

newdirections

December 2017 -
January 2018
£3.00



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

The Shape of The Society

Reports from the National Assembly

Also in this issue:

- Pendlebury Books
- Rodney Marshall reflects on ministry
- George Westhaver on art and worship

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 Saturday: Mass at 6pm (first Mass of Sunday) 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) "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 (CW), 4pm Choral Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: afpear2@gmail.com

BOURNEMOUTH St Katharine, Church Road, Southbourne, BH6 4AS. Resolutions passed under the House of Bishops Declaration. Sung Mass at 10.30am on Sunday. Said Mass every Wednesday at 10am. Parish Priest: Fr Kevin Cable Obl.OSB, (FIF/Society Priest). fr.kevin@btopenworld.com or Tel: 01202 460005

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

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

BRIGHTON WAGNER GROUP The Annunciation (11am) Parish Office 01273 681341. **St Bartholomew's** (11am) Parish Office 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Fr.Robert Norbury 01 273 727362. **St Paul's** (11am) Fr.Robert Norbury 01 273 727362. (Sunday Principal Mass times in brackets.)

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS OHH. **Holy Nativity**, Knowle BS42AG. Sunday Mass 10:00 a.m. (both Churches), Evensong 1st Sunday of month 6 o'clock (All Hallows), Weekday masses: Tuesday 7:15 p.m & Wednesday 10:30 a.m. (All Hallows), Friday 10:30 a.m. (Holy Nativity). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhal-lowseaston.org Father Steven Hawkins SSC. 07834 462 054 fr.stevenhawkins@googlemail.com www.holynativity.org.uk

BROMLEY St George's Church, Bickley Sunday - 8.00am Low Mass, 10.30am Sung Mass. Daily Mass - Tuesday 9.30am, Wednesday and Friday 9.30am, Saturday 9.30am Mass & Rosary.

Fr.Richard Norman 0208 295 6411. Parish website: www.stgeorgebickley.co.uk

BURGH-LE-MARSH Ss Peter & Paul, (near Skegness) PE24 5DY. A resolution parish in the care of the Bishop of Richborough. Sunday Services: 9.30am Sung Mass (& Junior Church in term time) 6.00pm Sung Evensong (BCP) Weekday Mass Thursdays 9am. Other services as announced. All visitors very welcome. Rector: Canon Terry Steele, The Rectory, Glebe Rise, Burgh-le-Marsh. PE245BL. Tel 01754810216 or 07981878648 email: fr.terry@btclick.com

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

CHARD The Good Shepherd, Furnham. Under the Episcopal care of the Bishop of Ebbsfleet. 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), Sat 8.30am. **St James**, Temple Normanton, Chesterfield, Derbyshire Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Churchwardens 01246855245. 0124685552

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. Vicar Fr Tim Pike CMP 02086869343, Curate Fr Philip Kennedy 02036094184. Website, with full details: stmichaelscroydton.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. Wednesdays - 7pm Low Mass. On major festivals & Saints' Days - times vary. Contact Fr. Vincent Perricone 01380 501481

DONCASTER St Wilfrid's, Cantley DN4 6QP A beautiful and historically significant church with much Comper restoration. A Society Parish under the Episcopal care of the Bishop of Beverley. Modern catholic worship with a friendly atmosphere. Sunday: 8am Mass and 10am Parish Mass. Wednesday: 9.30am Mass (followed by coffee morning). Friday: 8pm Mass. Saturday 9.30am Mass. Visitors very welcome. Contact: Fr. Andrew Howard ssc. (01302) 285316, mob. 0774 0932758 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 9.30am, Wed Hexthorpe 9.30am, Thurs Edlington 7pm, Fri Hexthorpe 7pm. Divine Office recited each day (7.30am and 6.30pm Edlington) (8am and 5pm Hexthorpe). Other occasions see noticeboards. Contact: Fr Stephen Edmonds ssc - 01709858358 fr.s-edmonds@gmail.com

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

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

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

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

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

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

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

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

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

LONDON E1W St Peter's, London Docks A registered parish of the Society of S. Wilfrid & S. Hilda. Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Contact: Fr.Robert Ladds, 0207 488 3864, or 0753 028 5389. E-mail: episcopos70@gmail.com, www.stpeterslondon docks.org.uk

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

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

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

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

Continued on page 37

content

Vol 20 No 266 December 2017 -
January 2018

- 4 LEAD STORY**
Mapping the Constituency
ANNE GRAY
looks at The Society and where it serves
- 6 A Concern for the poor**
IAN MCCORMACK
considers Tractarian social concern
- 8 The work of the church**
RODNEY MARSHALL
on the Christian life
- 10 Forward in Faith at 25**
A message from the Officers of Forward in Faith
- 12 Dreaming of electric sheep? Faith and the reality of the self**
STEPHEN WILSON
wonders about identity
- 14 The Forward in Faith National Assembly**
A review in photographs
- 15 Pub Theology**
NICHOLAS LEGGETT
on why theology is best with a pint
- 16 Softly Softly Catchee Monkee**
PETER MULLEN
considers moves towards same sex marriage
- 17 A Commemoration of William Law**
PETER DOLL
discusses William Law's abiding legacy

22 Views, reviews & previews

- ART:** Owen Higgs considers Dali, Duchamp and Degas
- BOOKS:** Nicolas Stebbing CR on *Constantinople to Chalcedon*
Mike Print on *Echoing the Word*
- 24 Chorister Taster Day at All Saints' Northampton**
A review in photographs
- 25 Old Classics Resurrected**
An interview with the Pendlebury Press
- 26 Walsingham Bible Week**
A review in photographs
- 29 From the Archives**
GEOFFREY KIRK
on the ordination of women
- 31 Thank God for the grey-haired generation**
NICOLAS STEBBING CR
on a missionfield
- 34 The Big Picture**
GEORGE WESTHAVER
considers art and the mass

regulars

- 11 LETTER TO THE EDITOR**
- 11 GHOSTLY COUNSEL**
ANDY HAWES
considers Trust
- 19 VICTORIAN ARCHITECTURE**

DIRECTORY	2, 37, 38
EDITORIAL	20
BISHOPS OF THE SOCIETY	39

- 20 THE WAY WE LIVE NOW**
CHRISTOPHER SMITH
on the true meaning of Christmas
- 27 SECULAR LITURGIES**
TOM SUTCLIFFE
visits the V and A
- 28 DIARY**
THURIFER
quotes from Hazlitt
- 32 A JERUSALEM COURTYARD**
ANN GEORGE
travels of Bethlehem
- 33 FAITH OF OUR FATHERS**
ARTHUR MIDDLETON
reflects on the Transfiguration
- 36 TOUCHING PLACE**
SIMON COTTON
visits Pennant Melangell
- 39 25 YEARS OF FORWARD IN FAITH**

COVER
IMAGE

The Forward in Faith National Assembly 2017 at St Alban's Holborn
(Photo credit: Alan Martin)



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

The Induction of Fr Kyle McNeil
at St Mary's Horden

Mapping the Constituency

Lead Story

Anne Gray looks at the make-up of The Society

Today there are 420 parishes which have passed a Resolution under the House of Bishops' Declaration on the Ministry of Bishops and Priests which are under the pastoral care of Society Bishops. These figures do not take account of Evangelical parishes which have passed a Resolution and are under the pastoral care of the Bishop of Maidstone. The total number of all Resolution parishes we are aware of is currently 535.

Earlier in the year, staff of the C of E Research and Statistics Unit most helpfully provided statistics extracted from the latest CofE statistics available at the time and a map of Society Bishops' Resolution Parishes. During the past few months I have spent time analysing the data and compiling tables and charts to help create snapshots of the health of the constituency and tools for the bishops to use for deployment, ministry and mission. All parishes are shown on the map; here they are colour-coded to show pastoral areas of each bishop.

Statistics provide information about a variety of categories, which are too numerous to include in this short presentation. One example comes under the heading Parishes & People:

- We know that the 413 parishes make up 356 benefices with 473 churches. The combined population of all these parishes is over 3 million people.

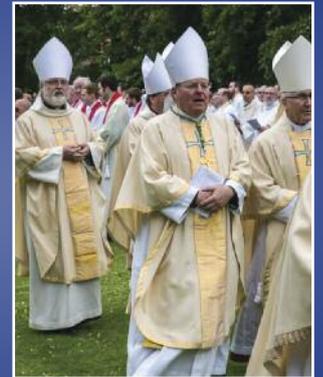
That is equivalent to the combined population of the dioceses of Exeter, Salisbury and Bath & Wells.

However, one of the most striking conclusions gained from evaluating this data is the irrefutable confirmation of what many people have reported anecdotally and the subject of Fr Ian McCormack's presentation: that ministry and mission to the poor and deprived in Anglo-Catholic parishes is as much a hallmark of their commitment today as it was in the past.

