so we are shown a small number of Rubens' own works and besides them work by artists who were influenced by Rubens either as to subject matter, form or content. And in an add-on to the show, the artist Jenny Saville has brought together works by artists who shared some of Rubens' preoccupations.

This part of the show has been much praised, largely because the works in question are generally of a much higher standard than those in the main body of the exhibition. However, there is no attempt to show whether these artists are in any way part of Rubens' legacy. In fact it takes an effort to find out who the artists are. But Picasso, De Kooning and Twombly are very recognizable and like Rubens they do have an interest in women and colour. But why include a Warhol of Jackie Kennedy? It is not vigorous. Or coloured. And during his career Rubens moved away from portraiture.

Artistic legacy is a tricky thing. At its most straightforward there can be direct debts. Vigée-Lebrun's beautiful self-portrait owes both its simplicity and its informality to Rubens' *Le Chapeau de Paille*. The Academy is showing the self-portrait but only an engraving of the Rubens. That is disappointing, but all too typical of the exhibition.

And then there is the problem that Rubens' legacy is often hard to pin down. *The Garden of Love* is one of the few major works by Rubens at the Academy. A room is dedicated to its influence on Watteau and his *fêtes galantes*. And there



is an element of shared subject matter and a comparable skill in execution. But Rubens and Watteau were very different artists. They are similar in their preparatory drawings. In these Watteau is beautiful and charming and finely observed. But Rubens has all that plus added vim. And in the painting Rubens is baroque. His work is filled with quasi religious cherubs in a setting which could easily be transformed into an altarpiece. And however voluptuous the women may be, there is none of the stagy and slightly sinister sophistication of Watteau. Rubens is wholesome. Watteau is a melancholic seducer.

The legacy of Rubens' portraits also needs to be nuanced. The most striking of these in the exhibition is that of the (?) *Marchesa Maria Grimaldi with Her Dwarf*. Next to it there is a perfectly decorous *Genoese Noblewoman and Her*

Son by Van Dyck. Van Dyck has borrowed the composition from Rubens, opened it up and added restraint. Just the kind of thing which made his fortune. By contrast, Rubens makes you stare and stare. The Marchesa looks 'knowing' and very beautiful. Looming over her shoulder is a tall, brutish dwarf. He is dark. She is pale. Her black dress is covered with gold filigree. The colours around her verge on the acidic and instead of Van Dyck's cool and elegant background, there is a compressed space with ornate columns and overflowing plant life. This painting is profoundly unconventional. The other ladies in the room – Gainsboroughs, Lawrences, Reynolds – are really a legacy of Van Dyck. Beside Rubens they are vapid.

Indeed, Rubens' exuberance is something which the show struggles with. Some of Rubens' more spectacular

works such as the Antwerp *Descent from the Cross* are too large to bring to London. Others such as the decoration of the Banqueting Hall in Whitehall are physically part of their surroundings and cannot be moved. And others still, such as the Marie de Medicis series, are just too many to show and end up on a sad, full size video. These Medici pictures are the case in point for the modern viewer struggling with Rubens. They are large. There are twenty-four of them. And where they hang in the Louvre there are too many other interesting paintings to see before you get to them.

Fortunately, and perhaps more by luck than judgement, the show has been able to overcome the problem of how to show Rubens at his most overpowering. It has just one such painting, *Tiger, Lion and Leopard Hunt*. This hangs alone on one wall in a room with dull works by other artists, many of whom share a justified obscurity. The *Hunt* is one of series by Rubens and it is large and strong. An uprearing horse gives the picture its centre and dynamic upward thrust. Pictures of rearing horses managed by perfectly controlled politicians and monarchs were a contemporary fashion, followed by Rubens himself. But this painting reverses the trope. Here a wild-eyed man is dragged backwards from his saddle by a tiger. Then in the bottom left a brawny (Farnese) Hercules figure rips open the jaws of a lion which has got its claws into a man who is lying down in a dying Grecian attitude. Other beasts and horsemen fill up the canvas. The picture is held together by the beautifully painted pale tones of the animals' skins. And though this is a scene of savagery and desperation, there is also pathos as a lioness, barely noticeable at a first glance, carefully tries to protect her blind cubs. That lifts the picture. It shows genuine feeling amongst all the swagger and fury. And this pathos is something which Rubens added over and above the master he drew on for this painting. For this is very much a legacy painting, and the legacy is of Leonardo da Vinci's *Battle of Anghiari*.

This show is misconceived. The exhibits are often poor. But there are some great works by Rubens, rarely seen in this country.

Owen Higgs

books



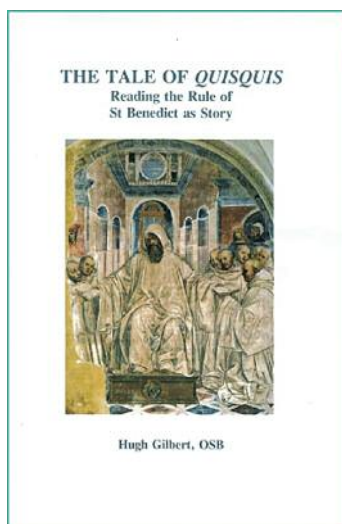
THE TALE OF QUISQUIS

Reading the Rule of St Benedict as Story

Hugh Gilbert OSB

Gracewing, 209pp, pbk

978 0-852447543, £12.99



Anyone who expects this book to be remotely similar to the tales of Brother Cadfael, the detective monk of Shrewsbury Abbey, will be disappointed. The author was appointed Bishop of Aberdeen in 2011 and previously as Abbot of Pluscarden Abbey was renowned for his retreat conferences to monks and nuns. This book is the third fruit of his reflections.

The Prologue of the Rule of St Benedict says 'To thee are my words now addressed, whoever (*Quisquis*) you are, who renouncing your own will to fight for the true King, Christ the Lord, are taking up the strong and glorious weapons of obedience.' Hugh Gilbert sets out to show that the Rule traces the journey of a person through life from that initial renunciation to its destination, eternal life. It is a life of being loved by Christ and participating in Christ's love for all others. The 'Explanation' at the beginning of this book provides a masterly summary of the Rule as a way for both the life of the monastery and that of the individual member.

Hugh Gilbert explains how he interprets the Rule as the way for anyone who is called by Christ to follow it. He

ends this section with this brief summary, 'the *Tale of Quisquis* tells how someone who has fallen in love with Christ (Prologue) and entered a fellowship of brothers (1–3) is led through the humility of obedience (4–7) to a love of God expressed in constant prayer and a love of neighbour expressed in assiduous service (8–72).'

