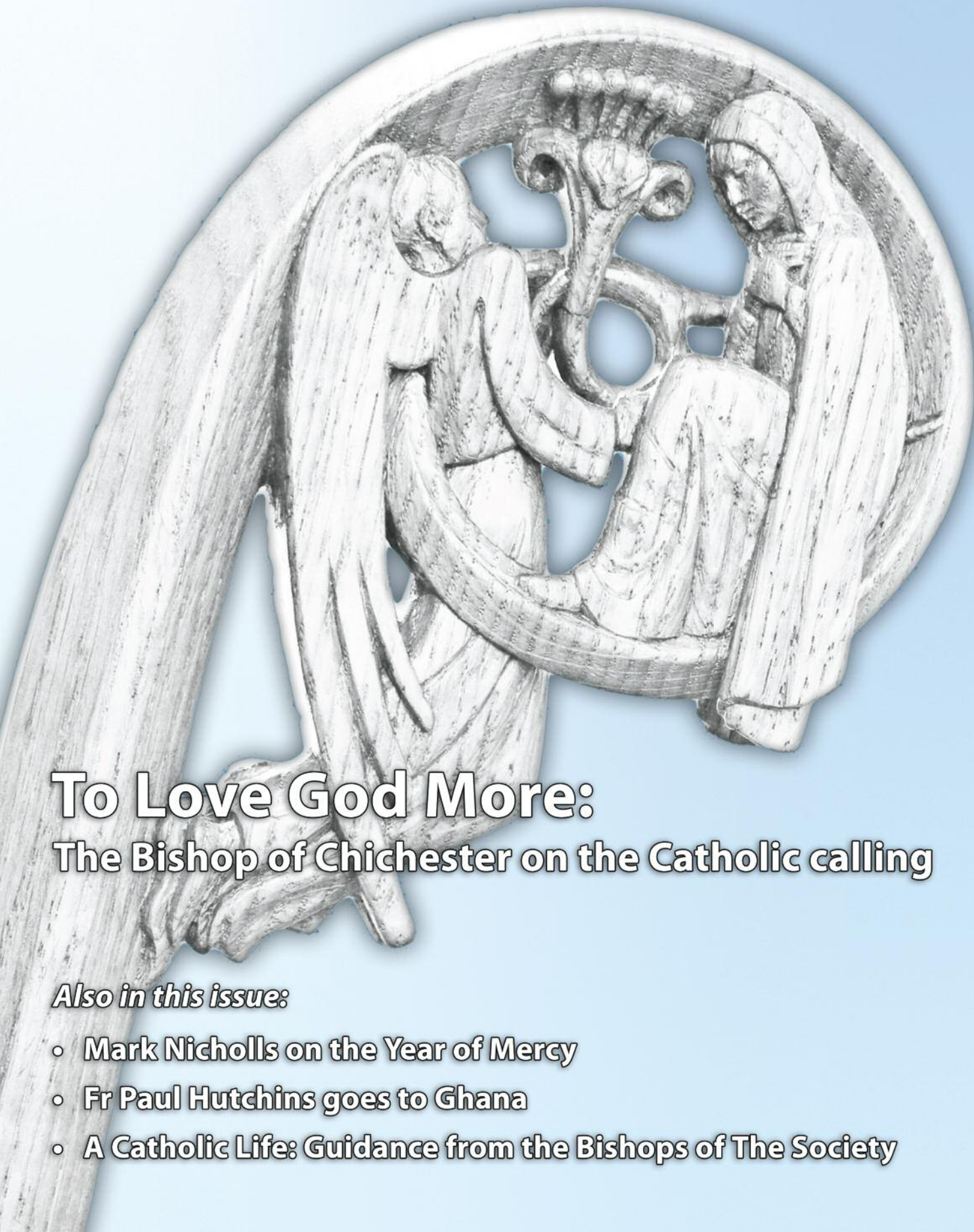


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To Love God More:

The Bishop of Chichester on the Catholic calling

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- Mark Nicholls on the Year of Mercy
- Fr Paul Hutchins goes to Ghana
- A Catholic Life: Guidance from the Bishops of The Society

parish directory

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

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

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

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

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

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

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. *A Forward in Faith Parish, Resolutions ABC in place*. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, 6pm Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: afpear2@gmail.com

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

BOWBURN, Durham Christ the King, *Forward in Faith, ABC*. Sunday: 11am Sung Mass and Sunday School; Weekday Mass: Wed 9.30am, Fri 6.30pm; Evening Prayer and Benediction 5.30pm last Saturday of month; Parish Priest: Fr John Livesley ssc 01388 814817

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

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

BRIGHTON WAGNER GROUP The Annunciation (11am) Fr Michael Wells 01273 681431. **St Bartholomew's** (11am) Fr. David Clues 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Parish Office 01 273 822284. **St Paul's** (11am) Parish Office 01 273 822284. (Sunday Principal Mass times in brackets.)

BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ *Resolutions ABC*. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer

Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). During Interregnum contact Roger Metcalfe, Churchwarden on 01275 332851 www.christchurchcitybristol.org

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

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

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

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

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

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

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

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

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

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

EASTBOURNE St Saviour's *A Forward in Faith Parish with Resolution ABC*. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information from Fr Jeffery Gunn 01323 722317 www.stsaviourseastbourne.org.uk

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

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

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

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

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

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

LIVERPOOL St Agnes and St Pancras, Toxteth Park (Fif & ABC) Sunday: Parish Mass 10am; Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J L Pearson Church, with modern catholic worship, good music and friendly atmosphere. Parish Priest: Canon Christopher Cook ssc 0151 733 1742 www.stagnes.org.uk

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

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

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

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

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

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

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COVER
IMAGE

Detail of the Bishop of Ebbfleet's crozier (cover image of *Communion, Catholicity and a Catholic Life*)



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*.

'Fr Alan Rabjohns celebrates his Golden Jubilee of priestly ordination at the Credo Cymru Festival of Faith, 19th September 2015. The occasion also marked Fr Rabjohns' retirement as Chairman of Credo Cymru.

To Love God More

An edited version of the **Bishop of Chichester's** Corpus Christi homily at St Mary's, Eastbourne

Feeding the people of God

The issue of how the people of God are to be fed has consistently been heavily contested. It was the issue over which the original pilgrim people tested God in the wilderness, and St John uses that wilderness story as the backdrop for his gospel account of the feeding of the five thousand, which becomes a source of conflict between Jesus and the Jewish authorities. That sense of conflict widens and deepens in the gospels when eating and drinking take Jesus deeper into controversy. Why does he eat and drink with tax collectors and sinners? Why do his disciples not fast like the disciples of John the Baptist? Why does he allow a woman to touch him, to anoint him and to bathe his feet when he goes to eat in the house of Simon the Pharisee?

Eating and drinking as the companions of Jesus is a contested area in the Gospels, and so perhaps it is not surprising that as we review Christian history – up to and including our own day – the wonder and amazement of the gift of the Eucharist also has the shadow of potential conflict lurking as a snare to its participants.

We – who are the new Israel – should not, therefore, be surprised to discover an atmosphere of contention hovering around this experience of God in our midst. It is perhaps a statement of the human condition: of our capacity to rebel, to be hard-hearted, and to be doubting, when God asks us simply to rejoice and give thanks. Indeed, in our own church, in our own day, and for many of us here today, the issue of what we call sacramental assurance will be a challenge to our faith and participation in the Eucharistic banquet.

How can we be assured of what it is that happens in this amazing forum where the church is assembled and becomes herself in the very processes of celebrating the Eucharist? How are we able to continue to recognise what we believe we have been given and commanded in this respect? And if this sense of something contested is very clear in the ministry of Jesus, it will inevitably also emerge in the whole area of the mystery of his life and identity.

Authority

St Mark draws the discussion of contested authority and identity into the moment when, having entered the temple and cleansed it, Jesus goes back to Jerusalem and is confronted by the chief priests, the scribes, and the elders. In Mark 11.28 they say to Jesus, 'By what authority are you doing these things?'

By what authority? For many of us that is a familiar question. By what authority does our church make decisions about life, faith, and order? How does the lawful and legitimate conduct of our church's processes relate to the wider

claims and perception of 'catholic consent' – the commonality of Christendom, which is the shared mind of the Church of Jesus Christ and is characterised as being held by all people, everywhere, and always?

As we face this question, 'by what authority?', we recognise that it opens up for us the whole contested area of the Eucharist itself, and the nature of baptism. In the ministry of John the Baptist, that transformative ordinance by which we are united with Christ in his death and resurrection was prefigured. But the question of authority is not one that we can simply use to challenge others: it must challenge us too.

Our church says to us, and of us, 'these are our brothers and sisters.' This is a church in which we are also duty bound to say to, and of, those with whom we disagree on the most profound issue about the authority of holy order and sacramental assurance,

'these too are our brothers and sisters.' For first and foremost our vocation is to seek that quality of authentic life in Christ which is always revealed by love – that quality of Christian love that is described in Latin as the virtue of *caritas* – charity.

Charity, of its nature, seeks to generate its nature in others; and it therefore seeks what we describe as the highest degree of communion possible. It is characterised by hope, joy, and faith. But above all, it has to be authenticated by charity, again and again. It is authenticated by charity and so without recourse to compromise of theological conscience.

Lessons for learning

The Non-Jurors were denied the opportunity to reform the Church of England, and they suffered for conscience and their commitment to the demands of truth and tradition as a requirement for holiness. It fell to the Tractarians and their successors to undertake the reform. What unites these luminous examples of commitment to the Church of England as catholic and reformed is their common investment in learning and scholarship.

It falls to us, today, to continue to promote recognition of the place and wisdom of scholarship, of learning, of immersion in the theological riches of everything that has shaped and formed the Christian inheritance of which we are a part; and that relates us to the wider life of Christendom in both time and place. This is not to be what Michael Ramsey described as an archaeological approach to the past, digging up ruins. It must rather be the release of transformative wisdom through the power of the Holy Spirit that gives vitality to the *Missio Dei*, God's mission of love and salvation today.

It is therefore no accident that we reference this inheritance as "our guidance and inspiration" in the Declaration of Assent which is always invoked when a person embarks on a new work of apostolic life and witness. But what space do we allow

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it in our priorities for becoming fully a holy people in whom the glory of God is seen?

The things from which the Church of England has never departed (the Catholic creeds, and the teachings of the Councils of the first five centuries) are the things that we hold in common with universal Christendom. They form the standard against which we measure our experience of God and of apostolic life today. As traditional Catholics in the Church of England, we need to perceive among us a recovery of huge respect and enthusiasm for this aspect of the life of our church – for the enthusiastic study and understanding of these instruments of renewal and authentication. It distresses me that by and large the people who talk to me about Patristics tend to be evangelicals.

Before the Second World War, at the Feast of Corpus Christi at St Paul's Church in Oxford, the canopy was held over the Blessed Sacrament during the Procession of the Host by four priest-members of the university who were also Doctors of Divinity. That was a statement of our self-understanding: respect for, engagement in, and promotion of, the enterprise of theology – learned wisdom. That does not mean that every traditional Catholic needs a doctorate in theology. But it does mean that we should recognise, prize, and expect to promote attention to this aspect of the life of our church – and especially in our praying for and nurturing of vocations to the priesthood.

Priests who are well versed in this discipline are vital for the task of enquiry into what constitutes our church: what is its authority, how is it derived from Jesus Christ and mediated by the Holy Spirit across centuries of Christian teaching, re-articulated in the documents of our reform, and practised today in our formularies and instruments of governance.

The aim is not the pursuit of arcane and strange areas of academic interest as an end in itself. The purpose of scholarship is the nurture of holiness in every Christian, and the confidence of knowing our faith in its doctrinal manifestations, so as to be salt and light to the world, advocates of the gospel, and ambassadors of Jesus Christ.

Developing deeper devotion

We must also attend to the development of popular Christian devotion: the second area in which it is vital for us to be energetic, imaginative, and re-engaged. This is something that must go deep in hearts and minds, and be practised daily: seriously, and with discipline. That's what so many of the reformers of the Oxford Movement were fascinated by. That's why we care for our churches: not to make them look pretty, but to make them promote devotion, and to help us to love God more. Devotion leads us to Jesus, which is what leads us to service of others in whatever ways are appropriate for today's world and needs.

The fostering of our vocation as those who seek authenticity and authority for the ordering of our life in Jesus Christ directs us to these interconnected manifestations of what it means to be a catholic Christian in the Church of England. We seek to be known for our attention to study and engagement in


theology: the foundation of our doctrine. We seek to be known also for the quality, diversity, and popular access to our devotion to God who mediates and reveals himself to us in prayer and worship, in sacrament and singing, and in stillness and celebration, through the rich and imaginative inspiration of the Holy Spirit.

Devotion leads us into a deeper love of God, which compels us to the needs of the poorest, the most neglected, the marginalised, the under privileged, the unattractive, and those whom it is dangerous to know. For a culture such as ours that is sceptical about Christian faith, this commitment is perhaps the most evangelistic and apostolic expression of who we are as catholic Christians. Being sent to places where no one else will go, to bring new dignity in the light and hope of the gospel of Jesus Christ, is a seal of authentication on the practices of our devotion.

In these ways we are called to revitalise what is true and characteristic of our inheritance of faith as traditional Catholics in the Church of England. By way of conclusion I want to point to something that might encourage us in this respect. You may recognise these words of Bishop Frank Weston, from 1923:

Your Lord is one and the same with Jesus on the throne of his glory, with Jesus in his blessed sacrament, with Jesus received into your hearts in communion, with Jesus who is mystically with you as you pray and with Jesus enshrined in the hearts and bodies of his brothers and sisters, up and down the world. Now go out into the highways and hedges and look for Jesus in the ragged and naked, in the oppressed and sweated, in those who have lost hope and in those who are struggling to make good. Look for Jesus in them. And when you find him, gird yourselves with his towel of fellowship and wash his feet in the person of his brethren.

That, I believe, is the faith of traditional Catholics at its best and most vital – and how it is needed in our church today. It is a contribution that complements and can expand contemporary expressions of Christian evangelism: Messy Church, and Café Church, and other things, which are not to be despised. If we are authentically orientated in our apostolic life towards the expression of *caritas*, of love, then it must also be to the fullness of unity, the recovery of the gift with is the work of the Holy Spirit that we must be attentive, if we are to be authentic.

I commend to you this call from Pope Francis, in his apostolic exhortation *Evangelii Gaudium*, 'The Joy of the Gospel': 'I invite all Christians everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them. And I ask all of you to do this unfailingly each day.' May the Pope's call to the joy of the gospel resonate in our hearts, and may we be those who ensure that it is a call to unity and joy that is heard as authentic and compelling within our own church. For only in the unity of Christendom that is fully apostolic and truly Catholic can our authenticity come to its fullest expression. 