November 2017:

420 Resolution Parishes under pastoral care of Society Bishops:

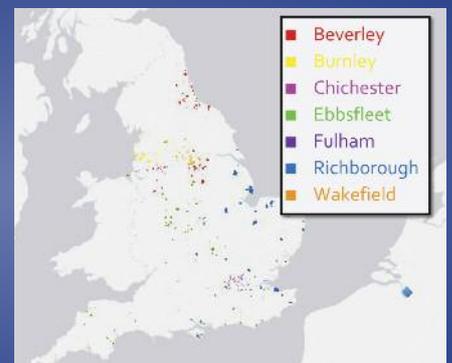
• Beverley	105
• Burnley	19
• Chichester	14
• Ebbsfleet	94
• Fulham	60
• Richborough	97
• Wakefield	31



Society Bishops' Resolution Parishes*

Mid-March 2017: 413

*provided by the C of E Research and Statistics Unit.



Parishes & People

Parishes:	413
Churches:	473
Benefices:	356
Population:	> 3 million



Equivalent to combined population of dioceses of Exeter, Salisbury and Bath & Wells

Serving the Poor

Mission and Ministry in Deprived Areas



Deprivation: IMD

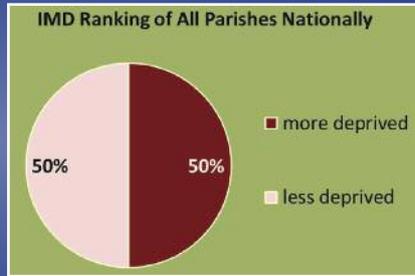
(IMD = Index of Multiple Deprivation)

Every parish in the country is ranked according to its level of deprivation.

Nationally:

Parishes in more deprived areas: 50%

Parishes in less deprived areas: 50%

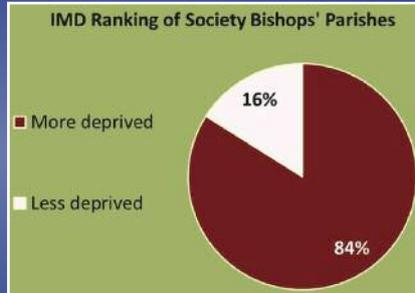


Deprivation

Society Bishops' Resolution Parishes

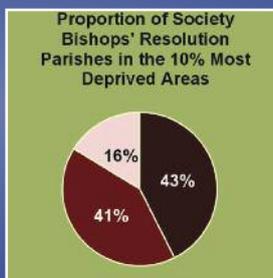
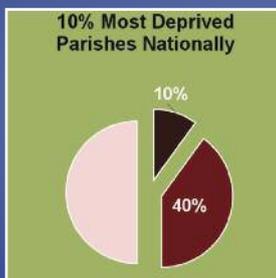
Parishes in more deprived areas: 84%

Parishes in less deprived areas: 16%



Of the 10% most deprived parishes nationally (1,260)

176 are Society Bishops' Resolution Parishes



Concentrating on the most deprived areas of the country the trend continues: of the 10% most deprived parishes in the country (1,260 parishes) - 176 (14%) are Society Bishops' Resolution Parishes.

Society Bishops' Parishes in Most Deprived 10% in England: Equivalent Population

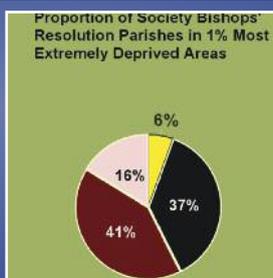
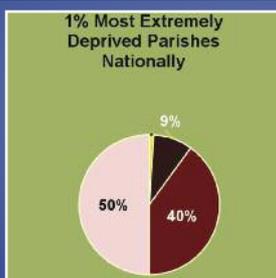


The population of these 176 parishes > 1.4 million

The population of these 176 parishes alone is greater than 1.4 million people.

Of the 1% most extremely deprived parishes nationally (126)

23 are Society Bishops' Resolution Parishes



Most striking of all is when the spotlight is turned onto the 1% most extremely deprived of all parishes - 126 of them nationally. Of these 126 parishes, 23 (18%) are Society Bishops' Resolution parishes.

So whilst Society Bishops' Resolution Parishes comprise 3% of all parishes, they have cure of:

- 6% of the population
- 14% of the 10% most deprived areas and
- 18% of the 1% most extremely deprived areas of the country. **ND**

Society Bishops' Resolution Parishes Nationally have cure of:

3% of all parishes

6% of the population

14% of the 10% most deprived areas

18% of the 1% most extremely deprived areas

A version of this report was given to the Forward in Faith National Assembly

A Concern for the Poor

Ian McCormack discusses Tractarian perspectives on our social duties

‘We maintain that the Church of England, whether or not she be in fact the Church of the poor, does not openly and unequivocally proclaim herself as such.’ This is a quotation from the *British Critic*, the informal ‘house journal’ of the Tractarian movement, from an article by Frederick Oakeley published in 1841. I quote it here as a reminder of just how long catholic Anglicans have been recalling the wider church to its duty toward the poor. Oakeley is most well-known as the author of the English version of the Christmas Carol, ‘O come all ye faithful’, which he wrote for his fashionable congregation at the Margaret Chapel in London, which stood on the site of the present All Saints, Margaret Street. During his time there, the chapel became one of the metropolitan centres of the Oxford Movement. His congregation consisted in large part of well-heeled and wealthy Londoners, but his tongue in the pulpit was no less sharp than his pen on the pages of the *British Critic*.

Oakeley was at one extreme of the Oxford Movement: he became a Roman Catholic shortly after John Henry Newman’s conversion. But his was a typical voice—albeit a powerfully eloquent one—in advocating as a Christian duty both almsgiving and direct works of charity. The zeal of the Tractarians and their successors for building churches and working in general amongst the poorest sections of society has long been known in its practical outworkings, and indeed I will come a little later to a brief survey of some of those outward manifestations. In more recent years, there has been an important rediscovery—led by the Oxford historian Simon Skinner—of the fact that the outward works were based on a coherent and compelling theological foundation, which was proclaimed by the fathers of the Oxford Movement not just in the pulpit but also in their journalism and in the novels that many of them wrote. Given that we are living in a church which has in many areas maintained outward structures whilst simultaneously holding loose to theological foundations, I thought it would be appropriate to explore the foundations of Tractarian social thought and commentary a little before considering briefly the actions which were the result.

Before I continue with that, a word of caution: the Tractarian conception of poverty and charity was distinct from ours in a number of ways. First, it has always anguished left-leaning academics that the Tractarians were defenders and advocates of *private* charity. As the quotation from Pusey suggests, the Tractarians saw the outsourcing of personal obligations of charity and almsgiving to the state or any other agency as an inexcusable avoidance of one’s own duties and responsibilities; indeed much of their output on this subject was in hostile response to the Poor Law Amendment Act of 1834 which they

decried as ‘the philosophy of Antichrist’, and which paved the way for, among other things, the workhouses which were subsequently to become so vividly condemned by Charles Dickens among others. In the Tractarian system, property bestowed duties as well as rights, and it was the responsibility of the parochial system and its incumbents to administer almsgiving.

All of that is inherent in the series of sermons by Frederick Oakeley from which I’ve already quoted, where two other

things are also made clear: first, that poverty is to some extent ‘retribution for sin’, though he makes clear that the innocent are involved in the punishment of the guilty, so that it is not necessarily the poor themselves who are more sinful than anybody else. And

secondly, that poverty is to some extent a blessed estate because of the injunction of Our Lord, ‘Blessed be ye poor, for yours is the Kingdom of God.’ The poor are especially close to God, their reward is in the kingdom to come, and so it is their duty in this life to, in Oakeley’s words, ‘submit with cheerfulness’ to their lot, and to ‘lend no ear to factious persons, who would tempt them to break through it.’

So whatever else the Tractarians were, they were not socialists—Christian Socialism was a distinct and subsequent movement within the Church, albeit one with a strong Anglo-Catholic streak running through it. What the Tractarians did absolutely insist on however was total and absolute equality *inside* the church, hence the campaigns to abolish pews, the practice whereby the wealthy could rent their own private box pews. If the inequality of the world was to some extent divinely ordained, then the church was the one place on earth where all was level: ‘A king can approach no nearer the Altar than you,’ preached Oakeley, imagining himself

speaking to the poor. Here we begin to touch upon the exalted place which was given to the poor within the Tractarian understanding of the Church. This was not just a negative thing, an

absence of inequality; it was a positive, pro-active imperative. Oakeley was unequivocal in his preaching: ‘The Gospel is the Gospel of the Lord, and the Church... is the kingdom of the poor.’ Elsewhere, in the *British Critic*, he urged the Church of England to assert what he called ‘her guardianship of the “poor of Christ”, in the midst of a selfish and unbelieving people.’

