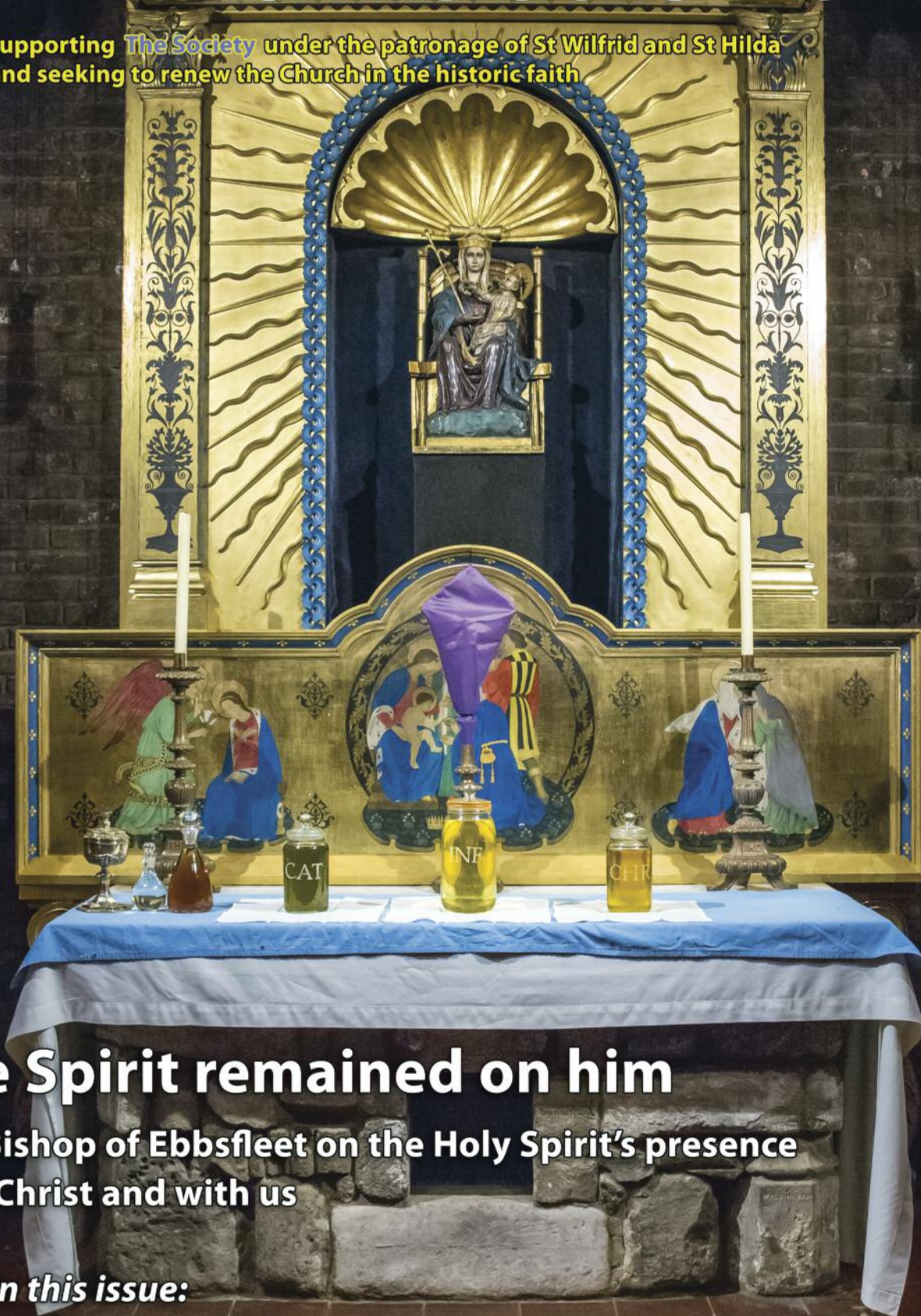


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and seeking to renew the Church in the historic faith



The Spirit remained on him

The Bishop of Ebbsfleet on the Holy Spirit's presence
with Christ and with us

Also in this issue:

- Phil Ashey on the Anglican Church in North America
- Gary Waddington on investment in our poorest parishes
- Luke Miller on the Westminster attack

parish directory

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

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

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

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

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

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck Boston's oldest Parish Church. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of 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 (CW), 4pm Choral Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: afpear2@gmail.com

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

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

BRIGHTON WAGNER GROUP The Annunciation (11am) Parish Office 01273 681431. **St Bartholomew's** (11am) Parish Office 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Fr.Robert Norbury 01 273 727362. **St Paul's** (11am) Fr.Robert Norbury 01 273 727362. (Sunday Principal Mass times in brackets.)

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS OH1. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Evensong 1st Sunday of month 6 o'clock (All Hallows), Weekday masses: Tuesday 7.15 p.m. & Wednesday 10:30 a.m. (All Hallows), Friday 10:30 a.m. (Holy Nativity). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhallowseaston.org Phil Goodfellow, Churchwarden 07733 111 800. phil@goodfellow.org.uk during Holy Nativity vacancy www.holy-nativity.org.uk

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

BURGH-LE-MARSH Ss Peter & Paul, (near Skegness) PE24 5DY A resolution parish in the care of the Bishop of Richmond. Sunday Services: 9.30am Sung Mass (& Junior Church in term time) 6.00pm Sung Evensong (BCP) Weekday Mass Thursdays 9am. Other services as announced. All visitors very welcome. Rector: Canon Terry Steele, The Rectory, Glebe Rise, Burgh-le-Marsh. PE24 5BL. Tel 01754810216 or 07981878648 email: fr.terry@btidid.com

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

CHARD The Good Shepherd, Furnham. 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

CROYDON S Michael & All Angels, Poplar Walk. Affiliated with SWSH. Sunday: Low Mass 8.00am, Family Mass 9.30am, Solemn Mass 11.00am, Evensong & Benediction 3.30pm (1st & 3rd Sunday). Daily Mass Mon - Fri 12.30pm, also Wed 7.30am. Sat 11.00am. stmichaelscroydon.com

DEVIZES St Peter's, Bath Road, Devizes, Wiltshire Society of St.Wilfrid & St.Hilda parish under the episcopal care of the Bishop of Ebbsfleet. 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. A Society Parish under the Episcopal care of the Bishop of Beverley. Modern catholic worship with a friendly atmosphere. Sunday: 8am Mass and 10am Parish Mass. Wednesday: 9.30am Mass (followed by coffee morning). Friday: 8pm Mass. Saturday 9.30am Mass. Visitors very welcome. Contact: Fr. Andrew Howard ssc. (01302) 285316, mob. 0774 0932758 fatharahoward@gmail.com

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

EASTBOURNE St Saviour's A Society Parish. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information Contact the Vicar, Fr.Christopher Yates 01 323 722317 www.stsaviourseastbourne.org.uk

ELLAND All Saints, Charles Street, HX5 0LA A Parish of the Society under the care of the Bishop of Wakefield. Sunday Mass 9.30am, Benediction usually last Sunday, 6pm. Mass Tuesday, Friday & Saturday, 9.30am. Canon David Burrows, 01422 373184, rectorofelland@btinternet.com

FOLKESTONE Kent, St Peter on the East Cliff ABC, A Forward in Faith Parish under the episcopal care of the Bishop of Richmond. Sunday: 8am Low Mass, 10.30am Solemn Mass.

Evensong 6pm. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. Contact Father David Adlington or Father David Goodburn ssc - tel: 01303 254472 <http://stpetersfolk.church> e-mail: stpetersfolk@yahoo.co.uk

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

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

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

HEMEL HEMPSTEAD St Francis of Assisi, Hammerfield, Glenview Road, HP1 1TD. Under the episcopal care of the Bishop of Richmond. Sunday Sung Mass at 10am. Solemn Evensong and Benediction at 6.30pm (4th Sunday). Traditional rite and ceremonial sung to Merbecke. Contact Fr Benjamin Weitzmann 01442 247503.

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.

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

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

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

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

LONDON HA1 St George, Headstone, Harrow HA1 4RJ A Forward in Faith parish in the episcopal care of Bishop Robert Ladds. Prayer Book Catholic, professional choir, historic organ, furnishings by Martin Travers and associates. Mass (1549): Sunday 11am; Wednesday 9.30am. Fr. Stephen Keeble 020 8427 1253. www.stgeorgeheadstone.org.uk

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

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

Continued on page 33

content

Vol 20 No 260

May 2017

- 4 LEAD STORY**
'The Spirit remained on him'
JONATHAN GOODALL

- 6 Training in Righteousness**
MARTIN WARNER
- 7 Love is the Way of the Cross**
TONY ROBINSON
- 8 Holy Thursday**
JULIAN BROWNING
- 10 Coal Pressed into Diamonds**
BARRY SWAIN
- 12 The Anglican Church in North America**
PHIL ASHEY
- 14 'The rich man in his castle, the poor man at his gate'**
GARY WADDINGTON
- 16 The Westminster Attack**
LUKE MILLER
- 18 Vierges Noires – 8**
- 20 Mary's Month of May**
JULIAN BROWNING
- 23 Called to Live the Gospel**
GLYN WEBSTER
- 31 A Courtyard in Jerusalem**
ANN GEORGE

28 Views, reviews & previews

- ART: Owen Higgs on
America after the Fall
- BOOKS: Andrew Robinson on
Experiencing Christ's Love
by John Twisleton

regulars

- 9 GHOSTLY COUNSEL**
Bad Language
- 19 DEVOTIONAL**
Julian of Norwich
- 21 FAITH OF OUR FATHERS**
The Ascension

DIRECTORY	2, 33, 34
LETTER TO THE EDITOR	20
EDITORIAL	22
NEWS FROM FORWARD IN FAITH AND THE SOCIETY	26
BISHOPS OF THE SOCIETY	35

- 25 SECULAR LITURGIES**
TOM SUTCLIFFE
on the French/English divide
in household matters
- 27 THE WAY WE LIVE NOW**
CHRISTOPHER SMITH
on an interesting take on our
Christian future
- 30 BOOK OF THE MONTH**
John Hunwicke on *Reformation*
Divided by Eamon Duffy
- 32 TOUCHING PLACE**
SIMON COTTON
visits Llanyblodwell (Salop)

COVER
IMAGE

The oils on the altar of the Holy
House in Walsingham
photo: Graham Howard



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*.

The Bishop of Richborough's Chrism Mass
at the Shrine of Our Lady of Walsingham

‘The Spirit remained on him’

Lead Story

In this sermon, preached at his Chrim Masses in Bristol, Exeter and Lichfield Cathedrals, **the Bishop of Ebbsfleet** speaks of the Holy Spirit’s presence with Christ and with us, signified by the oil of Chrim

Normally at this celebration we read from St Luke’s account of Jesus appearing in the synagogue in Nazareth and reading the prophecy we have just heard from Isaiah: ‘The spirit of the Lord is upon me because he has anointed me.’ But this morning we’re scrolling back a little: back to the Jordan just after the baptism, and turning to listen to St John (John 1.19,24-42).

St John always seems to have a different story to tell. In the other gospels the Holy Spirit comes down upon Jesus at his baptism to enable his mighty acts. But St John talks about the Holy Spirit rather differently. He doesn’t tell the story of Jesus’s baptism like the other gospel writers; instead John the Baptist gives us a ‘witness statement’ about it. And in that statement, it is said (uniquely in St John’s Gospel) that the Spirit not only descended on Jesus but *remained* on him (Greek, *emeinen*: John 1.32).

Read the passage carefully and it becomes obvious that this is the central fact of John the Baptist’s evidence. The Spirit did not just visit Jesus but *remained* with him, and that is precisely how John the Baptist knew that Jesus truly was the one he’d been looking for.

This is how John sets out his evidence:

- ‘I knew someone greater than me would follow me, but I didn’t know who it would be. I baptized with water, you see, so that he would be revealed.’ (v. 31)
- ‘The one who sent me to baptize with water had said, “When you see the Spirit coming down and *resting* on someone, that someone is the person who will baptize with the Spirit.”’ (v. 33)
- ‘And I did see it: I saw the Spirit coming down, like a dove out of heaven, and resting on him.’ (v. 32)
- ‘I can only tell you what I saw. But that’s how I know he is the servant and lamb of God.’ (v. 34)

In John’s Gospel the Spirit does not come upon Jesus for a specific task or a special moment, as with the prophets and

other spirit-anointed people of the Old Testament. Jesus becomes the unique dwelling place of the Spirit. The Spirit stayed with him permanently and filled him with all the potential (all the *dynamis*) of God’s wisdom and action and presence.

Jesus becomes the unique dwelling place of the Spirit

Spirit is given to Jesus ‘without measure’ (Greek, *ek metrou*: John 3.34). Jesus bears the Holy Spirit in a permanent and inexhaustible way.

All of that is wrapped up in St John’s distinctively different allusion. St Basil the Great says that the Spirit was Jesus’s ‘in-

And there’s more. A little later in John’s Gospel, in Jesus’s conversation with Nicodemus, this sense of the Spirit’s permanence is expanded by a sense of the Spirit’s abundance. The

separable companion in everything... every activity of Christ was unfolded in the presence of the Holy Spirit’.¹ Jesus’ ministry simply cannot be explained without the presence and power of the manifold gifts of the Spirit.

II

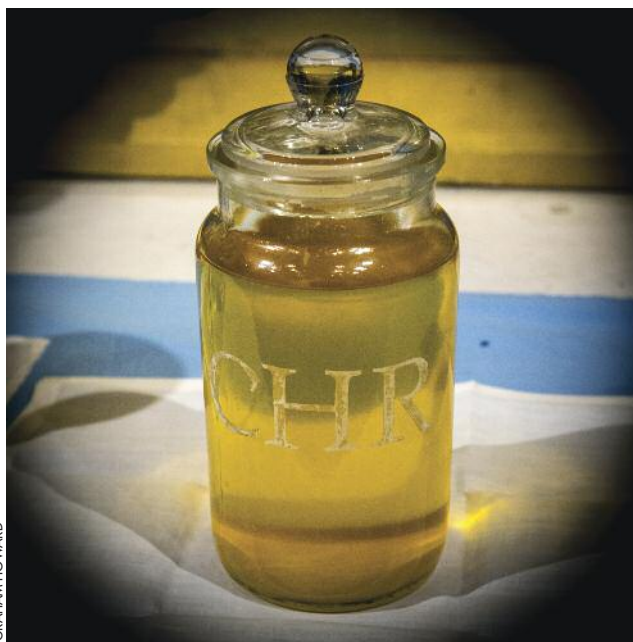
All of this is, if you like, ‘poured into’ the Chrim oil from which this Eucharist takes its name, the complex perfumed oil which, in a sacramental way, will be used as a sign of the permanent and inexhaustible presence of the Holy Spirit – who is not only the inseparable com-

panion of Jesus, but who becomes the inseparable companion of all those who are baptized and confirmed into Christ’s risen body: that is, of course, you and me. Another great Christian

author, this time a modern Anglican, Austin Farrer, talking about confirmation, says, ‘The unity we have with Christ, both in receiving baptism and afterwards by standing by it, brings down on us the very blessing and the very Spirit he received. In so far as we

are in Christ we are filled with Holy Spirit and the Father’s good pleasure rests on us; infinite Love delights in us.’²

Christ’s relationship with his Father (John 17.10) has been enlarged to include us. The eternal relationships between Father, Son and Spirit have become our home, our identity. At all times Christ accompanies us to his Father with our prayer



GRAHAM HOWARD

The Spirit becomes the inseparable companion of all who are baptized and confirmed

and our praise, our penitence and our pain, whenever we wish, and whenever we need. This is our home, because it's where Christ and the Spirit dwell, permanently and abundantly. And at this time of the Christian year, as we approach the Paschal three days, it's especially important to be reminded these things do not change whatever difficulties and turmoil, whatever 'sorrow, need, sickness or any other adversity' we may be experiencing. Regardless of turmoil or failure or suffering, or even death, the permanent and inexhaustible presence of the Holy Spirit kept Christ faithful to his Father and to us; and he keeps us faithful to too.

We find ourselves, of course, reflecting on these things in the midst of confusions and tensions in our church after Bishop Philip North's withdrawal as Bishop of Sheffield, made more acute by those who seek to sharpen the divisions in our life together. In such a situation – whatever is now being done to minimize damage, to heal hurts, or to strengthen mission – we need to trust the unshakeable faithfulness of Christ and the strengthening power of the Spirit.

III

In one of his sermons St Bernard has something to say about such situations of turmoil, and the sense of doubt and vulnerability that they create in us. He says, 'I have sinned a great sin, and my conscience is like mud all stirred up; yet I'm not unsteady (not shaky) because I am mindful of the Lord's wounds.'³ And he goes on to say that the Lord's wounds are like places he can hide in, like the cleft in the rock for Elijah, a safe place to hide until the storm passes.

Why, I wonder, might St Bernard refer to the Lord's wounds in this way? I think that the answer lies in another surprisingly different feature of St John's Gospel, concerning the Holy Spirit.

All the way through John's Gospel there is a mounting sense of expectation. The Spirit, who – we've been emphatically told – remains permanently and abundantly with Jesus, nevertheless can't be given to the disciples because Jesus had 'not yet been glorified.' Even at the Last Supper, Jesus had to explain, 'I will ask the Father, and he will send you another Comforter who will never leave you – the Spirit of truth.' Then, three days later, when the great climactic moment of the Resurrection arrives, and Jesus that same evening bursts through the locked doors where his friends are, he does three things:

- he greets them with the peace of the new creation,
- he shows them the angry wounds in his hands and side,
- and immediately he breathes on them saying 'Receive the Holy Spirit.'

There's no hanging around fifty days for Pentecost with St John.

It's clear that it's only when Jesus's body has been broken and lifted up on the cross – only after, in St John's words, he's

been 'glorified' – that the Spirit is free to stream out of his wounds and flood the lives of those around him. Without that failure and darkness, without those open wounds, the Spirit could not be shared. But after that darkness, from those wounds, the Holy Spirit 'pours out for us to drink' says St Paul (1 Cor. 12.13): from those wounds flows the baptismal flood that brings into our lives the permanent and abundant life of the Spirit.

