

# newdirections

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

## Call to Remembrance

The Archdeacon for the Army on military chaplaincy  
and St John's Gospel

### *Also in this issue:*

- The Bishop of Norwich on Anglican Papalism and Christian Unity
- Robert Beaken on the Somme and the Catholic Movement
- Evan McWilliams on God, time, and space



# 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](http://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](http://www.saintagathas.org.uk)

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

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

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

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

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

**BRADFORD St Chad**, Toller Lane (B6144, 1 mile from city centre). Society Parish. Sunday services: Solemn Mass 10.45am, Evensong 6.30pm. Weekday Masse Wednesday 7.30pm. Parish Priest: Canon Ralph Crowe ssc 01274 543957. All resolutions passed. English Missal/BCP. For all other services and information during the Interregnum please see our website [www.saintchad-tollerlane.org.uk](http://www.saintchad-tollerlane.org.uk)

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

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

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

**BRISTOL Christ Church**, Broad Street, Old City Centre BS1 2EJ Resolutions ABC. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). Priest-in-Charge Reverend Canon John Glanville Pedlar [www.christchurchcitybristol.org](http://www.christchurchcitybristol.org)

**BRISTOL Ebbsfleet parishes All Hallows**, Easton BS5 0HH. **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](http://www.allhallowseaston.org) Phil Goodfellow, Churchwarden 07733 111 800. [phil@goodfellow.org.uk](mailto:phil@goodfellow.org.uk) during Holy Nativity vacancy [www.holynativity.org.uk](http://www.holynativity.org.uk)

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

**CARDIFF** near rail, bus, Millennium Stadium, city centre and Bay Daily Mass **St Mary**, Bute Street Sunday: Solemn Mass 11am; Parish Priest Fr.Dean Atkins SSC 029 2048 7777 [www.stmaryscf10.co.uk](http://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](http://www.churchofthegoodshepherd-chard.weebly.com)

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

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

**CROYDON S Michael & All Angels**, Poplar Walk. 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. [stmichaelscroymdon.com](http://stmichaelscroymdon.com)

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

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

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

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

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

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

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

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

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

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

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

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

**LONDON 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](http://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](mailto:rdeb2010@btinternet.com) or phone 0208 364 1583

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

Continued on page 33

# content

Vol 19 No 255 November 2016

## 4 LEAD STORY

**Call to Remembrance**  
THE ARCHDEACON FOR THE ARMY

5 **Non Angeli, sed Anglicani**  
JONATHAN BOARDMAN

6 **Facing the Future?**  
EVAN MCWILLIAMS

8 **Onward, Christian Soldiers**  
ROBERT BEAKEN

10 **Beverley Northern Festival**

11 **The Resurrection and the Life**  
BRUCE HARBERT

13 **In Search of Unity**  
THE BISHOP OF NORWICH

15 **Remembering David Jenkins**  
PETER MULLEN

16 **Time to Keep Talking**  
GARY WADDINGTON

20 **Royal Arms**

## 24 Views, reviews & previews

ART: Owen Higgs on  
*Opus Anglicanum*

BOOKS: Nigel Palmer on Michael  
Hodges's *Parish Churches  
of Greater London*  
János Lukács on *Ignatian  
Formation*

MUSIC: Phil Barrett on the world  
premiere of James  
MacMillan's *Stabat  
Mater*

28 **Love It or Hate It...**  
EDWYN GILMOUR

# regulars

12 **SPIRITUALL SONGS**

17 **GHOSTLY COUNSEL**

18 **FAITH OF OUR FATHERS**  
NEVILLE FIGGIS CR

17 **DEVOTIONAL**  
Prayer for the Departed

DIRECTORY	2, 33, 34
NEWS FROM FIF	14, 17
EDITORIAL	22
BISHOPS OF THE SOCIETY	35

21 **THE WAY WE LIVE NOW**

27 **SECULAR LITURGIES**  
TOM SUTCLIFFE  
on death and judgement

29 **DIARY**  
'Thurifer' calls to mind the Fallen

30 **FORWARD IN FOOD**  
'Audubon' turns the other cheek

30 **THY STOMACH'S SAKE**  
'Armand' goes off-piste

36 **TOUCHING PLACE**  
SIMON COTTON  
visits Cheddleton in Staffordshire

COVER  
IMAGE

"At the going down of the  
sun and in the morning:  
we will remember them."  
Laurence Binyon (1869-  
1943)



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*.

Students from St Stephen's House joined Lord Williams and others to welcome refugee children at St Michael's, Croydon, on 17 October.



# Call to Remembrance

The Archdeacon for the Army on military chaplaincy and St John's Gospel

The concept of remembrance is essentially sacramental; and the very word "remembrance" is present in the Lord's command to His Church in the words of consecration at the Eucharist. To remember someone is to make them present in an act of selfless faithfulness and generous love: an act of mind, will, and spirit. Reflecting on the work of military chaplaincy, I take the Fourth Gospel as a working metaphor for the ministry of pastoral care of soldiers and for the work of remembrance. There are three conversations from the Gospel which strike me as offering profound meditation around the relationship of the priest to the soldier.

"Lord, if you had been here, my brother would not have died." (*John 11.21;32*) Both Martha and Mary say this to Jesus, and it moves Him deeply. Perhaps it is the straightforward trustfulness of their faith, or perhaps it is their sheer sorrow. I recognise both of these responses from soldiers with whom I have served. It has always struck me just how hard soldiers take the death of a friend, and how they seek to articulate it within an awareness of God. That is why the Army maintains a system of pastoral care based on a chaplain's intimate relationship to every battalion or regiment. "Lord, if you had been here..." The presence of a priest means that the Lord is indeed there, and that is how soldiers understand it. It is then the work of the Church to articulate this further, and to enable the glory of God to speak through prayer and liturgy in order to bring comfort. Later, we are told that Mary anoints Jesus with perfume, foretelling the day of His own burial. The one who raised Lazarus will Himself die, and the identification of the divine with the human is complete. So the priestly task of the chaplain must be to identify fully with the deeply human work of the soldier, and to bring out of it something that speaks of the Resurrection. What is spoken will be heard, and what is offered will be accepted with thankfulness.

"Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." (*John 20.25*) Soldiers see everything that happens around them, with a highly cultivated gift of observation and situational awareness. It makes them very discerning, even demanding, judges of character. They are less ready to believe what they do not see. To seek proof is reasonable, and it is Thomas who does so: Thomas, who should have been there in the first place; Thomas, the twin who perhaps caused trouble as a boy by pretending to be his brother; the prosaic and practical Thomas who is the soldier who has so often asked me how I can believe in something that I do not see. But



Thomas is more than this, as we know from earlier encounters with him in the Fourth Gospel: it was he who wanted to accompany the Lord to Bethany, even to death, and it was he who later asked about the way, and the truth, and the life. Thomas is also the courageous adventure-seeker, utterly loyal to the leader who inspires him. The Lord teaches us a lesson in leadership as He honours Thomas's request for proof, rather than dismissing it. It is then Thomas, his own faith confirmed, who has the plain-speaking courage to articulate the faith of the Church: "My Lord and my God!" (*John 20.28*) We are told that Thomas is the Twin, and indeed that is the meaning of his name, but almost uniquely in the

Gospels the relationship is not specified. Whose twin is he? He is a twin in search of his own kindred, and he finds it in Christ. The rest of his life will be devoted to conforming more and more to that likeness, until he is indeed the identical twin of the Lord in the life of the Kingdom. He is the model for the soldiers whom I have known, who from a troubled background and in a confusing world seek their identity in belonging and serving and following, and who will give everything, absolutely everything, for that greater sake.

## The presence of a priest means that the Lord is indeed there

"Lord, you know everything; you know that I love you." (*John 21.17*) Not everyone would agree with this translation, but, no matter how we phrase it, it is the most incandescent of all the conversations in John's Gospel. It is about a friendship restored, forgiveness imparted, and a blessing given, in the form of a task that is both service and leadership: "Feed my sheep." This takes us back to Chapter 10, to the reminder that the sheep are Christ's own. With this in mind, we see the astonishing trust that the Lord places in Peter. If we accept that there is deliberate distinction between the two Greek words for "love" that are used in this dialogue, a further dimension emerges as the Lord accepts at the third time of asking the lesser love that Simon Peter is prepared to promise. In every way, this is a meditation on remembrance: remembering past failures and forgiving them, remembering the disciple's love for the teacher and actualising it in service, and a remembrance of relationship that calibrates itself again in love and in self-giving. This is the essence of Remembrance Sunday, as it is the essence of the Eucharistic sacrifice. We step out of a linear concept of time into the continuous-present time of God: in heart, and mind, and soul. God accepts what we offer, as He accepts the imperfect love of Simon Peter, and the questioning faith of Thomas, and the profoundly natural sorrow of Martha and Mary.

For anyone involved in pastoral care, these moments of the Fourth Gospel are foundational. They are lessons in comforting the grieving, in encouraging the waverer, in restoring the penitent. As I look over my ministry to soldiers, I can think of hundreds – literally hundreds: mostly young men, but women also – who belong in these categories. I have known many soldiers who have grieved for a friend killed in action, but also many who have grieved over a family bereavement in the distant past, or over a personal loss. I have known many who have wanted to believe and who have wavered at the edge. There have been a number who have seriously sought restoration of relationship, or liberation from guilt. To deal with these issues is not straightforward, and it

### To deal with these issues is not straightforward

requires great understanding and openness. To listen, to be generous with time, to weep with those who weep, to reach out to the doubter, to encourage those weighed down by sorrow and a sense of personal worthlessness: these are wonderful gifts of God which form the human reality of loving remembrance. Behind the two minutes of silence lies every aspect of human experience and every human quality from the most noble to the most unworthy; and the Gospel teaches us that we are to despise none of it, but rather to embrace it with the love of Christ Himself. **ND**

*The Ven. Peter Eagles CF has been Archdeacon for the Army since 2011.*

## Non Angeli, sed Anglicani

**Jonathan Boardman** on the Golden Jubilee of the Anglican Centre in Rome

**T**he celebration of the Anglican Centre in Rome's Golden Jubilee in October, and the latest of many visits to the Pope by successive Archbishops of Canterbury, can have done nothing but please Catholic Christians everywhere. But pleasure, as we know, is only a fleeting sensation, and an appropriate question to pose about the whole set of events might be "where's the beef?" In a city traditionally famed for its culinary skill with offal, perhaps we ought to expect some interesting, even challenging dishes.

The heart of the occasion in liturgical terms was undoubtedly Papal Vespers, with the singing shared between the choirs of the Sistine Chapel and Canterbury Cathedral. Held for the reception of each archbishop since Robert Runcie at the church of Saint Gregory the Great – near the site of a monastery where St Augustine of Canterbury had served as prior – symbolism, as ever, trumped practicality. It is a small church in Roman terms, and with the Anglican delegation and official participants alone numbering more than two hundred it was a logistical teaser. Seating half the congregation in the courtyard inside the church's external façade was a happy solution, and providentially the precipitation was little more than Scotch mist.

In recent years the Sistine Chapel Choir has improved significantly – though it cannot be argued that the improvement is only due to its exposure to collaborative projects with Anglican choirs, of which there have been many: it has worked also with world-class Roman Catholic choirs, as well as some from the Lutheran and Reformed traditions. The difference is pronounced.

But enough of musical excellence – back to symbolism. The most striking of all the symbols that the worship presented surely was an expression of papal self-criticism: the reproduction of an image of St Peter's denial of Christ as the cover decoration for the service booklet. In the light of this, the Pope's gift to the Archbishop of a reproduction of the head of St Gregory's pastoral staff and, vice versa, a pectoral cross of nails were unexpectedly small beer, coming as they did in the tried and tested format set up by Bl. Paul VI's gift of his Episcopal ring to Michael Ramsey.

The theological matter of the events might be said to have had two lungs – the first, the private meeting between Pope Francis, the Archbishop of Canterbury, and other Anglican Primates; the second, an academic colloquium held at the Pontifical Gregorian University exploring the present state of Anglican/Roman-Catholic dialogue fifty years on from the commissioning of ARCIC I. By their very natures, report and comment can only be made for one of this pair. However, since the one open only to speculation (and guarded 'leaks' through the medium of deferential interviews) would have been in the context of formalised ecumenical 'diplomacy', perhaps we can conjecture that we are not missing much. The matter was very much to be seen and heard at the colloquium.

With a panel chaired by the Archbishop of Canterbury, and consisting of all four co-chairs of the official dialogue's two commissions, ARCIC and IARCCUM (the International Anglican-Roman Catholic Commission for Unity and Mission), we certainly were being presented with the whole menu. We might have expected to see friendly relations displayed between Archbishops Longley and Moxon (ARCIC), and Archbishop Bolen and Bishop Hamid (IARCCUM); but the excitement generated in the Greg's *Aula Magna* by two sets of theologians – Anna Rowlands and Nick Sagovsky, Paul Murray and Paula Gooder – the first pair enthusing over the assistance each tradition could lend the other in social teaching and praxis, the second about the nuts and bolts of receptive ecumenism, came as a surprise. This project is clearly not languishing in the freezer but out in the world (at least of academe) and most certainly providing nourishment.

Will all of this amount to more than a hill of ecclesiological beans? The work of the pairs of bishops from each Communion, commissioned by the Pope and the Archbishop of Canterbury, will ultimately be what shows the fruit of this Roman encounter, full of heat and light. **ND**

*Canon Jonathan Boardman is Chaplain of All Saints' Rome.*





# Facing the Future?

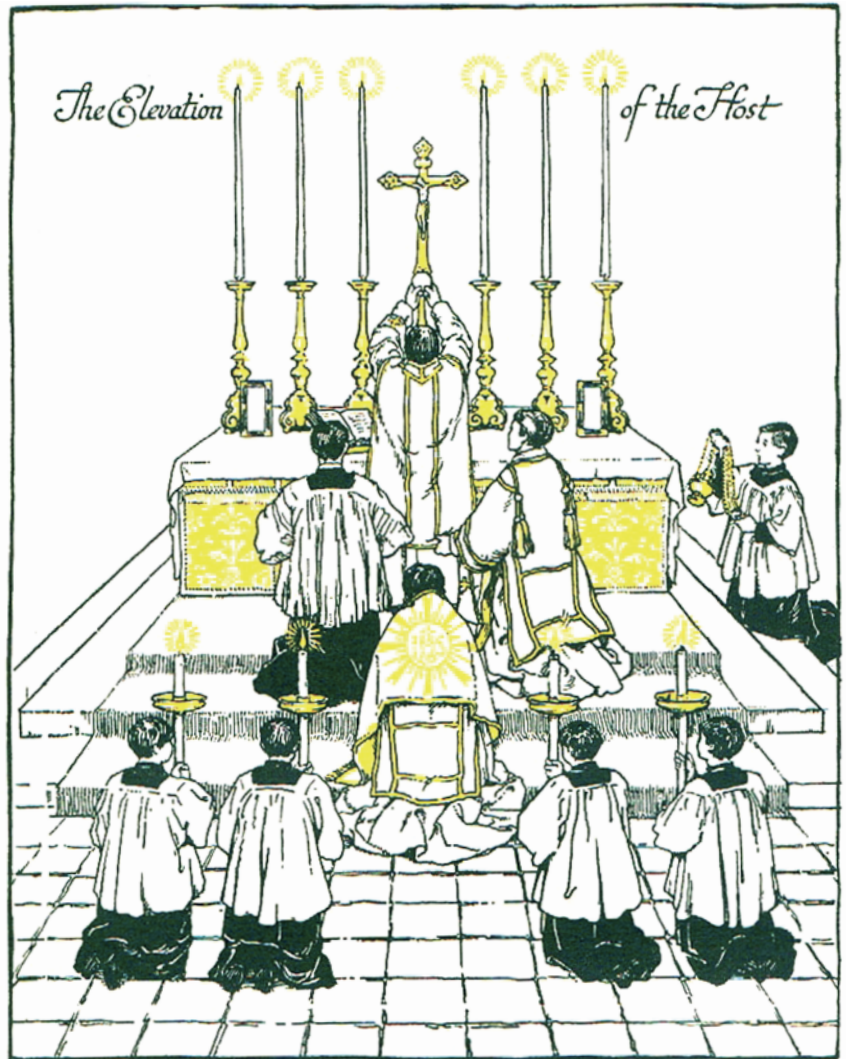
Evan McWilliams on God, time, and space

Where is God? Is He to be found among the worshipping community, floating somewhere indistinctly above our heads? Or, perhaps, in another dimension which intersects with our own – but not in such a way that we can see, hear, and touch it? The question of the location of God and thus the relation of the world to His divine presence is not one of the questions the Church's liturgy self-consciously aspires to answer. Yet it is a question which we cannot help but ask, and it has been brought again to the forefront of our collective discourse as a result of the recent comments by Cardinal Sarah regarding *ad orientem* (facing liturgical east) and *versus populum* (facing liturgical west) Eucharistic celebration; and the flood of opinions supporting one perspective or another that have followed.

