

newdirections

September 2016
£3.00



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

Dicing with Daesh

Serenhedd James on the murder of Fr Jacques Hamel

Also in this issue:

- A message from the Chairman of Credo Cymru
- Gary Waddington on the Shared Conversations
- 'Thurifer' recalls his days of activism

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.sthelenschurch.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). During Interregnum contact Roger Metcalfe, Churchwarden on 01275 332851 www.christchurchcitybristol.org

BROMLEY St George's Church, Bickley Sunday - 8.00am Low Mass, 10.30am Sung Mass. 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

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

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 www.stpeterschurchfolkestone.org.uk e-mail: stpetersfolk@yahoo.co.uk

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

Continued on page 37

content

Vol 19 No 253 September 2016

4 LEAD STORY Dicing with Daesh SERENHEDD JAMES

5 Power in the Blood GEOFFREY ROWELL

6 Walsingham Way PHILIP BARNES

7 That Nothing Be Lost JEFFREY GAINER

8 A Very British Revolution WILLIAM DAVAGE

9 Walsingham or Bust! JACK NOBLE

10 The General Synod PAUL BENFIELD

12 Shared Conversations GARY WADDINGTON

14 Stablished in the Faith SIMON EVANS

15 Youth Pilgrimage 2016

16 Teach us How to Pray FR NICOLAS STEBBING CR

18 Rich Towards God FR PETER CSWG

20 While We Were Away...

24 Norman Fonts

COVER
IMAGE

"Michael, who in princely virtue
cast Abaddon from on high":
Gabriel Davioud's Fontaine Saint-
Michel, Paris.

28 Views, reviews & previews

ART: Owen Higgs on Sunken
Cities

BOOKS: Tom Carpenter on
Paula Gooder's *Journey
to the Manger*
Damian Feeney on
Bob Jackson's *What
Makes Churches Grow?*
John Twistleton on
Andrew D. May's
*Learning the Language of
the Soul*

33 Diary 'Thurifer' takes action

34 Forward in Food 'Audubon' favours curry

35 Thy Stomach's Sake Tips for September

regulars

13 SPIRITUALL SONGS

17 GHOSTLY COUNSEL

22 DEVOTIONAL JOHN NEWTON

23 FAITH OF OUR FATHERS JOHN MASON NEALE

DIRECTORY	2, 37, 38
LETTER	25
EDITORIAL	26
BISHOPS OF THE SOCIETY	39

27 THE WAY WE LIVE NOW

31 BOOK OF THE MONTH PETER EAGLES on *Inferior Office?* by Francis Young

32 SECULAR LITURGIES TOM SUTCLIFFE on seeing and believing

36 TOUCHING PLACE SIMON COTTON visits Bottesford in Leicestershire



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*.

Be prepared: more of Graham Howard's photos
from the Walsingham Youth Pilgrimage on p.15

Dicing with Daesh

Serenhedd James on the murder of Fr Jacques Hamel

There was horror and disgust at the end of July, after the octogenarian Fr Jacques Hamel had his throat cut by young Islamists at the altar of a church dedicated to St Stephen in the hitherto unremarkable suburb of Saint-Étienne-du-Rouvray, on the outskirts of Rouen. Responses that went beyond that general feeling, however, were mixed. The internet was the usual mirror of fickleness: while some took to their keyboards with cries of “*subito santo*”, there was no general outpouring of solidarity such as we saw after the attacks on Paris and Brussels; and the hashtag #jesuispretre did not get far.

The murder of Christians for their faith is hardly new. It has never been new, and it has been happening with increasing frequency and brutality for the last twenty years in places where Christianity had previously flourished from apostolic times. In that context, we might call to mind briefly Fr Raphael Moussa, shot dead in June; or Maged Attia, a 33-year-old pharmacist, beheaded; or the elderly Mother Athanasia, of the Coptic Monastery of Great St George in Old Cairo, gunned down in early July. That is but three names; a handful of deaths in Egypt alone. Others have had their homes torched, or been beaten, or publicly humiliated. Bishop Angaelos, leader of the Coptic Orthodox Church in the United Kingdom, has been quite clear: “The time has come yet again to speak of heightened, targeted attacks against Coptic Christians in Egypt.” Meanwhile, the chilling spectre of Daesh has continued to wage its murderous campaign across the rest of the Middle East. As for Turkey – let’s just wait and see who President Erdoğan decides to round up next.

Given the situation in which the world presently finds itself, maybe it was only a matter of time before a priest of the Western Church would be targeted in the same way as many of his brethren of the East. Perhaps it was also inevitable that the attack should happen in France, where the lingering threat of terrorism carried out in the name of Islam has loomed particularly large in the last two years. Obviously, we cannot lament the deaths of Europeans without recalling the anti-Christian violence that continues to take place on a daily basis across the Middle East – and this summer was very bloody indeed – but Fr Hamel’s death brought the horror into focus in a very particular and pertinent way.

There comes a point from time to time when one person becomes the most prayed for individual in the world, either in times of elation – at the election of a Pope, for example – or sorrow. There is always an element of pathos in the latter. Fr Hamel’s death was no exception, as his name began to be whispered across the globe. A comparison is inevitable. A frail old man of 85 is, when all is said and done, dispatched easily enough in any number of ways. And yet Fr Hamel’s throat was slit as if he was a beast of the Old Testament, brought to the Temple to be offered on the altar for the sins of the people –



while he himself stood at the altar of the New Temple, offering the sacrifice of the New Covenant in all its unbloody efficacy for the salvation of God’s people, living and departed. Even Giles Fraser – yes, *the* Giles Fraser – was forthright about that in the *Guardian*:

[His] throat was slit as he said morning mass, murdered by a teenager claiming allegiance to Islamic State. The sacrificial imagery is unavoidable... He died, as he believed, on his knees – not in supplication to his spotty murderers, but to the author of life itself to whom he was about to return.

From the pulpit of Notre-Dame the Cardinal Archbishop of Paris, André Vingt-Trois, condemned Fr Hamel’s murderers as benighted followers of Moloch – that monstrous falsehood whom Milton, in *Paradise Lost*, called a “horrid King besmear’d with blood/Of human sacrifice, and parents’ tears”. At Fr

Hamel’s requiem the Archbishop of Rouen, Dominique Lebrun, confirmed that the slain priest’s last words to his killers were “Be gone, Satan!”, and the stole placed on his coffin was red. By

mid-August rumours were circulating that Archbishop Lebrun intended open Fr Hamel’s cause for beatification, and to waive the customary five-year delay.

And yet, following another confusing interview in the back of an aeroplane, Pope Francis declined to attribute specific religious motivation to Fr Hamel’s murder.

I don’t like to speak of Islamic violence, because every day, when I browse the newspapers, I see violence, here in Italy... Someone has murdered his girlfriend, another has killed his mother-in-law... and these are baptized Catholics! There are violent Catholics! If I speak of Islamic violence, I must speak of Catholic violence... No, not all Muslims are violent, not all Catholics are violent. It is like a fruit salad...

The thing about a fruit salad, however, is that its components inevitably vary according to season and taste. Clearly it is true

The murder of Christians for their faith is hardly new

that not all Muslims are violent, just as much as it is true that not all Christians are peaceable – Rouen is where the Maid of Orléans met her fiery death in 1431, after all. But it is inescapable that the deranged devotees of Daesh believe that their actions are demanded of them by their God; while today's baptized Catholics who kill their girlfriends or mothers-in-law do so for more rational reasons – however inexcusable – of hatred, jealousy, passion, and avarice, to name but a few. They do not, as a rule, do in their victims with cries of “Quicunque Vult”.

Soon a Twitter frenzy of #PasMonPape – “Not My Pope” – was trending on French social media; and John Allen, writing

for Crux, noted that a number of Eastern bishops – whose communities have borne the brunt of so much of ISIS's fury – had expressed regret at the Pope's comments, which “had not played well with their people,” and had left many of them feeling “angry and betrayed.” Other commentators, meanwhile, have suggested that the Pope is playing a long game, and refusing to engage with the so-called Islamic State on its own terms – or to allow himself to be drawn into their narrative of holy war. If that is in fact the plan, then His Holiness probably needs to let the world know about it sooner, rather than later. **ND**

Serenhedd James is Editor of New Directions.

Another confusing interview in the back of an aeroplane

Power in the Blood

In Southern Germany the Friday after Ascension Day is known as *Blutfreitag* – ‘Blood Friday’. At Weingarten, just north of Lake Constance, there is the most remarkable pilgrimage and procession of the relic of the Precious Blood: the largest equestrian pilgrimage in the whole of Europe.

This year there were 2336 horses, ridden by members of the Equestrian Guild. They escorted the relic, which was carried by the parish priest of the great Basilica of St Martin at Weingarten. It was until very recently a Benedictine Abbey. The priest is traditionally mounted on a white horse, and blesses pilgrims with the relic along the route. Local parishes from the twin towns of Weingarten and Ravensburg, and from villages around, form the procession.

This year there were a hundred parish groups. Each had its own equestrian guild carrying banners, followed by large parish bands, and then the parish clergy. The clergy were also on horseback, in cassocks, cottas, and red stoles. They were accompanied by similarly mounted servers, with the smallest in scarlet cassocks and cottas riding appropriately-sized ponies. The pilgrimage route is thirteen kilometres long, and the procession took some three hours to pass by the town-hall balcony where the bishops, ecumenical guests, local Burgermeisters and other guests were gathered. It is estimated that around 25,000 people took part in this year's pilgrimage.

How did this remarkable pilgrimage originate, and what is its history? The story goes back over a thousand years, when in 1074 the princess Judith, a daughter of Baldwin IV, Count of Flanders, came to Weingarten to marry Welf, Duke of Bavaria. She came bringing the precious relic from Flanders as part of her dowry, and was accompanied, it is said, by 3,000 horses. Judith had an English connection, having been previously married to Tostig, the Earl of Northumbria and the brother of King Harold, who was killed at the battle of Stamford Bridge, just before the Battle of Hastings.

The relic of the Precious Blood preserved at Weingarten was originally part of the relic of the Precious Blood at Mantua, where the relic is venerated in procession on Good Friday. The diocese of Mantua is still represented at Weingarten by clergy and riders. According to tradition the Mantua relic had been originally preserved by Longinus, the soldier who pierced the side of Christ with a spear, who brought it to Mantua. Lost for centuries, the relic was discovered in 804, and then hidden again because of hostile invasions. It was rediscovered in the eleventh century, when Pope Leo IX and the Holy Roman Emperor Henry III came to venerate it. A part of the Mantua relic was given in 1055 to the Emperor, who in turn gave it to Baldwin of Flanders and thence to the Princess Judith. Weingarten Abbey was endowed with many relics, books, and treasures by the Princess Judith – but the relic of the Precious Blood was the most valued and venerated. In England King Henry III gave a relic of the Precious Blood to Westminster Abbey, and the Abbey of Hailes in Gloucestershire, which also had a relic of the Precious Blood, became a centre of mediaeval pilgrimage.

Blutfreitag in Weingarten shows that devotion to the Precious Blood is still powerful, a tangible reminder of the Cross and Passion of Christ, and of the sacrificial cost of our redemption. It reminds us no less of those who by martyrdom in many centuries – not least our own times – have witnessed in their dying to their faith in Christ.

Geoffrey Rowell



Walsingham Way

Philip Barnes recalls the Assumption of Our Lady

The Assumption is really a feast of the Resurrection – it speaks of the power of the Risen Christ reaching into Our Lady's life. When he describes the resurrection life, St Paul uses harvest imagery: he says that Christ rises from the dead as the first-fruits of those who have died. All will be made alive in Christ, says Paul: Christ the first fruits, then those who belong to him. (1 Cor 15.20,23)

To understand what Paul means by this, we need to know that the festival of the first-fruits was the start of the Harvest celebrations in Jewish tradition. The first of the corn, the first produce of the land, was offered to God as an act of thanksgiving, as if to say "there's more on the way". It was a declaration of expectant hope.

It wasn't just a Jewish custom. For centuries in this country mid-August was known as Lammastide, when the first corn that had been harvested was brought to church in celebration that the beginning of a good harvest had been made, and to ask for a blessing on the ingathering that was still to come.

At the Assumption we celebrate that Mary is a part of the first-fruits of the resurrection life. At the end of her earthly existence she is brought, body and soul, into God's realm: that heavenly dwelling which, as this feast proclaims, is a spatial reality as concrete as our own; and, as scripture tells us, an additional dimension alongside our own.

Mary comes to the Father's house, to that eternal life that we call Paradise, as part of the first-fruits of the resurrection harvest. She enters into the glory of heaven as the sign that there are more to come, and that this is the destiny of those who are joined to her Son in faith and love.

The glory of the Assumption tells us that life is not a

senseless wandering, but a pilgrimage that leads us to the house of the Father, who waits for us in love. As we pass through life we are given, in Mary assumed into heaven, what Pope Emeritus Benedict has described as "a sign of consolation and a sure hope".

What, then, are we to make of this early harvest festival, this feast of resurrection first-fruits? It tells us first that we must not allow ourselves to be robbed of hope. At the Assumption we celebrate a gift from God, which carries us forward with our eyes fixed on heaven. Mary shows us that we are made for glory, and eternal life will be ours.

Secondly, it tells us that this flesh and blood of ours matters. Our bodies are not some temporary irritation that we will leave behind when we live in heaven; they are part of *how* we will live in heaven. Our post-resurrection bodies may be different from the ones we have now; but they will still be our bodies.

We must learn to see in our bodies an intimation of future resurrected life; and so we must honour human life, the human body from the cradle to the grave, and never do anything that wounds the image of God in another. Our bodies are made for glory, and they are how we will be with one another again in the Lord.

The divine glory that dwells in Mary is the same glory of that love shown in its fullness on the Cross, and it exalts her as it no less exalts us. This was Mary's life; this is our life now, and our life to come – a life of transforming grace that changes us from glory into glory. No wonder we celebrate! **ND**

The Revd Philip Barnes is Acting Priest Administrator of the Shrine of Our Lady of Walsingham.

Mary shows us that we are made for glory



Keeping the faith: the Assumption celebrations at St Mary's, Bute Street, Cardiff

That Nothing Be Lost

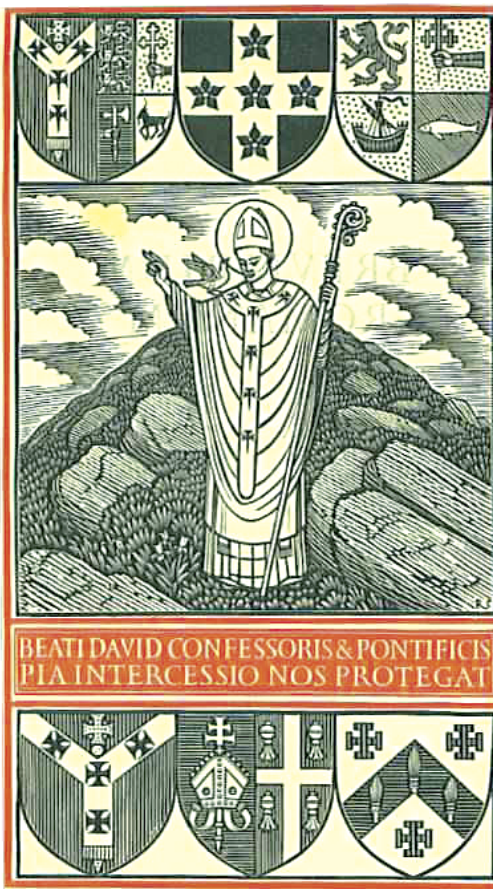
A message from the Chairman of Credo Cymru, Canon **Jeffrey Gainer**

Almost a century ago the new Province of Wales came into being, with its own system of governance and finance. At that time the Welsh Church expressly declared its intention to adhere to the doctrinal formularies of the Church of England. This was not surprising, as from Norman times the four ancient Welsh dioceses had been an integral part of the Southern Province and its bishops had sworn allegiance to the see of Canterbury.

Inevitably, in the course of nearly a hundred years some differences have arisen between the two churches. However, we face similar problems and need only mention here the secularisation of English and Welsh society which affects us all. There remain also many links between us, and not least between members of The Society and members of Credo Cymru. We in Wales take this opportunity to assure our brothers and sisters in England of our good wishes as you continue to witness to mainstream Christian belief and seek to bring home to your people the riches of the Faith. Our hope too is that you may indeed flourish in a secure sacramental context within the Church of England under the leadership and guidance of your bishops, for whom we also pray.

One significant difference between our situation and yours that has emerged in recent years concerns provision for the minority in our two countries who adhere to the majority practice in Christendom concerning female ordination. When the bill to authorise the ordination of women to the priesthood was passed in our Governing Body in 1996, we were assured of a continuing place within the Church in Wales. The diocesan bishops themselves appointed the Rt Revd David Thomas as the Provincial Assistant Bishop – his task was to help maintain unity within Welsh Anglicanism. In 2008 Bishop David retired after a fruitful and demanding pastoral ministry. He has not been replaced, and we regret this greatly.

In 2014 the Governing Body at Lampeter passed legislation permitting the admission of women to the episcopate. As yet no episcopal elections have been held here and so, unlike yourselves, we have no women bishops at present. However, the sees of St Davids and Llandaff will both fall vacant within the next few months. In such a situation the Council of Credo Cymru is understandably concerned to safeguard the integrity and prospects of all those who on the grounds of conscience are resolved, like yourselves, to uphold the mainstream Christian tradition in respect of Holy Orders and ethical teaching.