The story of the monastic life of Quisquis begins when he arrives at the gate of the monastery and is met by St Benedict himself, who delivers an exhortatory homily to any who seek God in this school of religion. The homily is called the Prologue in the Rule of St Benedict and is the foundation, based on Scripture, for the life for all who follow Christ's way to eternal life. Those who use Bishop Hugh Gilbert's book would be advised to have a Bible and a copy of the Rule of St Benedict alongside. The author throughout uses Latin and French quotations which are usually, but not always, translated. The Psalm numbering is that used by the Roman Catholic Church.

Quisquis enters the monastery becoming first a postulant and then after some months, if all seems well, he is clothed in the habit as a novice. He receives instruction in the Rule of St Benedict and the customs of the monastery. He is under obedience to the abbot as one responsible for the bodily and spiritual life of all the brethren. The community of monks becomes his family and he learns to become integrated in the hope that he will be one with them permanently.

Quisquis appears only briefly and occasionally in the rest of the story. After the year as a novice in Benedict's time (it is usually longer now) if all goes well and he is elected by the monks, Quisquis makes his promise and signs his petition which he places on the altar of the oratory. The liturgy of profession, described beautifully in Gilbert's chapter 15, makes Quisquis a full member of the monastic community for life.

Each chapter of this book is a thorough exposition of one of the chapters in the Rule of St Benedict. Originally addressed to Benedictine monks and nuns, these conferences need to be read slowly and thoughtfully, sometimes even prayerfully. Do they

have much to say to others? Space hardly allows even a glance at every chapter but a few could be mentioned to answer the question. In his chapter 6, Bishop Hugh Gilbert reflects on Benedict's chapter 4 of the Rule, a marvellous collection of Gospel teaching about the aims and ways of Christian living, beginning with love of God and our neighbour. They would make an excellent basis for preparation for Confirmation.

'The monk should desire eternal life with all spiritual longing and to this end he should keep death daily before his eyes.' Gilbert's chapter 7 is a fine meditation on this theme, which is not popular these days but surely it is one to place regularly before every parish congregation.

Chapter 12, 'Wells of Prayer,' and the next chapter, 'Intercession,' would benefit everyone who is trying to pray and needs helpful stimulus to this chief expression of our love for God.. Chapter 14, 'The "Ordinary" Life' shows what St Benedict had to say about loving our neighbour and is applicable to every Christian, whatever his or her position in life. It needs to be read alongside the Rule and could be used in a parish discussion group to encourage the growth of a good community spirit.

Crispin Harrison CR

THE TIARA AND THE TEST TUBE

The Popes and Science from the Medieval Period to the Present

Paul Haffner

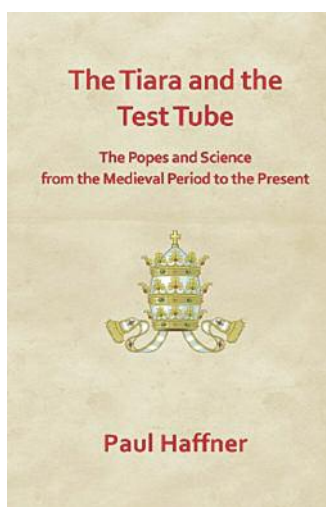
Gracewing, 300pp, pbk

978 0852448601, £14.99

The author of *The Tiara and the Test Tube* clearly has a liking for an alliterative title, and this one might well suggest a mystery novel. In fact, however, the greatest mystery examined is the mystery of the nature of God's being and of the creation. The tiara stands for the faith of the Church, and the test tube suggests an opposition between this faith and experimental science: an opposition tirelessly pressed by some scientists, who mistakenly suppose that faith, and in particular in this context the Christian faith, is to be properly regarded as mere superstition – harmless enough if we can

be persuaded that all faiths are the same, but dangerous if spiritual faith is viewed as presenting a truth superior and in opposition to the truths increasingly being exposed to the light of scientific (experimental) method.

The author challenges this assumption on the grounds that it is impossible for one truth to contradict another. In fact, I think I should not use the word 'challenge,' since the argument is carried on peaceably and charitably, by the Church, at least, and the truths turned up by science are cause of joy, provided that scientists recognize that the truth must include various sorts of truth, including aesthetic, moral, philosophical and theological truth. (I would also insist on adding economic truth to this list – Haffner does not say so explicitly, although he does show great concern for the world's poor.) This has always been the case, and its recognition has resulted in much of the good that has been done in the world. Really science cannot get on without these other forms of truth.



Medical science has from early times been supported and even expedited by the Church, with provision of hospitals; education has long been a prime concern; agricultural science, initiated by the Church, has improved the land; and the great interest shown by the Church in astronomy tends not only to the glory of God but to our understanding of the creation in all its aspects and to the expansion of mathematics with all the benefits and insight that can arise.

What about Galileo and his treatment by the Church? I was relieved to see that this question is not shirked, but examined and shown to be not the open

and shut matter that I, at least, was taught in my youth.

A detailed history is presented of the involvement of popes and other clergy in several branches of science and philosophy, not to mention invention and technology, and recent popes have been fine exemplars of this. The Vatican has a well-respected observatory with strong links to one at the University of Arizona. The scholarship of recent popes has been profound, and I can only suggest that what I have said here provides an opportunity for close and instructive reading; far more so than a brief review. Indeed it would be a wonderful thing to see this work expanded to 'Christianity and Science.'

I cannot help being reminded of something in Dorothy L. Sayers' introduction to her play cycle *The Man Born to be King*: 'I can only affirm that at no point have I yet found artistic truth and theological truth at variance'

Dewi Hopkins

SUBVERSIVE PEACEMAKERS

War Resistance 1914–1918: An Anglican Perspective

Clive Barrett

Lutterworth, 314pp, pbk

978 0718893675, £20

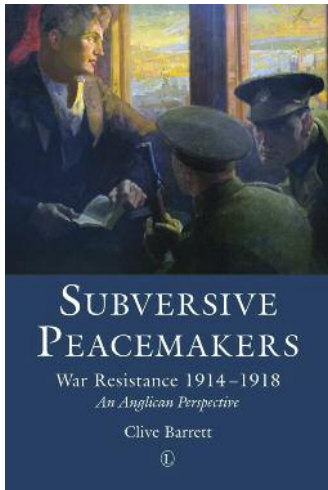
The commemorations of 'Great War' centenaries will be around for some time, with churches hosting or otherwise adorning our civic events, as during the war itself. But is there a less popular, more prophetic role which we are called to fulfil?

