

newdirections

The background of the cover is a classical painting. It depicts St. Luke the Evangelist, an elderly man with a beard, wearing a purple robe and a yellow head covering. He is seated and writing on a scroll with a quill. To his left is a brown ox with horns. To his right is a painting of the Virgin Mary holding the Christ Child. The scene is set within an ornate, classical architectural frame.

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

Justice for Whom?

Graham Sawyer articulates some deeply painful issues

Also in this issue:

- The Bishop of Burnley on unity in Wales and elsewhere
- Emily Dawson goes to Lourdes with the Society of Mary
- Fr Nicolas Stebbing has some questions

parish directory

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

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

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

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

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

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

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

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

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

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

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

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

BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ Resolutions ABC. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ.

Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). Priest-in-Charge Reverend Canon John Glanville Pedlar www.christchurchcitybristol.org

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

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

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

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

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

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

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

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

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 Resolutions ABC. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information during interregnum contact Fr. Nick MacNeill on 01323 485399 www.tsav-iourseastbourne.org.uk

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

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

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

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

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

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

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

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

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

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

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

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COVER
IMAGE

St Luke (18 October) with his attributes, from the cupola of the *Chiesa di Sant'Afra*, Brescia, Lombardy, painted by Antonio Mazza in 1766.



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

The Bishop of Richborough led the ACS Vocations Conference at St Stephen's House in early September.

Justice For Whom?

Graham Sawyer articulates some deeply painful issues

CHURCH TIMES

I have written this article in response to Colin Podmore's piece in the February edition of *New Directions*, "Episcopal Justice". My own position is this: I am a traditionalist priest who is a member of the Society of Ss Wilfrid and Hilda, and an enthusiastic member of The Guild of All Souls, the Australian branch of which I refounded after an abeyance of over 75 years. I am also, however, one of the two victims of the sexual offences to which Bishop Peter Ball pleaded guilty last October, after which he was sent to prison.

Dr Podmore mentioned two of the more recent cases – Peter Ball and John Satterthwaite – and I should like to make mention of one other: George Bell. Praying for the souls of the departed, honouring their memory for the good that they have done, and acknowledging the communion of saints are all vital parts of Catholic prayer. George Bell did much good in his life, and it is important that we continue to pray for his soul and to give thanks to God for his life and witness. At the same time we must all acknowledge that, like each one of us, he was a fallible human being whose life was redeemed in Christ.

It appears that someone has come forward after many years of attempting to have her story heard and acknowledged which gives light to Bishop Bell's human frailty and fallibility. Perhaps if the victim/survivor had been listened to when she first came forward then we should not be in the position that we now face. It is important though that we acknowledge her bravery in persisting and that at last she faces acknowledgement of what she said took place. I would argue that we can and should hold both these seemingly opposite and contradictory scenarios and place them in the hands of Christ for redemption, forgiveness, and gratitude.

Dr Podmore's article rightly raised, however, the important question of the mechanisms and criteria for achieving such a balance in the Church on earth. I waived my right to anonymity with respect to being a victim of Peter Ball for two reasons. The first was so that I could be a voice for the many people who did not experience justice last October with respect to his actions. Bishop Ball pleaded guilty only to two offences against individuals; but it appears that there may have been up to 30 or more other people who made allegations to the police. It must also never be forgotten that the young man who made a complaint to the police in 1993, causing Peter Ball's resignation as Bishop of Gloucester, took his own life three years ago. The second reason is similar to that of the woman who came forward with respect to Bishop Bell: the enduring and escalating vilification, bullying, condemnation and discrediting of anyone who is brave enough to come forward with their story. As a priest I bear a particular responsibility to be prophetic in such a situation.

The recent case of "Joe" published in newspapers and on electronic media in mid-March is an example of how people who come forward with an allegation may expect to be



Feet of clay? Bishop George Bell (1883-1958)

treated. I know "Joe", and I know that it took 18 letters from him before he received a reply from a correspondence secretary at Lambeth Palace – a reply that stated that the Archbishop of Canterbury would be praying for him. I have received similarly totally unsatisfactory replies from the same correspondence secretary. Dealing with the national safeguarding team of the Church of England is similarly soul-destroying. I have received promises of enquiries, and yet these have never materialised. Letters go unanswered, and meanwhile every attempt seems to be made to destroy the credibility of individuals who come forward.

The Archbishop of Canterbury invited me to lead a small delegation to meet with him in Lambeth Palace last summer to discuss safeguarding issues. We told him much of what I have written above, and we also told him that many of the people involved in safeguarding issues in the Church of England were discredited and should be set aside with replacements who could help redeem the situation for Christ and His Church. I specifically said two things to the Archbishop: first, that we needed to establish a mechanism for truth, reconciliation, and peace; and secondly, that we needed to ensure that this terrible sadness pervading the church could be redeemed. I also said that I thought that there was perhaps only one bishop in the Church of England who might be able to effect that: Martin Warner, bishop of the very diocese where so much sexual abuse of vulnerable people has taken place in the past.

As a priest I bear a particular responsibility to be prophetic

The present Bishop of Chichester has bravely tried to achieve and initiate a balance in the Bishop Bell case, and I wrote to him to thank him for what he has tried to do. I am sure there will be times when he gets it wrong in the eyes of many; but I believe – I should make it clear that I have not spoken to him about this – that he is trying to redeem this terrible situation for Christ and His Church. He is doing this in the eye of the storm, and at the very centre of a diocese where much evil has been done.

I am sure that there will be more revelations; and the Jay Commission will make further very uncomfortable reading. The lack of transparency in the handling of cases, and the continuing insistence of the Church of England to police itself in such matters – with the concomitant tendency and temptation to cover up and ignore – cannot be allowed to continue. Furthermore, the profoundly mistaken *modus operandi* of the bishops who see their primary role as saving the face and rep-

utation of the Church rather than being guardians of the truth has to be exposed as an approach that creates exponential harm. New bishops need to come forward who have a love for poverty, humility, and truth.

**I am sure that there will
be more revelations**

When asked by a journalist how she could possibly be successful with respect to her mission to the poor, faced with so many millions of people, St Teresa of Calcutta paused for a moment and then replied: “I am not called to be successful. I am called to be faithful.” We must be faithful in prayer for the departed, including Bishop Bell. We must pray for those who have been dreadfully wronged, and we must pray that the situation may be redeemed by Christ. And we must also pray for Bishop Martin Warner and the diocese of Chichester, as I do. **ND**

The Revd Graham Sawyer is Vicar of St James's, Briercliffe, in the Diocese of Blackburn.

Lament for Perugia

James Davy's response to the recent Italian earthquakes

The morning of Wednesday 24 August, St Bartholomew's Day, saw two large earthquakes hit the Umbria region of Central Italy. The first, with a magnitude of 6.2, deep under the town of Norcia, occurred in the early hours of the morning. A second tremor, less powerful but nearer the surface, came a few hours later. In the following days dozens of aftershocks hit the surrounding area – one figure suggested 95 in 36 hours – with some reaching as far as Rome.

The traditional construction methods of many towns in the area offered no resistance; and in much recent construction structural safety requirements had been quietly ignored. There was a sizeable loss of life – over 290 at the time of writing. Many people had been in the town of Amatrice for a festival, and personal stories of loss emerged in the media: a couple found dead in a last embrace; two grandmothers killed while on holiday with their granddaughters – each victim had a story, and each sudden loss will be keenly felt for many years.

Staying in the village of Scheggino, 30km away, I felt the tremors, as did the other members of the choir with whom I was touring the region, although we were fortunate not to be directly affected. There was a good deal of chatter amongst the locals concerning the portents of strong winds and a sense of foreboding that had created a general unease, and the unsettling questions that arise following such an event: would there be other shocks nearer by, and how would the villagers and their lives be affected? Tents were erected on open ground for people who wanted somewhere to sleep (other than their own homes or their cars).

Apart from trying to absorb the horror and human cost, our next question was whether our next service – which was due to be held in the basilica at Cascia, close to Norcia, and affected by the quakes – would go ahead; and if the church was declared unsafe, whether we could still go and sing in the open air as a small act of solidarity with the people there. As it turned

out, the Mayor of Cascia prohibited public gatherings, and both visit and service were called off.

How, then, could we respond? The chaos was unfolding a relatively short distance away, and none of us felt able to react in any adequate fashion. One GP in the tour party

wanted to offer her services to the Red Cross, but spoke too little Italian to be of any real use. Thinking over all these things, my instinctive response was to compose a piece of music that would give voice to our collective sadness for the people of Italy in the wake of this natural disaster, and offer perhaps a small moment of comfort to those who heard it.

To write and rehearse the piece before the national day of mourning on Saturday 27 September it would need to be effective, simple and quickly-learnable; and I wanted it to speak directly to its audience and of its context. In the end, I settled on the text of *Pie Jesu*, adding an Italian translation of a line from the Requiem mass: ‘and let light perpetual shine upon them’ - ‘*e lasciare che perpetua risplenda ad essi la luce*’. In order to give a bit of musical context, I set this line as a solo for the choir's director, Colin Baldy, himself a fine baritone. Unaccompanied, and in a simple verse structure, the piece was performed in the church of San Nicolò in Scheggino on Saturday 27 August, and again at the end of Mass in Trevi Cathedral the following morning. On both occasions it was received with some emotion by churchgoers who were genuinely touched by this gesture from their English visitors.



James Davy is Organist & Master of the Choristers at Chelmsford Cathedral. Anyone interested receiving a score of his Perugia Pie Jesu should email jamesbdavy@btinternet.com

Leave Us Not Comfortless

The Bishop of Burnley on why unity matters in Wales and everywhere else

There is a very irritating rhetorical technique that Christians often employ when debating matters of faith and morals. You hear it frequently on the floor of Synods and in meetings of Bishops, and I know it well because I use it frequently myself. What you do is invite your listeners to look beyond the debating chamber to the world outside. “Look what’s going on around us,” you say. “Look at all the wars, and the suffering, and the sin, and the empty churches, and yet here we are as Christians arguing with each other about sexuality or gender or divorce” – or whatever the subject may be. “Isn’t it time we got over it and focussed on what matters, which is our mission to the world?”

On the rhetorical level it works beautifully. It can even sway a debate because it does ask a very potent question. Our nation is going through the greatest political and economic crisis in a generation. Syria is on fire, with aid convoys apparently adjudged a suitable target for bombing. Wealth inequality grows ever wider. The world is being cooked by our addiction to oil-based consumption. In Western Europe there is a crisis of faith, with fewer than half the population of our nation now identifying as Christians. What are we doing, this fine collection of minds, spending two days of our precious time re-running ancient arguments over the ordination of women and provisions for those who cannot accept the majority view of the church that has ordained them?

It’s a powerful line to argue. But it’s also misleading – indeed arguably dangerous – because it downgrades the vital importance of the relationships that as Christians we have with each other. Our unity as Christians matters, and not just for our own benefit. It matters for the benefit of the world that Christ came to save. In a world of sin and pain and conflict and confusion, our unity matters more than ever.

In the Letter to the Ephesians St Paul exhorts his hearers, “Do all you can to preserve the unity of the Spirit by the peace that binds you together.” (*Eph* 4.3) He emphasises the oneness of the Christian family, based upon the oneness of our Baptism and the oneness of God Himself. And why does it matter so much? Because, Paul tells us, “the saints together make a unity in the work of service.” (*Eph* 4.12) We are united in order to serve, united for the benefit of others. St John’s Gospel pushes the point even further as Jesus gives the Final Discourse to the disciples around the table of the Last Supper. In Chapter 17 we listen in to a conversation within the person of the Trinity and what does Jesus pray? “May they be one that the world might believe.” Or even more frightening, “May they be one even as you and I, Father, are one.” (*John* 17.21) The unity of the Christian family points to the very being of God. The Church composed of many persons making up a single body bears witness to the life of the Trinity, three Persons yet one single God. Our unity has a transcendent, eschatological dimension that it is almost beyond our imagining to grasp. The apparently

Our unity as Christians matters, and not just for our own benefit



Dr Morgan enters St Martin’s, Roath (Photos: Huw Riden)

mundane relationship that one Christian has with another has an eternal dimension; and our relationships point to the very being of God. Only when our relationships work can we be effective and fruitful witnesses to God; only when we are one will the world believe.

To seek to improve the quality of our relationships as Christians is not a distraction from mission. It *is* the mission, because our relationships point people to God. We seek unity and healthy relationship as Christians not because it feels good, and cheers us up a bit. We do it as a solemn duty, because the world will not believe unless we are one. It is an absurd irony that a Church which is at last recovering the centrality of the ministry of evangelism appears to be putting on the back burner the ecumenical project, and indeed even appears to be accepting the secular argument that if you can’t agree it’s best to break up. That is the opposite of the preaching of Jesus. We must make our relationships work, because they point the world to the God of peace and justice.

St Matthew teaches us two very important lessons about the nature of the unity that we should constantly be seeking as Christians. First, true unity delights in difference. St Paul talks about the huge variety of gifts that the Spirit hands to the members of His body, some apostles, some prophets, some teachers, some pastors, some teachers, and Matthew would appear to have had more than his fair share of those gifts. Inevitably such diversity of gift will lead to differences, to jealousies, to rivalries, and to occasional dissension. We read about such things from the very first days of the Church, and the honesty with which Sts Luke and Paul confront and describe such differences is wonderful. No spin or doctoring of the account there, and I'm sure there is a reason they include every detail of every argument. What makes the quality of our relationships matter is that we have to work at them because we are sinful human beings in need of redemption. They are counter-cultural, they are distinctive because we go on working at them long after most people would have given up and gone home. It is our willingness to be different and yet still committed to each other which points people to the unity of God. Difference is therefore not a weakness, but a strength. True unity delights in it because it provides the workshop for redemption.

Secondly, true unity includes those we would rather exclude. Why was Jesus so keen to go to Matthew the tax collector, and to mix with the marginalised: the sinners, the

prostitutes, and with those whom society side-lined or hated? Because a sign of the Kingdom is that all are included. It would be very easy for the Church to splinter *ad infinitum* into ever smaller units of those who agree with each other so that, like political parties or supermarkets, you find the one that most

A sign of the Kingdom is that all are included

suits your taste and viewpoints. But that is a market vision, not a Kingdom vision. A sign of the Kingdom is that we share bread even with those with whom we profoundly disagree, even those we find repellent or repugnant. Of course we might challenge

them, and indeed we do so vigorously. But we go on seeking ways to walk together – not just because it seems a good idea, but because our unity points the world to the oneness of God.

So yes, it's true that our nation is going through the greatest political and economic crisis in a generation; that Syria is on fire; that inequality is growing wider; that the world is being cooked; and that in Western Europe there is a crisis of faith. But let's stop for a while and ensure that our own relationships as Christians are healthy and united – for then the world will see that it has a God of justice and peace: a God whom we meet in Jesus Christ, our Lord. **ND**

This homily was preached by the Rt Revd Philip North CMP on St Matthew's Day – the eve of the Credo Cymru Conference "That Nothing Be Lost" (ND, September 2016) – at St Martin's, Roath, in the diocese of Llandaff, in the presence of the Archbishop of Wales.