Our numbers include several younger clergy with families, as well as lay communicants scattered throughout the land. Accordingly, *Credo Cymru* is organising a residential Conference in Cardiff on September 21 and 22, which will be attended by those who support the ordination of women and those who do not. We hope to consider in a prayerful manner the ways in which we too can ensure that all members of this Church may flourish. We have invited some participants from the Church of England and we look forward to drawing upon their experience in recent times and also to hearing their reflections on how the Five Principles issued by the English House of Bishops are being implemented in our sister Church.

Meetings of this sort are not an infallible answer to the problems and opportunities we face here, so I would enter a plea to all readers of *New Directions* to remember us all in prayer at this time. Fr Colin Sutton, who serves in Cardiff, has written a prayer. It follows

this piece and we commend it to you. Though attendance at the Conference is necessarily by invitation only, there will be a Sung Eucharist at St Martin's, Roath, on Wednesday 21 September at 6.30 pm, to which all are welcome. The preacher will be one of the Conference participants, the Rt Revd Philip North, Bishop of Burnley.

The Conference itself is entitled "That nothing be lost." This title seeks to encourage all those taking part to be mindful of the wisdom of preserving the theological breadth of Anglicanism. Bishop Rowan Williams stressed some years ago the value of promoting internal ecumenism. It is in that spirit that we commend the impending Conference to your prayers. **ND**

*Risen Lord, by your wounds made glorious
pour out your saving grace to bring healing
where there is division,
and a fresh vision of hope where there is fear and despair;
may all our hearts burn afresh as you break open the
Gospel of life,
and feed us with the Bread of your Body,
so that, wherever possible, we may work together
recognising each other's needs,
rejoicing in each other's strengths,
so that others may come to know you
as their Lord and Saviour,
the Way, the Truth, and the Life;
now and for ever. Amen.*

A Very British Revolution

William Davage reflects on a summer of political unrest

“Infamy! Infamy! They’ve all got it in for me,” shrieked Kenneth Williams in “Carry on Cleo.” In the wake of the result of the Referendum, for a few weeks political life threatened to descend into a Carry-On film. The Prime Minister resigned. There were serial resignations from the Shadow Cabinet, and the Opposition collapsed. As the Conservative leadership election began its ordered and seemly course, the most egregious political assassination of modern times took place and the golden boy of the Tory Party, Boris Johnson, duly fell. His assassin, Michael Gove, launched a bizarre and short-lived election campaign and was rewarded by his miserable humiliation in the second round of the election, managing to win fewer votes than in the first. Even stranger was the *bien pensant* march of Andrea Leadsome’s supporters to launch her woeful and doomed campaign. Even before her unfortunate remarks about motherhood and apple pie, her inexperience and her wild-eyed champions did not bode well. And as no political crisis could happen without some sexual misbehaviour, the hapless ‘sexter’ Stephen Crabb duly obliged.

Meanwhile, it was difficult to know whether Jeremy Corbyn was a limpet of remarkable staying power or a deluded leech sucking the life-blood from his party. While there was farce enough from the Conservatives there were shades of darkness and violence from Labour ranks while the battle over the rule book was waged. And if matters could not be worse, the self-righteous Tim Farron of the Liberal Democrats (remember them?) demanded a General Election, notwithstanding the fact that it was his own party, when in power, which insisted on the legislation instituting a five-year parliamentary term of office and making it extremely difficult to trigger an election before then.

During this fascinating farrago, I was reading the excellent biography of Castlereagh by John Bew. Lord Castlereagh and his great opponent George Canning fought a duel on Putney Heath, and perhaps that is the way forward for political discourse. Even at twenty paces my money would be on the steely Theresa May. She eventually emerged from the *melée* and set about a brutal reconstruction of government.

These engaging human dramas tend to obscure important shifts in our political and constitutional arrangements. Referendums are a relatively new aspect of our constitutional government. Since the first Referendum on the Common Market to the latest on the membership of the European Union – both of which owed their genesis to internal divisions in the Labour and Conservative parties – there have been eleven, national and local. Their status is advisory and not binding on the Government or Parliament. This maintains the fundamental principle that the United Kingdom is a representative parliamentary democracy and Parliament, in particular the House of Commons, is supreme. Whatever the constitutional



theory, in practice the nature of the beast means that referendums cannot be gainsaid and they are definitive. They seem to have acquired the status of a constitutional convention. We are now in a position that a Parliament where there is a large majority to remain in the European Union seems to be under an obligation to implement a policy against the political conscience of its members. This also lies at the heart of the turmoil in the Labour Party where a serial rebel against party policy wants MPs to follow the diktats of the members. Comrade Corbyn, indeed.

There no longer seems to be an Edmund Burke to articulate the basic principle of a representative democracy: “Your representative owes you, not his industry only, but his judgement; and he betrays instead of serving you if he sacrifices it to your opinion.” Through the ballot box, this latest Referendum may have brought about a very British Revolution. There has been a constitutional coup by the electorate.

Some have suggested that a second Referendum ought to be held, to ask the question “Did you really mean that?” A petition to that effect attracted over four million signatures. Given the number of the total votes cast, the majority was a relatively narrow 51.9% to 48.1%. It would have required some 980 votes per constituency to change sides for the outcome to be different. It had been open to the Government or the House of Commons to restrict the binary effect of the Referendum by insisting on a minimum turn-out of the electorate (that a

**Even at twenty paces my
money would be on the
steely Theresa May**

quarter of the electorate did not vote is disappointing even with a turn-out of over 70%) or requiring a two-thirds majority to be definitive. Those possibilities were not included. There is some precedent. In 1979 the Scottish Devolution referendum on whether there should be a Scottish Assembly required that 40% of the electorate had to vote 'yes'. The majority achieved fell short of the threshold.

Others, however, have seen the result as decisive – because in our constitutional arrangements a majority of one is enough. Jim Callaghan's ministry fell by one vote in a vote of confidence. Our system has other quirks. Twice in my lifetime the party which won the majority of votes in a General Election failed to achieve a majority of seats in the House of Commons and did not form the Government.

Meanwhile, as the constitution seems to have been rewritten in one way, in another we saw an attempt to reassert a constitutional doctrine that has been lately neglected. There was hiatus in the political turmoil when Sir John Chilcot delivered his long-awaited Report on the Iraq War. The Report's exhaustive narrative on the process by which the Government arrived at its decision – which was approved by a vote in the House of Commons – concluded that it should in future be impossible "to engage in a military or indeed a diplomatic endeavour on such a scale and of such gravity without really careful challenge analysis and assessment and collective political judgement".

Perhaps Mrs May's bloodbath will herald a revival of Cabinet Government

I have not read the whole Report but I have read the section that deals with the process by which the Government came to its conclusion. The Report details, in effect, the abandonment of Cabinet Government and collective responsibility. As one of the lessons to be learned, the Report stresses "the importance of collective Ministerial discussion which encourages frank and informed debate and challenge". These had been markedly lacking, as the Report details. I remember the newspapers and airwaves reporting three days of full cabinet discussion under Mr Callaghan when new Trade Union legislation "in Place of Strife" was hotly contested. I cannot remember anything subsequently to match it.

It may be significant that neither Tony Blair nor David Cameron had any Cabinet experience before becoming Prime Minister, and both – despite early protestations by Mr Cameron that he would return to Cabinet government – slipped into the Blairite "sofa government", the Coalition pre-Cabinet discussions, and the "Notting Hill Set" that preempted full debate in Cabinet. This was not entirely new. The policy that ended up with the Munich Agreement in 1938 was pretty much decided by Chamberlain, Halifax, and Geoffrey Dawson, Editor of *The Times*. Harold Wilson had his "Kitchen Cabinet". Perhaps Mrs May's bloodbath will herald a revival of Cabinet Government and collective responsibility. As Asquith once said, we must "wait and see". **ND**

The Revd William Davage is a former Priest Librarian of Pusey House, Oxford.

Walsingham or Bust!

What do you do when the church roof needs replacing, along with the sound and lighting systems? Cycle to Walsingham, of course. Six members of the congregation from St Martin's, Ruislip, cycled to Our Lady's Shrine over two days in July to ask for her prayers and to raise sponsorship money. Walsingham is a very special place for many people at St Martin's, and the idea of the challenge was born in The Bull during the Men's Pilgrimage last year.

The six cyclists were aged 11 to somewhat older; and the arrangements were made relatively easily. A "seventh man" from St Martin's drove a van as the support vehicle, and a kind vicar at the right point along the way was contacted and asked to find accommodation for them. There were a few nervous faces on the morning of departure as the cyclists and a crowd gathered at church for the Pilgrim Blessing and "Le Grand Depart"; but all was well as they whizzed down the church path and disappeared through the lychgate.

All were Walsingham pilgrims already; although previous trips for the annual Children's, Men's, or Parish Pilgrimages had been made by car or coach. No doubt walking into the Holy House this time felt a little different, and not just because of the aches and pains. Congratulations to them all – and may Our Lady pray for them, and for us.



Jack Noble

www.justgiving.com/fundraising/Ruislip2Walsingham

Episcopally Led and Synodically Governed...

Paul Benfield reflects on the latest meeting of the General Synod



Dominion debates: the House of Bishops of the Church of Canada in 1911.

For those newly elected to the General Synod in the autumn of 2015, the weekend of 8 – 12 July saw them experience Synod at York for the first time. They had to get used to the large campus and, for those with rooms in Alcuin College, the fifteen minute walk to meals or anything else. But they seemed to be quick learners and most found food and a bar.

This was a far-from-normal York Synod, since the business was crammed into one-and-a-half days so that we could have two days of Shared Conversations on human sexuality. I hope that the Business Committee will never release such an amount of time with no control over it again, for it led to some unfortunate consequences. Because of the edict that no meetings should take place during the Conversations, meetings had to be crammed into the Friday and Saturday. This meant that the Appointments Committee met at 10.00 on the Saturday night and finished at 11.50. That is hardly the best time for important committees of Synod to do their work.

Synod began on the Friday afternoon with the usual formalities of introducing new members. This was followed by the presentation of a Pro-Prolocutor of the Convocation of Canterbury and two Deputy Prolocutors of the Convocation of York. As I am one of the latter, I duly ascended the steps to the platform and shook hands with the Archbishops of York and Canterbury (in that order) and managed to return to my seat without falling over. Anglican and

ecumenical guests were then introduced and the Synod was addressed by the Most Revd Ralf Meister, from the Evangelical-Lutheran Church of Hanover.

There followed an emergency business inserted into the agenda by the Archbishops as Joint Presidents of the Synod. The Archbishop of Canterbury moved a motion

That this Synod, recognising the result of the recent referendum on the United Kingdom's membership of the European Union, welcome the Archbishops' call for all to unite in the common task of building a generous and forward-looking country, contributing to human flourishing around the world, and encourage all members of the Church of England to play their part actively in partnership with everyone in Civil Society in pursuit of this task.

Many of us were nervous about this debate. Sometimes Synod wants to be seen to be up-to-date with current events; but coming so soon after the referendum it was not clear what

the debate would achieve. It risked being either apple pie and motherhood or a re-run of the arguments for and against Brexit. Archbishop Welby spoke powerfully about the deep divisions in society and the chal-

lenges to identity and integration in the EU and UK. He said that it was important for us to tackle inequality; and that though politics might change the cross of Christ would con-

**Far too much time has been
spent recently on presentations**

tinue to unite. After speeches by the Bishop of Gibraltar in Europe and the Second Church Estates Commissioner, Caroline Spelman MP, Fr Graeme Buttery – a member of the Catholic Group – made a powerful speech about the anger of the people in Hartlepool. Despite the EU pouring vast sums of money into the area the shipyards had sunk, the coal mines collapsed, the steelworks rusted, and the chemical works dissolved. Meanwhile, 600 jobs had disappeared in a day when a call centre was relocated to India. The motion was approved with the addition of a clause which recommended that the Church take concrete action to reunite communities.

No one can remain in the chamber for the whole of the afternoon session – from 2.30 to 6.15 – and engage with the proceedings properly, so I was having a cup of tea when the Archbishop of York gave a presentation on his pilgrimage of prayer around his diocese. It included some singing, which could be heard from outside the Central Hall. It was, no doubt, interesting and informative, but I regard Synod as a decision-making body, and far too much time has been spent recently on presentations to Synod. There followed routine debates on the Report by the Business Committee and the Church Commissioners' Annual Report.

I am always uneasy when Synod is asked to approve appointments to the Archbishops' Council or any other body. The Archbishops – or a panel on their behalf – make recommendations, but Synod does not have sufficient information to make a judgement and yet is asked to approve the recommendations. I normally abstain on such votes, but since most members of Synod are compliant and overwhelmingly support the recommendations with a show of hands, this makes no difference to the outcome. So it was that the Revd Dr Rosalyn Murphy and Mrs Rebecca Salter had their terms of office extended.

Friday evening saw an hour-and-a-half of questions to various bodies that are answerable to Synod. This is nothing like Prime Minister's Questions, for the questions have to be submitted ten days in advance; and on the day members are provided with a booklet of written answers. These answers are not read out, but when a question is reached the number of the question is read and anyone may ask a supplementary question. It may be that I am a slow reader, but by the time I have read the question and the answer (both often lengthy) we have often moved on to the next one. I regret the change from the old practice of answers being given orally. To give an evasive written answer is one thing; but for someone (often a bishop) to have to deliver it orally is usually more telling.

Saturday saw a whole raft of legislative business. If you read the official report of business done we appear to have considered no fewer than twelve pieces of legislation; but in fact many were determined by the Business Committee to be routine or non-controversial, and so were tabled as deemed business unless any member required them to be debated. Fortunately no-one did, so eight matters were disposed of without debate.

The Draft Mission and Pastoral &c (Amendment) Measure had been given first consideration in February, and had

been substantially revised by a Revision Committee. It is part of the simplification agenda, and much of it is very sensible: removing unnecessary or complex procedures. The Revision Committee had done a good job, and accepted many proposals for improvement to the original draft. However, there remained some areas of concern. One was the new creation

called a Bishop's Pastoral Order, by which bishops will be able to make certain changes without going through the full process of a scheme normally required for pastoral re-organisation. I tabled an amendment to remove the new power of

a bishop to abolish the office of Team Vicar (when vacant) by this method because it removed the right of parishioners and patrons to make formal objections and, if necessary to appeal to the Church Commissioners.

The Bishop of Willesden, on behalf of the Steering Committee, opposed the amendment, arguing that no bishop would act without full and proper consultation. The Archbishop of York made an extraordinary speech in which he seemed to say that if you rely on law you are denying the Resurrection. This will need careful reading when the transcript is available. 190 members voted with the Bishop of Willesden to defeat my amendment; but the fact that 140 voted with me suggests that the new Synod is finding its feet, and is not always going to do what it is told to do from the platform. **ND**

The Revd Paul Benfield is Vicar of St Nicholas's, Fleetwood, and Chairman of the Catholic Group.

The Archbishop of York made an extraordinary speech

COULD YOU BE A MONK OR NUN?



ANGLICAN MONASTIC TASTER DAY

SATURDAY 1ST OCTOBER

JACOB'S WELL
TRINITY LANE, YORK
YO1 6EL

Encounter, Interact, Discover
Monastic Life & Worship
Meet Monks & Nuns

ARE YOU A SINGLE PERSON,
AGED 18+, & WANTING TO
LEARN MORE ABOUT THIS
RADICAL WAY OF LIVING?

Register FREE at
nunsandmonks@gmail.com

Time to talk about You Know What...

Gary Waddington reflects on the Shared Conversations

At General Synod in York, back in July, two days – from Sunday afternoon to Tuesday morning – were given over to Shared Conversations. The Shared Conversations are about engaging people from a diversity of theological backgrounds in a common attempt to consider how the Church of England might respond to the issues surrounding human sexuality in a culturally changing society. In what follows, I'm attempting not only to give something of a "flavour" of what happened; but also to try to dig a little deeper and tease out some themes that struck me during this process.

The Process

The Shared Conversations were a mix of group-work and plenary sessions. Each member of Synod was assigned a "parent" group of around twenty people, plus a facilitator. For some of that time we worked together in sub-sets of three or six people. The group work reflected on where we were each "coming from", and on what we had heard in the plenary sessions. They were as much "get to know you" sessions as anything else.

The whole-Synod plenary sessions were essentially panel-based conversations. We heard from panels of biblical scholars; from non-heterosexual young people; from a range of older clergy and lay people who brought their own sexual identities and perspectives; and from a group of clergy reflecting on the human sexuality debate across the wider Anglican Communion.

We all came with a whole range of expectations to the start of the process. For many, and for me, there was a certain sense of dread. How uncomfortable would this all be? Was there a hidden agenda? Would there be a massive punch-up? Would we be duped into making decisions? Would this all be "one-way" traffic? Would it all just be a massive waste of time and money? Would it be all talk; just a load of hot air?

My reflection is that much of that sense of dread dissipated pretty quickly. That's not to say this was at all easy – it wasn't. There were certainly times when it was tough going. Some people laughed, and others cried. Some of what we heard was what we've always heard, and was fearsomely unsurprising. Other material was surprising, thought-provoking, informative, and challenging. Some parts were easy to listen to, and others were very difficult indeed.