Clive Barrett thinks so, though he offers no blueprint for alternative remembrances. Rather, his meticulously researched survey uncovers the wide range of opposition to the war, rarely mentioned in 2014 but with a growing volume of accessible material and the added sharpness of protests from within the Establishment.

Consider this broad assessment: 'In general, the Church of England's response to the war was shameful.' How come? It looked to the government, not the Gospel. When police raided the offices of many anti-war groups, one man offered to help by surrendering the most subversive literature on the premises; he handed over a New

Testament. Gore on *The Sermon on the Mount* once suffered a wartime ban.

Barrett's judgement is backed by an unparalleled array of detailed evidence. Notable bishops and parish clergy, famous for other achievements, often fail the test even on attitudes to Conscientious Objectors. If the prolonged ill-treatment of COs was a disgrace, their tribunal questioning was often ludicrous.



Sometimes the attitudes of the hierarchy shock us; why do good men make bad decisions? Fifty pages of endnotes give chapter and verse for Crockford Prefaces, Lambeth Conferences, army and prison chaplains, Dearmer and Temple, Raven and Bell, Tubby Clayton and Woodbine Willie (of course), Dick Sheppard and Vera Brittain. The early peaceniks are not all liberals; the story reveals 'Tractarians' like Herbert Runacres of Pusey House, backed by his Principal Darwell Stone. Sometimes it was harder to be an Anglican war-resister than a Quaker one.

Barrett wonders why so few of the famous war poets used biblical imagery, and offers a suggestion; when it is so used, its power is evident. But one Flanders headstone shuns the familiar war-memorial phrases; after the name, rank, regiment and dates we read, 'Sacrificed to the fallacy that war can end war.' Not alas, an Anglican.

And looking beyond two world wars, 'Wherever the peace movement was at its strongest, there was a distinctive Christian presence among the leadership.' We are not yet in Wilberforce or Shaftesbury territory, but one day such twentieth-century

leaders may be worthily honoured. What of the much-maligned George Lansbury or the heroic Thomas Attlee, another Anglican and elder brother of the future Prime Minister?

The book concludes: 'Future generations looking back on 1914-1918 can see how, in a highly charged society, an apparently unpatriotic and eccentric anti-war minority was not only

vindicated, but was changing national attitudes towards conscription and war for ever. They were not only subversive, they were right.' Not all will agree, but none can now ignore these thirteen chapters of half-submerged histories, with arguments backed by much suffering, sound theology, and little outward glory.

Christopher Idle

Letter to the Editor

From Br Steven CR

Thank you for publishing the article about Father Benson for which I am most grateful. I would like to draw readers' attention to some additional facts which were previously omitted.

Father Benson had built the Church of St John the Evangelist (known as "the Iron Church") in Stockmore Street in 1859 to serve the needs of his parishioners living at that end of the parish of Cowley. Nine years later it became the new parish of Cowley St John with Father Benson appointed as its first vicar in 1870. The Iron Church, even with two subsequent extensions, proved too small for the growing congregation. Realizing this urgent need, Father Benson procured land on Cowley Road for a new church. The foundation stone was laid in 1875 and in 1883 the church was formally dedicated to St Mary and St John. When the congregation moved from Stockmore Street, Father Benson and his brethren continued to use the Iron Church as their own in addition to the small chapel at the top of the Mission House in Marston Street. Father Benson resigned as vicar of the parish in 1886 and as Superior of the Society of St John the Evangelist in 1890. He went abroad for the next nine years and while he was living in America, the Iron Church was demolished and replaced by a new Church of St John the Evangelist built on Iffley Road in 1896 by G.F. Bodley. Nothing remained of the Cowley Fathers church in Stockmore Street except that some of the material was used for a covered passage-way between the new church and the Mission House. The Font had been removed and given to St Luke's Mission Church, Saltley, Birmingham in 1905.

Four Women's Religious Communities (two in America and two in England) owe their existence to the Society of St John the Evangelist. Three of these communities continue as Active and Contemplative orders witnessing to the Religious Life. Father Grafton who ceased to be a member of the Society established the Sisterhood of the Holy Nativity in 1882 in Wisconsin and Father Powell SSJE founded the Order of St Anne in Massachusetts in 1910. Father Hollings SSJE founded the Sisters of the Love of God in Oxford in 1906, and also in Oxford the Sisterhood of the Holy Childhood was founded in 1894 by Father Elwin SSJE whose members taught in the Cowley St John Elementary School. The Sisters occupied two houses at 9 & 10 Marston Street. In 1898 they added a chapel at the rear of the property which joined onto the garden of the Cowley Fathers Mission House. The Sisterhood ended around 1952.

*Br Steven CR
House of the Resurrection
Mirfield*

Book of the month

Janet Backman considers the controversy surrounding the recently published collection of essays edited by the Archbishop of York



ON ROCK OR SAND?

Firm foundations for Britain's Future

Edited by John Sentamu

SPCK, 224pp, pbk

978 0281071746, £9.99

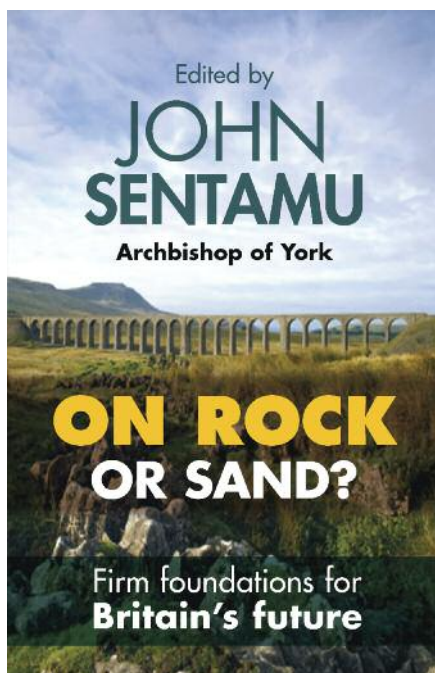
On the day that I began to write this review, the *Daily Telegraph* ran a front page story under the headline: 'Church: We need the EU'. The article began, 'There is an "enduring argument" for greater European Union integration, the Church of England has said, in a deeply political intervention ahead of the general election.' The full article inside the paper went further, saying that the Church was 'preparing to campaign for greater European Union intervention'. It isn't true, of course. The *Telegraph* knows it isn't true. Readers of the *Telegraph* would have discovered it isn't true if they had read far enough into the article.