October Devotion

Michael Fisher on containing the Uncontainable

*Hail, creature, embracing your Creator,
Hail little container, containing the Uncontainable.*
Theodotus of Ancyra, 5th century

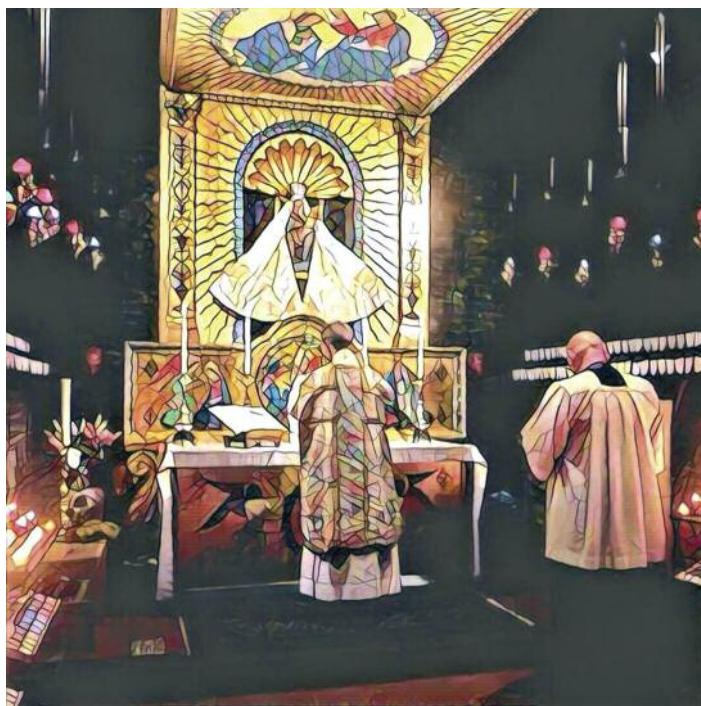
“Hail, little container.” What an odd turn of phrase – and yet how true. Strip away some of the artistic licence you see in many representations of the Annunciation, and you find a young girl of perhaps no more than fourteen or fifteen, living in humble circumstances in a one-horse town in an obscure part of the Middle East, being suddenly confronted by the Archangel Gabriel and told that she has been chosen by God as the means by which He will enter his creation human flesh. Mary: the ‘little container,’ who for nine months will carry within her the Eternal Word. Of her own free will she said ‘Yes’ to God, and so the Incarnation became possible. For that reason alone, no Christian should be afraid to say a grateful *Ave Maria*.

The notion of the ‘little container’ helps us to understand Our Lady’s unique place within the company of Heaven. She is the chosen vessel of God’s grace; the fulfilment of that prophecy in the Psalms: “Thou shalt not suffer thy Holy One to see corruption” (Ps 16.10). The notion that at the end of her earthly life Mary was assumed body and soul into heaven may be held as a logical development based on Holy Scripture and the teaching of the early Fathers of the Church, and as anticipating the resurrection of all members of the Body of Christ.

Every expectant mother knows the joy of containing within herself the life of an unborn child, and every mother of a child knows how uncontainable that life becomes once the child is in the world; how, as the child grows up and develops, he or she also grows away. That was Mary’s experience too. She was warned of it when Jesus was only a baby, and then, when He was just twelve years old, she faced that moment that all mothers dread: the son not only growing up, but growing away. Recall how it happened: the twelve-year-old Jesus going missing in Jerusalem, and eventually being found in the Temple deep in discussion with the doctors of the Law. “Did you not know,” he said to his astonished family, “that I must be about my Father’s business?” Uncontainable indeed – and that was only the start of it.

“O little container, containing the Uncontainable” – you could also say that about Walsingham, or, to give it its full name, Walsingham Parva: *Little Walsingham*. But it was *that* village that Our Lady chose as the location of “England’s Nazareth” when she appeared to the Lady Richeldis in 1061. Soon it became a spiritual power-house greater than that little village could contain. Its fame spread, and pilgrims came in their thousands, from all over England, and from continental Europe too. Uncontainable indeed.

It all came to a tragic end in 1538 when Henry VIII swept it away in an orgy of pillage and destruction such as had not



Old view, new filter: Mass in the Holy House

been seen in this country since the Viking invasions. Yet Henry appears to have shown some remorse at the very end of his life; and it is said that as he lay dying he bequeathed his soul to Our Lady of Walsingham.

What, I wonder, did Our Lady make of Henry? What *do*

you make of a boy who once called you “Mother” but who turns into a monster, turfs you out of your home, steals all your jewellery and furniture, sets fire to your portrait, and then pulls your house down?

But in spite of the destruction of her shrine, Mary never left Walsingham. A thin stream of pilgrims still came – at great risk to themselves – to pray on the site of the Holy House, until eventually, in happier times, the Shrine was restored. I don’t think I’ve ever visited Walsingham without something extraordinary happening while I have been there – some insight given, some problem resolved, some opportunity for ministry presenting itself.

Many years ago, in my teaching days, I took over an A-Level R.E. class from a member of staff who had just retired. The group consisted of just four eighteen-year-old girls. Part of the course I was teaching was about Holy Places, and so I told them about Walsingham, and showed them some slides of the Shrine. They seemed quite taken with it all, and asked, “Can we go?” So – having cleared it with the Headteacher – we all piled into my car one Monday morning, and headed off to Walsingham for a two-day visit. Having arrived, we visited the Shrine; and then there were the add-ons – a trip to the seaside, and a game of darts in The Bull – until Sister Wendy came across, dangling a bunch of keys: a reminder that in those days you had to be back in by 10 o’ clock or get locked out.

**No Christian should be
afraid to say a grateful
*Ave Maria***

On the following morning I said Mass in the Holy House, and left it up to the girls if they wanted to attend or not. Just afterwards I spotted one of them sitting very quietly on a chair at the side of the Holy House: deep in thought – or was it prayer? I couldn't tell; but she remained there for quite some time. Back in school a few days later, the Head of Sixth Form came up to me and said, "Your Lady of Walsingham appears to have wrought a small miracle." He then told me that one of the girls – the one I had seen sitting outside the Holy House – had been having a very uncomfortable time at home. Her parents were on the verge of splitting up, and there had been a good deal of unpleasantness. "But," he continued, "while you were away in Walsingham they got back together, and decided to give it another go; so she returned to a very different situation from the one she had left." Was it a coincidence? I like to think not.

But what about us? Perhaps we too may be "little containers, containing the Uncontainable," given new birth in the waters of baptism, and sealed with the Holy Spirit. St Paul puts it in a similar way, describing us as "frail earthen vessels" containing imperishable spiritual treasures. Like the Mother of

God, each of us has a calling and a mission, because the spiritual treasure in these earthen containers isn't put there to be hoarded up or to be kept to ourselves – any more than a pilgrimage to Our Lady's Shrine can somehow be bottled up, like water from the holy well, for our own private consumption.

Meanwhile, the spiritual treasure given to all Christians at their baptism, and sustained by the Body and Blood of Christ received in Holy Communion, is un-containable. It is intended to be given out, to be used in the service of others in the building-up of the Body of Christ on earth, and in sharing the Good News of the Gospel with those who have either never heard it or who may be indifferent to it. And, within the Communion of Saints – be they our fellow-pilgrims here on earth, or those in heaven who pray for us – we are never alone, even though we may feel at times that we are lone voices in a hostile or indifferent world. May the prayers and example of the Mother of God inspire us to be the people He wishes us to be on earth – and may we too come to share, with Our Lady, in the joy of heaven. **ND**

The Revd Michael Fisher is a retired priest in the diocese of Lichfield.

Each of us has a calling and a mission

*Come let us join our friends above
That have obtain'd the prize,
And on the eagle-wings of love
To joy celestial rise;
Let all the saints terrestrial sing
With those to glory gone,
For all the servants of our King
In earth and heaven are one.*

*One family we dwell in him,
One church above, beneath,
Tho' now divided by the stream,
The narrow stream of death:
One army of the living God,
To his command we bow:
Part of his host hath cross'd the flood,
And part is crossing now.*

*Ten thousand to their endless home
This solemn moment fly,
And we are to the margin come,
And we expect to die:
His militant, embodied host
With wishful looks we stand,
And long to see that happy coast,
And reach that heavenly land.*

*Our old companions in distress
We haste again to see,
And eager long for our release
And full felicity:
Ev'n now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore.*

Spiritual Songs

*Our spirits too shall quickly join,
Like theirs, with glory crown'd,
And shout to see our Captain's sign,
To hear his trumpet sound:
O that we now might grasp our guide,
O that the word were given!
Come Lord of hosts the waves divide,
And land us all in heaven.*

As All Saints' Day approaches, Charles Wesley's hymn "Come let us join our friends above" is a fine example of his understanding of the Communion of Saints and the relationship between earth and heaven. While juxtaposing the Church Militant and the Church Triumphant, "divided by the stream," he is fundamentally concerned with their essential unity. The first verse emphasises the closeness between the two, as they unite in worship. The striking use of "joy celestial" and "saints terrestrial" in successive lines reveals Wesley at the height of his poetic powers, simultaneously separating and connecting the saints in heaven and those on earth. The second

half of the third verse emphasises his understanding of the church as the Body of Christ: while working towards the conclusion, he again emphasises the connection between earth and heaven, first through the joining of hands, which looks forward to the final joining of spirits. The hymn is also notable for the forceful way in which it makes the reader or singer consider their own mortality; few other writers demand us to acknowledge so directly that "we expect to die". Of course, the deep connection between earth and heaven that the hymn so strongly emphasises places human death in a context where it should be approached with steadfastness rather than fear.

The hymn is better known in Francis H. Murray's thoroughgoing revision, "Let saints on earth in concert sing" (itself actually the second verse of Murray's version). This version robs the text of much of its striking language and imagery, reducing its impact on the singer, and its exposition of Wesley's conception of the Communion of Saints.

Life and Laughter in Lourdes

Emily Dawson shares her thoughts on the Society of Mary Youth Pilgrimage

This summer I was very fortunate to receive the opportunity to visit Lourdes with a wonderful group of pilgrims as part of the Society of Mary Youth Pilgrimage. It provided a rollercoaster of events and emotions, but had a lot more ups (the hills were vast!) than it did downs. Although it is hard to express in words what I had the chance to witness, I hope to share here some of my greatest memories, which will stay with me forever.

When I found out in April there was a Lourdes pilgrimage being organized, I was totally enthused and couldn't wait for an experience to help me deepen my faith and relationship with Jesus, despite having a horrid fear of flying. The young pilgrims from my parish also had a "pizza-and-movie night" with the young pilgrims from St Matthew's, Carver Street, in Sheffield. This allowed us all to mingle and get to know each other before going on pilgrimage together. The friendships formed only added to the experience.

We arrived at church to meet the coach (not so bright, but very early) at 5am to go to Stansted. Although this was testing, my enthusiasm was still as strong just as it was back in April. When finding a seat on the plane, it was difficult to find someone from my own parish, so I ended up next to someone I didn't know. This was when I first noticed a change in myself; my neighbour soon revealed to me that he struggled with anxiety and was afraid of flying as well. For both our sakes and his own comfort, I put my own fear and nerves aside to help him feel more relaxed for the duration of the flight. By the time it came to landing, he was clearly more at ease and comfortable. This was just the beginning of an amazing pilgrimage and already Jesus' power was amongst us all.

When we arrived in Lourdes we were taken to the youth village with around 40 other young pilgrims from all over the country. Once we had sorted out our rooms and put our luggage down, we were rushed to mass in a beautiful chapel. This was a great occasion for our arrival, and was followed by walking through the Door of Mercy. We traced the image of the large cross upon ourselves, which was very moving and a reminder for me for the reason why I had decided to visit Lourdes – as by now my enthusiasm had grown slightly tired, along with my body and senses. This helped me rekindle the passion I had for my Christian faith, and helped it deepen in ways I cannot begin to describe.

On the second day we visited St-Bertrand-de-Comminges. The church was stunning and I was captivated by its beauty. The service was touching, and the music sung was magnificent. This was then followed by a picnic where we had opportunities to mix with the other young pilgrims and create friendships. We then visited a church dedicated to St Just, who was a martyr. His tomb was in the church, and it was smooth in certain places because of people tracing their hands over the stone. This was very enriching; it was also interesting to learn about his life and death.

This helped me rekindle the passion I had for my Christian faith



On the third day, we took a trip to Lourdes and saw the basilica. It is a sight which I cannot put into words, and anyone who is able to go Lourdes must take the chance to climb up to see the blazing crown in its glory that sits atop the lower basilica. We attended an international mass, where thousands of Christians from all over the world came together for worship. This was very special as the word of Lord was proclaimed in so many different languages, yet we were all worshipping the one holy God whom we live for. We also climbed the *rampe du fort*, this was exhausting, but well worth it as from the top it overlooked the whole town. The view was breathtaking.

I found this day the most moving, as we were blessed to attend the candlelight procession that evening. When the candlelight procession began it was daylight, but as the night drew in and the sun set the presence of God washed over us all as

we prayed the Rosary in many different languages. Although the candles were slightly intimidating with their flickering flame wafting a few inches behind the person in front, I

think it was the most powerful part of the pilgrimage, doing so many years later exactly what Our Lady had told St Bernadette she wanted pilgrims to do. We also wore Society of Mary banners around us in our own designs: we had a range of veils, belts, and headbands, but I went for "rain-hat chic". Some of our number were given the privilege of carrying torches during the procession, and they stood round the image of Our Lady as we assembled in front of the lower basilica. Every part of it deepened my faith, and at the end seeing the crowned Virgin all lit up in the darkness was incredible.

During our time in Lourdes we also visited St Bernadette's home, which was lovely as it conveyed her normality – yet Mary appeared to her, which shows the grace that

flows through Our Lady. We also walked through the grotto where Our Lady appeared, and this, like the tomb of St Just, had become smooth where pilgrims had touched the stones. This was a life-changing experience, and I will be forever grateful for it. A visit to the caves of Bétharram was a great end to the pilgrimage, and at one point on the boat ride through the caves we were plunged into unexpected darkness. A friend of mine from south-west London and I broke into laughter – the downside to both of us having infectious laughs meant that the whole boat joined in!

I have been truly blessed to visit Lourdes. It was an enriching experience in a glorious environment, and I'm so thankful to everyone who made it possible. I've been able to

I have been truly blessed to visit Lourdes

take away more than I could have ever hoped for, and I've learnt more than I could have ever imagined. I've met some amazing people who, although I met them as strangers, became like a family to me for the week. I had a fantastic time, and lots of fun – there wasn't a dull moment, and I can genuinely say it was one of the greatest and exciting weeks of my life. Thanks be to God for giving me these opportunities to deepen my faith – it was wonderful to share this memory with so many people in Lourdes, and I hope I have been able to convey the greatness here, too. **ND**

Emily Dawson worships at St John the Baptist, Edlington, in South Yorkshire.

Healing & Renewal Pilgrimage 2016

The annual Healing & Renewal Pilgrimage took place at Walsingham at the end of August. The Bishop of Burnley, the Rt Revd Philip North CMP, celebrated mass at the Altar the Mysteries of Light in the Shrine gardens; and Sr Frances Dominica ASSP, who founded Helen and Douglas House hospices in Oxford, gave an address. After a picnic lunch the ministries of Sprinkling, Laying-On of Hands, and Anointing took place; and the day closed with Benediction.



1. A light moment on a very hot day! 2. Sr Carol SSM prays with pilgrims. 3. Sr Frances Dominica ASSP. 4. Fr Philip Corbett, a former Editor of *New Directions*, administers water from the Well. 5. The end of the Pilgrimage Mass. 6. The Bishop of Burnley greets pilgrims. Photos: Graham Howard.

Seeing Our Own Reflection

Julian Browning gazes at the Bishops' Reflection Group On Sexuality

*I abandoned and forgot myself,
Laying my face on my Beloved;
All things ceased; I went out from myself,
Leaving my cares
Forgotten among the lilies*

St John of the Cross,
The Dark Night of the Soul

George Bernard Shaw was once asked where he would like to be at the end of the world. "England," he said. "Why England?," asked his interlocutor. "Because England is always fifty years behind the rest of the world," he replied. The same could be said about the Church of England and sex: there's a lot of catching up to do. Fifty years ago the serious books which introduced sex to young people had much to say about a sweaty activity called "heavy petting". Heavy petting was the just reward for the blushing boy and girl (don't even think about it). It was a metaphor for much Anglican moral teaching: thus far (if you must), but no further (or you are damned). It's the same for the clergy today. Is heavy petting permitted to celibate clerics and their same-sex partners? Can we avoid answering the question? These and many other riddles are now the remit of the 10-strong Bishops' Reflection Group.

A Reflection Group is nothing new. It's another committee of middle-management, but their work has already been done for them in a series of well-managed "Shared Conversations" [ND, September 2016, and elsewhere in this issue] over two years up and down the country, thrashed out in stressful hotel sleepovers by reluctant clergy and laity. The bishops just have to pull all these strands together, as you do with strands, and then recommend the next faltering step. The ten bishops are

To assist the Bishops of the Church of England in their reflection on issues relating to human sexuality, in the light of theological, biblical, ecumenical, Anglican Communion, pastoral, missiological [sic], historical and societal considerations bearing on these issues [and] To assist the House of Bishops in identifying questions in relation to human sexuality, with particular reference to same-sex relationships. It will also develop possible answers to those questions for the House to consider, as a contribution to the leadership which the House provides to the Church on such issues. (16 September 2016)

Let us remind ourselves of the key question originally posed in those Shared Conversations: "Given the significant changes in our culture in relation to human sexuality, how should the Church respond?"