If the Shared Conversations were nothing more than an attempt to get people with differing views to listen to – rather than shout at – each other, then I think the time was well spent. Clearly a great number had a real will to explore ways



of dealing with contentious subjects that elevate our discourse and understanding, rather than diminishing it. That some very conservative evangelicals didn't boycott the talks, but participated, should be applauded.

These were not, however, conversations in which we dealt with the issues at hand directly. For those who thought this might just be a "here are the questions and here are my answers"

session, there will have been some disappointment and frustration. For me and for many, I think, the value will lie not in what we have just done – but further down the road. There are, however, some serious questions that arise – as much from what was not said, as from what was.

When is a sex debate not a sex debate?

More than once, it was clear that Synod holds "proxy" debates. So, for example, an earlier discussion about legislative reform was clearly just as much a debate on "can we trust Bishops?" For much of the wider world, the Shared Conversations might have appeared to be a discussion about "homosexuality". But this was just as much a proxy debate.

Yes, human sexuality was indeed the catalyst – but it certainly felt at times that what was being debated were some very big issues that haven't been satisfactorily dealt with before. That may sound like a weird paradox. If the Church is obsessed with sex, you'd think we'd have a grammar, a hermeneutic, a doctrine or two, a common theological reference point. You might even think that we'd talk about sex – a

lot. That, I think, is a much bigger problem – there's a lot of restating of slogans (by which I mean theologically or biblically loaded "code phrases") which singularly failed to be "unpacked", challenged, thought through, and nailed

**Some people laughed,
and others cried**

down.

Questions about theological anthropology and 'personhood', ethics and moral theology, ecumenical implications, sacramental understandings, theologies of justice and more were, if mentioned at all, skated over. What was striking was – in a debate about human sexuality – how little we talked about human sexuality. Non-heterosexual people seemed to be the 'elephant in the room', which often meant that their contributions were powerful for the fact that the debate opened up, more so than some other of the content.

Further still, "homosexuality" is, and I think ought to be seen as, shorthand for a discomfort with sex as a whole. After all, sex is dirty, isn't it? As such, then, gay sex is *really* dirty sex. That is, I think, a cop-out. There's clearly as much of a problem with heterosexual sex outside marriage; with divorce and remarriage; with contraception; and so on. That's all by way

of saying that we spend a lot of time talking about sex, but not *actually* talking about sex. It's all very English, really.

Haven't we been here before?

In short, yes. For almost all of my adult life the Church of England has been debating the ordination of women: first as deacons, then as priests, then as bishops. That's well over thirty years; and it has been like watching an enormous Anglo-Catholic car crash. It has at times consumed us; sapped our energies; and often regrettably relegated our sense of mission to a very low item on the agenda. Over all those years it was a debate which occasionally had real theological enterprise and often was a vicious exercise in name-calling – from all sides. Despite all of that, however, we've arrived at a point of some degree of permanent settlement. How long that will last is a good question.

I say this because of all the “wings” of the Church of England, it was the Catholic wing that found itself at the epicentre of that debate. The present debate doesn't feel like another Anglo-Catholic car crash; for our corner of the church doesn't

seem to be where the spotlight is. It genuinely doesn't seem to be the place where the voices are raised, at present.

Perhaps that's at least in part what the Shared Conversations are about – trying to stop a car crash in a different part of the Church of England, to ameliorate the same being replicated across the wider Anglican world. It may be that we're learning some lessons. It could just be that we're trying to change the tone of the debate – or rather to set far clearer parameters for our internal discourse before the next round of decision-making takes place.

It may be that we're learning some lessons

I fully realize that this debate has been ongoing for quite some time. But – and it is a big but – while *Issues in Human Sexuality*, the Highton debate of 1987, and indeed the last two Lambeth Conferences (and the consecration of Bishop Gene Robinson) have all turned up the volume at times, this debate has been held back because of the ordination debate in England. Now that's out of the way, the Human Sexuality debate can't be put off any longer. It's an argument whose time has come – and it certainly isn't going to go away now. **ND**

To be continued.

*Come Lord, to a Soul,
That waits in thy Ways,
That stays at the Pool
Expecting thy Grace:
To see thy Salvation,
And prove all thy Will,
With sure Expectation
I calmly stand still.*

*With Fasting and Prayer
My Saviour I seek,
And listen to hear
The Comforter speak;
In Searching and Hearing
The Life-giving Word
I wait thy Appearing,
I look for my Lord.*

*Because Thou has said
Do this for my sake,
The Mystical Bread
I gladly partake:
I thirst for the Spirit
That flows from above,
And long to inherit
Thy fullness of Love.*

*This here I look up,
And grasp at thy Mind,
Here only I hope
Thine Image to find;
The Means of bestowing
Thy Gifts I embrace;
But all Things are owing
To Jesus's Grace.*

Spiritual Songs

This hymn was first published in a pamphlet entitled *A Short View on the Difference between the Moravian Brethren, lately in England, and the Reverend Mr John and Charles Wesley* (1745). Comprised mainly of extracts from John Wesley's journal, it sought to address the dispute over Quietism that had arisen between the Moravians and the Methodists. The Moravians advocated a period of stillness until absolute assurance of faith was received: one of the key features of this practice was abstaining from the Lord's Supper. The Wesleys objected to the practice on several grounds, chief among which was their attitude to the sacrament. John Wesley's emphasis on the Eucharist as a means of grace and as a converting ordinance meant that he advocated regular communion for all those who sought to repent of their sins and to grow in grace and holiness.

Appended to the pamphlet were six hymns by Charles Wesley which set out the

Wesleys' position in this dispute with the Moravians. 'Come, Lord, to a Soul' is the most directly sacramental. It begins with an acknowledgement of the virtue of patience in waiting for assurance of faith, seemingly in recognition of the Moravian position. However, the third and fourth verses make clear that receiving the sacrament is one of the most profound ways in which the believer can obtain that assurance. Charles Wesley is characteristically direct and vivid in the connections he makes between the Eucharistic elements and the gift of grace.

Until the third and fourth verses were published in *Hymns & Psalms* (1983), this hymn remained unknown and apparently unused, even within Methodist circles. Its revival shares a powerful text that encourages believers to approach Holy Communion with hearts and minds open to receive his grace.

Dr Martin Clarke is Lecturer and Director of Teaching in Music at the Open University

Stablished in the Faith

Simon Evans on catechising the young in a changing culture

Do you ever wonder how much of the Christian story will be around in a generation or two's time? I imagine that, like me, most parish priests wrestle with the challenges involved in passing on the Christian faith to children and young people in a culture that seems to make doing so increasingly difficult. The importance of our success or failure in was highlighted in a recent issue of *Together* by the Bishop of Burnley, quoting the statistic that nine out of ten Christians come to faith before the age of 19. But how can we nurture the gift of faith in children in a way that will be really lasting, and which will provide them with a resource to which they can turn in years to come as they grow into teenagers and young adults?

It's tempting simply to provide what amounts to entertainment. Many churches have made this choice and may feel to the visitor as much like nursery schools as places of worship. That may well be a first step for some; but if faith is to become real in the lives of the young, there needs to be something deeper which they can explore and learn to inhabit. Here I share with readers of *New Directions* some of the ways in which we have tried and struggled to develop a response to this need.

In our parish we have debated on a number of occasions whether or not to go down the road of admitting children to Holy Communion before Confirmation. So far we've decided against doing so. We prepare children for Confirmation and First Holy Communion once they reach Year 6 at school, or occasionally Year 5. However, out of our discussions and our attempts to grapple with the challenges of passing on the Christian faith to children as well as adults, the way we organise preparation for Confirmation has gradually evolved in recent years. In the course of this process three significant developments stand out.

The Catechumenal Journey

The candidates for Confirmation are given a distinct identity in the community of faith by being admitted to the catechumenate. Drawing on existing models we've devised a simple liturgy of Admission in which the candidates and their sponsors make statements of intent, following which the candidates are anointed with the Oil of the Catechumens and given a candle, lit from the Paschal Candle, which they leave burning as a symbol of their desire for faith. As the Confirmation programme unfolds, there are rites which take place during the Sunday morning masses involving their welcome by the congregation, the giving of the texts of the Lord's Prayer, Nicene Creed, and the Beatitudes, and finally the Rite of Election to Confirmation. We've found over recent years that this pattern gives some shape to the Confirmation course and locates the candidates' journey within the life of the worshipping community who, in turn, are made aware of their responsibility for nurturing, encouraging, and welcoming new Christians.

It's tempting simply to provide what amounts to entertainment

Nurturing Eucharistic Christians

We realised a few years ago that all too often in many churches, including ours, Confirmation classes have taken place in a way that is not sufficiently integrated with Eucharistic life and worship. The centre and source of the Church's life – the celebration of mass – can simply be something that is learnt *about* rather than learnt *from* experience and participation. We realised that it is crucial that, above all, we should be nurturing Christians for whom the mass lies at the centre of their lives and faith, and where they feel most naturally at home. Therefore we redesigned the Confirmation programme around the celebration of mass.

In our context this all takes place on a Wednesday evening. During the months of the year when the Confirmation course is running, the normal Wednesday evening mass changes its character. The children's Confirmation group meets for an hour beforehand and leads into the Mass. The adult Confirmation candidates come to the Mass and stay on afterwards for their meeting. As the course unfolds, we pause at progressive points in the mass to explain and reflect on the different parts of the liturgy during the Eucharistic celebration itself. Some simple unaccompanied singing is often introduced into the liturgy. The mass contains all we need to know about being a Christian if we unpack it and learn from it.

Involving Adults

This was one of those occasions when the real meeting happened in the pub after the P.C.C. meeting had finished. A discussion emerged about a feeling that had been gradually growing inside a few of us. We felt that many of the children we'd been preparing for Confirmation in recent years were just not getting the support at home that they needed in taking this step in discipleship in a way that would help them or their families take it seriously. Part of the problem is that so many of the young adults who are today's parents are simply not sufficiently confident or articulate in the Christian faith to help and support their children. We began to think of redesigning the Confirmation course in a way that would require the participation of at least one of each child's parents or carers. Soon after, an article appeared in the *Tablet* describing the impact of Family Catechesis in the Archdiocese of Liverpool: it was

more or less precisely the model we had envisaged. When we launched the next year's Confirmation Course with the requirement of adult involvement I was expecting a revolt, but it never came. Instead we experienced exactly

what was described as happening in Liverpool: parents were enjoying sharing the course with their children; they were experiencing the renewal of their own faith, and having significant conversations at home with their children on matters of faith that they would never otherwise have had. At the Confirmation Mass a significant number of parents have made a

public reaffirmation of their baptismal faith and become more involved in the church's life.

This programme, *The St Ninian Confirmation Course*, which has largely been put together by Fr David Green and his wife, Alison, can now be downloaded from the Internet. For each session of the programme a worksheet is provided for the catechist, as well as for the candidates and those accompanying them so that the discussion can continue at home. There's also a sheet with readings which can be printed

The mass contains all we need to know about being a Christian

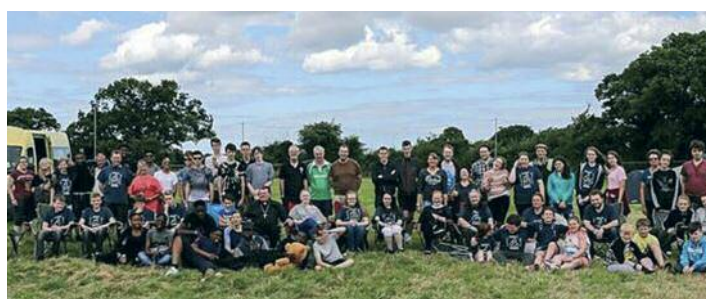
for the Catechumenal Mass associated with each session. We hope that the course, which is free of charge and can be modified and adapted to local contexts, will be a useful resource for parishes in the Catholic tradition, especially as we seek to encourage the renewal and strengthening of Catholic life in the Church of England. **ND**

The Revd Simon Evans is Vicar of St Martin's, Ruislip, in the Diocese of London.

www.stninianorg.uk

Walsingham Youth Pilgrimage 2016

Photos: Graham Howard



Teach Us How To Pray

Nicolas Stebbing CR on the call to the religious life

Why do so few people enter the religious life these days? That is a question that has occupied many of us over the past few decades as religious communities have grown smaller, and seem largely to consist now of elderly monks and nuns. The occasional young brother or sister is an exception, and much rejoiced over - but why are there so few of them?

There are, of course, many answers: the world has changed; most young people do not come to church; the Catholic constituency in the Anglican Church has contracted; women particularly now have many other ways in which they can fulfil themselves; and young people used to life in an affluent and materialistic world find it much harder to step away.

I wonder, however, whether there is another answer that is much closer to home. Are people in our parishes really learning to pray? Or, to put it more accurately, are they learning to pray in a way that will bring them to realise that God may ask difficult things from them; and if He does ask difficult things will they see it as a joy and a privilege, not a burden?

The religious life should never be a soft option. Historically it has often become a soft option, and then it has died. Every single renewal of the religious life has taken on a more demanding, more costly form, and that is what brings in the new recruits. Those of us who live the religious life need not to ask if we are too tough for a modern generation, but whether our lives become too soft, and too compromised to be attractive to generous souls who really want to serve God. Not many of us will come out of that process of questioning unchanged.

However, the responsibility does not stay with *us*. How are the parishes teaching people to pray? What kind of prayer are young people being taught in schools, confirmation classes, or on pilgrimage? Is it a prayer which is centred on God, which opens the person to the possibility that God may say to them 'Follow me' in that totally uncompromising way that brooks no argument and allows no concessions? Or is the prayer focused on the self? Much prayer given to children, I fear, is about teaching them to ask God for what they want, and encouraging them to expect only good, nice things in return. This is nonsense; but is it often the message they get. Sadly, it seems also to be the message many older people receive as well.

Anyone involved in spiritual direction will have heard remarks like 'I used to say the office, but I didn't get anything



out of it, so I gave it up'; or 'I used to pray, but I got bored and stopped'; or 'I used to go to daily mass, but...' There are endless variations. The sad fact is that most of us (myself included) have at times been convinced by our modern world that everything we experience from God must be good, nice, affirming, cuddly, and warm; or that everything we do for God or in church must immediately result in feeling good, otherwise it is a failure. Christian life becomes a search for those 'good' experiences, whether through the hype of choruses, music groups, tongues and excitement; or through glorious vestments, clouds of smoke, and exotic music. None of those things is bad in itself; but each can be a substitute for God, and the search for spiritual satisfaction can lead into hysteria and despair.

Against this self-centredness stands

the story of Jesus Christ, who 'left us an example...that we should follow in His steps' (1 Peter 2:21). Christ was not concerned for himself. He wanted simply to do His Father's will. He wanted to make sure His disciples were cared for and did not give up in despair. He suffered for the whole world and He suffered more than any of us could suffer since He had infinite capacity to suffer. Can we actually follow in His steps without

some acceptance of suffering? Should we perhaps even welcome suffering as a chance to follow the Christ whom we love?

Suffering in this context need not be physically painful. We don't have to suffer chronic illness, or martyrdom. We do need

to suffer the daily checks and trials that move us away from selfishness and make us care for others. We need to give up that cherished (and spurious) freedom our society makes us think is our basic human right. We do need to pray in a costly way that will be for other people and for the praise of God, not for our own comfort.

Of course, it doesn't need to be all pain. We Catholics are good at enjoying ourselves. It is fun to do good liturgy, to have nice vestments, and to make good music. It is great to go on pilgrimage, and to enjoy days at Walsingham. But underneath is there the discipline of daily prayer, a prayer that will often be dry and costly? Is there the practice of frequent confession, admitting to the sins and failures that we wish we didn't have to speak about? And in relationships do we accept the Christian way, which makes quite difficult demands on us? Modern society's sexual freedom is not for us, however much we may wish it were.

How are the parishes teaching people to pray?

This may sound rather grim. It isn't, actually. Jesus did promise that if we took up his yoke and burden we would find it easy and light – but we have to take it up to find that out. Religious life is a very joyful place to be, so long as one makes as few compromises as possible. We will all compromise a little! Doing the will of the Father may take us into areas with large horizons and quite scary scenery; but it won't be dull. The modern world offers people endless exciting experiences, and fails to deliver more than passing enjoyment, which never fully satisfies. Jesus Christ offers us a way that gets better and better,

The world needs this prayer, and so does the Church

pray, and begging him to send his healing spirit on a broken and suffering society. The world needs this prayer; and so does the Church; and it starts with daily prayer where each of us, and now. **ND**

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

Last month the fields were white for harvest, and the farmers impatiently waited until the moisture in the grains of wheat or barley was low enough to send the combine harvesters ploughing into the rippling fields. By the end of the month some of those fields were cultivated and sown with next year's harvest – and so the cycle continues. The seminal moment in the cycle is the harvest, not least because it contains next year's seed.

Surrounded as I am by farmland, and walking a footpath daily that passes three fields, my life and my ministry is informed and inspired by this land and the people who work on it. They are constant reminder that growth takes time and that sometimes there have to be times of stillness and immobility. Winter wheat crops are dependent on being 'vernalized' or 'frosted' – as are some soft fruit crops. Growth does not always mean 'onwards and upwards' – it sometimes means being frozen and dark.

There is a frequent mention in contemporary spirituality about "fruitfulness": "that was a very fruitful experience", someone will remark; or another will ask "what is the spiritual fruit of that approach?"