What the document in question – a letter signed by a number of bishops, which is a slightly different thing from the mind of the Church – actually says is that while post-war history does not serve as an endorsement for the European Union as it currently exists, 'it is an enduring argument for continuing to build structures of trust and cooperation between the nations of Europe'. Discerning readers will note that this is a very different thing to campaigning for the EU. But I suppose that 'Church leaders ask countries to play nice' doesn't have quite the same ring to it as a headline.

Christian response

The *Daily Telegraph* has form in this department. Along with other members of the right-wing press, it greeted *On Rock or Sand?*, the recently published collection of essays edited by John Sentamu and including a chapter by Justin Welby, with so much wailing and gnashing of teeth that readers might have been forgiven for thinking the two Archbishops had stormed the gates of Downing Street, mantled in red flags and bearing copies of *Das Kapital*. It isn't true, of course. But I suppose that 'Archbishops commend Christianity' doesn't have a whole lot of punch as a headline either.

But that is, so far as I can make out, the substance of *On Rock or Sand?* The book is not without its flaws – of which more in a moment – but it is fundamentally an



unexceptionable programme for responding in a Christian way to many of the current issues in society – no more, and no less.

Perhaps unsurprisingly, the book is rather better at diagnosing and analysing these ailments than at offering remedies for them. At least, I find the former more convincing than the latter.

Safety net

In the opening chapter, Archbishop Sentamu establishes that morality should be a public concern, not a private matter; that Christians are called to speak truth to power, not least on social issues; and that the Church must present a vision for the ordering of our social life – in other words a political vision, though not a party-political one. This is a good exposition of

fairly standard Christian theology. Where Sentamu is perhaps on slightly more controversial ground is in his analysis of the current political situation, and his understanding as to how we got here. He quotes William Temple who, on the creation of the Welfare State wrote, 'This is the first time anybody had set out to embody the whole spirit of the Christian ethic in an Act of Parliament'. And in different ways each of the contributors views the Welfare State as an unalloyed good thing.

Undoubtedly this is true so far as it goes – a safety net for the poor and needy is part of what defines a society as civilized. However, what is largely lacking here is any probing analysis of whether the Welfare State has continued in recent years to

in different ways each of the contributors views the Welfare State as an unalloyed good thing

function as Temple, William Beveridge, and the Attlee government intended it to. Is the Welfare State still fit for purpose? Or, to put it another way: even if we accept the argument that 'the social compact which the

Welfare State represented is now under threat', that by no means dictates that an ever-burgeoning Welfare State, which consistently draws more and more people into its grasp until it is not so much a safety net as a trawler, is necessarily the answer today. To be fair, it isn't stated explicitly here that it is, but there is very often a tone which certainly suggests that it might be!

Politics and theology

Some of the essays in this book are more overtly political than others. To my mind, the more political the essay, the less convincing it is. Or to put it more positively, the more *theological* the essay, the more powerful it is. So Oliver O'Donovan's stimulating essay on work, grounded on Christian principles and beginning from the starting point that our common vocation is to work (Genesis 2.15), is among the best contributions to this book.

I find Julia Unwin's chapter on the changing face of poverty more challenging. I wonder whether the 'social contract' that she sets out has ever actually existed in reality, and I would question the extent to which her optimistic analysis of the motivation of the 'undeserving poor' (a term she uses in order to reject it) is actually true. Certainly, it is a pity that what is among the most political of the contributions to this volume contains very few footnotes or references to back up its repeated assertions about what is and is not based on reality in the current debates about poverty.

'Good work'

One area which Unwin does rightly identify as hugely important – and it is picked up by other contributors too – is the question of the 'living wage', and the fact that being in employment no longer guarantees a life free from poverty. Other contributors add to the discussion of this 'new poverty', along with the associated concepts of 'good work' and 'bad work'. These are important issues with which the Church does need to grapple.

However, I wonder once again whether the concept of 'good work', work which is founded on cooperation and both utilises and creates solidarity, has ever actually existed to any large extent in the way that the authors seem to suggest. Was working in appalling conditions at the coal-face of a deep-shaft mine *really* any more 'good work' than the current problems presented by global corporations and zero-hour contracts? I am not suggesting this means that we should not strive to improve things as they stand; merely that harking back to a supposed golden age is not the most constructive way of doing it.

Facing a challenge

Whatever the merits and demerits of each individual chapter (health, education and ageing are among the subjects given particular attention here), where each and every contribution to this book is valuable is in acknowledging – indeed insisting – that the interplay between theology and politics is not only a valid one, but a necessary one. Indeed, despite its flaws, this book is an important one precisely because the basic Christian principles with which it deals are becoming so far removed from our political discourse that the idea of *anyone* – including the Church – telling others how they should behave is becoming anathema to many. This is the 'ethics of I', of which I have written previously in these pages, writ large.

As the Archbishop of Canterbury puts it in his contribution, 'today there is no commonly held story about

what is right and good.' This has led – and is leading – to a breakdown in the social contract (however we might define such a term), to the extent that the Archbishop claims that 'we are a people in crisis.' His conclusion is that neither markets nor governments alone can solve the problems we face. The change has to be 'in our hearts and minds.' In this he is surely correct, but we face a tremendous challenge in achieving this change in an age in which the fundamental Christian understanding of what it means to be a human is so far removed from the values and structures of society. This also bodes badly for the future well-being of the Church. The perception gap between what the Church says and what others hear is a crisis as much for the Church as for society.

First principles

Like Sentamu, Archbishop Welby might seem to enter choppy waters when he offers specific remedies – though even these can hardly be construed as deliberately party political, unless one is determined to find such a thing in his words. They include the adoption of the Living Wage, the provision of good and affordable housing, improvement in education and training, and fairer access to financial services. Hardly the stuff of which revolutions are made!

Nonetheless, this book is at its best when dealing with first principles. The trouble is that first principles don't supply a ready-made, self-assembly answer to life's problems. In an essay which is part summary of the rest of the

book, and part programme for the future, Sir Philip Mawer (the first Independent Reviewer as created by the women bishops legislation) comes closest to bridging this gap. He calls for 'values-based politics', the foundations of which rest on four key principles: the equal and integral worth of all human beings; equality of opportunity; mutuality of well-being, sustained by vibrant communities ('mutual flourishing'); and the rights *and responsibilities* of individuals. As Sir Philip makes clear – and Archbishop Sentamu echoes in his conclusion – this is not a blueprint for a party political manifesto, but rather a vision for the common good to which all responsible political parties should feel able to subscribe. It is a vision for the future built on the rock of the Gospel, and not on the shifting sands of contemporary desires.