So the Church of the poor must live up to her name and her birthright, and work for the spiritual and physical well-being of the poor. The fact that this would benefit the giver as well as the receiver was not incidental. Hence the repeated demands of Tractarian preachers and writers that people must help the poor both by their actions and by their giving—everybody involved would benefit. In the *British Critic*, Frederick Oakeley quoted Shakespeare:

It has always anguished left-leaning academics that the Tractarians were defenders and advocates of *private* charity.

Whatever else the Tractarians were, they were not socialists.

‘The quality of mercy is not strained
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blessed;
It blesseth him that gives, and him that takes’

Pusey preached, ‘There is no deeper source of blessing, nor more frequent means of enlarged grace to the soul, than love for Christ’s sake, to His little ones and His poor...’ Now for a man with as high a view of the sacraments as Pusey, this was quite a statement to make, but it was not untypical. Elsewhere, he described poverty as ‘the livery of Christ’, and as being endowed with ‘an almost sacramental virtue’. In the light of this reality, the Christian duty was clear. He told his listeners: ‘Visit the poor with great tender reverence, as having borne trials which God saw perhaps as too great for us, shining perhaps with a radiance of Divine lustre, the beauty of grace. Visit them, as visiting Christ in them.’

The Tractarians put their money where their mouths were. In 1836 Pusey gave at least £1,000 to the Metropolis Churches Fund—which was as much as the King and the Archbishop of Canterbury—and probably £5,000; he helped build two churches in one of the poorest parts of Leeds; he used his mother’s legacy to buy the land for the Convent of the Society of the Most Holy Trinity at what became Ascot Priory; he served a voluntary curacy in the middle of a cholera epidemic in Bethnal Green in 1866. The wealthy laity took their responsibilities every bit as seriously: it is estimated that by 1885 William Ewart Gladstone had given the equivalent of up to four million pounds in today’s terms.

The Tractarian determination to see the Church recover her proper status as the Church of the poor manifested itself in a number of ways besides personal generosity. I have mentioned some of them in passing already: new churches in deprived areas; the abolition of private rented pews; sisterhoods, which alongside their explicitly religious character were founded in part to work in the most deprived parts of the country such as Devonport in Plymouth, and slowly won grudging respect by so doing.

There were many other examples: The Society of the Holy Cross was founded (in 1855) by Fr Lowder, vicar of the newly established mission parish of St Peter’s London Docks, to give support and encouragement to priests working in slum parishes like his own; the Additional Curates Society was founded (in 1837) by a layman, Joshua Watson, ‘to provide for the spiritual needs of people who were moving into the new industrial estates’ of the Industrial Revolution; the College of the Resurrection was founded by the Community at Mirfield to provide formation for those men who could not otherwise afford to be ordained.

Much of the work the Tractarians and their successors did in the poorest parishes was not unique to them, but it was emphasized and prioritized within the movement to a unique ex-

tent. So the historian Simon Skinner is able to conclude: ‘that the church had a special duty to the poor was... an article of Tractarian faith’. My parish is one of five parishes in the Deanery of Barnsley, South Yorkshire, all members of The Society, who form a mission partnership. All five parishes are within the 12% most deprived in the country; three (including my own) are within the 5% most deprived. Among the projects run within these five parishes are a foodbank and two help/advice/drop-in centres. That’s in addition to all the work with, in, and for the local schools; with drug addicts; with funerals and baptisms; with the housebound and hospitalized; with the spiritually and materially deprived that make up the daily bread of parishes like ours up and down the country.

For the clergy, these things are among the privileges of our priesthood, even though they may be immensely challenging at times. But there are frustrations as well: we are no longer threatened with riots for lighting the candles on our altars, or with suspension for preaching the real presence in the Eucharist, as our Anglo-Catholic forebears were. We are, though, faced with a demand for 79.17% of our income in parish share, with the need for a portfolio of policy documents so large that we’ve had to find new shelf space just to fit them all in (in a parochial setting where the reality is that some of the people I meet cannot read) and an ecclesiastical culture which sometimes seems to value numerical growth as the only possible gauge of success. The Tractarians cared passionately about church growth, as must any Christian worthy of the name, but they also cared about holiness of life, about a growing and deepening faith, about a closer walk with God.

in some ways, the challenges that we face are strikingly different to those faced by our Tractarian forebears, but in other ways they are precisely the same, particularly when it comes to the care of the most vulnerable members of our society. We may no longer care to speak of ‘the poor’ in quite so condescending or romantic a way as Frederick Oakeley or Dr Pusey, but the fashionable word ‘deprivation’ in reality means exactly the same thing. For those caught up in the darkness of material and spiritual poverty, the same supernatural realities remain true; these people are still ‘part of the price of the Blood of Our Lord’ (to use another phrase of Pusey’s) and it is still our duty and our joy to bring the Gospel of Jesus Christ to them, so that they might have life, and have it abundantly. **ND**

This address was given at the Forward in Faith National Assembly.

The Tractarians put their money where their mouths were.

The Tractarians cared passionately about church growth, as must any Christian worthy of the name, but they also cared about holiness of life, about a growing and deepening faith.

Father Alan Michael Cole, SSC
prepares to celebrate the
Golden Anniversary of his
priesting

Solemn Mass of Saint Thomas
Apostle & Martyr

11.00 hours

Saturday 20 January 2018
Saint Mary the Virgin,
Wellingborough

The Work of the Church

Rodney Marshall reminds us how a ‘ministry of presence’ is central to Anglo-Catholicism

I don't think that anyone who knows me would describe me as diffident. I'm not usually backward in coming forward, have something to say on most things and, as my late wife used to say, have a mouth like the Mersey Tunnel! But when it comes to talking to groups of priests, I really am diffident—and that's largely because I don't want to sound as though I'm teaching my grandmother to suck eggs. So today I thought I'd better stick to something I know at least a little bit about, and that is ministry in socially deprived parishes. It's something I've done for all my priestly life, from inner city Manchester to the pit village of Goldthorpe, to the housing estates of Athersley and, of course, it's something which is the flavour of the month. Bishop North's campaign has highlighted the problems of parishes on estates and in deprived areas, and recent research has revealed that two-thirds of parishes which have taken the resolution are in the 20% of the most deprived areas in the country, which means that many, if not most of us, work in such parishes. It's against that background that I offer some thoughts on parish ministry in these deprived areas.

Let me begin by looking backwards, something we Catholics are good at—when it comes to nostalgia nobody does it better. Let me take you back to the great Anglo-Catholic Congress of 1923 and to the Albert Hall, where the then Bishop of Zanzibar, Frank Weston, rose to address some 5000 delegates. The title of his address was ‘Our Present Duty’ and it was a challenge to his hearers to go out from their churches and to give practical effect to their Catholic faith by finding and serving Christ in the poor and the marginalized. The last bit of that address, when he tells us that we have our tabernacles so now go out and find Christ in the poor, has become part of the Catholic collective memory. But it's the earlier part of Bishop Weston's address that I want us to think about because I think it can help us make sense of our ministry today.

Bishop Weston began by placing Christ at the very centre of his thinking and asked his hearers to consider three aspects of Christ's life. First, they were to reflect on the Christ of Bethlehem, the incarnation and what it means that God stooped down to us, took our flesh and shared our lot in Jesus Christ. What does the truth that ‘the Word was made flesh and lived among us’ mean for our ministry today, especially in our deprived parishes?

As a church and its priests and ministers, the incarnation compels us to oppose anything which militates against human dignity, be that poverty, lack of work opportunities, discrimination, addiction, poor housing, education and so on. In my own parish we have two projects: the Romero Centre offering advice and support across a wide range of issues, and Athersley

Cares offering a variety of activities for all age groups from Zumba to twilight clubs. Both these projects have been running for many years and were initiated by the church, working in partnership with statutory and voluntary bodies. I see both of these projects as a practical working out of the doctrine of the incarnation. Both projects have at their heart a desire to work with people, not to do things for them. It's all about helping people to overcome the things which threaten their humanity and dignity as children of God,

but to do it for themselves as far as possible, with the support they need. Unlike politicians who constantly tell us we were all in it together, but don't really mean it, the Christ of Bethlehem says we are all in it together and does mean it; he means it so much that he

came and shared our lot. This means we are neither ahead nor behind people, but alongside them. It's like Oscar Wilde said: ‘We are all in the gutter, but some of us are looking at the stars.’ Part of our job is to help people see the stars, but to do that we need to be in the gutter with them.