Ghostly Counsel

Ripe Times

Andy Hawes is Warden of
Edenham Regional Retreat House

In the spiritual life we do indeed look for fruitfulness (*Gal 5.22*) – the fruits of the spirit include patience and self-control. There is no room in the spiritual life for impatience; there must be a gentle waiting for God's time. This does not fit very easily into the pattern and instinct of contemporary life, with its emphasis on the immediate and instant. Unlike the farmer some people are not very happy to invest time and effort, and cannot keep waiting for the ripe moment.

Think about your own spiritual life – how many aspirations, rules, resolutions, intentions, prayer purposes have you given up on? How much do you keep fiddling around trying to "get somewhere"? Then ask yourself this question: "have I exercised patience and self-control?" Have you, as further on in Galatians 5, allowed the Spirit to direct your course?

I have always found the title to Walter Hilton's (fl.1380) *The Ladder*

Of Perfection hilarious. The point he keeps making is that the Christian called to a life of prayer never gets any higher or further: it is the climbing itself that is the end and the purpose. He is cruelly accurate in his characterisation of those claiming charismatic and ecstatic experiences as some kind of fruitfulness. It is a ladder because it is about the repetitive, step-by-step hauling of the self up against the forces of nature – about a constant beginning again, with the end nowhere nearer. This is an endeavour of hope and faith – the abandonment of self to that hidden growth and transformation – just like the farmer looking over the gate into a muddy mid-November field with the green shoots growing paler every day for want of sun and sustenance.

This is all part of the harvest, and sometimes we need reminding of it. Some years ago one of my home communicants turned 100. She had been a farmer's wife, and one September we were talking about the wet harvest. I often recall her remark "they've always got it in yet, Vicar; they've always got it in." That seems to be the point of prayer – God is more faithful than we are, and if He plants the seeds of prayer in you, "He will get it in."

Rich Towards God

Fr Peter CSWG on the lessons of August for the religious life



Joyful mystery: acting out the Annunciation at this year's Walsingham Youth Pilgrimage

August is often known as the “silly season”; but in recent years it has become the focus for several major Christian youth festivals. This year we saw the spectacle of World Youth Day in Krakow, which drew young people from all over the world. Nearer home we can vaunt our own equivalents for all traditions of Christians – beginning with the Walsingham Youth Pilgrimage and New Wine in late July and early August, and ending with the Greenbelt Festival over the Bank Holiday weekend.

All of these events attract thousands of young Christians and others from all over the UK and beyond: for worship, song, poetry and dance, theatre, and drama. The atmosphere that takes over is electric, brimming with the vibrant energy of youth, and this all hopefully overflows back into the parishes. Excitement, adventure, anticipation, hope: these are the earmarks of the festival spirit, the Spirit of God hovering over creation and especially over His Church, filled with the hope of the resurrection life.

Very much to the heart of the aspiration of youth is the hope of a peaceful living together of nations and peoples and faiths, the alleviation of suffering – especially that caused by greed and thoughtless prejudice – and the evils of trafficking and slave labour. In other words, a better, healthier, and safer world; and one in which no one goes hungry or homeless.

Youth festivals, by their very nature, are about highlighting the ideals of a generation and awakening common goals in life. The longer-term work of steady, patient faithfulness through life has still to be grafted onto the perspective. There remains the question for all the participants at the end of such events: how to re-locate and re-apply all their hopes, all the enthusi-

asm and energy, into the life of the Church and into the rest of their lives?

Perhaps part of the answer to the question lies in the liturgy of the Church during August. This too evokes an energising inspiration, similar to the outdoor festivals, pivoting as it does around its two central feasts: the Transfiguration and the Assumption. Both speak about the final goal of humanity and of the transformation of our human nature into the new humanity of Jesus Christ, already begun in Our Lady and the saints, and life in the kingdom of God where peace and harmony are the norm. Yet talk about such a goal is not enough; there has to be inspiration and dialogue for discerning with young people how those hopes can be firmly rooted in a practical action in life, in a way that can be taken up now and kept up throughout life.

Such a way is outlined by the other saints' days that are sprinkled liberally through August, starting with the silent but powerful witness of the Curé d'Ars and closing with the martyrdom of St John the Baptist. Between and around them lies

an array of glittering names – Ss Dominic, Clare, Laurence, Teresa Benedicta of the Cross (Edith Stein), Maximilian Kolbe, Bernard, Bartholomew, Monica, Augustine of Hippo, and Aidan. It's a mixture of both the steady witness of 'white martyrdom' –

the repeated offering of self in lifelong faithfulness – and the more immediate single offering in 'red martyrdom', expressed in all generations of Christians, and still being expressed today. In both cases it is the witness of the Christian Way of dying to our egocentric self-centre, in order to be born again in Christ. Both represent this common witness: one open and visible; the other quiet, hidden, generally unnoticed and unremarked.

Talk about such a goal is not enough

So August, with its festivals and liturgy, becomes visibly and tangibly a celebration of God's generosity to his people. They are a gift from God to express our response to this generosity in our lives and hearts. It naturally awakens in us – or, strictly, God it is who awakens in us – a corresponding desire to be generous in return. Just as with those saints named, we discover that such generosity works itself out through the steady Christian witness of on-going faithfulness in prayer, and true worship and obedience.

Religious life – in both its monastic and apostolic expressions – acts out a living icon for the Church of this steady faithful ongoing act of self-giving to God, and faithful prayer that witnesses to His power and sovereignty through the offering of the whole of life back to the Giver of Life. It presents visibly to the world an invitation for all human beings to love and serve their Creator, to honour and worship God their Maker, to obey His commandments, and to live in harmony with His will. It is to hold ever-present before the whole human race the hope of reconciliation of its divisions and conflicts, and lasting genuine peace through the working out of mercy towards one another.

In the Parable of the Rich Fool (*Luke 12.13-21*), Our Lord tells a story about someone who is terribly and entirely ego-centric, completely bound up in himself. The man thinks only of himself, and of acquiring more and more things for himself without the least thought for sharing it with those who have little or nothing. We are told that life is not for feathering our

nest, or lining our pockets, but is found in giving ourselves for others and by responding to those in need. Such self-giving can only come through a life already given over to God. He also issues a warning for us all, and ends by charging us that we find the true wealth of life in being 'rich towards God.' Life finds its fulfilment (and all its happiness) through 'losing' it, to give to others. That remains the eternal truth at the heart of the Christian mystery, and the perfect Christian Rule of Life. **ND**

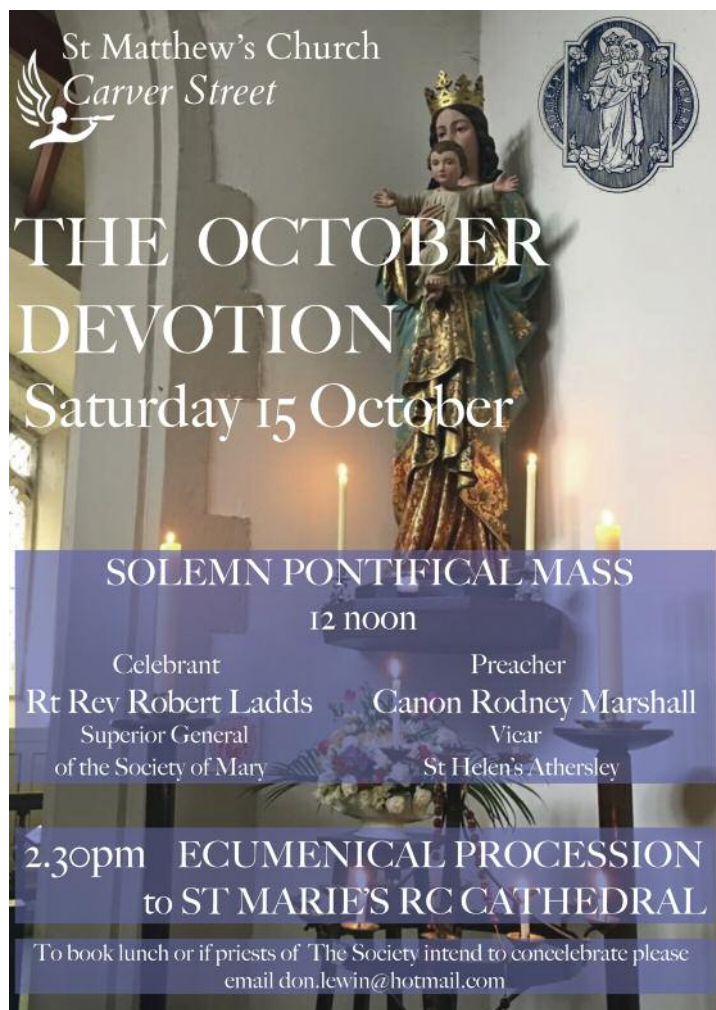
The Revd Fr Peter CSWG is a member of the Community of the Servants of the Will of God

Religious life acts out a living icon for the Church

Might you be interested?

Today most communities offer facilities for becoming an "alongsider" – the opportunity to live more or less the same life as Community members, but without any obligation to make a definite long-term commitment. Taster Days, meanwhile, are an opportunity to see and meet with different members of communities and to chat informally about their lives, perhaps asking questions you wanted to ask but never dared! There is a monastic Taster Day in York on Saturday 1 October for anyone interested in finding out more about the traditional monastic way of living. For full details, see the advert elsewhere in this issue, or contact nunsandmonks@gmail.com.

St Matthew's Church
Carver Street



THE OCTOBER DEVOTION

Saturday 15 October

SOLEMN PONTIFICAL MASS

12 noon

Celebrant	Preacher
Rt Rev Robert Ladds	Canon Rodney Marshall
Superior General	Vicar
of the Society of Mary	St Helen's Athersley

2.30pm ECUMENICAL PROCESSION

to ST MARIE'S RC CATHEDRAL

To book lunch or if priests of The Society intend to concelebrate please email don.lewin@hotmail.com

THE COWLEY PROJECT

Commemorating the 150th anniversary of the establishment of the Society of St John the Evangelist

DAY CONFERENCE

Saturday 24 September 2016

10 a.m. – 5.30 p.m.

St Stephen's House, Oxford



The Cowley Project is the first appraisal of the work of the influential Society of St John the Evangelist. Better known as the "Cowley Fathers", the SSJE was founded in 1866 by Richard Meux Benson, and was the first religious community for men in the Anglican Communion. Its work soon spread across the world, and the conference will explore various aspects of the life and work of the SSJE in the historic setting of the order's former mother house, with a number of leading experts.

- *Far-flung Fathers: the SSJE at home and abroad* – Serenheidd James
- *Beauty of Holiness: G. F. Bodley and St John's Church* – Michael Hall
- *Padding the Parish: the Mission House in context* – Annie Skinner
- *A Fathers' Father: the life of George Congreve SSJE* – Luke Miller

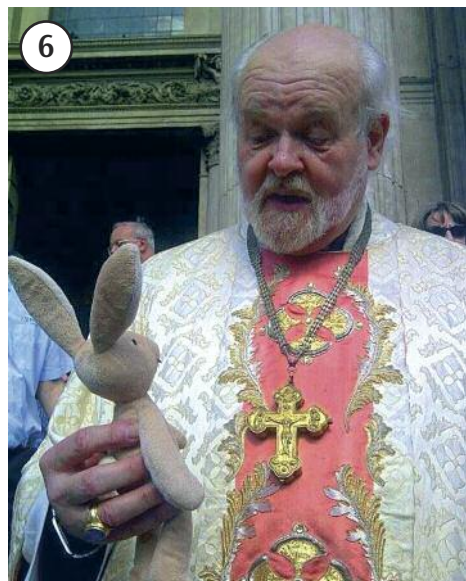


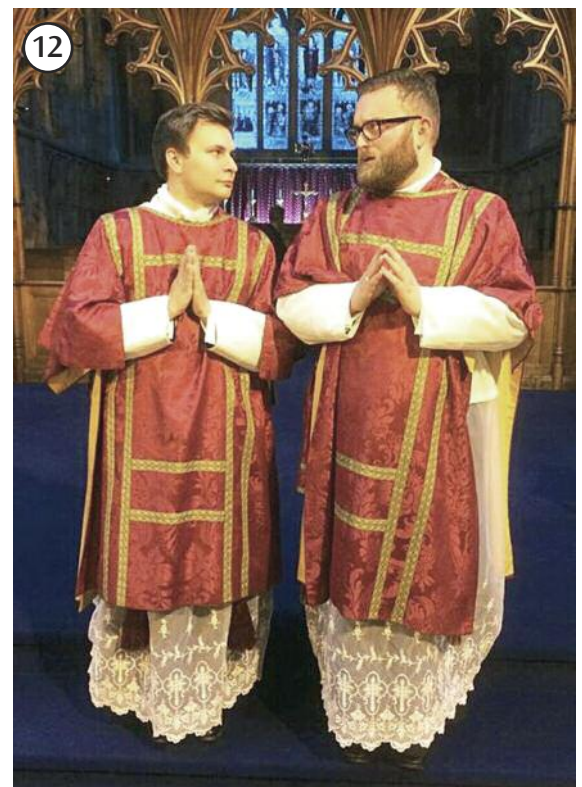
The cost of the day, including coffee, lunch, and tea, is £25. There is no charge for anyone wishing to attend Evensong in the monastery church at 5pm. For further information and to register, please contact St Stephen's House directly: 16 Marston Street, Oxford OX4 1JX; 01865 613504; assistant.bursar@ssho.ox.ac.uk.

www.thecowleyproject.wordpress.com

While We Were Away...

Some of the summer's goings-on at home and abroad





1. Fr Kevin Smith is to be the next Priest Administrator of the National Shrine of Our Lady of Walsingham.
2. Ethiopian Orthodox guests at Christ Church, Tunstall.
3. After Fr Tom Wintle's first mass at St Mary's Abbey, Nuneaton.
4. The Society of Mary Youth Pilgrimage to Lourdes.
5. Valerie Button restores the font cover at St Leonard's, Loftus-in-Cleveland.
6. The Bishop of London has announced that he will retire at Candlemass.
7. Clergy and servers at Patronal Festival at Our Most Holy Redeemer, Clerkenwell.
8. Fr Philip Barnes interviews Nathan Mulcock, an ordinand at St Stephen's House, at the Walsingham Youth Pilgrimage.
9. Sr Mary Angela SSM and others in the candlelit procession for the Vigil of the Assumption at Walsingham.
10. The Bishop of Burnley with Fr Edward Carr and servers from St Stephen's, Lewisham, at Lourdes.
11. Assumption fireworks at Walsingham.
12. That awkward moment when someone turns up in the same outfit: new deacons David D'Silva and Alistair Hodkinson.
13. No; we don't know either.

devotional

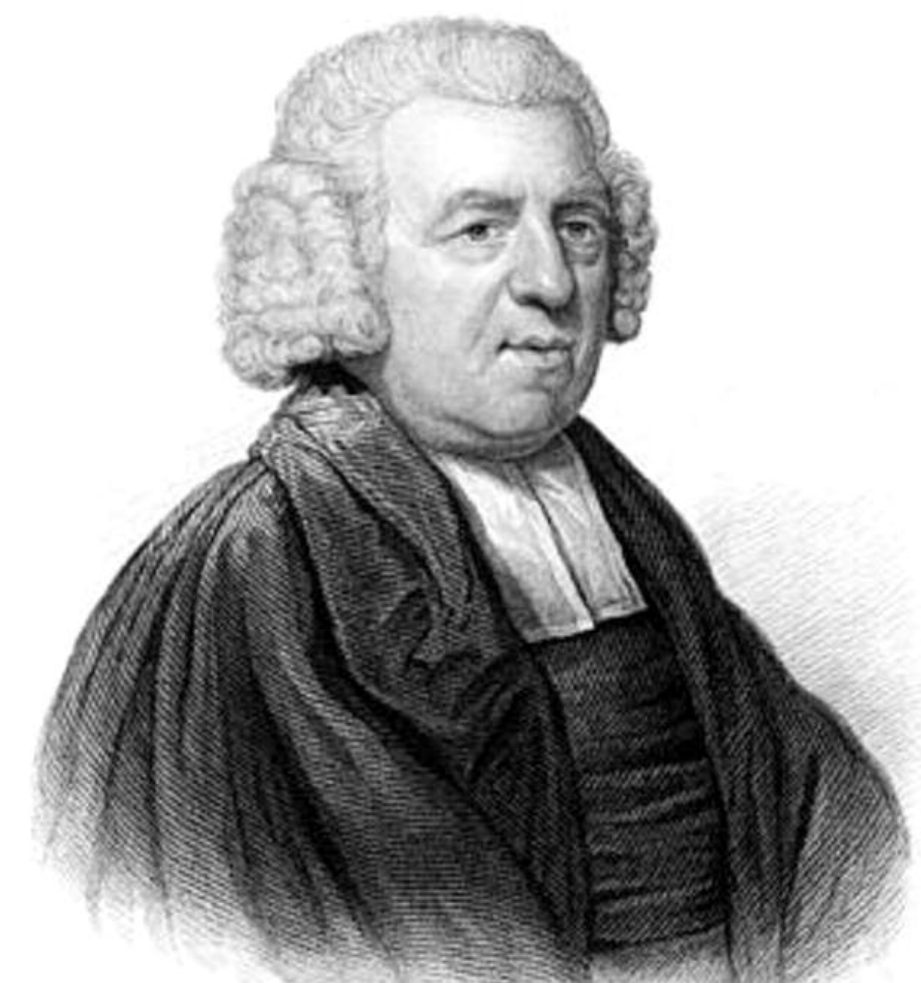
Peace in a Changing World

John Newton, 1725-1807

Constant change affects our bearings, and we need to know that everything is going to be alright in the end. Nothing remains unquestioned – not even our faith – and the old moral certainties are evaporating. It has always been the same; but we notice it more now because of the vast technological advances of recent history. Change is accelerated so that consistent and rapid adaptation has to be made, as many times in one short life-span now than in three or four generations in earlier days. Small wonder we flounder. Nevertheless, we do have bedrock. God in Christ Jesus remains totally in control, and totally dependable in His love for us. We can be anchored in Him, and that is the ultimate meaning of saving faith – nothing else but God's grace upholding us through to the end.