It's as if the surface of our achievement, our specialness and attractiveness, has to be wounded before the Spirit can truly create holiness and communion between the followers of Christ. So not for the first time, our faith is revealed in a paradox: we experience the Holy Spirit most deeply not in

When hostility or betrayal arise within the Church, through those wounds the Holy Spirit flows

strength and achievement and being successful Christians; but in moments of loss, times when we suddenly feel vulnerable and out of our depth. Even when those bitter moments of hostility or betrayal arise

within the body of the Church, through those wounds, into that need, the Holy Spirit flows. And in that situation, as St Bernard suggests, though our consciences are 'like mud all stirred up'; yet we are not unsteady because we are mindful of the Lord's wounds, and the Spirit that flows from them.

'Deep in thy wounds Lord, hide and shelter me,
So shall I never, never part from thee.'

Having drunk of the everlasting, inexhaustible and renewing Spirit of Jesus – in this as in every Eucharist – we shall be able go out and overflow, in our words and our actions, in acts of compassion and service, because our own lives have been broken open and filled by God. **ND**

¹ *On the Holy Spirit*, xvi.39

² *A Triple Victory: Christ's temptations according to St Matthew* (London, 1965)

³ Sermon 61.3, On the Song of Songs.

CHANTRY PRIEST AT WALSINGHAM

This post is now vacant. Any Priest interested should please notify The Guild at the address below. The appointment includes being Priest-in-Charge of Holy Trinity, Hempton with Pudding Norton, a Society Parish which has passed a Resolution under the House of Bishops' Declaration, and also an Assistant Priest at The Shrine. The successful applicant will also be involved in development and co-ordination of the ministry to the bereaved at The Shrine.

A modern bungalow is provided along with a modest stipend.

Applications to be submitted to:
contact@guildofallsouls.org.uk

or to: The General Secretary, Guild of All Souls,
130 St Helens Road, Hastings, E.Sussex TN34 2EJ

Training in Righteousness

In this concluding section of his 2017 Chrism Mass sermon, **the Bishop of Chichester** recalls us to diligence in prayer and the reading of Scripture

At ordination we said we would be diligent in prayer and reading Holy Scripture, and our recommitment to being faithful ministers of the mysteries of God is a renewal of that original undertaking. For myself, these words from one of the great reforming texts of the Christian Church are important as an expression of the seriousness of that responsibility: 'The books of Scripture, firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scripture. Thus, "all Scripture is inspired by God, and profitable for teaching, for reproof, for correction and for training in righteousness" (2 Tim. 3.16-17).'

'Training in righteousness' brilliantly captures the astonishing venture to which we are committed. One of the reasons why I think that the story of the call of Samuel is so powerful is that it indicates that even though the clergy might have grown old, there is space for a child to minister in the temple, not making the life of the temple childish, but the temple being a place in which the child's exploration of faith can recall the elderly to a first love, in vocation. We might grow old in years of ministerial experience, but we must never grow away from the capacity to say with stark and humble simplicity, 'Speak, Lord, your servant is listening' (1 Sam. 3.10).

And more than this, the story of Samuel tells me that training ourselves and training others in righteousness cannot be completed in a module even in the Common Awards scheme of the Church of England or in any such training programme; it is the action of God's grace in human life and experience that shapes in us the contours of holiness by the rehearsal and re-rehearsal of prayer and Scripture. This is the core business of our life as ministers of the sacraments of the new covenant. And though this work might be referred to mundanely and misleadingly as 'taking services', it must nonetheless always be experienced, by the people of God, through the work of the Holy Spirit beyond our fathoming, as the transformative drama in which the word of God is known, alive and active and received.

A child's exploration of faith can recall the elderly to a first love



GRAHAM HOWARD

God's grace shapes in us the contours of holiness by the rehearsal and re-rehearsal of prayer and Scripture.

This Lent and Holy Week it has been my privilege to be with a friend who has terminal cancer. She is younger than I am and her death is now quite close. She was brought up in a working class Christian family, in which the sacraments and liturgy of the Church of England were their training in righteousness, through prayer and the reading of the holy Scriptures. She remembers being one of three generations of women who watched and prayed with her beloved grandad as he died 'in sure and certain hope of the resurrection', with the curate coming to anoint him with holy oil, and send him forth to the God who had created and redeemed him.

My friend expects to live just long enough to celebrate this Easter. It will be one last rehearsal of the paschal mystery, once more hearing the Easter gospel, renewing her baptismal union with Christ, when she was marked with the sign of the cross and anointed with the sacred oil of chrism. And she will affirm definitively, for the last time, 'I turn to Christ', knowing that he is closer to her in time than when she has done this before, because soon, when she turns to him at the end of her life on earth, she will, like Mary Magdalene, hear him speak her name

This is what training in righteousness is like and what it's for. We commit to saying the prayers and reading the Scriptures for and with the people of God, because it's what God has given us as the means of grace and the hope of glory. It prompts me to see our own time as a context similar to that of the call of Samuel. Then, as now, the word of the Lord is 'precious' in the sense that many people simply don't see the point of it. But God's presence is not diminished because (like Eli's) our eyesight is poor.

That's how I read the beautiful detail, in the story of the call of Samuel, of the lamp that burns during the long hours of the night – as a testimony to the abiding presence of God with us, pointing us irrevocably to new life in the coming of Christ the morning star, who, says St Bede, when 'the night of this world is past brings to his saints the promise of the light of life and opens everlasting day.' So, when the Lord comes, may he say to us, as stewards of the mysteries, attentive to the Scriptures, 'Today, all this has been fulfilled in your hearing.' **ND**

Love is the Way of the Cross

In this concluding section of his 2017 Chrism Mass sermon, **the Bishop of Wakefield** calls on us to be examples of love and forgiveness

We live in a very inward-looking, self-regarding world. Even the most critical and noble of human quests, like the quest for justice, fairness, human rights or freedom, can be turned into a narrow and egotistical pursuit. Realistically, this has always been the case. The love Jesus proclaimed and modelled for us supremely in the events we commemorate this week was never easy for people to accept, never mind embrace. Peter very blatantly and the other Apostles too, not to mention the crowd who cheered Jesus on Palm Sunday, demonstrate that this week so well. Showing scant regard for the greater good of society and the future of humanity is not new.

To love is to go out of oneself, to put the other before oneself, to serve the other, and to die in his or her defence if it comes to that. In other words, it is the Way of the Cross, as this week that we call 'holy' proclaims. To love in this way, the way Jesus loved, is not easy. But our call is to live ourselves the love he lived 'to the end' during these days. It is not for us to demand it of others, but to be examples of this love to them ourselves. With regard to how others may act, he set down the marker for us all: 'Father, forgive them. They know not what they do.' The blood of martyrs is the seed of Christians. Laying down our own lives is what achieves the society we wish to build. There is no other way to establishing the Kingdom of God.

Jesus knows us as we are and he loves us as we are. God never created anyone whom he did not love, and that love is never obliterated by our infidelity and sinfulness. Pope Francis describes the Church as a 'battlefield hospital', where immediate healing and restoration of wounded humanity should be the first mark of every encounter with the Church of Jesus Christ. In our ministry as priests and deacons and as lay men and women – as missionary witnesses of Jesus Christ – we must rediscover that sense of faith in Jesus Christ as a faith in the one who revealed to us that God loves us. A heightened awareness of how every encounter with the Church of Jesus should be an encounter with a God who loves us should also lead us to a necessary and ever more sensitive understanding

of the horrendous sense of betrayal felt by those who were abused or wounded within the Church of Jesus Christ.

Holy Thursday and this Chrism Mass are special moments when we renew our commitment to ministry. The Lord will give us the strength if we recognize our weakness and place our trust in him. This is not simply to sit back and leave everything passively to the Lord. Renewal can be painful and means moving out of the comfort zones that each of us create for ourselves or allow ourselves to slip into. Cynicism or scepticism are never the responses of the genuinely committed. Cynicism is not smart. Cynicism is not noble. Cynicism robs creative energy. The challenges we face within The Church of England require new energy and new enthusiasm and new realism.

The more we lose those aspirations and ideals which first drew us towards priestly ministry, the less we become true ministers of the joy of the Gospel and become trapped in our own frustration. We must rediscover those hopes and aspirations and the ideals if we have lost them. We must learn to transmit those same hopes and aspirations and the ideals to others who might be thinking of dedicating their lives to priestly ministry. We need vocations.

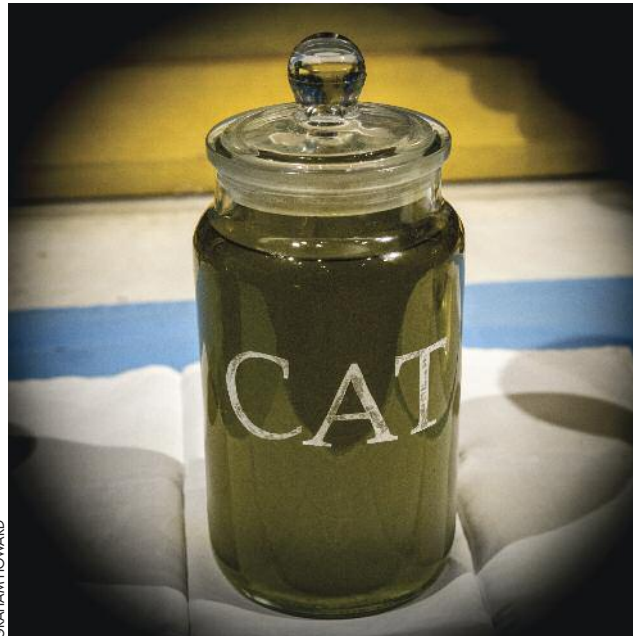
I ask you all to pray for our priests and I ask priests to pray for those to whom we are called to minister. We all share one

baptism. As the prayer of consecration of Chrism will remind us, all of us are all sharers in Christ's office of Priest, Prophet and King, through being anointed with the same Spirit and conformed to Christ.

Let all of us then pause for a moment in silent prayer now, asking God to bless each other in our varied ministries and callings and that each of us, in our own way and with our own specific responsibilities, will go away this evening renewed in our commitment to be true missionary disciples of Jesus and

to work – confidently and joyfully and united under Jesus the Lord – to build the future of The Society, our Society, in this diocese and in the Church of England. **ND**

Cynicism robs creative energy



GRAHAM HOWARD

We all share one baptism

Holy Thursday

Julian Browning prepares for the Feast of the Ascension of Our Lord

From the Diary of the Reverend Francis Kilvert: 'Holy Thursday, 26 May [1870]. The bells ringing for the Ascension. Went to Church with my Father through the sunny golden fields variegated with clover and daisies and ground ivy. The Church bell tolling for service through the elms. A small congregation, but many bees about the Church windows as if a swarm were flying. My Father says this has happened on several Ascension days and once the Churchwarden John Bryant came after a swarm of his to the Church on Ascension Day, clinking a frying pan and shovel. My father told him that the bees showed the people the way to Church.'



The clergy say the oddest things. Do the bees show us the way to church on Ascension Day? As with much religious argument and fanciful speculation, from deep among images filtered through half-remembered sermons and random reading, an element of truth emerges. Bees are of ancient lineage in folklore and mythology. Bees appear in the art found on Palaeolithic rocks. Bees make music. Bees bring order and wisdom to their temple hives. In Egyptian, Greek and Celtic fables, bees are symbols of the soul. The bees know more than we do. It seems as natural to me as it did to Francis Kilvert's father, the Reverend Robert Kilvert, Rector of Langley Burrell in Wiltshire, that the bees should bring to our notice the great and ancient Feast of the Ascension. For if Resurrection means anything at all, it is about the inter-connectedness of all things, the heightened awareness we know only in the Kingdom of Heaven, no separation now between God and mankind, nor between each of us and the other, nor between ourselves and the natural world.

The strangest people come to church on Ascension Day. John Bryant came to church with a frying pan and a shovel because in country wisdom it was known that the clinking noise of the two implements would have a calming influence over his bees. Today we employ an organist to improvise slow melodies to have a calming effect before the service over the murmuring and buzzing congregation. On As-

cension Day we welcome Christians who know why they have come to church. There will be former choirboys who sang from strange skyward locations like the Chapel Tower of St. John's College, Cambridge, each Ascension Day. There will be those who must sing 'The head that once was crowned with thorns' for their Easter to be complete. There will be a row of younger Anglo-Catholics (or spikes as we used to be

The strangest people come to Church on Ascension Day

called), recognizable by their expressions of pleasurable outrage, as, once again, the Paschal Candle is not extinguished at the end of the gospel, as demanded in *Ritual Notes*, but permitted to linger through to Pentecost. There will be Roman Catholics who refuse to be transferred to the following Sunday like a postponed Amazon delivery. Ascension Day is not to be missed.

Ascension Day is a Thursday. It is always a Thursday, the fortieth day of Easter, a day of rejoicing and triumph to mark the close of the Lord's earthly pilgrimage. He goes to prepare a place for us. 'The Apostles returned to Jerusalem with great joy.' [Luke 24.52] It could be that the modern emphasis on Pentecost as the Feast which brings closure to the Easter season

Ascension Day is a day of rejoicing and triumph

has done the Ascension few favours. To put it crudely, we are back on earth with one another far too soon, unless we enter the mystery of the Ascension. The Ascension is not a geographical disappearance, but 'Christ's return to the heart of all creation where he dwells now in his glorified

humanity. The mystery of his Presence is hidden throughout creation and in every part of it, as Thomas Keating wrote in *The Mystery of Christ* (1987). Christ is now 'the light that enlightens everyone' (John 1.9). We can begin to find the courage to look beyond our fine words, to see the reality of darkness and light in the contemporary world, to see the despair as well as the joy, to hope, pray and work for the end of inexplicable suffering, because, through the grace of the Ascension, everything is transformed into Christ. 'Christ is all and in all' (Col. 3.11) right now. At the Ascension we remember that Christ goes to heaven, not as an idealized god-like creature, but as he is, wounds and all. That is the Christ we recognize in the world we see, in a transformation of our consciousness completed by the Spirit at Pentecost.

The monastic spirituality of the Middle Ages provides sharp insights which help us to celebrate this Feast. For St. Bernard of Clairvaux (1090-1153), the reformer of the Cistercian Order, Ascension Day is 'the crowning glory of all the other feasts, communicating their fruit and increasing their grace.' The Ascension is important for what it does for you and me. We pass (Latin, *transire*) from death to life through hope in the Resurrection. But there's way to go. To share in the glory of Christ, to pass beyond (Latin, *pertransire*), to seek the things that are above, we need to develop a lively faith in the Ascension. Ascension is a word for every day, and for every situation we face: 'The way of ascension, Christ himself demonstrated

to us... He himself is the way by which we ascend, just as he is the homeland for those who have arrived.' What makes me follow the bees to church to celebrate the Ascension and to sing those hymns? It is the certainty of it all, the certainty of the triumph of the Lord. There's no going back. Return with me

to Kilvert's Victorian times. Anthony Trollope, Kilvert's older contemporary, brings before us (in his novel *The Warden*) the Reverend Septimus Harding, a good clergyman in Barchester, who writes anthems and con-

ducts the cathedral choir. Septimus Harding tells his friends that one 'reason that I make music is to celebrate the certainty of the Lord, since there is no other way I can understand the contradictions and confusions that surround me.'

Amid today's confusions, we note, with a sigh, Francis Kilvert's observation, 'a small congregation.' We know that drill: not as many as last year, of course people work late, the weather, the trains, could it be half-term again? Maybe week-day religious observance of a traditional kind is in a decline we can no longer prevent. That's a subject for another time. But since when did the celebration of truth have anything to do with numbers? This is Ascension Day we're talking about. Take the day off, read a bit, look up at the sky, throw a party, and find a church open on 25 May which, as every bee knows, is a Thursday. **ND**

Julian Browning is Hon. Assistant Priest at All Saints, Margaret Street

Since when did the celebration of truth have anything to do with numbers?

This month, as we celebrate the Ascension of the Lord and Pentecost, we will hear a great deal about praise, prayer and language. We hear again that lips everywhere should proclaim 'the name of Jesus which is above every name'. The lips and tongue can express so much truth and beauty, and yet it can be a source of darkness and despair. I have noticed recently that I hear much more 'bad language' about than previously in contexts that I would never have heard it before. This judgment may be more subjective than objective, but on reflection I also notice that thirty years ago 'bad language' would often come up in confessions, but now it is not such a noticeable sin!

It is worth reminding ourselves from time to time that, whatever the fashion may be at middle class dinner parties, the Christian is called to be careful and exemplary in the language he or she uses. Here are a few verses from Scripture (which is rich in teaching on this matter). Proverbs 18:21 'Death and life are in the power of the tongue.' James 1: 26: 'If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this

Ghostly Counsel

Bad Language

Andy Hawes is Warden of Edenham Regional Retreat House

person's religion is worthless.' James 3:5-8 includes this warning: 'The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.' St James compares the tongue to a rudder which is a small object that can alter the course of the whole ship.