**we are called to revitalise what
is true and characteristic of our
inheritance of faith**

A sociologist against women's ordination

David R. Carlin Jr. outlines his objections

The old saying 'Roma locuta est, causa finita est' apparently doesn't hold as much water as it did once upon a time. Although Rome has clearly said that women will never be admitted to the priesthood, discussion about the desirability of ordaining women continues. A case in point is a featured article in *Commonweal* on 11 April 2008.

Often the discussion is theological, pros and cons being tossed about as to whether, Jesus having been a male, all priests must therefore be male. I'm not a theologian, so I have some difficulty following those arguments.

Paradoxes

More often still the discussion has to do with equity: Is it fair or reasonable to keep women out of the priesthood? Well, it all depends what you mean by 'reasonable.' What counts as reasonable varies from age to age. We happen to be living in the modern (or postmodern) world, and what seems unreasonable to typical twenty-first-century people like ourselves used to seem reasonable to ancients and medieval, and will perhaps again seem reasonable to our remote descendants. And there appears to be no way we can say that our current concept of reasonableness is superior to ancient or medieval or futuristic concepts.

If X is counted as reasonable because it appeals to that species of common sense that happens to flourish in societies which – like those of the United States and Western Europe – are modernized and wealthy, then of course a male-only priesthood is unreasonable. But so, then, is Christianity in general. From the point of view of modernistic common sense, the Trinity is unreasonable (how can something be both three and one?), the Incarnation is unreasonable (how can a person be both God and man?), the Virgin Birth is unreasonable (virgins don't have babies), the Resurrection is unreasonable (dead men don't return to life), and so on. Christianity is a religion permeated with paradoxes. If we Catholics swallow the camel of 'unreasonable' Christianity, why should we strain at the gnat of a male-only priesthood?

Speaking for myself, not a theologian but a sociologist, I have two sociological objections to the introduction of priestly ordination for women. The first has to do with tradition.

Loyalty to tradition

Catholicism is a strongly traditionalistic religion. Its legitimacy in the eyes of its believers depends heavily upon loyalty to tradition. Break with tradition, and you cause many believers to doubt that the Church is what it claims to be: the true Church of Christ. Of course advocates of female ordination can make a distinction between essential and non-essential traditions, and argue that a male-only priesthood is a non-essential tradition in contrast, say, to the primacy of the Roman bishop.

Leaving aside the question of what criterion will be used to

distinguish between essential and non-essential traditions, we may remind those advocates that even the discontinuity of traditions that are clearly non-essential can produce earthquakes among Catholics. Think of the dropping of the Latin Mass, think of the priest turning around to face the congregation, think of other abandonments of non-essential tradition in the wake of Vatican II. Can anybody who lived through the earthquake produced by those minor changes (and we are still feeling the after-shocks of that great earthquake) doubt that the introduction of a bi-gendered priesthood would produce a further and even larger earthquake?

Standards of virtue

And then there is my second objection. Catholicism is a strongly 'feminine' religion, by which I mean this: Certain virtues are more 'feminine,' while others are more 'masculine.' That is to say, certain virtues (chastity, for instance, or patient long-suffering) are more typically found among women than among men. Other virtues (patriotism, courage in battle, etc.) are more typically found among men. I don't profess to know whether this distribution of virtue by sex/gender is the result

of nature or the result of culture. All I know is this: that it's a historical fact. The world has always held that it is more shameful for a man to be cowardly than unchaste, and more

shameful for a woman to be unchaste than cowardly.

The *world* has always held this, but not Catholicism. Catholicism, on the contrary, has held that everybody – men as well as women – must exhibit the 'feminine' virtues. Men too must be chaste; men too must be patient in long-suffering; men too must be compassionate and kind to those in need; men too must be loving and affectionate (and not just proud) parents. Of course Catholic men on average have not lived up to these standards of virtue as well as Catholic women. In general, it seems, it's easier for women than for men to be virtuous Christians.

A female religion

But to all this an advocate of women's ordination might reply: 'If Catholicism, as you contend, is a feminine religion, isn't it all the more appropriate that the Catholic Church should have female priests? If women have more of an aptitude than men for Christian sanctity, doesn't that mean that they are called more than men to the priesthood?' I don't know whether they are more 'called' or not, but their aptitude for Christian sanctity is precisely the reason, as I see it, that they should be kept out of the priesthood. For if women were to be ordained, they would soon – within 50 years, I'd guess – become overwhelmingly predominant in the priesthood. Female priests would outnumber male priests by ten or 20 to one, if

continued on page 20

The Extraordinary Jubilee of Mercy

Mark Nicholls on the forthcoming Holy Year

Some of us may have heard of Lampedusa. Some may even know what and where it is. For those of us who do not, it may be useful to cast our minds back two years or more. It was the first place outside the diocese of Rome that Pope Francis visited after his election as Pope on 13th March 2013. It is a rocky outcrop: an island in the southern Mediterranean, and Italian territory between Sicily, Tunisia and Malta. Pope Francis visited the place in July 2013 following the death by drowning of migrants crossing the sea by boat from Africa to Europe.

The Pope said a simple mass for those who had lost their lives and called for a reawakening of consciences to counter the indifference shown to migrants, saying “we have lost a sense of brotherly responsibility and have forgotten how to cry for migrants lost at sea.”

The Jubilee Year of Mercy is not about the current and growing crisis of migrants and refugees, but it is natural that the one ought to bring the other into sharper focus. And the point is that it is ‘Extraordinary’ – so perhaps the crisis has been a spark that kindled in the Pope’s mind and ministry a burning fire to focus on not just justice, but more particularly on mercy as a guiding principle undergirding the faith of Christian people and indeed his own pontificate.

Pope Francis, celebrating the second anniversary of his election earlier this year, proclaimed the Holy Year during a Lenten penitential liturgy in St Peter’s Basilica, and the biblical passage on which the Year is based comes from the words of Jesus in St Luke’s Gospel (6.36): ‘Be merciful as your Father is merciful.’ Similar words appear on the logo for the Holy Year.

The Solemnity of the Immaculate Conception will mark the inauguration of the Year and it will continue until the Solemnity of Christ the King in 2016. One of the features that will inaugurate the year will be the opening of the Holy Door in St Peter’s and in other cathedrals and churches throughout the world. The Bull of Indiction of the Extraordinary Jubilee of Mercy, *Misericordiae Vultus*, is published by the Catholic Truth Society at £2.50 in a very useful pocket- or handbag-sized booklet. At 44 pages, it is deeply scriptural and fascinating devotional material; and also a foundation document for ideas for parishes and dioceses to do something practical: both liturgically and at a human, humanitarian level.


Far from being another case of disaster fatigue, the international refugee crisis has highlighted the need for mercy and humankindness in the face of one of the greatest mass movements of people since the Second World War. In *Misericordiae Vultus* Pope Francis revisits the traditional idea of the corporal works of mercy: practices that have their roots in Christian action and service and are based on the Scriptures, but which have grown increasingly neglected in western society with the growth of individualism and the prominence of the state in welfare issues. Many of these works of mercy

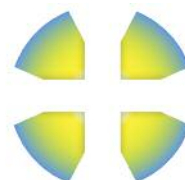
are among the criteria upon which we shall all be judged: feeding the hungry; welcoming the stranger; giving drink to the thirsty; clothing the naked; healing the sick; visiting the imprisoned; and burying the dead.

It is to the Scriptures that Pope Francis looks to set the scene and basis for the Jubilee of Mercy: in the Old Testament

and among the Psalms, but particularly in the teaching of Jesus, frequently through the parables and the challenges that the Lord laid at the feet both of his followers and his critics. The Pope also reflects on the

teaching of the Fathers, and in a very personal note he tells us that he chose his own episcopal motto – *miserando atque eligendo* [compassion in decision-making] – from one of the Homilies of St Bede the Venerable on the call of Matthew, when Jesus looked on him ‘with merciful love, and chose him’. He also invokes the spirit of the Second Vatican Council – the Holy Year will begin on the fiftieth anniversary of the closing of the Council – and the words of St John XXIII at its opening – ‘Now the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of severity...[she] wants to show herself a loving mother to all... moved by compassion and goodness.’

The aims of the Holy Year are to encourage clergy and laity to grow in faith, witness, and service; and the Pope looks at Lent as a time when the impact of the year might set down some deep roots. No doubt we will see Lent Courses and liturgies published that will guide us into a more profound understanding of what we might do to make it a fruitful season in a year that envisages growth. There is, of course, a natural place for revisiting the Sacrament of Reconciliation during the Year of Mercy, drawing us closer to the Father’s abundant mercy in the forgiveness we receive having made our confession. There is a natural place for social action within the Holy Year, and as is usually the case the faithful are recommended to make a pilgrimage journeying with the intention of growing in mercy and love. An interesting note, if not an original one, is that the Pope weighs in to those who perpetrate criminal acts, violence, and corruption: inviting them to conversion of life and heart. He also advocates inter-faith dialogue and discussion on the concept of mercy as it is seen in the world’s three great faiths. Finally the Pope commends the year to Our Lady, the Mother of mercy, and invites us all to obtain the grace of living and walking always according to the mercy of God. It should be a year which we approach with great anticipation: let us hope that its fruits will be plentiful. 



Visit to the Diocese of Wiawso

In January this year, encouraged by the training officer of the Diocese of Liverpool, I took some Study Leave. As I mused on what I might do, I thought about our recent Lent fundraising effort at St Luke's Southport for the Diocese of Wiawso in Ghana, West Africa, and from this the idea grew.

I contacted Bishop Abraham Ackah, the first Bishop of this young diocese (it is only ten years old) and asked if I could come and live among his flock for a month. He responded very warmly, and so the project began.

The Church in Ghana is thoroughly Catholic in doctrine and tradition, and the diocese of Wiawso is no exception. The liturgy and spirituality is Catholic in the best meaning of the word, and the Word of God does not go unnoticed: there is no doubt that the faith is vibrant and alive.

I arrived in Accra, Ghana's capital, and then journeyed onto Wiawso, about six hours away. Wiawso is a rural area, and the main crop is cocoa: something on which the population and church depend. A good harvest means a good year, and people are heavily reliant upon this factor. Wiawso

is green and lush when the rain falls, but while I was there it was very dry and dusty. I was immediately bowled over by the generosity of welcome and hospitality shown to me, not just upon arrival but throughout my time there. Whether it was the Bishop, a parish priest, or members of a congregation, I really did feel at home everywhere I travelled. This is no cliché: it was true sincerity, and a truly Christian welcome.

My programme entailed staying with the Bishop and his wife, Margaret – two wonderful and saintly Christian people

– then being taken by different Archdeacons to visit their four archdeaconries and 80 parishes. The need for priests is urgent: there are only 24. The diocese has young men in seminary, however, and I met two of them. They are much

needed; and, although the diocese does not always have the means to pay for their training, it still enrolls them, trusting that the Lord will provide.

Each parish in Wiawso has a parish church and often four to six mission stations, which are staffed by catechists. The priest will often get around them all in a month; but the need

Wiawso is a rural area, and the main crop is cocoa: something on which the population and church depend.



in such a sacrament-focused church is, of course, for priests to feed and nurture God's people. The church there needs priests, and the call is being responded to: the mission field is fertile but the Lord's vineyard needs labourers, and any support people can give to their training and resourcing is much needed – certainly financially, but even down to chalices and vestments.

I travelled all over, from urban areas to rural ones, meeting priests and people; and worshipping, interacting with dialogue, and preaching in various places. I experienced funerals, the churching of women after childbirth, assemblies, and the opening of the Bishop Aglionby Memorial Clinic - which was a grand day, and very momentous. As well as spending time with clergy and their families – and sharing the joys and sorrows of ordained life with the priests – I was most struck by the similarities that we have in common as priests: taxed by worries of attendance, finance, and mission.

The two words that stood out for me throughout the whole trip were 'Joy', and 'Poverty'. The people in Wiawso are so joyful in worship, and in life: thankful for the blessings of the Lord and for being in God's service. You could not be unaffected by the worship and the Spirit being at work during this time. But people are in poverty. The schools struggle, and yet the thirst for education is apparent. Those who are educated drink rapidly, not allowing one bit of teaching to drop.



No gimmicks are needed; but the Sacraments and the Word of the Lord.

Projects in parishes are abundant, as they seek to embark on building programmes and sharing the faith. These things really are infectious. Whereas in the West we may be hesitant about such things, in Wiawso the people of God trust him and move on to build his kingdom. It is gratifying and refreshing to see that the word of the Gospel is still enough to draw people to Christ: to worship and adore him. No gimmicks are needed but the Sacraments and the Word of the Lord.

There is great courage in the Diocese of Wiawso and in Bishop Abraham, his priests, and people. Where others may be tempted to walk away, they themselves are strongly moving forward: seeking how best to serve the people through churches, schools, and healthcare. They will not desist from the work of the Lord and this is indeed an encouragement.

I personally feel humbled, gratified and thankful for my time in Ghana, and in particular for the assistance that the Cleaver Fund and other bodies have given me to undertake this Study Leave. It has helped me to think and pray, to understand the church in a different culture and context, and to know that all we do in the name of the Lord is blessed by him.

Without this opportunity I would not be any of the wiser about how our Lent collection helped people, how our contribution towards the training of a seminarian would affect him and the church, and how our fundraising for the local school would enable 50 more children to have the opportunity of education.