The response is a Bishops' Reflection Group on same-sex relationships which is all white, all middle-class, and all mar-

ried. Seven men and three women, if you were wondering. They include our own Bishop of Ebbsfleet, and two prominent evangelicals: the Bishops of Blackburn and Maidstone. They will all do their best, I'm sure; but we must not expect the heady mix of gay repartee and flirtatious teasing that the subject demands.

What might be the worst and best outcomes of this gruesome process? The worst outcome would be for the Church of England's reflections on sexuality to become yet one more skirmish in the Great Game: fundamentalist versus liberal, Catholic versus Protestant, you against me. If the Bishops' Reflection Group is going to spend its time haggling over forms of words to keep both sides happy – as if sexuality, any more than doctrine, can be the subject of an "agreed statement" – then all is lost. Would anybody be interested in what they say? I've been reading a little classic called *The Returns of Love: Letters of a Christian Homosexual*, by Alex Davidson (Inter-Varsity

Press, 1970, and still available). The date is of interest, because it is books like this which influenced, at an impressionable age, those who are now in senior evangelical positions in the Church. In a series of fictional

letters to Peter, whom he loves to bits, young Alex moves from whining self-pity, through unbearable priggishness, to the conclusion that homosexuality (as opposed to "practices") is not a sin but is evil. You and I would probably send him straight to therapy or to any Anglo-Catholic church in central London. Alex is a mess, but he reflects on his experience and tries to find his way. He and his peers find the Church utterly clueless in helping them with any personal problem; but at one point he stumbles on this piece of wisdom: "In this conflict all the weapons we have discussed come into play: conscience and Scripture, discipline, common sense, fellowship, prayer, love, faith, and hope. And also one I think we have seldom if ever mentioned. I should call it perspective." Unless sexuality is seen in a right perspective – as one aspect of God's creation, as a help and not a hindrance, and certainly not as an immense problem blocking the light from everything else and causing a fight – all those conversations have little value.

The best outcome would be for the bishops to tear up their dull agenda and scrap the committee verbiage. They could ditch those stale predictable chapter headings, theology, ecumenism, Anglican Communion, mission, history, and all that, and start again. They could come up with something new, looking outwards and not inwards – just for once. They could start with sexuality itself – *eros* in the real world outside, the sexual imagery in Christian spirituality and other religions, the human need to overcome separateness, the mystery of sexual attraction – and we might come to see that the last thing we need is some sort of Anglican sharia trampling through other people's lives. Goodness is not sameness. In sexuality – as in religion – we are saved not by guidelines, but by devel-

All white, all middle-class, and all married

oping personal and corporate responsibility, informed by a Christian theology of the body: a knowledge hard won through personal experience. Even Alex knew that.

If the bishops recommend another committee “to take things forward,” I shall scream. Enough is enough. We and Alex seek in Christianity a freedom from that new and toxic obsession with ourselves and each other so clearly expressed in all those anxious “Shared Conversations” in provincial hotels, however helpful they might have been to some.

There is already one dire result of all that chattering: the end of the private life. The conflation of private life and public office is a strain none can bear for long. Sex is private. Could the bishops assert an individual’s right to privacy? Does everything have to be defined, codified, signed off by all? Will the invasive probes of our sinister safeguarding industry and its network of “officers” keep us all in line? Fear is never a good starting point. “As Christians, we must incarnate our sexuality into the world in such a way that it constantly shows that love

If the bishops recommend another committee, I shall scream

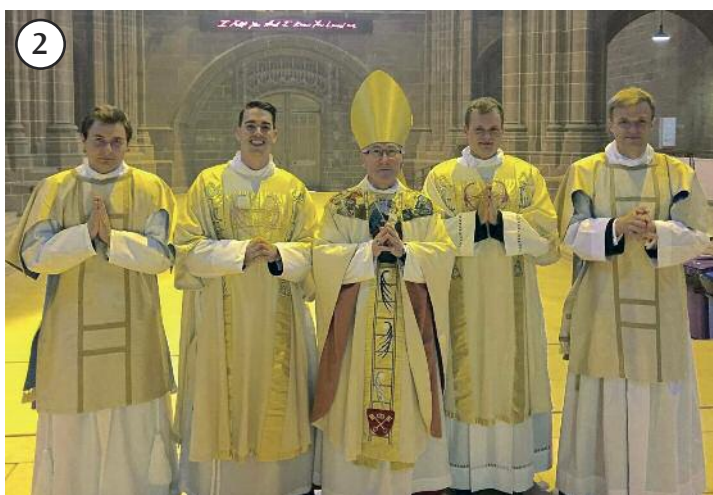
something the world can understand. Bishops, be brave. Give us back fire, passion, and romance – and let us be, because these are our flickering reflections of the Gospel Fire within us, given to all by God so that we can witness to His eternal life.

*But we all with unveiled face,
Beholding and reflecting like a mirror
The glory of the Lord, are being transformed
Into the same image
From glory to glory.*

2 Cor 3.18

*The Revd Julian Browning is Hon. Assistant Priest of All Saints’
Margaret Street, London.*

Out and About in September



1. A Walsingham Festival took place at Liverpool Cathedral on 17 September. 2. The Bishop of Beverley presided, attended by (left to right) deacons David D'Silva, Adam Burnham, Edward Carr, and Thomas Carpenter. 3. And quite right, too. 4. St Matthew's, Carver Street, Sheffield, continued its Patronal Festival celebrations on 24 September. 5. Mass was followed by a procession of the Blessed Sacrament through the parish, followed by Benediction. 6. In Oxford, the Bishop of Chichester led the celebration of Our Lady of Walsingham on 24 September at St John's, New Hinksey. 7. Edgware Abbey's precious monstrance turned up at the LAPADA show in Berkeley Square in mid-September. Anyone who feels they may be in a position to save this important historical item is invited to contact the Editor.

Heeding the Call

Some questions from **Nicolas Stebbing CR**

Why did Our Lord's disciples follow Him? They left boat, tax desk, and family when He called them, not knowing where he was going. There must have been something utterly irresistible about His call for them. He called other people, like the rich young man, and they didn't follow Him. The disciples could have refused but they chose not to: they saw something in Jesus that made them want to go along with Him. What about us? Jesus calls us to something. If we are young it may be something really adventurous, really radical. Are we prepared to leave all and follow? Do we love Jesus enough to do that?

Many people start following Jesus, but give up. Some, like Judas, actually betray Him. Others, like those mentioned in John 6, found His teaching too hard and decided to back out. Peter, James, John, Philip and all the others stayed on. It was a tough life. True, they were pretty tough people in those days, but still they spent their time walking the length and breadth of the hot country of Palestine. Often they had nowhere to sleep, or slept in really crowded places. "Foxes have holes, and the birds of the air have their nests, but the Son of Man has nowhere to lay his head," said Jesus. Often they ran out of food. "We have no bread," said the disciples more than once. Often they squabbled amongst themselves. They became saints in the end but it took them a long time to get used to living together.

One thing made it all worthwhile; and that was Jesus. He was clearly a fascinating person to be with. Half the time they didn't understand Him, but they knew He was saying something really important, something that would change their lives if they stayed with Him. Jesus did not create a cosy little club. He walked long distances, demanded a lot of them, gave them hard teaching, healed people in front of them and told them they could do the same. He was challenging. He expected a lot of them, but He gave a lot. He gave everything He had; and in the end He gave his life on the Cross. Then they realised they too were being asked to give everything. They tried to get out of it, but when He reappeared, risen from the dead, they knew they had to go on. And of course they wanted to go on. What they knew now was so amazing they simply had to start telling everybody, whatever it cost them; and it cost them a lot.

Nor was it just Jesus who was fascinating. He also revealed God to them in a new way. This was not a new God. It was clearly the God they had always known through Moses and the prophets. But Jesus showed how loving His Father was, how forgiving, how interested in everything they did. He made it clear that God was for everyone, not just those who strictly kept the Law. God is fascinating. When we listen to someone who really knows God talk about Him, we realise just how fascinating He is. We want to know more and more, to listen more and more. We realise we could spend a lifetime getting

to know this amazing God. We realise too that we won't be able to do this unless we give ourselves completely to Him. We must turn aside from our way of life, from family, career, possessions, and dreams. We must look for the pearl beyond price; we must seek the Kingdom of God; we must give up the ordinary way we have been living; we must stop thinking the way the people around us think, and follow a new way that will lead us to God.

There are many of ways of doing this, and each of us needs to listen carefully to the call of God. Here I speak of only one such call – the call to the religious life. Why do men and women step aside from "normal" ways of life and become friars, monks or nuns, wearing distinctive habits? It is for the

One thing made it all worthwhile

same reason the disciples did: they heard a call and found it so attractive they could not ignore it. They found Jesus fascinating and had to find out more. They found the life hard, but worthwhile. Anything else

seemed cosy or suffocating; they needed larger horizons. "You have set my feet in a large place," says the Psalmist, and that is how it feels: quite exhilarating. And then there is the attractiveness of God. Isn't it worth giving up everything to get to know God?

God still calls people to the religious life. It is hard to answer this call, for there is so much to leave behind. Yet we shouldn't get stuck on looking back. "He who loves father and mother more than me is not worthy of me" (*Matt 10.37*). It's far better to look ahead at all the excitements in store for one who follows Christ in a really radical way.

I believe that some of you who read this article are called to this life. Have you thought about it? Are you content to be a Catholic Christian just as you are? Or would you like to take a really big step out in faith, to go on an adventure which will take you to a whole new world? To be a Catholic Christian

Isn't it worth giving up everything?

does not just mean nice vestments in Church and going to mass. Catholic Christians live in a very big world: a world that embraces heaven and earth; a world of sacraments where God himself comes to

meet us; a world of prayer where God takes us and changes us; a world of self-giving, and of sacrifice as we give ourselves to other people whom God also loves. St Francis famously abandoned everything, even his clothes, to enter that world. Jesus told us to abandon family, home, lands, and everything if we want to follow him. He promised that we will get it all back, a hundredfold, but we have to do it first to find out what that will be like.

This is not a life for the faint-hearted or the half-hearted. It takes a lot of courage to get started, and we all get frightened from time to time. But God is watching over us. He doesn't necessarily make it safe, but He does make it good. **ND**

*The Revd Fr Nicolas Stebbing
is a member of the Community of the Resurrection.*

Whose Debate Is It, Anyway?

Gary Waddington continues his reflections on the Shared Conversations

Is Sex the “Evangelical Problem”?

More than once throughout the Shared Conversations process I was struck as being not only a participant, but also an observer in what felt an overwhelmingly “evangelical-centric” debate. Almost everyone who spoke from the platform appeared to come from an evangelical background: be that “conservative,” “liberal,” “progressive,” or whatever tag you might dream up. It felt very much at times as if this wasn’t the whole Church of England talking – rather we were, to differing degrees, engaged in an inter-pan-evangelical family argument (albeit one heavily influenced by events from outside).

It often felt like a proxy debate for at least three issues. First, there the very serious question “what is the authority of the scriptures in the Church?” To put it another way, “how can we read the Bible, and do we agree on what scripture says?” That’s going to be a very difficult question of hermeneutics. For some, the Bible is very clear, and is to be read at least in general terms as a form of interpreted literalism. For others, there are important ranges of exegetical readings to be applied. For more still, there are significances of how newer biblical hermeneutics might be brought to bear, influenced by feminist, queer, liberation, and other contexts. That itself should illuminate the difficulty of the theological question “what is the right way to read the Bible?”

Secondly, there sits another thorny question. What is the determinable authority for Anglicanism? Is it *sola scriptura*, tradition, or reason? Is it that the historic Chicago-Lambeth quadrilateral – Scripture, Tradition, Reason, and *Episcopē* – is breaking down? Whilst I wouldn’t agree with my evangelical brothers and sisters that Scripture alone is a defining authority, there is a real sense I perceive within this debate that for them the place of Scripture is under threat, as well as specific ways in it might be read. I absolutely realise that “conservative” is no more a hegemony amongst evangelicals than “traditionalism” is so amongst Catholics. The point, though, is where the balance lies.

That is perhaps the third issue in this proxy debate – where now? The shape of evangelicalism is today very different to what it was at the start of the 1970s. What I can remember from my childhood as being “Low Church” is different from much of the evangelical world today. I’m by no means an expert – but sung Mattins with the Vicar in a surplice, scarf, and hood is, I suspect, a much rarer beast than a charismatic, worship-band-led, non-robed “service of the Word.” I stand to be corrected, but evangelicalism’s 1970s revival has now created a section of the Church which has its hands on many of levers of “power” – and just at a time when an issue comes along which threatens to break up that growing monopoly and influence. Could this be the issue

which breaks the evangelical ascendancy? Is this debate not just about human sexuality – but the outplaying of an existential evangelical crisis, unable to deal with the present cultural *Zeitgeist*?

The Justice Question

For at least some of the more generally liberal parts of the Church of England this is an equal crisis, but one in which this group feels firmly themselves to have an upper hand. After all, if the question of the ordination of women was about “inclusive justice,” then surely the context of this debate bears as many, if not more, of the hallmarks of that debate. Since those arguments held sway then, surely they will triumph now.

That view – whilst a theological solipsism of reason, just as

much as the ordination debate was – is now hitting buffers not easily foreseen in the law of unintended consequences. Surely the sisters liberated from the yoke of patriarchal oppression will rally to the

cry of liberation of all similarly oppressed? There’s the rub. It turns out that some of those who have scaled the dizzy heights of preferment aren’t so keen to cry publicly for freedom for others. No wonder there was a sharp intake of breath from some when newly-appointed women bishops demurred from a full throated defence of others facing proscription. If the ordination of women was ever seen as a Trojan Horse to deliver full acceptance of human sexuality, it has failed yet to release the Greeks in its belly.

There can be little doubt that society has moved on. For many today, sexuality is of little import or consequence. Of course, outside metro-political circles, that’s not quite the whole story; but in most social and media circles the argument is won, even if there are pockets of resistance. Is this just a question of the necessity of righteous justice as a Gospel imperative? Or is this playing out as an overarching metanarrative of an inbuilt conservative position? Just as the conservative position clings to a claim to scriptural warrant, so a more progressive position clings to an appeal for reason to triumph.

The problem is one of inherited position – and the inherent weakness that a three- or four-legged appeal to a theological argumentative “stool” cannot stand on one leg alone. “Justice is blind,” runs the maxim. But this argument isn’t impartial, and rightly so. In order for

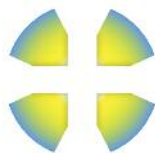
the justice argument to have weight, it has to have a theological backup – one which is at present, it seems to me, sadly lacking. **ND**

To be continued.

The Revd Gary Waddington is Team Rector of St Wilfrid’s, Harrogate, in the diocese of Leeds, and a member of the General Synod.

What is the determinable authority for Anglicanism?

For many today, sexuality is of little import



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 19 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 by post to all parishes that are registered with Forward in Faith. Parish priests or churchwardens of parishes that have not received this invitation should please contact the office. During the vacancy in the post of Administrative Assistant, please contact the Director: colin.podmore@forwardinfaith.com

October 4 marked the Feast of St Francis of Assisi. One of the themes of Francis' spirituality is suffering and prayer; and there were three types of suffering in his life. The first was the extreme physical penitence he deliberately pursued. He was an habitual wearer of a hair shirt, his fasting was extreme, and the places in which he chose to live were often devoid of any physical comfort. His fasts were extraordinary, and he would often stay awake all night in prayer, often outside. In this he has much in common with other mystics – St Seraphim of Sarov, for example, or St Cuthbert of Lindisfarne.

The second type of suffering came with physical ailments. Francis endured terrible pain and discomfort with his eyes – discomfort that persuaded him to undergo the insertion of red-hot needles as a treatment. The third kind of suffering was that which came as a gift from the Lord in the form of the stigmata. Francis is not alone in bearing the wounds of the Passion; but in Francis' case the wounds were open wounds (not painful marks or bruises) and remained even on his body in death.