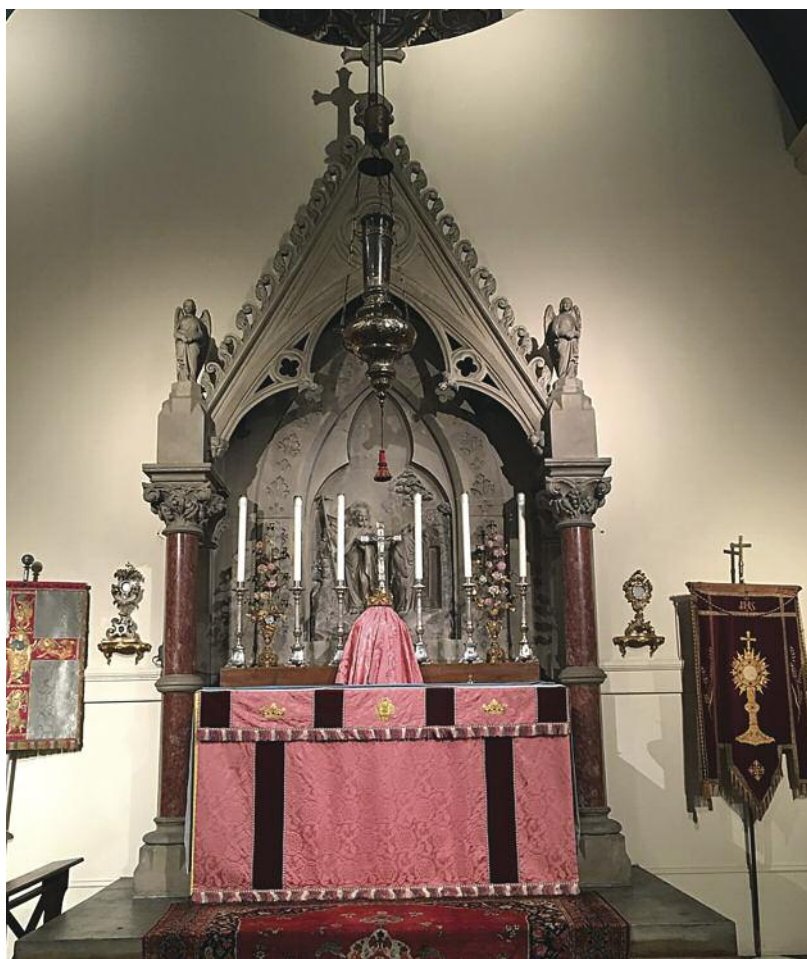
There are two different ways in which the tongue offends God and jeopardises our spiritual health. The first, and the easiest to deal with, is bad language. First, each person must come to a clear understanding of what is acceptable. Language is so much conditioned by context that it is easy (in certain contexts) to become insensitive to what is offensive to God. On the Fish Dock every other word

may have a colloquial Anglo-Saxon origin and conversing in that language would be seen as normal. Christians should not allow themselves to go native in these circumstances. To refrain from the use of bad language in contexts where it is normal can be a powerful witness. Each person who is challenged in this should ask the Lord to give him or her grace both to be aware of his or her use of bad language and to have the self-control to refrain from using it. This discipline will then become a blessing – raising an awareness of God's presence and call in daily life.

The second sinful use of the tongue is lying. To be a Christian means to live in the Truth. If we live in the Truth then we will be drawn close to Jesus who is The Truth. Conversely, not to live in the truth means that a person lives in a different reality to Jesus. If this is something you struggle with, reflect on the origin of your inability to live in the world as it is. If the cause lies in guilt or fear then simply ask the Lord to give you grace to know his love more fully, for it is his love that can banish all fear and enable a new beginning in the world as it is.

Coal Pressed into Diamonds

Barry Swain at the diamond jubilee of consecration of the Church of the Resurrection, New York City



you touch coal, it's soft, it breaks easily and it gets you dirty fast. But what happens to coal when it is in the right place in the earth and under great pressure over millions of years – that is to say, under the forces of Nature, that is, God? The molecules are arranged now in straight lines, and it becomes something different. That filthy lump of coal becomes a diamond, the hardest substance there is, that can write on glass, and brilliant, smooth and beautiful, one of the most prized things in the world. Married and widowed ladies probably have one on their hands right now, and at night, any lady could have them in various places. As Marilyn Monroe says in *Gentlemen Prefer Blondes*, when she discovers the existence of tiaras, 'I always love finding new places to wear diamonds, don't you?'

So it was with this church. In 1866, the small group of people who had been meeting together took a great leap of faith, and started a parish church. In 1868, they took a bigger one, borrowed money, and retained the famous architect James Renwick Jr., already well known for the Smithsonian Institute in Washington, and for Grace Church on Lower Broadway, and at work already on St Patrick's Cathedral. The church was designed and the materials were selected: bricks, stone, mortar, glass, lead, marble, and wood. Windows and doors were fashioned, pews and the pulpit put in (both of which are still here), and

One of the hallmarks of the catholic faith is how frequently, for the seven sacraments, for sacramental rites, and for ordinary life, we take a gift from God and give it to him, and he gives it back, blessed and changed. That is the root of baptism: a baby or adult with original sin is given to God, washed by ordinary water, and in a sacramental mystery given back by God to us, a new person with a completely innocent new start in life. It is the root of the Blessed Sacrament: God gives wheat and grapes, man fashions them by his God-given talents into bread and wine, and gives them to God, and God gives back to man these same gifts which are now his own body and blood.

This has its parallel in nature also. When I was a child, I was threatened, as many were, that if I was not a good boy, I would receive only a lump of coal at Christmas. Perhaps you heard this as well. I think it's less fashionable to-day, if only because children are allowed to do whatever they like. But think of coal. When I was a little boy it was still used a fair bit to power factories and lots of older houses in cities, including our own. Coal was delivered and fell down into the coal bin, which was dusty and sooty, and filthy. There is one in the basement of both our buildings. Riding on steam trains and ocean liners created dirty coal dust smoke. When

the high altar was carved and put in place, the very same one you're looking at now. The baptismal font was made of marble and put in the west end, the very same one you passed on your way in, to remind you that you had to pass through baptism to become a member of Christ's Church and to pass to any of the other six sacraments. These ordinary materials, easily had from nature, were put together by man's ingenuity to form this building. It was, of course, a product of its mid-Victorian time, and naturally, it looks it.

But this building, built by Mr Renwick and that little group of people, became the place they met God. Think of the thousands and thousands of babies and adults baptized at that font. Think of the thousands of children confirmed at this altar rail. Think of the thousands of people who came to the Sacrament

**We take a gift from God and
give it to him; he gives it back,
blessed and changed**

of Penance here with their consciences burdened, and left with a lightness of heart, knowing God had forgiven their sins. Think of the millions of times people have received Holy Communion at these altars.

Think of the thousands of people who have either come here, or received a priest from here, who anointed their sick bodies, and either received from God healing or preparation for a holy and hopeful death. Think of those ordained here, not too many perhaps, but one as recently as 2004. Think of the thou-

sands joined in holy matrimony here, beginning a hopeful new life together. And finally think of the thousands whose funerals were here, who, fortified by the rites of the Church, went forth to their graves with the prayers of their friends and families from this very church.

God was pressing that coal, preparing it. Finally, in 1957, 89 years after it was built, this church was free from all debt, and could be given to God. The twelfth Bishop of New York, Horace Donegan, came here on the first Sunday of February 1957 and, following the ancient rites of the Church, blessed and hallowed and consecrated this church, and gave it *for ever* to be what it had already informally become: the House of God and the Gate of Heaven. Unlike many churches, consecrated at the beginning of their lives, ours was consecrated after eighty-nine years of sanctified use. There's something very nice about that – by the time Bishop Donegan consecrated it, it had already been consecrated by eighty-nine years of those rites and ceremonies we just have thought about, and it was as filled with prayers by then as it was filled with incense and candle soot! On the first Sunday of February 1957, the process was complete, God Almighty had prepared with his own forces this lump of coal, and when Bishop Donegan took off his mitre that day, and Father Chambers hung up his cope, and they went downstairs to the hall, they knew what had happened, not just that day, but that day as a culmination of 89 years: the lump of coal had been turned by God into a diamond. A diamond to glisten and attract, a diamond to be cherished as an object of great worth, a diamond to be perfect and beautiful to show everyone what mankind, with God's help, can do. It has continued to be beautified. As the great British architect of churches of the nineteenth century, Sir George Gilbert Scott said, 'Every church should look the most beautiful it ever has, at the moment you see it.' I hope that's true of ours, and I think it is. We don't stop adorning the House of God and the Gate of Heaven, because it still has so much work to do for us, and for our descendants in this place.

But the changing of coal into diamonds wasn't only accomplished on this building. It is also worked on all of us who find God here in his house, guided by the lamp before the tabernacle just as the Magi were to Bethlehem, and who find the gate of heaven here at the beginning or at the end of life. For each one of us is a lump of coal at the beginning – a creation of God, to be sure, but one of uncertain fate, for that decision is ours. This

was true of Jacob having his dream and Zacchaeus up in his tree. But for those of us here, and for our thousands and thousands of ancestors in the faith here, those whose names we know, and those we do not, this was the place where God worked on those lumps of coal, and with pressure, sometimes easy and gentle, sometimes hard to bear and bitter, but always loving and with his

purpose in mind, those lumps of coal, those of us past, present and future, were polished by God and turned into diamonds – some of them, diamonds which now adorn heaven, heaven of the God whose house here they met him in, and heaven the gate of which they went through here, right here, in this place. For 149 years, men, women and children have prayed here, received the Sacraments, learnt about God, and drew near to

him. For 60 years, this has been God's consecrated home. That is a great deal to be thankful for, and we are. But it is also a great deal of reason to be hopeful as we look forward. And we should be. **ND**

Canon Barry Swain, the Rector of the Church of the Resurrection, preached this sermon there on 5 February 2017.

God was pressing the coal, preparing it

The lump of coal was turned by God into a diamond

Church of the Holy Cross, Marsh Farm, Luton

Priest in Charge

The Church of the Holy Cross, Marsh Farm, Luton which comes under the pastoral care of the Bishop of Richborough, is looking for a priest-in-charge to lead church members and work alongside them in progressing their goals.

The full parish profile is available on the St Albans Diocese website: www.stalbans.anglican.org

The closing date for applications is Friday 2nd June
Interview Date: Monday 3rd July

Enhanced DBS Disclosure is required

If you are interested in applying for this vacancy or would like further information, please contact:

The Venerable Paul Hughes, Archdeacon of Bedford,
17 Lansdowne Road, Luton, LU3 1EE

Tel: 01582 730722

or email: archdbedf@stalbands.anglican.org

The Anglican Church in North America

It was announced in February 2017 that the Archbishops of Canterbury and York have determined that the Anglican Church in North America (ACNA) is a church whose orders are 'recognized and accepted by the Church of England'. This means that clergy ordained by bishops of the ACNA can now be licensed to minister in the Church of England. **Phil Ashey** introduces the ACNA to readers of *New Directions*.



The Anglican Church in North America (ACNA) was formed in 2009. Its 29 dioceses include four former dioceses of The Episcopal Church (Pittsburgh and the three Anglo-Catholic Dioceses of Fort Worth, Quincy and San Joaquin), four dioceses of the Reformed Episcopal Church (which was founded in 1873), and the Missionary Diocese of All Saints (which grew out of Forward in Faith North America). In March 2017 a fifth former diocese of The Episcopal Church, the Diocese of South Carolina, decided to join the ACNA by unanimous vote of its diocesan convention.

The Anglican Church in North America unites 112,000 Anglicans in approximately 1,000 congregations across the United States, Canada, and Mexico into a single church. On 16 April 2009 it was recognized as a province of the global Anglican Communion by the Primates of the Global Fellowship of Confessing Anglicans. In October 2016 it was recognized as a member province by the Global South. The Most Revd Dr Foley Beach is the ACNA's second Archbishop. At his Investiture on 9 October 2014, he was received 'as a fellow Primate of the Anglican Communion' by the Primates of the Anglican Churches of Nigeria, Uganda, Kenya, Rwanda, Jerusalem and the Middle East, South America and Myanmar.

Members of the Anglican Church in North America are in the mainstream, both globally and historically, of Christianity – the biblically-faithful way of following Jesus and being part of the One, Holy, Catholic and Apostolic Church.

For us as Anglicans, this orthodoxy is defined by and centered on the classic formularies of most Anglican churches – the Book of Common

Prayer (1662), including the Ordinal, and the Thirty-Nine Articles – which all point back to the authority of the Holy

Bible and articulate foundational principles of the Anglican tradition throughout the world. In its Fundamental Declarations, the Anglican Church in North America also embraces The Jerusalem Declaration (2008), the founding declaration of the Global Fellowship of Confessing Anglicans.

Here are some 'fast facts' about the Anglican Church in North America, from its 2015 Congregational Reporting (with 90% of the congregations reporting):

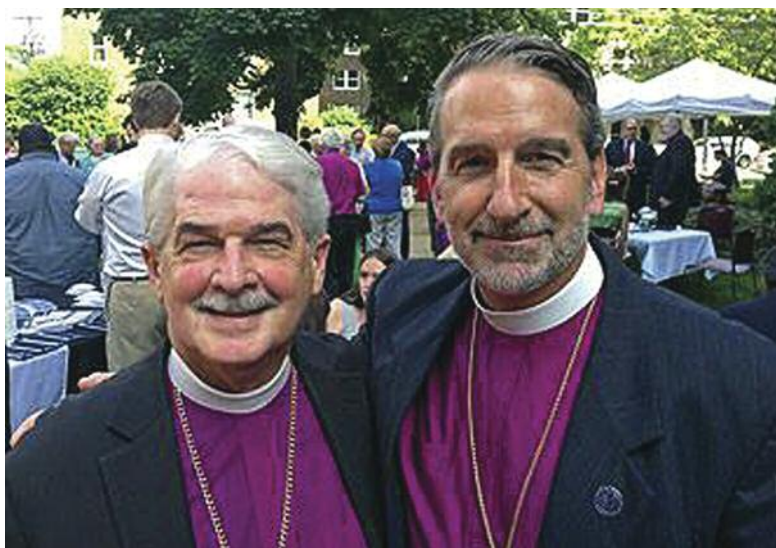
- Number of congregations increased from 700 in 2009 to 966 in 2015; the Diocese of South Carolina voted in March 2017 to join the ACNA, bringing an additional 54 congregations;
- Membership increased from 100,000 in 2009 to 111,853 in 2015; the Diocese of South Carolina will add an additional 22,000 members;
- Average Principal Service attendance has grown from 69,197 in 2009 to 78,679 in 2015; the Diocese of South Carolina will add an additional 9,085;
- 3,324: the total number of baptisms reported in 2015 (2,333 children aged 15 years and younger, 372 young adults aged 16-30, and 529 adults aged 30+);
- 2,368: the total number of confirmations reported in 2015 (686 children, 584 young adults and 1138 adults);
- 2,705: the total number of known first-time commitments to Jesus Christ through the ministry of the congregation and its members (not necessarily resulting in the person joining the congregation);
- 8,405: the total number of people brought into ACNA congregations through local outreach and evangelism;
- 1,706 people who went on 408 provincial (North American) mission trips;
- 1,317 people who went on 390 global mission trips;
- 362 congregations with overseas mission partnerships;
- 148 congregations made up of non-Caucasians;
- 72 congregations who are primarily first-generation immigrants;
- 64 congregations with services in a language other than English.

You can find the complete 2015 ACNA Congregational Report, which also shows the increase in these numbers since 2011, online. ¹

The Anglican Church in North America unites 112,000 Anglicans

The mission of the Anglican Church in North America is to reach North America with the transforming love of Jesus Christ. This mission is also

found in its Constitution and Canons (another feature it shares with most churches in the Anglican Communion) at



**Jack Leo Iker SSC (third Bishop of Fort Worth)
with Foley Beach (second Archbishop of the Anglican Church
in North America)**

Article III, which states that ‘The mission of the Province is to extend the Kingdom of God by so presenting Jesus Christ in the power of the Holy Spirit that people everywhere will come to put their trust in God through Him, know Him as Savior and serve Him as Lord in the fellowship of the Church.’ The chief agents of this mission are the people of God (not simply the clergy!), and the local congregation is ‘the fundamental agency’ of mission (Canon I.6.1).

The Anglican Church in North America pursues its mission in a variety of ways. When the ACNA was founded in April 2009, its first Archbishop, Robert Duncan, called on the church to plant 1,000 new congregations in the next five years. This gave rise to the ‘Anglican 1000’ movement which raised up both church planters and supporting structures to reach that goal. By 2014, the ACNA had planted a net of 200 new congregations – less than the 1,000 goal, but a tremendous accomplishment recognized by North American church planting experts both inside and outside the church. The focus on church planting continues, with 44 new churches planted in 2015, while 26 churches closed – a net gain of another 18.

The ACNA also pursues its mission through congregational revitalization and a renewed focus on fulfilling Christ’s Great Commission within the local community in which congregations find themselves. With the help of mission societies like the American Anglican Council, the church is helping to develop and coach faithful, missional leaders at every level of the church, lay and ordained, and to help move from maintenance to mission small and mid-sized congregations in decline or decline.

Through its Matthew 25 Initiative, the ACNA is also expanding and developing ministries in North America that are engaged in working, living and serving on the margins of

society. These ministries reach some of the most vulnerable and under-resourced populations in North America, fulfilling Jesus’ call to love ‘the least of these’ (Matt. 25.40). To date, the challenge grant of an anonymous donor and the matching gifts of congregations have enabled forty ministries to receive financial grants to launch and develop ministries of mercy and social justice across the continent. You can see the variety and reach of these ministries here.²

Currently the Anglican Church in North America is developing a Provincial Book of Common Prayer, expected to be released in 2019. The ACNA College of Bishops have already approved texts for Holy Communion, Baptism and Confirmation, the Daily Office, Rites for Holy Matrimony, and Lectionaries. In the meantime, congregations are allowed, with the permission of their bishop, to use those Books of Prayer that have been approved for use within the Diocese. These include the *Alternative Service Book* of the Church of England, *Common Worship*, the 1662 BCP, the Kenyan liturgy for Holy Communion, and the 1928 and 1979 BCP of The Episcopal Church. The expression of worship within the ACNA ranges from Anglo-Catholic to Evangelical to Charismatic and contemporary.

The Anglican Church in North America has also developed strong and vibrant ecumenical relationships with the Orthodox Church in America, the Russian Orthodox Church, the Polish National Catholic Church, the Roman Catholic Church, Missouri Synod Lutherans, and the Common Ground Christian Network (an evangelical coalition of mainline Presbyterians, Lutherans, Methodists and Reformed/Congregational Churches).