I can only thank the Lord for these blessings, and continue to be enthused and encouraged in all of this. Please pray for the Diocese of Wiawso and please help them as you can. **ND**

Paul Hutchins

*For further information please Fr Hutchins at
frhutchins@btinternet.com*



News from Forward in Faith and The Society

Colin Podmore reports on recent and forthcoming developments



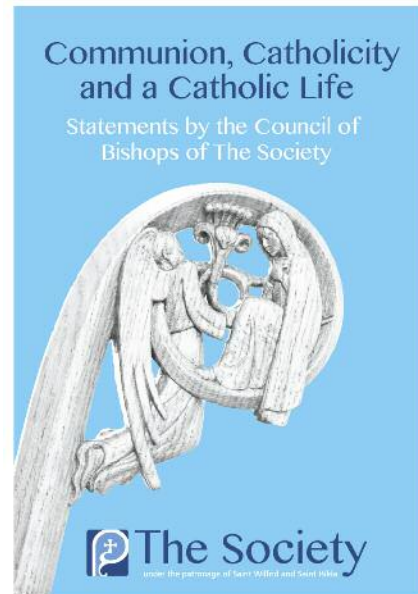
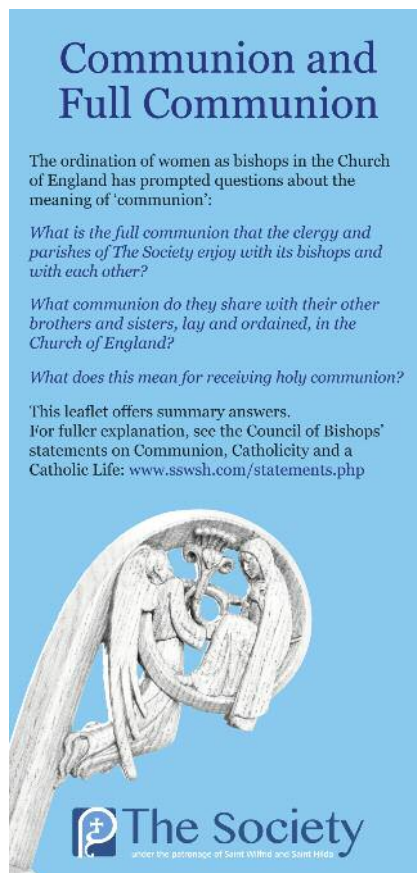
News from The Society

As previously reported, earlier this year the Forward in Faith Council asked the Council of Bishops of The Society to prepare some teaching and pastoral guidance about issues relating to communion and full communion. Successive drafts of the resulting statements were discussed with a small group of members of the Catholic Group in General Synod and the FiF Council, and then with the full Council of Forward in Faith (as the body that represents the clergy and laity of The Society). The Council of Bishops then finalized the texts.

The second statement appears in this issue of NEW DIRECTIONS. The statements are also available on the Society website (www.sswsh.com/statements.php) and in a booklet entitled *Communion, Catholicity and a Catholic Life*.

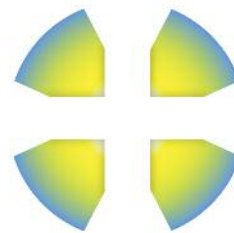
A gatefold leaflet entitled *Communion and Full Communion* is also available. It points to

- the communion that we share with the rest of the Church of England, by virtue of our common baptism and common profession of the apostolic faith, and
- the full communion that The Society embodies, its parishes being in full communion with their Society bishop because they are able to receive the ministry of all whom he ordains.



The leaflet explains the theological conviction that means that our parishes need the oversight and sacramental ministry of a bishop who ordains only men to the priesthood (ie a bishop of The Society). It should therefore be useful in the context of passing resolutions under the House of Bishops' Declaration – and maintaining them once passed.

A copy of the booklet and copies of the leaflet have been sent to all Society and Forward in Faith parishes as well as to a number of other parishes that are under the oversight of a bishop of The Society. Priests or churchwardens of parishes that have not received these leaflets and need them should please contact the office (admin.assistant@forwardinfaith.com).



FORWARDINFAITH

News from Forward in Faith

This year's **National Assembly** will be held at the Church of St Alban the Martyr, Holborn, on Saturday 14 November, beginning with Mass at 10.30 am and concluding with Benediction at 4.30 pm. The Council finalized the agenda at its meeting on 28 September.

An invitation to appoint representatives has been sent to all registered parishes. Parish priests or churchwardens of parishes that have not received this invitation should please contact the office (admin.assistant@forwardinfaith.com).

It's the Numbers That Count

by J. Alan Smith

If there were only one family camping near Calais trying to get to England, the government would pay their fare on Eurostar, invite them to 10 Downing Street, and demonstrate through the media how welcoming Britain was. If there were a million people near Calais intent on getting here, the Channel Tunnel would be closed and the country put on something like a war footing. The number of would-be immigrants is an essential part of the problem.

The right of people to migrate is, in practice, tempered by the implicit clause, "as long as not too many want to do it at the same time." In the past, difficulties in travel made it less likely that too many people would want to travel in the same direction at the same time but improvements in travel have increased the risk. Internal migration within a sovereign state could provide a problem but this would be countered by increased

government expenditure in those areas that people wished to leave. When the forerunner of the EU was set up with freedom of movement there was no problem because the economies of the original six were sufficiently aligned for no mass migration to be likely. This condition continued even when other states from Western Europe joined. However, problems arose when the EU expanded to take in many of the former Soviet satellites: the EU had the freedom of movement associated with a sovereign state but without the power and desire for sufficient public investment in the poorer states.

Would-be immigrants have been classified as economic migrants or refugees. To me, an economic migrant is someone who earns, say, £25,000 a year in country A and would like to earn £50,000 a year in country B, travelling between the two in world-standard public transport. To what extent this applies to those shipped in overloaded, small boats is open to question.

Refugees are those fleeing from oppressive or incompetent regimes. Generally our dilemma over dealing with excessive numbers of refugees is eased by the methods oppressive regimes use to prevent their discontented populations from leaving. During the Cold War, examples such as Hungary in 1956 or Czechoslovakia in 1968 showed how difficult the problem would have been if the Soviet empire had opened its borders. Today the whole population of North Korea would be potential refugees if it was allowed to leave.

There are various figures used to measure the extent to which immigration is a problem. Annual net immigration is a useful figure but, by itself, it is insufficient. Suppose a million people born in a country left it to be replaced by a million people born abroad, the net annual immigration would be zero, but that would not tell the full story. Another useful indicator is the proportion of the population that was born abroad. In addition, recent news from other parts of Europe

suggests that it would be prudent to think about the maximum rate at which immigrants could be admitted.

The immediate problem is dealing with the large number of migrants crossing the Mediterranean in unsafe boats whose crews seem to have no regard for their passengers: this requires action by a number of navies. Further, such hazardous crossing should not be encouraged by giving those who make it across the Mediterranean priority over those in camps in North Africa and the Middle East.

Then two things must be done in parallel: first, to establish a network of camps for the migrants in North Africa, the Middle East, and, even, Europe, on the condition that residence in the camps does not convey the right to settle in the countries in which the camps were located; and, secondly, to resolve the problems that caused the present exodus.

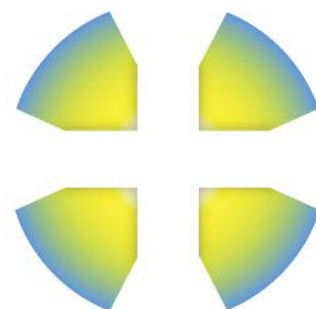
Migrant camps should be of a standard at least comparable to those in the countries the migrants left before their problems started, and not places to dump people who are unwanted. They should be properly policed, with opportunities for the adults to work and children to be taught.

There should be international discussion about Syria with local and world powers, including Russia. It is not simply the case of overthrowing the Assad regime. It would appear that some of the minorities in Syria prefer the present regime to any likely alternative. What is required is a State that will hold together and yet permit the various minority communities to live in peace with one another.

When the present exodus has stabilized, consideration could then be given to resettling those in the migrant camps. Many would welcome the opportunity to return to the countries from which they came, and international aid should be given to those countries to re-establish themselves. Others would welcome the opportunity to emigrate to those countries willing to accept them: such emigration would be easier to arrange once the numbers were known.

Our overall objective is straightforward: to treat the migrants with humanity without disrupting their would-be host countries. The devil, of course, is in the detail. **ND**

There should be international discussion about Syria with local and world powers, including Russia.



A priest and a scholar

Ian McCormack offers a tribute to the life and work of Owen Chadwick

Once urinated on Owen Chadwick's carpet. In mitigation, I should point out that I was just a few months old. My father had been an undergraduate of Selwyn College Cambridge. In his final year there, he stepped out in front of a bus and was duly run over, breaking his leg rather badly and causing him to spend several months out of action, first of all in hospital, and then in the college sick bay. During these latter months, Owen would visit him almost every night after Hall, bringing with him perhaps a little gift of port and certain highlights of the evening's conversation. Years later, my father felt a deal of affection towards the man who had visited him so faithfully during those lonely nights, and in due course took me, his first born, to visit him at the Master's Lodge. This was, it should be said, in obedience to a letter he had received from Owen shortly after my father had married (some years after leaving Cambridge, and five years before I was born): 'Dear Michael, I hear you have married a physiotherapist. Do bring her to see me. Yours, Owen Chadwick.' Of such small acts of consideration is Christian greatness born.

One of the greatest

For have I mentioned that Owen Chadwick was Master of Selwyn at the time of my father's accident? In the four years that I spent at the other place, I have no reason to suspect that my Head of House ever knew who I was, let alone considered visiting me from time to time. Admittedly I had not been run over by a bus; admittedly my father had served Mass in the Chapel at Selwyn; admittedly times change. And yet, in this simple story of human decency (one of a countless number which might be told by Selwyn men) lies a profound truth: Owen Chadwick was one of the greatest of men.

The Revd Professor Owen Chadwick, who died on 17 July 2015 aged 99, was Regius Professor of History; Dixie Professor of Ecclesiastical History; Master of Selwyn, Member of the Order of Merit; the list of honours and distinctions could go on for some time. And yet surely the greatest tribute that can be paid to Owen Chadwick (at least by one who met him all but briefly, and in less than propitious circumstances) is this: that he displayed in his life and in his work, what it meant to be a priest and a scholar, and to combine the two vocations in one person. In Owen's published works (several of which are undisputed masterpieces), but also in his daily interactions with all manner of people, from the humble chapel clerk to the highest of the Realm, he illustrated the nobility and the dignity of the vocation of the scholar-priest. It is a vocation which is all but extinct in the Church of England, and we are immeasurably the poorer for it. In Owen's work – primarily but far from exclusively his two-volume *The Victorian Church* – the humility of faith and the detachment of the historian are

merged to such an exquisite degree that it is impossible to distinguish between them.

Immensely knowledgeable

Owen's greatest gift as a writer of history was to speak of his subjects as if he had known them personally. Thus, he wrote of Walsham How, first and possibly greatest bishop of the now lamented Diocese of Wakefield, as 'so tiny in stature that vergers needed to provide a platform inside the pulpit to enable the congregation to see him. Everything else about him was delectable...[a] delightful little man.' He described the 'ancient' Archbishop Harcourt of York walking across a wooden bridge over an ornamental pool at Bishopthorpe when the bridge collapsed and the archbishop and his chaplain fell into the water up to their necks. 'Well, Dixon,' Chadwick reports the Archbishop as saying to his chaplain, 'I think we've frightened the frogs.' Just a month later, 'amiable and blameless,' the Archbishop 'faded away.' The obituary in *The Times* noted that 'the progress of his professional advancement...though perhaps not much beyond his deserts, was at least fully equal to them.' And he (Chadwick) was the pre-eminent historian of our own Oxford Movement, writing (for example) that 'it should rightly have been said of Pusey, what was later said of Christopher Wordsworth, that he had one foot in heaven and the other foot in the third century A.D.'

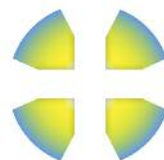
Such snippets give a flavour of Owen Chadwick's writing: an immensely knowledgeable, amused and suitably detached observer, yet entirely lacking in the cynicism and scepticism which

in his work the humility of faith and the detachment of the historian are merged to an exquisite degree

disfigures so much contemporary ecclesiastical history. As priest-scholar, and scholar-priest, Owen Chadwick was simply one of the greatest ecclesiastical historians of all time. It is highly unlikely that we will see his like again.

A priest forever

Yet Owen Chadwick remained a priest at heart. In recent years, after my father retired, he began to return to Selwyn every now and again, and would always look in on the chapel which had been the true centre of college life for so many years. Sometimes he was able to sneak a glance at the Service Register. And there, once a week, was the signature of Owen Chadwick. One of the greatest of all scholars; a man feted by academy, assembly, and the highest echelons of civic society. And yet also a priest forever, after the order of Melchizedek. May he rest in peace. Amen. **ND**



Thomas Ken set the education of the young as one of his priorities and showed his zeal for this in his *Manual of Prayers*. What dismayed him was finding

so much deplorable ignorance among the grown poor people, that he feared little good was to be done upon them: but said he would try whether he could not lay a foundation to make the next generation better. And this put him upon setting up many schools in all the great towns of his Diocese, for poor children to be taught to read, and say their Catechism. By this method and management he engaged the ministers to be more careful in catechising the children of their parishes ... [Hawkins's *Life of Ken*, p. 13, cited in *The Life of Thomas Ken, Bishop of Bath and Wells*, by a Layman, London: John Murray, 1854, p. 301]

With the system of parish schools he connected the practice of catechising:

not only did he enforce this in schools, but in Church also, as a duty expressly ordered in the Rubric, a duty, long neglected, and almost obsolete, until latter years, when its importance began once more to be recognized. [*Ibid*, p. 301.]

Ken was puzzled by the decline in the practice of catechising and claimed that it could 'not be that the Clergy needed examples in their predecessors for enforcing this wholesome order.' He cites such examples as 'Bishops Andrewes, Sancroft, Wake, Wilson, Dr. Hammond, and many other most excellent and learned Prelates and Divines. Wherever the practice has been restored, it is found to excite a lively interest, not in the minds of the children and parents only, but in the congregation generally.' George Herbert, in his *Country Parson*, felt that catechism gave people a simpler exposition of Scripture and a clearer view of doctrine than they might gain from sermons.

To help promote this great duty, Ken published *An Exposition on the CHURCH CATECHISM, or the Practice of Divine Love, composed for the Diocese of Bath and Wells*. He exhorts mothers to imitate that 'unfeigned faith that dwelt in Timothy's grandmother Lois and his mother Eunice who taught him from a child to know the Holy Scriptures which were able to make him wise to salvation; and like them to bring up your children in the nurture and admonition of the Lord.' [*Ibid*, p. 304.]

Ken's Catechism is an exposition of Catholic doctrine that abounds with passages of eminent force and beauty. It contains, like all his other writings,

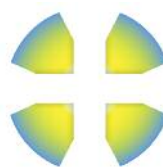
Ken's Catechism shows him to be one of the most orthodox and holy prelates of any age

solemn avowals of his attachment to the Church of England – for which he afterwards suffered imprisonment and deprivation – and shows him to be one of the most orthodox and holy prelates of any age.

With its rich Eucharistic piety, it attained recognition abroad and was translated into French and Italian, besides achieving a wide circulation at home. The lamentations of so many Anglican writers concerning adult ignorance of the catechism as a result of the Cromwellian interregnum show that

they fully grasped its place in the doctrinal and practical sphere. The spirit of the Catechism impregnates this 17th century and Caroline piety.