Some writers have suggested that the liturgy best expresses the truth of God's immanence when the congregation gathers around the altar, and that to "turn one's back to the people" is to deny them a share in the priesthood of all the faithful. Others have argued that for priest and people to face east together in hopeful anticipation of the *parousia* best recognises the transcendence of God; and that centring the liturgical action within the ecclesial gathering is tantamount to philosophical navel-gazing. In both of these reactions to human physicality there is recognition of the fact that how we order our worship influences how we understand God, and how we perceive our relationship to Him.

There is, however, a significant problem with starting from a premise of perception. In focussing on a particular liturgical action the key quality of the liturgy as a unified action, with rite and ceremonial in harmony, is minimised. It is not merely the "how" of celebration, but the "what." This provides a framework within which to understand God, both transcendent and immanent: God on His throne of glory, and God come down in our midst in the scriptures and the breaking of bread. To put it another way, the prayers of the liturgy order our understanding of the liturgical character of the cosmos just as much as the way in which we pray.

If one were to ask what the cosmos looks like, most of us would probably instinctively default to a vertical, linear image where God is "up there" in heaven at the top, hell is "down there" at the bottom, and the earth is sandwiched somewhere in between. Like the angels on Jacob's ladder, things go up and down and occasionally intersect. This image is bolstered by a simplistic interpretation of the scriptural language of a throne



A service of the Holy Communion  
(Martin Travers, 1916)

## How we order our worship influences how we understand God

"on high" and "going down" to the deep. The value of such an image is clear: everything has a place. The universe is set, fixed, and stable. When we perceive the ordered cosmos not to move, we may feel that we can safely pursue our earthly life without fear of being unsettled by God.

It is easy for the debate between *ad orientem* and *versus populum* to play into the static image of a vertical linear cosmos. If God is up and slightly in front of us we are justified in facing Him to celebrate the Eucharist. Similarly, if God is just floating in the centre of us we might feel that *versus populum* celebration better reflects the truth of God's presence in the midst of His people.

To conceive of God in a spatial relation to us is inevitable; it will be done whether it is intended or not. But to imagine that the entirety of the cosmic order is dependent on the fixed point that is us – the earth, humanity's frail and temporary home – is a desperately futile thing. And that is precisely what we do when we orientate to the east because God is up and

ahead. It is also what we do when we orientate to the centre because God is hovering there in the midst. This does not mean that the direction of Eucharistic celebration is inevitably destructive of meaning no matter the direction, but it does mean that if liturgical direction is chosen on the wrong premise then we have failed to see the true form of the cosmos in which God Himself is the centre, and we but the reflective motes orbiting His undimmed majesty.

Nicholas of Cusa (1401-64) wrote that “God is a circle with its centre everywhere and circumference nowhere.” The Platonists believed that the circle or the sphere was the best shape with which to compare the cosmic order; but Nicholas recognised that God’s being was uncontainable, a “sea without a shore.” The “rolling spheres, ineffably sublime” were a manifestation of the Maker’s perfect intellect; but only by analogy. The divine cannot be contained, and exists both within and without the bounds of creation. As the anonymous author of the *Theologica Germanica* put it, “He is the substance of all things, and is in himself unchangeable and immovable, and changeth and moveth all things else.”

Evelyn Underhill, in describing “the ‘Table of Holy Desires’ with its cross and ritual lights stand[ing] on the very frontier of the invisible” captures the discomfort of being caught up in the motion of all creation orbiting the One who sits enthroned at its philosophical centre, the changeless Unmoved Mover. At the angels’ cry of “Holy, Holy, Holy” the veil set between our sight and the death that comes from looking into the face of God is at its thinnest and, as we behold the Word made flesh, we come near to toppling over the precipice into

the heart of the cosmos: the throne room of God, which is neither up nor down but “further in”.

The motion of the cosmos, spinning with ordered joyful harmony around the Triune Majesty, is an inverse of Dante’s geocentric universe – where a frozen hell sits at the centre and God dwells in the Empyrean, outside space and time. Still, to a universe in constant orbit around its life-giving Sun, up and down have only relative meaning. In such a context, the move-

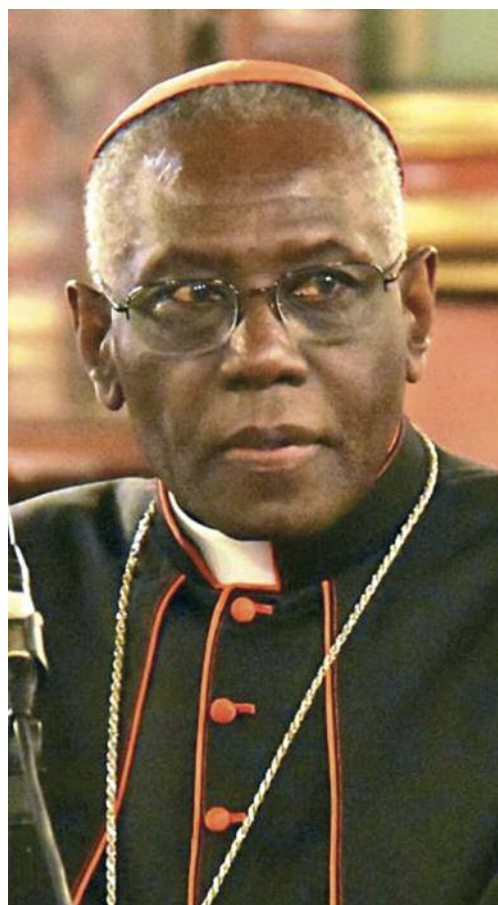
ment of the liturgy is merely a reflection of the movement of all things back to the God who made them and set them in their places. The life of the cosmos is a constant pulse of

energy from the Creator and back to Him: life and death ebb and flow, and so the Church is restless in her liturgical expression, in a vain attempt to contain the uncontainable at which only prayer can truly grasp.

An earthly Communion with the very Being who made us will ever be imbalanced until we attain to that “house and gate of heaven [...] where there shall be no ends nor beginnings but one equal eternity.” Despite this, it is such a vision that the liturgy must attempt to make manifest. In worship rightly understood, the Church orientates herself in spirit towards a God who is the “centre of all circumferences” and attempts to transcend the limitations of fallen humanity. *Ad orientem* celebration may best capture our efforts to attain to the transcendent vision of God’s ubiquitous, perfect love; but the reason for this correspondence must be clear. If we see God merely as “over there,” or “dwelling among us,” then we have missed the point. **ND**

*Dr Evan McWilliams is an ordinand at Cranmer Hall, Durham.*

## The throne room of God is neither up nor down, but “further in”



## The Cardinal Prefect of the Congregation for Divine Worship and the Sacraments

“I believe that it is very important that we return as soon as possible to a common orientation, of priests and the faithful turned together in the same direction—Eastwards or at least towards the apse—to the Lord who comes, in those parts of the liturgical rites when we are addressing God. This practice is permitted by current liturgical legislation. It is perfectly legitimate in the modern rite. Indeed, I think it is a very important step in ensuring that in our celebrations the Lord is truly at the centre.

And so, dear Fathers, I humbly and fraternally ask you to implement this practice wherever possible, with prudence and with the necessary catechesis, certainly, but also with a pastor’s confidence that this is something good for the Church, something good for our people. Your own pastoral judgement will determine how and when this is possible, but perhaps beginning this on the first Sunday of Advent this year, when we attend ‘the Lord who will come’ and ‘who will not delay’ [*Introit, Mass of Wednesday of the first week of Advent*] may be a very good time to do this. Dear Fathers, we should listen again to the lament of God proclaimed by the prophet Jeremiah: ‘they have turned their backs to me and not their faces’ (*Jer 2.27*). Let us turn again towards the Lord!”

*Robert Cardinal Sarah, 5 July 2016*



# Onward, Christian Soldiers

Robert Beaken on 1916 as a year of change for the Catholic Movement

IWM



**A chaplain conducts a burial in the field. By the end of the Battle of the Somme British casualties totalled 419,654**

As Europe slid into war in the summer of 1914, monarchs, governments, and generals – with perhaps the exception of Lord Kitchener – had no idea what they were unleashing. They seem to have expected a sort of souped-up version of the Franco-Prussian war or the Balkan wars – a war of movement. It remained a war of movement in the east; but on the Western Front – its principal theatre – it settled down into trench warfare from the Swiss frontier to the North Sea: a sort of modern siege-warfare.

Throughout 1914 and 1915, the British Army was made up of volunteers. The young men who enrolled out of a sense of duty were much brighter and fitter than the pre-war regular troops, and were frequently practising Christians: ordinands, Sunday-School teachers, choirmen, and so on. It has been said that the British army that went to France in 1915 was the most Christian army to leave these shores since the Crusades. The loss of life in France, however, meant that a voluntary army was never going to be enough; and so from 2 March 1916 Great Britain introduced conscription of all fit men of military age, with a limited provision for exemption. This meant that most families came to have someone – however distant – in the army. By the time of the Armistice, some eight million British men had donned khaki.

1916 saw the Germans determined to wear down the French army by inflicting terrible casualties upon them at Verdun. In order to relieve the pressure on the French, General Sir Douglas Haig was ordered by his government to fight a battle over terrain he did not choose, and at a time he did not

choose. The result was the Battle of the Somme, which began on 1 July. The Somme should have worked – it very nearly *did* work – but it didn't. On the first day British casualties were 57,470. By the end of the battle, British casualties totalled 419,654.

It is sometimes said that every family lost someone in the war. That is an exaggeration – it was about one family in twelve or fourteen – but the figure is still pretty high. British society was confronted with bereavement on a scale unknown since the Black Death, and all social classes were affected. For every soldier killed, two were wounded. Some recovered; others were maimed in body or mind for the rest of their lives.

Today, we would talk about being 'stressed out'; but people then spoke about 'anxiety' – and in 1916, levels of anxiety were very high. As well as concern about menfolk on the Western Front, life at home continued

to be affected by German air raids; food started to become scarce, though not as much as it would become in 1917; and industry and the economy became geared to supporting the war effort, of which one feature was the growing employment of women as the men went off to the front. 1916 was a year which saw much change on many levels.

I remember, when I was at Cuddesdon, hearing about an Anglo-Catholic chaplain on the Western Front who had 'liberated' various ecclesiastical items from bombed Belgian and French churches, and recycled them in his Army chapel. One day Bishop John Taylor Smith, then Chaplain-General, arrived on a visit. As he looked around he saw a baroque high altar with a tabernacle, crucifix, and six big candlesticks; statues of

## The Somme should have worked, but it didn't



the Blessed Virgin and various other saints with pricket stands; and velvet draperies. Taylor Smith, an evangelical of the old school, nearly had a fit. 'Get into my car,' he barked at the padre. 'I'll show you what a proper Army chapel is supposed to look like.' They drove about twenty miles along dusty French roads, and eventually arrived outside a plain wooden hut. 'This way,' said the Bishop. 'Now, what do you make of that?' It was just a plain hut with rows of chairs, a harmonium, and quotations from the Bible stencilled on every surface. The chaplain spent about ten minutes going round in silence, reading all the quotations. At last he went up to the Bishop. 'Very interesting, Chaplain-General,' he said, 'but there's one important text from the Bible that is missing.' 'What's that?' snapped the Bishop. With a straight face, the chaplain replied 'Behold, how terrible is this place.'

Here we see an Anglo-Catholic spike cocking a snook at authority, getting away with it, and probably exercising an important liturgical and sacramental ministry – at least by his own lights – to some of the troops on the Western Front. 1916 saw the introduction of conscription, which meant compulsory military service for all fit men of military age unless they were exempted by a tribunal – and not many were. From the point of view of the Church of England, the war generally – and conscription in particular – had an unexpectedly positive spin-off. The Army took very seriously its spiritual responsibility towards its troops: they might, after all, have to lay down their lives. The Army Chaplains' Department underwent a rapid expansion, and Church parades were compulsory. This meant that all troops – whether they had been regular worshippers in peace time, or had lapsed soon after leaving Sunday School, or had never been to church – now found themselves regularly attending worship. Officers and NCOs are known to have led prayers or Bible-study groups in the absence of a padre. One of the things that surprised me in my study of Colchester – an important garrison town – during the Great War was just how many troops also voluntarily went to Even-

song on Sundays. Others helped with choirs and Sunday Schools, or joined the Church of England Men's Society, and so on. Anglo-Catholics sometimes grumbled that they were discriminated against; but the evidence is that if a priest was suitable, he would be commissioned as a chaplain, irrespective of his churchmanship. Quite a few Anglo-Catholic priests and monks served as chaplains.

## The Army took very seriously its spiritual responsibility

It is also worth bearing in mind that many Britons went abroad for the first time in their lives during the Great War and found themselves in France, a Roman Catholic country. Here, they encountered cassocked *curés*, nuns in habits, and the oc-

casional monk or friar. They visited French Roman Catholic churches – Amiens Cathedral was a favourite – and sometimes attended mass. They were especially struck by statues and wayside Calvaries; and for many, to take a concrete example, it was the first time they had seen statues of the Blessed Virgin Mary. The Golden Madonna of Albert, knocked horizontal by a German shell, became almost a talisman. It is not too hard to imagine all this having a cumulative effect: it reinforced the message of Anglo-Catholic churches back home, and suggested that this was a natural, indeed normal way of being a Christian.

I think that it was after the Somme that British patterns of mourning, which had their origins in the Reformation, finally broke down for many people. For evangelical Anglicans, *not* praying for the dead was an article of faith: they associated it with late medieval abuses, and to them it appeared unnecessary. Before 1914 many other non-evangelical Anglicans also did not pray for the dead. A few Anglicans did, and that included Anglo-Catholics who prayed for the dead in church services and specifically celebrated requiem

## Quite a few Anglo-Catholic priests and monks served as chaplains

masses. Anglo-Catholics understood prayer for the dead not as some sort of bribe to persuade God to squeeze someone into Heaven who would otherwise have gone to Hell; but as a loving and prayerful way of supporting a departed brother or sister who was undergoing purification and healing after death before attaining the Beatific Vision. They might have retorted to evangelical critics that just because something has been badly misunderstood or horribly abused doesn't mean that it is wrong.

As the casualties mounted, for non-evangelical Anglicans the practice of not praying for the dead was felt to be inadequate. Street shrines began to be erected, bearing the names of those who had died. It was known that Anglo-Catholics prayed for the dead, and such prayers began to spread outside Anglo-Catholic parishes. The average middle-of-the-road parish would not have referred to a service as a requiem mass, but the dead began to be prayed for at Holy Communion, and also at Mattins and Evensong.

Another significant change from about this period concerned the Eucharist. Soldiers in France began to derive great comfort from Holy Communion, and they brought this insight home with them after the War. It led some to move in an Anglo-Catholic direction, while others carried on attending 8



**A moustachioed chaplain, in tin hat and trenchcoat, assists a captured German soldier after his treatment by medics**

o'clock Holy Communion, before Mattins at 11am; but the difference was that Holy Communion now meant much more to them than it did before. Something similar happened at home: we know that reservation of the Blessed Sacrament took off in this period. The bishops had issued very cagey regulations for Reservation in 1911: the Sacrament was to be reserved only for Communion and in parts of churches difficult for laypeople to access; but the War saw the Sacrament reserved in more churches, so that Holy Communion might be administered in a hurry to the sick and dying. Significantly, more and more laypeople – suffering from unprecedented levels of stress – found solace and comfort in the peace and stillness that arises wherever the Sacrament is reserved. The Sacrament came to be used and appreciated as an aid to prayer and devotion.