Of the 29 dioceses, only 8 ordain women to the presbyterate

While the Anglican Church in North America does not consecrate women to the Episcopate, it makes no canon or rule abridging the authority of member dioceses with

respect to their practice regarding the ordination of women to the diaconate or presbyterate (ACNA Art. VIII). Of the 29 dioceses which currently form part of the ACNA, only 8 ordain women to the presbyterate. The ACNA’s Task Force on Holy Orders has submitted its report to the College of Bishops, with a focus on developing first an understanding of the range of acceptably Anglican views within the province on ecclesiology, the nature of sacraments and Holy Orders, and the need to consult with both the theological commissions of GAFCON and the Global South, and ecumenical partners. The ACNA bishops will meet in September in conclave (without phone and internet interruptions) for a week to consult prayerfully with each other and reach a decision on women’s ordination that will keep the whole church together.

ND

The Rev. Canon Phil Ashey is the ACNA Provincial Canon for Strategic Mission and President of the American Anglican Council.

1 https://c119b78671d19b8aee34-1ab073aa91389396dfc8b6aabc9b141e.ssl.cf2.rackcdn.com/Congregational_Report_to_Provincial_Council_2015.pdf

2 https://c119b78671d19b8aee34-1ab073aa91389396dfc8b6aabc9b141e.ssl.cf2.rackcdn.com/Current_List_of_M25_Grant_Recipients_6.2016-2.pdf

‘The rich man in his castle, the poor man at his gate’

Gary Waddington wonders whether *Reform and Renewal* will lead to genuine investment in our poorest parishes

Debating the Church of England’s attitude to ‘white working class’ parishes in estates gathered pace late last year through the advocacy of the Bishop of Burnley, Philip North. What are some of the issues? Will *Reform and Renewal* make a difference? Does this speak to the parallel debates about Brexit, Trump and income disparity?

For decades has a middle class CofE done little more than sneer at poor white estate parishes and under-invested, under-supported, and over-patronized them, leaving them, hopefully, to fade away? Should better-off parishes pay huge parish shares to provide clergy for places which won’t support themselves, don’t flourish, aren’t growing and don’t fit the glossy PR brochures of smiling CofE hipsters? Where are the pictures of ordinands in *Kappa* or *Burberry* rather than *Jack Wills* or tweeds (unless they’re trendy and trying to ‘identify’)?

My background is white working class: little money, free school meals and, in the 80s, a full grant to go to university. I’m enormously proud of my roots, though I am seen as very middle class (grammar school, Durham, Oxford, and a rector in Harrogate).

For ten years I was Vicar of a brilliant UPA parish, Paulsgrove, in the Diocese of Portsmouth. I was frequently dismayed by those who thought they’d need body armour and a tank to venture onto the estate. Much talk about estates and ‘the white working poor’ comes from those who assume such places are chock-full of feckless, druggie, single mother, child-abusing, racist, thick, workshy, illiterate, common, football hooligan benefit cheats.

This stereotype is perpetuated by both media and ignorance. Not every estate is as portrayed in *Shameless* or *Benefits Street*, although there are elements of truth in such programmes. Failing to acknowledge that, or indulging in inverted snobbery or naive engagement with unpalatable truths, is dishonest, but there is a nuanced argument to be had here.

Many estates were utopian creations compared to pre-war slums. They also cleared ‘those people’ out to the periphery so everyone else could get on with ‘urban renewal’. However, the stigma of ‘the poor’ never went away. Families generationally ‘looked down on’ in slums remained ‘looked down on’ in estates. At least they were out of sight, out of mind.

Cuts to public transport created ‘societal deportation’. Estates became physically disconnected from towns and cities. Without a car you walked, or relied on erratic (and expensive) bus services. Poor planning divorced people from shops, services and healthcare. As estates expanded, pressure increased on that scant provision and increased concomitant health and social problems.

Poverty isn’t just about money. Paulsgrove wasn’t poor financially. There was poverty, but many had well paid manual jobs. Real poverty was educational. Adult illiteracy was incredibly high. Educational achievement scores (i.e. GCSEs to PhDs) were in the lowest 1% nationally. Schools, albeit with

dedicated teachers, hovered in and out of special measures. Educational targets are incredibly difficult to meet in a system that presumes learning continues at home. Illiterate parents, how-

ever, can’t teach a child to read, just as people can’t join in with liturgy requiring degree level literacy skills if they can’t read.

Governmental investment in schools, such as Sure Start and Pupil Premium made some difference, but few resources went into adult literacy projects, and, as the digital age dawned, more people were excluded from mainstream society. The fact that kids today still write their own absence letters to school because mum or dad ‘can’t find their glasses’ should tell us something isn’t working.

Regeneration money for estate communities was in reality managed via complex funding forms by specialized departments in the council. They would specify what the community needed – albeit after ‘consultation’ – awarding themselves grants to finance plans or using community funds to cover services that would otherwise be cut.

Genuine community-inspired and -led projects were far fewer than might have appeared the case. What many communities wanted – decent access to healthcare, transport, somewhere for the kids to play – was supplanted by vanity projects filled with books and leaflets no one could read. Estates were given what they didn’t want or need and told to be grateful, as real needs continued to be unanswered. To be then labelled as ‘scroungers and cheats’ only added insult to injury and built resentment.

There remains, for some, a deep seated stigma of getting ‘handouts’. Many (my parents included) refused benefits. They wanted to stand on their own feet, despite struggling. They hated the tag of ‘deserving poor’. Workhouse memories were not far away. Improved living standards and social care post-war helped, but pride was still important. Handouts knocked that pride and sense of self: ‘I’m not good enough’, ‘I’m a failure’.

Carla Lane’s TV creation *Bread*, the story of a Liverpool family beating the benefits system to their advantage, was funny, painfully well observed but never cruel. Yet it fed suspicion in political and middle class circles (those now sneered at as ‘elites’) that benefits recipients were ‘scroungers spending our money on booze and fags’, living in tax-payer-funded luxury. The false perception that benefit fraud is endemic (though

Not every estate is as portrayed in *Shameless* or *Benefits Street*

significantly less than corporate and personal tax evasion) is perpetuated with ever more venom.

Now, the 'undeserving poor' is not just the white working class: it's the working poor, the disabled, minorities, refugees and asylum seekers. The 'feckless workshy' stigmatization transposes inexorably and inevitably to the middle classes.

For some communities often limited by education and poor life-skills, employment opportunities have dried up or been decimated. Routes out of poverty have become harder. Where major employers close (the pit, the factory line, the industrial centre), then simple geography dislocates many from easy (or any) access to work.

That globalisation and neo-con free market economics play a part in this is too easy a tag-line. The austerity age has introduced zero hours contracts, and 'self-employed contractors' as a tax dodge for companies. Stagnation of low-paid menial employment means many jobs are now part time. Work exists – but doesn't pay enough for the 'Just about Managing'. Automation and digitization have also accelerated deindustrialization. Robots have created more societal decline than any intercontinental company's employment strategy.

Entertainment culture deludes those who are 'picky'. Winning a talent show, record contract, game show or lottery in an 'opportunity for all' culture is about luck, not always talent. Fame is more aspirational than cleaning toilets. We complain that cleaners, shop assistants and builders are 'all Poles' in a culture that really wants someone else to do all the dirty work. 'English jobs for English people!' but only if they're the kind of jobs we like. 'Why are your builders Romanian?' is answered, 'Because they work hard'. As life has got easier, has the culture made many of us lazier?

Yet we come to this: social mobility, equal opportunity, and inclusion portray a level playing field with no closed doors, but the playing field isn't level, and doors slam shut. When the glittering prize is given to others, fertile grounds of simmering resentment emerge: perfect for those with populist slogans, and alluring agendas that 'name, blame and shame' while proffering no real answers.

Many 'white' estates are perceived as racist enclaves. Yes, there is racism there. There's no backing away from that. Racism, however, sadly exists in every social order and group including rich 'white enclaves' and bastions of power. Often this is simply suspicion of 'the other'. Many have never have left village, town or city or ventured further than the estate they live in. They know no one from other ethnic or religious groups and see no need to mix.

Being fed a diet that says, 'Your way of life is under threat' and 'they' (whoever 'they' are) are stealing your jobs and homes, makes people scared of 'them', repeating whatever media and social media say is true, even if it is not.

Social mobility, a laudable idea to integrate society, to learn from each other, never really happened. We're as suspicious

now as ever; travelling more, knowing less. Our knowledge remains primarily located in our own back yard. Branching out is hard. More people in Harrogate won't eat garlic, or 'foreign food' than I ever knew in Portsmouth. As a Yorkshireman I was taught anywhere else is foreign (especially Lancashire). Why try? You won't like it!

Neo-economic orthodoxy led us to believe that if the rich got richer, eventually downstream redistribution would alleviate poverty, but trickle-down economics hasn't worked. The

divide between rich and poor is stubbornly wide. The wealthiest flourish most.

For services and life chances to improve means that taxes have to be spent on them: a politically unpalatable

'sell'. Governments can't just ratchet up borrowing, can they? If that saves banks, lobbyists and the rich and powerful, that's fine (avoiding contagious economic collapse). Improving life at the other end of the social scale? Well – that's the fault of those who should help themselves and work harder, innit?

Social justice is the responsibility of all society: caring for those least able to care for themselves, without qualification. We increasingly fail to recognize each other's need in a poisonous atmosphere of blame and counter-blame. Justice, however, requires investment, commitment and perseverance.

The Church must commit to the poor as much as to the middle-class church plant. The debate has re-focussed us to be attentive to the unloved, the unglamorous, the rejected and the alienated, whatever class or background, but especially on our estates.

But has this priority for the poor really been a priority for high profile 'glossy' middle class mission? Given money, staff (clergy and lay) and five years off the quota, can't anyone reclaim a warehouse in a university town and steal every teenager and student lured by high intensity youth work (with an in-house band and light show), or, as we call it now, establish a 'resourcing' church? They will manage better than parishes that struggle or are lacking capacity. Investing in buildings that aren't falling down, and paying all the bills, is not equal resourcing though; it's a land grab, albeit with a nice café that looks great in the diocesan magazine.

Aren't we perpetuating the historic cycle? Well resourced 'hubs' promising to 're-evangelize England', helping 'struggling' parishes? Isn't this just handouts from nice middle class people, helping the helpless, whether they want help or not?

Is this the premise of an ecclesiological inter-generational loan? Help: but on 'my terms'. If we have the courage of our convictions, why not move from Brompton to Blackburn, Bolton or Burnley? Move the diocesan office to a derelict factory in a UPA parish, rather than a gated business park? Can we only administer the Lord's song in middle class safety?

I am genuinely pleased that there is an absolute commitment, in Reform and Renewal, for significant funding for es-

The false perception that benefit fraud is endemic is perpetuated with ever more venom

We cannot simply operate on our own terms; we have to operate on theirs

continued on page 35

The Westminster Attack

Luke Miller describes how the Church of England responds to an emergency and its aftermath

The advice we give in the face of threats of terror is 'be alert not alarmed'. Now that we have for a period of years been in a security state of Severe, meaning that 'an attack is highly likely', staying alert has been admittedly difficult. Response, when something happens, begins locally. Churches are encouraged to have ready their 'resilience pack': the box with tea and coffee, wind-up torches, a kettle, the basic first aid kit, phone chargers and the like. Be alert and ready to help if it is safe to do so, and not too alarmed to offer support. Now, however, we have to be alert to the fact that we might be target as much as place of refuge.

On 26 March Westminster Abbey became an impromptu gathering point for emergency services, exercising the same kind of ministry of welcome as we saw offered by parish churches during the 2011 riots. The Westminster attack was life-taking, and enormous in impact for the many who were injured, but it was limited in scope and over in seconds. Because of this it was not necessary for churches to become rest centres, but there was intensive work in particular places. To see the Chaplains to Parliament and the Metropolitan Police walking at the front of the funeral cortège for PC Palmer was a reminder of the extraordinary work that they did during the emergency. Rose Hudson-Wilkin in Parliament and Jonathan Osborne in Scotland Yard and the other Police chaplains had a huge and hidden pastoral work that day, made possible because it was founded on years of ordinary everyday care by which they had built trust and forged the relationships on which so much depended at the moment of stress.

I was once taking part in an exercise after which a very senior member of the London Ambulance Service was able to announce, 'That is it, we can all now go home for the enquiry, tea and medals', but for 'Faith Responders' (as we are known in the trade), it is in the recovery phase of an incident that we often have the most to do. The chaplains to St Thomas's Hospital had not only to care for staff and patients during a lengthy period of lock-down, but also to deal with the fact that over 1000 of those in their care were interviewed by the police because they had witnessed the attack through the windows which look out across the lovely view to Westminster Bridge and Parliament.



To see the Chaplains at the front of the funeral cortège was a reminder of the extraordinary work that they did

When something happens we need to know our neighbour already

We worked with the rather more centralised organization of the Faith Forum for London to draw together a photo-call for faith leaders on the steps of St Martin-in-the-Fields immediately before the vigil in Trafalgar Square, at which we all stood on the 'stage' behind the Mayor and the Home Secretary. Some of us were deployed into the radio and television studios or to give interviews to newspapers. In the wake of an incident much is about perception and the publication of images of cohesion. This is necessary for the newspapers and television news, for social media and for radio, and also to give out the messages that will stop anger spilling into more violence.

No images, however, will remove the need for real personal engagement. This is true both at the 'top level' where leaders' gather, but even more so where it really matters, in the parishes and communities. Among local events, a vigil was arranged in Hackney, and a gathering of faith groups in Westminster. When something happens, we need to know our neighbour already, to have made friends before we needed them, and to have contacts before we have to depend on them. In the end all of our centralized planning depends on good, solid old-fashioned pastoral and community engagement at parish level. One of the reasons why the Church of England is such a crucial partner in the work of resilience is our ability to reach into every community, alongside our regional and national structure.

Phase three of a recovery is the long-term care of those who have been injured, bereaved, traumatized and saddened.



When the medals have been given to those who are admittedly and clearly heroic in the moment, the continuing work of love, prayer, support, and pastoral care must go on, and this cannot be top-down, but only bottom-up. Across our communities parish clergy, chaplains, and all the faithful work together with our neighbours to offer the disinterested love and care of Jesus Christ to those for whom he suffered and died.

At London Resilience we are often asked what makes a

the New Jerusalem in which Christ reigns, the Prince of Peace. There are lots of practical things to be done, but the most

A truly resilient city is an image of the New Jerusalem

important thing that can be done towards true resilience is the proclamation of the Heavenly City and the invitation to all to become its citizens. **ND**

The Ven. Luke Miller, Archdeacon of London, chairs the Faith Sector Panel of the London Resilience Forum.



Good Friday worship in the Church of England, 2017



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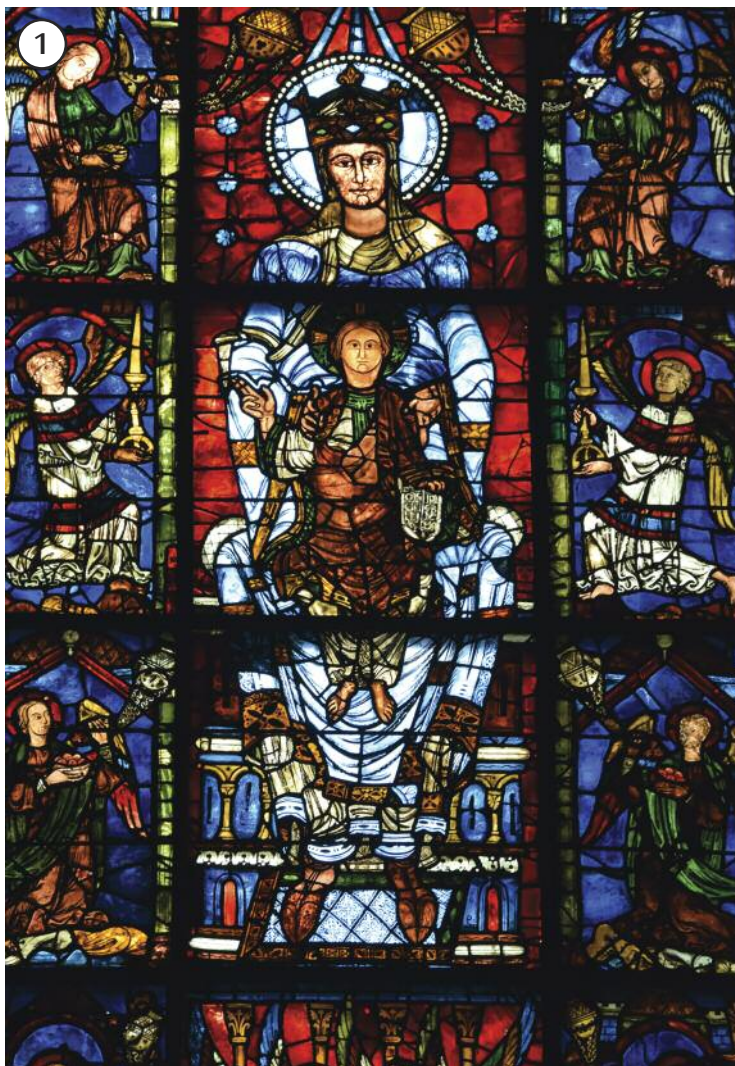
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VIERGES NOIRES - 8



Chartres cathedral is dominated by the Virgin Mary. People who have counted say that it contains 175 representations of her, the oldest being *ND de la Belle Verrière* (1), the wonderful early 12th c. Virgin and Child which survived the fire that destroyed the previous cathedral in 1194.

In 2009 the French Ministry of Culture began a controversial cleaning of the interior, returning it to (allegedly) its original appearance. This has been divisive, epitomised for many in the restoration of *Notre Dame du Pilier*, no longer a Black Virgin (2). One American critic remarks: '[it has] transformed the Mother of God into a simpering kewpie doll' (3). The change has removed the mystery and made it harder to ignore the statue when praying, to concentrate on the prayer itself.