As we pass in review these working hand-books and the different devotional writings, the conclusion is borne in upon us that the Anglican contribution to the spiritual life is as unified as it is valuable. These are not just a chance collection of the books of a number of seventeenth-century authors, they are the work of men unified both by their theological presuppositions and by their view of the nature and purpose of spiritual direction. They constitute one well-tempered, strongly-forged instrument to bring people to Heaven. They are not merely opinions on the spiritual life. They constitute *a spiritual way* that has a clearly drawn doctrinal background, a Christian piety with a rich ingredient of moral theology and devotion. So we have a deep devotion that is strongly moral and sweetly spiritual, with its sense of eternity conditioning all our actions in time. This is an abiding testimony to the power and worth of 17th century Anglicanism. [*The Structure of Caroline Moral Theology*, H. R. McAdoo, London: Longmans, Green and Co, 1949, p. 171.] **ND**



FORWARDINFAITH

**The National Assembly
will be held at**

**St Alban the Martyr, Holborn,
on Saturday 14 November 2014.**

**Mass at 10.30 am:
Preacher, The Ven. Luke Miller.**

devotional

Prayer in the Workaday World

Arthur Middleton

Personal Prayer

Today, the conditions of noise, rush, activism, and lack of privacy in which people have to live can make it difficult to pray. People end up so distracted that the common complaint is that there is no time to pray; yet an increasing number of people want to. Finding a way to pray will mean finding also a measure of independence within the distractions. A way of doing this is to adopt the Christian principle of the “mixed life” in which prayer and action are blended. St Augustine advocated this way of prayerful living to Christians in his day, and St Gregory the Great, who lived in distracted and violent times, preached to mixed congregations on the merits of blending prayer and life. The primary aim is to maintain the prayerfulness of the whole of life: a prayerful stillness in which one is conscious of God’s presence when life in the background is buzzing with distraction.

An Appropriate Moment

Such a spirit of prayer will only emerge if there are set times that make it possible. Each person needs to find an appropriate moment for sustained prayer, when he or she can be alone with God, and without distraction. The fact that people differ in temperament and circumstance means that nature of an appropriate moment will vary: hence the ideal of the “mixed life”, which is adaptable and flexible.

Find your appropriate moment: morning, evening, or during the day. It can vary from day to day. Then you may discover a sense of God’s presence that makes ‘drudgery divine’, as George Herbert saw it, and a growing conviction of your participation in the priesthood of Christ as work is offered in a spirit of prayer. Here we consciously express the unity that exists between work, worship and prayer. All that we do, all whom we meet, we will offer to God in the prayerfulness of the whole day: but only because a spiritual discipline is being maintained, with an appropriate moment each day for prayer.

2

Words and Praying

Ascesis

The underlying principle of the spiritual life is not just a matter of how to pray. There is need for what is called – to use the technical terms – *ascesis* or *asceticism*, which means ‘training’. What the Desert Fathers, those masters of prayer, have to say about this is found in St John Cassian’s Conference 14. It is called *On Spiritual Knowledge*, and in it he confers with Abbot Nesteros. The abbot tells us that spiritual knowledge is twofold: first practical, brought about by an improvement of morals and purification from faults, and secondly theoretical or contemplative, consisting of the contemplation of the things of God, and the knowledge of most sacred thoughts.

Anyone who wishes to arrive at the deep knowledge of the things of God and insight must pursue first with all might and main the improvement of morals and the purification of virtues. The practical knowledge can be won without the contemplative, but the contemplative cannot possibly be won without the practical. In other words it is a waste of time for anyone to expect to attain to the vision of God who does not shun every stain of sin. It is the pure in heart and they alone who shall see God.

This practical perfection depends on two things. First, a person must know the nature of his or her faults, and the cure for them. Next, he or she must find out the order of the virtues and form his or her character by striving for perfection in them. If we have not

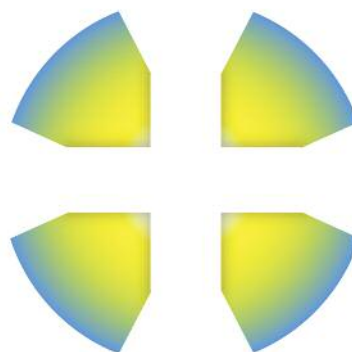
understood the nature of our faults or tried to eradicate them, we cannot hope to gain that understanding of the virtues which is the second stage of our practical training, or that insight into heavenly things which is that contemplative knowledge.

Put simply, this practical training, *ascesis*, means the voluntary denial of things – even if they are good in themselves – in pursuit of a greater union with God. The Desert Fathers were called ‘ascetics’ because they led an ascetic life. It witnesses to the fact that there can be no authentic Christianity without self-denial. The call to repentance that echoes throughout the Gospel implies an ascetic self-denial: one intimately tied up with sin and its roots in us and, therefore, with our union with God.

How to Pray

How to pray can be divided into three simple divisions: Words and Prayer; Thinking and Praying; and Silence and Prayer. Everyone uses words as a medium of prayer. They will continue to be a vehicle of prayer, and some may not move beyond what is technically known as vocal prayer into other ways of praying. Others will find that, in addition to words, another vehicle of their praying will be thinking - what is termed meditation – and, for some people, silence will be a medium of their praying, the way of contemplation. **ND**

An edited extract from *Prayer in the Workaday World* by Arthur Middleton (Gracewing)



A Catholic Life in the Church of England:

A Statement of Policy and Pastoral Guidance by the Council of Bishops of The Society

1 Parishes

Summary

Parishes are placed under the oversight of a member of the Council of Bishops by passing a resolution under the House of Bishops' Declaration. Such parishes are invited to affiliate to The Society, which places them – through their bishop – in a structured relationship of full communion with the other bishops and parishes of The Society.

- 1.1 Parishes are placed under the oversight of a member of the Council of Bishops by passing a resolution under the House of Bishops' Declaration that requires the diocesan bishop to ensure the provision of pastoral and sacramental ministry (para. 27) by a serving bishop (para. 26) who is 'chosen by the diocesan bishop to provide oversight' (para. 22). That bishop will be one with whom the parishioners are in full communion because they are able to receive the ministry of all the priests whom that bishop ordains.
- 1.2 While jurisdiction will continue to be held by the diocesan bishop (and the area bishop, if there is one), the Society bishop's pastoral and sacramental ministry of oversight (*episkope*) will involve pastoral care of the clergy and people, presidency at the Eucharist, confirmation and ordination. Where the Society bishop is not himself the diocesan bishop, he and the diocesan will 'cooperate in a variety of ways to contribute to [the parish's] welfare, resourcing and mission and in its relationship with the diocese' (Declaration, para. 28). The Society bishop will have responsibilities in respect of the parish that have 'many similarities with the range of responsibilities carried by any suffragan bishop within a diocese' (para. 29). We note that 'parishes which pass a resolution in one part of the country are entitled to expect equivalent treatment to that provided in another' (para. 27, cf. para. 16).
- 1.3 Parishes that are under the oversight of a member of the Council of Bishops are invited to affiliate to The Society. This places them – through their bishop – in a structured relationship of full communion with the other bishops and parishes of The Society.

2 Sacramental Assurance, Validity and Efficacy

Summary

As bishops, it is our duty to offer those committed to our charge sacramental assurance that when they receive communion in one of our parishes they do indeed receive Christ's body and blood, and to follow the safest course where the sacraments are concerned. We can therefore only commend the sacramental ministry of male priests who have been ordained by a validly ordained bishop (that is, a male bishop who stands in the historic apostolic succession of bishops at whose episcopal ordination a male bishop presided).

There must be a question as to the validity of an episcopal ordination at which someone whose episcopal orders we cannot recognize presides. But such a person participating as a co-consecrator cannot be said to make the ordination of the bishop concerned, or the orders of those whom he ordains, invalid. We reject any so-called 'theology of taint', so male priests ordained by a validly ordained bishop will be welcomed as Priests of The Society irrespective of whether that bishop also ordained women as bishops and/or as priests. In following the safest course in respect of the sacraments, we do not deny that other ministries may, through the uncovenanted mercies of God, be fruitful.

- 2.1 Sacraments are 'certain sure witnesses, and effectual signs of grace' (Article XXV). As the Catechism teaches, a sacrament is a means whereby we receive spiritual grace and 'a pledge to assure us thereof'.
- 2.2 In the fourth of the *Tracts for the Times* John Keble wrote that 'our Fathers of the Primitive Church' upheld the principle that 'the Holy Feast on our Saviour's sacrifice, which all confess to be "generally necessary to salvation", was intended by Him to be constantly conveyed through the hands of commissioned persons'. From this Keble concluded:
Except therefore we can shew such a warrant, we cannot be sure that our hands convey the sacrifice; we cannot be sure that souls worthily prepared, receiving the bread which we break, and the cup of blessing which we bless, are Partakers of the Body and Blood of Christ.
Later in the Tract, Keble spoke of people's need for 'security ... that in receiving this bread and wine, I verily receive [Christ's] Body and Blood'. In the words of the Tract's title, 'Adherence to the Apostolical Succession' was 'the Safest Course'.¹
- 2.3 As bishops of The Society, it is our duty to offer those committed to our charge such sacramental assurance and, where the sacraments are concerned, always to follow the safest course. We can therefore only commend the sacramental ministry of male priests who have been ordained by a male bishop who stands in the historic apostolic succession of bishops at whose episcopal ordination a male bishop presided.
- 2.4 Canon 4 of the Council of Nicaea requires the participation of at least three bishops (as a minimum) in the ordination of a bishop. Their participation gives expression to the communion of the local churches over which they preside. However, ordinations to the episcopate by a single bishop are recognized as valid (though irregular). Therefore, it can be said that the participation of not fewer than two co-consecrators, joining the bishop who presides over the liturgy of ordination in the laying on of hands, is necessary for canonicity and communion rather than strictly for validity.
- 2.5 This means, on the one hand, that there must be a question as to the validity of an episcopal ordination at which someone whose episcopal orders we cannot recognize (for example, a female bishop) presides. On the other hand, it means that, because the participation of the other bishops is not necessary for validity, the participation as a co-consecrator of someone (male or female) whose episcopal ministry we cannot receive cannot be said to *invalidate* the ordination of the bishop concerned or the orders of those whom he ordains.
- 2.6 We reject any so-called 'theology of taint' whereby a bishop who ordains women to the episcopate or the priesthood thereby invalidates his own orders and renders invalid the orders of those whom he subsequently ordains. Men who have been ordained to the priesthood by a male bishop who stands in the historic apostolic succession of bishops at whose episcopal ordination a male bishop presided will be welcomed as Priests of The Society, irrespective of whether the ordaining bishop also ordained women to the episcopate and/or the priesthood.
- 2.7 To be unable to affirm the sacramental validity of the orders of some who are ordained in the Church of England is not

necessarily to deny the efficacy of their ministry. Keble recognized that advocating following the safest course by only receiving the sacrament from priests ordained by bishops in the apostolic succession might provoke the questions: 'Do you then unchurch all the Presbyterians, all Christians who have no Bishops? Are they shut out of the Covenant, for all the fruits of Christian piety which seem to have sprung up not scantily among them?' His answer was: 'Nay, we are not judging others, but deciding on our own conduct.' Moreover, he added: "Necessary to Salvation," and "necessary to Church Communion," are not to be used as convertible terms.²

- 2.8 Writing in 1993, the then Cardinal Ratzinger (later Pope Benedict XVI) similarly distinguished between validity and efficacy:

I reckon as one of the important results of ecumenical dialogue precisely the insight that the question of the Eucharist cannot be reduced to the problem of 'validity'. Even a theology based on the concept of succession, as is held by the Catholic and the Orthodox Church, is in no way obliged to deny the saving presence of the Lord in the protestant Lord's Supper.³

- 2.9 Without denying such uncovenanted mercies of God, it is our duty as catholic bishops to follow the safest course in respect of the sacraments and therefore to commend to those committed to our care only the ministry of priests whose orders meet the criteria that we have set out above.

3 Priests, Deacons, Ordinands and Religious

Summary

Priests are registered as Priests of The Society because we can commend their ministry as male priests, ordained by a validly ordained bishop, who are currently entitled to minister in the Church of England. We welcome both women and men who have been ordained to the permanent or 'distinctive' diaconate, and male deacons preparing for ordination to the priesthood, as Deacons of The Society. Potential Deacons of The Society are welcomed as Ordinands of The Society. We will do our best to support Religious of Orthodox Tradition and those who are called to the Single Consecrated Life.

- 3.1 One of the purposes of The Society is precisely to offer sacramental assurance by guaranteeing a ministry in the historic apostolic succession in which our people can have confidence. Registering priests as Priests of The Society is the mechanism for doing this.
- 3.2 The Society is not a membership organization or a clerical society, nor does it propose a corporate rule of life. Priests are registered as priests whose ministry we can commend because they are male priests, ordained by a bishop in the male historic succession, who are currently entitled to minister in the Church of England by virtue of being incumbents or holding a licence or permission to officiate. They are not registered as 'members of The Society'.
- 3.3 There is no precedent in orthodox Christianity for the ordination of women as priests and bishops, but in the early Church there was a form of diaconate for women as well as for men. The ordination of women to the diaconate does not raise issues of sacramental assurance in the way that ordaining women as bishops and priests does. We therefore welcome both women and men who have been ordained to the permanent or 'distinctive' diaconate as Deacons of The Society. At the same time, we respect the position of those who take a different view as to the appropriate relationship in the modern Church between the female diaconate and Holy Orders.
- 3.4 Male deacons who are preparing for ordination to the priesthood ('transitional deacons') are also welcomed as Deacons of The Society.

- 3.5 Ordinands who are potential Deacons of The Society are welcomed as Ordinands of The Society.

- 3.6 We will do our best to support Religious of Orthodox Tradition (Root) and those who are called to the Single Consecrated Life.

4 Ordination

Summary

This section of the Statement sets out our policy with regard to ordinations to the diaconate, the priesthood and the episcopate.

Ordinands will have a natural desire to be ordained by a bishop with whom they will be in full communion (because they can receive the ministry of all whom that bishop ordains). This desire is even stronger in the case of ordination to the priesthood than in that of the diaconate, since full communion with the ordaining bishop involves being able to recognize the orders of all those ordained to the same order by that bishop.

Bishops and Priests of The Society cannot join in the laying on of hands at the ordination of bishops and priests (respectively) with those whose ministry as bishops and priests they are unable to receive. To do so would indicate a sacramental recognition that they cannot give.

Because ordination to the episcopate is the primary occasion when full ecclesial communion is manifested (and not because of any so-called 'doctrine of taint'), it is important that, when a traditional catholic is ordained to the episcopate, it is bishops with whom he is in full communion who preside over the Liturgy of the Eucharist and the Liturgy of Ordination and join in the laying on of hands.

- 4.1 Para. 15 of the House of Bishops' Declaration says that 'ordination services for deacons and priests should be planned and conducted in a way that is consistent with the five guiding principles'. This statement applies to all ordinands, whether or not their title parish has passed a Resolution under the Declaration. (Para. 15 is a general provision; it does not form part of the 'Arrangements for Parishes'.) It may be interpreted as follows. Ordinations are conducted under the authority of the diocesan bishop, and the archdeacon (male or female) has the right to present the candidates (Principle 1). But ordinands cannot flourish (Principle 4), and sacramental provision cannot be made (Principle 5), if the arrangements violate the consciences of those who are to be ordained.