Over two hundred years ago, John Newton discovered this. His sea-faring father put him to sea at the tender age of eleven. Despite the early influence of his profoundly Christian mother, who died when he was six, Newton abandoned himself to a life of vice, moral laxity, and irreligion. But he never totally forgot God, who brought him back to Himself through a series of remarkable interventions over the years. This slave-trader and blasphemer became the renowned evangelical rector of Olney in Buckinghamshire, and the author of some of our best-loved hymns. In addition, he was one of William Wilberforce's strongest allies in the campaign against slavery.

Newton had first-hand experience of the changes and chances of life, with its ups and downs, contrasts, dangers, fears, hopes – like the changing moods of the unpredictable sea. God alone was constant: Newton's salvation was sheer, unmerited grace – and he knew it. Nobody would have been more surprised than John Newton himself at the way one of his hymns took off – not only among Christians, but in the pop and football worlds as well. "Amazing Grace" – amaz-



ing indeed. That grace which had been so strongly at work in Newton's life was still working in full power through his writings:

*Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.*

Years after his life-changing conversion following the miraculous escape of his ship and the crew from a severe gale, John Newton was still marvelling at God's mercy to a sinner like himself. Such a totally undeserved blessing had begun to turn his heart back to God, and quietened his inner turmoil after a few, perhaps inevitable, backslidings. But in all of these he was never to forget totally the One who had intervened so dramat-

ically to stop him in his tracks.

*'Twas grace that taught my heart
to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed!*

Newton, like St Paul, was a chosen instrument for Our Lord to reveal the depth and power of His redeeming and persevering love. Both men responded absolutely in the end, in keeping with their character, and went on to spend themselves totally in God's service. We too can know that grace once given is never recalled. Though we might spurn Him, God remains faithful. **ND**

*A Sister of the Community
of the Holy Cross*

And the king said unto Esther on the second day at the banquet of wine, What is thy petition, Queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request. (Esther 7. 2,3)

Neither the word "God" nor "Lord" occurs in the whole book of Esther. Yet I do not know any Old Testament story so setting forth the whole of Evangelical truth. If we look for the Incarnation, I have already spoken of it to you in that verse: *As the Word went out of the King's mouth, they covered Haman's face*: in the same way that, the very moment that the Eternal Word proceeded from the Father, Satan's death-warrant was signed. If we seek the Blessed Passion, and its marvellous enigma of death destroyed by death, we see Haman setting up the huge gallows for Mordecai, and himself hanged thereon. If you would find the Resurrection, you are told how *on that night could not the King sleep*. If you would read of the Ascension, if was well told you last Holy Thursday, how *the King, our own royal Ahasuerus, returned out of the palace garden, this world, the outskirt, as it were, and precincts of His Heavenly Palace, to the place of the banquet of wine, of the everlasting and glorious marriage Feast*.

Here we have the King and His own beloved Bride at this banquet. But think of that terrible fear that all this while was at Esther's heart; the tremendous danger, that threatened, not her only, but all her people. Already the gallows were set up for Mordecai, already the date of the massacre was fixed, already the posts were hurrying out on horseback, on mules, camels, and young dromedaries, through the hundred and



twenty-seven provinces of the great Empire; and with all that load of anxiety in her heart, and with all that imminence of peril to her people, Esther approaches the banquet.

And now notice something further. This banquet was not only made sorrowful because of the danger; it was actually prepared as the means of averting that danger. But I dare not say that the Blessed Sacrament was instituted as the great safeguard, as the chiefest help, as the dearest armour against sin. Why not? Because, as the greatest Saints have taught, the Incarnation itself was not intended for that end. They have believed, and would lead us to believe that, if man had not fallen, our dear Lord would still have been Incarnate. Who has words to express the wonderful magnificence of such a plan, to make man one with God? But man *has* fallen; and therefore one great end, both of the Incarnation and of the Blessed Eucharist, is the reversal of that original danger, is the removal of that original poison.

But still Esther's feast is no unreal

type of the Blessed Eucharist, for this reason also. Hers was made only and solely to counteract Haman's attack. And your most glorious Feast, if not instituted only for that end, still does work it out, still is your best armour, still is your surest safeguard. If you try to realise so far the danger as well as the help, go a step further yet. We saw the King and the Queen sitting down together at the banquet of wine. They, two, in that paradise of Pleasure; they, two, communing with each other and none else. You know better. You *know* that Haman was there.

And now, see the terrible meaning as regards yourselves. You come here to that Festival, you desire to be alone with that King, you wish and hope that it may be, *So they two went on together*. But who else is at your side? Who, the nearer you would be to your Lord, creeps in to tempt and lie

in wait for you? Esther would be all her Lord's; would be alone with Him; would say, *Thy Loving-kindness is better than the life itself; my lips shall praise Thee*. And then, as Satan presenting himself among the sons of God, as Satan standing to resist Joshua the high priest, so here, *The adversary and the enemy is this wicked Haman*.

And then lastly, see this. That banquet wrought out, so to speak, the salvation of the Jews. But not at once; but not in and by itself. That law of the Medes and Persians, which to us seems so utterly unaccountable, what a wonderful type it sets us of the Christian struggle! Esther prevailed at the banquet, but to what end, and how far? Not so that she and her people should at once be in safety – no. But so that they should have a right to fight for their lives, and that the King should be on their side. **ND**

This (edited) sermon was preached to the Sisters of the Society of St Margaret by their Founder, John Mason Neale, in 1863. The sesquicentenary of his death fell on 6 August.

NORMAN FONTS: The Hereford School



The so-called Herefordshire School of Romanesque produced some outstanding carving in the 12th century. Apart from the church at Kilpeck (*ND*, June 2005) its outstanding pieces are the fonts at Castle Frome, with the Baptism of Christ in Jordan (1) and Eardisley, with the Harrowing of Hell as well as a large lion and two knights fighting (2). There is no other font quite as good as this in the county, though Shobdon (3) has four lions – a lucky survivor, this, after being banished during the refurnishing of the church in the rococo style during the 18th century (*ND*, Sept 2006).



Such splendid sculpture was not confined to Herefordshire. Chaddesley Corbett (4: Worcs) has elaborate interlacing with dragons, symbolising evil, surrounded by bands of plaiting. On the bowl at Stottesdon (5: Shrops) we see a band of ribbed interlace, and below that Christ as the Agnus Dei as well as other beasts. The foot and stem feature bands of scrolls and leaves. **ND**

Letter to the Editor

From the Revd Dr Barry Orford

Sir—

Just what is going on in the Church of England? In the June issue of *New Directions* Fr Gary Waddington recalled a member of an evangelical church asking why their curate needed to be ordained priest when he had been ‘commissioned’ at his diaconal ordination. That was twenty-five years ago. I spoke recently with someone who had attended a Bishops’ Advisory Panel as a prospective ordinand. They commented that although they knew the CofE to be a broad Church they were taken aback by some of those being considered who appeared to have no real understanding of Anglicanism. One person spoke angrily (in private) about being made to go to a BAP in order to continue as a ‘minister’ in their parish.

Someone who is treating the selection process with such contempt is clearly unfit to be part of that process; yet a Diocesan Director of Ordinands and presumably also a bishop had approved their going to a selection panel. (This confirmed me in my opinion that all candidates for ordination should be pressed for a reasonable answer to the question, ‘Why do you wish to be ordained in the Anglican Church?’)

Then there was the Ash Wednesday Incident [ND, March 2016], when the acting Bishop of Leicester and others appeared in public to hand out cakes to train travellers. The purpose of this was – I am quoting from the diocesan website – ‘to challenge the perception of Lent as a time to give things up, and instead try to embody God’s generous giving to the people of Leicester.’ The cakes were accompanied with a napkin bearing these words;

Lent is traditionally a time to give up yummy things, like chocolate, so why is the church giving away cake today of all days? This cake is a symbol of the freedom, purpose and fulfilment that Jesus came to give to you, and like this cake it is a free gift for you to accept. You can eat this cake to celebrate and say thank you to God for all the good things in your life, and particularly for the gift of Jesus.

Put to one side, if you can, the embarrassing advertisement-speak employed and consider the message, which is the presentation of a Christianity as soft and fluffy as the cakes. There is no attempt to say *why* Jesus is a gift which we need. The statement that a cake represents *freedom, purpose and fulfilment* is laughable. More serious, however, is the failure to explain the purpose of Lent; indeed, the diocesan website encourages questioning the notion of Lent as a time for self-denial with a spiritual purpose.

I thought there could be little disagreement among Church people that Lent is the season when we are challenged to look at our lifestyles to see whether modifications are needed to help us in our discipleship. There is no question that Ash Wednesday is one day when fasting and abstinence as a Lenten

preparation have been laid down for us. This is plainly considered to be a ‘turn-off’ from Christianity for the people of Leicester. The result is that clergy teaching their people the well-tried disciplines of the Church have their work undermined (and not for the first time) by the behaviour of their leaders.

Recently I saw a letter circulated in another diocese, quoting words written by Mark Yaconelli, a visiting American writer and spiritual director. They have been commended by at least one Diocesan Director of Ministry. Here are some samples:

- *Now we are living within the in-between time. The Old Church is gone, the New Church is waiting to be born. We are living between the dreaming and the coming true. This is an age of creativity. This is a time of experimentation, a time to try out new ideas. Remember when you first felt God—that secret passion that longed to do good, to love people, to heal the sick, to take risks for the sake of love? This is the time to turn those dreams into reality. This is the time when all of us are invited to live the life we’ve longed to live. The great good news of the Gospel is that we are free. God holds none of the old obligations over us. We are free. It is time to exercise some of that freedom...*
- *God is always good news. As any child will tell you, good news means you feel good when you hear it.*
- *To live the good news means you must only participate in those activities that leave you feeling good within your heart. You must only participate in those activities that stir up joy, love, generosity, kindness, creativity, a sense of anticipation and well-being. God is the great pleasure and much of what we are doing in the church right now gives no one any pleasure...*

Such writing ought to be a joke, but it is being taken seriously by someone responsible for ministry in the Church.

History and tradition are not our sole guidelines, and seeking new ways to proclaim the Good News is essential; but can our Church survive when its foundations are being eroded by the very people whose job it is to maintain concern for them? In the light of the examples above, I wonder whether it is any longer worth trying to persuade people to take Anglicanism seriously.

Things have been bad in the CofE before. The Tractarians fought for the Catholic faith and practice of the Church, which they believed was being betrayed. Are we now prepared to stand up and challenge our leaders about the policies they are operating?

BARRY A. ORFORD
London

2a The Cloisters, Gordon Square
London WC1H 0AG

tel 020 7388 3588

fax 020 7387 3539

subscriptions

admin.assistant@forwardinfaith.com

advertising

silver43mike@gmail.com

editor

nd.editor@forwardinfaith.com

all other enquiries

admin.assistant@forwardinfaith.com

Editorial Board

Chairman: Jonathan Baker

Editor: Serenhedd James

Reviews Editor: Tom Carpenter

Julian Browning

Colin Podmore

Christopher Smith

Subscriptions

NEW DIRECTIONS is sent free of charge to all members of Forward in Faith.

Individual copies are sold at £3.00.

All subscription enquiries should be addressed to FiF UK Office at the address above.

Subscription for one year:

£30 (UK), £45 (Europe), £55 (Rest of the World)

Advertising

Advertising Manager: Mike Silver
57 Century Road, Rainham,
Kent ME8 0BQ

tel 01634 401611

email silver43mike@gmail.com

Classified ads rates: £20 for one month (up to 50 words)

£40 for two months

£40 for three months

Series of advertisements in excess of three months will also

be charged at £20 per month

with every third month free.

Additional words will be charged at 50 pence for one month,

£1 each for two or three months etc

Printed by Additional Curates Society

The next issue of **newdirections** is published on 07 October

Editorial

The July editorial was out of date the day after it went to press – victim, in good company, of a phenomenon that *Private Eye* dubbed “Crystalballs”. To be fair to our sources at Westminster, no one could really have predicted the ability of most of the Conservative leadership candidates to scupper their own campaigns so spectacularly in so short a space of time; nor for the impending disintegration of the parliamentary Labour party to take quite so long. Fr William Davage presents his own summer summary in these pages for the benefit of anyone needing to remind themselves of the process by which the quietly devout Mrs May triumphed. It’s fair to say that there can’t be many other world leaders who would choose the *Tantum Ergo* on *Desert Island Discs*.

The Chairman of the Catholic Group writes in this edition with his thoughts on the latest meeting of the General Synod; and Fr Gary Waddington discreetly lifts the lid on the Shared Conversations that took up the second half of the meeting. There is no easy way for the Synod to talk about sex; nor, to name the elephant in the room, about same-sex relationships, without accusations being bandied about of the CofE’s capitulation to the prevailing secular culture – again. In a perfect world and in a perfect Church it would all be so much simpler; but such luxuries are not ours – at least not yet. What the Synod must do is try to tread the line between Catholic order and pastoral sensitivity, and remember that one person’s compromise is another’s betrayal. All parties must tread kindly; but to be able to do so without hypocrisy may yet be the greatest challenge of all.

It is no exaggeration to say that the Church in Wales is in serious trouble. During Dr Morgan’s primacy the Governing Body has continued to introduce innovations that depart from Catholic faith and order; but none has reversed the ongoing decline in church attendance: at this rate in twenty years’ time the CiW will have women bishops and same-sex marriage, and enough worshippers to fill one moderately-sized church in each diocese. The Archbishop retires next year, and so does the Bishop of St Davids; and there is *still*

no alternative episcopal oversight in Wales. We commend the Chairman of Credo Cymru’s message in this month’s magazine, and join with him in asking prayers for the forthcoming conference, “That Nothing Be Lost”, on 21 and 22 September. Let us hope that the title recalls the Welsh bishops to their duty to see to the flourishing of *all* their people.

Fr Jacques Hamel’s murder is discussed more thoroughly elsewhere in these pages; but the way in which some news outlets reported the story made it sound as though the idea that a priest might be vulnerable to attack was something new. As any priest knows – or at least as any priest *should* know – to live *in persona Christi* is to live dangerously, both spiritually and physically; and August 13 marked the twentieth anniversary of the murder of Fr Christopher Gray (ND, October 1996). In response to Fr Hamel’s death the French bishops declared a day of fasting; and at the Assumption – the mid-summer *fête nationale* that catches Low-Church visitors unawares – all masses across the country were offered for the needs of *la belle France*. As for the various linguistic acrobatics being performed in certain circles in relation to religiously inspired terrorism – is it not time to call a spade a spade?

Meanwhile, on this side of the Channel, Pokémon GO was in full swing. People combed the highways and byways to capture *anime* characters on the screens of their iPhones and other devices. They even came into churches in search of the elusive creatures: things that weren’t real, but which could be seen. Obviously this the exact opposite of one of the more traditional functions of churches as places where people may find things that *are* real, but which *can’t* be seen; but that didn’t stop the CofE Communications Office from leaping into action. It managed to release advice for parish clergy which *actually* included the instruction that “Our first priority [yes, *first* priority] as a church should be to provide a safe place for children and vulnerable adults with regards to Pokémon GO.” It also encouraged churches to host “Poképarties”. Not a euphemism, apparently. **ND**

the way we live now

Christopher Smith will not be locking the doors

In October 2010, a group of gunmen – ‘Islamists’, to use the currently approved word – burst into a church in Baghdad during the Sunday evening mass, and slaughtered their priest, Fr Thaer Abdal, at the altar. The murderers believed – and we know this because they said so as they did it – that they would go to paradise for carrying out the killing, and the Christians would go to hell. Having done some shooting, when the police arrived they detonated the explosives packed around their bodies and, in all, killed fifty-odd members of that Chaldean Catholic community, injuring seventy-eight more.

A number of recent events might make us rather more conscious of our perspective on all this, and it is, as you might imagine, impossible for a priest not to see the attack on an elderly brother in a suburb of Rouen as an attack on all priests and on all worshipping Christians. Yet the sad fact is that this making of a new martyr, and he is an actual martyr – in sharp distinction from the category of wicked men who die in the course of their murdering – has only been considered noteworthy in this country because it happened a mere hundred miles from Eastbourne, on a route which some of us may have taken as we have explored places like Lisieux and Bayeux. For Christians in the Middle East, this treatment has been the norm for centuries, and the situation in getting worse. Christianity in the Middle East, and the Islamic world in general, is being strangled, and remarkably quickly. It is difficult to know who to pray for next, though prayer is pretty much all we have to offer. The martyrdom at Saint-Étienne-du-Rouvray is many things, but it is not ‘a new level of terrorism’, as I have read more than once since it happened: it is a very common form of terrorism, in a new place.