Yet I am reminded of one of my favourite Don Camillo stories, *The Ugly Madonna*. Readers may recall that the village church had an unsightly statue of Our Lady, a thorn in Don Camillo's side. Don Camillo complained to the Christ above the altar. "Don Camillo," the Lord answered, "true beauty does not reside in the face. The beauty of the Mother of God is in her soul and hence incorruptible..... Those who kneel before her aren't praying to a statue, but to the Mother of God in Heaven."

Forty-eight years ago, Dr Sandra Evans, who died last Easter, remarked to me that to get the most out of the Don Camillo stories you had to be a Catholic. Of your charity, pray for the repose of her soul, that she may have her eternal reward. [ND](#)



devotional

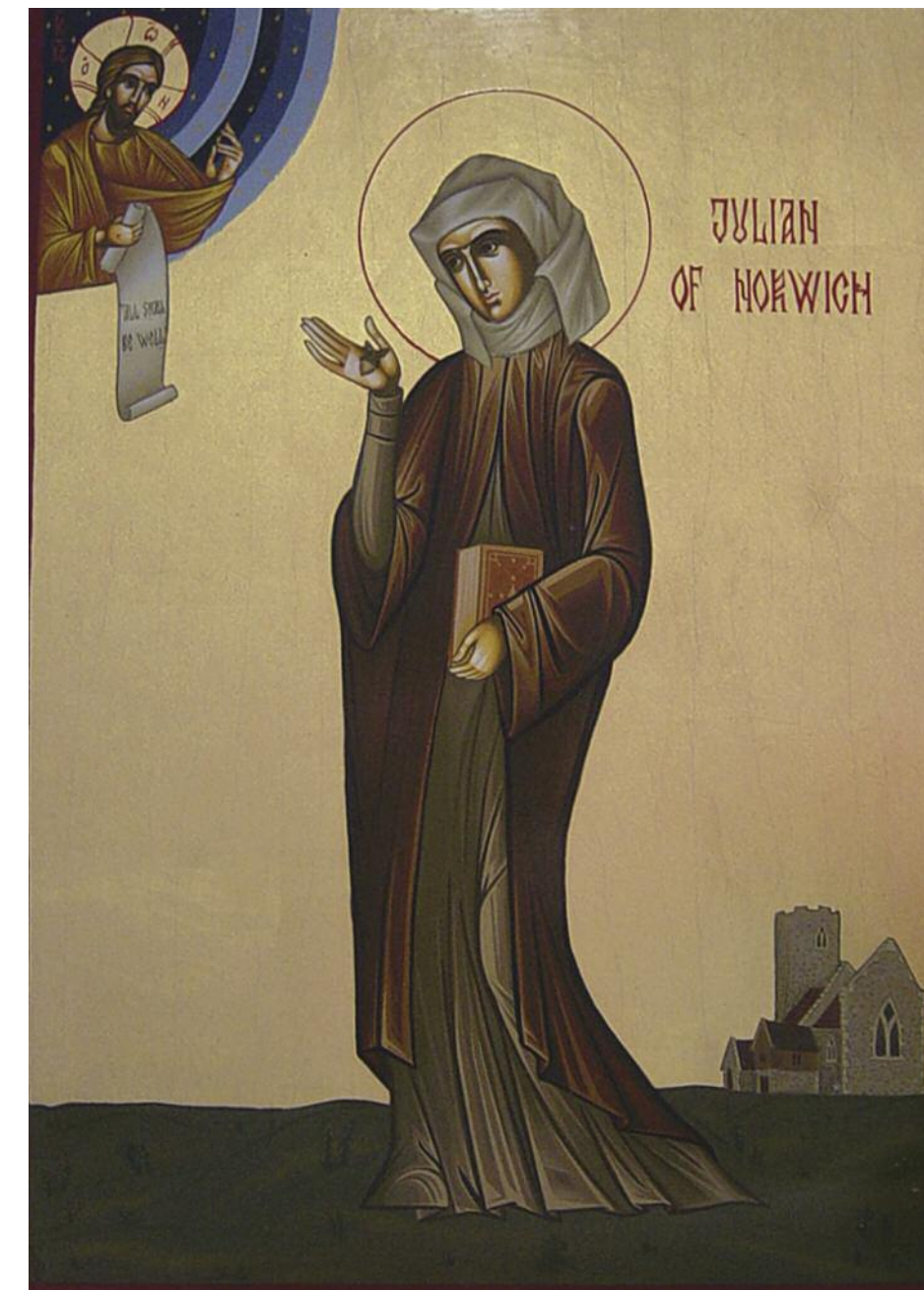
From *Conjectures of a Guilty Bystander* by Thomas Merton (pp. 207-208)

8th May is Julian's Day

I pray much to have a wise heart, and perhaps the rediscovery of Lady Julian of Norwich will help me. I took her book with me on a quiet walk along the cedars. She is a true theologian with greater clarity, depth, and order than St. Theresa: she really elaborates, theologically, the content of her revelations. She first experienced, then thought, and the thoughtful deepening of experience worked it back into her life, deeper and deeper until her whole life as a recluse at Norwich was simply a matter of getting completely saturated in the light she had received all at once, in the 'Shewings' when she thought she was about to die.

One of her most telling and central convictions is her orientation to what one might call an eschatological secret, the hidden dynamism which is at work already and by which 'all manner of things shall be well.' This 'secret,' this act which the Lord keeps hidden, is really the full fruit of the Parousia. It is not just that 'He comes,' but He comes with this secret to reveal, He comes with this final answer to all the world's anguish, this answer which is already decided, but which we cannot discover (and which, since we think we have reasoned it all out anyway) we have stopped trying to discover. Actually, her life was lived in the belief in this 'secret,' the 'great deed' that the Lord will do on the Last Day, not a deed of destruction and revenge, but of mercy and of life, all partial expectations will be exploded and everything will be made right. It is the great deed of 'the end,' which is still secret, but already fully at work in the world, in spite of all its sorrow, the great deed 'ordained by Our Lord from the beginning.'

She must indeed believe and accept the fact that there is a hell yet also at the same time, impossibly one would think, she believes even more firmly that 'the word of Christ shall be saved in all things' and 'all manner of' thing shall be well. This is, for her, the heart of theology: not solving the contradictions but



Icon of Julian of Norwich by Christinel Paslaru

remaining in the midst of it, in peace, knowing that it is fully solved, but that the solution is secret, and will never be guessed until it is revealed.

To have a 'wise heart,' it seems to me, is to live centred on this dynamism and this secret hope – this hoped-for secret. It is the key to our life, but as long as we are alive we must see that we do not have this key: it is not at our disposal. Christ has it, in us, for us. We have the key insofar as we believe in Him, and are one

with Him. So this is it: the 'wise heart' remains in hope and in contradiction, in sorrow and in joy, fixed on the secret and the 'great deed,' which alone gives Christian life its true scope and dimensions. The wise heart lives in Christ. **ND**

*Thomas Merton was a Monk
of the Cistercian Order
of the Strict Observance at
the Abbey of Gethsemani in America*

Letter to the Editor

From Mr Andrew Gray

Sir—

The Church's approach to its teaching on marriage is presented as something of conspiracy by the Revd Dr Peter Mullen (March 2017). As a General Synod lay representative for Norwich Diocese, I have been heavily involved in this process. It is far from being a Trojan Horse for secular liberalism.

The General Synod is deeply divided over the issues raised by sexuality. The report by the Bishops re-affirms the Church's traditional teaching on marriage, and the motion to 'take note' would have passed by an overall majority but was defeated in the House of Clergy. The Bishops voted unanimously (excluding one vote in error!) to endorse the report. They can hardly be accused of a 'shifty gradualism'. The question facing the Church is not how it erodes traditional teaching to enable it

to catch up with society; rather, it revolves around how the Church both maintains its teaching on marriage and family while at the same time accommodating same-sex couples in committed relationships. This is not a 'paradoxical willingness to accept those who deliberately disobey Christ's teaching'. Jesus is not recorded as saying anything on the subject of homosexuality, which is why the Church finds itself fragmenting on the subject.

The atmosphere leading up to, and during, the 'take note' debate was emotive and fraught. Like many of my colleagues, I found the experience draining. If readers do want to gauge the temperature of the Synod, they may contact their representatives at any time. Otherwise, please continue to offer your prayers for all involved in the governance of the Church.

ANDREW GRAY
NORWICH

Mary's Month of May

Julian Browning considers Mary's vocation, and ours

The May Devotions, honouring Mary as Queen of May, a May Crowning, all sound a bit continental to many of us. But May Devotions do not have to follow a particular form. When we enter a church and find a statue of Mary, it's an invitation to rest, to slow down for a while. Closeness to Our Lady, making her part of our life, part of our prayer life, brings us close to God himself. She brought Christ into the world. With her help, her presence in our life, we do the same, we let Christ live in this world, we see Christ in everything we do. It's not so much what we do that matters; it's who we are, and where we find the source and meaning of life, that will matter in the end. So Mary's vocation is the same as our vocation – to be immersed in God from dawn to dusk, and to bring Christ into the world, whatever happens. There can be perfect understanding between Mary and ourselves without words. We have the same calling.

When we rest in God, we know we're safe, whatever happens. One of the ways our forebears in the Middle Ages used to draw Mary's picture was to show her at the top of a painting wearing an enormous cape which sheltered all the people of God beneath. This is where we are, the people of God, under her protection because she shows us the way to lead a free life, by accepting God's gift of His life. We can make a start by resting in God



**Madonna of the Foundlings,
Domenico di Michelino,
c. 1446**

each day. In the life of the Spirit, each day is a new start, a God-given opportunity to be free. The most important event in the history of the world happened in the darkness of the night in Gethsemane, when Christ said Yes to his Father. The most important events in your life, the turning points, will occur when, just as Mary did, you find a way of giving consent to God, of becoming 'full of grace'.

Even God needs a rest. The child sleeps in his mother's lap. The son of God rested in the arms of a human mother. What is all that about? It's about the dignity of human beings, and human responsibility, and the value of your life and mine. When we consent to God's life within us, we don't become mindless puppets being moved about by a know-all God. When we let God live in us, God entrusts us with his life, as vulnerable and

fragile as a child in a womb. That's our vocation as much as it was Mary's, to look after God, to help him in our own way, in our homes and families. This is why we treat the Blessed Sacrament with such devotion, such care. God

Mary's vocation is the same as our vocation

is in our hands. Many of the May Devotions taking place this month conclude with Benediction. Mary was the first tabernacle, her lap was the throne on

which the Christ Child first sat. So at Benediction we prepare a throne, and celebrate our vocation, as that of Our Lady, to love and be loved by God himself. **ND**

Glory

The full glory of the Risen Lord is complete when he was *received up into heaven* and there *sat down at the right hand of God*. Our two great creeds confess the Ascension and Session in almost identical words: 'He ascended into heaven, and sitteth on the right hand of [God] the Father [Almighty]'. Their witness goes further back: the Apostles' Creed rests on the Roman baptismal creed of the second century and the Nicene Creed reflects the early creed of the Church of Jerusalem. This belief was universal in the early Church in both East and West.

Patristic witness

St Irenaeus wrote, 'The Church, though scattered throughout the whole world to the ends of the earth, has received from the Apostles and their disciples her faith... in one Christ Jesus ...and his assumption in the flesh into the heavens.' Tertullian taught that 'The rule of faith teaches us to believe that... Jesus Christ... was carried up into heaven and sat at the right hand of the Father.' The great majority of ancient creed forms expressly acknowledge both Ascension and Session.

The Apostolic Age

The same belief is there in the writings of the Apostolic age. The Synoptic Gospels are silent, apart from St. Mark's appendix, because (as Dr Hort explained) the Ascension did not lie within the proper scope of the gospels. Its true place was at the head of the Acts of the Apostles as the preparation for the Day of Pentecost and the beginning of the history of the Church. There the author refers to his 'former treatise', which recorded the teaching of the Lord 'until the day in which he was received up'.

Exaltation

Under the teaching of the Holy Spirit the event assumed a further significance. Jesus had been *by the right hand of God exalted*. The psalm (110) had been fulfilled which said, 'Sit thou on my right hand.' The heavens must receive him until the restoration of all things, and



Stephen saw him *standing on the right hand of God*. The epistles assume the Ascension as they assume the Resurrection. The Ascension and the Session were not overlooked by any of the great writers of the second half of the New Testament

St Peter (1 Pet. 3.22) tells us that Jesus Christ is on the right hand of God, having gone into heaven, and St Paul (Rom. 8.34) tells us that Christ Jesus died, and was raised from the dead, and is at the right hand of God. The Epistle to the Hebrews (Heb. 4.14; 7.1), which is concerned with the heavenly life of the Lord, rests on the historical fact of the Ascension, which it enunciates many times. The life and work of the Ascended Christ are its chief themes. We have a great high priest who has passed through the heavens, who sat down on the right hand of the throne of the majesty in the heavens. *I ascend unto my*

Father and your Father, and my God and your God. The Book of Revelation, like the Epistle to the Hebrews, owes its motif to the Ascension and the Session, which are presupposed in every page of the book.

Waiting and watching

The psalmist's description (Psalm 110) of the ascended Christ as seated in heaven has dominated Christian thought and moulded the creed of Christendom, and it agrees with the facts of history. As the interval between the Ascension and the return of Christ lengthens century after century, the Church takes heart when she remembers the seated figure of the expectant Christ. He waits seated on the throne; we wait with him, as our Mediator, Intercessor and Advocate, busy with our watch and our service on earth. **ND**

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of Forward in Faith.
Individual copies are sold at £3.00.

All subscription enquiries should
be addressed to FiF Office
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Subscription for one year:
£30 (UK), £45 (Europe), £55 (Rest
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Printed by Additional Curates Society

The next issue of **newdirections**
is published on 9 June

Editorial

The Prime Minister's announcement, on Easter Tuesday, that she would seek a General Election on 8 June was that very rare thing – a well-kept secret in politics. So it is that, a little shy of a year since the referendum on the UK's membership of the EU, we go to the polls once again. It was Evelyn Waugh who observed that he did not vote in parliamentary elections, as he did not consider it his place to advise the Sovereign as to who should be invited to form a Government. But here we are, being asked once again to exercise our right to participate in the pursuit of democracy, the worst form of Government (in Churchill's well-known phrase), except for all the others.

Tony Blair's spin doctor Alastair Campbell famously opined that the then PM did not 'do God.' In Mrs May, we have a Prime Minister who is not afraid to speak of the importance of Christian values in the life of the four nations which make up the United Kingdom. This is unsurprising, as she is the daughter of a priest – a priest trained at the College of the Resurrection in Mirfield to boot. She is also a regular communicant at her local parish church, in her constituency in Maidenhead.

In her Easter message, Mrs May invited us to be confident about the role which Christianity plays in the lives of the people of this country. She identified Christian values with reference to three terms: compassion, community, and citizenship. Christians of all party political allegiance can only be glad that so senior a public figure as the Prime Minister should feel confident enough to make so bold and clear a reference to the place of the Christian faith in our national life. None of Mrs May's three terms could be doubted or disparaged by any Christian.

Yet if only she felt able to go a little further. Compassion – suffering with – is not just about the exercise of sympathy towards one's fellow men and women: it is the means by which God in Christ chooses to save the world. Community bears weight in so far as it relates to the perfect community of love which is God the Holy Trinity, Father, Son

and Holy Spirit. Citizenship is interrogated, defined and illuminated by the vocation to be a citizen of the Kingdom of Heaven, a citizen in, but not of, this passing world. To put all of this more bluntly: Christian values are about... Christ. Not about nebulous concepts to which anyone of reasonably good will can sign their name; but about Christ, in whom (we believe) is life, life in all its fullness.

The Easter mystery teaches us that salvation can never be about our own personal, social, or political programmes, however well-intentioned. Salvation is about the breaking in of God's free, sovereign, unmerited and bewildering grace: it is about stooping down with the Beloved Disciple and finding that the tomb is empty. It is about Jesus Christ. It is more than we could ever expect that a politician, any politician, should say that nowadays – at least say it on the record and with an election campaign in full spate. But it is the Church's job to say it, and to go on saying that without Christ at the centre 'Christian values' will soon crumble and become a dead letter. A General Election in the Octave of Pentecost offers us a good opportunity to pray for the gift of wisdom for all in public life; and to pray too that the Spirit will give us the strength and the courage to proclaim Christ, crucified and risen, the way, the truth and the life.

*

In what can seem like an ecumenical winter, or at least a chilly autumn, it is a reason for great joy that the preacher to the Papal Household, Fr Raniero Cantalamessa OFM Cap., is to give the sermon at this year's National Pilgrimage to the Shrine of Our Lady of Walsingham on 29 May. Mary is the Mother of All Christians; she can justly be called the Mother of Christian Unity. Let us all, in this, Our Lady's month of May, ask her prayers most fervently for the unity of all her children. We pray too that, in some small and hidden way, the National Pilgrimage to England's Nazareth may foster the accomplishment of Our Lord's own prayer for his disciples, 'that they may all be one.' **ND**

Called to Live the Gospel

In this sermon, preached at his Chrism Masses in Grangetown (Sunderland), Carlin How (North Yorkshire), Manchester Cathedral and Goldthorpe (South Yorkshire), **the Bishop of Beverley** reminds us of our calling



Chrism Mass at Goldthorpe

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one.’

In the darkness that surrounds our Lord at the Last Supper he offers himself to the Father for us. Having instituted the Eucharist, Jesus will leave the Upper Room, descend across the Kidron Valley – that descent itself a symbol of Christ’s self-emptying love: in Incarnation and Cross he becomes one with us in our sin and failure – and enter Gethsemane to pray. In an agony of intercession for the world – intercession which the Letter to the Hebrews tells us continues eternally in the heart of God – Jesus offers himself for us. Then come arrest, trial and crucifixion – all this for us and for our world, for at-one-ment, atonement.