4.2 Ordination to the Diaconate

- 4.2.1 The Declaration that we invite Ordinands of The Society to make confirms that on grounds of theological conviction they seek ordination to the diaconate by a male bishop who stands in the historic apostolic succession of bishops at whose episcopal ordination a male bishop presided. The rite of ordination forms part of a celebration of the Eucharist during which those ordained must receive communion. Ordinands who are unable to receive the ministry of women as bishops and priests should not be required to be ordained during a Eucharist which women concelebrate by saying the Eucharistic Prayer with the bishop.⁴

- 4.2.2 If someone cannot receive the sacramental ministry of a priest, his or her communion with the bishop who ordained that priest is thereby diminished. Because of the intimate bond that exists between a bishop and those whom he ordains, ordinands will have a natural desire to be ordained by a bishop with whom they will be in full communion. (This aspiration is not limited to ordinands serving in parishes that are under the oversight of a Bishop of The Society.)

5 'The Highest Possible Degree of Communion'

Summary

The first Guiding Principle commits us all to respecting lawful office-holders.

The fifth Guiding Principle promises pastoral and sacramental provision. It also challenges us to give expression to the communion that we share in the Church of England, and to live in the highest degree of communion that principle and conscience will allow. This section of the Statement sets out what we believe this should involve. Such participation in the life of the diocese and the wider Church of England will be an expression of the love (charity) that is an essential characteristic of the communion that flows from our common baptism.

4.2.3 We therefore hope that ordination of traditional catholic deacons by Bishops of The Society will become customary across the Church of England. This will have the added advantage that practice in dioceses with female bishops (or, in future, male bishops at whose ordination a female archbishop presided) will be no different from that in other dioceses.

4.2.4 When deacons are ordained by a Bishop of The Society, an opportunity should be sought to give expression to the diocese's welcoming of them into the body of its clergy and to the deacons' relationship with the diocesan bishop.

4.3 Ordination to the Priesthood

4.3.1 Deacons who are unable to receive the ministry of women as bishops and priests should not be required to be ordained to the priesthood on an occasion when women are ordained to the priesthood, or when women minister as priests by laying on hands with the bishop. This will generally require a separate ordination. Where this takes place in a parish that has passed an appropriate resolution under the House of Bishops' Declaration, the ordination will need to be by the bishop who ministers in that parish under the Declaration.

4.3.2 Whether an ordination to the diaconate or priesthood by a bishop of The Society takes place in a parish church or in the cathedral, the principle of 'equal treatment' (House of Bishops' Declaration, para. 15) suggests that care should be taken to ensure that the occasion is one of equal dignity with the other ordinations in that diocese.

4.3.3 The Declaration signed by a Deacon of The Society seeking ordination to the priesthood states that he seeks ordination to the priesthood from a bishop ministering under the House of Bishops' Declaration. The desire to be ordained by a bishop with whom the ordinand's communion will be undiminished is even stronger in the case of the priesthood and episcopate than in that of the diaconate, since full communion with the ordaining bishop involves the ability to recognize the orders of all of those ordained to the same order by that bishop.

4.3.4 The Canons and liturgy of the Church of England provide that ordination to the priesthood is by a single bishop and that presbyters (not other bishops) join in admitting the ordinand to the presbyterate by laying on hands with the bishop.⁵

4.3.5 Bishops and Priests of The Society cannot join in the laying on of hands at the ordination of bishops and priests (respectively) with those whose ministry as bishops and priests they are unable to receive. To do so would indicate a sacramental recognition that they cannot give.

4.4 Ordination to the Episcopate

4.4.1 The ordination or consecration of bishops is the primary occasion when full ecclesial communion is manifested: bishops, who are ordained to guard the teaching and unity both of their respective local or particular churches, and the Church catholic, participate in ordinations as a sign of the full ecclesial communion of their respective churches.⁶ It is for this reason, and not because of any so-called 'doctrine of taint', that the precedent has been set for the establishment of a custom that when traditional catholics are ordained to the episcopate a bishop with whom they are in full communion will preside over the Liturgy of Ordination and the Liturgy of the Eucharist, and only bishops in full communion will lay on hands.

5.1 The first of the Five Guiding Principles commits us all to respecting lawful office-holders in the Church of England. Paul writes to the Thessalonians:

We ask you, brothers, to respect those who labour among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work. (1 Thess. 5. 12–13)

5.2 The fifth Guiding Principle states:

Pastoral and sacramental provision for the minority in the Church of England will be made without specifying a limit of time and in a way that maintains the highest possible degree of communion and contributes to mutual flourishing across the whole Church of England.

For members of The Society, this embodies not only a promise but also a challenge: How can we give expression to the communion that we share with the rest of the Church of England, and live in the highest degree of communion that principle and conscience will allow?⁷

5.3 We believe that this should involve

- spirituality – taking belonging in faith and prayer seriously;
- finding non-sacramental opportunities for common prayer;
- a serious renewal of the study of Scripture together;
- engaging in mission together;
- working in partnership to serve local communities, strive for justice and care for the poor;
- playing a full part diocesan life – for example, by participating in chapter meetings, in mission initiatives, and in the work of boards and committees;
- participating together in the structures of the Church of England – deanery and diocesan synods, the General Synod and the College of Bishops.

5.4 Such participation in the life of the diocese and the wider Church of England will be an expression of the love (charity) that is an essential characteristic of the communion that flows from our common baptism. When the Archbishop of Canterbury gave evidence to the Ecclesiastical Committee of Parliament about the women bishops legislation and the associated provisions, he was asked how he was going to present them to the public. He replied:

We are a family, not a political party. We do not chuck people out who disagree with us. Therefore, we seek to bring forward ways of living and being in which – except on the absolute essentials, in which I would include the Nicene Creed – we find ways of accommodating difference and disagreement, continuing to debate, discuss and disagree, seeking constantly to move towards a point where we are in unity and knowing that, at the end of all things, we will be in unity and unanimity in the face of Christ. That is how I explain it: it is love.⁸

Love should similarly motivate our response.

6 Holy Communion

Summary

Normally, holy communion is received within a context of full ecclesial communion. For our clergy and people, this means receiving communion in Society parishes or from Bishops and Priests of The Society. But there can be occasions when it is appropriate (though none should feel compelled) for our clergy and people to receive communion from other validly ordained bishops and priests.

At ordinations those who are ordained and those who share in the laying on of hands must receive communion. In all other circumstances, the decision as to whether to receive communion on any occasion from a validly ordained bishop or priest must be a decision for the person concerned, as a matter of conscience.

- 6.1 Normally, holy communion is received within a context of full ecclesial communion. For the clergy and people of The Society, this will mean receiving communion in parishes that are affiliated to The Society or at celebrations of the Eucharist at which Bishops and Priests of The Society preside.
- 6.2 There can be occasions when it is appropriate (though none should feel compelled) for our clergy and people to receive communion from validly ordained bishops and priests who do not belong to The Society.⁹ This would give expression to our commitment to living in the Church of England in the highest possible degree of communion and charity. We are particularly conscious of the situation of those who identify with The Society but live at some distance from one of our parishes.
- 6.3 Clergy and Ordinands of The Society have freely committed themselves not to receive communion when women priests, women bishops, and those ordained by them, preside. This reflects their desire to bind themselves to a discipline shaped by catholic consent. Bishops and Priests of The Society have also freely committed themselves to refrain from concelebrating the Eucharist with women priests, women bishops, and those ordained by them, because to do so would not be consistent with their self-understanding within the Church of England.
- 6.4 At an ordination, those who are ordained and those who share in the laying of hands must receive communion. In all other circumstances, the decision as to whether to receive communion on any occasion from a validly ordained bishop or priest must be a decision for the person concerned, as a matter of conscience.

7 Concelebration

Summary

When priests concelebrate the Eucharist with their bishop, this expresses his collegiality with his college of presbyters. This is especially appropriate at Chrism Masses and ordinations. We shall continue from time to time to concelebrate the Eucharist with validly ordained priests, especially those who are under our oversight (as priests of Society parishes or as Priests of The Society). But in some circumstances it may promote the 'highest degree of communion' for a bishop to preside alone or with other bishops only. Similarly, there are many occasions when it is natural for priests to concelebrate the Eucharist and others when it would be more appropriate for one priest to preside alone.

- 7.1 When priests concelebrate the Eucharist with the bishop under whose oversight they minister, this expresses the collegiality of the bishop with his college of presbyters. This is especially appropriate at the Chrism Mass and at ordinations.
- 7.2 As bishops, we shall therefore continue from time to time to concelebrate the Eucharist with validly ordained priests – especially those who are under our oversight (by virtue either of a resolution under the House of Bishops' Declaration or of a

Declaration that they have made to us), and those whom we invite to share with us in the laying on of hands at an ordination to the priesthood. However, in some circumstances it may promote the 'highest degree of communion' for a bishop to preside alone, or with other bishops only.

- 7.3 Similarly, there are many occasions when it is natural for priests to concelebrate the Eucharist – for example, as priests of a parish or benefice or as members of a priestly society – but there may be other occasions when a number of priests are robed on which it would be more appropriate for one priest to preside alone.

8 Conclusion

- 8.1 Our life in a church in which communion is torn but not torn apart, in which ecclesial communion is diminished but not destroyed, confronts us with many decisions as to the most appropriate course of action in particular circumstances. It is important that such decisions are taken according to conscience and principle, and remembering the primacy of charity in the Church. Decisions taken in good conscience should be respected. Sometimes, inevitably, the wrong decision will be taken, albeit for the best of motives. When this occurs, it is important that we bear with one another in love.

¹ *Tracts for the Times by Members of the University of Oxford*, vol. 1 (London and Oxford, 1834): no. 4: [J. Keble], 'Adherence to the Apostolical Succession the Safest Course', pp. 1–3.

² [Keble], 'Adherence to the Apostolical Succession the Safest Course', pp. 5–6.

³ J. Ratzinger to J. Hanselmann, 9 March 1993 in J. Ratzinger, *Weggemeinschaft des Glaubens: Kirche als Communio* (Augsburg: St Ulrich Verlag, 2002), p. 216: 'Ich zähle im übrigen zu den wichtigen Ergebnissen des ökumenischen Gesprächs gerade die Einsicht, daß die Frage nach der Eucharistie nicht auf das Problem der „Gültigkeit eingeeengt werden darf. Auch eine am Sukzessionsbegriff orientierte Theologie, wie sie in der katholischen und in der orthodoxen Kirche gültig ist, muß keineswegs heilschaffende Gegenwart des Herrn im evangelischen Abendmahl leugnen.' For another translation, see J. Ratzinger, *Pilgrim Fellowship of Faith: The Church as Communion*, tr. H. Taylor (San Francisco: St Ignatius Press, 2005), p. 248.

⁴ References to concelebration in this statement are to concelebration in the sense of co-consecration.

⁵ The Ordination of Priests, also called Presbyters, Note 12: *Common Worship Ordination Services: Study Edition* (London: Church House Publishing, 2007), p. 50; Canons of the Church of England, Canon C 3.4: 'The priests taking part in an ordination shall together with the bishop lay their hands upon the head of every person who receives the order of priesthood' (emphasis added).

⁶ Cf. *Bishops in Communion: Collegiality in the Service of the Koinonia of the Church. An Occasional Paper of the House of Bishops of the Church of England* (GS Misc 580) (London: Church House Publishing, 2000), p. 12: 'Through the ordination of deacons and presbyters into catholic order and especially through the consecration of bishops, Christian communities remain constantly in touch with one another throughout the Church'; *Women Bishops in the Church of England? A Report of the House of Bishops' Working Party on Women in the Episcopate* (GS 1557) (London: Church House Publishing, 2004), p. 22, para. 2.3.32: '[Canon 4 of the Council of Nicaea] clearly embodies the principle ... that a bishop was not an isolated figure but part of a wider episcopal college ... Furthermore, because a bishop was the representative of his church the approval of an episcopal appointment by other bishops and their ordination of the bishop concerned was also a sign that his church was regarded as part of the Catholic Church rather than as an heretical or schismatic sect.'

⁷ Cardinal Walter Kasper's *Handbook of Spiritual Ecumenism* (New York: New City Press, 2006) explores ways in which, in a context of some degree of visible separation, Christians may deepen and extend their experience of baptismal communion.

⁸ Ecclesiastical Committee, 233rd report (HL Paper 45, HC 622, 2014): transcript of the Deliberation (22 July 2014), p. 9.

⁹ Receiving holy communion when validly ordained male bishops and priests preside does not raise issues of validity or sacramental assurance. Nor is the reception of holy communion inextricably linked with full ecclesial communion 'from ministers in other faith communities whose sacraments are accepted as valid by the Catholic Church' (Code of Canon Law, Canon 844; Directory for the Application of Principles and Norms on Ecumenism (1993), nos 129–32; *One Bread One Body: A Teaching Document on the Eucharist in the Life of the Church, and the Establishment of General Norms on Sacramental Sharing* (London and Dublin: Catholic Bishops' Conferences of England and Wales, Ireland and Scotland, 1998), paras 106–21).

HALF-TIMBERED CHURCHES

①



③



We're familiar with the usual materials for building churches – stone, flint and brick. Wood is, of course, the usual substance inside for roofs and pews, but few churches use it externally. In Worcestershire, a cluster of churches to the east and south of the county city employ half-timbering outside.

Its use in towers varies from the early 16th century Warndon (1), where the whole tower is timber-framed, to Defford (2), where the use is restricted to the belfry stage. At Dormaston (3), the wooden tower sits on a stone base. Unlike the others, the c. 14th tower at Pirton (4) is not at the west end; this is flanked by short wooden aisles and abuts the north wall of the Norman nave.

It is rare to find the body of the church built of wood, but one such is the 14th century timber-framed nave at Besford (5), predating the chancel and belfry, which both date from a restoration of 1880-1. **ND**

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⑤



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Editorial

The Archbishop of Canterbury's initiative in inviting all the Primates of the Anglican Communion to meet together at Lambeth in January 2016 is a bold one; and one, we believe, to be welcomed. In many places in the media, it was reported as a last-ditch attempt to keep the Communion together; or, conversely, as a recognition of the fact that it is already broken. We hope that neither of these interpretations equates to the whole truth. Many – almost certainly the majority – of the parishes served by priests of The Society will contain in their congregations worshippers from across the globe, many of whom (or their parents and grandparents) will have been formed in churches of the Communion overseas. It is our duty to pray for the upcoming Primates' meeting, and for Archbishop Welby. In an arresting image, the Archbishop has likened recent attempts to hold the Communion together as akin to spending all one's energy in repairing the boat, without ever being able to row it anywhere. No doubt the January meeting of the Primates will offer the opportunity for some realism and straight-talking; but it should also provide an opportunity for serious reflection on the nature of communion – of our baptismal communion, and of what it means to say that communion is strained but not broken irrevocably and completely. The Primates might reflect on words from the second section of the ARCIC II document *Church as Communion*: 'Within the history of Christianity, some diversities have become

differences that have led to such conflict that ecclesial communion has been severed.' We in the Church of England know something about living with diversity, about communion being under strain, and yet also resisting the temptation to cast one another out, to unchurch those with whom we disagree. The Archbishop of Canterbury and all the Primates are assured of our prayers.