In the month that we also celebrate

Ghostly Counsel

Prayer and Pain

Andy Hawes is Warden of Edenham Regional Retreat House

St Luke – and reflect on the healing ministry of the Church – we have cause to take stock of our own attitude to suffering in all its forms: physical, mental, and spiritual. The witness of Francis reminds us that suffering is integral to Christian spirituality, and the Communion of Saints holds countless witnesses of the grace given when suffering is taken up into the life of self-giving to God and neighbour.

As the example of Francis shows, suffering can come in the natural course of life or by Divine intervention. For him, as for so many others, there is no real difference in attitude to the suffering. Francis sought a physical trial, and endured physical pain believing that it would open to him the incomparable richness of God's grace. We see this in the writ-

ings of St Paul, who could list a whole series of physical trials (*2 Cor 11.16ff*), and also describe his "thorn in the flesh" (*2 Cor 12.7*). He also alludes to an experience that some have interpreted as stigmata: "the marks of Jesus" (*Gal 6.7*). It is Paul who explains that the Lord revealed to him "that my grace is sufficient in your weakness", therefore he is able to conclude "when I am weak then I am strong" (*2 Cor 12.9,10*).

It is here that we touch the heart of the spiritual wisdom of the Faith in its approach to suffering. To 'offer my body to be burnt without love is nothing worth' (*1 Cor 13.3*): it is love that gives meaning in suffering. The three kinds of suffering in the life of Francis were woven into a pattern of loving response to Him who "endured the cross" (*Heb 12.2*). His fasting and penitence were a response to love, and in the pain of his eyes he relied on the grace of God – with Paul he understood it to be "completing in my own body the suffering of Christ" (*Col 1.24*). The stigmata were a sign to Francis – and a witness to each of us – that suffering in any of its expressions cannot separate us from the love of Christ.

devotional

Knowing God

Icon of God

The knowledge of God, given in the realm of faith as experience – the corporate experience of the Church – implies knowing God in the true sense of the root meaning of “know”, which is to become one with the object of knowing. To know God in this sense is to rest in God, which St Augustine said is the end of man. “You have made us for yourself, O Lord, and our heart can never rest, until it rests in you.” To be truly human, man must live in God and God in him, to which the Incarnation testifies. His life, if it is to be fully human, is to be a practical, dynamic, and a concrete way of life in God. “The

glory of God is a living man, and the life of man is the vision of God,” how St Irenæus expresses it. The nature of man derives from spiritual vision and spiritual understanding; and is fused, though not confused, with this spiritual content. Man is not a self-contained whole complete in himself. His full nature cannot be understood, except within the context of a communion of life with God in which he partakes of the divine nature, and becomes the likeness of the image in which he is made. St Athanasius describes it in these words: “God became man in order that man might become God.” Humanity is to be fused – though not confused – with divinity: man’s destiny is to be divinised. The worship of God is alone the life in which man comes to himself and achieves his destiny.

Man in this sense is to be an icon of God, and his full nature cannot be understood unless he is seen in relationship to the organic whole of the spiritual reality of which he forms a part. He is to live within a particular framework of belief and worship, in order that he might manifest, convey, and give support to the

spiritual facts undergirding human existence and underlying the liturgical drama of the Eucharist. The Liturgy conveys the Gospel lifestyle in a Eucharistic shape, that man may participate in it and manifest it. As the destiny of Jesus was bound up with the Eucharistic Bread, so too is man’s. The bread – taken, blessed, broken, and given – is, Jesus says, ‘my Life’; but he also says that “this is your Life, this is what Life is all about”. Our identity and destiny is also bound up with that piece of bread, the Bread of Life. To be the Body of Christ means that we too must be taken, consecrated, broken, and given, so that each of us may become a means of grace, and a vehicle of the divine life. What happens in the Eucharist must happen in us.

Sacrament of Life

The Bread that comes down from heaven is, for us, the nourishment and sacrament of Life; because such Life gives us the capacity to give visible shape to death, suffering, love, fear, and grief. It gives us the power to take these things

into ourselves, to draw them back into life, that they may be reshaped by Life itself. Life for man is more than survival. Are we not the Easter people? Like Ezekiel before us we know that these dry bones can live again, for the vision in which we live is the reality of the Resurrection, the only event in history which is ultimate.

The Eucharist is to convey this experience of reality as the consummation of Incarnation and Transfiguration: the two poles of the Christian scheme of salvation. As the Incarnation signifies the entry of Spirit into matter – into human and natural existence – so the Transfiguration signifies the conse-

quence of this, the sanctification or spiritualisation of human and natural existence. The Eucharist imitates and repeats this scheme. “God became man, that man might become God” expresses what this scheme of salvation is, and the Eucharist becomes the vehicle of this divine life, continuing through time the redemptive activity of Christ: an image of reality, of Christ, with the capacity to bring about man’s salvation.

The nature of this image is something more than a mere indication of something else, by virtue of sharing in the nature of the object of which it is an image. There is an interpenetration of the one in the other, a physical fusion, though again not confusion. Hence, to know the image instantly makes one aware of the object it reveals, effecting rather than merely indicating what it signifies; and thereby – to the extent that one is open and receptive to its influence – one actually experiences the life which it mysteriously mirrors and enshrines.



From Prayer in the workaday World (Gracewing), by Arthur Middleton



More Catholic than the Pope?

The Bishop of Norwich on some historic aspects of Anglican Papalism

SHRINE OF OUR LADY OF WALSINGHAM



Translation of the Image of Our Lady of Walsingham, 15 October 1931: the procession leaves the parish church

During the Papal visit to the United Kingdom in 1981 St John Paul II and Archbishop Robert Runcie issued a common declaration thanking God for “the progress that has been made in the work of reconciliation between the Catholic Church and the Church of England”. At the time I was a parish priest in Welwyn Garden City, and I remember the thrilling expectation of what I hoped would be further growth towards union between our two communions. We seemed on the brink of a great breakthrough; but in retrospect it seems like a high-water mark. Deep friendship continues, but corporate reunion seems further away now than in 1982.

I begin with these reflections since in the early years of the twentieth century it would have been unthinkable that a reigning pope would come to the United Kingdom and gain the sort of welcome that St John Paul received. It would have been equally unthinkable that the Archbishop of Canterbury might suggest, as Robert Runcie did a few years later, that the Papacy was the only office which had the potential for universal primacy in a united Christian Church. What had happened to make such things possible?

The customary explanations include the claim that ecumenism was fostered by the social decline of all the churches in Europe, and the advance of secularisation. It is argued that the churches clung increasingly to each other in a world that was at first indifferent and then became gradually more hostile. A more positive spin, perhaps, is that the social outreach of the churches through various agencies began to be one which did not recognise denominational difference: Christian engagement in serving wider society brought Christians of dif-

ferent traditions together. What is undeniable is that the Second Vatican Council re-shaped the relationship of the Catholic Church with the wider world, and with other Christian traditions. But if these were the prime movers of a growing ecumenism – and especially between the Roman Catholic Church and the Church of England – why have things stalled so much in an even more hostile and secular age? It must surely mean that doctrinal differences still matter.

Perhaps a little more attention should be given to the tradition in the Church of England which emerged in the early years of the twentieth century, and which has been largely ignored. It was called, at first with derision, the Anglican Papalist movement. It was never very large – though bigger than many Anglicans recognised at the time – and it had an influence beyond its numbers, because some of its leading figures were genuinely international in outlook.

Anglican Papalists believed that the Catholic Church in England bifurcated at the Reformation. The true Church of England, it was argued, was not merely the Church of England by law established, but the Catholic Church in the land as whole: outwardly divided at present in the sense that the Roman Catholic Church in England is not an intruded schismatic body, but the other section of the pre-Reformation English church. This had the support of various theologians and scholars, who gave academic credibility to such an understanding.

Was all this simply a theological theory? It certainly had some amusing out-workings in Norfolk. When Alfred Hope Patten was instituted in the parish church at Walsingham in

Reunion seems further away now than in 1982

1921 he rang the Angelus on the bell: it has been rung every day since. Hope Patten sought to convert his village people to the Catholic faith, and did so with conspicuous success. He came to Walsingham knowing it had been a pilgrimage centre until the Reformation. How he would revive the pilgrimages he didn't know; but gradually, during the 1920s, people started to visit - and especially after a renewed image of Our Lady of Walsingham was set up in the parish church.

This also prompted an early morning visit one weekday from my predecessor Bertram Pollock, Bishop of Norwich from 1910 to 1942. The story of Bishop Pollock's visit to Walsingham in 1928 is well told in Colin Stephenson's *Walsingham Way*. He said that all the new things which had been placed in the church should be cleared away; and this gave Fr Patten the chance to say that he would build a chapel to house the image on private property. "That would be very kind," replied the Bishop - a statement of approval which he later regretted. When the foundation stone was laid for the Holy House of the new shrine it was furnished with a Latin inscription stating that the shrine had been restored in the pontificate of Pius XI, Bertram being Bishop of Norwich and Hope Patten Parish Priest of Walsingham. The wording reached the press. Bishop Pollock heard about it, and objected to the mention of the Pope. The removal of the Pope's name was refused, so the bishop asked to have his own name removed instead. The foundation stone had already been carved, so Bishop Pollock's name was filled in with plaster

Bishop Pollock never set foot in the Shrine Church

however. He came away saying "deplorable, deplorable. It is just as bad as I thought."

The image of Our Lady of Walsingham was indeed removed from the parish church on 15 October 1931. Since there were around three thousand people in the streets to see the image on her way, it wasn't the quiet removal my predecessor may have had in mind. Bishop Mowbray O'Rorke, the former Bishop of Accra who had retired to Blakeney, presided over the ceremony alongside the Abbot of Nashdom.

Seventy-five years later to the day - ten years ago this month - there was a service in the parish church in Walsingham commemorating this event, and the image was brought back from the shrine for the occasion. The then-RC Bishop of East Anglia and I both gave addresses at a service of Vespers of Our Lady. What Bishop Pollock would say about that, or the fact that his successor-but-four is now an Honorary Guardian of the Shrine I can just about imagine. "Deplorable, deplorable."

ND

To be continued.

This is an edited version of a lecture delivered by the Rt Revd Graham James at the University of East Anglia on 11 April 2016. We are grateful for permission to produce it here.

In Hoc Signo Vinces



At the SSC Synod at Southwark Cathedral on 14 September a number of new priests were admitted to the Society of the Holy Cross. Meanwhile, across the Atlantic, the Nashotah House chapter of the Pusey Guild inducted seven new aspirants to the Society.

We should glory in the Cross of our Lord Jesus Christ, for He is our salvation, our life and our resurrection, through Him we are saved and made free.

Top: The Nashotah House Pusey Guild with its new aspirants. Top left is Nicholas Johnson, an ordinand at St Stephen's House, who is on placement at the college.

Bottom: All smiles: (left to right) Fr Tom Wintle, Fr Anthony Murley, Fr Guy Willis, Fr Sean Gilbert, Fr Alex Garner.



Where Did You Get That Hat?

Allan Barton on Hollar's *Monasticon* and the Augustinian biretta



In 1652, Wenceslaus Hollar, an artist and etcher from Prague, moved to London. He had lived in London before, in the 1630s and '40s, after his talents had been recognised by Thomas Howard, 2nd Earl of Arundel, a great art collector and connoisseur, who brought him to England. Hollar had enjoyed some success at the court of Charles I and was for a time drawing master to the future James II. Hollar spent much of this first period in England engraving portraits of political and religious figures, and creating topographical panoramas and exquisite plates of costume – the latter capturing the brilliance of the Stuart court. In 1644, as the English Civil War took hold and people's priorities moved away from art, Hollar, in need of work, moved across the Channel to Antwerp.

The England that Hollar returned to in 1652 was a very different nation from the one he had known in the 1630s.

The Puritan elite favoured a minimalist aesthetic

have realised that there would be little market for the sort of work he had produced hitherto, so he changed direction and

Kingless and under the Commonwealth, England was now ruled by a Puritan elite who favoured a minimalist aesthetic. Hollar must

reinvented himself as the master of the topographical print. He quickly came to the notice of William Dugdale (1605-1686), Chester Herald, who was looking for an engraver to illustrate his antiquarian publications. Dugdale had spent the early years of the Civil War travelling the length and breadth of the country in the service of the King, and between 1642 and 1646 he was with the Court at Oxford. Seeing the threat that Puritan ideology posed to historic churches and their contents, he and his associates Roger Dodsworth and William

Sedgwick endeavoured to record memorials inscriptions and coats of arms wherever they found them, before they were destroyed. When he was in Oxford, Dugdale's time was spent profitably within the library collections of the University,



A CANNON REGVLAR OF S. AVGVSTINE.



ADMODVM REVERENDO ET AMPLISSIMO VIRO DOMINO D.
AVGVSTINO WICHMANNO ECCLESIE B. MARIE IN TVNGERLO SA-
CRI AC CANONICI ORDINIS PRÆMONSTRATENSIS ABBATI DIGNISSIMO
ILLVSTRISII. ORDINVM BRABANTIAE ASSESSORI ORDINARIO. hanc Reut. fuit
Effigiem D.D. Wencellaus Hollar Bohemus 1652.

working through ancient sources relating to medieval religious houses. Returning to London at the end of the Civil War, Dugdale spent the next four or five years working on a history of Warwickshire, and also collating his research with that of Dodsworth. The result of that effort was a work called *Monasticon Anglicanum*, a history of England's medieval monasteries, cathedrals, and collegiate churches. Printed in folio, the first volume of the work came to press in 1655 and the series was completed with the publication of a third volume in 1673.

Dodsworth and Dugdale had made the bold decision that *Monasticon* would be profusely illustrated throughout. They initially employed Daniel King, a pupil of Hollar's, to produce the majority of the plates, with Hollar, who had illustrated Dugdale's Warwickshire, contributing some of the larger images. By the time the second and third volumes were in preparation King had died, and Dugdale turned exclusively to Hollar. He produced engravings of elevations, reconstructions of lost buildings, and also ground plans of the buildings covered; many were large-scale and spread over a double page. *Monasticon Anglicanum* was the most ambitious book of its kind printed in England to date and ran to many editions, with Hollar's plates – or derivatives of them – continuing to be printed well into the eighteenth century.

Alongside the many images of buildings, Hollar was also allowed to indulge his passion for costume. He engraved a series of plates for *Monasticon* illustrating the habit of the medieval religious orders, and among them were images of an Augustinian and a Præmonstratensian Canon. Rather than

turning to medieval evidence for these, Hollar chose to illustrate the contemporary dress of the religious orders, relying on his memory and earlier images he had produced on the continent as a source. The Augustinian in *Monasticon* is dressed wholly in seven-teenth century garb, with a lace-trimmed rochet under a cappa, and a tall exaggerated biretta on his head – it is certain that

Hollar was allowed to indulge his passion for costume

Hollar would have seen similarly-dressed canons in his native Prague and his adopted Antwerp. The dress of the Præmonstratensian is based on a series of engravings that Hollar made at Tongerlo Abbey, on the outskirts of Antwerp, in 1651. The tall, exaggerated biretta appears on two engraved portraits by Hollar of the Abbot of Tongerlo, Augustine Wichmann.

It is said that Alfred Hope Patten took an old engraving of a medieval Augustinian as his inspiration for the habit of the Society of St Augustine. One of the more unusual features of Fr Patten's habit was the tall biretta, of the sort seen on the heads of the Præmonstratensians and Augustinians in Hollar's engravings. Fr Patten called it the "Augustinian" biretta, and it is probable that it was Hollar's image in *Monasticon Anglicanum* that Fr Patten used as his source. **ND**

The Parish Church of Sarum St. Martin:

St. Martin's Church Street,
Salisbury SP1 2HY



Thursday 10th November 2016: 7:30pm
Concelebrated Solemn Eucharist of Martinmass

Chief Concelebrant and Preacher: The Bishop of Ebbsfleet,
the Right Revd Jonathan Goodall

Please join us on this evening to celebrate the Life and Apostolic witness of our Patron Saint



All priests of the Society are invited to concelebrate with Bishop Jonathan



The world to come

There seems little awareness of the struggle in which we are involved, or the underlying secular ways of thinking and behaving that are invading ecclesial life. The problem is that theology today has lost a sense of "the life of the world to come" as a factor of the entire theological enterprise, shaping and permeating the entire Christian faith as its dynamic inspiration and motivation. The early Church judged and evaluated everything in this world in relation to that life still to come. Its ultimate content and term of reference was not the world, but the Kingdom of God. Far from being anti-world, it was pro-Kingdom – which had come by being inaugurated and given in Christ's Incarnation, Passion, Resurrection and Ascension. It is present in the Church: the *ecclesia* of those who, having died with Christ in Baptism, can now walk in newness of life and partake of the joy and peace of the Holy Spirit, eating and drinking at Christ's table in His Kingdom.