It puts things into a truer perspective, doesn’t it? I ponder where to go on holiday next year while Fr Jacques Hamel is forced to his knees and his throat cut. Easy pickings at the age of 85, and killed not because he was Fr Jacques Hamel,

but because those who killed him want us to be afraid to practise our faith. And in our persistent refusal to contemplate our own mortality, we forget the valuable cliché that, as it was for the man in the parable who built bigger and bigger barns, “you can’t take it with you.” All our worldly comforts pale into insignificance when set next to the reward for the one who holds the Christian faith even as the knife is at his throat.

Having killed the priest, the young men who would bring about an end to all that we hold dear entered into a conversation with the elderly nuns who had been at mass. The murderers couldn’t understand why they, the sisters, were not afraid to die, and proceeded to tell them that they were wrong to believe that Jesus is both God and man. Yet the sisters were not afraid precisely *because* Jesus is both God and man, and they, probably, have acknowledged that fact all their lives. They continued to acknowledge it even as they thought they, too, were going to be butchered. And so we are thrown back on the glorious truth of the Christian Faith: God has bridged the immeasurable gulf between himself and us in the Incarnation. As Austin Farrer said in his *Celebration of Faith*, “His love for us is that He comes to us. So the divine incarnation is our all-or-nothing. It is a pity, no doubt, that faith in Christ divides us from Jews and Turks; but the acknowledgement of that vital truth is always divisive until it becomes universal.”

It is no wonder that if all you can do is fear God – a God who remains utterly transcendent, utterly apart from you – you will not be able to realise the true humanity He has given you. It only makes sense in the Incarnation, for, to quote Farrer again: “in dealing humanly with His human creatures, the Creator moulds Himself in mercy on the creaturely form, and becomes as that which He has made.”

Who knows how risky it may be to gather for worship in fifty years’ time? And, of course, it’s not just worshipping Christians who are fighting against the



inevitable anxiety. I was sad to read that, in the light of a second attempted abduction at a garrison, this time of a military civilian at Aldershot, soldiers at the base had been told by their superiors not to wear their uniforms in the town. It will not surprise readers of *New Directions* that I, no doubt like your own parish priest, have no plans to change my uniform policy!

The practice of the Faith – which for our purposes means going to mass regularly – is important both because we are bound as Christians to worship the one true God: Father, Son, and Holy Spirit; and because doing so is a continual witness to the world around us of what we believe. We are the people we are because of the way we worship. And so the practice of the Faith is also a continual rebuke to those who would destroy us and God’s Church. An offer of funding for church security measures has recently come round from the Home Office; but to be honest, the thing your clergy most pray for is that you should be at mass. An ‘Islamist’ could slit my throat at the altar in two seconds flat any day of the week. What matters is that we continue to worship God anyway. And for the Faith we need not fear – for in the Incarnation the world is pulled back from the brink, and the rift between God and man begins to be healed. And ultimately, it can only continue that way: the way of reconciliation between God and His creation. **ND**

views, reviews and previews

art



SUNKEN CITIES: EGYPT'S LOST WORLDS

British Museum until 17 November

The cities are Thonis-Heracleion and Canopus, and they lay at the mouth of the Nile in what is now Aboukir Bay – the place of one of Nelson's greatest victories. But Nelson wouldn't have seen them, since they sank under a combination of earthquakes and their own weight in around 800 A.D. Thonis-Heracleion was a trading city, one of the great ports of Egypt. Canopus was a religious centre, famous for its temples. Five per cent of the site has been uncovered by a major underwater excavation, and this exhibition presents some of the most important finds to date. Most of the objects are religious, and the sludge and water have left stone and metal-work in remarkably good order. More perishable items would have rotted immediately they sank; but in the finest traditions of the British Museum there is a mummy on show.

The underlying historical theme of the exhibition is the interaction between Egyptians and Greeks, who had come together for trade. The Greeks also fought as mercenaries for the Egyptians; but later the Greeks conquered Egypt. Egypt was then ruled by the Ptolemy Dynasty until it in turn was defeated by the Romans. The show focuses on the time of foreign rule and how its conquerors found Egypt congenial in an 'Antony and Cleopatra' sort of way. This was not just a matter of luxurious living. The Egyptian deification of the head of state suited Alexander the Great and his successors,

and even when Egypt proved inhospitable – Antinous, the Emperor Hadrian's lover, met his end in the Nile and may have been eaten by a crocodile – as the breadbasket of the Mediterranean it was of vital interest for Greek and Roman alike.

The theme of Greek-Egyptian coalescence fits the Museum's syncretistic view of world cultures. Since the Museum now imposes security checks – possibly against a terrorist threat from members of the monotheistic religion that now dominates Egypt – that desire for cross-cultural understanding is both topical and urgent. The exhibition emphasises how Greek and Egyptian religions came together when the Serapis cult made a number of Egyptian gods into one Greek-style god, and this new god was then exported across the Mediterranean as a mystery cult. But it was the high-water mark of syncretism because, as the exhibition also shows, syncretism had its limits. The Greeks didn't take up the Egyptian passion for animal cults, and even Isis and Osiris – beloved of Sarastro – lost most of their exoticism when transplanted abroad.

Indeed, the religious sculpture on show suggests the interaction between the two cultures may be overstated. If we set aside the Roman works, which are simply clunky and dull – though there is a votive offering of a foot given by a man who had one of his own mangled in a chariot accident – the finest works are either simply Egyptian or Egyptian mixed with a little Greek. The standout piece is a statue of Queen Arsinoë: daughter of Ptolemy I, wife of the King of Thrace, then wife of her half-brother, and finally wife of her full brother. The statue has lost its head, part of its arms, and its feet; and she stands in the diaphanous robes

of Aphrodite, one foot forward in the Egyptian manner, the dark grey Egyptian stone carved and polished in the Greek manner. It is one of the most sensual and erotic statues in Western art, quite on a par with Bernini's "Ecstasy of St Teresa of Avila." The exhibition is worth going to for this work alone.

Not many of the other fusion sculptures are anything like as fine, though there is an excellent Apis, the bull god. The purely Egyptian works are much more interesting. They are well preserved and have an intense, hieratic serenity. The smaller works, even when the faces are almost featureless, have a tendency to the callipygous and the shapely-legged. By contrast, the largest sculptures, like that of the Nile god Hapy, are broader and monumental in construction. The fusion works have neither their fascination, nor their authority.

The second theme of the show is the fact that the artefacts have been retrieved by underwater archaeology. There is throughout a watery blue light, and vaguely watery music. This is reminiscent of the James Bond film, 'Thunderball', the first major moving picture to feature underwater filming. It is understandable that the Museum, which part-sponsors the excavation, should be proud of its work and of the objects which have been uncovered. Whether we need quite so many screens showing men in scuba gear looking at half buried statues, however, is another matter. 'Thunderball' handled its new technology with greater flair.

So much work remains to be done that this exhibition gives a taste of what might be to come. That should be fascinating – for though the show is able to bring together artefacts from the temples of Canopus, it doesn't give much idea of what those temples looked like, or the setting of the exhibits. When the archaeologists help us to see that we will have a much better idea of just what Egypto-Greek fusion meant in practice. The most beautifully carved stele on show, meanwhile, is a bill of customs duties. Maybe that is where the real fusion took place.

Owen Higgs

The British Museum

The BP exhibition

**Sunken cities
Egypt's lost
worlds**





JOURNEY TO THE MANGER

Paula Gooder

Canterbury Press, 158pp, £12.99

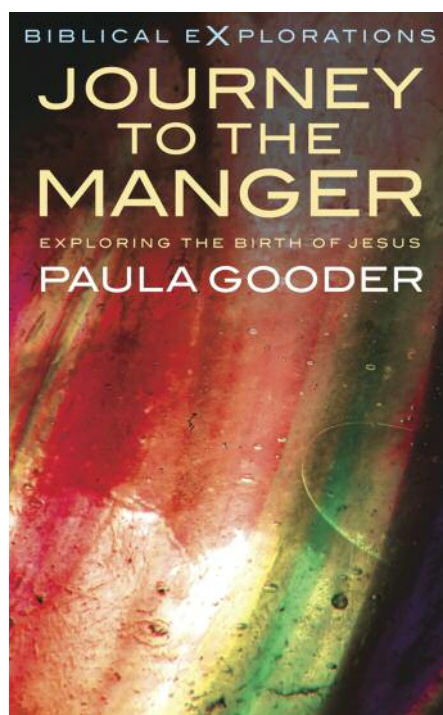
ISBN 978-1848257948

For the same reason people do not normally watch *It's A Wonderful Life* in the summer, books about the Nativity are not usually reviewed in September. Nevertheless it is right to read *Journey to the Manger* now; since in it the Christmas story stands out more clearly than it does in the gloom of December.

For all her acumen in biblical studies, Gooder is not the Grinch. She asserts that the crib-scene draws "on ancient and respectable interpretative traditions, which encourage an imaginative inhabitation of the text"; it is not a fairy story. Although Gooder acknowledges the contrasts between Matthew and Luke's birth narratives, she also asks us "not to overrate them." In both Jesus is the son of Joseph, the husband of Mary by whom he was miraculously conceived. In both Bethlehem is his place of birth.

Gooder's expertise means that she does not have to trash the Nativity to make herself seem clever. Instead, that expertise is turned on those who do so – scholars who recycle the jibe that since Matthew's account borrows from old traditions it must be false, for example. This criticism, she says, forgets the differences between contemporary and ancient history. To us, novelty is the most important characteristic of truth; whereas to Matthew and his first hearers the opposite was the case, and a story in which the past reverberated was more trustworthy.

Gooder's qualifications also allow her to be honest about how she thinks, about the effect of her faith on her scholarship, and of her scholarship on her faith. It is refreshing to read in a credible piece of biblical criticism the author admit that, when she is confronted with the virginal conception of Jesus, "my brain is so taken up with the wonder and mystery of it there is minimal space left..."



Journey to the Manger is divided into four parts: "Origins," "Announcements," "Arrivals," and "Aftermaths." "Origins" discusses the genealogies of Matthew and Luke; but also of John, whose prologue, Gooder suggests, is a heavenly parallel of the earthly lists of the others; both "genealogies" are about salvation history, and both matter because of the meeting of earth and heaven in Jesus Christ.

The eight chapters have the same structure. In each, the relevant scriptural texts are reproduced and discussed. Dotted throughout this detailed but understandable stuff are boxes in which Gooder sets out her own interpretation of the text. At the end of each chapter is her reflection, sometimes followed by a poetic meditation, on its theme. The reflection on the birth of Jesus is the best.

This book would make a very good basis for an Advent study course, and concessions are made to those who want to use it to this end. The four parts match the four weeks of the season, and there are some questions at the end that correspond to the chapters. The reader can tell that *Journey to the Manger* is written by someone with a vocation to give ordinary Christians the knowledge they need of the Bible in order for them to be useful to the mission of the Church.

Tom Carpenter

WHAT MAKES CHURCHES GROW? Vision and Practice in effective Mission

Bob Jackson

Church House Publishing 320pp £20

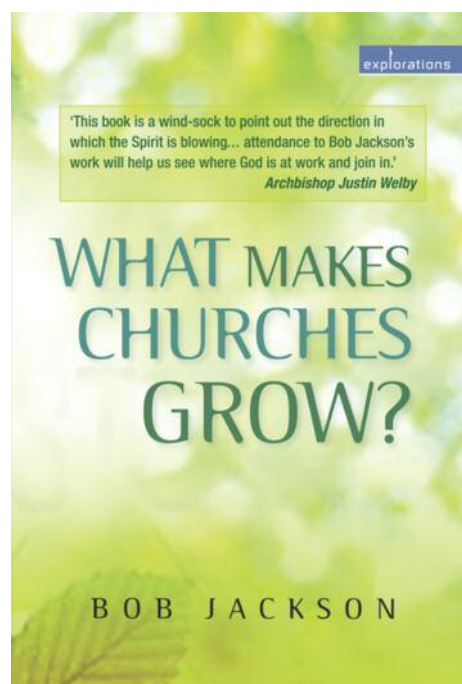
ISBN 978 0715144749

In the field of church growth one must contend that there have been few more influential people in recent times than Bob Jackson, and therefore a new book from him – and certainly one as comprehensive as this – is something of an event. His background as a statistician – he was for some time an Economics Advisor in the Departments of Transport and the Environment before ordination – is important in understanding both the background to and the specifics of Jackson's thinking. Since his retirement as Archdeacon of Walsall in 2009 he has focused his energies on leading the Centre for Church Growth at St John's, Nottingham, whilst continuing to contribute to the *Leading your Church into Growth* team and running his own church-growth consultancy. He is a rigorous thinker, and subjects statistics of church attendance both to helpful analysis and realistic appraisal. I remember sitting with him some years ago in a diocesan meeting, and marveling at his capacity to see in figures a message for the church that was prophetic, a little unnerving, and yet unswervingly constructive and helpful. He never 'does statistics' for the sake of the statistics themselves. His analysis always asks pertinent questions – the numbers are always applied – and he is an asset to any parish, diocese, or organization committed to mission and church growth.

The thrust of Jackson's message lies in the traditional balancing of intuitive and strategic approaches to mission: both he and the Archbishop of Canterbury (in his brief foreword) allude to the phrase 'finding out what God is doing and joining in' so beloved as the catchphrase of mission in the last decade. Jackson does that, but balances it alongside a framework in which this thinking, praying, and discernment can flourish.

Of course Jackson writes as an evangelical, and there are times when this

starting point provides a challenge or two for a Catholic readership. In addition, Jackson's assertion (p.30) that the ordination of women has 'helped the church to survive and thrive' rings hollow, and is not evidenced. But this book is, for the most part, applicable to parishes of all traditions and there is so much that is of value. In many ways, it is the apologia for strategic mission engagement that the church, in so many ways suspicious of initiative based activity, has needed. It is comprehensive and an excellent 'one-stop' guide to the complex business of helping a church community to grow.



The first part assesses the multifaceted nature of church growth – numbers, depth, vitality, relationship. The second part is more practical, describing the attitudes, dispositions, and actions that can lead to church growth, alongside a variety of case studies. There is an interesting chapter looking at the rise of the Diocesan Mission Strategy, an area of suspicion for many, and yet helpful in offering starting points and categories with which to work. The comprehensive nature of the work can make the amount of material seems overwhelming, and it is advisable to dip into this book, using it as a resource for the specific areas a parish may be working on at the present time. In addition it is a useful point of departure for parishes asking “Yes, but

how do we make progress in *this* specific area?” Used effectively, this book could easily provide a template for a decade of planned mission endeavour in the local church, and could prove, of all Bob Jackson's writings, to be the work that endures.

Damian Feeney

LEARNING THE LANGUAGE OF THE SOUL

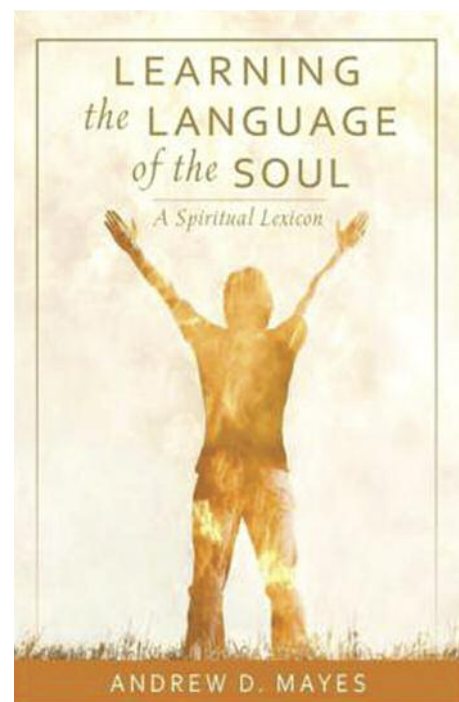
A Spiritual Lexicon

Andrew D. Mayes

Liturgical Press 144pp £12.99

ISBN 978 0814647523.

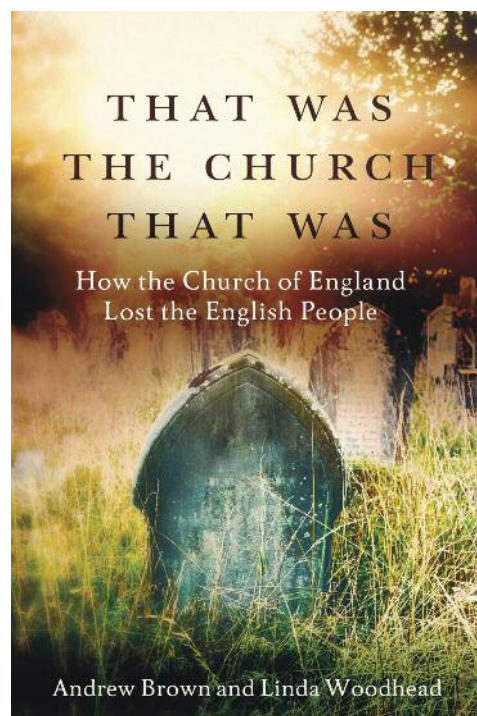
Prayer changes things and people. It is a great blessing and inspiration to accompany people as they open themselves up to such transformation. The ministry of spiritual director or companion provides a welcome mirror to the soul as we find self-acceptance, resolve inner contradictions and grow into God's likeness. Andrew Mayes is an experienced director and has worked to promote direction within Chichester diocese. This and his experience working in the Holy Land have enlarged his vo-



cabulary in this realm. His new book is geared to serving spiritual companions as they help people read and own their spiritual transitions. The book is a welcome resource for all seeking to come close to God but especially for those involved in helping others to do so.