*

This is a time of some change here at New Directions. Our long-serving, efficient (and unflappable) Deputy Editor, Kathleen McCully, has come to the view that her work commitments no longer enable her to give the time to this magazine which the job requires. We are hugely grateful for all the work which Kathleen has put in – most of it unseen to readers – to ensure that the magazine maintains such a consistently high standard of production. Fr Ian McCormack has given five years of his time as Editor of the books and arts pages, and he too feels the time has come to lay aside this task. We are fortunate indeed that a successor has already been found, in the person of Dr Tom Carpenter, an ordinand studying at the College of the Resurrection, Mirfield. We hope also to constitute again a wider Editorial Board to steer the magazine into the next phase of its life. Change and transition usually bring a little turbulence in their wake, and we apologise to our readers for the late appearance of this, the October issue. We promise that normal service will be promptly resumed.

A sociologist against women's ordination

continued from page 6

not more. Catholicism would be perceived, and correctly so, not just as a 'feminine' religion but as a female religion. Males would pretty much abandon it.

For many centuries now the Catholic religion has kept males within the fold by virtue of having a male-only priesthood. Males are always tempted to live according to the purely 'masculine' side of their nature (sexual license, love of combat, love of power, etc.). Let Catholicism shift to a female-dominated priesthood, and this temptation will be more and more succumbed to. This is not to mention that Catholicism will be

forced to abandon its claim to be a universal religion, for how can a single-sex religion be universal?

David R. Carlin Jr. is a politician and sociologist who served as a Democratic majority leader of the Rhode Island Senate. His books include *Can a Catholic Be a Democrat?: How the Party I Loved Became the Enemy of My Religion* and *The Decline and Fall of the Catholic Church in America*. Carlin is a current professor of sociology and philosophy at the Community College of Rhode Island at Newport. This article was originally published in Crisis Magazine. **ND**

the way we live now

Christopher Smith fears for the future of our common humanity

I wonder whether any of our readers remember a little video clip that hit the news last year of a young baby, seven weeks old at the time of the recording, called Lachlan Lever. In the video, Lachlan is fitted with a pair of hearing aids, having been born quite severely deaf. He grizzles a bit as the first hearing aid is fitted, then they turn it on. And he hears properly for the first time, and he looks a bit puzzled, then puzzlement turns to interest, then interest turns to delight, and his eyes light up and a smile breaks across his little face. I would defy anyone not to be moved, and, big softy that I am, I can't watch it without a tear in my eye. And then Lachlan becomes still, and he begins to listen. He is able to listen to the voices around him – his mother, his father, and the nurse who has fitted the hearing aid. And he smiles again, even more beautifully: a new world has opened up to him.

The clip came back into my mind recently when I was preparing a sermon on that gospel reading we had the other week from Mark 7, where Jesus opens the ears of a deaf mute. 'Ephphatha,' says Jesus to the man. 'Be opened.' And a sense of opening to the world is exactly what was visible in that baby's face. Presumably, this early medical intervention will not only mean that Lachlan can hear, but also that the development of his speech will not be affected by his early deafness.

If we are moved by that child's healing, then that is because our humanity moves us. We care that a child should be deaf, and so we are delighted, not only for his sake but for our own in our common humanity, that he can be given his hearing through the medical technology that is now available.

How extraordinary, then, that our common humanity seems to fly out of the window when we are dealing with what are nowadays called 'end of life issues.' That's dying to you and me, and

readers may have been relieved to note that the recent Assisted Dying Bill, which rehashed a Bill of Lord Falconer from just over a year ago, has fallen at its first hurdle in the House of Commons. It didn't take long to have a second go, did it? When the establishment doesn't get the answer it wants, it usually keeps asking the question until it does. And the commentariat is getting into full swing.

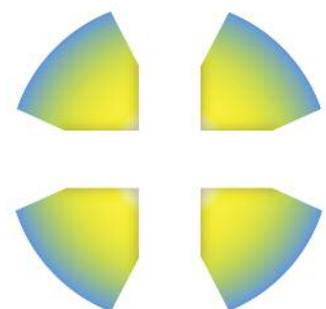
I am quite a fan of the political weeklies, and I regret the passing of the Listener, but my breath was taken away last month by two articles in the same edition of the Spectator lamenting the falling of the euthanasia Bill. The first was, I think, one of the weakest pieces of journalism I have ever read. It attacked the slippery slope argument, using the worst kind of school debating society point-scoring. The writer assured us that she has 'faith in the everyday common sense of most of my countrymen and their capacity to understand precisely when and where to apply breaks.' Tell that to the Dutch and the Belgians, now a long way down the slippery slope to euthanasia on demand.

But worse was to come over the page. Matthew Parris, no friend of the Christian Faith, had written a column headlined 'Soon we will accept that useless lives should end.' It may be that he has no influence over the text at the top of his articles, but that banner was not an unfair summary of what he had written below. Apparently, is all the fault of the 'faith community' (a term he disparages even though no member of it has ever sought it) that we don't have euthanasia yet, but never mind: 'Darwinism' requires it for the betterment of the tribe. 'Already the cost of medical provision in Britain eats into our economic competitiveness.' Yes, he actually used that as an argument to demonstrate why we will soon 'look more benignly upon the termination of life when life is fruitless.' Soon it will be

thought 'selfish of some individuals to want to carry on.'

I've written before about Huxley and even Trollope in relation to the euthanasia question, but C.S. Lewis might have predicted it too, in *The Abolition of Man* and in the third of his science-fiction trilogy, *That Hideous Strength*. What makes us care about life, what makes us not want to dispose of a deaf baby or an elderly grandparent, is something we have traditionally called the natural law. We are not animals, and we are not mere Darwinian (or, rather, Dawkinsesque) beings for whom values, conscience and emotions are mere chemical phenomena that need to be cast aside in the name of 'progress.' Good and bad continue to mean something for most of us, while the Parrises of this world have stepped outside the natural law and into what Lewis called 'the void.' 'I am very doubtful,' he said, 'whether history shows us one example of a man who, having stepped outside traditional morality and attained power, has used that power benevolently.' Man's conquest of nature has, he says, 'proved to be the abolition of man,' and those who would take us into the brave new world seek to abolish our 'chatter of truth and mercy and beauty and happiness.'

The pathetic, duped clergyman in *That Hideous Strength* thought that 'where we see power, we see the sign of His coming.' The opposite, of course, is true. More than ever, we need to defend the weak, from the unborn and new-born to the sick and the dying. There is no such thing as a 'useless life.' **ND**



views, reviews and previews

art



DRAWING IN SILVER AND GOLD:

Leonardo to Jasper Johns.

British Museum

Until 6th December, 2015

Metalpoint is to graphite as the harpsichord is to the piano. Both metalpoint and the harpsichord can be wonderfully precise, and both have been used by great artists. But they are no longer mainstream, and were swept away by media with more dramatic potential.

In fact metalpoint never really was mainstream. It originated in the Low Countries and in the early Renaissance flourished in Florence and parts of Germany. It was gradually replaced by graphite, a cheaper medium and one better suited to the age of impassioned sketching which followed on from Michelangelo. By the seventeenth century metalpoint was a dead art - the British Museum has been lent the only known extant silverpoint work by Rembrandt. In the nineteenth century there was a revival of metalpoint in homage to the Early Renaissance. The Nazarenes in Germany, and Burne Jones and Holman Hunt amongst the Pre-Raphaelites, practised it; but, as this very fine show makes clear, no artist of the highest stature has used metalpoint since the days of Holbein the Elder and Raphael.

A film at the start of the exhibition shows why. To quote the Museum's introduction, 'Metalpoint is a drawing technique where the artist uses a metal

stylus, usually made of silver, on an abrasive preparation so that traces of the metal are left on the surface, resulting in a visible drawing. The fine point allows for precise lines so that stunningly detailed drawings can be achieved. Metalpoint lines cannot be easily erased and the artist needs to carefully plan the design or run the risk of having to start all over again. In the hands of the greatest artists metalpoint could also be used more freely for creating rapid sketches.' In other words, it is a palaver. And it is expensive: in Florence Leonardo learnt to use metalpoint in the workshop of the goldsmith Verrochio. Metalpoint also requires a lot of skill to use effectively.

Yet, within its limitations, metalpoint has advantages. It is highly durable and doesn't fade easily, though it is always quite pale. And within a limited tonal range and in combination with chalks and coloured papers it can be remarkably effective. The greatest sustained example of metalpoint work is Botticelli's illustrations for Dante's 'Divina Commedia': now in Berlin, but shown a few years back at the Royal Academy. For its show the British Museum has brought together a hundred examples of the art with major works by Rogier van der Weyden, Filippo Lippi, Pisanello, Ghirlandaio, Leonardo da Vinci, Raphael, Albrecht Dürer and Hans Holbein the Elder. The earliest date from c. 1410 and are some earliest of the genre to survive.

Amongst the Italians, first up are studies of a monkey by Pisanello. These are charming. They were used as patterns for how to draw a monkey, and the beauty of the fur and the sweet pose make the little sheet of drawings very

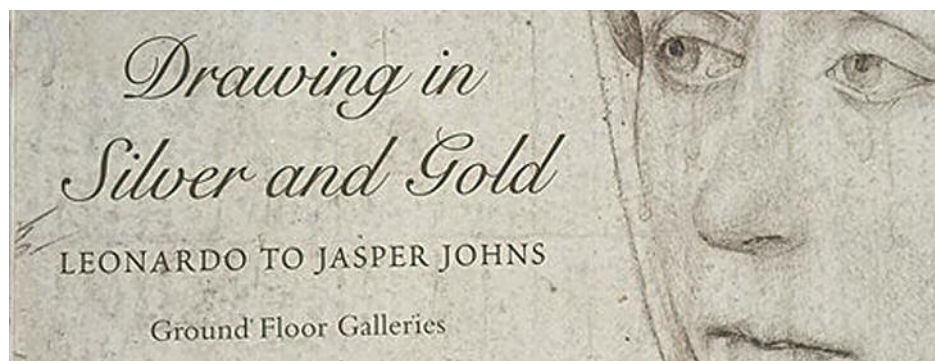
seductive. Equally precise are some of the portraits - that of an Elderly Man by Ghirlandaio, with its thick neck, wattles, a stern cropped head, and tight lips (possibly he had lost his teeth) is especially impressive.

Of the two major works by Leonardo, the study of two arms crossing each other in a typically naturalistic but impossible pose shows both the fluidity and precision which metalpoint can achieve, and its flexibility when used in combination with washes and chalk. 'Some Illusions (2) 2013' by Bruce Naumann has been placed next to it as an example of a modern artist continuing the tradition, but Naumann is thin and weedy compared to the depth of Leonardo. The other major Leonardo on show is the 'Bust of a warrior'. This is the pin-up of the exhibition, one of those highly worked Renaissance profiles which seems to have developed from coins and medals. However skilful it may be, it is cold and unprepossessing.

Raphael's 'Head of the Virgin', a preparation for the Pasadena 'Virgin and Child', is quite different. Though a sketch, the elegant rhythms of curves and ovoids ensure that Mary is not a simpering, pretty face. Seventy years older, Rogier Van der Weyden's head of a woman is much more formal; and yet within the limited means of the medium we have another attractive woman, one who looks out, lovingly but concernedly, with both a smile and sadness. She wears a headdress whose stiff folds are hinted at with delicacy and economy.

Indeed, it is in portraits that the show shines. Jean Fouquet's 'Portrait of the Papal Legate' is rather 'Wolf Hall'. Dürer's Jacob Fugger is a tough, hard Master of the Universe. And his unfinished portrait of a Young Boy is one of the most sinister and unsettling pictures I have ever seen. This is not a showy show but it is well worth your time. The Museum is currently showing next to it an exhibition of Pacific Bark painting: truly all the world is to be found in Bloomsbury.

Owen Higgs

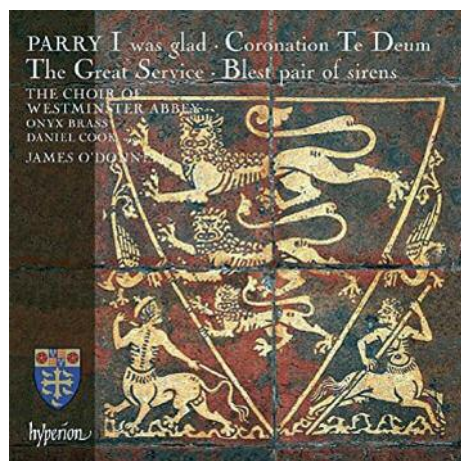




SIR HUBERT PARRY

Choir of Westminster Abbey, James O'Donnell, Onyx Brass, Daniel Cook
Hyperion, CDA68089
£12.99

We are so used to hearing music as background noise that it is easy to forget how thrilling *proper* music – carefully performed and equally carefully listened to – can be. I would submit that the recording of 'Jerusalem' included on this wonderful disc is as thrilling a two minutes and forty nine seconds as you can find on compact disc. To learn from the informative cover notes that Parry's favourite part was the D in the second stanza at the words 'O clouds unfold' was a bonus, since this was the part above all which drove me to play the track again and again, no doubt to the vexation of my neighbours. Jerusalem – a piece of music which has been slaughtered by countless village choirs and incompetent organists up and down the country and across the decades – is here returned to its rightful splendour. It is worth buying the disc for this alone.



That is not to say that this disc is a one-track pony. Far from it. From the moment that Onyx Brass begin the fanfare that launches 'I was glad', this disc is full of treats, bringing new vision and insight to even some of the most familiar pieces of music. The brass excel in the 'Coronation Te Deum' as well, creating that spine-tingling, earth-moving noise that only a top-rate brass

ensemble can produce. At the organ, Daniel Cook is mesmerizing in 'Jerusalem', mellow in 'Dear Lord and Father of mankind' (another beautiful piece of music rescued from mediocrity here), and coolly efficient in the 'Fantasia and Fugue in G major'. Throughout the disc, James O'Donnell coaxes performances from the Westminster Abbey Choir that are not only crystal clear but also full of passion and commitment – perhaps most of all as they proclaim the 'vivats' in 'I was glad', and the loyal declaration rings around the Abbey's ancient walls.