A good deal of suffering on our estates is caused not by individual weakness and sin, but by the actions of others (including governments) and through the unjust structures of our unfair society. We need, of course, to campaign to get things changed, which is why we may sometimes need to get involved in politics, but often the things that affect our parishes and those who live there are totally beyond our control. Often, when faced with the cross, the only thing we can do is to be like Mary and stand at its foot in solidarity and prayer with those who suffer. I believe that one of the most important ministries in our parishes is a ministry of presence, of just being there. Not having or pretending to have all the answers, but simply to stand alongside people in their need. Being part of our community, using the shops, the schools, the pubs and clubs, taking part in community events and, yes, being interested in local politics. I am not convinced that the Church of England, and especially our Diocese of Leeds, understands this. A mission strategy based solely on church growth and which

divides parishes into ‘successful’ (i.e. growing) and ‘failing’ (i.e. not growing) leaves very little room for small, faithful, hardworking, hard-praying congregations trying to witness to the love of God and trying

to stand alongside some very disadvantaged, suffering people in some of the toughest places. I believe we need a thought-out strategy which supports and resources these kinds of congregations, but I won't hold my breath!

That kind of ministry of presence, of course, should resonate with members of SSC. We are called to dig a pit for the cross, but having done that we have to be prepared to stand beneath it, to just be there. Fr Wainwright for instance was a

Bishop North's campaign has highlighted the problems of parishes on estates and in deprived areas.

Part of our job is to help people see the stars, but to do that we need to be in the gutter with them.

presence in Wapping for over 50 years, and Fr Stanton was over 50 years a curate in Holborn. They didn't seek anything for themselves but simply stood alongside those who were most in need. They didn't seek a career or preferment; they saw their priesthood as centred on the cross and sharing that cross with the people they were called to serve.

A more modern version of this was in the TV series *Broken*, written by Jimmy McGovern. If you haven't seen it I would urge you to get the DVD because, unusually, these days, it paints a positive picture of the church. For those who don't know, it's about a priest, Fr Michael Kerrigan, played marvellously by Sean Bean, ministering in a very deprived area of a big city. Very few people go to his church and his parish and its people endure all the deprivations and problems endemic in such

areas. Fr Michael has his own problems: trying to come to terms with being abused by a priest when he was a boy, and having abused women himself in his younger days. His church isn't growing and he does his best, but he has few answers to the problems which surround him and threaten to overwhelm him. And yet he is *there*. He is the presence of Christ in that community, silently suffering with his people, taking their burdens on himself and showing them that there is something beyond their struggles: the triumph of love. Surely that is a central part of our priesthood, and a difficult part because it demands sacrifice, yet it's our witness to the Christ of Calvary.

In a real way, the Christ of the Blessed Sacrament brings together the Christ of Bethlehem and the Christ of Calvary to give meaning and unity to what we do as priests. The Mass is the continuation of the incarnation and the offering of the sacrifice of Calvary, so it is the Mass which is our very best offering to our people. It's the most important and most effective thing we can do for them and draws together everything else we might do. And it's this too which distinguishes us from social workers.

I don't think that the importance of the Mass has been spelled out more clearly and eloquently than by Dom Gregory Dix in that well-known passage towards the end of *The Shape of the Liturgy*. After hundreds of pages of scholarly discussion about the origins of the Mass he sums up its importance in words which never fail to move me. You probably know them but I'm going to read them again:

'Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacle of earthly greatness to the refuge of fugitives in the caves and dens of the earth. And best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unflinchingly, across all the parishes of Christendom, the pastors have done this just to make the *plebs sancta Dei*—the holy common people of God.'

And in the end of the day isn't that what we as priests are called to do, to make the *plebs sancta Dei*, the holy common

people of God? All that we do to reflect the Christ of Bethlehem and the Christ of Calvary in our practical help and in our ministry of presence is aimed at helping people to become what God wants them to become: His holy people. And all that finds its focus in the daily offering of the mass for them and with them.

The kind of ministry I have described is unashamedly traditional, some would say old fashioned, and some would even say unsuited to the modern church. Certainly, patterns of ministry have changed out of all recognition in the 40 years I have been a priest, and certainly fashions and fads come and go, but a ministry which has at its heart the Christ of Bethlehem, the Christ of Calvary and the Christ of the Blessed Sacrament can never be irrelevant or fail because it will be God's ministry and

The offer of forgiveness, restoration and a fresh start will be a central part of our preaching and teaching, and I am sure we will try to live it out in our own lives and ministry.

not ours. In the final analysis none of this actually depends on us. We are God's priests, these are God's parishes, these are God's people, this is God's church.

Let me leave the last word with the Good Pope, John XXIII. It's said that in the midst of the Second Vatican Council, when everything seemed to be going wrong, he knelt down to say his evening prayers. After telling God of all his troubles he got up and ended with: 'Well God, it's your Church; I'm going to bed.' **ND**

Canon Rodney Marshall retired on the Solemnity of Christ the King after 20 years as vicar of St Helen's, Athersley

This is a version of a talk given to the Society of the Holy Cross, Venerable Chapter of St Wilfrid

St James the Great, Haydock

Church Road, Haydock, St Helens, Lancashire WA11 0NJ

<http://www.stjamesthegreat.org.uk/>

Diocese of Liverpool

Vicar and Parish Priest

St James Haydock has a long history of Anglo Catholic spirituality. It is under the patronage of the Bishop of Beverley and is affiliated to the Society. We seek a committed priest who can maintain that strong Eucharistic tradition and explore how the parish can become a centre for Catholic Mission in the area, working alongside self-supporting and retired ministers.

St James CE Primary School has excellent links with the church, making Haydock an ideal place for a new priest to explore a ministry with young people. The church is an active member of the Winwick Deanery.

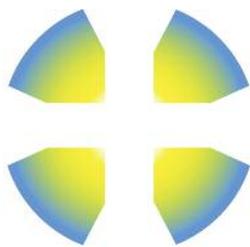
Our ideal candidate will have a good understanding of sacramental theology and Anglo-Catholic liturgy, an ability to lead the church in mission, an ability to stimulate and challenge, a strong pastoral instinct and excellent communication skills.

The closing date for applications is 2nd January 2018.

Full details (including Parish Profile) are available at:
<http://pathways.churchofengland.org/jobs/job/Vicar/200>
or from Mrs Nancy Holloway
t: 01 942 712 328 e:<n.holloway52@virginmedia.com>

Forward in Faith at Twenty-Five

A message from the Officers of Forward in Faith



FORWARDINFAITH

25th Anniversary 1992-2017

For many loyal Anglicans, 11 November 1992 was a dark day. The General Synod's vote for unilateral innovation in a fundamental matter of faith and order concerning Holy Orders and the celebration of the Eucharist placed the Church of England's commitment to catholicity in question. However, it also gave the impetus for the decision five days later to found the organization that on 25 November 1992 was named Forward in Faith. In November 2017 Forward in Faith celebrates the 25th anniversary of its inception.

Significant moments in our first 25 years have included Christ our Future, the millennium Eucharist which filled the 10,000-capacity London Arena in June 2000; the publication in 2004 of *Consecrated Women?*, a substantial theological contribution to the debate on women in the episcopate; and the defeat in November 2012 of the first women bishops measure, now widely recognized as a blessing for the Church of England as a whole.

Forward in Faith is not a single-issue movement, nor is the sacrament of Orders the only sacrament under threat. We shall continue to defend, for the Church of England, Baptism in the name of the Father, the Son and the Holy Spirit; the Eucharist as requiring the presidency of an episcopally ordained priest; Confirmation as integral to Christian initiation; Marriage as 'according to our Lord's teaching... a union... of one man with one woman'; the inviolability of the Seal of the Confessional; and Anointing as a priestly ministry. Events earlier this year pointed to another reason why Forward in Faith is still needed.

The ordination of women to the episcopate has resulted in 420 resolution parishes – more than ever before – being formally committed to the oversight of

catholic bishops. In the last four years these bishops have ordained over fifty men to the priesthood – the majority in their twenties or early thirties. They have formed The Society as a structure of full communion – not with a view to separation, but in order to enable Anglicans who are faithful to catholic tradition to live with confidence in the Church of England and contribute to its wider life. One of Forward in Faith's principal tasks is to support The Society's bishops in their task of leading their parishes, clergy and people in mission.

All of this would hardly have been possible had Forward in Faith not existed. For this we owe an immense debt of gratitude to those who founded Forward in Faith in 1992 and led it over the next two decades. The current Officers had an opportunity this week to express this gratitude personally to our predecessors.

Above all, we are grateful for the faithfulness and providence of God.

† TONY WAKEFIELD

The Rt Revd Tony Robinson, Bishop of Wakefield
Chairman

LINDSAY NEWCOMBE

Dr Lindsay Newcombe
Lay Vice-Chairman

ROSS NORTHING

The Revd Ross Northing
Clerical Vice-Chairman

The Federation of Catholic Priests Annual Pilgrimage & Conference 2018

You are warmly welcome to join the
FCP Annual Pilgrimage & Conference.
The theme for the 2018 Pilgrimage will be:

Immersed in Priesthood:

Body, Soul & Spirit ~ The Healing Ministry of the Church

Speakers:

Preb. Alan Moses :: Reconciliation; Fr. Keith Fazzani :: Anointing
Bishop Dominic Walker :: Deliverance

The Programme includes:

The Daily Office and Mass, Pilgrimage from the Slipper Chapel to the Shrine Church
Renewal of Baptismal and Priestly Vows, Pilgrimage devotions
All FCP members and friends welcome. Wives and non-members welcome.