A positive experience

This was not a world denying, non-involvement in the world; but a positive experience, a certain way of looking at the world and experiencing it, an experience centred on the Church's self-fulfilment in the Eucharist on the Lord's Day permeating the whole faith and life of the early Church. Herein lies the clue to understanding the initial Christian attitude towards the world, time, nature, and society. Within such a Kingdom-centred perspective one can approach the world with a Christian "yes," but also with an equally emphatic Christian "no" – rather than sacrifice the Kingdom-centred perspective to secular values, and to a diversity in which anything goes in the fusion of secular notions that in Christian history would be termed heresy.

Heresy

All heresy is an answer, more or less false, to the question "What think ye of Christ, whose Son is He?" The correla-



**St Gregory Nazianzen, from the
Nuremberg Chronicle (1493)**

tion of all parts of the Creed is such that every form of heresy may be traced to some misbelief about the Incarnate Person of the Blessed Trinity. The Standard of Faith completed in the Nicene Creed comprises those truths which all hang together in such a unity that one link of the chain cannot be taken away without injury to the whole chain. Heretics are those who break the "one faith" by making a selection of some parts of it for acceptance and belief and of others for rejection and disbelief.

World-centred?

The loss of "the life of the world to come" as a factor in the theological enterprise leads to a world-centred ideology: one that diminishes the need for supernatural grace. It reduces ministry to management rather than the saving of souls, and doctrine to social and political issues. St Gregory Nazianzen urges us to walk in "the King's highway", which is a particular orientation of Christian living that is always conscious of the life of the world to come. This calls for special emphasis in today's Church. Our rule for the renewal of the Church will be the rule for the renewal of ourselves, and its starting point must be the overcoming of our difficulty when attempting to assimilate ourselves to Him who is our point of reference, and departure, and in whom we live.

The crisis of church life is based in the final analysis not on the difficulties of adaptation with regard to life today, but on the difficulties with regard to Him in whom our faith has its roots – and from whose being it draws its heights and its depths, its way and its future: Jesus Christ and his message of the Kingdom of God. Too often we try to adapt Him to ourselves. **ND**

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



the way we live now

Christopher Smith still can't see the Emperor's new clothes, even after all these years.

It was a steaming hot summer in central London this year: humid, and frankly unpleasant. A great disgruntlement descended, and people generally became impatient and selfish. I could feel myself becoming more cynical about human nature, and even the cat became grumpy. The heat persisted through most of September – and I had to keep reminding myself that I had survived 1976, when temperatures spent quite a lot of time in the nineties Fahrenheit.

1976 was also the year a scandal broke over the fact that the Tate Gallery had bought some 'low sculpture': a pile of bricks put together in a rectangle by Carl Andre, who called it *Equivalent VIII*. In fact, they'd bought it in 1972, and had paid £2,297 – which perhaps doesn't sound very much until you reflect that in the same year my parents had bought a pile of bricks that we could actually live in, set in an acre of land, for £12,000. We called it *Number 39*. After someone poured food colouring onto the bricks, the Tate wrote to the American brickyard where they had been made to see if they could get a new set of bricks to use as spares in case it happened again. As it turned out, the brickyard had stopped manufacturing that type of firebrick, but the delicious irony was that the Tate might have possessed two identical sets of 120 bricks, one having cost £2,297, the other only a few dollars.

Should you wish to see *Equivalent VIII*, you will be please to know that it has come back out of the basement and is in Room 2 of level 2 ("Between Object and Architecture") at the newly rehung Tate Modern – housed, of course, in the old Gilbert Scott power station at Bankside, sitting opposite the Thames from St Paul's Cathedral. Tate Modern is within walking distance of my vicarage, and I went recently to see the gallery's new extension, known as the "Switch House". Frankly, I had been rather inclined to think that there wasn't enough bad modern art to fill the unextended Tate Modern; but since galleries of modern art have become essential to any go-



ahead global city, London must have a bigger one than anywhere else. The new director of the gallery, Frances Morris, tells us that "now we live in a global world" (which makes me wonder what the world was before it was global), and that "we are trying to open up the canon, to demonstrate how that familiar history which we have all been taught in the West is actually much bigger and complex, and full of wonderful things". You know what that means, of course: there is no longer any such thing as a hierarchy of quality. In the world of the blind, the one-eyed man is king; in the world of conceptual art, everybody is king. The Tate Modern website places a photograph of an exquisite little bronze dancer by Degas next to that wretched urinal that Duchamp passed off as art.

Duchamp's "Readymades" formed a logical starting-point for an interesting programme about conceptual art on the telly recently, presented by James Fox, a baby-faced art historian and fellow of Gonville & Caius who irritated me once by describing Christianity as "unoriginal in many ways", having only one new idea: "its distaste for wealth, extravagance, and ostentatious display". Never mind the Incarnation, then. Still, I enjoyed his *Who's Afraid of Conceptual Art?* He talked not only about Duchamp, but also about the appalling Piero Manzoni, who sold tins of his own you-know-what at the price of their weight in gold. Recently, one of those tins changed hands for 200 times the current value of its weight in gold: £182,500.

There was a great deal of talk about these conceptual artists as it were demythologising art, and separating art from craft: the art is the idea, the craft merely its execution. Skill is an overrated and outdated business. If I have an idea that half a sheep pickled in formalde-

hyde could be a work of art, it matters not who does the butchery. Ironically, Carl Andre's bricks knock most of the rubbish in the Tate Modern extension into a cocked hat, because all the more recent stuff seems so derivative. It also takes itself far too seriously, which would presumably have horrified those original chancers Duchamp and Manzoni. It's where Dr Fox fell down too, as his documentary went on. He should have been taking it increasingly less seriously, not more.

Fr Owen Higgs, fortunately, had the right idea at the exhibition he reviewed in *New Directions* in July. Encountering the huge pyramid of oranges entitled *Soul City* by Roelof Louw, Fr Higgs ate one. He clearly felt the disapprobation of his fellow gallery-goers, even though the stated point of the exhibit is that it 'literally dematerialises and changes through visitor participation', according to the display caption. Mind you, I have always had a suspicion that an artwork that needs to be explained by its label is perhaps not as interesting as its creator might have us believe. "Look – I can do a really interesting art-type thing, even though I can neither paint nor sculpt." Yes, and look at those lovely new clothes the Emperor is wearing.

When all is said and done, I have a terrible feeling that these modern art galleries – the Guggenheim in Bilbao, the Pompidou Centre in Paris, Tate Modern in London – are not really about art, but about the visitor experience. Millions of tourists trudge round them every year, and are offered shops, cafes and restaurants in which to spend their money. They're a kind of grown-up equivalent of Alton Towers or Disneyland. Mind you, how do you feel when you visit your cathedral nowadays?

ND

ELIZABETHAN INTERLUDE



Church-building was a big industry in the later Middle Ages – it virtually ceased at the Reformation; but a few churches were constructed in the late 16th century. One of the best specimens is at Hulcote (1: Beds), where the chancel, nave, and much of the tower were rebuilt by Richard Chernock around 1590 (he gave two new bells in 1593). His monument (2) in the chancel (1616) records that ‘he reedified his parishe chvrche’.

The nave of Carlton-le-Moorland (3: Lincs) was rebuilt around that time – as well as much of the tower - featuring the same kind of rectangular mulioned and transomed windows as at Hulcote, also very similar to what is seen in country houses of that time.

At Shipton (4: Salop), a memorial tablet in the chancel states that it was ‘re-edified and builded of new from the foundation and glazed’ by John Lutwich in 1589. Here the window tracery imitates the Curvilinear style; but the priest’s doorway has a 16th-century four-centred arch.



Further reading

Jack Simmons, “Brooke Church, Rutland: with Notes on Elizabethan Church Building”, *Leicestershire Archaeological and Historical Society Transactions*, 1959, v.35, pp. 36ff (also available online). **ND**

Letters to the Editor

From the Revd Geoffrey Squire

Sir–

One of the best moves by Catholics in recent years was surely the “Better Together” campaign – the Church of England one, that is, rather than the Scottish referendum one – for it made clear to all that we wish to maximise our unity within this little bit of the Catholic Church that we call the CofE, even though it may be an impaired unity for the foreseeable future. We were given an equal place in our church, and in general it appears that the plans are being respected. Our clergy are participating in synods, clergy chapters, conferences, and ecumenical events; and we are also making greater use of cathedrals for our major events. All this means greater visibility.

Yet at times our moving forward appears to be slow and disjointed. What are our objectives? It must surely be to care for all the parishes that we have already, to re-claim those that we have lost, and to move on to claim those that we never had. But that means many more priests. We will only get those priests in greater number if we get more young men into church; and we need to have more really good publicity material to assist in fostering vocations, and to build on the work already being done by the Additional Curates Society.

We urgently need attractive, high-quality publications: from simple tracts to scholarly publications for use in training for ordination, and everything in between – and we should not forget the other modern means of communication, either. But what are we doing about it? We wait for one or other of the Catholic Societies to do something; but each waits for the other to make the first move, or feels that maybe some other society would do it better. There are many other major issues confronting us, not least how we engage in the great mission to the young. The beginning of the answer must surely be that all the Catholic Societies must do some serious talking about this. But it seems that we lack joined-up thinking and action.

I would therefore suggest that what we urgently need is a national Council of Catholic Societies. We have heard of it before; but it seems to have become disjointed and simply vanished. I suggest that such a Council is formed – with, say, two representatives (one ordained and one lay, where appropriate) of all the Catholic Societies – with an elected Chair (preferably a bishop), a Vice-Chair, Secretary, Treasurer and Communications Officer. Much of its work could be done over the internet, so meetings would not need to be too frequent. Publications, the work of fostering vocations, and much more would advance far quicker if we did things together, with each Guild and Society contributing its own particular experience.

Could Forward in Faith set the ball rolling, to get a robust Council of Catholic Societies established as soon as possible? Then we could have some joined-up thinking and action to really get the Catholic Movement going forward again. From this Council, specialist sub-committees could be formed to deal with specific issues; e.g. vocations, publications, and the

evangelisation of the young. Again, much of the work could be done on the internet. We may be traditionalists, but that does not mean that we cannot enlist every modern method in the battle for the Catholic cause.

GEOFFREY SQUIRE
BARNSTAPLE
DEVON

From Sr Mary Michael CHC

Sir–

It was moving indeed to learn more about the heroic God-graced martyrdom of the gentle French priest Fr Jacques Hamel in your lead story last month. New insights are constantly emerging to throw greater light on its significance for the world-wide Church and for people of all faiths and none.

Reliable sources say that Fr Jacques was for many years parish priest at Saint-Étienne-du-Rouvray; but in his retirement had returned to minister while the current priest was on his summer holiday. Moreover, he had dedicated himself over the years to fostering good relations with the Muslims of Rouen and was much loved by them.

Does not this suggest a direct targeting of Fr Jacques by someone who identified with the aims of the Islamic State? They knew who they wanted. He in his turn knew who his enemy was – the Satan whom he dismissed in the name of Christ.

What does this say to us? Whatever fears we may have, or whatever dangers might threaten, it remains for us all to be faithful to our dying breath. Then, at the final judgement, strengthened by the Holy Spirit, we shall be able to say to the Father in and with Christ Jesus our Lord: “I have finished the work which Thou gavest me to do.” May Fr Jacques Hamel pray for us.

MARY MICHAEL CHC
COSTOCK
NOTTS

Corrections

- “In Place of Strife” (*A Very British Revolution*, ND Sept 2016) was tabled in 1969, when Harold Wilson was Prime Minister. Jim Callaghan led the opposition in Cabinet. Apologies for the slip.
- In last month’s Editorial we said the Bishop of St Davids, the Rt Revd Wyn Evans (*right*) would retire next year. In fact Bishop Evans, who has been in post since 2008, stepped down on his seventieth birthday on 4 October. We wish him a long and happy retirement.



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The next issue of **newdirections** is published on 4 November

Editorial

Apparently the Bishop of Grantham, the Rt Revd Dr Nicholas Chamberlain, has a gentleman friend with whom he doesn't have sex. Unless you've been living in a cave you know that already; but there was something very odd about the story that broke a few weeks ago in the *Guardian*. It amounted, effectively, to "Church leader abides by rules" – so nothing new there. It's given plenty of people time to jump up and down; but no one seems to have grasped the actual kernel of news, hidden a few paragraphs in.

If Dr Chamberlain's sexuality was a secret, then it was a Church of England secret – i.e. not a secret at all. The Bishop of Lincoln knew Dr Chamberlain was gay before he put his name forward as his suffragan; and so, apparently, did everyone else. And "everyone" in this instance included the Archbishop of Canterbury as well.

"I am and have been fully aware of Bishop Nick's long-term, committed relationship," said Archbishop Welby. That is the news story, right there. Even after Jeffrey John protested his celibacy, Archbishop Williams dared not support his appointment to the see of Reading for fear of censure. Archbishop Welby could have prevented Dr Chamberlain's appointment, and there are those who have said he should have prevented it – GAFCON are furious, of course – but the fact remains that he did not prevent it. His Evangelical credentials are looking a little less impeccable; and only time will tell whether Dr Chamberlain will become to Archbishop Welby what Dr John became to Dr Williams.

Dr David Jenkins died on 4 September, aged 91, after the latest edition of *New Directions* had gone to press. What does one say about someone who was a fine, pastoral diocesan bishop, outspoken in his championing of the downtrodden; but whose "gadfly approach to matters of deep religious sensitivity," as the *Daily Telegraph* put it, divided the Church of England and led to recrimination, bitterness, and despair?

He was not, perhaps, served well by his advisers. For a bishop to come out with statements that dealt abstractly with concrete and indisputable theological truths was either irresponsible or naïve. Auckland Castle did not

– and could not – have any control over how priceless soundbites like "conjuring trick with bones" would be presented and interpreted, either in the Church of England or beyond.

As Fr Alexander Lucie-Smith observed, writing in the *Catholic Herald*:

Long before the ordination of women, David Jenkins was one of the reasons why many people decided to abandon the Church of England. As one good man, who had spent decades as a Naval Chaplain, and who was later ordained a priest in the Catholic Church, put it to me: "The Bishop of Durham professes the historic Christian creeds, but he also believes he can interpret them as he pleases. This means that the profession of the Creed is now meaningless, because it can mean whatever we want it to mean."

Dr Jenkins could not, surely, have intended this to be the consequence of his comments on the Virgin Birth and the Resurrection. His painful example is a warning to any church leader of the present generation who delights in the offhand comment; or the hurried Facebook status update; or the hastily-composed Tweet: *quod scripsi, scripsi*. David Jenkins's sayings cannot be unsaid: all the Church can do now is to commend this good, kind, and gentle man to the loving mercy of God.

Does the Vicar of Christ take *New Directions*? He's yet to write in, but Pope Francis seems to have changed his tune on the religious-violence issue in the murder of Fr Jacques Hamel [ND, September 2016]. Preaching at a mass offered for Fr Hamel at the Vatican on Holy Cross Day – in the presence of pilgrims from the diocese of Rouen, including Archbishop Lebrun – he made the following remarks.

Father Jacques Hamel had his throat slit on the Cross, precisely as he was celebrating the Sacrifice of the Cross of Christ. [...] There is one thing about this man who accepted his martyrdom there, with the martyrdom of Christ, at the altar [...] He gave his life for us, he gave his life in order not to deny Jesus. He gave his life in the same Sacrifice of Jesus on the altar and from there he accused the author of persecution: "Be gone, Satan!"