The Tractarians never really wanted to create another party within the Church of England. Rather, they sought to recall the whole Church of England – including evangelicals and liberals – to the fullness of Catholic Faith: they were convinced that the Church of England, despite its chequered history, was the historic Catholic Church of the land; and not some strange Protestant body that happened to have retained bishops. The Catholic Faith led them to a new and exciting vision of God, and the enriching difference He could make to people's lives. They lovingly sought to share this insight with people who knew nothing about Christianity, and to share it with Anglicans of other traditions.

Nineteenth- and early-twentieth-century Anglo-Catholics mostly pursued a policy of gradualism, and more importantly of permeation to demonstrate that Catholic faith and practice are true, and work: that they change lives, make people holy, and bear the fruits of the Spirit. In this way the

## Holy Communion now meant much more to them than it did before



John Taylor Swift, Chaplain-General

blotting paper which the ink didn't reach; but it nonetheless reached quite a lot. The heyday of Anglo-Catholicism in the

Catholic Faith would permeate the Church of England: Anglo-Catholic ink spreading into Church of England blotting paper.

If we look at the history of the Church of England in the twentieth century, we see that there were some bits of the blotting paper which the ink didn't reach; but it nonetheless reached quite a lot. The heyday of Anglo-Catholicism in the Church of England began after the Armistice in 1918, and lasted for about the next fifty years. Things came unstuck – as they did for all Churches and groups within them – with the societal and cultural changes of the 1960s; but I would be reluctant to conclude that Anglo-Catholicism has had its day. The theological and spiritual insights of Anglo-Catholicism are, after all, God-given and true; and the Catholic Faith has a strange way of popping up at times and in guises one least expects.

The permeation of Anglo-Catholic principles would undoubtedly have happened anyway, even had there been no First World War. The difference the Great War made was that it provided an environment and a set of circumstances in which it happened more quickly. Old Anglican ways were challenged or overturned during the Great War, and much of the empty space came to be creatively filled by Anglo-Catholicism. 1916 stands out as the year during the First World War in which all these changes began to happen. **ND**

*The Revd Dr Robert Beaken is Priest-in-Charge of Great and Little Bardfield, in the Diocese of Chelmsford.. This is an edited extract from a lecture delivered at All Saints' Margaret Street, on 9 April 2016, as part of the commemorations for the centenary of the death of Friederica Frances Swinburne, foundress of the Cleaver Ordination Candidates Fund.*

## The Bishop of Beverley's Northern Provincial Festival 2016



The Bishop of Beverley with clergy and servers after his Northern Festival at York Minster on 8 October (Photo: Mark Comer)



# The Resurrection and the Life

Mgr Bruce Harbert bids farewell to Fr Anthony Andrews

In 1963, I was staying in the mining village of Goldthorpe, South Yorkshire, where my friend Fr Anthony Andrews had recently been appointed Vicar, although he had not yet reached thirty years of age. Being on holiday, I had risen late from my bed, and was enjoying a mid-morning bath when I was startled by a booming voice declaring “I am the Resurrection and the Life.” It took me a few moments to realise that the voice was that of Fr Andrews, and that he was at the gate of the churchyard, beginning a funeral with the Burial Service from the Book of Common Prayer.

In choosing to begin the Burial Service with those words, the devisers of the 1549 Prayer Book were setting a new tone. The medieval service had begun *circumdedereunt me gemitus mortis* – “the groans of death have surrounded me” – and, in what followed, the note of fear seemed to sound more loudly than that of hope. This somewhat gruesome response to death developed in later years, with the incorporation into the Requiem Mass of the *Dies Irae* and its chilling evocation of the last judgement. Black vestments, sometimes adorned with skull and crossbones, added to the atmosphere. Arresting settings of the Requiem Mass by Mozart, Berlioz, and Verdi invited a wider audience to savour the Roman liturgy of death.

And then in 1963, only a couple of months after my startling experience in the Goldthorpe bathroom, the Second Vatican Council mandated that the Roman rite of funerals be revised in order to express more clearly “the paschal character of Christian Death” (CCC 1685). The Council Fathers were seeking to recover forgotten elements from the early centuries which, they judged, would be valuable in the evangelisation of the contemporary world. Many of them had visited the catacombs and seen the inscriptions on the tombs of doves and olive branches with the words *in pace*: “in peace.” They knew there were other Christian ways of responding to death than the one with which they had become familiar. Accordingly, when the rites were revised, we were permitted to sing *Alleluia* and *Glory be*; black vestments were no longer mandated; and “I am the Resurrection and the Life” found its place among the permitted texts. The Pope, it seemed, had caught up with Cranmer.

This development led, unsurprisingly, to an over-reaction. White vestments became the fashion, inappropriately jolly songs began to be thought suitable for funerals, and little space was left for the mourners to express their natural grief. Secular pressures also played their part: a decline in religious faith and practice among the population led people to speak of a funeral as a “celebration” of the life of the deceased, and larger questions concerning the meaning of life and death were brushed aside. Through all this Fr Andrews ministered faithfully in Goldthorpe and Notting Hill: he was not one to follow fashion. In his study he had a statue of St Jean-Marie Vianney, the *Curé d’Ars*, who served a single parish for 41 years. Fr Andrews served in Notting Hill for 42

**The Pope, it seemed, had caught up with Cranmer**



**The Burial of the Dead  
(Martin Travers, 1916)**

years, faithfully delivering and preserving the western liturgical tradition, which, as he knew, contains great treasures for Christian people.

Part of Cranmer’s motivation for placing “I am the Resurrection and the Life” at the start of his Burial Service was his determination to exclude all prayer for the dead. Not long ago, I watched a recording of a memorial service for the late Lord Bannside. His widow, Lady Paisley, spoke movingly of his last hours and expressed her confidence that, when he seemed to

be breathing his last, “his next breath would be taken in heaven.” “Now that’s true Protestantism,” I thought – “no Purgatory for Ian Paisley.”

But it is interesting to see how the idea of prayer for the dead is becoming more acceptable in the media. After some massacre, spokesmen will say “our thoughts and prayers are with” not only the bereaved, but “those who have died.” War memorials inscribed with “We Will Remember Them” and “Their Name Liveth For Evermore” are beginning to seem dated. Prayer for the dead arises from a deep human instinct: a conviction that we can change after our death, and that the prayer of the living assists that change.

So our liturgy today weaves together two strands: confidence in the promises of Christ; and prayer to help Fr An-

drews on his journey. His body lies, as is traditional for a priest, with his head towards the altar, reminding us of his constant posture, facing the people to teach, guide and lead his them. But now that he has been taken from us, his face has turned towards the Father. He makes his journey towards God, and we seek to speed him on his way. We join in the prayer that he himself said so often: "Eternal rest grant unto him, O Lord; and let perpetual light shine upon him."

Our Lord's Transfiguration, which we will celebrate in a couple of days, was a foretaste of His Resurrection. The transformation we are promised does not turn us into somebody

## I thought – "no Purgatory for Ian Paisley"

else, but makes us more fully ourselves. *Tuis enim fidelibus, Domine, vita mutatur, non tollitur*, as the priest says in the Requiem preface – for your faithful people, Lord, life is changed, not taken away. Fr Andrews endured much suffering in recent years, from which he is now delivered; and he looks forward to the transformation promised him by Christ, who is the Resurrection and the Life. May the Lord restore to him the joy of his youth.

I should like to recall the song of the Angel at the end of Blessed John Henry Newman's poem *The Dream of Gerontius*. It speaks of Purgatory – not as a place of torment, but as a cleansing lake. It reflects perfectly our confidence in God's great mercy.

else, but makes us more fully ourselves. *Tuis enim fidelibus, Domine, vita mutatur, non tollitur*, as the priest says in the Requiem preface – for

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

*And carefully I dip thee in the lake,  
And thou, without a sob or a resistance,  
Dost through the flood thy rapid passage take,  
Sinking deep, deeper, into the dim distance.*

*Angels, to whom the willing task is given,  
Shall tend, and nurse, and lull thee, as thou liest;  
And masses on the earth, and prayers in heaven,  
Shall aid thee at the Throne of the Most Highest.*

*Farewell, but not for ever! Brother dear,  
Be brave and patient on thy bed of sorrow;  
Swiftly shall pass thy night of trial here,  
And I will come and wake thee on the morrow.*



*The Rt Revd Mgr Bruce Harbert is a priest of the Archdiocese of Birmingham. This homily was delivered at the Solemn Requiem for Fr Anthony Andrews on 4 August. Fr Andrews had been Vicar of St Michael & All Angels, Notting Hill, since 1974, and was until his death Senior Priest Brother of the Society of the Holy Cross. Jesu mercy; Mary pray.*

*Light of those whose dreary dwelling  
Borders on the shades of death,  
Come, and by thy love's revealing  
Dissipate the clouds beneath:  
The new heaven and earth's Creator,  
In our deepest darkness rise,  
Scattering all the night of nature,  
Pouring eye-sight on our eyes.*

*Still we wait for thy appearing,  
Life and joy thy beams impart,  
Chasing all our fears, and cheering  
Every poor benighted heart.  
Come, and manifest the favour  
God hath for our ransom'd race;  
Come, thou universal Saviour,  
Come, and bring the gospel-grace.*

*Save us in thy great compassion,  
O thou mild pacific Prince,  
Give the knowledge of salvation,  
Give the pardon of our sins;  
By thine all-redeeming merit  
Every burden'd soul release,  
Every weary wandring spirit  
Guide into thy perfect peace.*

# Spiritual Songs

Published in Charles Wesley's *Hymns on the Nativity* (1745), this Advent text follows immediately after the better-known "Come, thou long-expected Jesus". Both hymns proclaim the Advent message through the lens of Wesley's characteristic Arminianism, while they also share an approach that focuses on establishing contrasts. Unlike "Come, thou long-expected Jesus", where the most striking contrast is within a single line – "Born a child and yet a king" – here, Wesley builds a series of related contrasts into the first verse. Strikingly, the oppressive gloom experienced by those waiting faithfully is dispersed not by a show of might, but by the revelation of God's loving intention to His creation.

The regular balance between darkness and light in the first verse gradually

gives way to a fuller and clearer vision in the second, as the outpouring of love is revealed in the person of Christ, the "universal Saviour". Wesley thus emphasises that the "ransomed race" is all humanity: the Saviour comes to each and every "benighted soul" that seeks Him amidst their personal darkness. The final verse is an unusual conclusion to an Advent hymn; instead of asserting the coming reign in terms of power and might, it focuses instead on Christ heralding a kingdom of peace, in which weary souls will find forgiveness, comfort, and rest. Taken as a whole, the hymn draws on traditional Advent imagery of light and darkness, but also presents a view of the coming kingdom in which triumphalism, to which hymns on the Second Coming are sometimes prone, is entirely absent.

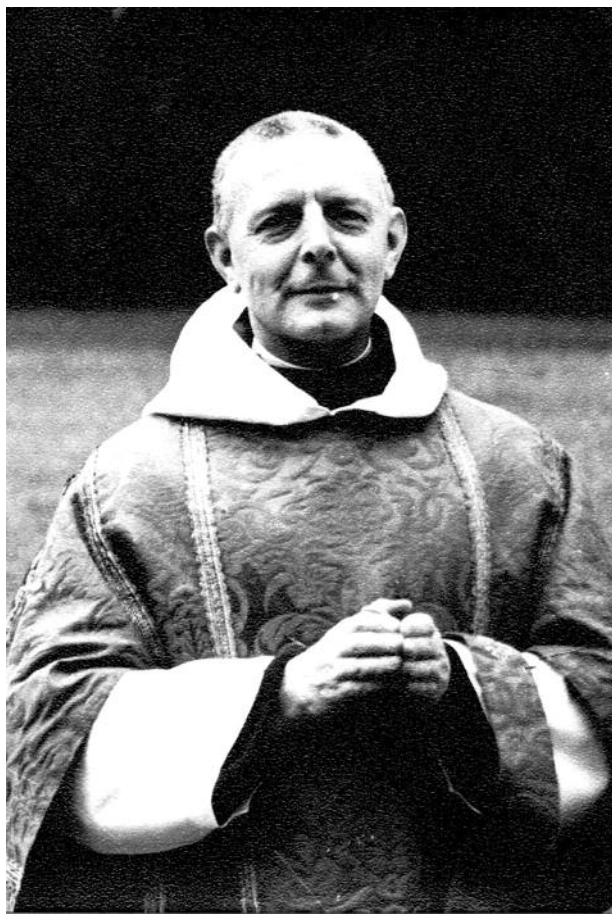


# In Search of Unity

The Bishop of Norwich continues his thoughts on Anglican Papalism

An Anglican Papalist tradition easily found favour in Walsingham in the 1930s. It was never clear cut, though, for Hope Patten continued to use the Book of Common Prayer rather than the Roman Breviary for his offices, was deeply devoted to King Charles the Martyr – an observance most Anglicans Papalists abhorred – and he never seemed tempted to become a Roman Catholic. Some of the most significant supporters of a revival of the Shrine were equally Anglican, but even-more-convinced Papalists. One was Henry Joy Fynes-Clinton, who became Vicar of St Magnus the Martyr, London Bridge, in 1921 and remained there until his death in 1959. St Magnus the Martyr may have been part of the Church of England and the Diocese of London; but, as with a number of other Anglican Papalist churches, the devotions were entirely in line with the rest of the Roman Catholic Church in the West. St Magnus the Martyr has a memorial to Myles Coverdale, the sixteenth-century Bible translator, and when Protestants occasionally came to see the monument Fynes-Clinton delighted in telling them “we have just had a service in the language out of which Coverdale translated the Bible”.

Fynes-Clinton was independently wealthy. He was a long-serving General Secretary of the Anglican and Eastern Churches Association, was a good linguist who had spent time in Russia, and had many contacts with the Orthodox Churches. Prior to his ordination in 1900 he attended a service at St Matthew’s, Westminster, where the second Viscount Halifax – perhaps the most prominent Anglo-Catholic layman of the Church of England in the early twentieth century – was also present. Preaching was Fr Spencer Jones, the Vicar of Moreton-in-Marsh, Gloucestershire, who promoted the reunion of the Church of England with the Holy See throughout his life. The sermon was published and widely circulated. From it came a link with a relatively new religious community in the Episcopal Church in the United States, at Graymoor in New York State, and through this transatlantic Anglican connection emerged the suggestion that there should be an Octave of Prayer for Christian Unity, focussed upon reunion of the Anglican tradition with Rome. It was proposed that it should



Dom Gregory Dix

run from the feast of St Peter’s Chair at Rome on 18 January to the feast of the Conversion of St Paul on 25 January; and it was widely promoted in Anglican Papalist circles.

Meanwhile, the community at Graymoor was received in its entirety into the Roman Catholic Church. It became the Franciscan Friars of the Atonement, and in later years grew considerably. It brought with it to Rome its custom of observing the Week of Prayer for Christian Unity, which was commended by Pius X in 1909 and extended to the whole church by Benedict XV in 1916. It continues, of course, to this very day on those same dates – but few of those who observe it realise that it started life as an Anglican Papalist initiative.

Other unlikely friendships were nurtured in continental Europe. Italian, French, and Belgian Catholic priests were frequently in touch with the leaders of Anglican Papalism in the 1920s and 1930s. Just before the Second World War many exchanges took place with Fr Paul Couturier, a French priest and one of the great ecumenists of the twentieth century. In 1936 Fynes-Clinton went to Lyon to meet Couturier; together with Dom Gregory Dix of Nashdom Abbey. Both men lectured in French at the various meetings they attended with Couturier; and in 1937 Couturier came to England and visited the main religious communities then flourishing in the Church of England. Many of them had become entirely Roman in liturgical character and common life – it was said of the Benedictines of Nashdom that if

## Unlikely friendships were nurtured in continental Europe

they were to be received into the Roman Catholic Church only one thing would change in their life and that would be the name of the Ordinary in the canon of the mass.

Couturier’s biographer was Geoffrey Curtis, one of the brethren of the Community of the Resurrection at Mirfield. He records how it was Couturier who re-shaped the Week of Prayer for Christian Unity so that it became focussed not simply on corporate reunion – the original intention of its Anglican Papalist founders – but for that unity which Christ wills for His whole Church. Couturier’s vision of Christian Unity was rather wider than some of those he met in England; but perhaps he had more impact on their thinking than even he realised. Fynes-Clinton, for example, introduced lunchtime

masses at St Magnus the Martyr long before this was normal practice in either Roman Catholic or Anglican churches. He did so when Pope Pius XII introduced some relatively minor relaxations over fasting before Communion. It ushered in a completely different manner of reaching out to the workers in the City of London on the part of all the churches there: the Anglican Papalist tradition could be innovative.