Cost : £230

The 2018 Pilgrimage ::

The Shrine of Our Lady of Walsingham
23rd ~ 26th April 2018

Contact: Fr. Peter Walsh :: 0151 632 4728 :: revpeterwalsh@btconnect.com

Letter to the Editor

From Mr Thomas Rookes

Sir,

In regard to Dr Ryan Danker's article on The Reformation [New Directions November 2017] it seems to me that there is a strong difference between what happened with the reforms instituted by Martin Luther and what happened in Britain because in our case this was about King Henry VIII taking control of the English church. Initially he had been so enthusiastic about the established church that Pope Leo X had made him Defender of the Faith. It was when the Pope refused his divorce from Catherine of Aragon that he changed his mind. Had the king not been so impatient events would have worked out in his favour because Queen Catherine died three years after he divorced her. Had Henry not tried to control his own destiny it is likely that Protestantism would have gained gradual acceptance if by no other means than by Parliament. There would have been no persecution of Catholics, no Gunpowder Plot, and perhaps no Civil War. England would have been a culturally richer country in which the artistic treasures of the

monasteries were retained and where the Italian form of opera would have been accepted without attacks on opera houses. Of course this begs the question of what the royal succession would have been but I am assuming that events would have followed a similar path without the bloodletting and hysteria. On looking at the paintings from the Tudor period in the National Portrait Gallery some time ago I saw a lot of frightened men.

The element of tolerance is what is needed today. The strife between different religious factions plays into the hands of those who wish to point the finger of blame. The progress made towards unity between the Catholic and Orthodox churches and the loyalty to church teaching shown by some of the African churches where people queue up in their thousands contrasts with our secularised western society where such thinking is no longer valued.

Thomas E Rookes

Received by e-mail

In confessions penitents can sometimes admit to 'not trusting God!' Not 'trusting God' may be a sin in the sense of rebellion against God's will or it may not: careful spiritual discernment is needed to come to a clear understanding as to where trust is a cause of a broken and inhibited relationship with God and neighbour. It can be that trust in God can break down because of the individual's personal situation. A time of personal crisis can awaken a deep need for divine presence and assurance – someone to trust in; to be an ever present 'rock'. Encountering illness; bereavement, a breakdown of relationship, all these can create an inner spiritual landscape where a person feels lost. This can be expressed as 'not trusting God' – in other words being unsure as to where life is going and being paralysed by uncertainty.

If a person is in such deep and murky water they can't always be responsible for not feeling that they trust God. They are a victim of circumstances rather than their own wilful rejection of God. Where this experience of 'lostness' can feed sinful attitudes and behaviours arises if that person, because they don't 'trust'

Ghostly Counsel

Trust

Andy Hawes is Warden of Edenham Regional Retreat House

God, ceases to practice the fundamentals of Christian discipleship. If they cease to set aside time for God alone, if they keep the Bible on the shelf and never open it, if they stop attending Mass and making their Communion, then that person is deliberately rejecting God – that is sinful. They need advice, penance and absolution.

There are those who accuse themselves of not 'trusting' God who, during this lack of 'connection', pour even more of themselves into serving the Lord in prayer and worship. It becomes obvious as penitent and confessor reflect on this condition that this experience is not a lack of 'trust'; it is not ceasing to hold the Faith to be true or trustworthy. It is rather an experience of abandonment.

If this is the case then it helpful for the penitent to consider the wisdom

of Christian spiritual tradition which expresses an understanding that such an experience is an action of the Divine will for that person; to draw them into a deeper relationship that passes beyond the frontier of trust into absolute dependence.

The psalms are a precious resource to those who experience this loss of assurance and certainty in God's purpose. The Psalms, being the prayer book of Jesus, bring us into communion with him and he with us. They enable us to express our deepest fears and anxieties and we do so knowing that we pray in, with and through the Lord for whom the Psalms provided his own vocabulary of prayer in distress. If you are passing through some deep water in life and feel there is absence of trust in you then have a pray with Psalm 27, 30 or 31. There are indeed many others that could help give voice to a deep need to know the presence and purpose of God. This prayer does have an element of penitence, but that is not the whole story, or the end of it. The Te Deum, in its last petition, is a great help here; 'in thee Lord have I trusted: let me never be confounded.'

Dreaming of Electric Sheep? Faith and the Reality of the Self.*

*With apologies to Philip K. Dick and the makers of *Blade Runner* (Warner Bros. 1982)

Stephen Wilson meditates on the nature of the self

In 1943, C. S. Lewis published *The Abolition of Man*, a defence of objective values and natural law, which he saw as under threat from scientific hubris. Today, something rather similar is being attempted with our ordinary conception of the mind and the self, a ‘reductionist’ assault on consciousness, free will, and much else that, in our right mind, we think of as essentially human. A kind of intellectual hubris seeks to inflate the power of physical science to explain our world beyond its legitimate territory—into what the novelist and essayist Marilynne Robinson (in her book, *Absence of Mind: the Dispelling of Inwardness from the Modern Myth of the Self*, Yale, 2010) has called ‘parascience’, in which the language and prestige of science is inflated into a philosophical doctrine, or prejudice. Should this really give cause for concern to anyone—whether believer or not? Some commentators, such as the veteran philosopher Mary Midgley (in a number of her writings, among them *Beast And Man: The Roots of Human Nature*, Routledge, 1978, revised edition 1995; *Wisdom, Information and Wonder: What Is Knowledge For?*, Routledge, 1989; *Science As Salvation: A Modern Myth and Its Meaning*, Routledge, 1992) would give a resounding ‘yes’ to that question.

To begin, as they say, at the beginning: We think of the newborn infant as gradually, through its interaction with the mother (in the first instance) becoming self-aware, and then, little by little, conscious of the wider world. So primordial a process is this that it must be thought of less as one of ‘learning’ than as something prior to all cognition. Psychoanalytic theory thus terms the process as one of ‘internalisation’, with the sequence: me>mother>other>third party>world. So we think of first-person singular pronouns—‘I’, ‘me’, ‘mine’, ‘myself’—as a basic feature of everyday language. These expressions symbolize a developed grasp of the world and of our place in it. And first-person words and expressions have the appearance of referring to an item—to ‘the self’. This ‘me’ we think of as possessing an inner world—‘my’ thoughts and feelings, experiences, sensations, memories and so on—and (so we are told) the subterranean world of the unconscious. Marilynne Robinson asks us to consider (in *Absence of Mind*, *op. cit.*, at Chapter 4, ‘Thinking Again’)—

‘...the odd privilege of existence as a coherent self, the ability to speak the word “I” and mean by it a richly individual history of experience, perception and thought. For the religious, the sense of the soul may have as final redoubt, not as argument but as experience, that haunting I who wakes us in the night wondering where time has gone...’

Yet something baffling and strange is afoot in the worlds of science and philosophy. There is a claim that this first-person feature of our language is quite misleading. We are wrong to think of the self as something really ‘there.’ And what is more, the inner world which ‘I’ once thought of as ‘mine’—the domain of consciousness, memory, free will and so on—all that we would think of as a part of being a human person—is also an illusion. The ‘I’ does not exist, and so cannot ‘have’...anything.

The view among certain scientists and philosophers comes to this: both the mind and the self are illusions generated by the brain. Possessing a brain is a necessary condition for conscious (and unconscious) experience, of course. But they are saying that the inner world of ‘felt experience’ just is a whirl of

neural events or processes. And the self that is the possessor of it is merely a projection back from experience, an illusion formed under evolutionary pressure, perhaps, to give a semblance of unity to experience which presumably has survival value. ‘Felt experience’ may

seem real enough, but the owner of that experience is illusory. There is no unitary self. This is an echo of David Hume’s famous complaint (as set out in *A Treatise of Human Nature*):

‘[A]nd pleasure, grief and joy, passions and sensations succeed each other, and never all exist at the same time. It cannot, therefore, be from any of these impressions, or from any other, that the idea of self is derived; and consequently there is no such idea...For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at any time without a perception, and never can observe any thing but the perception.’