Also included on this disc is 'Blest pair of sirens', 'Hear my words, ye people', and the 'Great Service' in D major. The latter name could be applied across the disc – this is a great performance that will raise the soul heavenward; it is also a reminder of Parry's greatness as a composer of church choral music.

Peter Westfield

books



THE ADVENT CANDLE

Gill Rabjohns

(Printed privately and available from the author: 40 Cwmgelli Close, Treboeth, Swansea, SA5 9BY – gillrabjohns@ntlworld.com
Offers for bulk buying for junior churches available)

It is always a pleasure to receive a new book from Gill Rabjohns, and this volume is no exception. It is beautifully illustrated by Helen Jones, and will make an excellent tool for families keeping Advent together. The theme of the book is that families (be it the family unit in the home, or the gathered church family helping and caring for one another) should ensure that the seasons of the church are properly kept and marked. I would suggest that churches selling or giving these books out also supply an Advent candle that can be lit and burned while the story, or part of the story, is being read. Once readers have finished 'The Advent Candle', then the family could move on to read the story of Christ's birth. This could also easily be done by those who live alone and might help in reaching out to the housebound.

The story is a simple one about a

candle bought by the Gates family; Mr Biggs the candle-maker, who expects to spend Christmas alone; and the story of the birth of Christ. It is beautifully told, and the biblical narrative – which is revealed to the children through the light of the candle – is woven into the narrative in an easy-to-understand way. The final gift Mr Biggs brings to the family in the story is a carved Christmas Crib: a firm reminder that Christ must be at the centre of our Christmas celebrations, and that – no matter what we have or who are – is the most important thing. It also serves as a reminder that we are called to share the Christmas story with others and to see our family as being all our brothers and sisters in Christ.

Children and adults alike will enjoy the story of the Advent Candle. It will encourage people to think about the true meaning of Christmas, and about keeping Christmas and Advent traditions that help to deepen their faith and that of those around them. Just as at the end of the story young Ben invites Mr Biggs to be with the family for Christmas Day, I encourage you to have 'The Advent Candle' as your companion this Advent and an Advent candle in your home to help light the way to Christ.

Philip Corbett

AN ETHICAL CASE FOR ELECTORAL REFORM

A Christian Approach

Colin Buchanan

Grove Books, 28pp, pbk

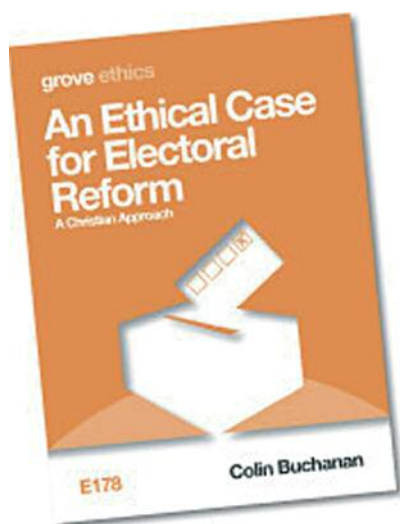
978 1851749423, £3.95

Bishop Colin Buchanan's recent contribution on electoral reform is a valuable document for anyone wanting seriously to debate the case for the House of Commons being elected by single transferable vote (STV), rather than by the present first-past-the-post system (FPTP). Buchanan's commitment to the cause is illustrated by his service as Honorary President of the Electoral Reform Society from 2005 to 2012.

As he points out in his introduction, the Church of England, one of the first public bodies in England to adopt STV

for its synodical elections, has been rather coy in recent years when commenting on electoral reform. He might have made his argument even stronger by noting the call by General Synod in the present century for the government to give serious attention to the issue. Buchanan notes that the House of Bishops' *Who is my Neighbour?* (published prior to the recent general election) completely ignores this debate. A church with a claim to hold the high moral ground in electoral procedure remains silent.

Buchanan identifies two problems. There is a need to recognise that different electoral systems are not just matters of convenience, but must be judged on a moral scale. There is also a requirement to note that those who speak of the 'settled view' of Westminster are essentially the MPs of the two main parties, who have most to lose from any threat to their numerical strength in Parliament.



Reviewing the present situation, Buchanan addresses head-on the claim that FPTP provides strong government. This may have been so when general elections were mainly fought between only two parties; but even then one ended up with a disproportionate distribution of seats compared to votes cast. In recent years the evidence that such a system produces strong government has worn thin, and large majorities occur less and less. It is now harder even to justify the system by its results.

Buchanan examines recent defences of FPTP by the Political and Constitutional Reform Committee of Parliament, and exposes the clear

weaknesses in its case. Westminster, on the one hand, seeks to discover the wider public view; but, on the other, informs us of its settled view. When parliamentarians come to vote, moreover, they do not place the same limitations upon themselves, and so each of the main parties has opted for something more than FPTP when it comes to electing their own party leaders. Parliament has also provided different voting systems – with variable degrees of proportionality – for electing such diverse groupings as devolved governments, members of the European

Parliament, elected mayors and police commissioners, as well as for local government elections in both Northern Ireland and Scotland.

By far the best chapter in the booklet is that on the major ethical issues at stake, where Buchanan's arguments are a *tour de force*. Eight ethical shortcomings of FPTP are listed, and a review cannot do justice to them all. Disproportionality, randomness, pressures to tactical voting, and wasted votes are among the issues raised. Each argument is, when necessary, well supported by detailed electoral statistics.

Diocese of Coventry Worshipping God Making New Disciples Transforming Communities

RECTOR ST. JOHN THE BAPTIST, COVENTRY

St John's is rich in its history and Anglo-Catholic tradition, but is also wishing to be forward looking and wants to inspire the next generation of 20s-30s, who form 60% of our parish residential population.

We would welcome applications from male priests who are committed to the Diocesan Mission Purpose and delivery of the 8 Essential Qualities in an urban context, and who will:

- Love Jesus and the Bible, and inspire others to love Jesus and the Bible too.
- Be passionate about inspiring a younger generation (especially those in their 20s and 30s) towards Christian faith and discipleship, within an Anglican Anglo-Catholic and deprived, mixed City Centre/residential area parish context.
- Have a track record of successful innovation in Anglo-Catholic liturgy, forms of service, and church growth, especially with a younger generation.
- Be respected for respecting the diversity of views on the ordination of women to the priesthood and episcopate, encouraging loving and caring relationships on this issue both within and outside the congregation.

The PCC passed Resolutions A and B in accordance with the 'Priests (Ordination of Women) Measure 1993', and the PCC has requested, on grounds of theological conviction, that arrangements now be made for it in accordance with the House of Bishops' Declaration on the Ministry of Bishops and Priests.

Further details and application form are available from
http://www.dioceseofcoventry.org/vacancies/current_vacancies

Informal conversations welcome:

Archdeacon Missioner, The Venerable Morris Rodham (07506 731 892, e-mail: Morris.Rodham@CovCofE.org), or Area Dean, the Reverend Alison Evans, (02476 591994, e-mail: aevans@talktalk.net)

Closing date for applications: 12 noon, Friday 16 October

Interviews: Monday 9 & Tuesday 10 November

Enhanced DBS disclosure is required for this post.

In his fourth chapter Buchanan turns from a critique of the present system specifically to argue for STV. He especially commends a four member constituency as providing sufficient seats for representing a wide range of opinion. For many, of course – and perhaps Buchanan does not pay sufficient attention to the issue – the one-member constituency is a sacrosanct part of our political system. Buchanan notes, however, that the sense in which an MP speaks for all his or her constituents, other than in addressing immediate case work, is thin to say the least. He might have added that in local government we have long been used to two or three councillors in each ward, sometimes of different party affiliation. It is difficult to see why this could not work just as well at national level.

A useful appendix sets out the different kinds of proportional representation that might be on offer. While these are arguably an improvement on FPTP, one is left appreciating the particular value of STV. For those who wish to learn more on the subject, a helpful second appendix is provided.

This modestly sized booklet is to be welcomed. It provides a concise, important, and challenging contribution to Christian thinking on representative democracy.

+Martyn Jarrett

THE ULTIMATE THREE MINUTES

The story of two great human watersheds - their preparation and their coinciding

William Cummings

Sussex Academic Press, 280pp, pbk
978 1845197346, £14.95

If **wisdom** is practical knowledge, then it is linked to life-long learning and the distillation of many spheres of human interest into a hopefully well-lived life. As a priest and a historian William Cummings has a perception of divine wisdom set against the canvas of space and time known to us from science and history. In this book, fruit of a long pastoral ministry in Norfolk and Sussex, there is foundational and transformative wisdom.

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for priests and laity

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Flat 7 Dulverton Hall,
Esplanade, Scarborough YO11 2AR
phone 01723 351 432 / 01723 340 107
mobile 07721 664 178

Provisional Bookings for the
"Centenary" Pilgrimage 2017 Tuesday
9th May - Tuesday 16th May 2017, with
a £200 deposit can now be made.

The Ultimate Three Minutes is a title that refers to the dying of Jesus Christ: it mirrors recent popular science books entitled *The First Three Minutes* (Steven Weinberg) and *The Last Three Minutes* (Paul Davies), addressing the Big Bang origin and predicted heat-death of the universe respectively. Cummings addresses the person of Jesus Christ in the Gospels as the climax of world history: revealing where we come from, what we are as humans, and where we are going.

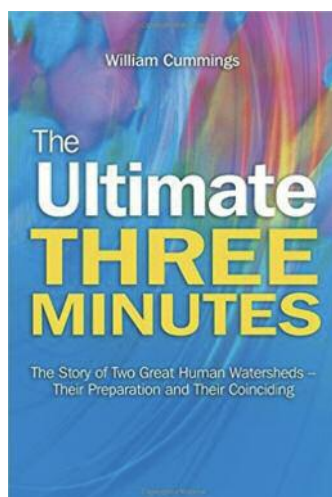
The book is primarily a history book. It runs through the agricultural revolution of the Neolithic Period into the Bronze Age and the ascent and descent of nations and empires, always with an eye to the Old Testament and emerging monotheism leading towards the coming of the Saviour and revelation

of the Trinity. The timeliness of Roman rule and peace under Caesar Augustus for the Incarnation is noted as the ultimate 'Idea' running on from the mastery of fire and invention of writing, and in anticipation of the discovery of electricity and the features of the cosmos.

Traditional-minded Christians will warm to Cumming's picture of Christianity as revealed, pointing to the labour of God in Christ carrying the consequences of sin and the ongoing role of the sacraments in conveying that grace to mortals. I liked his analogy of the Doppler Effect as a 21st century parable of the origins, person, work, and progress of Jesus Christ. When hearing for a minute or two the passing of a train, we find sound shifting 'from high-pitched expectation to the deep-throated satisfaction of fulfilment to rumble afterwards'. World history has expectation fulfilled on Calvary with the sacraments 'rumbling' to us of 'unique and all-embracing redemptive truth'.

The book sweeps authoritatively through world history weaving into it the insight given in Jesus Christ as to its and our purpose. That purpose can distil our immense knowledge into the simple yet profound wisdom of God: who is with us, and awaiting us.

John Twisleton



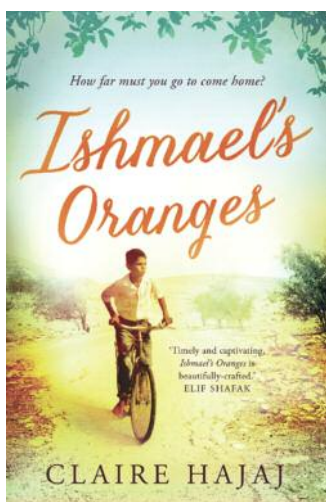
ISHMAEL'S ORANGES

Claire Hajaj

Oneworld Publications, 336pp, pbk
9781780746098, £8.99


'How far must you go to come home?' is the haunting strap line on the cover of *Ishmael's Oranges*, where home is Israel-Palestine – or rather whichever home you claim in either tribe.

I read this book some time after visiting Bethlehem, where I talked to some young Palestinians filled with contempt for Jews. I tried to ameliorate by referencing Arab-Jew international ventures like the mixed orchestra. *Ishmael's Oranges* is a Muslim-Jewish venture, that of marriage, and it is tellingly styled on the back 'a captivating story about love and loss'.



Salim and Jude meet and marry in 1960s Britain. Salim recalls his childhood family displacement from his Jaffa home and orange grove in the 1948 war, or Israeli settlement. Jude's Jewish faith is heavily qualified. As they fall in love we read 'none of that [ethnic allegiance] matters anymore'. It soon does matter, since Salim has a built-in allegiance and dynamic for retrieving the home he has lost. Once they have a family, a battle that has an impact on their union begins.

'The doors of their home slowly opened to the world outside, and something dangerous had entered - ghosts of loss and disappointment'. This is a captivating story, and a heart-teacher and heart-breaker concerning Israel-Palestine. We are shown in a graphic tale the powerlessness of individuals and



PUSEY HOUSE - MICHAELMAS TERM 2015

THE RECOLLECTION SERIES

Wednesdays at 2pm, followed by tea.

21 October - Justin Martyr
4 November - St Gregory of Nyssa
18 November - St Ephrem the Syriac
2 December - St Augustine of Hippo


This series is open to all students, clergy, and interested laity. The aim of the series is to provide an intensive introduction to some of the key periods, characters, and ideas of Christian history. The focus this term will be on authors from the Patristic era.

Check our website for updates on speakers and other special events.

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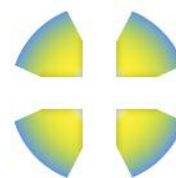
PUSEYHOUSE



ST CROSS
COLLEGE

families against the dictates of history. That history of grievous partition awaits a process of healing and reconciliation with truth-telling, of which this book is an awesome taster.

John Twisleton



Book of the month

Colin Podmore welcomes a reassessment of an important Archbishop of Canterbury

ARCHBISHOP HOWLEY, 1828-1848

James Garrard

Ashgate, 192pp, hbk

978 1472451330, £60



Though hardly a household name, William Howley (pronounced 'Hooley') is the subject of more anecdotes than most Archbishops of Canterbury. He was the last *ancien-régime* archbishop: the last to wear an episcopal wig outside church; the last to be preceded by servants bearing flambeaux when he walked across to 'Mrs Howley's Lodgings'; and the last to hold public dinners at Lambeth – with servants in full livery – which any gentleman who had been presented at court and possessed court dress could attend. He led episcopal opposition to the 1832 Reform Act and in consequence was attacked in his carriage, his chaplain being hit in the face by a dead cat; and at Queen Victoria's coronation he forced the ring made for her little finger onto her fourth. The cat is now judged apocryphal, but the rest is true. Yet the picture created – of a bumbler locked in a vanished world and hostile to all reform – is a travesty.