The Good News

That is why a secular world will have difficulty in understanding the purpose of the book, and indeed will choose to focus on the parts that are more overtly political, thereby feeling able to ignore what is actually the more challenging message of the book: not whether individual reforms might or might not be desirable, but whether society as a whole will listen to the first principles enunciated here. That is why the book is important: because those first principles are those of the Gospel. And the Church has a duty to proclaim that Good News afresh to every generation. The question remains: is anybody listening? **ND**

**a secular world will have
difficulty in understanding
the purpose of the book**

The nails

In this devotional article for Lent, **Robert Ladds** reflects on one of the instruments of the Passion

Ron Carter was a remarkable person. Besides a successful professional career, he had a passion and interest in blacksmithing. He owned an ancient forge in rural Lancashire. He became nationally and internationally known for his wrought ironwork; undertaking projects for the National Trust, the Queen Mother and the President of the United States.

What Ron really liked, however, was work in churches. He felt he had found a way of expressing his life-long, direct and pragmatic faith in that particular form of art and beauty in the, apparently, un-yielding iron. He particularly liked the symbolism of the ancient Blacksmiths Guilds based on emblems of the Passion and biblical symbols, flowers, leaves and branches.

Good Friday tradition

Among his characteristics traditions was that of Good Friday. He would rise early and go to his forge. He would go through the methodical process of lighting the forge: the small bundle of straw and wood shavings; the creation of a core of fire with finely crushed coke, bringing it to life with gentle working of the bellows. Then the building of the full and blazing hearth.

He would then select some bits of iron from around the place – perhaps from the floor, which was littered with, almost made from, odd bits of metal from the years and years past. He would then set about his forging. The sparks; the roaring of the forge, the ringing of the anvil; the hiss of the hot metal quenched in the water trough.

There, on the bench, three large, traditional, nails.

His duty

He would then let out the fire, close the forge and, later go off to Church – one he and his wife had determined on in advance – and before the Solemn Liturgy of the Day, would have presented the parish priest with the gift of the three nails. ‘It is my duty,’ he would say, to work in this way and to this purpose on Good Friday, because ‘it was a Blacksmith that made the Nails with which Our Lord was Crucified.’

Jesus, carrying the Cross himself, went forth to the place called ‘the Scull,’ in Hebrew called ‘Golgotha, where him they crucified.’

All four Gospels use terms based on *stauros* when referring to the Lord's Instrument of death; terms usually translated as relating to ‘Cross’ and ‘Crucifixion’. *Proseloo*, to ‘fasten with nails’ or ‘nail to’ is not used in the Gospels, yet is specifically the term used in Paul's Letter to the Colossians: ‘Having cancelled the bond which stood against us with its legal demands; this he set aside, nailing it to the Cross.’

Focal point of pain

Death by Roman crucifixion was all too well known and recorded to need particular description. Nails were used to fasten the body on the stake or cross. Nails sufficiently long to

pass through the limb and secure it to the wood. Nails sufficiently strong not only to support the hanging weight of the body but also to withstand the agonized writhings of the victim; that pulling up by the arms and that pushing up by the feet to relieve the inability of the chest to draw a breath under the downward weight of the suspended body.

Nails suspending the body. Nails being the very focal point of pain. Nails the epicentre from which the cruel bleeding and causes of death radiated.

Thus it was to be the marks of the nails that Doubting Thomas needed to see, touch and feel: ‘*Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe.*’ Which desire and need, the Risen Lord was not to deny Thomas: ‘*Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.*’ Through the nail-marks and the Lord's call, Thomas can answer him: ‘*My Lord and my God!*’

Sharing faith

There is a remarkable verse, hidden away in the prophecy of Ezra (Ezra 9.8). In modern translations this verse is usually translated as: ‘*Now, for a brief moment, the Lord our God has been gracious to us, leaving us some survivors and giving us a foothold in his holy place.*’ The interesting thing here is that this provision is expressed in the oldest texts as a metaphor, an allusion to a specific form of handgrip: it has pleased God ‘to give us a nail’ to hold on to.

At his crucifixion, the Lord Jesus is given nails by which to hold, to embrace and to reign from his Cross. After the Resurrection, Thomas is given the marks of those nails as a handgrip to faith and to believing. Ron Carter, in forging three nails on Good Friday, realized a dynamic and tangible link with Christ's Cross and Way of Salvation. A nail to hold on to. Forging them a way of witnessing. The gift made of those nails a sharing of faith with others.

*O dearest Lord, thy sacred hands
With nails were pierced for me
O shed thy blessing on my hands
That they may work for thee*

*O dearest Lord, thy sacred feet
With nails were pierced for me;
O pour thy blessing on my feet
That they may follow thee*

(Fr Andrew SDC)



The quest for authenticity

Tom Sutcliffe visits the Sam Wanamaker Playhouse

A week before Christmas I paid my first (and probably last) visit to the Sam Wanamaker Playhouse to see *The Knight of the Burning Pestle* by Francis Beaumont – and to experience this new and by some admired venue on the south bank of the Thames next to Shakespeare's Globe Theatre. For many years there was a brick shell of a structure on the corner of the site to the left of the entrance foyer which was expected to house what used to be referred to as the Inigo Jones Playhouse. Two designs that fell out of a book in the library at Worcester College, Oxford were identified by my friend Iain Mackintosh of Theatre Projects Ltd (Iain sold smallish new theatres all round the world over a number of decades) as being designs by Inigo Jones for a mid-seventeenth-century indoors theatre. In recent years, though, these pages have been reliably identified as being by Jones's protégé John Webb – and probably represent not a practical architectural project but a sketch for a possible theatre commission that never actually got built.

'Historical experience'

I simply do not believe that this building which now bears poor Sam Wanamaker's name, that having been the condition for a donation of £1.5 million, and which cost £7.5 million in total to erect, is anything remotely like an actual theatre that might have existed in Shakespeare's day. I sat in the horseshoe end of the place on the side and a row back from the front of the first tier gallery. The selling point for this supposedly 'historical experience' is the fact that performances are all candle-lit. Candles make an atmosphere and add to a dining-table as they do to a church altar and to a reading lectern for the Gospel. But, regardless of this soft sparkly lighting, I had an impossibly limited view of the acting area. It seems inconceivable to me that a structure so unfavourable to the audience experience as an intimate encounter with acting could possibly have been commercially viable. It was not just uncomfortable, but

incompetent for what it was trying to do.