The seventy-two hours or so between Maundy Thursday and Easter Morning are the very heart of the Gospel, the very heart of the life of the Church, the very heart of what we have to live and proclaim to the world as the Body of Christ. From the prayers and actions of Our Lord in the Upper Room flow the very being of the Church, the sacraments, the Holy Scrip-

tures, the whole people of God, lay and ordained together. All of us are called by Christ, chosen by Christ, to share in his worship, his witness, his intercession on behalf of a world that desperately needs to know God’s love and forgiveness revealed *once* for all – revealed *once for all* – in Christ, who became what we are that we may become what he is.

St. John wants us to enter ever more deeply into the mystery of Christ

St. John wants us to enter ever more deeply into the mystery of Christ – Christ’s work of atonement, recreation; Christ’s work of cross and resurrection. The darkness of the Upper Room and the greater divine darkness that surrounds the cross is, St. John would have us see, a revelation of the light of glory, the Christian hope, a hope that is not merely a crossing of fingers but a deep and profound and certain hope based on the reality of cross and resurrection. Christ has died. Christ, we will declare at our Easter Vigils, is risen, and yes, Christ will come again.

And for now, Christ sends the Holy Spirit on us his Church, that as we in this Chrism Mass rededicate ourselves to our common baptismal vows, so too we may bless the Holy Oils to heal the world, empower the baptized and bless the ministry of deacon, priest and bishop.

This year especially it is understandable that many of us, as we gather, are saddened by recent events that are still working themselves out in the Diocese of Sheffield. We are saddened, and yes, maybe hurt, angered, even feeling betrayed. All such emotions are readily understandable, and as time moves on, and as together we respond to the initiatives of our two archbishops, we here today have a duty and responsibility to the whole Church of God to remind all of the need

We are not called to be members of the Cave of Adullam Club, who creep away and sulk

to maintain catholicity; to maintain the Sacraments, including the ‘walking sacraments’ that constitute the priesthood and episcopate; and above all to maintain the fullness of the catholic Gospel and so to live and to

proclaim that Gospel so as to draw others to Christ.

For that is what we are about first and foremost. We are not called to be angry or to respond in kind to discourtesies. We are not called to be some sort of funny ginger group that likes a certain style of worship. We are not called to be members of the Cave of Adullam Club, who creep away and sulk. Our call, the call of the whole Church, one, holy, catholic and apostolic, is to live the Gospel, to offer worship, to say our prayers, to celebrate the Sacraments.




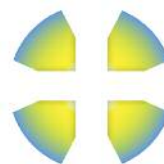
The Bishop of Fulham's Chrism Mass at St Andrew's, Holborn.

St. John, exiled on Patmos, must have been very tempted to believe that his imprisonment and the then persecution of the Church of Christ spelt failure. But no: 'in the Spirit on the Lord's Day' St. John sees Christ in glory – Christ still bearing the marks of nails and thorns and spear, Christ who ever lives to intercede for us. Flowing from Christ, flowing from the City of God, the Easter creation wrought through the cross, flows a river for the healing of the nations:

'Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.'

We take the blessed oils to suburbs and inner city and countryside

We are part of that great River of life, of love, of healing. We take the blessed oils of this Chrism Mass and return to our parishes – to suburbs and inner city and countryside, to churches crammed with worshippers, to churches where 'two or three' gather faithfully in Christ's name to celebrate the Eucharist on behalf of the whole parish. We go out and we take with us Christ's blessing, Christ's call, Christ's vocation, Christ's work. And we do so in faithful hope and confidence. For Our Lord is praying even now that we – and the whole Church – may be one. Christ our High Priest sanctifies himself so that we all may be sanctified in truth. God bless you all. 



FORWARDINFAITH
*in the Diocese of Norwich
& in the Diocese of Ely*

Annual General Meeting Saturday, 27 May 2017

Mass at 12.00 noon in
S.Mary and All Saints Church, Walsingham

followed by Lunch & Meeting in Church

(Please bring packed lunch – wine / tea / coffee provided)

Keynote Speaker:

The Bishop of Burnley

All Welcome

On my kitchen noticeboard there's a lovely old butcher's card, with a red embossed head of an Aberdeen Angus at the top between the phone number Battersea 5191 and 'Established 1889'. H.G. Dove was the best butcher around in Northcote Road SW11 when in 1974 we moved into our first house on Gorst Road just off Wandsworth Common (price £17,000, mortgage £12,000). The card said, 'Purveyor of English and Scotch Meat Only', underneath that, 'CHOICE COUNTRY PORK', and lower down, 'Specially Noted for Home-Made Sausages' and, 'Pork 1/6 per lb Beef 8d'. The prices have been crossed out with a stroke in pale blue ink. They certainly did not apply when we made our first purchases there in 1974. I can remember buying my first shoulder of lamb in Shepherds Bush in 1964 for about 1/8, and beer in the Westgate opposite Magdalen when I was an undergrad in 1960 was 8d a pint. The butcher's cat in Dove's shop in 1974 was one of the largest I have ever seen. It presided over the establishment on a shelf just above the desk where Mrs Dove sat and took one's money. Every so often it lumbered down to ground level and cleaned up any scraps that had fallen into the sawdust.

Almost twenty years later, I was in Lyons with my wife Meredith, reporting for the *Guardian* on the opening of the new predominantly black opera-house there; this was during the régime of Mayor Michel Noir, who was later given an 18-month suspended sentence for corruption and banned from holding office for five years. We went on to visit Antoinette Chatin (mother of Luc, with whom I had done an exchange learning French in 1957 at their house in Cannes, long since sold to developers). M. Chatin was an engineer whose head office was in Nice, but Madane kept the key to the booze cupboard in their huge Cannes house, built in the 1860s by an Englishman, and decorated with roses and thistles and leeks in the woodwork.

By the 1990s Mme Chatin was alone in her wonderful 17th-century flat on the Quai de Serbie in Lyons above the Rhône with its beautiful inlaid wooden floors, slightly creaking, though she still

had with her the same cook/housekeeper as had run the establishment in Cannes when I was there. We were given tea, with incredibly delicious savouries and beautiful cakes and chocolate inventions. And to finish, she ceremoniously - just before we sat down and started - plonked a bottle of whisky in the middle of the table, suggesting we might need something 'un peu plus fort', as a pick-you-up at the end. She had invited a

Shopping for food in markets is an adventure

cousin who spoke some English to come and share the tea with us, and when the talk veered on to the fame and distinction of Lyons' great eating places, run by such as Paul Bocuse, she told us with an air of finality, 'Mais il n'y a pas de mères'. The institutional character of restaurants in Lyon had depended on mothers presiding over more than just payment at raised desks near the entrance, but whose eagle eyes were noticing if diners were happy and waiters attending.

At Dove's butcher's shop Mrs Dove's desk was removed after she and old Dove retired and handed over the family business to Bob, their only son, who was apprenticed with another older learning butcher when we had first shopped there. The old man was ironic more than jovial. When I purchased my first oxtail from him he quipped, 'Last over the gate.' And when I asked him if there were any

Modern change is not all bad news

lambs' brains in stock, he replied, 'If I had any brains I wouldn't be doing this.' But in fact it was an excellent and wonderful well-run business in a street with about four other butchers in the 1970s - and Dove was very decently profitable, I am sure, as it remained until a couple of Saturdays before this Easter. Bob Dove the son married, and the business thrived. But times had changed. The French care about their meat, so butchers are still very much in business - despite French supermarkets being bigger than ours, and well-established out of town. Despite meat counters in Tesco

and Waitrose, the bulk of meat sales in England are ready-packed and off the shelves. Packed meat in Lidl and Aldi can be excellent quality and well-priced; real butchers cost more for better meat and involve older shops with queues. Shopping for food in markets is an adventure, and the partly-visual pleasure costs you. Bob and his wife went into pies and a wider range: not just meat and eggs. The business thrived, but Bob resented the fact that customers who clearly appreciated his expensive meat were also getting meat elsewhere. People's ways of shopping had changed. Delivery was standard in town and country when I was a boy in the late 1940s and 1950s; now it was coming back with online ordering and large vans, not butchers' boys on bikes.

In the 1970s Harrod's meat counter had the cheapest quality streaky rashers you could find: no added water then. Dove went on listing useful cheap cuts such as chump ends: the last of the loin chops on the lamb carcass that could not really be made to look proper because they were just a chunky triangle of flesh on an awkward bit of bone - perfect for best hotpots. Dove lamb shoulders, slow-cooked to reduce fat, were as sweet as you could get. His beef rib on the bone was a tastier bet than smarter rolled sirloin. And what about the boned shoulder of veal waiting to be stuffed? A proper butcher wants every bit of carcass usable. With industrial packing and cutting now, difficult bits end up in low-grade sausages full of bread, or in pet food.

Bob was downright unfriendly to people who did not come in that often, and would comment on how long it was since he'd last seen you, even if (as we had) you'd moved away and were making a special effort to come and get meat from him. Yes, we often bought at our local Sainsbury's. We went to Dove for game but not for chickens, even though his were excellent. He never went organic - had his ideal top-grade contacts at Smithfield, but did not see that customers were wanting to know what exactly was being injected into the live animals. His bronze turkeys and geese at Christmas were very dear, but not organic. Cooked superbly and obviously sourced ideally - but not that extra step.

The good days had passed, and profits were not what they used to be. Moreover, he had nobody coming along to take over the business when he retired. And it just pained him how things had changed. One day he said to me, buying best steak for a treat, 'Yep, I have sold it to developers – and I am closing down.' An old friend, that shop, has died. I will not find any equivalent in the south suburbs.

Modern change is not all bad news. We are beginning to follow the French demand for better bread in London. The French want their daily bread fresh and will go and get it – as long as it's nearby.

Being a *boulangier* means seriously early rising for you as well as for the bread. It's harder now in France to find people with that vocation, but in that culture they are still there. In Streatham the local petrol station gets ready-made *croissants* and *pains au chocolat* to bake, which I swear are as good as what you find in France. Plus we have the West Norwood branch of Blackbird Bakery which sells sourdough both brown and white, and a sublime spelt loaf and multigrain etc. in large sizes for £3.50 a loaf. You can get good coffee there too, and sandwiches etc. The best cakes for miles around include a fabulous carrot

cake, lemon poppyseed, apple cake, banana and date cake. The baker has cut out the sublime lemon polenta he used to do, and has now abandoned the superb ginger cake which was a regular buy at £8.50. Change and decay. But his Simnel cakes for Easter sold out at £16 a time. And they are not just sponge – they are the cakes my mum and grandmother made. Of course, almonds and preserved fruit are no longer so cheap, but why should Dundee cake have become a seasonal Christmas thing – when it used to be an all-year-round staple?

ND



News from and Forward in Faith and The Society

Your Membership Subscription

Members of Forward in Faith will receive with this issue of *New Directions* the annual financial report to members from our Treasurer, Jonathan Prichard. The good news is that, thanks to generous legacies, we now have an invested reserve which – in addition to its primary purpose as a reserve – provides an income which helps to reduce our annual deficit.

The bad news is that there is still an annual deficit. In recent years Forward in Faith has been sustained by substantial annual donations from two remarkably generous donors. One of these has understandably concluded that, since we now have this invested reserve, our need is no longer urgent. This means that, although further economies have again reduced expenditure levels, our budget for 2017 still envisages more expenditure than our predicted income will cover. If we cannot increase our income, this gap will have to be filled by drawing on our reserves, which in turn will reduce investment income and further increase the annual deficit.

Part of the problem is that our income from members is drifting down, as

older members who were generous in their donations die and are replaced by new members paying the minimum subscription.

The Council has asked me to invite all members to consider whether they could increase their contributions. Those who pay by Standing Order (which in itself helps us greatly by reducing bank charges and administration) can make their payments on a quarterly or even monthly basis rather than annually. Some members of Forward in Faith are already very generous in their donations, and there are others for whom the minimum non-concessionary subscription of £30 (£2.50 a month) is as much as they can afford. But the Council believes that there are more members who could easily pay £5 per month – in some cases perhaps even £10 per month or more – than actually do so. For some, £2.50 a month is quite a lot of money, but there are others who would hardly notice paying £5 or even £10 each month.

Please review your standing order to Forward in Faith and consider whether you could afford to increase it – especially if you changed from paying annu-

ally to paying quarterly or monthly.

The simplest way to change a standing order is to contact your bank direct (please ensure that the six-digit membership number on your address sheet is given as the reference along with your surname), but if you need assistance, please do not hesitate to contact Alison Shaw in the office.

Parish Affiliation to The Society

By the end of April, 290 parishes were affiliated to The Society. There were still 26 FiF registered parishes, and a hundred other resolution parishes that are under the oversight of a member of the Council of Bishops, that had yet to affiliate. If your church is under the oversight of a member of the Council of Bishops of The Society and is not displaying the Society porchcard or shown on the map on the Society website (www.sswsh.com/map.php), please speak to your priest or churchwardens to encourage affiliation. NB the annual affiliation fee of £60 (which includes FiF registration at no extra charge) is payable by standing order only.

Colin Podmore
Director

the way we live now

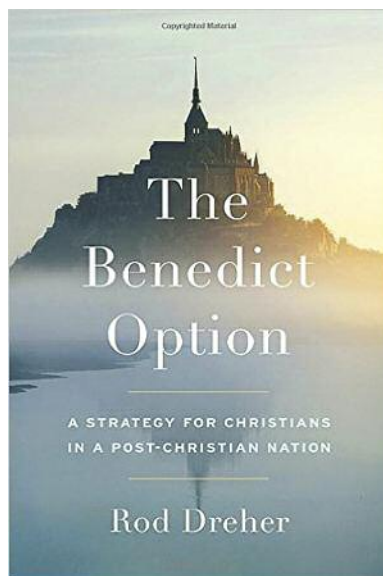
Christopher Smith reflects on an interesting take on our Christian future

To Hampshire for my post-Easter break, where I set up a new digital TV box for my mother. Learning to use the controls, we bump into an episode of *Bargain Hunt* from last year. The 'blue team' comprises some familiar faces: Fr Edward Martin and Fr Paul Noble poking around an antiques fair in Newark, SSC crosses glinting in the sunlight. Being nice people, they don't want to boss each other around, so it takes them a while to decide what to buy, but in the end they settle on a jolly 1970s vase in bright 1970s orange, a freestanding Victorian music stand, and an exquisite mother-of-pearl case for visiting cards, presumably the sort that say, 'Fr So-and-So called on you today and was sorry to have missed you.'

In the end, they make a loss when they get to the auction, but they win the competition because the other pair make a worse loss. There has to be a sermon in that. Good Friday next year? What appears to be a loss is in fact victory. The analogy wouldn't stand up to much pressure, I suspect. On Good Friday this year, I preached about the Mass. That's high, isn't it? – preaching about the eucharist on the one day on which the Church doesn't celebrate it. Dom Gregory Dix was on my mind, who had this to say in his great work, *The Shape of the Liturgy*: 'The eucharist is not a mere symbolic mystery representing the right order of earthly life, though it is that incidentally and as a consequence. It is the representative act of a fully redeemed human life.' Our redemption through the Cross is communicated to us day by day in the sacrament of the altar.

And why was Dix on my mind? Well, a friend recently recommended that I read a book by Rod Dreher, who is an American convert to Orthodoxy. The book is called *The Benedict Option: A Strategy for Christians in a Post-Christian Nation*. No sooner had I bought it than *The Spectator* magazine ran an article by him on the subject. His thesis is that an increasingly secular American culture is becoming more and more hostile to Christianity, and that, like St

Benedict in the sixth century, Christians need to accept a degree of self-imposed exile from the mainstream, and construct what he calls a 'resilient counter-culture.' He draws on some research that suggests that 'most' American teenagers do believe in God, but don't think he needs to be 'particularly involved in one's life except when he is needed to solve a problem.' Frankly, I should be astonished if 'most' young Britons had anything like that much faith to articulate.



Dreher believes that we should take heart from St Benedict's example, and aim to live a 'distinct' way of life, standing out against the relativism and what he calls 'emotivism' of the modern world: 'the idea that all moral choices are nothing more than expressions of what the choosing individual feels is right.' The modern world is, he says, at the mercy of modern Visigoths, and we should stop wasting energy 'shoring up the imperium,' and construct new forms of community which will be able to maintain Christian orthodoxy, morality and civility against 'barbarism and darkness.' 'We cannot give the world what we do not have.'

I see what he's getting at. Without wanting to descend into paranoia about it, the way we live now, Christianity seems to be pouring out of our society like water through a sieve. Given that the Church of England has lost 15% of its usual Sunday attendance in ten years,

either our mission programmes have got to be successful beyond anything currently imaginable, or we churchgoers are going to have to get used to functioning as a small, specialist group.

It would be defeatist and unchristian to give up on the idea of mission. But Dreher makes a fair point that we cannot give out what we do not have in our own interior life. There is nothing terribly attractive in a Christianity which has become so worldly that it is indistinguishable from the world around it. We need to do some maintenance along with our mission, building up the People of God so that their faith will not fail them when it is tested by an increasingly godless modern world.

The day of resurrection found the disciples fearful and withdrawn. We don't need to be in that position. It is our privilege to see the resurrection as people who already possess the sanctifying grace of the Holy Spirit in the Church, knowing that there is no need to fear, knowing that what appears to be a loss is in fact victory. We experience Easter in the context of Pentecost; we know how to receive the good news of the empty tomb because the Spirit is at work in us. The worshippers of the risen Christ, then, are a eucharistic people – what Dix calls 'Eucharistic Man,' daily rejoicing with his fellows in the worshipping society which is grounded in eternity.' We are baptized Christians on God's terms, not our terms, offered to God in the waters of the font, so that we might partake of the perpetual offering of the risen Jesus in the Eucharist.