"Martyrdom"; "sacrifice"; "persecution". You'd think he'd read last month's issue, wouldn't you? **ND**

An article in *The Observer* on 21 August was headed “Poor Rudolf Bing must be spinning in his grave.” The name leapt out at me because in April 1972, 12 months before I started my 23 years of joy on the *The Guardian*, I was in New York for the first time – ostensibly trying to find a way of improving American coverage in the magazine *Music & Musicians*, which I had been editing since my singing career belly-flopped in September 1970. The momentous highlight of my stay was the Rudolf Bing Opera Gala at the Met, marking Bing’s retirement from running New York’s grandest opera sublimely well for 22 years. Before leaving London for Montreal, Ottawa, and Toronto on my way to the Big Apple, I had persuaded Michael McNay, then arts editor of *The Guardian*, to let me write about what proved a totally astonishing event (it is available online if you wish to hear it). The line-up included Nilsson, Vickers, Corelli, Tucker, Domingo, Caballé, Pavarotti, Sutherland, Resnik, Merrill – megastars of twentieth-century opera. The past, operatically speaking, is all too often a better place.

I stayed in a fifth-floor flat in a brownstone on East 83rd Street by Bjarne Buchtrup, a Danish dancer whom I had met and befriended on Victoria Street in August 1968 after singing for Mass at Westminster Cathedral – my main job at the time. I had just returned from a holiday in Germany and Austria, during which I had auditioned for Nikolaus Harnoncourt in Vienna. I looked up his number in the phone directory, told him who I was, and said “Could I come and sing to you?” In those blissful days there was no security, no secretary at long-stop. One just walked in and asked. I was the first countertenor Niki had heard since recording Jacobethan consort songs with Alfred Deller. He liked my voice, and soon I was doing all sorts of solo work in Stockholm, Bremen, Darmstadt and Vienna.

Bjarne had been a dancer with the wonderful Royal Danish Ballet, but had gone to New York to join American Ballet Theatre in the mid-1960s. In early

1972 he was hoofing in California in a nationwide tour of *No, No, Nannette* and was able to lend me his flat. The bed, I remember, was on top of a substantial sort of clothes closet. I’d never been to New York before, but I soon found my feet – though I was never up to the routine late-afternoon liquor consumption and socialising after which one was supposed to be able to cope with an evening performance and remember something about it. My flight to the US and back was paid for by contra arrangements on advertisements placed by Swissair and PanAm in our Hansom Books *Seven Arts* magazines – which seemed to cost nobody anything. In those days many air-

Great Britain is the most philistine country in Europe

craft crossed the Atlantic half-empty. (My friend Dale Harris was once the only passenger returning to New York on an Air France jumbo on Christmas Day. The stewards were so bored that they danced attendance on him all the way – which must have been challenging choreography.)

So there I was in New York on the Sunday morning after the Met Gala, for the first time in my life dictating to a *Guardian* copytaker on a trans-Atlantic telephone call my somewhat wacky hastily composed review of the previous night’s thrills. On that trip I must have done something right; for a year later I was married and working for *The Guardian*.

But why was Bing spinning in his grave? The *Observer* piece was by Stewart Lee, a stand-up comic, who was also author of *Jerry Springer – The Opera* (which I reviewed unenthusiastically in the *Church Times*). One should not be needlessly unkind about stand-up comics, or about anyone who lightens our darkness. Stand-up fills theatres cheaply without scenery or actors, and since our reality is largely beyond satire it’s hard work being funny. Stand-up’s ancestry is in *Variety*, from which most

of our radio and TV entertainment sprang. I did resent it when, in *The Guardian*, “Comedy” meant stand-up – a genre in which one (usually male) individual spouted jokes. Real comedy needs actors and is about life, not just funny gags. Equally it depresses me that “Music” in *The Guardian* now means Pop and Rock – in other words mere songs, seldom sublime. Stuff that really matters – string quartets, symphonies, operas, or pianists and singers giving recitals, or polyphonic choristers – if noticed at all, gets categorised in a ghetto headed “Classical”. London theatres are full of modest musicals or worse. Music is almost untaught in many UK schools.

British festivals used to programme fine music, but are now stuffed with writers being interviewed to promote their books. Great Britain is the most philistine country in Europe. We are told we are world-class – but we have no theatres with ensembles of actors up and down the country, and no opera companies with regular singers, either. We have cut most of the little subsidy we used to give the live performing arts. Being in ensembles is how actors and singers really learn their craft; and running operas and theatres with ensembles is how administrators get as good as Rudolf Bing was when he helped found both Glyndebourne and the Edinburgh Festival before being recruited to lead the Met.

The subtitle under Bing’s name at the top of Stewart Lee’s column asked, “What would have most upset the founder of the Edinburgh Festival – songs about masturbation or Britain’s exit from the EU?” I doubt Bing went around waiting to be upset, and he was well into his Alzheimer’s before the EU existed – though he actually survived until 1997. Lee’s article was promoting *Content Provider* (Faber, £14.99), a collected bundle of his comic *Guardian* columns. But he did credit Bing with devotion to “the flowering of the human spirit”, which Edinburgh and even its Fringe are still about – like their fore-

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views, reviews and previews

art



GEORGIA O'KEEFFE

Tate Modern until 30th October

This is Tate Modern's first big exhibition since the opening of its new extension, the Switch House. The extra space which this provides, over and above the very popular viewing platform, exposes the Tate's strengths and weaknesses. The strengths are the quality of the new space, with its chic black and scrubbed pine interior clad in a tricky, amusing ziggurat-like brick exterior. Set beside the next door high-rise blocks you can see at once the quality of the architects, Herzog and De Meuron. The tearoom serves a very good Darjeeling, too – but to date the only architectural downside is the café terrace. It is at the end of a perfect wind tunnel sweeping up from Great Suffolk Street, and could do with a pot plant or two.

So, there is now plenty of room to expand the Tate's collection, or at least to show some more of it. But metropolitan good taste doesn't get away from the underlying problem that Tate Modern's permanent collection is thin. In their defence, Tate argue that it is a mistake to think like that. They say that the collection shouldn't be seen as individual great works, which provide the worshipping visitors with aesthetic pleasure; but as a conversation, a maelstrom of transgressive, frontier crossing concepts. And so the redesigned galleries – you couldn't say "rehung" for things that sit on the

floor – contain great works surrounded by all sorts of contemporary or post-contemporary pieces from across the globe, laid out to interact with each other and the visitor. The unreconstructed eye might reckon that these conversations are repetitive or derivative, and proof that the gallery can only afford poor-quality work.

As part of the consciousness-raising process the curators have one gallery of important works to encourage the timid visitor; and they have this impeccably curated show of works by Georgia O'Keeffe, which does everything the other galleries at Tate don't do. It is a selection of works of aesthetic quality by an individual – works the viewer might enjoy – presented with the underlying theme that many of the modish conversations about O'Keeffe over the last eighty years have been plain wrong.

The argument here is twofold: there is a lot more to O'Keeffe than flowers, and it's not just, if at all, about sex. The first point is made by the sizable majority of paintings which are not of flowers. There are deserts, adobes, skulls, landscapes with mountains and lakes, swirls, and Native American dolls. There are also views of New York. There are no people. But the case is proved: there is a lot more to O'Keeffe than flowers.

The sex angle is more interesting, though it is understandable that O'Keeffe became irritated with it, just as she became irritated with the suggestion that her skulls in the desert were surreal. As she put it, she painted skulls in the desert because she liked desert, she liked skulls, and skulls said more about the

desert than plants. Her sexy plants of the 1920s and '30s are a more complex case. They attracted public attention when her husband Alfred Stieglitz applied Freud's newly minted theories of the subconscious and repression to them. And when you look at some of her flower paintings with suspicious eyes, it's hard not to see pudenda. O'Keeffe denied that was what the paintings were about; but as the Freudians insinuate, she would say that, wouldn't she?

Not that O'Keeffe was herself one for covering up – there can't be too many artists whose shows feature photographs of themselves artistically but full frontally nude. Quite how this fits O'Keeffe into the feminist canon as devised by US critics in the 1970s is hard to say. Indeed, she was quite determined – even to the extent of changing her subject matter – not to accept the critics' analysis/invention of underlying sexual themes in her work. The irony here is that Tate Modern organises its other galleries according to the fluctuating discourses and response theory which so irritated O'Keeffe. But in this show they have the good manners to take the artist at her word, and to try to find what she thought was the point of her work.

That point is certainly shape, which may be rounded and curvy, or dead straight. It is also colour, which is often very bright and spare. She does abstract from her subject matter, but she never departs from it. She may paint flowers, but she doesn't do cosy or soft – except in some rather disastrous cotton boles. The hardness of the '20s and '30s is part of O'Keeffe's unvarnished, direct vision (so not very Freudian), and part of the physical tautness which we see in Stieglitz's photos of her. But that hardness is not an urban brittleness, nor is it the technological strength of the machine. It is the hardness of the human animal in nature: if O'Keeffe is a feminist painter, then that is the essence of her feminism. And sometimes she captures the desert air and a mountain stream like no one else.

Owen Higgs





EPITAPHS OF THE GREAT WAR

Sarah Wearne

Uniform. 123pp, £10.99

978 19105001

This year sees the centenary anniversary of the Battle of the Somme. It was one of the bloodiest in the nation's history, and the loss of life was enormous. The graves of the Fallen, row upon row, still bear witness to those losses and still – despite the passage of time – evoke a sense of pity and horror.

The cemeteries are in the care of the Commonwealth War Graves Commission. Although you can find Edwin Lutyens's distinctive headstones dotted around churchyards and cemeteries in this country, the Commission took the view that the bodies of the Fallen should be buried where they fell, and should "speak of one voice of one death, one sacrifice, endured by Britain for the freedom of the nations and the freedom of man." Not all families were content with the decision, and there was opposition. The families were, however, allowed to choose their own epitaph, to be encapsulated in a maximum of sixty-six characters (although a few longer sentiments slipped through the net).

These few words, touching in their brevity, often allusive and hinting at deeper emotions came from a variety of sources. The Bible: "I am the Resurrection and the Life" (2nd Lt Cyril Shepard, 39); "Rest in the Lord and wait patiently for Him" (Sgt William Holt, 39), "And the leaves of the tree were for the healing of the nations" (Capt Richard Hoare, 33). The Book of Common Prayer: "The noble army of martyrs praise Thee" (2nd Lt Robert Emison, 24). Shakespeare: "If we are marked to die we are enough to do our country loss" (Pte John Rayner, 23). Poetry, some of it long forgotten: "I will go forth [...] when I fall it matters not so as God's work is done," the Scottish poet Alexander Smith (Lt Herbert Hitchcock, 22). Or allusions to verse: "Well played! Lad," echoing Henry Newbolt's *Vitæ Lampada*, "Play up! Play up! and play the game!" (Rifleman Samuel Gunn, 20), perhaps rather odd for an

EPITAPHS OF THE GREAT WAR

The Somme

Sarah Wearne

epitaph, but in its context personal and moving. Similarly those which hinted at an uncomprehending grief: "Did he die in vain" (Pte John Paul, 36), "Dear Happy Boy" (2nd Lt John Hodding, 17). Prose works: "This Happy-Starred full-blooded Spirit shoots into the Spiritual land," Robert Louis Stevenson (Pte Frank Trotman, 33).

"Small time but in that small most greatly lived this star of England" was the inscription for the grave for Raymond Asquith, 37. When his father, the Prime Minister H. H. Asquith, was given the news by his wife Margot, Raymond's step-mother, she recorded that he "put his head on his arms on the table and sobbed passionately."

This book is part of a wider project. Between 27 August 2014 and 11 November 2018 Sarah Wearne is tweeting an epitaph daily, which is accompanied by a blog post with further details. Both there and in the book she has found sources for the epitaphs – some quite obscure – and has tracked down allusions and paraphrases. She provides brief biographies, details from Commission records, and places each death in the context of the battle fought and the regiment involved. Here contemporaneous Battalion Diaries have proved invaluable, with their blandly factual prose providing a counterpoint to the mayhem and carnage they describe. These notes all help to bring the individuals into sharper focus, and remind us that they were flesh and blood and not merely sta-

tistics or depersonalised names chiseled into stone.

Both the wider project and this small, sombre, touching book are worthy commemorations of these who fell in the Great War. It was a bold statement that "their names will live for evermore" seen on many memorials; but it is imaginative work like this that will make it more, and not less, likely.

William Davage

THE EUCHARISTIC THEOLOGY OF EDWARD BOUVERIE PUSEY

Sources, Context and Doctrine within the Oxford Movement and beyond

Brian Douglas

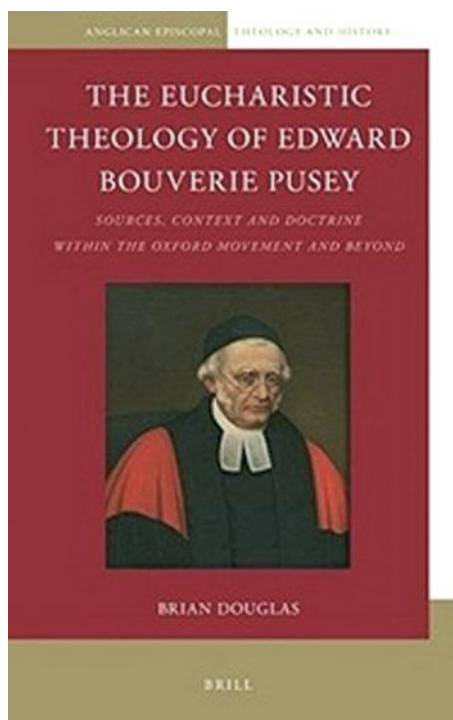
Brill, 268pp, pbk

978 9004304574, £40

Edward Bouverie Pusey has been described by a former Bishop of Ebbsfleet as "a great man who missed an opportunity". Of course the siren call of Rome sounds differently in each believer's ear – every bit as much in our own day as in Pusey's. One suspects that the good bishop was perhaps being deliberately controversial. If so, then he is in good company: Pusey has rarely been far from the battlefields of provocation and controversy, either in his own lifetime or since. In 1933 Geoffrey Faber declared that Pusey was either "a pervert or a saint". Whilst hagiographical biographies in the late nineteenth and early twentieth centuries tended towards the latter view, more recent historians and theologians have found little to like about Pusey. John Webster memorably called him a "crackpot". Colin Matthew accused him of deliberately leading Anglo-Catholicism into an intellectual dead end. Paul Avis described him as a "guilt-mongering penitent". Much of this hostility has its roots in David Forrester's book *Young Doctor Pusey*, which presents a convincing analysis of its subject's early academic career, but a flawed account of his personal and family life in the years up until 1845. Compared to Newman, precious little has been written about Pusey. What the two erstwhile leaders of the Oxford Movement have in common is the way in which they continue to divide those who write about them.

Part of the problem in Pusey's case is that he was such a prodigious polymath. To write a convincing biography of Pusey, one would have to be equally comfortable in the world of the Early Church Fathers (whose theological works Pusey did so much to bring back to the attention of English Christians), the slums of Leeds (where Pusey contributed substantial amounts of money to building new churches), the politics of nineteenth-century Oxford (where Pusey was banned by the University for preaching for two years after expounding unacceptably catholic views of the Eucharist from the pulpit), the semantics of ancient Hebrew (which was, after all, the academic discipline which gave Pusey his Regius Chair and his Canonry of Christ Church), Anglo-Catholicism, and a host of other disciplines and disputes with which Pusey became involved. It is therefore perhaps no surprise that two of the most useful books published about Pusey in recent decades have been collections of essays – *Pusey Rediscovered*, published in 1983, and *Edward Bouverie Pusey and the Oxford Movement* (2012), to which this reviewer made a modest contribution. In addition, relatively recent essays by David Brown and Timothy Larsen have offered appraisals of Pusey which are both more rigorous and more sympathetic than much that has gone before. There are signs that the tide of historiographical fortune is turning Pusey's way once more.

Into this whirling maelstrom of competing critical commentaries drops *The Eucharistic Theology of Edward Bouverie Pusey*, by the Australian priest and academic Brian Douglas. The book is valuable for two reasons: it takes Pusey seriously as a man and as a scholar; and it presents to the reading public an account of a wide selection of his theological works, many of which will be virtually unheard of by all but the most hardened Pusey fanatics. Much of Pusey's printed output consisted of new editions of classic works of theology, long forgotten or never heard of by the Church of England. There is therefore a pleasing symmetry to the fact that part of the value of Douglas's book lies in its potential to make Pusey's work available to new audiences. The central chapters



of the book, which deal with the nuts and bolts of Pusey's Eucharistic theology, provide a valuable introduction to aspects of his thought, whilst the opening and closing chapters give him his proper due as a priest and theologian of stature. Douglas does a valuable service in helping to restore Pusey's reputation.