Fascination with the past

The Globe may also to some extent be a historical fantasy. But it is a huge success with tourists and indicates a fascination which many people have with the experience of the past – or more accurately of something which gives an idea of what it was all 'originally' like. It gets no subsidy but it brings many plays to large audiences with no scenic indulgence to speak of, which is not just a historical quirk but perhaps an artistic benefit. Maybe to pull back the process of theatrical interpretation to what we might think it is meant to be – and exercise in the audience's imagination – is virtuous. Of course what always matters most in the theatre is what goes on in the audience's collective head. But being an operatic person I do think that

it was not just uncomfortable, but incompetent for what it was trying to do

the world created onstage is a crucial part of the imaginative stimulus – even though these days the nature of that world is by no means primarily concerned, as it once was, by an attempted realism.

What happens at Shakespeare's Globe and at the Wanamaker Playhouse is rooted in an appeal to authenticity – which is not the same thing as imaginative reinterpretation. Much fuss is now made about authenticity – above all in musical performance. The love of baroque music has waxed greatly because in the post-war era atonal music was the only kind of modernism permitted by many influential critics – and the public never learnt to take the medicine.

Beyond recreation

In any case the sound of music is a gateway to the meaning and effect within what one hears – listening to the meta-music that informs the composer's conception. Yes, it is of use to know the sounds and style historical instruments

might have generated. But in baroque music some elements of authenticity are beyond recreation – such as the authenticity of the castrato male voice. The recording of a Sistine Chapel eunuch a little over a century ago does not really explain what Handel's star soloists Farinelli, Senesino and Guadagni sounded like. I myself sang two Bach alto Cantatas accompanied by Nikolaus Harnoncourt and his Concentus Musicus in 1970 in the Konzerthaus in Vienna, but as an inauthentic countertenor at best supplied a certain virility in phrasing and attack. Bach used boy altos, not castrati. In Handel opera a mezzo-soprano is probably more authentic than a countertenor – though falsetto techniques are now very sophisticated. The most inauthentic element in the historically informed performance movement is of course the use or leadership of a maestro – a nineteenth-century innovation – but so useful to have a name there when you are promoting a performance product. On the other hand there are now choirs and ensembles which have shown just how marvellous music-making can be without a conductor – but with musicians really listening to each other and each sharing expressive and interpretative responsibility.

The craze for historical practice and authentic instruments which generated a tidal wave of consumer enthusiasm for baroque gave public relations experts and advertisers a new irresistible promotional narrative. A fashionable aesthetic novelty in musical interpretation became something like Old Master paintings cleansed of grime and darkened varnish. And historical practice did sound different – and difference is refreshing and reveals new aspects. Voices sang florid music with a lighter speedier touch. But any appeal to authenticity, however based on study and historical perceptions, is, as the Gothic Revival showed, not quite as described. Fashion takes many forms. And mutability is part of a new life, and a new vision. **ND**

The Anglican Church of Australia: a future Uniting Church relationship? Part 2

David Wetherell on the future of Australian Anglicanism in the wake of decreasing support for the traditional male priesthood

In the first part of this article, David Wetherell looked at the arguments in favour of women's ordination advanced by Garry Weatherill, the newly installed bishop of Ballarat, a diocese that was once a bastion of conservative Anglo-Catholicism.

It is not the author of these arguments who matters but that a considerable part of the Anglican church of Australia agrees with him. Some of these arguments rest on omissions of inconvenient truths; others on questionable assertions. And, at each repetition of such arguments, many Anglo-Catholics in the church have gritted their teeth and murmured, 'Same old story.'

Anglican-Catholic discussions

The first and greatest omission of inconvenient truths concerns ecumenical relations. Nowhere do many advocates, inside and outside Ballarat, refer to Rome and Orthodoxy. From the Sixties, Anglicans worldwide were led to believe that recognition of Anglican orders by Rome was one of the ecumenical goals of the Anglican Communion as a whole. Following visits to the Vatican by successive Archbishops of Canterbury Geoffrey Fisher (in 1960) and Michael Ramsey (in 1966), the two communions began to put aside centuries of isolation. One result was the Anglican-Roman Catholic International Commission (ARCIC) which began discussions in 1966 on a range of issues including the validity of Anglican orders. But Anglican-Catholic discussions on holy orders, so hopefully pursued from the Seventies, have now quietly evaporated.

Priesthood of all believers

In the place of Anglican-Catholic relations, many leading Anglicans refer to the 'priesthood of all believers', used by fellow liberal Anglicans as a launching pad for Holy Orders. A priest is simply a pastor, a focus of the congregation's 'priesthood of all believers.' They overlook the ARCIC report on Ministry and Ordination (1973, especially section 2) and Elucidations 1979 (especially section 2). These contradict their arguments.

For the Bishop of Ballarat and some of his fellow bishops to ignore altogether the findings of the Commission is a pity. As with other apologists for women priests, the judgments signed by representatives of their own Communion four decades ago are forgotten. The Anglican-Roman Catholic International Commission, appointed by the highest authorities in both churches, is quite clear: the ministerial priesthood of the Catholic and Orthodox communions is 'not an extension of the common Christian priesthood.'

(The documents of Vatican II refer to 'the priesthood of all believers' or the 'common Christian priesthood' to which both lay and ordained belong. This is by contrast with the ministerial priesthood of the ordained. In the words of ARCIC, 36, 'particularly in presiding at the Eucharist, their ministry is...not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit')

Adjectival use

Crucial to all discussions has been the word 'Catholic.' Bishop Weatherill's continuing use of the word is bewildering in its vagueness. Insisting that the women priests are still 'Catholic,' he uses the expression only adjectivally: Anglicans are 'committed to a catholic breadth of vision.' This, he continues, is based on the original Greek word: 'according to the whole.'

On this reading, 'a catholic breadth of vision' might describe the Salvation Army. It might refer to the Baptists or Uniting Church. It could even refer to Buddhism. Clearly Bishop Weatherill's use of the phrase 'according to the whole' cannot apply to the Roman Catholic and Orthodox 80 per cent within Christianity who continue to uphold the male priesthood. The bishop's understanding of 'catholic' – according to the whole – can refer only to the Anglican two per cent.

Broad Churchmanship

So what is happening here? Why have so many Anglicans voted in favour of such arguments? Part of the answer lies in the growing influence in Australia of Broad Churchmanship (its eighteenth-century version was Latitudinarianism). Broad

their influence had spread to America in 1870, India in 1874, and South Africa in 1883

Churchmen have sought to emphasize the ethical component in Christianity rather than its doctrines. The original focus was largely personal and domestic, but with the passage of time Anglicans, along with Christians of all denominations, have projected ethical concerns beyond the sphere of the home to the world.