Nor should the general strength of Anglo-Catholicism in the 1920s and 1930s be underestimated. It was the age of the Anglo-Catholic Congresses: the great festivals held in London which filled cathedrals, parish churches, and the Royal Albert Hall. Numbers registering grew from 13,000 in 1920 to over 70,000 in 1933; and in those years and in later decades thousands of English parish churches moved from Matins to the Eucharist as their main Sunday service. All this happened in a period when church attendance in Britain declined about 25% from 1900 to 1930: Anglo-Catholicism grew rapidly – as did Anglican Papalism, as a subset of the movement – at a time when the Church more generally was in decline. One of Anglican Papalism's leaders, Hugh Ross Williamson, believed the forces of secularisation could only be pushed back if England was reconverted to the Catholic faith; and he believed that the



Fr Henry Joy Fynes-Clinton

Church of England was the instrument for doing so. He said that "it should be possible to preach the faith within the Church of England and ultimately win from the Erastian element and the pseudo non-conformists sufficient Catholic converts to make the Establishment itself seek reconciliation with the Holy See."

In the midst of this, it became more commonplace to hear the Pope prayed for at Anglican services. A growing number of Anglicans saw Roman Catholics, rather than Nonconformists, as their closest partners in faith; and this reduced considerably the anti-papal feeling which once inflamed so many English people. Those who consider the Pa-

palist movement in the Church of England to have been an eccentric minority have not looked at the statistics. In 1932 a manifesto was issued which asserted that the inevitable end of the Catholic Revival in the Church of England was the corporate return of the English Church to the

Holy See. In 1933 it had 760 clerical signatures. By 1953 over 1,000 Anglican priests had signed it; and by 1959 1,500 clergy had done so. Those increasing figures suggest the continuing fertility of Anglican Papalism until well after the Second World War. **ND**

*To be continued.*

## The Anglican Papalist tradition could be innovative



# News from Forward in Faith & The Society

## New Administrative Assistant

I am delighted to be able to announce the appointment of Mrs Alison Shaw as our new Administrative Assistant. Alison has a very strong background in accountancy and office administration, and for the last 12 years has been the Director and Clerk to the Trustees of the St Andrew Holborn Church Foundation and its Associated Charities. She will be starting with us in January, working three days a week, but has kindly agreed to give me some assistance in the meantime. I am grateful to Ben Fowler, who has also been giving me some support for a day a week

during the autumn. Both Alison and Ben will be at the National Assembly on 19 November.

## Parish Affiliation to The Society

By mid-October 226 parishes had affiliated to The Society. There were still more than 80 FiF registered parishes, and a larger number of other resolution parishes, 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](http://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.

## The New English Hymnal

A parish in the USA would like to purchase 100 copies of the *New English Hymnal* – new or secondhand. If you have copies that could be available for sale, please contact me – ideally, by email.

Colin Podmore  
Director



# Remembering David Jenkins

Peter Mullen recalls his emphatic friend and mentor

It is said that the late David Jenkins, former Bishop of Durham, was the model for Peter Simple's caricature "The go-ahead Bishop of Bevingdon". He was certainly left-wing, a theological modernist, and a fast talker. I got to know him in the early 1980s, when I was a Yorkshire vicar and David was Professor of Theology at Leeds. I was in the habit of working a couple of days a week in the university library. David came up one morning, introduced himself, and asked me what I was writing. He took an interest, and over the following months we enjoyed many good conversations about the thorny topic of God and Evil. I remember his startlingly white hair, and the way he constantly flung his arms about as he emphasised a point. No point escaped emphasis, and no ornament was safe. He came over to the vicarage one evening for supper and we gathered for drinks. I had emptied four packets of crisps into a large bowl, and David scoffed the lot.

Miraculously – though surely David would have contested the miracle – the locals ran a very successful literary society in The Chequers, the pub in Bilton-in-Ainsty. David agreed to come and talk to us. He charmed and dazzled all evening – and nobody understood a word. He splattered the occasion with un-agricultural terms, among them: "eschatological", "prevenient", and "dysteleological surd". Tom Pick, a local farmer, summed up: "A grand feller. I just couldn't mek 'ead nor tail of a word 'e sed."

David was excited that night, manic even, and at the bar afterwards he announced breathlessly, "Guess what's happened to me. You'll never guess – they've made me Bishop of Durham. You must come and stay – there's plenty of space. Auckland Castle has a hundred bedrooms!"

Of course, he was renowned for his vivacious scepticism about the miracle stories in the New Testament, the Virgin Birth, and the Resurrection. But I should like to correct one common misapprehension. David did not say that Christ's resurrection was "a conjuring trick with bones." Quite the opposite: he said it was not a conjuring trick with bones. What was it, then? David answered: "Some short time after the crucifixion, it dawned on Jesus' disciples what his life had meant, and they experienced this meaning in the form of a new quality of life within themselves; and, being men of their time, they said, 'He is risen!' – because that's how it felt to them."

I had the temerity to wonder aloud: first how the disciples could experience "new life" if Jesus remained dead, and secondly to query their willingness to endure persecution and death for a cock-and-bull story they knew they had themselves made up. David parried my challenge with a sagacious nod and

## York Minster fire wreaks £1m damage

A BLAZE at York Minster early today caused damage estimated at £1 million.

The roof of the 15th-century South Transept collapsed as flames consumed its vaulted timbers. More than 100 firemen battled for nearly three hours to prevent the blaze engulfing the largest Gothic cathedral in Europe. Nobody was injured.

It is thought that fresh lightning sparked off the biggest conflagration at the Minster since around 1829 and a clockmaker's carelessness with a naked light switched on in 1940.



- Everyone accounted for: Page 5.
- I pray for Rose window: Page 6.
- Mission to burn: Page 6.
- A bad blow: Page 6.
- Comment: Page 10.



a flash of that charming smile. "But you know," he said "the demythologisation of the gospel is a fact that has been prominent in theological circles for decades. Angels don't have wings, you know." Demythologising wasn't prominent in The Chequers among the Bilton farmers. And the following Christmas I penned a carol in honour of David's sceptical theology: "Hark the herald angels sing: Jenkins is the latest thing."

One Sunday evening towards the end of June 1984, I went into York for a look around the Minster. It was awful. They were getting the place ready for some noisy, happy-clappy galivanting. There was hammering and clattering, and gaudy posters of the evangelical sort with Christ pointing the finger as if he had been Lord Kitchener. Tourists scrambled all over the place. There was a discarded ice cream on a fourteenth-century vestment chest. I was due to go on holiday the next day but, before I went, I wrote an article for *The Guardian* which concluded, "Provide the Minster with a bit of decency – or else, for God's sake, burn it down!"

The following week, David Jenkins was consecrated bishop there, and the Minster was struck by lightning. Many traditional Christians opined that this was God's judgement on all that scepticism and demythologising; and fun and games fol-

lowed. In answer to the traditionalists, Dr John Habgood, the Archbishop of York, had a letter printed in *The Guardian*, saying, "God does not send down fire from heaven." I couldn't resist replying with a one-liner: "Tell that to Elijah!"

The lightning strike happened in the night while Ronald Jasper, the Dean of York, was in bed asleep. He later recalled that he had learned his church was ablaze only when he was telephoned by a relative from Australia who had seen the news on TV. My happiest recollection of the events of that time was a picture postcard I received from the playwright John Osborne: "So God reads *The Guardian*. How awful!"

I remember the eccentric David Jenkins with bemused affection. Well, he has gone to his reward; where doubtless the winged angels will be putting him right. **ND**

*The Revd Dr Peter Mullen has retired to Eastbourne.*

**No point escaped emphasis,  
and no ornament was safe**

# Time to Keep Talking

Gary Waddington concludes his thoughts on the Shared Conversations

## *The Theological deficit?*

A colleague of mine is fond of saying that if the arguments about the ordination of women were primarily lacking a theological response but found a justice argument, so the debate about human sexuality should be precisely the reverse. In other words, if the previous argument had found deep and resonant theological foundations, then what now follows would have had a much easier path. The fact that the former didn't, means that the latter has a far more tortuous pathway.

Anyone who might have posited this as a zero-sum argument missed the point. This is, I predict, about to become a battle which, in the Church of England, will make the issue of the ordination of women a row of the order of magnitude of which comes first, milk or tea?

Our theological grounding is partial, based too often on perspective, and necessitates from both sides a degree of unsubstantiated proscription that sets the scene of what may well be a fractious battle. This is about a battle between the soul of evangelicalism and the soul of progressive liberalism – and the stakes are high.

What's missing is the sound of cogent theological voices. Above the loudspeaker claims and counter-claims needs to be a persuasive range of voices that carry real weight. My worry is this: where are the scholars, and the scholar-bishops – on both sides – who can weigh in? This has to be a much wider consideration than simply the repetitive exegetical attempts to corral some Bible verses as proof texts one way or the other.

That there is recognition that this debate needs wider parameters is good; but my worry is that in a landscape in which – apparently – we no longer trust experts, there is an increasing cultural norm that what we need is a better slogan, rather than depth of understanding.

In a fast-moving debate both in the Church as in society, there remains the propensity that the Church will find itself behind the curve. I'm convinced that where we are now is far from a sensible position. Some movement is required – but, as ever, the theological and political balance is a difficult question.

## *Where now?*

Imagine the scene. Slogans multiply, with claim and counter-claim aplenty. Those leading the debate have a soupçon of charisma, but aren't necessarily the main players. The leader has taken a real gamble that this might pay off, but it's a huge investment on what might be an uncertain outcome. Potential splits abound.

It is more than a passing coincidence that Synod began with a debate about Brexit. Yet that debate was framed, illuminated, and overshadowed by the debate still to come about human sexuality; and there were quite a few speakers who

drew parallels, or sought to make inferences about the sexuality conversations from and in the Brexit debate on the floor of Synod. The parallels are striking.

In what is increasingly called a post-fact, post-truth, post-reason political environment, the Church can no less be immune to the cultural battles that seem no less reducible or illuminating at times than the taunts of a playground fight. That might well be a harsh judgement – but one which I am happy to defend. Sex is the Church of England's Brexit moment: a take-it or leave-it argument, and one for which, on either side, there are significant dangers and potentially unintended consequences.

The danger isn't that we embark on a zero-sum, no-win argument that fractures the Church: it is that we engage in a damaging no-sum, zero-win debate in which all are hurt and damaged. There is a real danger of a scorched-earth outcome. This is the age of theology by megaphone, and that simply will not do.

The Church's treatment of non-heterosexual Christians is little less than shocking. That should, I believe, be rightly called out, denounced, and condemned:

eirenic statements are simply not good enough. But a debate characterized as being between Bible fundamentalists and revisionist Gnostic relativists also falls short of where we ought to be. There are serious theological considerations to a debate which ought to be about justice; but which skirt important doctrinal themes because in previous debates they have been ducked and avoided.

## *Moving forward*

Calling all conservative Christians "homophobes" is as insidious as calling all Brexit leavers "racists." I don't deny that there are homophobes in the Church – of course there are – but tarring everyone with the same brush isn't just disingenuous; it fails to flush out what the real arguments are. Equally calling all non-heterosexual people "abominations" isn't where the vast majority of people are today.

We might like a bit of gladiatorial conflict, but it is very wearing. Trying to seek out what is God's purpose, prayerfully and deeply discerning what we are called to do, can't be packaged as an ecclesiastical version of The X Factor. This should rightly be a grounded, robust, and passionate conversation, debate, and journey. But it must not be reduced to vacuity.

What we're watching is an action replay of a previous car crash. The issue at hand is different, but the hermeneutic and pathology is almost identical. The question that faces us is this: are we willing to live with this for thirty years, with the attendant realities for mission, for the implosion of a section of the Church, and for the contingent consequences as yet unknown?

Or might we be able to do something far more grown up, get our story together, and provide credible witness-state-

## What's missing is the sound of cogent theological voices



ments which, rather than doing damage to each other, bring us together in a narrative that propels us beyond the present? We are, after all, sinners redeemed by the love of God in Jesus Christ. Jesus didn't

shy away from difficulties, or from debate. He did, though, say make a difference; so let's drop the slogans, stop shouting, and that it is better to acknowledge that we're all sinners and to keep talking. **ND**

put our stones down before we start shouting at each other.

Only time will tell what comes next. Time, that is, and the House of Bishops. Only those involved have the ability to

## National Assembly 2016

The National Assembly will be held at St Alban the Martyr, Holborn, on

**Saturday 19 November 2016**

**Mass at 10.30 am: – Preacher, The Bishop of Burnley**

**Keynote speaker: – Sir Philip Mawer, The Independent Reviewer**

Advent this year creeps into the last week of this month. Already commercial Christmas is beginning to make its presence felt, and the first Carol Services are only a few weeks away. Advent deserves more personal attention than often we allow. It is no use moaning about "Christmas creep". That is a fact of life. But it also a fact of life that each individual can decide what he or she will read, listen to, and look at. Experience says that unless we are geared up well in advance for Advent there will be no significant engagement or movement spiritually. This is a profound loss; so get ready now!

The Advent season has such rich and deep veins of spiritual gold running through it – it deserves to be mined with effort and attention. Advent offers so much in its liturgy, and has produced a wealth of devotional material. Make a commitment to attend the Eucharist more regularly in Advent – make sure you are aware of the extra opportunities for worship and prayer that your church provides. It has a musical tradition that is older and deeper than that of Christmas; and from the Advent Carol Service onwards there is so much in which to

## Ghostly Counsel

**Advent draws nigh**

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

immerse the heart and mind. Why not have a close look at the schedules of radio and television?

There is, of course, the Advent Calendar and the Advent Crown. Both of these should be reclaimed for the devotional aids that they are from "countdown to Christmas". Both the calendar and candles can provide a gentle and beautiful presence in the home. But if you do not seek out suitable ones now, the opportunity will be missed. If you have children in the family it is a marvellous thing to have an Advent Tree. This can be a small branch with lights, and the decorations can be homemade: telling the story of salvation – like a Jesse Tree, or decorated with different kinds of

angels, who are so much part of the events recalled in Advent.

There are available some very good booklets of daily readings and prayers produced for Advent. The Additional Curates Society has an excellent one; and there is also *Walk with me*, produced by Bible Alive. Your local Christian bookshop will also have books on Advent themes.

Last, but by no means least, remember that Advent is a penitential season. This means engaging in a fast – be it of food, drink, or any other aspect of your daily life that captures and twists your self-will. The repeated call in Advent is to "stay awake": it is a time for a renewed effort and vigilance, not a slow slide into the easy luxury of Christmas. It also time to go to Confession. In Advent we are called to remember our mortality and that Christ will come to be our Judge. The end of all things is brought before us in the great themes of Heaven, Hell, Death, and Judgement. It is a time to remember that Bethlehem is the beginning, and in the season of Advent we are brought heart to heart with our end that will have no end. Surely that is worth some thought and prayer?

From 1900 to 1925 the climate of thought in England was antipathetic to the old ways and guides, preferring to follow a profoundly false utopianism of perpetual and automatic progress. It repudiated supernatural religion in general – and the Church of England in particular – and it became a dominant attitude towards life that questioned our Lord's credentials. Fr Neville Figgis, of the Community of the Resurrection, made a pertinent point in 1909 to a startled Cambridge audience: "In the last generation men were unable to take Jesus as Lord, and were sad. Now they are choosing other masters, and are glad." [*The Gospel and Human Needs*, London: Longmans, Green & Co. (1909), 8.] Facing this secular spirit, many saw that the real task was the integration of Christianity with the passion for social righteousness which underlay so much secular preaching. This enabled the Church to take the whole culture of the age, the spiritual ethos and the social organization of its civilization as its field of action. Bishops Charles Gore and John Percival constantly preached this, as did monks like Neville Figgis and Herbert Kelly.