The book is not perfect. Specifically, it would have benefited from more ruthless editing. Sentences such as "[...] Pusey's work was characterized by an

awareness of the crises and discontinuity in Christian history that alerted Pusey, despite the possibility of a literalism and fundamentalism in Pusey, to the need to look deeper than a literalist and fundamentalist view of Scripture" are too common for comfort. Furthermore, in attempting to describe the kernel of Pusey's Eucharistic theology, Douglas returns repeatedly to the concept of what he calls "moderate realism" – a real, but not carnal, presence in the consecrated elements – to encapsulate what Pusey taught. This concept ends up becoming a straitjacket into which everything has to be fitted, rather than a helpful method of explanation. Far simpler to say that Pusey (along with Keble and many others) believed firmly in the Real Presence, without wishing to define too closely the mystery of how it comes about.

Despite these reservations, this book deserves its place on the shelves of any student of the Oxford Movement, not least because of its part in the ongoing rehabilitation of its subject's reputation. "A great man who missed an opportunity"? Readers may wish to debate the second part of that description of Edward Bouverie Pusey. But surely there should no longer be any doubt about the accuracy of the first.

Ian McCormack

Secular Liturgies

continued from page 27

runners Salzburg, Bayreuth, and (yes) Glyndebourne too. Let's promote the flowering and the spirit.

Bing was perhaps the most famous of the three incredibly gifted musico-theatrical refugees from Nazism who created Glyndebourne Festival Opera in the 1930s (the others being the maestro Fritz Busch and the extraordinary actor-director Carl Ebert, with his Irish-American mother and Polish Count father, whose landlords brought him up and adopted him). In 1947 Bing brought Glyndebourne to Edinburgh to launch its Festival and, having established both projects magnificently, took over the Met in 1950 when it needed a lot of TLC. Bing had learnt his trade working with Ebert, a protégé of Max Reinhardt. Reinhardt seems to have been behind so much that mattered in twentieth-century theatre.

Comedy that works often reduces me to helpless hysteria. I remember one occasion in my childhood when my family were weeping with laughter at a film called "How to Murder a Rich Uncle" which was not (I think) a masterpiece, but seemed incredibly funny at the time. However, twinning Brexit and masturbation has to be journalism at the end of its tether – the point, perhaps, when stand-up becomes stand-down. **ND**

Book of the month

O SING UNTO THE LORD

A History of English Church Music

Andrew Gant

Profile Books, pp. 352,

978 1781252475



When he reviewed this book in *The Spectator* at the end of last year, Simon Heffer described Andrew Gant as being “on the spectrum somewhere between pub bore and pain in the arse”. Although it is true that Dr Gant’s prose is strewn with jokes that are at best only half-funny, and with excruciatingly casual turns of phrase that verge on the patronising – the second line of the book contains the phrase “the ref gives a free kick”, and he later describes the purpose of chantry masses as “to gain credits in the afterlife” – this seems a little harsh; but *chacun à son goût*.

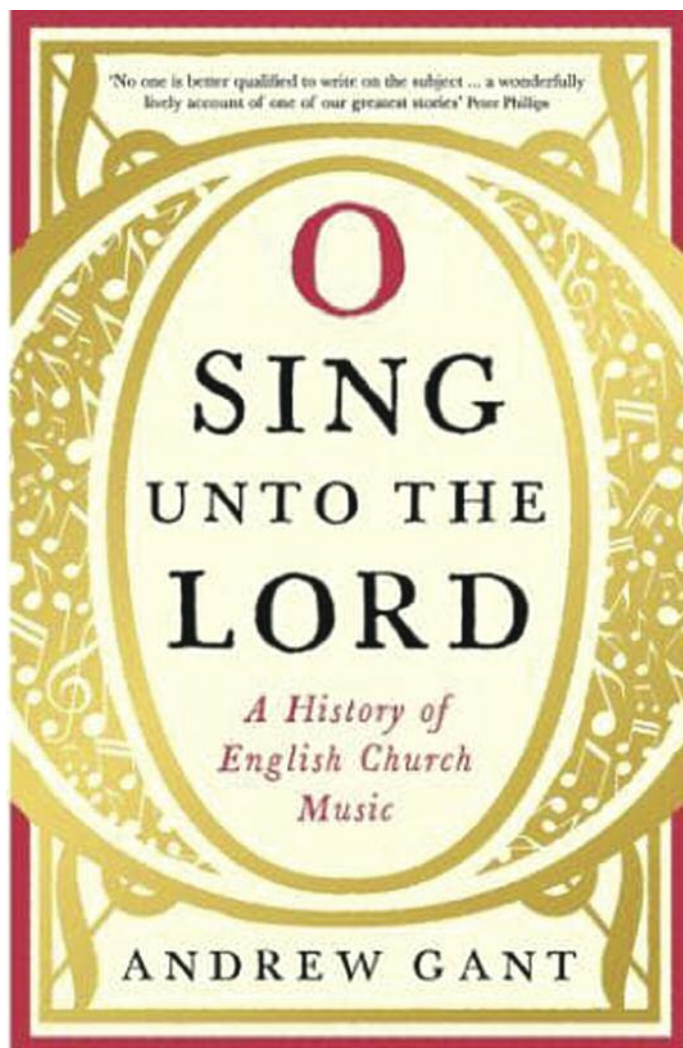
Pace Dr Heffer, I really did try very hard to like this book. It is attractively presented and, after all, claims to lay out the history of a subject that is academically, professionally, and personally very close to my heart. Dr Gant knows a great deal about the performance of music in ecclesiastical settings: the book is well-furnished with entertaining anecdotes about musicians who have worked for the Church, and about the growth and development of their art.

Unfortunately, Dr Gant does not seem to know as much about history as he does about music. For a book subtitled “A History of English Church Music”, this is something of a problem. His view of ecclesiastical music in the early-medieval period is breathtaking:

This is not for the man below the rood-screen, who can listen, but not take part. He wouldn't expect to. He's not going to notice for another five hundred years or so, never mind want to do anything about it. He would no more expect to understand and participate than he would expect his donkey to do so.

There is so much wrong with this statement that I hardly know where to begin; and had I not been reviewing this book I would have discarded it here. Quite apart from the pseudo-Orwellian implication of “pre-Reformation bad; post-Reformation good”, Dr Gant seems to have ignored entirely a good deal of recent scholarship demonstrating that medieval laypeople – even the illiterate ones, which was most of them – were very much active participants in the liturgy.

To say that someone isn’t taking part in worship because they aren’t doing the same thing as another group of people in the course of a church service is patently nonsense. The illiterate peasant might not have been able to catch the precise words of the music; but he would have known where in the Church’s year he was, that whatever was being sung pertained somehow to the salvation of his soul, and that it was part of the means by which he could achieve heaven – which was very much something that his donkey could not.



Dr Gant soon moves on to his next theme: the idea that the whole of the history of ecclesiastical music is shot through with “clerical authorities trying to stop the music getting too much attention”. He provides as his example the attempted suppression of embellished plainsong by Pope John XXII; and – although he doesn’t give us the name of the bull – cites *Docta Sanctorum Patrum* of 1323/4, which also dealt with other issues relating to the chanting of the Divine Office.

Dr Gant describes the bull as “the old story of not wanting music to obscure the words”, but in fact quotes the section that shows it is actually about the Pope not wanting the ornamentation to obscure the *tune*. John XXII would have understood that the plainsong melodies had been delivered to the Church by his predecessor Gregory the Great, and in this context *Docta Sanctorum Patrum* is less about suppressing nice music than it is about recalling monastics to obedience.

There was a practical element to this: the Pope noted that sometimes the embellishment was so elaborate that it obscured the actual notes of the melody. As the melody was “how we can tell which tune we are listening to,” this was a pressing problem in an age of memorisation. In fact he was very keen on some sorts of innovation that did not obscure the melody, and particularly commended the use of *organum* on solemn feasts: “provided these harmonies are in the spirit and character of the melodies themselves.” This is hardly the ‘invective’ of a Philistine.

A few centuries later, Dr Gant’s identification of 1536 as a date after which it would be impossible for anyone to learn to sing the old monastic offices in England does not take into account the piecemeal way in which the monasteries were suppressed. The last of the larger houses – and therefore those with the most impressive musical resources – were suppressed in 1540. Meanwhile, he describes the practice in the larger churches of having “the organist adding a frilly little improvisation on the psalm tone in place of the even-numbered verses,” and concludes that

...half the words of any given psalm were missed out, which rather reduces the devotional point, as well as making something of a nonsense of meaning and grammar... Apparently this didn’t matter.

Anywhere that possessed musicians and resources of this calibre did so because there would have been a community of

clergy whose duty it was to pray the office corporately. The singers were not there to make a devotional point – although many of them may have been personally devout – but to sing the Office on behalf of others. Those others would have known the whole psalm and might well have been reciting it silently as the choir sang and the organ played; and so, no, within its proper context it probably didn’t matter.

The book continues in a similar vein. Perhaps Dr Gant’s two most outrageous statements come in his discussion of the Elizabethan period, with the idea that “English church music really became just that – English – at the moment when composers started setting their own language”; and that “the reformed style is plain, direct, and, at its best, has a simplicity and elegance which Latin Catholic music never achieved”.

What, then, of Dunstable, Fayrfax, Cornysh, and Sheppard; or of the composers of the Eton Choirbook and the Old Hall Manuscript? Were they somehow less English because they used the language in which the English Church prayed for over a thousand years? And could they not write with elegance and simplicity because they were Catholics, writing in Latin? Is Byrd’s *Mass for Three Voices* some kind of complicated choral carbuncle? Bizarrely, one of the examples Dr Gant uses of the kind of “simplicity and elegance which Latin Catholic music never achieved” is Thomas Tallis’s *O Nata Lux*: a motet written in Latin by a Catholic. At that point, I’m afraid I had to go and lie down.

Serenhedd James

Preview: *Opus Anglicanum* at the V&A



The Editor had the pleasure of attending the Private View of the V&A’s latest exhibition, *Opus Anglicanum: Masterpieces of English Medieval Embroidery*, on Michaelmas Eve. The show includes some of the most significant vestments in the museum’s collection, including the early fourteenth-century Tree of Jesse cope and the early sixteenth-century Thornton chasuble. Important loans include the fifteenth-century Butler-Bowdon chasuble and the fourteenth-century Steeple Aston cope. An evening of champagne, truffled quails’ eggs, and some of the most magnificent vestments the world possesses was a perfect introduction to this glorious exhibition, which readers will no doubt enjoy immensely. *Review to follow.*



October Diary

'Thurifer' finds himself church-crawling in Suffolk

Imposing medieval churches dominate several beautiful Suffolk villages; and these great buildings owe their existence to the lucrative wool trade. Architecturally impressive, they stand like battleships in tiny coves. I was in Lavenham at the invitation of London friends, staying in their timber-framed, comfortable, and capacious country house.

Two of the churches visited were dedicated to Ss Peter and Paul. Eye has a splendidly restored rood screen by Comper, with King Henry VI among the painted figures in the panels. The case for his canonisation was vigorously supported from Eye by a former Vicar, Fr Donald Rea, to whom Pope John XXIII had given his personal Breviary following an Audience.

Clare Parish Church was described as a "good church" by Defoe – but this may have been as a result of the despoliation and destruction of the stained glass (a few fragments remain) by the vile Puritan, vandal, and iconoclast William Dowsing, who cut a swathe of damage through East Anglia. Reparation has been made with a fine window attributed to F. C. Eden. The "Fountain of Life Window" depicts the Crucifixion attended by St Michael and St George: it is the memorial to the parish's Great War dead. "In honour of our Lord Jesus Christ, this memorial to those who offered their lives for their country."

Secluded, peaceful, quiet among trees in Clare is an Augustinian Priory, founded in 1248, suppressed in 1538, and restored 1953. Behind the

ruins of the monastic cloister a modest Manor House accommodates the present community. The medieval Infirmary served as a Chapel; but it is now the entrance to a new extension consecrated in 2015. Given heritage constraints and modest space it has succeeded in its aim to be "unobtrusive without being retiring and contemporary without being strident." A perfect setting for a retreat.

Medieval glass fared better in the parish church *non pareil*, Holy Trinity, Long Melford. Images of saints have survived, as has a glorious series of images of aristocrats and gentry – including Elizabeth de Mowbray, thought to have inspired John Tenniel's illustration of the Duchess in *Alice in Wonderland*. In comparison, the later Victorian glass is vulgar. There are other glories to be enjoyed: the soaring light and graceful nave of rhythmic perpendicular pillars and arches, the longest in an English parish church. Externally the astonishingly accomplished flushwork, that combination of knapped flint and ashlar stone is of the highest quality.

St Mary the Virgin, Cavendish, has an hour-glass next to the pulpit: you have been warned. Unusually, there is a step *down* into the chancel. There are memorials to Leonard Cheshire and Sue Ryder, who lived in the village. Cheshire was awarded both the Victoria Cross and the Order of Merit, a rare but not unique honour: the other recipient of both was Field Marshal Earl Roberts. There is also a 16th-century reredos, exuberant and colourful, from Athelstan Riley's house in Kensington. Riley is remembered as a hymn writer, who wrote

– among others – "Ye Watchers and ye Holy Ones." A prominent lay Anglo-Catholic, notably active in the English Church Union, he was a much-valued associate of Lord Halifax.

St Mary's, Bungay, is now redundant but well-maintained. The Benedictine Priory was suppressed at the Reformation: the nave of the Priory Church was the parish church; but the chancel was demolished. Next to it, the Roman Catholic church of St Edmund is florid and ornate 19th-century Gothic Revival brick, a contrast to the flint and stone of the Perpendicular St Mary's. We made a brief stop at Fressingfield to see the tomb of the hero William Sancroft, the last Archbishop of Canterbury to be deprived of his office.

We visited Bury St Edmunds on Market Day. Here, famously and magnificently, an undistinguished parish church has been transformed into an elegant, pitch-perfect country Cathedral. Stephen Dykes Bower lived to a great age, accomplished much, but did not live to see the completion of his vision. When he died in 1994 he bequeathed £2 million to complete the Lantern Tower. That was done as a Millennium Project, completed in 2005. It is a perfect memorial: light floods the building, and with its limed oak furnishings the effect is delicate and ethereal.

Nearby, Ickworth Rotunda as it is today was the work of the 4th Earl of Bristol, who also occupied the See of Derry but spent much of his time touring Europe – to which the numerous Bristol Hotels bear testimony. The house was obtained by the National Trust in lieu of death duties and the lack of, as one room guide said, "suitable" heirs. The present Marquess of Bristol sought to buy back the lease his dissolute predecessor had sold to the Trust, but was refused. Contrary to the wish of the original donor the wing intended as a family residence is now a hotel. Melford Hall, meanwhile, is more conventional. Occupied by the Hyde Parkers it has a charm that the cold Ickworth does not.

A walk over the pebble and shale beach at Aldeburgh, looking over the grey-blue sea, the same view that Benjamin Britten would have known before moving inland to The Red House, was enjoyable. The town is little changed and decidedly uncommercial. There was a small boating lake for children to sail their traditional small wooden yachts. That gentle constitution followed an excellent lunch (in a week of good food) at The Butley Oysterage in Orford. After an untoward reaction to oysters years ago I stuck to whitebait and fish pie, which were both first-class.

It was good to see mission active in the countryside. One church advertising a Pet Service invited those unable to attend to send a photograph of their pet, alive or dead, for a blessing. It needs only a small leap of imagination to ask members of the congregation who cannot make Sunday morning to send their snaps to participate fully in sacramental grace. Problem solved. I commend my stratagem to the Society's Bishops.

Forward in Food

Mmmmm. Cheese.

On a recent trip to France, I was reminded of the virtues of serving *au gratin*. In a characteristically Gallic manner, it is a phrase that injects a sense of grandeur and elegance to what is in fact a dish with melted cheese on top. Yet, as a greater simplicity of process in cooking often equates to a more extensive range of application, this technique – so ubiquitous in many of the classic books – is useful indeed. In fact, there are very few savoury dishes that cannot be improved in some way by the addition of grated cheese which is then grilled. It is an approach that particularly comes into its own, however, when there is left-over food that you wish to reprise as a warming supper without too much time or effort.