David Hume’s fellow-philosopher and near-contemporary, Immanuel Kant, reported in his *Prolegomena to Any Future Physics* that it was this argument of Hume’s that helped to awaken him from his ‘dogmatic slumbers’, in thrall to the somewhat ossified scholastic philosophy of the day. The later work of one of the greatest of philosophers of the modern period rose to Hume’s challenge and has influenced all, or nearly all, thinking on the nature of the self and the mind ever since, not only among philosophers but also in empirical psychology. Nevertheless, the enigma of the ‘I’ remains, to the point where some contemporary thinkers prefer to pronounce the self to be not merely elusive but illusory. A materialist theory of mind has gained a certain notoriety among some practitioners in neuroscience, cognitive science, information theory, artificial

A kind of intellectual hubris seeks to inflate the power of physical science to explain our world beyond its legitimate territory

intelligence theory and the like—and a few philosophers of mind who sponsor it, often under the title of philosophical ‘naturalism.’

Scientists who pronounce on such matters should heed the philosopher Daniel Dennett’s cautionary remark (see *Darwin’s Dangerous Idea: Evolution and the Meanings of Life*, Simon & Schuster, 1995): ‘There is no such thing as philosophy-free science; there is only science whose philosophical baggage is taken on board without examination.’

Yet Dennett himself is a philosopher of mind who seems at first sight to be intent on abolishing his subject. He seems to regard consciousness as so much ‘brain buzz’ (my term, not his). ‘The trouble with brains,’ he says, ‘is that when you look in them, you discover that there is nobody home.’ (*Consciousness Explained*, London, Allen Lane, 1991). The philosopher (and Reith Lecturer) John Searle has a similar, reductionist take on the mind (in *The Rediscovery of the Mind*, (MIT Press, 1992), repeated in summary in a 2013 TED lecture in Merine, Switzerland, but also on offer in *Minds, Brains and Science*, based closely on the Reith lectures of 1984 and on themes adumbrated elsewhere in previous writings), saying that mind-language and brain-language are simply different levels of

description of the same biological reality, much in the same way as describing the hardness of a table top is on a different level from the micro-description of it as atoms—and mostly empty space—or (going still further down) as packets of quantum energy in space-time. But Dennett and Searle aside, it is scientists and the science commentariat who are most prominent in denying the self and its inner world (e.g. neuroscientist Bruce Hood, *The Self Illusion: Why there is no ‘you’ inside your head*. (Constable, 2012), cognitive scientists Stephen Pinker (*How the Mind Works*, W.W. Norton & Co.,1997) and Douglas Hofstadter (*I Am a Strange Loop*, Basic Books, 2007), and biologist Edward O. Wilson (*Consilience*, Knopf, 1998, ch. 6)). The consensus here is that we are simply fleshy machines with advanced AI software. New Directions readers will readily have spotted the significance of this for Christian faith: no self, ergo no soul; ergo no resurrection hope, for starters.

So what can be said by way of a response to materialist or ‘naturalist’ mind theory? Does the materialist theory of mind rest on a mistake? The fact is, we do have a sense of an essential ownership of consciousness: as conscious beings, it’s something we *have*. It belongs ‘somewhere.’ We could open up this question of ‘ownership’ by asking: Can I say ‘I am a self’? Or is it better (and less odd) to say ‘I have a self’? Or are both these ways of speaking examples of our forms of expression leading us astray? Or by contrast, is the comparison of the mind with

a kind of highly advanced software itself a profoundly false analogy, and a symptom of conceptual confusion?

Perhaps the clue here lies with finding analogies that don’t mislead. Forms of words that express this sense of essential ownership of myself—of ‘having a self’—might be seen as rather like ‘having a point of view.’ We generally use that expression as a helpful metaphor, on a par with ‘having a perspective’ on a subject or issue. This ‘perspectival’ analogy is a guiding metaphor in the philosopher Roger Scruton’s Gifford lectures of 2010 (published as *The Face of God*, Bloomsbury, 2012). I think Scruton—following Thomas Nagel and others—is essentially correct in his account of the self and, therefore, of what it is to be a conscious being. Scruton invokes Nagel’s question: where in the world of objects (say as completely described in terms of physical science) am I? And what exactly is implied in the statement that *this* thing is *me*? Scruton responds (*The Face of God*, *ibid.*, at p.31): ‘The self is not a thing but a perspective; but, as Nagel reminds us, perspectives are not *in* the world but *on* the world.’ In a well-known philosopher’s analogy: just as the eye is not part of its visual field but a condition of it, so neither is the thinking, perceiving subject an item *in* the world (cf. Ludwig Wittgenstein, *Tractatus Logico-Philosophicus* (1921), §§5.631 and §§5.632, 5.641; the visual-field analogy derives ultimately from Schopenhauer). Scruton then observes (*op. cit.*): ‘It is the distinction between the first person and the third person points of view that gives rise to many of the puzzles concerning consciousness.’ This, surely, is the reason Daniel Dennett finds ‘nobody home’ from a third-person perspective. To characterise that distinction between perspectives, one could adapt Stephen Jay Gould’s ‘NOMA’ doctrine: ‘Non-Overlapping Magisteria’ are complementary but incommensurate ways of viewing the world (Stephen Jay Gould was an evolutionary scientist and historian of science; cf. especially *Rocks of Ages: Science and Religion in the Fullness of Life*, New York. Ballantine Books, 2002). Gould is particularly concerned with the complementary perspectives of science and religion but I think the comparison stands. Scruton infers some compelling theological observations from this argument too detailed to go into here, and perhaps more could be said on another occasion about the relations between *self*, *mind* and *soul* (for example), but I believe enough has been said here to suggest, at least, a compelling case against the kind of ideological hubris that is the motive power behind philosophical naturalism and the ‘abolition’ of the self. **ND**

So what can be said by way of a response to materialist or ‘naturalist’ mind theory? Does the materialist theory of mind rest on a mistake?

zles concerning consciousness.’ This, surely, is the reason Daniel Dennett finds ‘nobody home’ from a third-person perspective. To characterise that distinction between perspectives, one could adapt Stephen Jay Gould’s ‘NOMA’ doctrine: ‘Non-Overlapping Magisteria’ are complementary but incommensurate ways of viewing the world (Stephen Jay Gould was an evolutionary scientist and historian of science; cf. especially *Rocks of Ages: Science and Religion in the Fullness of Life*, New York. Ballantine Books, 2002). Gould is particularly concerned with the complementary perspectives of science and religion but I think the comparison stands. Scruton infers some compelling theological observations from this argument too detailed to go into here, and perhaps more could be said on another occasion about the relations between *self*, *mind* and *soul* (for example), but I believe enough has been said here to suggest, at least, a compelling case against the kind of ideological hubris that is the motive power behind philosophical naturalism and the ‘abolition’ of the self. **ND**

Fr Stephen Wilson is an Assistant Priest at St Stephen’s Lewisham

**The Society of King Charles
the Martyr**
**THE COMMEMORATION
OF THE MARTYRDOM**
Tuesday 30th January, 2018
at
**The Banqueting House,
Whitehall**
11.40 AM - Commemoration
Noon - High Mass
**Preacher: The Rev’d Julian Browning,
Hon. Assistant Priest
of All Saints, Margaret Street**

The Forward in Faith National Assembly



(Photo credit: Alan Martin)

DEUS SCIENTIARUM DOMINUS



“Pusey House is a home of discipleship and theology: a place where heart, mind, soul and strength are expected to combine. At a time when there are not that many places where it is possible to take time to discuss important issues, my hope is that the House will continue to give us a profoundly hospitable environment to meet and share the gifts of Catholic Christianity.”

- The Rt Rev'd Jonathan Goodall, Bishop of Ebbsfleet

Become a Friend of Pusey House.

Become a Friend of Pusey House for £36 per annum (£24 Students & Recent Graduates) or one of our Patrons for £100 p.a. We will send you regular updates on events, including an Annual Report, Quarterly Updates and an invitation to the Annual Festival Mass & luncheon.

pusey.house@stx.ox.ac.uk

puseyhouse.org.uk

01865 278415

Pub Theology

Nicholas Leggett explains why theology is best discussed over a pint

‘Pub Theology’ was born out of two ideas: one was my thinking about setting up a social group based around the pub which was mainly aimed at men who were on the edge of the church; the other idea was from a member of the church called Peter who had been part of a house group which closed when the lady who was hosting it stopped. He asked if we could do something more ‘meaty’ than a normal house group. So, by joining up these two ideas we had the birth of ‘Pub Theology.’ However, I needed to answer some questions: ‘where, what and how?’

Like so many Anglo-Catholic parishes, St Oswald’s church is based in the middle of a 1950s council estate on the western edge of the city of Coventry. The area has three Anglican and two Roman Catholic churches, and a few small free churches, a good number of shops and six (either rubbish or too large) pubs covering a population of 20,000 souls who, like so many areas of the country, saw large changes from the 1980s on. Coventry has moved from being a car-manufacturing city to a university city and this has seen the loss of local pubs and community social clubs including a very large one across the road from the church which has resulted in the community retreating inwards.