### Biography

Figgis was a historian and a theologian, the son of a Congregationist minister in Brighton. He attended at St Catharine's College, Cambridge, where he was influenced by F. W. Maitland and Mandell Creighton. His early Evangelicalism left a permanent mark; and though he subsequently became an agnostic, he experienced a crisis of his unbelief and returned to Christianity as an Anglo-Catholic – though he described himself as an "Evangelical Catholic." He was resolutely opposed to the idea of absolute sovereignty, so that he was among the first Christian thinkers alive to the dangers to religion and human freedom of the modern omniscient State. Fully aware of the dangers of the neo-Erastianism that emanates from modern socialist democracies, he urged on his contemporaries the choice between Christ and a Secular Utopianism.

Always, he combined with his sacramentalism a personal sense of commitment to whom he called "the strange Man on the Cross." "I think we can say that so far as creed goes, a man is a Christian or a non-Christian so far as he can enter into the spirit of the hymn 'When I survey the Wondrous Cross.'" For Figgis, only a full-blooded orthodox understanding of Christ as true God and true Man (the Chalcedonian definition), with a stress on the Atonement, could meet people's real needs. "Either this thing is a delusion, the most gigantic the world has known, or else it is a revelation from beyond, a gift of grace, something which we could not have done for ourselves."

### The Gospel and the Modern World.

Figgis's parish experience gave him an insight into the problems and perplexities of ordinary people, making him aware of the shallowness of much that passes for religion and culture in academic circles. His Hulsean Lectures at Cambridge in 1908 demonstrated how the Gospel meets people's deepest needs at a time when the study of comparative religion was stressing the similarities of the great religions. The danger for Christianity was that its claims might be whittled away in the effort to reduce it to "no more than one of many cults." Figgis urged that the emphasis should be on Christianity's difference from, not its likeness to, its rivals: "We are Christian not because our faith resembles that of other men, but because it does not."

Is Christianity merely an episode in the world's history, to be transcended inevitably with the progress of culture? Or is it the revelation of God, not merely one cult among many? The choice was not speculative but practical, not the holding of a set of propositions as probable, but whether "I can go on kneeling in prayer and confession, reciting the Creed in worship, and receiving God in his own Sacrament." [*Ibid*, 15] So Christianity must retain its sense of mystery and the miraculous, which is a sign of God's freedom in his world. A sense of the miraculous is a bulwark against



being lost in a world of scientific fatalism; and assures people of the freedom of God and of nature. A world in which there are no miracles renders God the slave, not the Master, of the physical universe.

### Civilisation at the Crossroads

"Western civilization, inherited from the Christendom of the Middle Ages, has been built on the faith in personal values and the reality of freedom. This faith is now menaced and in many places gone. It is largely lacking in the more characteristic products of the present day – all that seems most modern and freest from the past." [*Civilisation at the Cross-roads*, London: Longmans, Green & Co. (1912), 9]. Figgis sought to show convincingly that the edifice of modern culture was by no means so impressive or as secure as had been supposed, nor the voices of the latest oracles so cogent or united. He claimed, in fact, that people had not outgrown redemption and that civilization and not Christianity now stood at the crossroads. The builders of modern civilization, those who control its educational forces, must take into account ends beyond civilization itself.

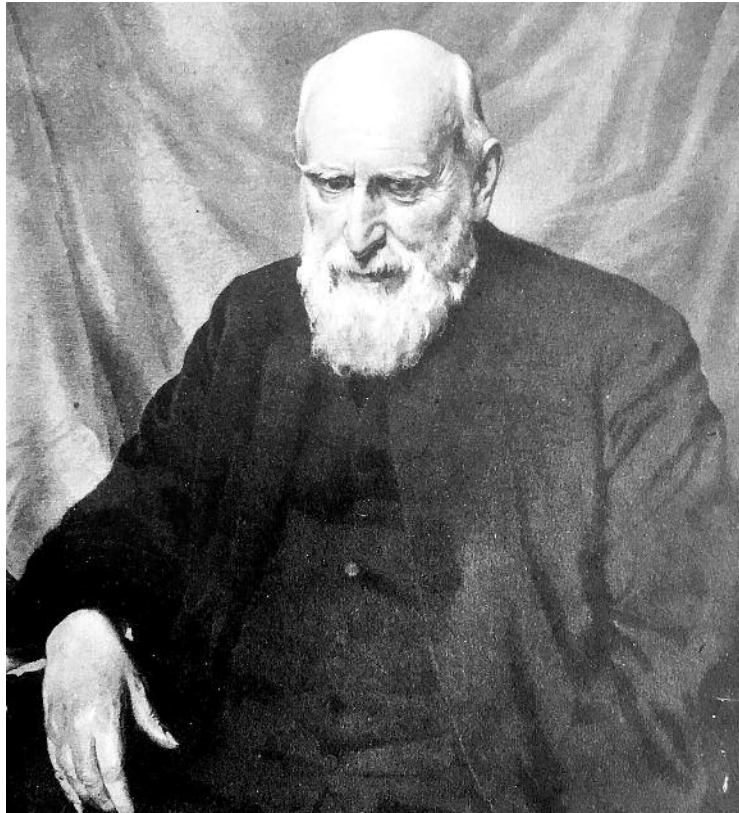
As for the Church, in 1916 he named the evil of "the doing of Church work in a spirit of mere business, something to be got through. The only way to avoid this is for the priest to be instant in prayer. If he is not he will lose that touch of the supernatural, without which he has no right to be a priest at all." [*Some Defects in English Religion*, London: Robert Scott (1917), 60] When the bishop ceases to be a pastor and becomes a manager he loses all respect for his flock's consciences. The same sea-change happens in the parish priest when he becomes the businessman. **ND**



# devotional

## Prayer for the Departed

Prayer for the departed is an accepted practice with all Anglo-Catholics. It is thought to have support in particular expressions, and still more in the general tone, of Holy Scripture. It has been the ordinary usage of the Christian Church in public worship and in private devotion as far back as there is evidence. It is demanded by considerations of reason. If there is survival after death, reason suggests that the life before and after death is continuous, and that such help as may be afforded to those still on earth through intercessory prayer cannot be denied to the departed.



The Great War of 1914 shook popular prejudices, and drove English people to prayers for those whom they mourned. So far as the events of the time have promoted earnest prayer, the results have been altogether good; but a not unnatural effect of the distress and sorrow caused to human love has in some cases tended to impair the solemnity of the decisions made in the present life. For the present life is the only revealed time of probation. God in His unerring wisdom and unfailing love takes into account all the circumstances and all the opportunities or lack of opportunities of each soul. He knows and understands all that has been seen or unseen in each life. His judgement, exercised at the moment of death, is not subject to the imperfections or misconceptions of our human judgements. But, so far as there is revelation, and so far as the belief of the Church has discerned, the probation of each life is ended at death. The Catholic prayers for the departed are not prayers for a new probation, or for the reversal of what has been in life on earth, but for the gifts of

God to the souls in whom, whatever their failures and imperfections and sins, He has found something which He can accept.

Anglo-Catholic theology, then, regards the moment of death as the time of the particular judgement, that is, the judgement of God on the individual soul. After death is the waiting state. About it we know little. Our understanding of its nature and its conditions is necessarily limited. Of it experience can tell us nothing. We can form no idea what the life of a bodiless soul is like. We believe that the departed are living; for our Lord has told us so. We believe that they can be helped by our prayers; for otherwise the whole historic witness of Christian worship would mislead us. We can understand that, as in this life, progress may require some kind of pain; that a clearer discernment of what the events of this life have meant may deepen sorrow for past sin; and that the preparation for the Beatific Vision of the All-Holy God may need a discipline no less real because it is wholly spiritual.

Such discipline may be called penal, since all suffering borne by a soul which once has sinned is part of the punishment for sin. It may be said to be purifying, since all chastening rightly endured has cleansing power. If any have gone further, and have used images of material things, such language can be justified only as the metaphorical speech which may suggest realities which it fails to describe.

The waiting state is the prelude to the new life of body and soul united by the resurrection. What the details of the resurrection will be like we cannot tell. Here, again, our ignorance is great. But the Church is

committed to the truth that the future life will have the fullness which body adds to soul, and that the essential quality which makes one body the possession of one soul through all material changes from childhood to old age will be forever preserved. The Catholic of today will not get much further than the description by St Paul that the future body will be uncorrupt and glorious, powerful and spiritual; he may free himself from the embarrassments which have hampered truth in too many carnal conceptions of the resurrection which have been too prevalent; he may regret that the earnest endeavour of some Greek theologians to preserve the teaching of St Paul long had an influence less wide than the attempts to model the heavenly life on an earthly pattern; but he knows that he cannot abandon the doctrine of the resurrection without falsifying the New Testament as well as parting company with the creeds of the Church. **ND**

Darwell Stone (1859-1941)

*The Faith of an English Catholic*, 1926



# ROYAL ARMS



After the break with Rome in 1534, the monarch was declared to be the supreme head on earth of the church in England. When during the reign of Edward VI there was widespread destruction of roods, along with the accompanying figures of Ss Mary and John, it was perhaps inevitable that Royal Arms would take their place.

Only one set of arms of Edward VI remain, at **Westerham** (1: Kent); but a number of sets of the arms of Elizabeth I survive, as at **Kenninghall** (2: Norfolk) where they are still mounted upon the tympanum that formerly filled the space above the screen. When **Abbey Dore** church (3: Herefs) was restored in the 1630s, the arms of Charles I were mounted above the screen newly erected between the choir and the body of the church.

From the reign of Elizabeth onwards, arms of each monarch are to be found, until the beginning of the 20<sup>th</sup> century; but after Victoria they are uncommon. The Royal Arms were often accompanied by tables of the Ten Commandments, Lord's Prayer, and Apostles' Creed, most splendidly, stretching from screen to roof, at **Lockington** (4: Leics.), where the Arms of Anne are executed in plaster.

**Further reading:** Charles Hasler, *The Royal Arms: Its Graphic and Decorative Development*, Jupiter Books, 1979; H. Munro Cautley, *Royal Arms and Commandments in Our Churches*, Boydell, 1934 (revised ed. 1974). **ND**



# the way we live now

Christopher Smith wonders if the Church of England is doing its moral theology in the right way

It is common among those who wish Christianity ill to throw the charge of hypocrisy at Christians, and particularly at those who are *outré* enough actually to practise their faith. It is something we must brace ourselves against if we are to tell others about the promise of redemption and the joy of eternal life, if we are to be, as the Diocese of London calls us, “ambassadors for Christ”, in a neat bit of rebranding of something St Paul was teaching the Corinthians in about AD 60. “Hypocrite!”, you may be called for going to church and not being perfect; and you might choose to respond in time-honoured fashion: “Well, there’s always room for one more,” or “Just think how terrible I’d be if I didn’t go to church.”

The trouble is that this attitude in society makes talking about the moral life very difficult. Modern society is not uninterested in what it calls “ethics”, by which I think it means analysing the good and bad aspects of any given moral question and trying to come up with an answer – either “yes, society will permit this,” or “no, that is not permissible in our society.” These are the kinds of questions we hear churned over again and again on Radio 4’s *The Moral Maze*. Euthanasia, abortion, admission of refugees, just war... Each of these can easily fill an episode.

But what the Church wants to talk about, when it can get a word in edgewise, is not so much situation ethics – although that has its place – but the wider matter of moral theology, of living the Christian life, and of the sum total of all situations seen through the eyes of God rather than man: “Good Master, what shall I do to inherit eternal life?” That question comes up in Luke 18, and the story in Luke 16 about Dives and Lazarus reminds us that the way we behave now has consequences for the life beyond this one, and comes with a reminder that the moral life doesn’t work by running up a credit balance with God. Living the moral life is no more than our duty.

The church historian Edward Nor-

man, in his Anglican days, wrote a book called *Secularisation: Sacred Values in a Godless World*. He has some interesting things to say about the modern world’s push against moral theology, and the Church’s capitulation to secular values. The Church, he says, has become anxious about appearing exclusive – both now and in the life to come – to such a degree that, “Stripped of the exact knowledge of revealed truth, and dependent for its content on natural truth, ‘liberal’ Christian understanding has no clear message to contrast with modern secular humanism.”

He’s right, isn’t he? The more liberal the Church becomes, the more it allows itself to be driven by secular values and trends. What was unthinkable fifty years ago becomes not only acceptable now, but somehow sacralised. Yet Christianity is not simply a virtually “open-ended exploration of human responses to intimations of a divine purpose in existence.” As Dr Norman says, when this reductionism is extended fully, “the only parts of Christianity which escape elimination are the ethicist parts. Then Christ is represented as a moral teacher, and the Christian religion as a nexus of human decencies expressed in the dated vocabulary of mysterious symbolism.”

This is Christianity seen through the lens of *The Moral Maze*. It’s a good programme, but it’s a long way away from being an examination of the ethics of a Christian society. Indeed, the only cleric invited to be a regular contributor is Giles Fraser, who, pleasingly, sometimes turns out to be not quite as liberal as he would have us believe. But, ultimately, the programme is like the search for the Key to all Mythologies – except that the starting point for the syncretism is not Christianity but secular humanism. It is very unlike the definition of moral theology of Bishop Robert Mortimer: “Its sources are scripture, reason inspired by faith, [and] the teaching of the Church and in particular of certain preeminent Church Fathers and Doctors – for example Augustine and Thomas Aquinas.”

When all is said and done, the



sources of the opinions expressed on *The Moral Maze* are the imaginations of the panellists themselves. And the end product of their ethics is a kind of Benthamite realisation of the greatest good for the greatest number. Contrast that with Dr Mortimer’s understanding: “Moral theology judges and advises on the morality of actions and of agents in the light of man’s true end, the vision of God.” Likewise, a slightly older teacher of moral theology than Dr Mortimer, Bishop Kenneth Kirk, said that moral theology should deal with the nitty gritty, with the “minutiae of human conduct” only because “the highest prerogative of the Christian is the activity of worship; and nowhere except in this activity will he find the key to his ethical problems.” If only the Church of England could recover something of that understanding when it wrestles with its contemporary demons!

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Having written last month about the naked emperors who inhabit our galleries of modern art, I see that the question arises in the other arts too. *The Spectator* published an article in mid-October headlined, “The Nobel Prize for literature, at long last, has been awarded to a complete idiot.” The article contained this memorable sentence. “[Bob] Dylan, perhaps better than anyone, raises a smudged and shaking mirror to the shallowness and lack of intellectual ambition which have come to stand as our age’s foremost images of excellence.” Indeed. **ND**

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# Editorial

The fall-out at York Minster over the dismissal of the bellringers was a sub-editor's dream, with an almost endless supply of puns; and it is likely that the story will not go away quickly. Meanwhile, until the appointment of a new Tower Captain who is able to raise a new band, there will be no ringing on the Minster bells – which are regarded as some of the finest in the world – and occasions of Church and State will pass unheralded. “What passing bells for those who die as cattle?” None at York Minster this Remembrance Sunday, Wilfred – they’ve sacked the ringers.

The Minster authorities told *The Guardian* that there had been Health and Safety concerns regarding the ringers. That was followed with a statement that would not have been out of place in some of the more conservative political regimes of the last century: the ringers’ replacements would be given training so that they could “understand fully why we have to ask them to do things that we need them to do, in the way that we need them to do them”.

But then – after a frenzy of international criticism – suddenly it wasn’t a Health and Safety issue after all, and the Big S was brought into play: Safeguarding, that is, not Dr Sentamu. His Grace of York was, nevertheless, duly wheeled out with the Chapter’s official statement. We might well muse on why the Dean and Chapter of York asked or needed a Primate of England to speak on their behalf, rather than do it themselves.

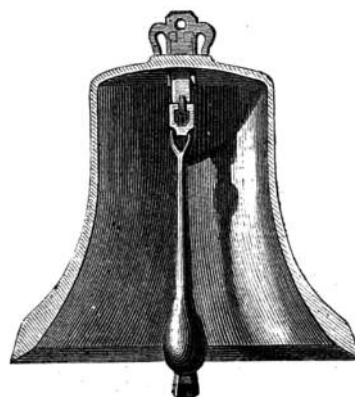
Let us not for a moment trivialise the seriousness of the many failings in the past regarding the care of children and vulnerable adults, and the absolute importance of safeguarding procedures in the present at all levels of society and within the Church. People might reasonably wonder, however, why an issue with one member of a group of volunteers involved the summary dismissal of the entire body, and their unceremonious expulsion from the belfry by the Minster Police. The handling of the whole affair has been muddled and clumsy from start to finish.