This is evinced in a preoccupation with community service and social justice. The strength of the Australian Broad Church movement is found today in such Melbourne-based welfare bodies as Anglicare, Anglicord and the Brotherhood of St Laurence. In turn, social justice concerns have developed into a desire to come to terms with a modern environment of interchanging sexual identity. Broad Churchpeople identified the call for women priests as a social justice issue by embracing a gender-free 'ministry' – which was equated with the 'ordained ministerial priesthood.'

Shrugging aside objections

A concern for social justice is a mark of Christianity as a whole and is not the monopoly of Broad Church Anglicans. The Christian religion demands a commitment from its adherents for social equity and justice for all human beings. What makes Broad Churchpeople's understanding distinctive is that to judge (they imply) by the teachings of Jesus and the example of his conduct with women, the ethical imperatives for women priests over-rides historic claims that ordained Anglican pastors are part of the priesthood of the Universal Church. Little thought was ever given to the possibility of empowering women to perform an ordained ministry as permanent deacons or archdeacons.

It is easy to understand the impatience of the Broad Church majority in Melbourne with 'quibbles' as they see it, about women priests. The ancestors of the Broad Church school had said, in effect, 'the history of Christian theology is littered with insoluble problems, no matter how many scriptural quotations are piled up, some things can never be decided one way or the other.' Second, *this did not much matter* since the heart of Christianity was, in any case, action and practice and morality, not belief in doctrine. Good manners, tolerance – and the desire to 'let sleeping dogs lie' – prevailed until the Seventies, when ambiguities in understandings of the Anglican 'priesthood' finally became irreconcilable. The general response among Broad Church people was a shrugging aside of Catholic objections: What do such things matter?

Anglican leaders lack the institutional clarity about the priesthood belonging to the Roman Catholic and Orthodox communions, and the weakness of Broad Church Latitudinarianism lies its doctrinal vagueness, not only about things of Faith but also about things of Order. Broad Churchpeople are marginalized in the Universal Church by their weak ecclesial sense of kinship with the great and ancient Orthodox and Catholic worlds.

Papering over the cracks

What is the future of Anglicanism in Australia, in particular as an ecumenical partner in the aftermath of women's ordination as priests and bishops? In a recent book Jonathan Holland, assistant bishop of Brisbane, has commented on the value of liberal Anglicanism as an energizing force:

'Whereas Anglo Catholicism had something distinctive about its theology and liturgical practice...liberal-Catholicism seems to have no strong theological theme around which it is shaped. It has more to do with gentle scepticism about some biblical truths, a readiness to embrace theological diversity and a desire to be tolerant of other opinions. 'Gentle scepticism', 'theological ambiguity' and 'toleration' hardly inspire young men and women to pledge their lives sacrificially...'

More than half of the world's Anglican churches have decided to ordain women as priests. This has meant a breach not only with minority Anglicans (up to 30 per cent in the UK) but also with the Universal Church, notably with churches in communion with Rome and Eastern Orthodoxy.

as Vicar he put his whole heart and soul into his ministry among the poor of his parish

Speaking during the Lambeth Conference of Anglican bishops in 2008, the cardinal president of the Pontifical Council for Promoting Christian Unity warned the Lambeth fathers of the consequences of ordaining women bishops. The ordination of women to the episcopate, Cardinal Walter Kasper stated, 'effectively and definitively blocks' a possible recognition of Anglican orders by the Catholic Church. Since then, the Anglican Centre in Rome has continued to be the focus of ecumenical talk, and there has been a flurry of visits to Rome by successive archbishops of Canterbury. These visits have been useful in papering over structural cracks when these had to be concealed for a time, but in the long term, facts cannot be talked away.

Future possibilities

The future of the Anglican Church of Australia possibly lies with the Uniting Church which was formed in 1977 by Australian Methodists, Presbyterians and Congregationalists. Such a combined church would command the membership of nearly 20 per cent of the Australian population. Relying on a shared British Protestant background, and with a common belief in the ordained ministry as the focus of the congregation's 'priesthood of all believers', they are virtually identical in ecclesiology and culture.

A precedent already exists in the church of South India, a post-World War II amalgam of Anglican and other Protestant churches. Anglican–Uniting Church negotiations in Australia are also served with a good working model in the British Methodist–Church of England reunion scheme devised during the Sixties which failed to eventuate. As for bishops, not at present officiating in the Uniting Church of Australia, a sister communion of one of the Uniting Church's constituents already has bishops – the Episcopal Methodist Church of the United States.

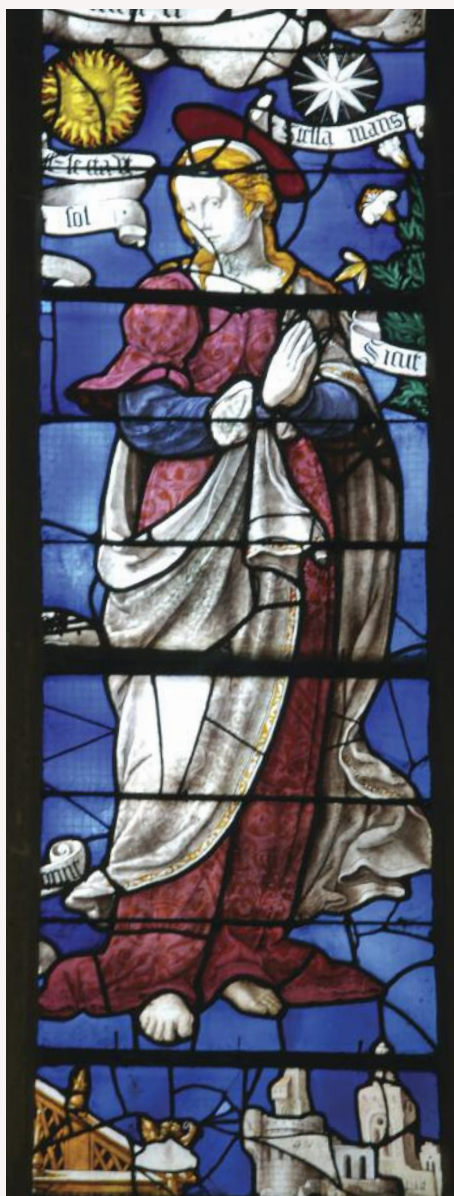
Quo vadis?