That, then, is my preliminary response to Mr Dreher: we need to work hard at becoming ever-more deeply embedded in our eucharistic life to enable us to function as resilient and missionary Christians in the world. 'Eucharistic man,' says Gregory Dix, has the privilege of 'rejoicing daily with his fellows in the worshipping society which is grounded in eternity. This is man to whom it was promised on the night before Calvary that he should henceforth eat and drink at the table of God and be a king.' **ND**

views, reviews and previews

art



AMERICA AFTER THE FALL: Painting in the 1930s

Royal Academy

until 4th June 2017

If you know very little about American art in the 1930s, this show explains why. Like many things in the American century, American art didn't get going until after the Second World War with the great abstract expressionists. After 1945 the money had well and truly attracted the art, and the great American collectors no longer had to buy up the stately homes of England or continental Europe. In the twenties and thirties it was a different matter, and there were simply not the artists of a calibre to compare with Picasso or Matisse. This exhibition shows us what the American scene looked like before Pollock and Rothko and Rauschenberg (there is an early Pollock which shows how far he later travelled). As the catalogue implies, it is best to take the show as an illustration of American history rather than an aesthetic experience.

And on the purely historical level the show is interesting. The fact of industrialization and the fact of racial prejudice and the fact of agricultural depression: each is brought home. Industrialization

features in the finest work on show, Charles Sheeler's 'American Landscape' of 1930. This painting celebrates Ford's new Red River plant, then the largest industrial complex in the world. There is one tiny human figure, the rest is river, sky and the plant – the plant takes the place of woods and fields in a traditional landscape. And so rail tracks provide the horizontals, a huge smoking chimney an elegant vertical. The muted colours suggest calm and clean and order. Man has not so much as conquered or harnessed nature but made nature part of manufacturing. It is a beautiful picture, but one with the false charm of an advertisement.

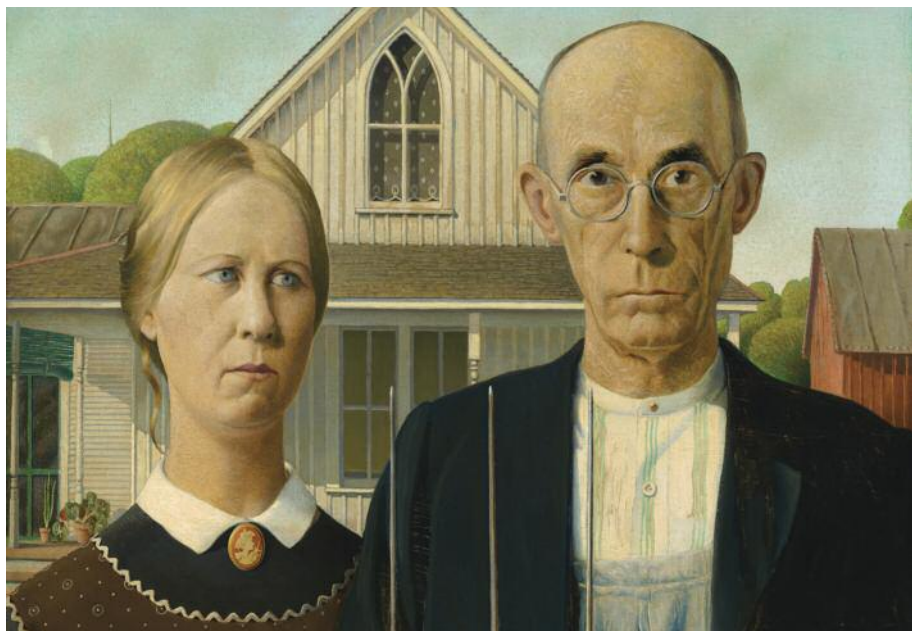
A real ad is Charles Green Shaw's 'Wrigley's' of 1937, a mock up for a proposed advertising campaign. This picture anticipates the later pop art of Warhol, and plays with a dynamic gum packet set against a shorthand cubistic New York skyline. It's no more than an experiment but the ideas are interesting.

In apparently direct contrast to Sheeler's work is the pin-up of the show, Grant Wood's 'American Gothic' of 1930. The Academy shows two other works by Wood which help understand why only this work is widely known. Grant was a sly painter and it is not obvious what his take is on this apparently upstanding, puritanical, hardworking, white farming couple. But the couple weren't farmers. In real life they were

Grant's dentist and Grant's own sister and possibly they are meant to be father and daughter. They were added only after the farmhouse was painted in what is now the background, and the American Gothic of the title refers to the architecture of the farmhouse, not the people. Nevertheless, the people of Iowa – where the work was painted – protested against it as a satire on farming folk. Grant himself later sided with poor farmers ruined by the Depression and suggested this work was a celebration of frontier spirit. Well, however we understand it, this is a weird and hallucinatory work, the more so because of the strands which have escaped from the female sitter's tightly drawn back hair. The Grand Guignol of 'Twin Peaks' isn't far away.

The contrast with Sheeler is only apparent since both have an essentially urban eye and treat the same historical theme: the transformation of America and its landscape by industry. Grant's farmers are the losers in this, but then so are Americans as a whole. The show has a number of works which demonstrate human degradation in the face of industry, usually with references to drink, dancing and coloured Americans (seen either as victims or as little better than savages, dragging down the white trash). The most renowned artist of the reality of the American dream is Edward Hopper, but both the pictures exhibited here are better in the catalogue than in real life. The paintwork is sub-Renoir and the compositions are essentially the same – a lonely figure in a pool of light set off by horizontal lines. It is hard not to think that Hopper was reworking a worn-out formula. A comparison with Jacob van Ruisdael who could be equally formulaic – or JMW Turner with his red dots as popularized by Mike Leigh's film – shows how much Hopper's flat painting style prevents variety. That might be a subtle comment on the USA, but I doubt it. If you see this show, try also to see the American prints exhibition at the British Museum, which shows how radically art in the USA changed after 1945.

Owen Higgs





EXPERIENCING CHRIST'S LOVE

John Twisleton

BRF 96pp £6.99

ISBN 978-0857465177

Experiencing Christ's Love takes a fresh look at what it means to keep a rule of life with the aim of living effective Christian lives.

Traditionally, a rule of life means following a rule of worship, prayer, study, service and reflection. For many, though, after setting out with high intentions, the keeping of a rule in these five ways falls away. Life's many distractions – and boredom, as well as spiritual sloth – often take over and undermine our best plans. Our love for Christ can then grow cold.

John Twisleton encourages us to take a fresh look at the above five commitments, and he suggests that we can think of these five as 'a hand that can grasp the hand of God which reaches down to me in Jesus Christ to raise into his service and praise with all the saints.'

He declares himself an Anglo-Catholic, but his style of writing comes from a heart full of positive evangelical zeal and love of Christ!

His aim is to re-invigorate that original commitment to keep a rule of life so as to become more effective disciples of Jesus. The prime purpose of keeping a rule is not for its own sake, but to grow in the experience of what it means to love and be loved by God. To do this he takes us back to the foundations of our faith in the Scriptures, the Creeds, and the teaching of the spiritual teachers of the Church.

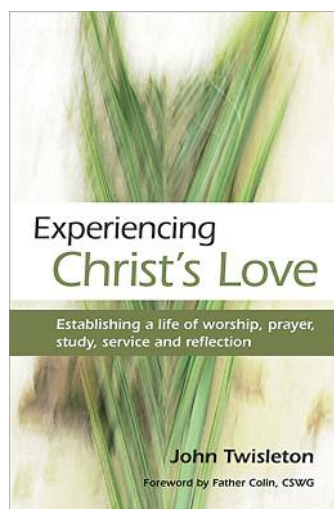
The heading to each of the five chapters of the book is based on the Law as summarized by Jesus in the Gospel – the command to love God with our whole being and to love our neighbour as ourselves. Each chapter then opens with a reflection on the experience of Christ's love, followed by how we need to deal with self-deception, and concludes with how Christ gives us 'a hand in hand' to help us to keep our rule of life.

Twisleton gives many examples of how he has experienced Christ's love. Some of these are drawn from his earlier

life and the personal crises he has had to face, others from his later pastoral experiences as a priest working in various settings.

He describes how in the process of learning the experience of Christ's love, we have often to go through periods of self-deception. But by persevering in faith we can come to a fresh understanding that Christ's love transcends all our human frailties, failures, sins and our spiritual death. We are to turn to Jesus in repentance and faith, again and again, by prayer – notably by the use of the Jesus Prayer. I was reminded of St. Benedict's words 'Always we begin again,' and that we ascend by humility. Twisleton underscores the importance of how the sacraments of the Eucharist and Reconciliation are essential for meeting Jesus and for the restoration of our life in Christ and the Church.

The author draws on a wide range of writers and theologians, past and present, that he has read and found helpful to widen his vision. A bibliography is provided at the end of the book for further reading. He also describes the guidance he has received from people who have influenced him during his long ministry. His mentors have been from a variety of Christian backgrounds and spiritual traditions, and these experiences have



been profitably integrated into his own spiritual life and enriched his own worship and prayer life.

As is appropriate for a Bible Reading Fellowship publication, we are given a good number of passages of Scripture. These are presented to help us to deepen our understanding of why we read the Bible and why must always use it as the foundation of our prayer life and praise as well as our study and inspiration to serve God in others.

I found the introduction of bullet points in various places in the text useful, particularly in the last two chapters on service of others and self-reflection.

The autobiographical material made me aware that I was reading the spiritual and pastoral struggles of a modern priest, who has found that keeping his rule of life has brought him through the ups and downs of his ministry in the present Church. Much of this material is put to good effect to offer helpful advice and guidance. I am sure many will find reading the wisdom distilled from an experienced priest's diary and spiritual journal an encouragement to make their own spiritual journal and review their rule of life.

Although published at the end of Lent on Palm Sunday (see the Palm fronds on the cover), I think this book could be put to good use as a Lenten study for discussion with some leading questions at the end of each chapter.

Andrew Robinson

Priest in Charge, The Church of the Holy Nativity, Knowle, Bristol

Holy Nativity is a traditional catholic parish and offers a part-time incumbent a number of opportunities to develop, and challenges to meet. The parish is situated in a vibrant, fast developing area of South Bristol which has shown remarkable growth in the last five years.

We are seeking an inspirational leader who has enthusiasm to engage fully and creatively in our parish and community; has character and a sense of humour; will promote growth and widen the ministry of Christian teaching and practice in the area; and will be comfortable in the catholic tradition.

The parish offers opportunity, discipleship and resource to both support and challenge the parish priest as they lead, guide and encourage the church in living and communicating the love of God in this parish.

The closing date for applications is the 11th June.

Please see <https://www.bristol.anglican.org/vacancies/>

Book of the month

REFORMATION DIVIDED

Catholics, Protestants,
and the Conversion of England

Eamon Duffy

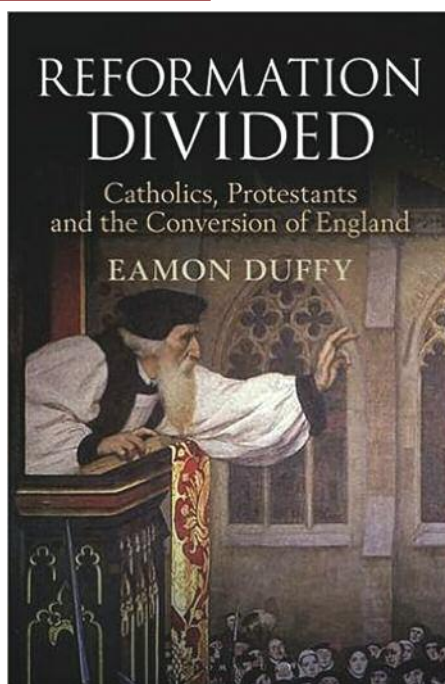
Bloomsbury 448pp £26.99

ISBN 978-1472934369



‘But Wales, Richard?’ We all have our own S Thomas More. The More of Richard Bolton’s *A Man for all Seasons* was perhaps a More for the season of 1966 – dry, ironic, sophisticated. Hilary Mantel’s more recent and very profitable More suits the fiercer, narrower *Zeitgeist* of this millennium: it has now become dangerous to admire a saint of a Christian church which dares to question the shibboleths of these days: abortion, gender fluidity, and (almost) unlimited sexual licence. Perhaps, too, there are personal undertones in Mantel’s portrait of More. There seems to be something of a tendency for lapsed Catholics to resent the faith from which they have fallen – as if they need to spend their lives convincing themselves that their apostasy was justified. But where shall we find More’s More?

C S Lewis suggested that, before we read a new book, we should read or re-read two old ones. Not because the truth resides more reliably in the past than in the present, but because the characteristic errors and virtues of each age are different; by such reading, we stand a chance of keeping the clean wind of Truth blowing through our culture. Eamon Duffy has made an industry of reading *from* the original Tudor texts rather than *into* them. *The Stripping of the Altars* convinced us of the vibrancy of late medieval Catholicism; *Fires of Faith* demonstrated that the ‘Marian reaction’ was no reaction but the cruelly extinguished beginning of a dynamic and principled Counter-Reformation. In *Reformation Divided*, he now presents us with a series of papers, most of which have already appeared in academic journals but are here revised and re-issued to mark 500 years since Martin Luther discovered that Papists were just as bad (and for exactly the same reasons) as the Jews whom he so detested. But this cobbler sticks to his own last, and Duffy’s book concentrates on aspects of an English Reformation which, to be pedantic, was, in 1517, not just years but decades away. And he begins by revisiting More. He includes detailed accounts of recent academic discussion of More. But his own enquiries emerge from engagement with More’s own texts. Duffy understands the dangers of creating a More in the image or counter-image of our own day, and succeeds in presenting a fresh account of the Erasmian



humanist who became a discoverer and persecutor of heretics. In a characteristically Duffian twist which faithful Duffians will recognize and relish, Duffy concludes by recollecting that in 1533 Erasmus himself wrote to the King of Scots urging that Tyndale’s New Testament be suppressed. ‘It seems that by the early 1530s, in face of the Protestant challenge, even for Erasmus himself the Erasmian moment may have passed.’

Although *Reformation Divided* is presented as a book, the origin of its ‘chapters’ in periodical literature gives it a certain unevenness. The towering, dynamic, charismatic figure of William Cardinal Allen receives only a fairly slight piece analysing the motives which lay behind the original foundation of his College at Douai. It was, we gather, a

‘holding’ operation at a time when the Elizabethan Settlement was still unsettled. Frankly, I found this ‘chapter’ a trifle dry. And occasionally there are repetitious overlaps. But there is plenty in this volume to engage us. There are unexpected facts which subvert the facile expectations of Protestant (and Whig) historiography: Cardinal Pole sent a Spanish Dominican, Carranza, to liberate Oxford from heresy ... of course he did, we think; a fierce Spanish Inquisitor whom we might have met type-cast in the pages of Charles Kingsley. *But* Carranza was an Erasmian, a liberal, who spent the last seventeen years of his life imprisoned by... the Inquisition! And there are vivid, vibrant worlds which may be unknown to some readers.

One such world is that of the English ‘Recusant’ community. You might have thought that the Church of the English Martyrs (see 4 May in your *Ordo*!) would have been a heroic tight-knit body. In Duffy’s pages you will make the acquaintance of a church so violently divided that, clearly, at some points the factions loath each other more than they do the common, Protestant, enemy. The division was between the secular clergy and their adherents, and the Jesuits. There was dogma involved; the seculars were accused of Jansenism; they were unenthusiastic about papal infallibility, indulgences, cults of the saints, and all that ‘Mediterranean’ religiosity. In the 1860s, a (mad) ultramontane called Mgr George Talbot characterised this culture as ‘National, Anglican, Jansenistic.’

Mark Tierney, Chaplain to the Duke of Norfolk, was no admirer of the restoration of the hierarchy in 1850: the Roman Catholic cause had been 'thrown back at least a century' by 'the appearance of so obnoxious a person as a cardinal, the pomp and style of an archbishop, and above all, the lordly tone of power and domination by which ... the new cardinal [Wiseman] announced his elevation and proclaimed his authority'. Going back to 1715 (a year when the more bellicose recusants might have had other preoccupations), an anti-Jesuit writer opined that the aim of the Society of Jesus, in all its doings, was to 'cut the [secular] Clergies Throats'. A generation before, we can listen to a secular priest who had worked at the Lime Street Roman Catholic Chapel until he was turned out by the Jesuits; and who then became one of James II's Roman Catholic fellows at Magdalen College. On the eve of the Dutch Invasion of 1688 the poor chap was turned out of Magdalen too so that the dispossessed Anglican fellows could return; and his comment was that the 'Protestant Parsons' had thrown him out with much greater 'civility' than had his own Jesuit co-religionists!

Page after page of Duffy is sheer fun; and this volume is to be unambiguously commended. Some readers might relish one final, bizarre, detail. In the 1930s, an attempt was made ('the Dutch Touch') to circumvent papal condemnation of Anglican Orders by involving bishops of the Dutch Old Catholic Church in Anglican episcopal consecrations. That body had started when jansenistic Dutch Catholics broke from Rome in 1702 after the Vicar Apostolic of Holland had been suspended. Relations between the English secular clergy, and the jansenist clergy of Holland, were close and warm. So close, so warm, that in 1714, the Dutch schismatics asked Bishop Bonaventure Giffard, Vicar Apostolic of the London District, to... ordain priests for them! Of course, he had to say no, but, as Duffy comments, 'That the English vicars apostolic could be considered a possible source of ordinations for the schismatic church is itself, however, significant!'

John Hunwicke

A Courtyard in Jerusalem

Ann George recalls angelic singing by Armenians in the Old City

I was shown round my prospective accommodation in the Old City by a small, plump, happy-faced woman in her 60s, dressed in an old-fashioned housecoat and with her greying hair pulled back into a neat bun. The living quarters comprised: a small room with a high, generously-wide single bed, a wardrobe large enough to find Narnia in, a long sofa and a very small window. On the other side of the courtyard was the rest of my flat: a tiny kitchen leading into a similarly sized shower and toilet area. The whole deal cost \$500 dollars a month, quite a large hole out of my wages – but Jerusalem accommodation was expensive. I took the package, and I never regretted it.