We can only presume that the Minister authorities have been acting on advice based on information which cannot, for good reason, be made public. It must surely be obvious that the safeguarding policies of the Church of England need to be applied in a way that protects children, vulnerable adults, and the innocent. That may of course be easier said than done; but until then we run the risk of perpetuating injustice and treating as criminals those who have not been found guilty of any crime.

\*

It is a cause of satisfaction and quiet celebration that over 400 parishes nationwide have now come under the oversight of a bishop of The Society. There continues to be traffic in both directions, as some parishes opt not to carry forward the resolutions they had in place under the old Measure and Act of Synod; but many more (as noted in News from Forward in Faith in this issue) have newly requested episcopal oversight under the provisions of the House of Bishops’ Declaration. After the weeks spent in committee rooms and on the floor of the General Synod hammering out the detail of the ‘settlement’ over women bishops, it is good indeed that there has been such an appetite at the grass roots for putting the flesh on all of those legislative and canonical bones. It is too easy to see all of this in political terms:

a parish gained here, lost there, a vote narrowly won or defeated. (In fact, the overwhelming majority of PCC resolutions for the oversight of a Society Bishop have been carried *nem con* or by large majorities.) But church politics is only a part of what is going on. We can surely discern here the movement of the Holy Spirit. The catholic movement in the Church of England is prospering and flourishing: and that is a movement of disciples of Jesus Christ, eager to share the Faith with the people of England. Elsewhere in this issue, the Bishop of Norwich notes that from 1900-1930, years in which the Church of England as a whole was in sharp decline, it was the Anglo-Catholic movement which bucked the trend and grew, in numbers and influence. Satisfaction and quiet celebration, yes; complacency, certainly not. We trust and pray that there are greater things to come. **ND**





When I worked at the Oratory and Westminster Cathedral in the 1960s I think I only once sang at a Requiem when the *Dies Irae* was used. The idea that death could be worse than life is out of fashion, except in some Evangelical circles. Eternal judgment – so telling in the tale of Lazarus – is just too frightening. Nor is it taken seriously by opera directors. Richard Jones's *Don Giovanni* for English National Opera starts in a brothel and ends with Leporello heading below, and the Don escaping. ENO offers a neat unvarying visualisation – smart but inexpressive. The Commendatore, about to indulge himself with a whore, hears his daughter's voice from a neighbouring room and goes to investigate further with fatal results which is indeed the story. But we have already seen (during the momentous overture) Christopher Purves in the title role repeatedly going through a door at the back of the set followed by a long succession of ladies – as if pre-illustrating the catalogue aria. I was unimpressed by Mark Wigglesworth's low-grade conducting, too. In fact Christine Rice's wonderful Elvira, and some of Caitlin Lynch's singing as Anna, were the sole compensations. Jones's Giovanni was charmless, apparently twinned with Leporello – perhaps meant by the director as psychological insight on the hero's split personality or alter ego, but too clever for me. The world of Masetto and Zerlina went for nothing. Jones, whose Boris Godunov at Covent Garden was also disappointing, has gone right off the boil.

Mozart and Da Ponte's opera about Tirso de Molina's serial philanderer and the business of salvation concerns judgment more than suffering, when you really think about it. The doomed handshake with a stone guest is in the context of a meal with a stranger – the central idea, one needs to say, of the Christian faith. It is full of ambivalence, like all great opera, and like life. Bernard Shaw in *Man and Superman* has much to say about the Don and others in this feast of frustrated activity. We must not imagine Giovanni is unredeemable, with all his charm and love of life, or life of

love. His errors are only a step away from the errors of the Count in *The Marriage of Figaro*, or from poor Ferrando's in learning Don Alfonso's lesson in *Così fan tutte*. Judgment is about punishment, and this life is pretty punishing. The image of what happens to the Don and how it is read by the others in the opera is profoundly expressive in a good production.

I think Stephen Jeffreys's play *The Libertine*, about the Restoration poet John Wilmot, Earl of Rochester – author also of a satirical and perhaps obscene play called *Sodom* – is a useful reference point for any consideration of Mozart's great opera. Rochester was the character story Verdi planned for his

### Eternal judgment is just too frightening

first opera, though it ended up as *Oberto* – something very different. Rochester as the play shows, came to a sticky end, died young, and held many complex and controversial ideas – including being regarded as a model atheist. But the play, with Dominic Cooper memorable and very effective in the central role, does provide perfect footnotes to the whole issue of judgment on which the *Don Giovanni* story should and can rest – even when clever directors find that hard to fathom. *The Libertine* is at the Haymarket Theatre until December 3.

Eternal judgment is the frightening, overwhelming notion that underpins our entire human endeavour – and it is of course also what lends such emotion to two other operas currently making the rounds: *Billy Budd* and *Madama Butterfly*. Judgment is most significant in the Britten opera, written for the Festival of Britain season at Covent Garden in 1951 and based on a Melville short story of the same name, which was unpublished until 33 years after his death in 1891. Opera North's new production, directed by Orpha Phelan with a somewhat fragmentary below-deck set and carefully realised period costumes by Leslie Travers, is absolutely unmissable. I think it is the best cast performance of the opera I have ever seen, without a sin-

gle less-than-immaculate performance, and it is extremely well conducted by Garry Walker, a Scottish conductor who is not yet particularly famous, but will be.

The fact that there are no women in *Billy Budd* renders it interesting on various fronts. There is the background motivation: the fact that both Vere and Claggart are attracted to the beauty of the young pressed sailor – and both the production and E. M. Forster and Eric Crozier's text do not fail to evoke the matter more or less subtly. But it would be hard to imagine a less camp or nudge-nudge approach to the topic of sexual preferences. Indeed, despite the Royal Navy's reliance in the years leading to Trafalgar on rum, buggery, and the lash (according to various reputable commentators), the problem – if as such it should be held – is understood purely in the context of its consequences: in other words, of ultimate judgment. When I say the casting is perfect I should add that it is so especially because of the sense of an ensemble which hangs around this body of performers who are by no means all regularly together.

Britten wrote many masterpieces drawing on his self-understanding, and the anxieties of his life. This opera with its obvious homage to the great Verdi's *Otello* is a blithely original and affecting masterpiece of truly Shakespearian power. See it.

The new Glyndebourne *Madama Butterfly* is problematical; but of course Puccini still works his magic. It's updated to the 1950s, and set in a Nagasaki apparently unaffected by its 1945 nuclear fate. I think it is a pity that the opera staged by Annilese Miskimmon should have to cross so many hurdles from the updating to try and be natural and convincing. How does eternal judgment matter in this story of culture clash? In a way that relates to the unthinking imperialism on which "we in the West" can rest so much still of our comfort. Pinkerton does finally, as his cries at the very end acknowledge, recognise what it is that he has done. It is painful, and it is inescapable – just as the final judgement will be for all of us. **ND**

# views, reviews and previews

**art**



## **OPUS ANGLICANUM:**

### **Masterpieces of English Mediæval Embroidery**

**Victoria and Albert Museum**

*until 5 February 2017*

*Opus Anglicanum* is not some secretive, right-wing, traditionalist prelature – Archbishop Welby's equivalent of *Opus Dei*. Rather, it's the distinctive style of English embroidery of the thirteenth to fifteenth centuries – the kind of stuff denounced by the more austere saints, and chased after by Pope Innocent IV. In the thirteenth and fourteenth centuries it was the most desired and costliest bespoke tailoring in Europe. Thereafter, fashion changed. Cloths became thicker and less amenable to the technically complicated needlework, the underside couching and the fine split stitch, which was the glory of English embroidery. The cloth also became more patterned so there was less need for decoration with very expensive threads. Then Henry VIII performed his own personal Brexit, and the trade never recovered. But in its day *Opus Anglicanum* was the European leader in status-symbol clothing.

This beautifully curated show largely features vestments. *Opus Anglicanum* was used for lay clothes, but these tended to wear out quicker and not many examples survive. The main secular items on show are the surcoat of the Black Prince, and fragments of a horse

trapper – the protective covering of a horse in battle or in a tournament. The trapper is loaned by the Musée Cluny – one of a number of important loans from outside the V&A's own collection – and had been turned into a chasuble. A number of the exhibits have had a similarly varied history. Orphreys in particular were often cut off worn out vestments to be re-used, and by the fifteenth century beautiful Gothic shapes were being cut down by clergy who demanded a more Roman-style chasuble.

The show also features examples of the books and glass on whose designs the embroiderers drew. These patterns were crucial for works which when worn must have looked like illuminated manuscripts on legs. At the height of its popularity *Opus Anglicanum* work was simply covered with pictures – saints and martyrs, scenes from the Life of the Virgin, Our Lord's Passion, and fantastic bestiaries all linked together by architectural or arboreal frames and tendrils. The best preserved examples in this exhibition – notably a High Mass set from the Burrell collection – show that *Opus Anglicanum* vestments must have been stunning. Today the colours, of course, have faded and sometimes a better sense of what the vestments might have looked like can be got from the catalogue, where the colours have been enhanced by computer technology. The catalogue is also a good introduction to current scholarship in this field, but only available in hardback – there's no softback edition because the Museum is not expecting crowds. Or as the lady on the desk said, you won't need timed entry.

So the show is niche, but no less splendid for that. Among the individual highlights there are from the V&A's own store the Butler-Bowden cope and chasuble, the Thornton chasuble, the Tree of Jesse chasuble, and the Syon cope. The Fishmongers' Company have lent their pall, a spectacular golden coffin-cover for a small fishmonger. And then there are series of copes from abroad: Bologna, Madrid, the Vatican, and Toledo. The Whalley Abbey high-mass set, a marvellous cope from the Diocese of Arundel & Brighton, and parts of the Steeple Aston cope, loaned to the Museum and cut up to make a frontal and dossal complete the highlights.

What are we to make of these vestments? It is good to have them on show because it's all too easy to walk past them in their usual location in the museum. The entrance price of £12 concentrates the mind and these works, especially the great copes, repay a careful look. They are full of detail and narrative which could not have been clear to the congregation when in use. But then the finer details many mediæval church furnishings could never have been seen; and yet they were treated with consummate skill – my neck still occasionally twinges from having looked up at the Pisanellos in St Anastasia, Verona this summer. Something of the devotion that lies behind that workmanship can still be felt. Of course there were elements of self-display and self-importance; and doubtless money might have been differently spent on the poor – this show focusses on high end items, so we have no sense what the average parish on monastery vestment might have looked like. But when that is allowed for there remains a sense of a religious culture, of saints and their stories and Jesus and Mary as part, literally, of the fabric of daily life. Our Church lost a lot when this cloud of witnesses was banished from sight.

*Owen Higgs*







## PARISH CHURCHES OF GREATER LONDON

### A Guide

Michael Hodges

The Heritage of London Trust 446pp, pbk  
978 09466082

**Michael Hodges**, a distinguished City banker, explains in his introduction to this handsome volume – plentifully illustrated by his own excellent colour photographs – that the idea for his guide sprang from the suggestion of the then Director of The Heritage of London Trust that London needed a guide similar to that published for Wiltshire churches by the Wiltshire Historic Churches Trust. *Parish Churches of Greater London* is a potentially confusing title, possibly scaring the unwary reader into thinking that it is a guide only to those Metroland churches hymned by Betjeman in the outer reaches of Hornsey, Newham, or Stanmore. In fact, its scope is a great deal wider than that; and Hodges treats of major Anglican and Roman Catholic parish churches in London which are not City churches. His guide is not comprehensive – of those places of worship listed in the current London volumes of Pevsner, he admits to only covering around a third. However, Simon Jenkins in his *England's Thousand Best Churches* only covers just over thirty churches in the same area, and Pevsner's comprehensive volumes are not exactly books to read for fun. Hodges's book, with its generous photographs of buildings and the details of decorations or monuments within them, therefore represents a valuable and scholarly addition to the avid church crawler's library; it might indeed inspire those who are not to take up that gentle hobby.

Hodges's survey is divided into the London Boroughs in which the churches he describes stand, prefaced in each case by a brief survey of the history of the area that the relevant Borough now embraces. This is not confined to ecclesiastical history; the Harrow section has a nice paragraph on the history of the eponymous school, and the vanished



glories of the magnificent mansion of the Duke of Chandos, demolished three years after his death. These outlines root the churches he goes on to describe in the history of the area for which they were built: an essential element of their own history, and the purposes and functions for which they were built, and the local populations that they served.

As is fitting for a book published by a trust dedicated to the preservation of architectural heritage, there is a brief but useful bibliography for further reading on both churches and their architects, and also a list of churches categorised by their architectural styles. From the reign of James I onwards, that list is expanded by reference to the relevant architects, with dates and brief biographical details in period and Borough alphabetical order. The Temple Moore enthusiast, for example, could happily spend a rainy afternoon looking out a suitable anorak and planning a round trip of the legacy of that somewhat neglected Yorkshire genius in the nation's capital.

It would be totally wrong, however, to depict Hodges as a mere gazetteer, and an earnest compiler of facts. He is not afraid of expressing his prejudices; and Evangelical red plastic chairs introduced into the nave of one Victorian masterpiece come in for a gentle side-swipe. Nor is he fearful of drawing on brief quotations from Pevsner and Summerson appropriately; Summerson's description of the thin spire resulting in an obelisk on top of St John's, Waterloo Road, as "the kind of tower that Ictinus might have put on the Parthenon, if the Athenians had had the advantage of belonging to the Church of England" is especially apt. One of the major strengths of the book is a nice eye for the telling

and quirky detail: "In later life, [he] became a supporter of Mussolini and died in Rome, surviving *Il Duce* by some three years." This instinct for the interesting, rather than the merely instructive, spills over into Hodges's descriptions and photographs of churches; and also the monuments, stained glass, furnishings, and decorations inside them which are not just dully architectural or historical. Who among us knew that the organ in Our Most Holy Redeemer, Clerkenwell, was originally from the Chapel Royal at Windsor and owned by the Prince Consort? Furthermore, who or what can have persuaded the Widow of Windsor to part with it? For the readers of this magazine, a particular pleasure (which the author freely admits) are Anglo-Catholic details in prose and photograph. Hodges remarks that, in St Silas, Pentonville, "the Travers altar of Our Lady of Walsingham was paid for by an American gin distiller." One might say that in this instance he reveals several Catholic-Movement principles in one brief sentence.

This reviewer's only plea for the second edition of this impressive guide is that the author might indicate briefly the number of the 'bus routes or the Underground or Overground stations nearest to the churches described. It is not given to all to have John Piper as a chauffeur, as Betjeman did when he was compiling the Shell Guides. Nor is it the desire of anyone in particular to negotiate the terrors of London traffic or pay the Congestion Charge only to find the church door locked, and the relevant telephone number on permanent voice-mail.

Nigel Palmer

## IGNATIAN FORMATION The Inspiration of the Constitutions

János Lukács SJ

Gracewing, 280pp, £14.99 pbk  
978-0852448939

**At first** sight there may not seem to be much in this book for an Anglican, even one of our Catholic constituency. It is essentially an enquiry into the usefulness for novitiate formation of the Ignatian Constitutions – basically, the rules that St Ignatius wrote to guide the ongoing

life of the Society of Jesus. However, it repays careful reading.

Lukács points out that the process that liberated the Exercises from centuries of sterile use and made them so applicable to modern Christian life was one that involved years of careful study and thought. The Constitutions need a similar process of study, starting from the principles that inform the Exercises. It is here that the value of this book lies for those of us with some familiarity with Ignatian Spirituality.

Ignatius recognises the importance of desire. Throughout the Exercises the question “What do I desire?” is repeated over and over again, with answers given by Ignatius based on our relationship with Christ. So Lukács tells us that “true freedom in the Lord will only be a reality if the desire for it is as powerful as the human motivations that Lucifer can grab and distort.” (p.39) There is a hard realism about Ignatius; for we never outgrow the need to watch for the activity of the Devil.

Jesuits place huge importance on the formative years of a Jesuit’s life. This is not to “condition” him into some smooth-functioning machine; but to ground him in the love of God. “The major motivations of the Jesuit are structured and ordered before the actual beginning of the apostolic life in such a way that he can live from the Father’s love and preach the Gospel in close companionship with Jesus.” (p.44) This, I believe, is how our Catholic theological colleges understand priestly formation – in contrast to a Church that sees it largely as the acquisition of certain managerial skills and chunks of useful information.