Along with much of the Anglican Communion, the Anglican Church of Australia's future business lies within international Protestantism, not in a Quixotic search for acceptance of its orders by Pope or Eastern Patriarch. The quest for definition of Anglican orders as 'Catholic' belongs to a vanished age, and Anglo-Catholic claims about a shared heritage from ancient Catholicism and Orthodoxy will fade into memory. In its orders Anglicanism in Australia and elsewhere remains Protestant, as Catholics and the Orthodox have traditionally regarded it. The question now is – quo vadis? – where do we go from here?

Dr Wetherell is Honorary Fellow in History at Deakin University in Victoria, Australia. He is author of a history of the Anglican Church in Papua New Guinea, *Reluctant Mission* (1977) and editor of *The New Guinea Diaries of Philip Strong* (1986). Bishop Strong served as Bishop of New Guinea for 26 years and later became Archbishop of Brisbane and Primate of Australia. A longer version of this article, with footnotes and bibliography, will be available from the writer in March 2015. **ND**

touching place

STE FOY, CONCHES-EN-OUCHE, EURE



On his way back from fighting the Moors in Spain, Roger de Tosny (the lord of Conches) brought relics of Saint Faith from Conques (ND, Sept. 2008) in 1034, so the church of Conches received a new dedication. The church was subsequently rebuilt in the Flamboyant style c.1530–1540, when it received a terrific glazing scheme. For once, Percy Dearmer's *Highways and Byways in Normandy* does not exaggerate: 'The glass is indeed so good that we will take superlatives for granted, and show our respect by following its meaning, which is indeed of exceptional interest. It is very intellectual glass'. The life of Saint Faith (Ste Foy) is in glass up in the choir and there is a splendid Virgin of the Immaculate Conception, accompanied by symbols of litanies, in a north window. But the window to remember is the fourth one along the south side, which depicts the Mystical Winepress; it was given in 1552 by the king's advisor, Jean Le Tellier. Christ on the wine-press treads out the grapes, and the wine flows into a vat; Le Tellier is depicted holding out a cup for the wine.

In chapter 63 of the book of the prophet Isaiah we read: 'Who is this that cometh from Edom with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speaketh in righteousness, mighty to save! Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my fury; and their life-blood is sprinkled upon my garments, and I have stained all my raiment'.



Read and reflect on Isaiah chapter 63; to accompany the liturgy on Good Friday, ask the incumbent for (old) English Hymnal No. 108, 'Who is this with garments gory'. Unfashionable though it is to say so, Jesus redeemed us by his Blood (Ephesians 1.7).

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 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 6.30pm, Wed 12.15pm, Thurs 10am, Fri 12.15pm, Sat 10am Parish Priest: Fr Philip Corbett - 07929 750054

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

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; Tues 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

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

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 SW20 and SW19 St Saviour, Grand Drive, Raynes Park and **All Saints**, South Wimbledon, *Forward in Faith Parishes under the Episcopal Care of the Bishop of Fulham.* **St Saviour** Sunday Parish Mass: 9.30am. **All Saints** Sunday Solemn Mass: 11am. For other Sunday and weekday masses contact Fr Michael Blackman 020 8542 2787

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

MANCHESTER Failsforth 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. Fr Jeremy Sheehy, Rector: 0161 794 1578, Parish Office: 0161 727 8175 email: paroffsandp@btconnect.com

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

NORTH YORK MOORS 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 Come and discover Oxford's hidden Comper Church!

OXFORD St Thomas the Martyr, 12th century church close to railway station and city centre; between Becket Street and St Thomas Street OX1 1JL *Ebbsfleet Parish.* Services: Saturdays 5.30pm Vigil Mass; Sundays 9.15am Morning Prayer (BCP); Wednesdays and Fridays 12.30pm Mass. *Traditional rite.* Parish priest: Fr Jonathan Beswick 01865 557530

PLYMOUTH SACRED HEART MISSION COMMUNITY PARISHES *A Forward in Faith Parish. Resolutions ABC, DSCR 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 Oracle). *Medieval church. A Forward in Faith Parish. Resolutions ABC.* Sunday: Solemn Mass 10.30am, Low Mass 6pm. Daily Mass. Parish Priest: Fr David Harris 0118 957 2831 www.sgilesreading.org.uk

SALISBURY St Martin - the church with the spire at the end of St Martin's Church Street behind Wiltshire College. Main Sunday services: Sung Eucharist 11am, Evensong 6pm. For any other information call Parish Administration on 01722 503123 or visit our website www.sarumstmartin.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 Fr Michael Fish ssc 01743 244879

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

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

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 12 noon, Saturday 10am. Parish Priest: Fr Paul Hutchins ssc - email: fr.hutchins@btinternet.com - 01704 213711 - www.slake.co.uk

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, *Forward in Faith, ABC;* 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 01 785 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

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. During interregnum phone 01 782 835941,

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

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

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, Princes End, DY4 9ND. *ABC.* Sunday: Parish Mass 9.30am, Sunshine Club 9.25am in the Hall, Evening Prayer 4pm. Weekday Mass: Mon and Thurs 7.30pm, Wed, Fri and Sat 9.30am. 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. *FIF, Society.* Sunday Worship: Parish Mass 11am (St. Michael's), Evening Mass 6pm (Holy Cross). Contact Fr Martin Ennis 01 384 257888 frmennis@gmail.com, 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

TORQUAY St Mary the Virgin - *The Parish Church of St Marychurch. Resolutions ABC.* Sunday: 8am Mass, 10am Sung Parish Mass, 6.30pm Solemn Evensong and Benediction. Daily Mass and Office. Confessions by appointment. For information contact: Fr Robert Ward 01803 269258

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

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

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

Continued on next page

WEST KIRBY St Andrew, Meols Drive, Wirral, CH48 5DQ. Sunday 8am Low Mass; 10.30am 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

WESTON super MARE All Saints with St Saviour, All Saints Road, BS23 2NL. A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet - All are welcome. Sundays: 9am Mass, 10.30am Parish Mass. Weekdays: 10am Mass (Wed, Thur and Sat). Priest-in-Charge: Fr Andrew Hughes ssc 01934 204217 fatherandrew@sky.com - Parish Office 01934 415379 allsaintsandstaviour@btconnect.com Visit our website www.allsaintswsm.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 10.30am, Thur 12 noon. Contact: Fr Malcolm Jones ssc 01962 869707 (Parish Office) or Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 735938 - email: enquiry@holyltrinitywinchester.co.uk - website: www.holytrinitywinchester.co.uk

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6.30pm Low Mass; Sevenoaks St John, 8am Low Mass, 10am Sung Mass; Tunbridge Wells St Barnabas, 8am Low Mass, 10am Sung Mass, 6.30pm Benediction; all contact details from Fr Jones 020 8311 6307

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