So how do I answer the questions of ‘where, what and how?’ First was the question of where. Being a beer drinker myself I knew all six local pubs, which were either large buildings or in need of a clean-up. Now, one thing I need to point out is that my idea of a good pub is not everyone’s idea of a good pub, but it’s the most important thing for this type of group.

So here is my list of what a good ‘Pub Theology’ pub needs. First, good beer. By that I mean local real ale and a good choice. The pub I picked has six good local or national real ales. Secondly, no DJ or music aimed at kids and also no pool table. Next, somewhere where a group of around ten can meet in the main body of the pub. Fourthly, and very importantly, is the support of the landlady/landlord and, lastly, a way to get home afterwards—so a nearby bus stop with a late running bus. Looking at this list, it suggests a local community pub rather than a big city centre Wetherspoon’s, so I picked



Fr Tom Wintle talks about the Oxford Movement at Pub Theology

a pub called the Nursery Tavern which was outside of the city centre and outside of the parish by around two miles.

The next questions were, ‘what and how.’ The idea was to do theology, and we do just that by asking the evening’s leader to take us into an area, which can be anything from a talk on a book of the Bible (we had one on Revelation and another on Jonah) to medical ethics or Messianic Judaism. The leaders are given no time limit, but we find that about an hour or so will cover most subjects without being overwhelming.

We started by having an occasional guest but did most of the sessions ourselves, and I found that having a guest worked better for two reasons: the guest would bring their own subject, which gave the group an excellent variety of material, and the group members really liked having someone new each month—it gave the meeting a better feel. A good range of speakers is as important to the group as a good range of ales and mixing it up and keeping it fresh has helped to grow the group. Over the three years we have welcomed both the Bishop of Coventry, the Rt Revd Dr Christopher Cocksworth, who gave a talk on ‘Mary, Giver of Life’ and the Archdeacon Missioner, Ven Morris Rodham. Revd Dr Mark Bratton, Vicar of Berkswell, has come to us three times and talked on Thomas Merton, Rene Girard and medical ethics. Fr Tom Wintle did a talk on how the Oxford Movement transformed the worship of the Church of England, and Fr

A good range of speakers is as important to the group as a good range of ales.

Robert Wright looked at the Charismatic Movement. We have also heard from local Lay Readers, our Diocesan Mission Advisor and a local Rabbi, as well as the likes of Fr Darren Smith and Fr

Damian Feeny. We have also given the group its own page on our website which led one young student to join our group who has now gone to read Theology at Oxford. After three years the group has around ten members, mostly men, and has really helped in cementing them into the wider church family. I would recommend this approach for any group looking to go deeper than a Bible study house group. **ND**

Father Nicholas Leggett is Vicar of St Oswald’s, Tile Hill

Softly, Softly Catchee Monkee

Peter Mullen considers the church's position on homosexual marriage

The county of Herefordshire is one of the most beautiful rural areas of England and its people, being country folk, are conservative in the broad sense of that word. It's surprising then to see that the Diocese of Hereford is in the *avant garde* when it comes to issues of social morality. Hereford Diocesan Synod has put down a motion for the General Synod to debate blessings in church for homosexual 'marriages'.

What do the boys and girls in head office think about this outburst of rural progressiveness? A spokesperson for the Church of England said:

'Clergy of the Church of England are unable to marry couples of the same sex and, under the House of Bishops' Pastoral Statement on same Sex Marriage, services of blessing should not be provided for those who enter into civil partnerships or same-sex marriages.'

Let's tidy up that spokesperson's language a bit. Clergy are not 'unable' to marry couples of the same sex. By the Church's rules, they are not 'permitted' to marry them.

The spokesperson added:

'It is recognised, however, that there is real and profound disagreement in the Church of England over questions relating to human sexuality and the House of Bishops has recently embarked on the preparation of a major new teaching document on marriage and sexuality.'

That sentence could do with a bit of tidying up as well. Take the inaccurate statement that 'there is real and profound disagreement in the Church of England over questions relating to human sexuality . . .' There is in fact no such disagreement, real or unreal, profound or shallow. There can only be rational disagreement when the pertinent facts are in dispute. And here the facts are plain and indisputable: the universal Church from its beginning has always and everywhere declared marriage to be the union of a man and a woman. This it has done on the explicit teaching of Jesus Christ.

So that statement, tidied up, would go something like this:

'The Christian Church has always and everywhere declared that marriage is a union of a man and a woman. Only very recently, a vociferous sectional interest pressure group has refused to accept this clear and unequivocal teaching of Scripture and tradition. The Church therefore calls this pressure group to order and requests that they desist from suggesting that marriage can be anything other than ecclesiastical authority has always proclaimed.'

The spokesperson further muddies the waters:

'We are seeking to find ways forward rooted in scripture and the Christian faith as we have received it and which values everyone, without exception, not as a "problem" or an "issue," but as a person loved and made in the image of God.'

Yet again there is tidying up to be done.

Why is the General Synod 'seeking ways forward rooted in Scripture and the Christian faith' when there are no such ways? Scripture has not changed over the two millennia of Christianity. On the matter of marriage, the teaching has always been the same. What, therefore, could the bishops' 'major new teaching document' possibly have to say when the Church's doctrine of marriage has never varied?

What is the purpose of the last part of the spokesperson's statement saying that the General Synod 'values everyone, without exception, not as a "problem" or an "issue," but as a person loved and made in the image of God'?

Of course, Christians value everyone as persons 'loved and made in the image of God.' The reason this sentence is added here lies in the subtle policy of the bishops and the Synod to achieve their ultimate aim of allowing homosexual marriage.

Disingenuously, they insist that the rules cannot be changed but that homosexuals must be loved and valued by Christian congregations. Christian congregations

knew that already. The valuing, loving and welcoming is being used as the first step in a process which will allow doctrine to be based on practice.

De facto acceptance—give it time—will lead to *de jure* approval. This is the political device preached and practised by revolutionaries everywhere from Quintus Fabius Maximus through Vladimir Lenin to Pope Francis' *Amoris Laetitia*: gradualism or 'softly softly catchee monkee.'

Priestly blessings for homosexual 'marriages' are already being performed by disobedient clerics. These are the storm-troopers in a guerrilla campaign. Bureaucracies such as the Synod prefer 'due procedure.' They will get their way. It will just take a bit longer.

How long? I'd guess the Church of England will solemnise homosexual 'marriages' within the next three years. **ND**

Peter Mullen is a retired priest

Valuing, loving and welcoming is being used as the first step in a process

The Editorial Board wish you a Happy and Holy Christmas

A Commemoration of William Law

Peter Doll discusses the enduring legacy of William Law

We gather together this day to give thanks to God for, and to honour the memory of, William Law. Our celebration is particularly poignant this year because it is the tercentenary of the publication of Law's *Three Letters to the Bishop of Bangor*, in which, with what C.J. Stranks described as 'acute argument, ruthless logic, sarcasm and a kind of solemn ridicule,' Law reduced to rubble the flimsy edifice of Benjamin Hoadly's Kingdom of God 'not of this world.' Although by this time a nonjuror and resigned from his fellowship because of his Jacobite loyalties, Law nevertheless continued to affirm the identity of the Church of England as part of the one, holy, catholic church of God. The reading from 1 Peter we heard as the epistle epitomizes a tragic dimension of Law's life: 'Honour all men. Love the brotherhood. Fear God. Honour the King.' He longed to live out to the full these injunctions but, because of his loyalty to the House of Stuart, he was disbarred from exercising ordained ministry in the Church of England even while he profoundly shaped its identity through his disciplined life and ascetic writings, particularly his *Serious Call to a Devout and Holy Life*. Law's abundant gifts as a controversialist are best left to Richard Sharp's attention this afternoon. Here, in this noble church in which Law worshipped all his life, we are better occupied in considering some aspects of how Law even now challenges us in our practice of the Christian faith that we share with him.

Just as in his *Letters to the Bishop of Bangor*, Law insisted on the continuity of the Church of England in faith and order with the Church since the apostolic age, so his spiritual writings reflect a consciousness of continuity with the Church from its origins. It is well known that the high churchmen of the seventeenth and eighteenth centuries strove to keep the Church of England faithful to the primitive church of the patristic era. What is less appreciated is how great a continuity there was through the mediaeval Church in England, not least through the influence of Benedictine monasticism. Monastic missionaries from both the Celtic church and from Rome and that heritage of monastic cathedrals unique to England had an enduring impact on the reformed Church. The three essential characteristic elements of Benedictine spirituality, the Daily Office, the Eucharist, and the contemplative reading of scripture, form the governing structure of the Book of Common Prayer.