John Twisleton

At last!



Bloomsbury's *That Was The Church That Was*, by Andrew Brown and Linda Woodhead, has finally hit the shelves after some legal difficulties earlier in the year. There has, naturally, been quite a bit of speculation as to what exactly was the nature of the action being threatened, and by whom. Meanwhile, the *Times Literary Supplement* has called the book "an honest portrait of the past four decades", and the *Tablet* has described it as "a ferocious, impassioned wake-up call". We shall see: we have received our own copy of the revised edition, and hope to bring you our measured assessment of it in next month's magazine.

Editor

Book of the month

INFERIOR OFFICE?

A History of Deacons in the Church of England

Francis Young

James Clarke & Co. 218pp £25.75

ISBN 978-0227174883



The office and work of the deacon continues to defy easy categorisation. In Alcuin of York and Francis of Assisi, history has given us inspiring precedents. But in our own time the charism of the deacon is often obscured by the priestly orders into which it is usually absorbed, and even in those instances where one is called to remain a deacon, the distinctiveness of the vocation and the ministry is not widely understood. John Hunwicke has written recently in *New Directions* on the Roman documentation of the diaconate, both early and post-conciliar, from 1 Clement to *Lumen Gentium* and the *Catechism*, and Francis Young's monograph offers a timely opportunity for a comparison with Anglican perspectives.

Neither the permanent deacon nor the distinctive deacon has easily found a place within the Church of England. Dr Young's research provides a comprehensive summary of the history of the discussion, from the 1549 First Prayer Book of Edward VI (with its reference to the diaconate as 'thys inferior offyce') to recent pastoral writing and General Synod reports. He has consulted wider scholarship, ancient and modern; and has examined regional ordination practice in rural England in the seventeenth and eighteenth centuries. From this essentially historical treatment, there emerge three particular gifts for today: the diaconate as foundational to ministry; deacons as those who can minister in modernity's ubiquitous margins and gaps; and an honest recognition of the opportunities and challenges.

If the office of the deacon is regarded as 'inferior', or simply provisional as a prelude to the perceived fullness of ordination to the priesthood, then it is surely also foundational for everything that follows. In reality, we know that it is the bishop who inhabits the apostolic ministry, and that the priesthood and the diaconate are derived from episcopacy and are subsidiary to it. But, in practice, the diaconate is the building block that supports the greater structure. Theological colleges and ministerial training produce deacons. Pastoral learning is spelled out as practice in the diaconal experience. The proclamation of the gospel and the preaching of the word are gifts that are first cultivated as a deacon. Moreover, there is a clear link, emphasised by recent scholarship, directly from the deacon to the bishop, which we still see when the bishop alone ordains deacons, without the assistance of the college of priests. Both Gregory the Great and Leo the Great were elected pope while in deacon's orders, and Reginald Pole was a deacon when nominated to Canterbury in 1556. The essential ministry of the early deacon was to baptise and, crucially, to mediate between the bishop and the people at the eucharistic celebration. If the clarity of this ministry has been clouded by later uncertainties, then we surely have a duty to restore it.

Dr Young acknowledges in his Preface that his research arose from an interest in marginalised clergy, which most notably means those who were excluded from the priesthood for reasons of social or personal background. There were many whose educational level precluded priestly ordination but who exercised a local ministry as deacons at a time of social change and clergy shortage. We must surely ask how this can be projected into our current context. It is almost two centuries since Thomas Arnold proposed a permanent diaconal order, and today's pioneer ministers arise from the same perceived need to reach into the gaps and to make a bridge between the pastoral and the liturgical in the routine detail of life. Recent research has sought to emphasise the liturgical role of deacons in the early church, and to move away from a residual understanding of practical service to the poor, but might deacons do both? Imagine them as the assistant at the altar and at the foodbank, embodying the link from bishop to people where it is most needed. In the cultic and the merciful, the spiritual and the practical, the reverential and the missional, it will be possible to envisage a new and wonderful completeness, a faithfulness of integrity in the fullest sense. This would combine the apostolic understanding of deacons as the liturgical representative of the bishop with the English practical pastoral tradition of the early modern period, leaving a distinctively sacramental priesthood free to celebrate the eucharist across the diocese with its own delegated episcopal authority.

Where do we go from here? Dr Young's task is to explore the history of the order of deacons, through the dubious doctrine of the Edwardian Ordinal to the social change of the eighteenth century and the inconclusive call for a renewed diaconate in the Lambeth Conferences of the early twentieth century. His final chapter looks at recent General Synod reports and debates, before closing with an assessment of the case for a distinctive diaconate. The historian's work is done, and it is for the Church to make the decision. As always, the conclusion is contingent upon the starting point: Dr Young's opening premise is that the Church of England is a 'Reformation church', made distinctive by retaining the threefold order, which is very different from an essentially Catholic understanding of a communion seeking to reorientate itself to the early and medieval tradition. To take the latter view is to set one's hopes much higher, and to require a correspondingly greater vision. But this book is both fair and hopeful, and just as the New Testament may be said to 'imagine' Church rather than to describe it, so this history of the diaconate allows the reader to imagine what a renewed order of distinctive deacons might offer to the Church of our time.

Peter Eagles

Berlin's Komische Oper, like the Bavarian State Opera, has a festival in July when one can catch up with the new work of the season. I saw two productions by Barrie Kosky, the clever Australian who runs the Komische and is a favourite to take over Munich in 2021. But what really excited me was Damiano Michieletto's Komische production of Massenet's underrated, moving and beautiful *Cendrillon* (first performed at the Paris Opéra-Comique in 1899). Michieletto rejigs Cinderella's misfortune as a severe disability, making her a cripple with a terribly damaged leg. Her romantic dream (answered by the Fairy) is additionally illustrated as a traditional ballet *pas de deux* with gauze-mounted scenic imagery and immaculate dancers performing on behalf of the singers to paint an extra level of the idealised romance. Perhaps precisely because the story we have followed earlier was updated and relocated to a ballet school (run dictatorially by stepmother Mme de la Haltière, whereas Pandolphe, Cinderella's father, calls no shots) this "old-fashioned" yet resonant transformation was extremely touching. I had been irritated to start with by the rejigging of the story, which is standard fashion now in German theatres. But in fact Cinderella crippled, not just an exploited poor relative, was more potent theatrical magic than a mice-and-pumpkin coach and horses. One cares about disability more than inability.

Things that cannot and that can happen are equally sound operatic currency. Puccinian verismo, Shakespearian fantasy, old and new folk tales about witches and wizards, historical tragedy – all can engage our imagination in operas. We grasp what is poetic truth. We do not take everything literally, which is one reason why the general assumption in the media that atheism is the only intelligent default is so irritating, though perhaps no more so than Alpha's way of anchoring the "meaning of life" in studied words rather than in the being and faith inside us (which already connect us to meaning and meaningfulness).

The reason I love opera so much is

that both music and singing free the words from their usual mundane obligations. But, given that opera composers want to bask in the freedom of their art, there is a problem with some kinds of realism and ambiguity. How much uncertainty can be reconciled with operatic conclusiveness – the situation as it works out, the end to which we have come when the last notes die away, when the singing voices are silenced? One cannot tell the future of the human race after the funeral pyre of Siegfried has been set alight by Brunhilde, but the political lessons one must draw from Wagner's Ring Cycle are legion. What does one believe about what one has seen? There is a dynamic to the achievement of operatic profundity which needs personal events, matters with which to identify, as well as

What does one believe about what one has seen?

meaningfulness and mystery. That was why I was so grateful to my wife for suggesting my book on the theatrical interpretation of opera, published 20 years ago, should be called *Believing in Opera*. How we come to appreciate opera depends on how we respond to the way it is staged as well as to the music and words and singing and orchestral river flowing through it – in other words the material from which in performance it is made up.

Oscar Wilde's *Importance of Being Earnest* was transformed into an equally funny small-scale operatic masterpiece by Irish composer (and skilled organist) Gerald Barry, and it's highly likely that Barry's *Alice's Adventures Underground* (at the Barbican in November) will prove just as irresistible. The completely personal and original music Barry writes is always perfectly structured for the dramatic and characteristic task in hand. It never fails to shock and delight, as it insists and stomps in its wonderfully lyrical yet upended way. No, the music is not comic as such. It is conceived for serious musical purpose, with its wit and lyrical shafts and apparently unreasonable insistent discords. But it fits, and it

winks at us and shines as it invariably matches its dramatic purpose.

Thomas Adès's new opera, *The Exterminating Angel*, premiered at Salzburg and opening at Covent Garden next April, is based on Luis Buñuel's 1961 film of the same name. As with his previous operas, *Powder Her Face* (1995, about the sex-life of Margaret, Duchess of Argyll) and *The Tempest* (2004, for which my wife Meredith provided the original text with some choice echoes from Shakespeare), the new work is not only musically rich and exciting, and typically personal in its language, but witty too. The story is about dinner guests being entertained by the wealthy Edmundo and Lucia de Nobile after an opera they have attended. Things do not go smoothly. The *prima donna* is present, as well as the conductor, a famous pianist, and a well-known doctor. But the servants have left, and the guests after extemporised supper find that they themselves are unable to leave. The opera, like the film, takes us through their declines and concerns, until they are said to be behaving like animals. Two guests who are lovers commit suicide. The maestro is near death. The mysterious imprisonment of the guests in their past becomes public knowledge. A crowd outside the house want to rescue them; but the power preventing that is metaphysical. One is reminded of Golding's *Lord of the Flies*, the fragility of civilisation, the thinness of the ice on which we parade. Opera as a bastion of civilisation (a complex notion) is always poised on the margin of pretension. Yet it draws truth from our absurdities.

In an interview before the premiere, Adès said his job as a composer was to get the music from one moment to another, until a destination is reached. "Every piece of music is looking for an exit, and the fun thing in this opera is that the characters are looking for an exit the whole time but keep coming back into the same room."

Tom Cairns's production responds wonderfully to the strange perceptions of the opening two acts. But, as Buñuel's surreal story moves towards hell, judg-

continued on page 39

September Diary

'Thurifer' recalls his time as an activist, among other things

Even from the perspective of two months, the maelstrom of events following the Referendum is dizzying. The resignation of the Prime Minister, the serial resignations from the Shadow Cabinet, the political assassination of Boris Johnson (the Emperor was shown to have no clothes), the bizarre behaviour of the assassin and his subsequent feeble showing in the election, the self-immolation of Andrea Leadson, the limpet determination of Jeremy Corbyn, the ludicrous hyperbole of Len McCluskey, the unleashing of darker forces, the ignorance of history and the representative nature of our constitutional arrangements were almost overshadowed by the Report of Sir John Chilcot, whose damning verdict was only emphasised by the poised, measured, mandarin prose in which it was delivered.

In this whirligig some commentators lost their grip on language. Among the plethora of dud notes I particularly liked one journalist's view that the withdrawal of Mrs Leadson meant that Theresa May would be "coronated". The political editor of *Newsnight*, meanwhile, managed to mangle one of the most famous of political dicta: commenting on David Cameron's tuneless return to No.10 after a statement, the unfortunate hack said that it disproved Enoch Powell's remark that all political careers end in "tears". Powell said memorably (but not memorable enough for a political correspondent, clearly) that the end was "failure". Mr Cameron has been wrecked on the rocky coast of the European Union: he was not the first, and may not be the last.

A diverting weekend in Bristol began dramatically. Collected from the railway station by my host, we took the scenic way to his flat so that I could see some of the city, which I do not know well. There was a considerable police presence, whose ubiquity was explained by a demonstration. We could not work out whether it was a pro- or anti-immigration demonstration. What we did see was a number of anarchist and anti-fascist banners. At one point we were overtaken by a number of mounted police. They were heading off a large group of black-clad, balaclava-wearing protesters. Dressed so that they could not be identified, they were clearly out for trouble and immediately forfeited any sympathy I might have had. As the police blocked them and moved them back, our car was caught up in the *mêlée*. We did not feel threatened but, as advised by what we took to be an undercover officer, we turned around and drove away. It brought back my radical past. I once joined a demonstration, some forty years ago, outside the offices of Edinburgh City Council protesting the refusal to build an opera house. It was rather sedate, as you might imagine. "What do we want?" "An opera house!" "When do we want it?" "As soon as possible, please." In the end we didn't do any chanting. Instead we stood around chatting, signed a petition, and then wandered away to lunch.

The publication of A-Level and GCSE results in August brought to mind an incident during my tertiary education. A friend was late with an essay, and under pressure from his tutor. I loaned him mine, which had been handed in on time [*Inky swot. Ed*], and he duly copied it out. It was in the days of those new-fangled writing implements, fountain pens. It was returned with a C grade. Mine had been given an A. I have never really trusted examinations since, even when I was an examiner.

The death of Alberto Remedios in June reminded me of my introduction to Wagner's *Der Ring des Nibelungen*. From up in the gods at ENO I heard him as the eponymous hero of *Siegfried*, conducted by Reginald Goodall and with Rita Hunter as Brunhilde – a Cycle that has passed into legend. I can still see in the mind's eye and hear in the inner ear the final thrilling scene, as these two soared above the orchestra at full stretch. Forty years later it seems as fresh and immediate and

passionate as it was then. Both Remedios and Hunter came from modest, even straightened, circumstances in Liverpool, and both achieved international fame. I saw the complete Cycle in the ENO provincial tour with Charles Mackerass conducting, and have subsequently

seen Cycles by Scottish Opera, WNO, and the most recent (a dreadful production) by ENO. I cannot claim to be an entirely committed Wagnerite, and I am certainly not "The Perfect Wagnerite," of George Bernard Shaw's book. Nor am I unaware of the moral perplexity aroused by Wagner; but I would sacrifice much for the last act of *Siegfried*.

I have been attending the public lectures at St Mary's, Bourne Street, in London, given in memory of four distinguished figures in the church's history. Before the summer Professor Jonathan Freeman-Attwood, Principal of the Royal Academy of Music gave a moving and eloquent address in memory of the late David Trendell, who was Director of Music at St Mary's until his sudden premature death last year. The President of the Supreme Court, Lord Neuberger, spoke on "The Grace of God is in Courtesy?" in memory of Fr John Gilling. This month Lord (Rowan) Williams will lecture on "The Malines Legacy: a vision for Anglican-Roman Catholic dialogue?" in memory of the second Viscount Halifax – that great Anglo-Catholic layman among whose several offices was Churchwarden of St Mary's, and who initiated the informal conversations with Cardinal Mercier that took place in Belgium between the wars. The final lecture will be given in memory of Fr Eric Mascall, still fondly remembered by many for his erudition and wit, who was resident as an honorary assistant curate. It will be delivered by the Principal of Westcott House, Canon Chivers. **ND**

www.stmarysbournest.com

I once joined a demonstration

Forward in Food

'Audubon' favours curry

Scrolling through the television channels the other day, I came across Jamie Oliver plying his trade in the usual way. He was bashing away, throwing, and tossing – when suddenly he sprinkled smoked paprika over a chicken breast. My attention was instantly grabbed and what he went on to do with that chicken breast was filed away so that, another day, I could do it too. And then my mind wandered: might it not taste even better if I replaced the paprika with, say, some Garam Masala? This then begs the question: whose recipe is it, anyway?

Years ago, a friend cooked me a delicious dish comprising cabbage, bacon, mushroom and cream. Some time later, I cooked it for myself, but substituted the bacon with some chopped serrano ham and the mushrooms with some dried (and soaked) porcini. It was an improvement, though I say so myself – even if I wouldn't presume to tell my friend. But . . . whose recipe is it, anyway?

This all brings me to Martha Lloyd's "Curry in the Indian Manner". It's a recipe that appears in *Food with the Famous* by the excellent and much-missed Jane Grigson, in a chapter entitled "Jane Austen". According to Mrs Grigson, it seems that Jane Austen to some extent shared the housekeeping with her sister Cassandra, and that Jane's great friend Martha Lloyd collected their recipes – some of which were published in 1977 in a book called *A Jane Austen Household Book* by Peggy Hickman. Now, just when you thought there were quite enough competing names in this paragraph, I have to introduce a fifth which, I'm thankful to say, is that of a man – the *New Directions* kitchen operates an equal-opportunities policy, after all. Jane Grigson's recipe (or Martha Lloyd's, or whoever's recipe it really is) demands a heaped tablespoon of curry powder, so she inserts a sort of sub-recipe for that condiment from *The Cook's Oracle: and Housekeeper's Manual* by Dr William Kitchiner, published in 1827 and described on the frontispiece as "A Complete System of Cookery for Catholic Families". [Sound. Ed.]

You'll need 3 rounded teaspoons of coriander seeds, 3 level teaspoons of turmeric, 1 rounded teaspoon of black peppercorns and another of black mustard seeds, a level teaspoon of ground ginger, half a teaspoon of cardamom seeds and a quarter teaspoon both of cayenne pepper and of cumin seeds. Whizz all these to a powder in an electric grinder (or, for a more authentic if protracted experience, resort to a pestle and mortar). It will make more than you will need for what follows, but what is left will keep well for a fortnight or so in a well-closed container – before you rediscover it at the back of the cupboard in three years' time.