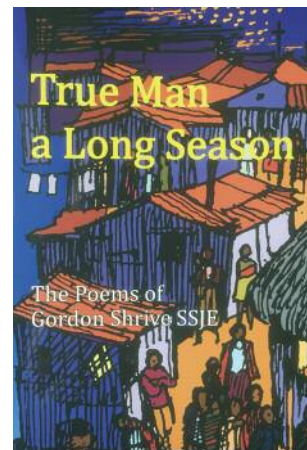
Lukács makes particular use of the word “pathway” to describe Jesuit formation. The Jesuit is always on a journey. Externally it is a journey of service, serving God and the people whom God has given him to serve. Internally it is journey of growth or progress. Progress is to be seen not in the mere acquiring of more skills or greater competence, but in growth in the fundamental virtues of faith, hope, and love. Insights become clearer; knowledge is deepened as the young Jesuit grows in relationship to God.

How do you know whether a person

## TRUE MAN A LONG SEASON

**Fr Mark Woodruff** has produced an edition of the poetry of the late Fr Gordon Shrive SSJE, *True Man a Long Season*. A veteran of the Battle of the Somme, where he was maimed for life, Gordon Shrive joined the Cowley Fathers in 1931 as a lay brother and was sent to the Society’s mission station at Tsolo, in the Eastern Cape. In 1950 his injuries were deemed not to be a bar to his being ordained, and as a priest “out of his own adversity he entered into the lives and hopes of those he served, resolute and truthful on the wickedness of segregation and human injustice.” He died in 1987.

The book is available from the Fellowship of St John the Evangelist: £5.00, including p&p. [lindensheffield@fsje.org.uk](mailto:lindensheffield@fsje.org.uk)



is really called to the Jesuit life? Perseverance is one factor; a growing freedom, too, as the years pass by. Most of all, “the desire to follow Christ [...] will be a more reliable sign of a personal vocation than fears and doubts about the future or superficial enthusiasm.” (p.92)

That says it all, really. Christians, lay or ordained, should not be concerned with personal fulfilment, affirmation, or career paths. We should simply love Christ and long to follow and serve Him. If that sounds simplistic, it is worth remembering that Jesuits take 15 years to get to the point of starting. Lukács reminds us of the hard work and patience necessary to proper formation.

Nicolas Stebbing CR

## music



### SACRED MUSIC, SOCIAL CONSCIENCE

#### The Sixteen & Britten Sinfonia

Harry Christophers

Barbican Centre 15 October 2016

James MacMillan — *Miserere*

Thomas Tallis — *Why fum’th in fight?*

Ralph Vaughan Williams — *Fantasia on a theme of Thomas Tallis*

MacMillan — *Stabat Mater* (world premiere)

**Why listen** to sacred music if you’re not religious? Many people turn to sacred music for calm, for reflection, for spiritual food; but all of them do so, most

likely, without engaging with its texts. Sir James MacMillan’s new work, *Stabat Mater*, a concert setting of the thirteenth-century hymn, seizes every opportunity to make us listen to the text and to reflect on what it might mean for us today, religious or not.

Setting this text was the brainchild of MacMillan’s commissioner, John Studzinski, founder of the Genesis Foundation. He was prompted, said the programme, by “his belief that Mary’s grief at the foot of the Cross is recognisable to thousands, hundreds of thousands, of parents around the world, especially today in time of war and refugee crisis”. MacMillan himself grew up singing this text – clothing it in music with the wisdom of age, he found within it a deep social conscience that fulfilled Studzinski’s hope that sacred music might resonate far beyond traditional religious settings.

The Sixteen and the Genesis Foundation have been working with MacMillan on this project for over three years, and previous collaborations include his *Miserere* (2009), which curiously doesn’t sound like a conventional piece of MacMillan. Its sense of stasis and its consistent harmonic warmth are more redolent of the generic Western choral sound; but this approach is well suited to the long and wandering litany of Psalm 51. His setting rolls gently in peaks and troughs, almost embodying the act of reading the text, creating a prayer-inducing soundscape, a space for self-reflection; something which surely transcends religion. The Sixteen and



Harry Christophers made this possible by knitting the piece together into one, seamless utterance.

Looking at the programme cynically, Vaughan Williams' *Fantasia on a Theme of Thomas Tallis* might have seemed like just another piece for string orchestra; but, juxtaposed with the *Miserere*, it possessed the same reflective quality. In addition, MacMillan's *Miserere* recalls Allegri's famous setting in just same way that Vaughan Williams allowed his mind to wander on Tallis's *Whyfum'th in fight* (Psalm 2: 1-2). To achieve this sense of meandering requires real control and leadership; but Christophers appeared to be sharing this responsibility with violinist Thomas Gould. The *Fantasia*'s climax passed without the weight and catharsis that listeners crave and, like the rest of the piece, it seemed to be playing itself.

Like the *Miserere* and Vaughan Williams' *Fantasia*, MacMillan's *Stabat Mater* picks up where another work left off. His own *Seven Last Words from the Cross* gives up the ghost with a repeated, shuddering dissonance as Christ completes His sacrifice and our redemption. The opening of the *Stabat Mater* resuscitates this pang, placing the listener at the heart of the Passion, now from a mother's perspective. The *Stabat Mater* continues to draw heavily on the *Seven Last Words*, often shamelessly, but this passing of pain between the two works, from Christ to Mary, set in motion another, much more affecting emotional transaction.

The hymn paints a pitiful picture of the Mother of God, before pledging to share first her sorrow, then her pain, and finally her Son's death in order to share in the gift of His suffering. Split into four movements with five stanzas each, MacMillan's setting embodies the developing conscience and empathy of its writer by causing us to experience Mary's pain; and, through a Bach-like, varied distribution of the narrative voice, systematically challenged us to consider what we might do about it.

After entering the sound-world of the *Seven Last Words*, a lonely violin solo brought Mary into focus accompanied by rumbling, earthy strings inviting us, like Mary, to look up. Waves of shifting, mercurial harmonies allowed us to see her Son through her eyes; from inside her grief-battered head. Some minutes of this nauseating music left us begging for a voice, and by starting with male voices MacMillan was able to shift our focus, inviting us now to look at Mary from the outside. Having experienced her pain, we looked on from the comfort of our seats with empathy. Soon all the voices were engaged in a busy contrapuntal melee, with the sound of commotion drawing us back inside Mary's



spinning head; but a number of soprano solos within the opening movement gave Mary herself a voice.

Throughout the work *The Sixteen* and the *Britten Sinfonia* were deployed in a number of narrative roles – as Mary, as a baying crowd, as narrators, and eventually, us – allowing the music to inform the way we listened to the words. The first movement closed with that probing question “Who is he that would not weep?” – proffered first by a vocal quartet, before the whole choir repeated the same words in agreement and in sounds approaching shouting. A group of bystanders at the scene had become a protest group on the stage in front of us.

Having agreed that Mary is worthy of her grief, the second movement began with a subtle rephrasing of the same question: “Who would not grieve with her?” Turning again to low, grumbling strings, MacMillan makes it immediately clear what he thinks, but the choir

takes time to process this new idea. Initially speaking the question, they appeared to be conferring before broadcasting their agreement in song. Again by delivering the text in a range of narrative voices, MacMillan created an additional narrative: a group of privileged people coming to terms with the suffering of others. “Make my heart burn with love for Christ” was, fittingly, set to the accompaniment of yet more music taken from the *Seven Last Words*.

MacMillan's reliance on the *Seven Last Words* was laid bare in the third movement, whose affect and structure was modelled directly on the other's work second movement: strident choral exclamations interspersed with brooding string interludes, growing more dissonant and complicated as the movement progressed. The petition “drive the wounds of the Crucified deep into my heart” started as an uncertain proposition, with one person singing, before others joined one-by-one. It felt like a demonstration slowly forming; again it is MacMillan's careful evolution of the narrative voice which makes this interpretation possible and, importantly, palpable.

It would seem that MacMillan's message is clear; but the fourth movement, a Britten-like epilogue, paused to reflect on what had just been said and what we might have learned from it. It was here that the choir became *us*, singing in unison, bitterly sorry: “Let the Cross inspire me.” There was a sense of remorse for Christ's death, that it was too late for Him and for Mary; too late for the Mother of the World and her children. Mary's pain had become our social conscience.

Christophers was almost in tears as he, *The Sixteen*, and the *Britten Sinfonia* received a standing ovation – the *Stabat Mater*'s keen effect was all their making. It's a shining example of how sacred music can enrich and direct our lives, teaching us to broaden our consciousness. It is, of course, a religious work – but one that's pertinent to everyone.

Phil Barrett

Photo: Mark Allan/Barbican

# Love It or Hate It...

Edwyn Gilmour on a surprising part of the history of the Catholic Movement

Marmite disappeared from the shelves briefly in October after Unilever's spat with Tesco; but seems to have returned. This is an account of the life of a faithful Anglo-Catholic layman who has no memorial, and yet whose endeavours led to a result familiar to millions across the world.

Alfred James Oxford was born in Burton-upon-Trent in April 1858. As he grew up it became clear that he had an unusual combination of talents. He had a keen analytical mind, and was good at mathematics; but at the same time he had a natural gift as an artist. He also applied this artistic ability to carvings on hand-made furniture. Because of his ability with figures it followed that his creative work was always very precise; but despite all these attributes he was always thought of as being more of a dreamer than an achiever. In the light of later developments, however, it can be seen that this was not necessarily the case.

In any event, like many residents of Burton, when he left school he worked for one of the town's many breweries – he was employed as a wages clerk with Samuel Allsopp & Sons, and later became an accountant with the same company. For many years Alfred was a churchwarden of St Lawrence's, Walton-on-Trent, which then enjoyed full Catholic privileges.


Working in the heart of the brewing industry, Alfred became aware of the huge quantities of yeast that were continuously discarded. He set his creative mind to discovering if there was any useful material that could be salvaged from it. His interest turned to serious research, and by experimenting he found the means of terminating the fermentation process. From there on it was a matter of considering and trying out what other materials could be added to the static yeast; and then, when a composite foodstuff had been created, to consider in what areas the new nutritious compound could be applied. In time he found a way to create a sellable product from what was at that time considered purely as waste.

Alfred's brother Leonard recommended that Alfred took out patents on his new foodstuff – Leonard had already taken out patents of his own in 1897 in connection with a profit-sharing scheme. The Oxford brothers were not alone in their researches into yeast extracts, and the depositing of their Patent Application in 1901 under the title of "Improvements in the Treatment of Yeast for the Utilisation thereof" would have aroused much interest.



Alfred, however, found his income stretched to the limit. Faced with a choice between supporting wife and family or funding his researches, he allowed his provisional patent to lapse. The unprotected patent was immediately snapped up; and a small production plant was set up by a newly-formed company calling itself the Marmite Food Extract Company, which launched its product in 1902.

During the 114 years that Marmite has been in production the manufacturers have never acknowledged the origins of the product. The commonly accepted story about the origins of the product is that it was invented by the Marmite Yeast Extract Company, who, on that basis, would have formed the company, invented the product and then marketed it, in that order, and all in the space of a year!

Although Alfred continued with his researches and took out later patents for animal feed products, nothing further evolved of any great consequence, and he died in 1923 at the age of 65. Alfred took it all very philosophically, and he clearly felt that his first duty was to his family. He remained loyal to his Anglo-Catholic tradition and brought up his children in the faith. His last words, spoken with a smile, were "I shall be happy up there." Following his Requiem at St Lawrence's Church, his body was laid to rest in the churchyard – at his own request he was placed in an unmarked grave, with no headstone. 

*Edwyn Gilmour is a lay minister at St Andrew's, North Weald, in the Diocese of Chelmsford. This is an edited version of an article that originally appeared in Prag (no.105), at Christmas 2006*



# Remembrance Diary

'Thurifer' calls to mind the Fallen

November is the month of the Holy Souls, and of Remembrance. Perhaps surprisingly the People's Republic of Islington (prop. the Rt Hon. Jeremy Corbyn, MP) has in several of its streets simple and dignified plaques to commemorate those killed in the First World War. In one street these men are remembered: W. A. E. Cole, 21, died of wounds 1 November 1917, in England; Albert E. Netherclift, 24, died of wounds 22 November 1917, in France; Charles E. W. Slade, 19, died of wounds, 1 December 1915, in Belgium. Remembrance is most felt and authentic for individual human souls; for the vast numbers are difficult to comprehend.

Let these men, whom we know by name – commemorated in the street where they lived – stand for all the Fallen, and let us pray for the repose of their souls. Let them stand for the hundreds of thousands: each a name, a child of God. For each human soul we do the best that we can in a world that is scarred and wounded. We celebrate the Christian ritual for the dead in Solemn Requiems; and from the carnage and chaos of death the Church offers the ordered Liturgy of the Dead. From the fragmentation of human life that conflict brings, the Church offers the complete and perfect sacrifice to transcend the failure of war. From the defeat of human aspirations that war represents, the Church pleads the victory of Christ in the immaculate sacrifice – the one that transcends all others.

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The centenary of the Battle of the Somme, the bloodiest day in our military history, was commemorated in July with a Vigil at Westminster Abbey, attended by the Queen and Prince Philip. At the Thiepval Arch, the magnificent, sombre, and daunting memorial by Sir Edwin Lutyens, with over 70,000 names of those who have no known grave incised in its unflinching stone, there was a joint commemoration with the French. The President of Ireland and a former President of Germany attended; as did the Prince of Wales and the Duchess of Cornwall with other senior members of the Royal Family, and Mr Cameron, then still Prime Minister. The dignitaries laid wreaths; and six hundred English, French, and Irish children laid posies on the graves of the Fallen. The most moving moment was the recitation of Siegfried Sassoon's "Aftermath" by the estimable Charles Dance, to the background of "Sospiri" by Elgar. As the music began, so did the rain: the heavens were weeping.

*Do you remember that hour of din before the attack,  
And the anger, the blind compassion that seized and shook  
you then  
As you peered at the doomed and haggard faces of your men?  
Do you remember the stretcher-cases lurching back*

*With dying eyes and lolling heads, those ashen-grey  
Masks of the lads who once were keen and kind and gay?  
Have you forgotten yet?...  
Look up, and swear by the green of the Spring that you'll  
never forget.*


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Earlier this year I saw the film "Son of Saul", directed by the Hungarian László Nemes. It won the Oscar for Best Foreign Language Film, and concerns a troop of *Sonderkommando* at Auschwitz in 1944. These were Jews – themselves destined to be gassed or shot when their usefulness was over, to be replaced by others, until their turn came – forced to herd new arrivals into the gas chambers, then remove the dead (what their Nazi supervisors called "pieces"), collect valuables, the discarded clothing and luggage, and prepare for the next batch of victims. One boy survives the gassing, only to be stifled by the Nazi doctor. Saul thinks it is his son – it may or may not be – and he seeks a Rabbi to sing *Kaddish* and give the boy a funeral. It is an act of humanity within the orgy of mechanised

murder and dehumanisation. He pursues this aim with ferocious concentration, as his fellow *kommandos* plan a revolt.

The film is shot almost entirely in close-up, with the horrors of the inferno in the background, often out of focus. The soundtrack is an unrelenting cacophony of sound: shouting, barked order, screams, hammering, gun-shots, blasts of automatic fire, trains clanking, steam hissing. Summary punishment and casual brutality are its hallmark: it goes beyond the imaginings of Hieronymus Bosch, and the critic Mark Kermode called it "a silent scream within the ninth circle of hell". It is profoundly moving, morally complex, harrowing, traumatic, intense and concentrated, haunting. Allowing for the artifice of the form, the knowledge that these are actors, I cannot imagine anything that comes near it for its intense realism. Even the contemporary footage of the death camps after their liberation, the mass graves, the emaciated survivors – horrific enough – seem slightly distanced. It is the finest film I have ever seen.

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Tyne Cot was a barn on the road to Passchendaele, named by the Northumberland Fusiliers. It is now the Commonwealth War Graves Cemetery with the largest number of burials. Much contested, the land changed hands several times. The cemetery was designed by Sir Herbert Baker, and now 11,962 members of the Armed Forces are buried there. Over half are unidentified and lie in graves that say "Known unto God"; and four German soldiers are also interred there. What was most affecting on my visit some years ago was not the regimented grief of rows of headstones – but the half-dozen graves at odd angles, dug where those soldiers fell and died. 