Elaborating upon the concept of a shepherd's or cottage pie, any cold meat can be shredded and placed in the bottom of shallow dish. Ensure it is distributed evenly, add a knob of butter, a few teaspoons of stock or water (essential if the meat seems a little dry) and some seasoning. Top with mashed potato – though you need not restrict yourself to this tuber. Sweet potato mash is also good, but if you use another vegetable such as carrot or swede you will probably need some potato to stiffen the mixture – it mustn't be too wet. Warm the whole thing through in a moderate oven, then add grated cheese and pop under a fairly quick grill until browned and bubbling. Watch attentively so it does not burn.

Vegetables, too, can be given similar treatment. Previously steamed or boiled cold broccoli, carrots and the like might often end up in the bin, as the cook is at a loss as to how to make such things appetising without destroying them. Arrange in a single layer in a shallow dish, cover with foil or parchment and warm through in the oven. Remove the covering, season and re-cover generously in grated cheese and treat as before.

The success or otherwise of a gratin depends to a great extent on the cheese employed. First it must not be too soft, or you will find grating it impossible. But a soft cheese could always be sliced thinly and placed over – though this will necessarily result in a richer dish. Not a bad thing, you might think, but not exactly a gratin where the cheese adds interest, colour and vim without overpowering the whole. Something hard enough to grate nicely is best.

A second, related concern, is the strength of the cheese. This is chiefly a matter of taste set against what you happen to have in the fridge. Some cheeses are more successful than others. If you are at a loss as to where to start experimenting, begin with a medium-hard medium-strength cheese such as household cheddar, and develop your taste from there. If on the other hand you are a keen student of cheese with an increasing knowledge of their relative properties, or are simply seized by a desire to engage in experimentation, you might wish to try mixing several cheeses on top of your gratin.



The dish in which mixed grated cheese is an essential, rather than an advanced development, is the classic cheese fondue. An indispensable wedding gift in times past, the fondue set has rather fallen out of fashion and use in most households. In the modern age, when the right regional cheeses and alcohols are available in almost every large supermarket for an authentic alpine preparation, it is time to revisit this bygone treat. For the canonical Swiss recipe, you need to obtain equal

quantities of Emmentaler and Gruyère, a bottle of kirsch (though only a splash is needed for each fondue), and a bottle of dry white wine – something with plenty of acid will keep the melted cheese smooth. If you are happy to use something of a quality you would also drink, so much the better.

Pop the fondue pot on a low heat, and gently warm about half the bottle of wine. Add aromatics: a peeled and bruised clove of garlic, and a spring of rosemary, and a squeeze of lemon. When the wine is good and hot, begin sprinkling in the grated cheese, previously tossed and well coated in a few tablespoons of plain flour or cornflour. Stir continuously, adding the cheese gradually until the whole is melted. Finish with a slug of kirsch and serve on the burner in the middle of the table. For dipping, chunks of crusty bread are classic – but cold sausage, waxy potatoes, or even apple pieces (sprinkled with lemon juice to prevent browning) will make the returning fondue more balanced and varied. **ND**

Pulverbatch Soul Cakes (see page 36)

Mary Ward's recipe for soul cakes is given on the parish website: www.pulverbatch.org.uk

Ingredients

- 3 pounds of flour
- ¼ pound of butter (or ½ pound if the cakes are to be extra rich)
- ½ pound of sugar
- 4 teaspoons of yeast
- 2 eggs
- Allspice to taste
- Sufficient new milk to make it into a light paste

Put the mixture (without the sugar or spice) to rise before the fire for half an hour, then add the sugar, and allspice enough to flavour it well; make into rather flat buns, and bake. Some recipes add currants.

Thy Stomach's Sake

'Armand' commends a red bargain, and the blue bottle

Exquisite Collection Malbec 2015

First of all, a confession: I am a huge fan of wine from South America, so this month's column is biased. *Aficionados* [Here we go. Ed] have long been into the wines of Chile and Argentina, with their cool climate and high-altitude vineyards producing wines of extreme purity and freshness. The good news is that the explosion of quality in the 1980s and '90s, along with increased availability of wines from Australia, New Zealand, and South Africa, has forced the old classic vineyards in Europe to raise their game in the production-quality stakes. But there is some wonderful terroir in South America, especially in the foothills of the Andes, and some of the biggest names in Europe have been investing in vineyards on the other side of the Atlantic for some time. After all, good grapes produce good juice, as this cracking little

bottle proves. If you eat steak, you should be drinking Malbec, and Argentina has long been the flagbearer for New World expressions of this dark-skinned grape. The Uco Valley, source of the grapes for this bottle, is a good sub-region within Mendoza, and the long growing season and huge differences between daytime and night-time temperatures contribute to a lovely nose full of fresh black fruits. The mouthfeel is balanced, with gentle tannins and a satisfying clean finish. Whilst not overpowering, this will stand up well to a rib-eye steak, but won't swamp a piece of fillet. This is very definitely a food wine, and would complement any red meat. There is lovely elegance in the structure, and it's an absolute bargain at around £6 a bottle. It is, in fact, one to buy by the caseload.

Aldi at £5.99 per bottle

Bombay Sapphire

Seasoned drinkers may thumb their nose at the fact that we've got Bombay Sapphire this month. But I'm urging them to revisit this oft-derided gin. After all, it got me off Gordon's in my (relative) youth, and into new and unexplored gin territories. Yet despite the ever growing gin-collection chez Armand, there is always a bottle of Bombay to hand, and I will regularly sample it. There's something comforting and expected about it. It's reliable; and always going to produce a smile – like the "Appointments" section in the *Church Times*.

As something of a newcomer to the scene – the first batch having been distilled only in 1987 – Bombay uses ten different botanicals in order to flavour its spirit. It has a slightly lighter taste than many of its competitors, much of which is down to how it is distilled. Some may find its lack of a fierce juniper kick to



problematic; but I rather enjoy its smooth, almost easy-drinking nature. That's not to say it's boring, far from it; but because of its slightly lighter aroma it's best used with a premium tonic to give a kick, and should be garnished with a slice of lime. It makes a perfect aperitif G&T. High time it was rediscovered. **ND**

Widely available at around £20 per litre



Meanwhile, over at Lambeth Palace...



And good evening to you, Your Grace: "J dot Welbz" sports a hat given to him by "Guvna B", a "rap" artist. We understand that "rap" is popular among many young people today.

touching place

ST EDITH, CHURCH PULVERBATCH, SALOP

There's been a church in Pulverbatch for a long time; the elevated circular churchyard suggests an early origin, and there's a tradition that the Welsh, led by Owain Glyndŵr, destroyed the previous church around 1400. This was rebuilt, then given a classical tower in 1773; an inscription on a stone plaque solemnly records "Surely the LORD is in this place this is none other but the house of GOD and this is the gate of heaven," followed by the names of the patron, rector, curate and churchwardens. The local architect Edward Haycock rebuilt the nave and chancel as well as providing a new north aisle, all in the middle-pointed style favoured by the Ec-



people – would go from house to house at All Hallows' tide singing for soul cakes: "A soule-cake, a soule-cake, Have mercy on all Christen soules for a soule-cake." In return, prayers would be made for those in Purgatory with the object of easing their passage to Heaven. Or, as John Mirc put it around 1400: "in olden time good men and women would this day buy bread and deal [give] it for the souls that they loved, hoping with each loaf to get a soul out of purgatory."

Map reference SJ 430029
Simon Cotton

clesiologists, and the building opened on 1 June 1853. The interior is pleasant, and retained box pews made in 1779 using wood panelling from Woolstaston House. Some of the pews at the back retain their "Free" marking.

Someone who knew the church well was Mary Ward (née Jandrell), who perpetuated the custom of "soul cakes" into the 1850s. She lived to the age of 101; and on her 100th birthday she put on her bridal dress of yellow satin to receive Holy Communion with her friends and neighbours. A survival of the mediaeval intercession for the departed, "Souling" continued into the 20th century in parts of Cheshire and Shropshire. Soulers – children and poor



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 9am, Wed 12.15pm, Thurs 10.15am, Fri 12.15pm, Sat 10am Parish Priest: Fr Philip Corbett - 07929 750054

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

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

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10.30am. 6pm Choral Evensong (termtime). 7.30pm Mass. Midweek Mass: Tues 7pm, Wed 7pm, Thurs 7.30am, Fri 9.30am, 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 SW19 All Saints, South Wimbledon. *Society Parish Under the Episcopal Care of the Bishop of Fulham.* Sunday Solemn Mass 11am. For other masses and services contact Fr Christopher Noke 020 8948 7986, the church office 020 8542 5514 or see www.allsaintswimbledon.org.uk/

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

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

MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; Saint Augustine, Pendlebury; Saint Peter, Swinton. *A Forward in Faith Parish.* Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Clergy Fr Jeremy Sheehy 0161 794 1578 and Fr Michael Fish 0161 794 4298., Parish Office: 0161 727 8175 email: 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 S. Leonard, Loftus and S. Helen, Carlin How. Situated on the Cleveland Coast. Sunday - Mass at Carlin How 9am and at Loftus 10.30am. Further details on our website www.loftusparish.co.uk Parish Priest Fr. Adam Gaunt 01287 644047

OXFORD St John the Evangelist, New Hinksey (1 mile from the city centre; Vicarage Road, OX1 4RE) *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 Barnabas), 6.30pm Evening Prayer (St Barnabas). For Daily Mass see website: www.sbamabas.org.uk. Parish priest: Fr Jonathan Beswick 01865 557530

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

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

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

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

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

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

SHREWSBURY All Saints with St Michael, North Street (near Shrewsbury railway station). *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet. Resolutions ABC.* Sunday: Mass 10.30am. For daily Mass times or further information, contact Mike Youens, Churchwarden 01 743 236649.

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

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

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

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

STOKE-ON-TRENT, SMALLTHORNE St Saviour. ABC. Convenient for Alton Towers & the Potteries. Parish Mass Sunday 11.00am. For details of Children's Church see website. Weekdays: Tuesday, Thursday, Friday, Saturday 09.30, Wednesday noon. Contact Fr Andrew Swift 01 782 827889 - frandrew@smallthorne.org www.smallthorne.org [twitter@SSaviours](https://twitter.com/SSaviours)

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

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

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

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

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

TIVIDALE, Oldbury, West Midlands St. Michael the Archangel, Tividale Road and Holy Cross, Ashleigh Road. *Society Parish.* Sunday Worship: Parish Mass 11am (St Michael's), Evening Mass 6pm (Holy Cross). Contact Fr Martin Ennis 01 384 257888 frmennis@gmail.com, www.vic-a-roftivdale.co.uk

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

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

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

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

Continued on next page

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

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

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

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

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

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

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

Diocesan Directory

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

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

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

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

DIOCESE OF EXETER FIF Recommended Parishes: Abbotsham St Helen, vacant - Churchwarden 01 237 420338; Babbacombe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr G Stanton 07925 051905; Exeter St Michael & All Angels, Heavitree; St Lawrence, Lower Hill Barton Rd; St Paul, Burnthouse Lane; St Mary Steps, West Street, Fr R Eastoe 01392 677150; Exwick St Andrew, Station Road, Fr J Bird 01392 255500; Great Torrington St Michael, Little Torrington St Giles, Frithestock St Mary & St Gregory, Taddipore St Mary Magdalene, Fr P Bevan - 01805 622166; Holsworthy St Peter & St Paul, Fr C Penn - 01 409 253435; Ilfracombe Team, Fr R Harris 01271 863467; Lewtrenchard St Peter, vacant 01566 784008; Newton Abbot St Luke, Milber, Vacant - Churchwarden 01 626 212339; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Peter and the Holy Apostles Fr D Way - 01 752 222007; Plymouth Mission Community of Our Lady of Glastonbury St Francis, Honicknowle, St Chad, Whiteleigh, St Aidan, Emesettle, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; Sutton-on-Plym St Gabriel the Archangel, Peverell Park; St Mary the Virgin, Laira, 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, Fr P March 01 803 312754; Winkleigh All Saints, Fr P Norman 01837 83719

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

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

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

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

FIF, DIOCESE OF MANCHESTER Blackley Holy Trinity, ABC, FIF, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, ABC, FIF, Canon David Wyatt 0161 736 8868; Chadderton St Mark, ABC, FIF Churchwarden - Janet Rogers 0161 627 4986; Failsworth Holy Family, ABC, FIF, Fr Tony Mills 0161 681 3644; Glodwick St Mark, ABC, Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, ABC, FIF, Fr David Hawthorn 0161 681 4541; Lightbowne St Luke, ABC, FIF, Fr John O'Connor 0161 465 0089; Middleton Junction St Gabriel, ABC, FIF Churchwarden - George Yates 0161 258 4940; Moss Side Christ Church, ABC, FIF, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, ABC FIF, Fr Paul Plumpton 0161 633 4441; Peel Green St Michael, ABC, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, ABC, FIF, Fr Ronald Croft 0161 773 1642; Royton St Paul, ABC, FIF, Canon Peter McEvitt - 01 706 843485; Salford St Paul, ABC, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury ABC, FIF, Fr Jeremy Sheehy 0160 794 1578; Tonge Moor, Bolton St Augustine, ABC, FIF, Fr Tony Davies 01204

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

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

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

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

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

FIF, DIOCESE OF SHEFFIELD Bolton-on-Dearne St Andrew, vacant; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr Stokoe 01302 371256; Edlington St John the Baptist, Fr Edmonds 01709 858358; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, Fr Edmonds 01709 858358; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Thurnscoe St Hilda, vacant; Mexborough St John the Baptist, Fr Wise 01709 582321; Moorends St Wilfrith, Fr Pay 01302 784858; New Bentley Ss Philip and James, Fr Dickinson 01302 875266; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, vacant; Ryecroft: St Nicholas, Fr Andrew Lee 01 709 921257; Dalton: Holy Trinity, Fr Andrew Lee 01 709 921257; Doncaster Ss Leonard & Jude (with St Luke) Fr Pay 01302 784858; Sheffield: St Bernard, Southey Green & St Cecilia, Parson Cross, Fr Ryder-West 0114 2493916; St Catherine, Richmond Road, vacant; St Matthew, Carver Street, Fr Grant Naylor 01 142 665681; St Mary, Handsworth, Fr Johnson 01142 692403 (contact clergy for Mass times, etc)

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

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

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

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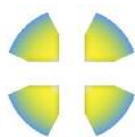
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Keynote speaker:
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PROVINCE OF YORK (EXCEPT BLACKBURN AND LEEDS)

The Right Revd Glyn Webster

Holy Trinity Rectory, Micklegate, York YO1 6LE

01904 628155 office@seeofbeverley.org.uk

www.seeofbeverley.org.uk

The Bishop of Burnley

BLACKBURN

The Right Revd Philip North CMP

Dean House, 449 Padiham Road, Burnley BB12 6TE

01282 479300 bishop.burnley@blackburn.anglican.org



The Bishop of Chichester

CHICHESTER

The Right Revd Dr Martin Warner SSC

The Palace, Chichester PO19 1PY 01243 782161

bishop.chichester@chichester.anglican.org



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PROVINCE OF CANTERBURY (WEST)

The Right Revd Jonathan Goodall SSC

Hill House, The Mount, Caversham,

Reading RG4 7RE 0118 948 1038

bishop@ebbsfleet.org.uk www.ebbsfleet.org.uk



The Bishop of Fulham

LONDON & SOUTHWARK

The Right Revd Jonathan Baker

The Vicarage, 5 St Andrew St, London EC4A 3AF

020 7932 1130 bishop.fulham@london.anglican.org

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The Bishop of Richborough

PROVINCE OF CANTERBURY: EAST (EXCEPT CHICHESTER, LONDON & SOUTHWARK); EUROPE

The Right Revd Norman Banks SSC

Parkside House, Abbey Mill Lane, St Albans AL3 4HE

01727 836358 bishop@richborough.org.uk www.richborough.org.uk



The Bishop of Wakefield

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The Right Revd Tony Robinson SSC

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

01924 250781 bishop.tony@westyorkshiredales.anglican.org

The Right Revd Roger Jupp SSC

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0115 973 5168 rajupp1@hotmail.com



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

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

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

The Right Revd Martyn Jarrett SSC
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