Back to Austen, Lloyd, Hickman, or Grigson. Take a chicken, jointed, some fresh chicken stock, 4 ounces of butter and another 4 ounces of chopped onion, a large fat juicy clove of garlic (crushed), the juice of an orange and of a lemon and, finally, a tablespoon of the curry powder you made earlier. On



no account resort to shop-bought curry powder on this occasion. It will not work, and will make the Editor cry.

Put the chicken in a single layer in a sauté pan, and add enough hot chicken stock to submerge the pieces. Cover and simmer, turning the chicken regularly, until it is just tender – about 30 minutes. Remember to remove the breast pieces before the leg! When all is done, strip away the skin and separate the meat from the bones. Return the bones to the stock in the pan, and simmer to concentrate and reduce to around half a pint.

In a clean pan, melt the butter, add the onions and garlic, and cover and cook very gently indeed until they are golden brown. Add the boned chicken, sprinkle over the curry powder, cover and cook for about ten minutes, turning the chicken pieces halfway through. Now add the reduced chicken stock and cook gently for about 20 minutes to enable all the

flavours to combine. Add the citrus juices to taste and serve with plain Basmati rice. My own view (whose recipe is it, anyway?) is that it benefits from a little thickening at the end, the better to coat the rice. A little cornflour slaked with white wine did it for me.

For the six people your chicken ought to feed, you will need 12oz of Basmati rice. Wash it in cold running water, and then leave to soak for an hour in a bowl of the same. Drain, and then add to a pan of 1½ pints of boiling water. Add a little salt, bring back to the boil and then cook (uncovered) very gently for something like ten minutes, until most of the liquid has disappeared and holes begin to appear in the rice. Turn the heat off and then place a double thickness of kitchen towel right on top of the rice and cover with a tight-fitting lid. Leave undisturbed for 15 minutes, uncover, remove the paper and fork up the rice. Serve with the "usual accompaniments" – naan bread, pickles, and chutneys. **ND**

Thy Stomach's Sake

Our cellarer's tips for September

Il Papavero NV

Italian wine labels can be terrifying – there's more red tape in Italian viticulture than at the opening of a particularly large publicly financed building project. If you don't know the difference between your Montepulciano and the Count of Monte Cristo, you can spend a lot of cash on something that really isn't worth your lira.



When it comes to wine, Italy has a huge amount of choice for pretty much every time of year. The north is famous for its classically dry whites; but, further south, red is king. Competition in the various regions is high – and strict rules mean you can't always put flashy regional names on your grape juice. How refreshing, then, to drink a bottle of something merely labelled "Vino Rosso" and find it doesn't taste like it could fuel an Airbus.

The grapes used in Il Papavero come from 4 different regions, rendering it impossible to categorise. You won't care about that once you've poured a glass and stuck your nose into a mix of red berry and a hint of plum. It has a soft mouthfeel, without those puckering tannins to worry about, and it's extremely

quaffable. Like all good Italian red, it's extremely versatile with food; but it's not so powerful that you couldn't sit down with a bottle and a friend simply to chew the cud. This isn't necessarily a wine to impress people with – although they will be shocked when they find out how much it costs – at £7.49 it's one of those bottles you should always have to hand. After all, some things are best when they're simple.

Tanqueray No.10

As everyone knows, gin is the spirit that keeps the Catholic Movement on the right path. And – good news for everyone – the juniper-flavoured spirit is enjoying a great renaissance at the moment, with small distilleries popping up all over the place, and plenty of stylistic experimentation occurring. Fresh expressions indeed.

Whilst Tanqueray is not a newcomer to the market (production records go back nearly 200 years), it is, to this drinker's mind, extremely underrated.



Currently three major forms of this gin are regularly available in the UK (at least one more will appear in a future edition of this column) and all of them make an excellent addition to a drinks cabinet.

No.10 is named after the still in which it is made. It's a premium small batch gin, which packs a punchy 47.3% ABV. It has an extremely crisp nose, while the palate is full of citrus fruit flavours, with grapefruit and orange the key players, and a touch of lime zest. Although it was created to go into martinis, it does make an excellent G&T. Try it with a slice of grapefruit, or consider using it in a Negroni. Widely available at around £30 per 700ml bottle. **ND**

'Armand'

Parish of St Michael and All Angels, Maidstone.

Diocese of Canterbury.

Associate Vicar (0.2 part stipended post)

St Michael and All Angels, Maidstone is a Forward in Faith parish under the pastoral care of the Bishop of Richborough.

We are seeking a priest who has a zeal for mission, who will nurture us in catholic faith and practice, who will guide us as we seek to share our faith with others, and who has imagination, warmth and a sense of humour.

St Michael's parish is part of the Deanery of Maidstone and is situated in a pleasant quarter of this county town, with easy access to the town centre, to a railway station and to our excellent schools. There is a four-bedroom vicarage. The congregation is cohesive and team-spirited and includes an active Reader.

This post would suit a Priest of The Society or one who is in sympathy with its aims. A priest who will take an active interest in our parish schools will be particularly welcome.

Please visit www.canterburydiocese.org/vacancies to download a Parish Profile.

For further details please contact Sari Bishop, p.a. to the Archdeacon of Maidstone (tel.01622 200221, sbishop@arcdeacmaid.org).

The closing date for applications is Sunday 25 September, with interviews on Monday 17 October.

touching place

ST MARY'S, BOTTESFORD, LEICESTERSHIRE

This is one of the most visitable churches in Leicestershire, although it is only just in the county, being close to the point where Leicestershire, Nottinghamshire, and Lincolnshire come together.

From the outside, it's big. Obviously you notice the large Perpendicular tower and high, slender, spire (210 feet), the most prominent in the Vale of Belvoir; but the rest of the church is in proportion. Once inside, you're in a wide aisled nave, and you have a lot to take in. Perhaps the first thing to catch your eye is the massive carved coat of arms of



Queen Victoria above the chancel arch, which is said to have been carved in 1843, in anticipation of a possible Royal Visit to Belvoir Castle; but then your eyes drop to the chancel, and you see the monuments – not that they are easy to ignore.

The chancel is crammed with monuments linked with families who have lived at Belvoir Castle; the earlier ones were brought from Croxton Abbey and Belvoir Priory at the Dissolution of the Monasteries under Henry VIII, while the later ones are those of successive Earls of Rutland up to 1679. Their style moves from tomb chests to standing Roman-like figures by Grinling Gibbons. The tomb of Francis, the sixth Earl, records his two sons who “both died in their infancy by wicked practice and sorcery”; two of the women accused were executed in 1618 after trial at Lincoln.

The crowded chancel inevitably meant that approaching the Communion rail was something of an obstacle course. How carefully do we reflect before approaching the Communion rail at the Eucharist? Lately a “nave altar” has been introduced.

Map reference SK 807391
Simon Cotton

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

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

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

parish directory *continued*

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham.* Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 10am, Tues 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; Tu es 7.30pm; Wed 9.30am; Thur 7pm; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an hour before every Mass apart from Sunday. Modern rite, traditional ceremonial. Parish Priest: Fr Andrew Stevens 020 8854 0461

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

LONDON SW7 St Stephen, Gloucester Road (entrance in Southwell Gardens) *A Fulham Jurisdiction Parish.* Modern rite, traditional ceremonial, gospel preaching and good music. Sunday: Masses 9am and 11am (Solemn). Daily Mass: 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 Failsworth The Church of the Holy Family. *A Forward in Faith Parish.* Sunday Mass: 9.15am. For other Sunday and Weekday Services or further information please contact the Rector, Fr Tony Mills: 0161 681 3644

MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; Saint Augustine, Pendlebury; Saint Peter, Swinton. *A Forward in Faith Parish.* Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Clergy Fr Jeremy Sheehy 0161 794 1578 and Fr Michael Fish 0161 794 4298., Parish Office: 0161 727 8175 email: 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.sbarabas.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 4UJ) 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 Orade). Medieval church. *Forward in Faith, affiliated with The Society.* Sunday: Mattins - 10am; Parish Mass with Sunday School - 10.30am; Evensong - 5.30pm; Low Mass 6pm. Daily Offices and Daily Mass. Friday Bible Study at 11.30am. Regular study groups, see our website.. Parish Priest: Fr David Harris 0118 957 2831 www.sgilesreading.org.uk

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

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

SCARBOROUGH St Saviour with All Saints, *A FIF Parish affiliated to the Society of St Wilfrid and Hilda and under the Episcopate Care of the Bishop of Beverley.* Sunday Mass with refreshments to follow. Evening Prayer 4.30pm. Evening Prayer and Benediction on the last Sunday of the month. Weekday masses: Monday 2pm Thursday 10.15am Saturday 9.30am. Major Festivals times vary. Fr David Dixon 01723 363828 frdavidstmart@gmail.com stsaaviour-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, Grange Town, 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 Forward in Faith Parish under the care of the Bishop of Fulham.* Sunday: Low Mass 8am, Solemn Mass 9.30am. Daily Mass - Tues 9.30am, Wed 7.30pm Thurs 10am, Fri 9.30am, Sat 10am. Confessions by appointment. Contact Fr Peter Harnden on 0208 644 9070, Churchwardens: Douglas Boreham 0208 646 4682 and Stanley Palmer 020 8330 7408

SWINDON Parish of Swindon New Town *A Forward in Faith Parish under the episcopal care of the Bishop of 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-roftividale.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 [all-saintsandstaviour@btconnect.com](http://www.all-saintsandstaviour@btconnect.com) Visit our website www.all-saintswsm.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 [all-saintsandstaviour@btconnect.com](http://www.all-saintsandstaviour@btconnect.com) Visit our website www.all-saintswsm.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, Ernesettle, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; Sutton-on-Plum St Gabriel the Archangel, Peverell Park; St Mary the Virgin, Laira, Fr K Haydon 01752 220644; Plymouth St Bartholomew, Devonport & St Mark, Ford, Fr R. Silk - 01752 562623; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, Chelston St Matthew Vacant 01 803 607429; Winkleigh All Saints, Fr P Norman 01837 83719

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

FIF, DIOCESE OF LEICESTER 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 ABC 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; AB Parishes: Burgh-le-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kirkton) 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; Watford St John, Fr Stevenson 01 923 236174. (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-Deame 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; Moorsend 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 and 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, SOUTHWELL and NOTTINGHAM DIOCESE - Society churches: Nottingham: St Cyprian c/o Fr Hailes 0115 9873314; St George, Meadows, Barbara Rosalind Jordan, 07943 939550; St Stephen, Sneinton, Frances Astill, 0745 0066889; St George, Netherfield, Mrs L Barnett 0115 9526478. Worksop: 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

Secular Liturgies continued from page 32

ment, and what it is all about, the theatrical terms of trade become harder to negotiate. The "angel" intervening is shown as an enormous bear by video on a screen – but the opera is not about a bear, but about us and life. Did the servants know something hidden to the wealthy and privileged, as Beaumarchais's (and Da Ponte's) Figaro and Susanna knew more than the Count and Countess? The *prima donna*'s final song moves us all on, and at least articulates a chance to hope. "In a way," Adès says, "the exterminating angel is an absence of will, or purpose, or action – why do we ever do anything?" For Buñuel, we would otherwise be at the end with death and extermination. The opera threw Adès back on "how miraculous it is that we can and must act, indeed that we are alive at all." Can there be culture without religion? Or is religion failing to find its feet in the questioning, questing culture of the more-than-a-century-past since Victorian confidence evaporated? Somehow there has to be a coming together. **ND**

Forward in Faith seeks to appoint an **ADMINISTRATIVE ASSISTANT**

to assist the Director in the office at
Gordon Square, London WC1.

Three days a week: 9.30 am to 5.30 pm

For further details, please email
colin.podmore@forwardinfaith.com

Closing date for submission of applications:
Monday 19 September 2016



*Providing ministry, sacraments and oversight
which we can receive with confidence*

Visit our website
www.sswsh.com

For the names and contact details of the Bishops' Representatives
in each diocese and lists of affiliated parishes in each diocese,
go to www.sswsh.com/parishes.php

Information about The Society and about the registration of priests,
deacons and ordinands is available on the About Us pages.

Statements by the Council of Bishops, our newspaper *Together*
and the Society 'brand pack' are available on the Resources pages.

2A The Cloisters, Gordon Square, London WC1H 0AG
020 7388 3588 ✚ admin@sswsh.com

Bishops of the Society



The Bishop of Beverley
PROVINCE OF YORK (EXCEPT BLACKBURN AND LEEDS)
The Right Revd Glyn Webster
Holy Trinity Rectory, Micklegate, York YO1 6LE
01904 628155 office@seofbeverley.org.uk
www.seofbeverley.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



The Bishop of Ebbsfleet
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
www.bishopoffulham.org.uk



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
LEEDS

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

(SUPERIOR-GENERAL, CONFRATERNITY OF THE BLESSED SACRAMENT)

St Laurence's Vicarage, Regent Street, Long Eaton, Nottingham NG10 1JX
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
(formerly Bishop of Beverley)

The Right Revd Robert Ladds SSC
(formerly Bishop of Whitby)

The Right Revd Michael Langrish
(formerly Bishop of Exeter)

The Right Revd Peter Ramsden
(formerly Bishop of Port Moresby)

The Right Revd Nicholas Reade
(formerly Bishop of Blackburn)

The Right Revd Dr Geoffrey Rowell
(formerly Bishop of Gibraltar in Europe)

The Right Revd John Salt OGS
(formerly Bishop of St Helena)

The Right Revd Lindsay Urwin OGS
(formerly Bishop of Horsham)

The Right Revd Peter Wheatley
(formerly Bishop of Edmonton)

Subscribe to New Directions

NEW DIRECTIONS is sent free of charge to all members of Forward in Faith UK *

To join Forward in Faith or subscribe to NEW DIRECTIONS, please print off and post the forms on the website (www.forwardinfaith.com) or complete the form below as applicable:

I wish to subscribe to NEW DIRECTIONS as:

A Member of Forward in Faith UK

Individual Membership: £30 ☐ concessionary: £15 ☐
Family Membership: £42 ☐ concessionary: £21 ☐

I am a UK Taxpayer please send me a Gift Aid form ☐

Or

A NEW DIRECTIONS Subscriber

UK: £30 ☐ Europe: £45 ☐ Rest of the World: £55 ☐

I enclose payment of £

Cheques payable to Forward in Faith

CREDIT/DEBIT CARD PAYMENTS

BY TELEPHONE ONLY - MONDAY, WEDNESDAY OR FRIDAY, 10.30 AM TO 5 PM.

Name.....

Address.....

.....Post Code/Zip

TO: Forward in Faith, 2A The Cloisters, Gordon Square, London

WC1H 0AG. Tel: 020 7388 3588 Fax: 020 7387 3539

Admin.assistant@forwardinfaith.com

If you do not have a UK bank account, please contact us to discuss payment methods by email (Admin.assistant@forwardinfaith.com) or telephone (020 7388 3588 - Monday, Wednesday or Friday, 10.30 am to 5 pm)

* Members of Credo Cymru who are not also members of Forward in Faith should contact their Membership Secretary



FORWARDINFAITH

Supporting The Society under the patronage of S. Wilfrid and S. Hilda

Visit our website www.forwardinfaith.com

To receive an email alert when a news item is published, sign up at www.forwardinfaith.com/news.php

The Resources pages include

- material about women bishops and women priests
- information about the House of Bishops' Declaration
- articles, addresses and statements
- the Forward in Faith 'brand pack'

See the About Us pages for information about Forward in Faith.

classifieds

newdirections

Classified Ads rates

**£20 for 1 month
(up to 50 words)**

£40 for 2 months

£40 for 3 months

Series of advertisements in excess of three months will also be charged at £20 per month with every third month free

Additional words will be charged at 50 pence each for one month, £1 each for two or three months etc.

Contact the Advertising Manager: Mike Silver

57 Century Road, Rainham,
Kent ME8 0BQ

01634 401611

email silver43mike@gmail.com

CAR SUPPLIERS – PRIORY AUTOMOTIVE Priory are the Christian car suppliers who can provide any new or used car at the very best price. Let them take the hassle out of your next car purchase, all vehicles are fully checked before free delivery to your door. Part exchange a pleasure and budgets to suit all. Please call 0114 2559696 or visit www.prioryautomotive.com

EDENHAM REGIONAL HOUSE RETREAT CENTRE nr Bourne Lincs. Near Peterborough. En suite accommodation in beautiful Georgian Rectory in ABC parishes. Individuals and small groups are most welcome. Private Chapel and spacious rooms are available for day visits, disabled facilities, self-catering flat. Contact Fr Andy Hawes, ERH Church Lane Edenham, Lincs PE10 OLS, 01778 591358 - athawes@tiscali.co.uk

Sanctus Vestments

Vestments and Clerical Attire

www.sanctusvestments.com

PARISH OF SWINDON NEW TOWN
PARISH OFFICE
01793 538220



Edgware Road, Swindon SN1 1QS

Telephone: 01793 694583

Missals, Bibles, Prayer Books
Christian Books for Adults and Children
Cards for all occasions and devotional items

HOWELL & HOWELL

Church Interior Decoration

66A HIGH STREET, SAFFRON WALDEN, ESSEX, CB10 1EE
Tel: 01799 522 402 Email: howellandhowell@btconnect.com

Restoration of decorated interiors

Interior & exterior polychromy

• Hand painted decoration •

Heraldry • Stencilling • Gilding