In 1828 Lambeth Palace was indeed closer in ethos to the middle ages than to modernity. The Church of England had been significantly hesitant in embracing a married episcopate: Mrs Parker, whom Elizabeth I famously refused to receive, died in 1570, and not until 1691, when John Tillotson replaced the Nonjuror William Sancroft, was there another married Archbishop of Canterbury. Tillotson built lodgings for himself and his wife south of the Great Hall, but this enabled the Palace proper to remain the all-male preserve that Howley inherited. It was Howley who ended this tradition within a year, demolishing almost all Lambeth's post-Reformation buildings, including the Lodgings, and replacing them with a stately home in which state rooms, study and private quarters were all under the same roof. In 1844 he also abolished the public dinners.

James Garrard's short monograph puts Howley, about whom little has been written, centre-stage at last; and in the appended texts we hear him addressing his clergy and the House of Lords. The book helps us to reassess a man of deceptive modesty and simplicity.

Surveying Howley's earlier career – at Winchester, New College, and Christ Church, as Regius Professor of Divinity, and as Bishop of London – Garrard offers insights into his character and into the late-eighteenth and early-nineteenth-century church context. Howley's opposition to the Reform Act, which placed him on the wrong side of history and from which his reputation has never recovered, is described dispassionately.

Howley soon realized that only reform of the Church of England could save it. The Bishop of London, Charles Blomfield, a man twenty years his junior (Howley was 70 in 1836), was the driving force; but Garrard argues convincingly that Howley was no mere cypher, as has often been supposed. He committed himself to the work of the reform commission – chairing its

meetings and missing only eight out of 103 – and stood firm on reform of the cathedral foundations in the face of great protest, public and private, much of it from personal friends.

Convention dictated that the Archbishop of Canterbury should steer church legislation through the House of Lords: the speeches reprinted here show a parliamentarian fully in command of his subject, able to offer a detailed rebuttal of proposed amendments. Not every subsequent archbishop would have been capable of this. As Garrard puts it, 'Howley became the most influential apologist for the transformation of the Church's finances and organization.'

Of greatest interest to readers of *NEW DIRECTIONS* will be Chapter 5, which surveys Howley's relations with the Tractarians and puts flesh on the bones of Pusey's statement that Howley was the only bishop to have understood their aims.

Howley was at the centre of the high-churchmanship that dominated the pre-Tractarian church, his chaplains and confidants all belonging to that school. (His forcing the coronation ring onto the correct finger was the act not of a bumbler but of a high-churchman determined to obey a rubric.) His acceptance of the dedication of the Tractarian *Library of the Fathers* in 1836 (Keble, whom Garrard considers 'always more extreme' than Newman, had resisted inviting him), and his appointment of Pusey's friend Benjamin Harrison as his chaplain in 1838 were deliberate public gestures of a sympathy that was real but by no means unqualified.

In January 1845 an ailing Howley, distressed by the furore created by the heavy-handed actions of Blomfield and Bishop Henry Philpotts of Exeter in the face of incipient ritualism, addressed a pastoral letter to the clergy and people of his province which is reproduced in this volume. In it he summarized fairly and sympathetically the views both of Tractarians, who wished to be faithful to Prayer Book rubrics that were generally not (and in some cases never had been) obeyed, and of those who wished to continue long-standing customary usage. He called for mutual forbearance and the suspension of disputes in the face of the greater challenges confronting the Church. The letter is a model of pastoral wisdom and broad sympathies.

Howley often appeared diffident, but Garrard points to his influence behind the scenes and the extent to which his advice was sought and followed by bishops and politicians (especially Tories). Dean Burgon called Howley 'one of the wisest prelates who ever graced the throne of St Augustine'; but Tractarian historians rejected that view. Though by no means blind to Howley's weaknesses and failings, Garrard presents a more balanced assessment. **ND**

touching place

ST STEPHEN, OLD RADNOR, POWYS

You get the best sight of this church on approaching it from the west, along the A44 from Rhyader, when you notice the strong C15th tower, whose projecting stair-turret at the north-east corner once held a beacon. When you get there, enjoy the splendid views from the church, clinging to the side of the hill. No one knows how long there has been a church on the spot – if the churchyard was once circular, that is strong evidence for an early date - but what you see today is mainly C15th, allegedly because Owain Glyndŵr burnt down the predecessor.



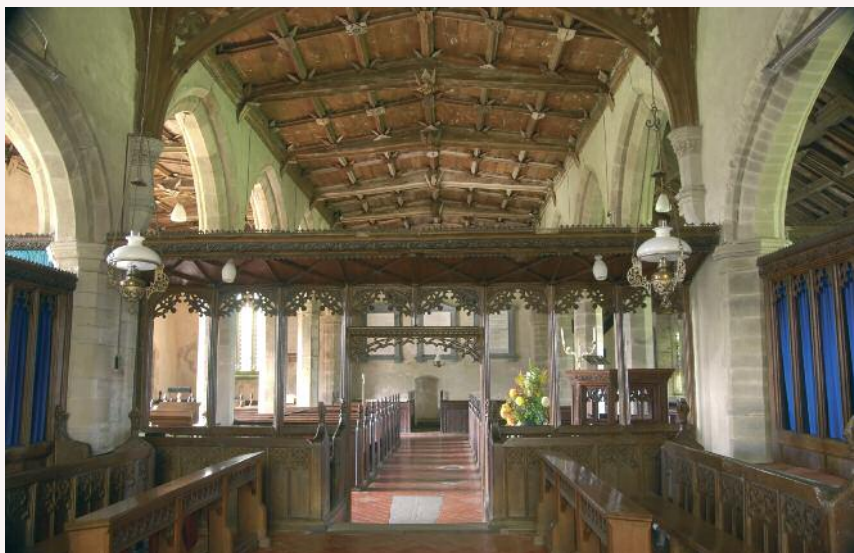
As you cross the threshold, you enter a church that is big by Welsh standards and which is darkened by the absence of a C15th clerestory. At first sight everything looks old, and the oldest is the massive circular font near the entrance. No one knows how old it is, but pre-Norman is very probable.

C18th hatchments hang at the west end; part of the flooring is mediaeval encaustic tiles; the roofs are old, and the pews look old but are actually C19th. A canopied late C15th screen stretches across the nave and both aisles, looking less like the typical screen of the Marches and more like an export from the Cotswolds, possibly not unconnected with Old Radnor being in the diocese of Hereford.

Up in the chancel there are medieval stalls, but you don't pay attention to those, as you are looking at the earliest organ case surviving anywhere in the UK; with its linenfold panelling, it dates from around 1500. No one knows how this out-of-the-way place came to have such a splendid adornment; derelict and empty by the mid-C19th, it was sensitively and conservatively restored, then fitted with a new organ by J. W. Walker. All that church music by Tallis, Byrd, and Co. didn't arise from a vacuum.

[Map reference SO 250590](#)

Simon Cotton



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

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

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

parish directory

continued

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham.* Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 10am, Tues 6.30pm, Wed 12.15pm, Thurs 10am, Fri 12.15pm, Sat 10am Parish Priest: Fr Philip Corbett - 07929 750054

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

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

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

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

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

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

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

LOUND Suffolk St John the Baptist. Sung Parish Mass. Sunday Mass 1st, 2nd and 3rd Sunday's 9.30am Further details from Fr David Boddy SSC 01 502 733374

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

MIDDLESBROUGH The Church of St Columba Sunday: Mass 9.30am. Daily Mass. **St John the Evangelist** Sunday

Mass 11am. For further information contact Fr Stephen Cooper 01642 824779

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

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

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

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

READING St Giles-in-Reading, Southampton Street (next to the Orade). Medieval church. *A Forward in Faith Parish.* *Resolutions ABC.* Sunday: Solemn Mass 10.30am, Low Mass 6pm. Daily Mass. Parish Priest: Fr David Harris 0118 957 2831 www.sgilesreading.org.uk

SALISBURY St Martin - the 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 8.00 1st Sunday) Daily Office and Eucharist. For further information contact: Parish Administration on 01722 503123 or www.sarumstmartin.org.uk Parish Priest: Fr. David Fisher. 01722 500896

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 Fr Michael Fish ssc 01743 244879

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

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

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, *Forward in Faith, ABC.* Sunday: 9am Sung Mass and Sunday School, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am. Parish Priest: Fr John Livesley ssc - 01388 814817

STAFFORD, St.Peter, Rickerscote. *A Forward in Faith Parish under the Episcopal Care of the Bishop of Exeter.* Res.AB&C. Sunday - Parish Mass 10.15am. For further information contact Fr.David Baker SSC 01 785 259656

STOKE-ON-TRENT, LONGTON SS Mary and Chad. *A Forward in Faith Parish.* Sunday: Parish Mass 10am. Weekdays:

Mon 10am, Tues 6.30pm, Wed 10am, Thur 11.30am, Fri 6.30pm. Confessions after any Mass or by appointment. Fr Kevin Palmer - Parish Office - 01782 313142 - www.ssmaryandchad.com

STOKE-ON-TRENT, SMALLTHORNE St Saviour. *ABC.* Convenient for Alton Towers & the Potteries. Parish Mass Sunday 11.00am. Weekdays: Tuesday, Thursday, Friday, Saturday 09.30, Wednesday noon. Contact Fr.Andrew Swift 01 782 827889 - frandrew@smallthorne.org www.smallthorne.org twitter@SSaviours

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

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

SWINDON Parish of Swindon New Town *A Forward in Faith Parish under the episcopal care of the Bishop of 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

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, Princes End, DY4 9ND. *ABC.* Sunday: Parish Mass 9.30am, Sunshine Club 9.25am in the Hall, Evening Prayer 4pm. Weekday Mass: Mon and Thurs 7.30pm, Wed, Fri and Sat 9.30am. www.fifparish.com/stjohnstipton Parish Priest: Fr Simon Sayer CMP 0121 679 7510

TIVIDALE, Oldbury, West Midlands St. Michael the Archangel, Tividale Road and **Holy Cross**, Ashleigh Road. *FIF, Society.* Sunday Worship: Parish Mass 11am (St.Michael's), Evening Mass 6pm (Holy Cross). Contact Fr.Martin Ennis 01384 257888 frmennis@gmail.com, www.vicaroftividale.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

WALSALL St Gabriel's, Fullbrook, Walsall, off Junc7 or 9 of M6. *Resolutions ABC.* Sunday: 8am Mass, 10am Parish Mass, 4pm Evening Prayer, 5pm Evening Mass. Daily Mass. Parish Priest: Fr Mark McIntyre 01922 622583

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

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

WEST KIRBY St Andrew, Meols Drive, Wirral, CH48 5DQ. Sunday 8am Low Mass; 10:30 am Sung Mass; Evensong 6pm first Sunday. Daily Mass. Traditional ceremonial with a warm welcome. Safe harbour in Wirral and Cheshire West, visitors welcome. Resolutions ABC. Parish Priest: Fr Walsh 0151 632 4728 www.standrewwestkirby.co.uk

Continued on next page

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

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

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

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

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

Diocesan Directory

Fif, DIOCESE OF BIRMINGHAM Kingstanding St Luke* 0121 354 3281, Kingstanding St Mark 0121 360 7288, Small Heath All Saints* 0121 772 0621, Sparkbrook St Agatha* vacant, 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 *St George, 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 Clark 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 COVENTRY Ansty St James; Coventry St Luke, Holbrooks; St Nicholas, Radford; St Oswald, Tile Hill; Leamington St John the Baptist; Nuneaton St Mary and St John, Camp Hill, St Mary's Abbey Church; Shilton St Andrew. For further details contact Fr Kit Dunkley 02476 688604

Fif, DIOCESE OF DERBY Derby: St Anne, Churchwarden Alison Haslam 01 332 362392; St Luke, Churchwarden Frank Stephens 01 332 512673; St Bartholomew, Churchwarden Ian Dew 01 332 760195; 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, Frithelstock St Mary & St Gregory, Taddipore St Mary Magdalene, Vacant - 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, Ernesettle, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; Sutton-on-Plym St Gabriel the Archangel, Peverell Park; St Mary the Virgin, Laira, Fr K Haydon 01752 220644; Plymouth St Bartholomew, Devonport & St Mark, Ford, Fr R Silk - 01752 562623; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, Chelston St Matthew Vacant 01 803 607429; Winkleigh All Saints, Fr P Norman 01837 83719

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

Fif, DIOCESE OF LEICESTER Blackfordby 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, vacant; Narborough Fr A Hawker 0116 275 1470; Scraptoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

Fif, DIOCESE OF LINCOLN ABC Parishes: Binbrook Group (Louth) Fr Walker 01472 398227; Edenham (Bourne) Fr Hawes 01778 591355; Grimsby St Augustine Fr Martin 07736 711360; Skirbeck St Nicholas (Boston) Fr Noble 01205 362734; Wainfleet Group (Skegness) Fr Morgan 01 754 880029; AB Parishes: Burgh-le- Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kirtton) 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, Parish Priest, Fr Chris Buckley CMC 01132 717821; Cross Green St Hilda, vacant (Churchwarden S F Greenfield) 0113 2842706; Harehills St Wilfrid, Fr John Hilton 01132 497724; Hunslet St Mary, vacant (Churchwarden S Wldridge) 0113 2522827; Armley and New Wortley St Bartholomew, Fr Ian Wright SSC 0113 289 0824. 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; Lightbourne 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, Fr John Davies 01983 401121; Portsmouth: St James, Milton, Fr Paul Armstead 023 9273 2786; St Michael, Paulsgrove, Fr Ian Newton 02392 378194; The Ascension, North End, Vacant (Churchwarden 02392 660123); Southsea Holy Spirit, Fr Philip Amey 023 9311 7159; Stamshaw St Saviour, vacant Churchwarden 023 92643857

Fif, DIOCESE OF ROCHESTER Beckenham St Michael, 8.30am Low Mass, 10.30am Sung Mass; Belvedere St Augustine, 10am Sung Mass; Swanley St Mary, 10am Sung Mass; Bickley St George, 8am Low Mass, 10.30am Sung Mass; Chislehurst The Annunciation, 8am Low Mass, 10am Sung Mass; Elmers End St James, 8am Low Mass, 10am Sung Mass; Gillingham St Luke, Parish Mass 10.30am; Higham St John, 9.30am Sung Mass, 6.30pm Low Mass; Sevenoaks St John, 8am Low Mass, 10am Sung Mass; Tunbridge Wells St Barnabas, 8am Low Mass, 10am Sung Mass, 6.30pm Benediction; all contact details from Fr Jones 020 8311 6307

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