Auntie Mary was a Melkite (Greek Catholic) from the Lebanon, and she was married to a Jerusalem Armenian called Uncle Joseph, a good thirty years older than her, whose family had lived in the same premises next to the Armenian Cathedral since Crusader times. The standard joke in the local community was that it was a pity that they never had any children. Auntie spoke French but had a smattering of English. By the time I had stayed with her two years, her English was getting pretty fluent; we had many a philosophical-cum-theological discussion in the courtyard, which contained a circular table, just right for two people to gossip over, whether with a glass of Carmel wine or a cup of Lebanese coffee, in the relative cool

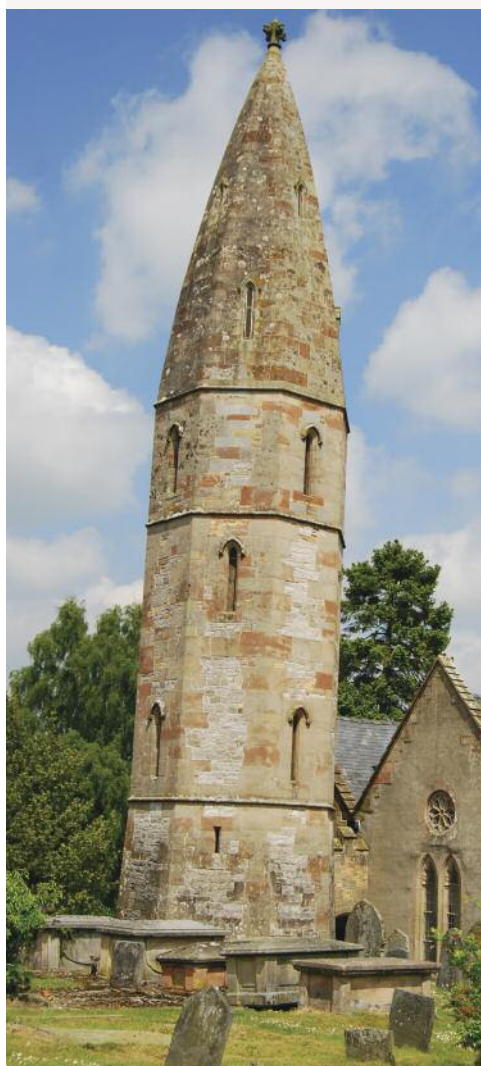


of the Jerusalem evening. There were potted plants, and a large loquat tree stretching its arms into the dark blue of the night, and there were the snores from Uncle, sleeping the sleep of the just on the sofa just inside their front door.

But the courtyard had a mysterious late-night magic also. Once, not long after I took up residence, I woke up at about 3 a.m., and of course then needed to cross the courtyard. There was no need for a torch as the Jerusalem sky was bright with stars. I stopped suddenly under the loquat tree. There was a heavenly sound, angels surely, singing in the distance. As I listened, entranced, I realized that I was hearing the choir of the Armenian Cathedral singing their night office. How long did I stop there? It was ages, or perhaps only a moment, but the beauty of that experience has stayed with me ever since. **ND**

touching place

S MICHAEL, LLANYBLODWELL, SALOP



The name sounds Welsh and just down the road you are in Powys, but the church that you are visiting doesn't seem to belong in any country - or indeed any time.

The existing ruinous building was totally rebuilt – to his own designs – by the Rev. John Parker, incumbent 1845 - 1860. Not a Tractarian, he was inspired by the Gothic Revival. He carried out the work as and when money became available. Villagers took part in the work – tenant farmers carted the building materials and a grateful Parker threw dinners in return. The clergyman-architect retained some mediaeval parts like a 15th c. N arcade and E windows, but the S wall is all to his own design, with dormer windows and early Gothic window tracery. You can follow progress by dates of 1847 on one of the windows and 1849 on the porch gable. The amazing octagonal steeple and spire of 1855-6 – a design borrowed from the cathedral of Fribourg in SW Germany – looks set to blast off. The interior was enriched in paintings, whether on the font and arcade or texts on the walls. A certain kind of person cannot look at a Victorian church without wanting to whitewash it, so that a reaction saw much of the colouring obliterated in the early 20th c. Yet in its turn a campaign of 1958-60 restored as much of Parker's decoration as possible, so it remains for us to enjoy.



Pevsner commented: 'a demonstration of staunch individualism', and Llanyblodwell church makes an important point. So many congregations seem largely monochrome, drawn from one social class. Just pause and consider the saints of the catholic Church; no two are alike, ranging from the abused and deformed (Germaine Cousin, Drogo of Sebourg) and tramps (Benedict Labre) to intellectuals (Thomas Aquinas) and royalty (Edward the Confessor, Louis). Remember Matthew 21:31: Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Map reference: - SJ 239229
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 NW9 Kingsbury St Andrew A Fif Parish under the Episcopal care of the Bishop of Fulham Sunday: Sung Mass 10.30am, Thursday Mass 10am – both followed by refreshments. Tube to Wembley Park then 83 Bus (direction Golders Green) to Tudor Gardens. Contact: Fr Jason Rendell on 020 8205 7447 or standrews.kingsbury@london.anglican.org - www.standrewskingsbury.org.uk

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

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

LONDON 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 9am School Mass; Thur 6pm; Fri 9.30am; Sat 9.30am. Tube: Jubilee Line Bermondsey/Canada Water/ Rotherhithe Overground. Visitors most welcome. Canon 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 12 noon; Tu es 7.30pm; Wed 9.30am; Thur 7pm; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an hour before every Mass apart from Sunday. Modern rite, traditional ceremonial. Parish Priest: Fr Andrew Stevens 020 8854 0461

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10.30am. 6pm Choral Evensong (termtime). 7.30pm Mass. 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: Tues 11am, Wed 7pm, Thur 10am, Fri 1.15pm, Sat 10am. Rosary - 2nd and 4th Saturday at 10.30am. Contact: 020 7370 3418 www.saint-stephen.org.uk

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

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

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

MANCHESTER 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. Clergy Fr Jeremy Sheehy 0161

794 1578 and Fr Michael Fish 0161 794 4298., Parish Office: 0161 727 8175 email: paroffssandp@btconnect.com

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

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

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

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

PLYMOUTH SACRED HEART MISSION COMMUNITY PARISHES Society Parishes under the Episcopal Care of the Bishop of Ebbsfleet, **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. Contact - Fr Trevor Jordan 07714 577809

PRESTON St John's Minster & St George. Sunday - 9.30am Sung Mass (St John's), 11.15am Sung Mass (St George's). For Daily Masses see Parish website. Contact Fr Timothy Lipscomb 01 772 252528 or Parish Office 01 772 901313.

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

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

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

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

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

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

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

STOKE-ON-TRENT, LONGTON SS Mary and Chad. A 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. For details of Children's Church see website. Weekdays: Tuesday, Thursday, Friday, Saturday 09.30, Wednesday noon. Contact Fr Andrew Swift 01 782 827889 - frandrew@smallthorne.org www.smallthorne.org [twitter@SSaviours](https://twitter.com/SSaviours)

SUNDERLAND St Mary Magdalene, Wilson Street, Millfield. A 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

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

SUTTON All Saints, Benilton A Parish of the Society in the care of the Bishop of Fulham. Sunday: Low Mass 8am, Solemn Mass 9.30am (except Second Sundays: 8.30 a.m. Low Mass, 10.00 a.m. Family Mass). Daily Mass - Tues 9.30am, Wed 7.30pm Thurs 10am, Fri 9.30am, Sat 10am. Contact Fr Peter Harnden SSC on 0208 644 9070, Churchwardens: Stanley Palmer 020 8330 7408, & Mrs Linda Roots (020 8644 7271) allsaintsbenilton@btconnect.com

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

TIVIDALE, Oldbury, West Midlands St. Michael the Archangel, Tivdale Road and Holy Cross, Ashleigh Road. Society Parish. Sunday Worship: Parish Mass 11am (St. Michael's), Evening Mass 6pm (Holy Cross). Contact Fr Martin Ennis 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 www.allsaintsbabbacombe.co.uk

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

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

Continued on next page

WEDNESBURY, West Bromwich St Francis of Assisi, Friar Park WS10 0HU (5 minutes from junction 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

WEST KIRBY S. Andrew, Meols Drive, Wirral, CH48 5DQ. Sunday: 8am Low Mass, 10.30am Sung Mass, 6.00 pm Evensong First Sunday. Daily Mass. Traditional ceremonial with a warm welcome. Safe harbour in Wirral and Cheshire West. Visitors welcome. Parish of The Society under the Pastoral Care of The Bishop of Beverley. Parish Priest: Fr. Walsh 0151 632 4728 www.standrewswestkirby.co.uk

WESTON super MARE All Saints with St Saviour, All Saints Road, BS23 2NL. A Member of the Society under the episcopal care of the Bishop of Ebbsfleet - All are welcome. Sundays: 9am Mass, 10.30am Parish Mass. Weekdays: 10am Mass (Wed, Thur and Sat). Priest-in-Charge: Fr Andrew Hughes ssc 01934 204217 fatherandrew@sky.com - Parish Office 01934 415379 allsaintsandstsaaviour@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 10.30 am, Thur 12 noon. Contact: Canon Malcolm Jones ssc 01962 869707 (Parish Office) or Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 732351 - email: enquiry@holyltrinitywinchester.co.uk - website: www.holytrinitywinchester.co.uk

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

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

Diocesan Directory

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

FIF, DIOCESE OF CANTERBURY resolutions parishes Deal St Andrew 01 304 381131, Eastchurch All Saints 01795 880205, Folkestone St Peter 01303 254472, Harbledown St Michael 01227 464117, Lydden St Mary 01304 822865, Maidstone St Michael 01622 752710, Ramsgate Holy Trinity 01843 593593, Rough Common St Gabriel 01227 464117, Temple Ewell SS Peter and Paul 01304 822865,

FIF, DIOCESE OF CHESTER Chester St Oswald and St Thomas of Canterbury, ABC, Fr Robert Clack 01 244 399990; Congleton St James the Great, ABC, Fr Colin Sanderson 01260 408203; Crewe St Barnabas, ABC, Fr Ralph Powell 01270 212418; Crewe St Michael, Coppenhall, ABC, Fr Charles Razzall 01270 215151; Dukinfield St

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

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

DIOCESE OF EXETER FIF Recommended Parishes: Abbotsham St Helen, Churchwarden 01 237 420338; Babbacombe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Churchwarden 01 626 821956; Exeter St Michael & All Angels, Heavitree; St Lawrence, Lower Hill Barton Rd; St Paul, Burnthouse Lane; St Mary Steps, West Street, Fr R Eastoe 01392 677150; Great Torrington St Michael, Taddipott St Mary Magdalene, Fr P Bevan - 01805 622166; Holsworthy St Peter & St Paul, Fr C Penn - 01 409 253435; Lewtrenchard St Peter, vacancy 01566 784008; Newton Abbot St Luke, Milber, Fr N Debney 01 626 681259; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Peter and the Holy Apostles Fr D Way - 01 752 222007; Plymouth Mission Community of Our Lady of Glastonbury St Francis, Honicknowle, St Chad, Whiteleigh, St Aidan, Ernesettle, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; Sutton-on-Plym St Gabriel the Archangel, Peverell Park; St Mary the Virgin, Laira, Vacant - Churchwarden 01 752 224315; Plymouth St Bartholomew, Devonport & St Mark, Ford, Fr R. Silk - 01752 562623; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, Fr P March 01 803 312754; Winkleigh All Saints, Fr P Norman 01837 83719

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

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

FIF, DIOCESE OF LINCOLN Resolution Parishes: Binbrook Group (Louth) Fr Walker 01472 398227; Edenham (Bourne) Fr Hawes 01778 591358; Grimsby St Augustine Fr Martin 07736 711360; Skirbeck St Nicholas (Boston) Fr Noble 01205 362734; Wainfleet Group (Skegness) Fr Morgan 01 754 880029; Burgh-le-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kilton) vacant (Mr Tofts 01 205 260672). Non-petitioning parishes information: North Lincolnshire - Fr Martin 07736 711360; South Lincolnshire - Fr Noble 01205 362734

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

FIF, DIOCESE OF MANCHESTER Blackley Holy Trinity, ABC, FIF, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, ABC, FIF, Canon David Wyatt 0161 736 8868; Chadderton St Mark, ABC, FIF Churchwarden - Janet Rogers 0161 627 4986; Failsworth Holy Family, ABC, FIF, Fr Tony Mills 0161 681 3644; Glodwick St Mark, ABC, Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, ABC, FIF, Fr David Hawthorn 0161 681 4541; Leigh St Thomas & All Saints, ABC, Fr Robert Dixon 01942 673519; Lightbowne St Luke, ABC, FIF, Fr John O'Connor 0161 465 0089; Middleton Junction St Gabriel, ABC, FIF Churchwarden - George Yates 0161 258 4940; Moss Side Christ Church, ABC, FIF, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, ABC FIF, Fr Paul Plumpton 0161 633 4441; Peel Green St Michael, ABC, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, ABC, FIF, Fr Ronald Croft 0161 773 1642; Royton St Paul, ABC, FIF,

Canon Peter McEvitt - 01 706 843485; Salford St Paul, ABC, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury ABC, FIF, Fr Jeremy Sheehy 0160 794 1578; Tongue Moor, Bolton St Augustine, ABC, FIF, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, ABC, FIF, Fr Ian Hall 0161 788 8991; Withington St Crispin, ABC, FIF, Fr Patrick Davies 0161 224 3452

FIF, DIOCESE OF PORTSMOUTH Fareham SS Peter and Paul, Fareham Fr Roger Jackson 01 329 281521; IOW: All Saints, Godshill, and St Alban, Ventnor Fr John Ryder 01983 840895; Good Shepherd, Lake, and St Saviour on the Cliff, Shanklin, vacant, Churchwarden, Anthony Lawrence, 01 983 300300 (St Saviour); Portsmouth: St James, Milton, Fr Paul Armstead 023 9273 2786; St Michael, Paulsgrove, Fr Ian Newton 02392 378194; The Ascension, North End, Vacant (Churchwarden 02392 660123); Southsea Holy Spirit, Fr Philip Amey 023 9311 7159; Stamshaw St Saviour, vacant Churchwarden 023 92643857

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

FIF, DIOCESE OF ST ALBANS FIF Recommended Churches Bedford St Martin, Fr Pimenta 01234 357862; Bushey Heath St Peter, Fr Burton 020 8950 1424; Hemel Hempstead St Francis, Hammerfield, Fr Macey 01442 243258; Letchworth St Michael & St Mary, Fr Bennett 01462 684822; Luton: Holy Cross, Marsh Farm, vacant; Holy Trinity, Biscot, Fr Singh 01582 579410; St Mary, Sundon & St Saviour, Fr Smejkal 01582 583076. (Please contact clergy for details of services)

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FIF, DIOCESE OF SHEFFIELD Bolton-on-Deame St Andrew, Fr Schaefer 01 709 898426; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr Stokoe 01302 371256; Edlington St John the Baptist, Fr Edmonds 01709 858358; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, Fr Edmonds 01709 858358; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Thurnscoe St Hilda, vacant; Mexborough St John the Baptist, vacant; Moorends St Wilfrith, Fr Pay 01302 784858; New Bentley SS Philip and James, Fr Dickinson 01302 875266; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, Fr Leal 01 302 864304; Ryecroft: St Nicholas, Fr Andrew Lee 01 709 921257; Dalton: Holy Trinity, Fr Andrew Lee 01 709 921257; Doncaster SS Leonard & Jude (with St Luke) Fr Pay 01302 784858; Sheffield: St Bernard, Southey Green and St Cecilia, Parson Cross, Fr Ryder-West 0114 2493916; St Catherine, Richmond Road, Fr Knowles 0114 2399598; St Matthew, Carver Street, Fr Grant Naylor 01 142 665681; St Mary, Handsworth, Fr Johnson 01142 692403 (contact clergy for Mass times, etc)

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

FIF, SOUTHWELL and NOTTINGHAM DIOCESE - Society churches: Nottingham: St Cyprian c/o Fr Hailes 0115 9873314; St George, Meadows, Barbara Rosalind Jordan, 07943 939550; St Stephen, Sneinton, Frances Astill, 0745 0066889; St George, Netterfield, Mrs L. Barnett 0115 9526478.. Workshop: St Paul, Mrs M Winks 01909 568857; Priory Church of Our Lady and St Cuthbert, Fr Spicer 01909 472180, who is also the contact for SSWSH in the diocese

DIOCESE OF TRURO - FIF Recommended Parishes FALMOUTH: St. Michael & All Angels, Penwerris, vacant, contact Miss B.A. Meade, 01 326 212865; PENRYN: St. Gluvius, Fr S. Wales - 01326 378638; ST. DAY: Holy Trinity, (AB) Fr Simon Bone - 01 209 822862; TRURO: St. George, Fr C. Epps - 01872 272630

The rich man in his castle, the poor man at his gate

continued from page 15

tates, for places of deprivation and dispossession. That is a welcome development, and one I applaud; it is long overdue. Such an investment cannot simply slide into existing diocesan and national budget lines, however, diverted into high profile, pipe dream projects. We cannot save souls in some of our estates by hoping we can make the people there just that bit more middle class. We cannot simply operate on our own terms; we have to operate on theirs. Promise has to turn into presence: one that listens rather than patronizes.

Creating 'hub' and 'resourcing' churches is dangerous if what results is the withdrawal of clergy and laity from our estates and poorest parishes. Priests are often the last professional left, but in the words of Fr Graeme Buttery, 'For how much longer?' We need to invest in our poorest parishes and most deprived estates genuinely, not just distribute handouts. Otherwise, we perpetuate injustice and won't deliver where there has long been chronic underinvestment.

The case to be addressed is the charge that the church is the rich man in his castle, looking down on the poor man at his gate. God does not need to make us high or lowly, if the church stops depriving our large estates. **ND**

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



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