# Forward in Food

## 'Audubon' turns the other cheek

I abhor waste – and, more than anything, I abhor wasted food. Nothing is more irritating to me than leftovers not used up, produce gone off, or a mistake in the kitchen that renders a dish inedible. Part of this is probably just an excessive attachment to good eating, but I like to think that my anger is at least partially righteous – the consequence of taking seriously the exercise of good stewardship over creation.

However accurate my self-analysis, it is true that the gift of food should not be wasted – Tupperware has an ethical dimension when used as intended. The reduction of waste extends, however, beyond using up leftovers. We must also, insofar as our constitution allows, attempt to eat as much as possible of each animal that we have been given for food. And so a certain adventurousness in consuming less popular parts should be encouraged.

For many, some of the more unusual things that come under the general description of offal will be unpalatable. Kidney and liver are fairly mainstream; and tripe is well-loved in certain parts of the country.

But for many, eating even these may seem more like a penance than anything else. Now the cheek of the animal, being part of the head, is strictly in the category of offal. But unlike the more strongly flavoured organs, the taste is comparable to a prime cut. They are often discarded or minced, however, for want of imagination or willingness to tackle an unusual ingredient.

The pig cheek is, for example, a much underrated item. It is a well-worked and well-developed muscle with plenty of gelatinous fat, which therefore requires a long slow braise to get the best out of it. As with any casseroled dish, the essential step for the best flavour is the browning of the meat in a frying pan before cooking in liquid. Called the Maillard reaction, after the Frenchman who first described it, this first step must not be rushed. Try replacing half the oil with butter for an even better result.

Next, deglaze the frying pan with cider (the more alcoholic the better the flavour, I find) and then add to the casserole, along with root vegetables tossed in seasoned flour and some herbs – try a mixture of sage, rosemary, and thyme. If you include potatoes, you have a meal in one pot.

Ox cheeks respond well to similar treatment. Red wine is a rather obvious choice in which to cook them, however – any dark beer, especially in the stout style, is a good variation. But why not try using white wine, as in the traditional *ragu bolognese*? Choose something fairly dry and the acidity will balance nicely the unctuousness of the cheek.

After the initial browning, and having removed the cheeks, lower the heat and add a little extra fat to the pan. Pop in a carrot, a stick of celery, and a medium onion all finely chopped: *soffritto* or *mirepoix*, depending on whether you prefer Italian or French in the kitchen. Once the onion and celery are translucent but not browned (about 10 minutes of gentle

sweating) add this to the pot, together with some chopped tomatoes. Deglaze the pan with white wine, and add a touch of chicken stock if more liquid seems necessary. After three hours, the result will be full of flavour, warm, and comforting – but without being overpoweringly heavy. Like pig cheeks (and any stew) leftovers the next day are, if anything, tastier.

Cod cheeks, on the other hand, require an entirely different approach. They are tender and, with just a little cooking, will melt in the mouth. If you don't have a deep fryer plumbed in (not every home does, after all) and can't face either the bother or the risk of deep frying on the stove, why not try oven cod-cheek scampi?

For a crispy finish the trick is to use "panko" breadcrumbs. These are a Japanese ingredient, made from bread without crusts, dried more thoroughly and evenly than is possible at

home. The product is ground in a way that results in slivers rather than dust, and does not absorb as much fat as a normal breadcrumb. All this means crispy results without deep frying (although they respond excel-

lently to this treatment, too). They are available not just from specialist Asian shops, but from the larger supermarkets as well.

Combine the panko with just enough melted butter to make a mixture that will stick, and season and then coat the cheeks as evenly as possible (remember to dry them in kitchen towel first). Heat a lined baking tray in a hot (220 °C) oven and cook them for about 10 minutes – watch carefully so as not to burn them. Serve with chips, boiled peas, and tartare sauce. The crispiness won't keep, so make sure you clear your plate quickly! **ND**

### The pig cheek is a much underrated item

## Meanwhile, in the Diocese of Oxford...



Diocese of Oxford @oxforddiocese - Sep 30

We are all learning says Bishop  
@Steven\_Croft at his inauguration





# Thy Stomach's Sake

'Armand' goes off-piste

## Grüner Veltliner

Sublime mountain vistas; decadent coffee and pastries; terrifying ski runs; singing nuns: these are a few of my favourite things. Having travelled to Austria a number of times, I'm always delighted by the contrast between the Alpine way of life and the wonderful cities of Vienna and Salzburg. It's probably not exactly where you'd expect to go for excellent home grown wine, but Austria has a lovely little secret nestling under the shadow of its Alpine scenery. Grüner Veltliner is a grape that accounts for almost a third of land under vine in the country, and is somewhat of a speciality in the areas around the old Habsburg domains. Like most grapes, it does extremely well in areas with poor soil, and is grown on very steep slopes. It does require a fair bit of care, which is part of the reason it's not as common as Chardonnay or Sauvignon Blanc; and it has a reputation for producing rather simple wine, which should be drunk whilst still relatively young. This particular offering from the *Taste The Difference* range proves that given a little time, a truly delicious beverage can ensue. It has a developed nose of pepper and honeyed stone fruits, with hints of lemon and a good streak of minerality. The palate is a little denser than the nose would suggest, but without being cloying. The finish is crisp, if rather short. An ideal aperitif wine, it'll also stand up to a simple starter – particularly anything with asparagus – and makes a classic pairing with shellfish. The hills are alive!

*Sainsbury's, around £8 per bottle*

## Ophir Oriental Spiced Gin

Earlier editions of this column have focussed on a styles which probably suit the everyday gin drinkers' palate: nothing to stretch you too far. Gin is, after all, the drink of the masses, as someone misquoting Marx probably said. However, it is the avowed intention of this column to attempt to educate and delight in equal measure; and so now it's time for something completely different. This is



a London Dry with a difference. For a start, the nose is unique; and different from anything you might find on a supermarket shelf – unless your supermarket is Bakers & Larners, in which case this gin might be a bit run of the mill. Some people would be hard pressed to tell you this was gin, if they were doing a blind smell test. Any zest is produced by coriander and orange, and it can be quite off-putting to even seasoned gin drinkers. Nevertheless, it's an intriguing scent, with plenty of spice and scents you might not normally associate with Mother's Ruin. On the palate, it's extremely smooth; but the hints of spice are warming and tongue-tling. It has a long finish, with the orange backing up the spices well. It makes an interesting twist on any gin cocktail, and for a G&T, deserves to be served with a piece of stem ginger, rather than the usual citrus fruit.

*Widely available at around £22 per 70cl bottle.*



## News from Walsingham

The Bishop of Burnley has been elected to succeed the Bishop of Chichester as Master of the Guardians of the Shrine of Our Lady of Walsingham.



*Photo: Graham Howard*

# touching place

## ST EDWARD THE CONFESSOR, CHEDDLETON, STAFFS

Despite the picture that maybe first comes to mind, much of Staffordshire is very rural. Cheddleton itself has a hilltop setting in the moorland countryside of North Staffordshire, with rolling hills somehow reminiscent of Burgundy. The Perpendicular tower and C13-14 church gain dignity from being built of a dark stone. George Gilbert Scott junior, who also built the lychgate and school, restored the church in 1863-4, providing painted decoration of the chancel (note the roof). Although Scott was the architect, much of the inspiration for the restoration was provided by Sir Thomas Wardle (1831-1909), a pioneer in silk dyeing, who had a factory in Leek; churchwarden here, he was buried in



the churchyard. His wife Elizabeth was a distinguished embroiderer. Wardle was a close friend of William Morris, teaching him how to dye; this accounts for the Pre-Raphaelite stained glass in the chancel and aisles, the latter with angels drawn by Burne-Jones and executed by Morris (S aisle). Morris and his wife Jane appear in a window in the N aisle as Ruth and Boaz. Morris and Scott worked together to add a mediaeval-style top to the original base of the churchyard cross.

The strikingly elaborate and flamboyant eagle lectern, given in 1864, is C15 Flemish work; whilst up in the chancel the centre of the reredos is a C15 Flemish Deposition, made into a triptych by a

flanking Annunciation designed by William Morris. The designs of the glass in the N and S windows of the chancel are by Ford Madox-Brown, Dante Gabriel Rossetti, and Edward Burne-Jones.

Go to Birmingham Museum and Art Gallery to see a great collection of Pre-Raphaelite art, then come to Cheddleton to see the Pre-Raphaelites in a Christian context that would have appealed to many of the artists.

*Map reference: - SJ 971524*  
Simon Cotton



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

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

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



# parish directory *continued*

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

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

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

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

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

**LONDON SW7 St Stephen**, Gloucester Road (entrance in Southwell Gardens) A Fulham Jurisdiction Parish. Modern rite, traditional ceremonial, gospel preaching and good music. Sunday: Masses 9am and 11am (Solemn). Daily Mass: 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](http://www.saint-stephen.org.uk)

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

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

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

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

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

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

**NORTH YORK MOORS S. Leonard**, Loftus and **S. Helen**, Carlin How. Situated on the Cleveland Coast. Sunday - Mass at Carlin How 9am and at Loftus 10.30am. Further details on our website

[www.loftusparish.co.uk](http://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) Resolutions ABC. Sunday: Parish Mass 10.30am. Parish Priest: Fr James Wilkinson 01865 245879 [www.acny.org.uk/467](http://www.acny.org.uk/467) Come and discover Oxford's hidden Comper Church!

**OXFORD St Barnabas and St Thomas**. Services: Saturdays 5.30pm Vigil Mass (St Thomas). Sundays 8.00am Low Mass, (St Barnabas), 9.15am Matins (St Thomas), 10.30am Parish Mass (St Barnabas), 6.30pm Evening Prayer (St Barnabas). For Daily Mass see website: [www.sbnababas.org.uk](http://www.sbnababas.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 Exeter, **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](http://www.sgilesreading.org.uk)

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

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

**SCARBOROUGH St Saviour with All Saints**, A FIF Parish affiliated to the Society of St Wilfrid and Hilda and under the Episcopal Care of the Bishop of Beverley. Sunday Mass 10am with refreshments to follow. Evening Prayer 4.30pm. Evening Prayer and Benediction on the last Sunday of the month. Weekday masses: Monday 2pm Thursday 10.15am Saturday 9.30am. Major Festivals times vary. Fr David Dixon 01723 363828 [frdavidstmart@gmail.com](mailto:frdavidstmart@gmail.com) [stsaivour-scarborough.org.uk](http://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 Exeter. Resolutions ABC. Sunday: Mass 10.30am. For daily Mass times or further information, contact Mike Youens, Churchwarden 01 743 236649.

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

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

**SPENNYMOOR, CO. DURHAM St Andrew**, Tudhoe Grange, A parish of the Society, under the care of the Bishop of Beverley; Sunday: 9am Sung Mass and Sunday School, 6pm

Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am. Parish Priest: Fr John Livesley SSC - 01388 814817

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

**STOKE-ON-TRENT, SMALLTHORNE St Saviour**. ABC Convenient for Alton Towers & the Potteries. Parish Mass Sunday 11.00am. 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](mailto:frandrew@smallthorne.org) [www.smallthorne.org](http://www.smallthorne.org) [twitter@SSaviours](https://twitter.com/SSaviours)

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

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

**SUTTON All Saints**, Benilton A 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](mailto:allsaintsbenilton@btconnect.com)

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

**TIPTON, West Midlands St John the Evangelist**, Upper Church Lane, DY4 9ND. ABC. Sunday Parish Mass with Sunshine Club for Children 9.30am; Evening Prayer 4pm. Daily Mass: Monday & Thursday 7.30pm. Wednesday 9.30am. Friday 6pm. Saturday 10.30am. [www.fifparish.com/stjohnstipton](http://www.fifparish.com/stjohnstipton) Parish Priest: Fr Simon Sayer CMP 0121 679 7510

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

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

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

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

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

*Continued on next page*



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

**WEST KIRBY St Andrew, Meols Drive, Wirral, CH48 5DQ.** Sunday 8am Low Mass; 10.30 am Sung Mass; Evensong 6pm first Sunday. Daily Mass. Traditional ceremonial with a warm welcome. Safe harbour in Wirral and Cheshire West, visitors welcome. Resolutions ABC. Parish Priest: Fr Andrew Hughes ssc 01934 204217 [fatherandrew@sky.com](mailto:fatherandrew@sky.com) - Parish Office 01934 415379 [allsaintsandstaviour@btconnect.com](mailto:allsaintsandstaviour@btconnect.com) Visit our website [www.allsaintswsm.org](http://www.allsaintswsm.org)

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

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

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

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

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

**DIOCESE OF EXETER FIF Recommended Parishes:** Abbotsham St Helen, vacant - Churchwarden 01 237 420338; Babbacombe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr G Stanton 07925 051905; Exeter St Michael & All Angels, Heavitree; St Lawrence, Lower Hill Barton Rd; St Paul, Burnthouse Lane; St Mary Steps, West Street, Fr R Eastoe 01392 677150; Exwick St Andrew, Station Road, Fr J Bird 01392 255500; Great Torrington St Michael, Little Torrington St Giles, Frithestock St Mary & St Gregory, Taddipore St Mary Magdalene, Fr P Bevan - 01805 622166; Holsworthy St Peter & St Paul, Fr C Penn - 01 409 253435; Ilfracombe Team, Fr R Harris 01271 863467; Lewtrenchard St Peter, vacant 01566 784008; Newton Abbot St Luke, Milber, Vacant - Churchwarden 01 626 212339; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Peter and the Holy Apostles Fr D Way - 01 752 222007; Plymouth Mission Community of Our Lady of Glastonbury St Francis, Honicknowle, St Chad, Whiteleigh, St Aidan, Emesettle, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; Sutton-on-Plym St Gabriel the Archangel, Peverell Park; St Mary the Virgin, Laira, Contact - Fr Trevor Jordan 07714 577809; 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](http://www.forwardinfaith.info/guildford)

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

**FIF, DIOCESE OF LINCOLN** 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; Burghle-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kilton) vacant (Mr Tofts 01 205 260672). Non-petitioning parishes: Lincoln City Mrs Ticehurst 01522 850728; N.E. Lincs Fr Martin 07736 711360; S. Lincs Fr Noble 01205 362734

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

**FIF, DIOCESE OF MANCHESTER** Blackley Holy Trinity, ABC, FIF, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, ABC, FIF, Canon David Wyatt 0161 736 8868; Chadderton St Mark, ABC, FIF Churchwarden - Janet Rogers 0161 627 4986; Failsworth Holy Family, ABC, FIF, Fr Tony Mills 0161 681 3644; Glodwick St Mark, ABC, Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, ABC, FIF, Fr David Hawthorn 0161 681 4541; Lightbowne St Luke, ABC, FIF, Fr John O'Connor 0161 465 0089; Middleton Junction St Gabriel, ABC, FIF Churchwarden - George Yates 0161 258 4940; Moss Side Christ Church, ABC, FIF, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, ABC FIF, Fr Paul 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; Tonge Moor, Bolton St Augustine, ABC, FIF, Fr Tony Davies 01204

523899; Winton St Mary Magdalene, ABC, FIF, Fr Ian Hall 0161 788 8991; Withington St Crispin, ABC, FIF, Fr Patrick Davies 0161 224 3452

**FIF, DIOCESE OF PORTSMOUTH** Fareham SS Peter and Paul, Fareham Fr Roger Jackson 01 329 281521; IOW: All Saints, Godshill, and St Alban, Ventnor Fr John Ryder 01983 840895; Good Shepherd, Lake, and St Saviour on the Cliff, Shanklin, 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 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)

**FIF, DIOCESE OF ST EDMUNDSBURY AND IPSWICH** Heveningham Benefice Fr Tony Norton 01 986 875374; Ipswich St Mary at the Elms, Fr John Thackray 07780 613754. Sunday Mass 10.45am Mendlesham St Mary, Fr Philip Gray 01449 766359; Eye SS Peter and Paul - The Rev. Dr. Guy Sumpter 01 379 871986.

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

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

**FIF, SOUTHWEAL 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, Netherfield, Mrs L. Barrett 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



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LEEDS

**The Right Revd Tony Robinson SSC**

Pontefract Ho, 181A Manygates Lane, Wakefield WF2 7DR

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