Whether consciously or not, Law's writings are replete with echoes of St Benedict. For the sixth century monastic reformer, the essence of the Christian life is a daily striving after God, to walk in his way and to seek his face. He writes in the *Rule*, 'The Lord is waiting every day for us to respond by our deeds to his holy precepts. And the days of this life are lengthened and a truce is granted us for this very reason, that we may amend our evil ways.' Law in his *Rules for Living a Holy Life* likewise insists, 'Remember, everyday you are hungering, for

something either of this world, or Heaven, in so doing you are choosing where you want to spend eternity.' In his *Serious Call*, Law is imploring his contemporaries, particularly those living a life of moneyed leisure, to take seriously the extent to which they are frittering away their lives in idleness, gossip, and vanity even when outward attendance at church, weekly and even daily was a fashionable way of passing the time. He encourages them to lives of discipline, prayer, and contemplation, a preparation here and now for the life of eternity. In *Serious Call*, Law interjects his exhortations with sharp, satirical sketches of the types of personalities he sees around him, like Calidulus, the assiduous man of business: 'His prayers are a short ejaculation or two, which he never misses in stormy weather, because he has always something or another at Sea.'

Law encourages those who are serious about their faith to take part in the daily prayer of the church, morning and evening prayer at a minimum, but also prayer and contemplation of scripture at the third, sixth, and ninth hours. In this he

**Whether consciously or not,
Law's writings are replete
with echoes of St Benedict.**

is inspired by the example of the primitive church. Such regular, disciplined attention to prayer will strike most of us as extraordinary, even perhaps excessive, but what is striking is not how unusual Law's practice was for his time, but how

typical of the Church of England. He lived here at King's Cliffe in a small community with Mrs Hutcheson, a devout widow, and Miss Hester Gibbon, the aunt of the historian, sharing a life of prayer, devotion, and charitable good works. In that era the Church of England was replete with religious societies in parishes and the universities, like Wesley's Holy Club at Oxford, based on the common recitation of the daily offices and even the canonical hours, the study of scripture, and community service. Writers as diverse as Bishop George Berkeley, the colonial governor and plantation owner Christopher Codrington, and the novelist Samuel Richardson proposed the establishment of religious communities for men or for women as places of prayer, charitable works, and scholarship.

In the Church of England today, we are seeing an upsurge of new interest in the religious life, including new forms of monasticism, not least the Community of St Anselm established by the Archbishop of Canterbury at Lambeth Palace. Although Law's writings emerged from a distinctly high church tradition, in the next generation he had a profound impact on John Wesley's Methodism, a movement that emerged from nonjuror spirituality into an evangelical movement, whose sons would in another century be inspired to lead a high church revival in the Oxford Movement. Why should not the new monasticism, itself emerging primarily from evangelicalism, in time prompt a comparable catholic revival?

In the meantime, it would be good if some of this engagement with daily liturgical worship could take root in more of our parish churches. I find it curious that, in the midst of a culture so committed to encouraging patterns of healthy living

with daily physical exercise and disciplines of mindfulness, church people can be so neglectful of the importance of daily prayer and the contemplative reading of scripture. I can't help thinking that devotees of the Book of Common Prayer could not better fulfil Cranmer's and Law's vision for the Church than by forming lay communities for praying the Daily Office in their parish churches.

Although Law regards prayer as the foundation of Christian living, he by no means neglects the more practical aspects of holy living, noting that we 'must always worship God, though not with our lips [only], but with the thankfulness of our hearts, the holiness of our actions, and the pious and charitable use of all his gifts.' As a nonjuror, Law was unprepared to make any compromises over his allegiance to the

Stuarts, so as a believer he was not prepared to compromise the rigorous demands of the Gospel. For Law, almsgiving was not simply an occasional virtuous exercise, but an absolute and daily requirement of Christian living. After exercising our 'sober and reasonable wants, all the rest of our money is but like spare eyes, or hands... something that can only be us'd well, by giving it to those that want it.' In the King's Cliffe household, the biblical precept 'to give to him that asketh of thee' was literally observed. Law had no concern with whether those who asked of him were 'deserving' poor or not. No one was sent empty away. This practice was not popular with other inhabitants of this village, and the rector repeatedly preached against indiscriminate charity, but to no effect. For Law it was his duty to give; if others should misuse his gift, that was not his lookout. Here, once again, we see reflected the life and priorities of the early church. As St Ambrose preached, 'The earth was given to all, rich and poor' [*de Nab. 1*] and poverty is an insult to his munificence. Almsgiving was seen as a universal duty and a victory over greed, though Law, like the early Fathers, counselled against charitable giving as a source of pride and self-satisfaction.

In the second part of the twentieth century, the state took over the responsibility for social welfare that had been part of the ministry of the Church since the very beginning. Now, as

I find it curious that... church people can be so neglectful of the importance of daily prayer and the contemplative reading of scripture.

the welfare state continues to retrench, it falls to Christian and other communities to address the social wounds in our communities, to heed the immemorial biblical injunction in both testaments that God's justice demands our care for the widow, the orphan and the stranger within our gates, that is, the vulnerable among us. 'Inasmuch as you have cared for the least of my brethren, you have done it for me.'

We give thanks to God today not just because William Law was able so effectively to put Bishop Hoadly in his place by insisting on the catholic identity of the Church of England

in her obedience to the faith uniquely revealed in the Holy Scriptures and set forth in the Catholic Creeds, but also because he so effectively encourages Christians across traditions to take to heart and live out the

Gospel to which they have been called. Let us heed his call to fill our lives with prayer and praise as we go about our work, to remember that whole-hearted devotion to God is the only way to true peace and happiness. As he concludes the *Serious Call*, 'There is nothing wise, or great, or noble, in a human spirit, but rightly to know, and heartily worship and adore the great God, that is the support and life of all spirits, whether in heaven or on earth.' Amen. **ND**

The Revd Dr Peter Doll is Canon Librarian at Norwich Cathedral. He was speaking at All Saints and St James, King's Cliffe on 16 September 2017

The Families Pilgrimage to Walsingham



(Photo credit: Graham Howard)

Ecumenical Discussion Courses for Groups

NOW IN DIGITAL FORMAT TOO!

YORK COURSES

- Printed course materials (CD, course booklet and transcript - also available as digital downloads) are designed to minimise preparation time.
- Suitable for less experienced group leaders - versatile enough for more confident leaders to adapt to their own style.
- Wide choice of questions means all can join in with the lively discussion.
- Range of 4- and 5-session courses available; suitable for use all year round.

NEW 5-session course for LENT 2018

On the Third Day

written by Bishop John Pritchard and featuring on audio

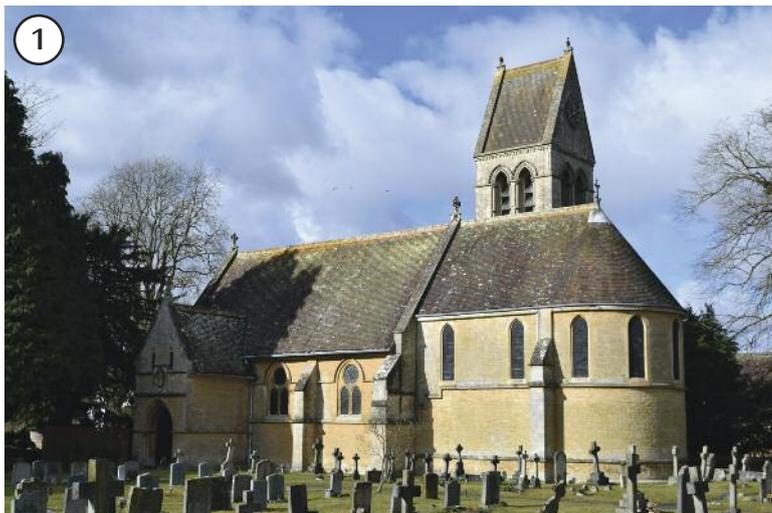
Revd Prof Tom Wright Paul Vallely
Ruth Gee Bishop Libby Lane



Prices for booklets start from **£3.10**
FREE packing and 2nd class postage within UK

Please order or download at www.yorkcourses.co.uk
Telephone orders **01904 466516**
Postal orders **York Courses, PO Box 343, York, YO19 5YB, UK**

VICTORIAN OXFORDSHIRE



Oxfordshire is most fortunate in that so many of the great Victorian church architects left their mark there, here are just two examples.

Freeland was designed, along with accompanying parsonage and school, by John Loughborough Pearson, and scarcely altered (1) since its building (1866-1869). A respectful composition in 13th c. French Gothic, with decoration by Clayton and Bell, it is a living rebuke to the march of whitewash (2).

S Barnabas, Oxford, Betjeman's 'Byzantine St Barnabas', was designed by Sir Arthur Blomfield. Started in 1868-9, the campanile followed in 1872 (3), with the Lady Chapel and N aisle of 1888-9, it was intended to provide a solid building for Tractarian worship (4) for the population of the poor suburb of Jericho. **ND**



2a The Cloisters, Gordon Square**London WC1H 0AG****tel 020 7388 3588**(Monday, Wednesday and Thursday,
9.30 am to 4.30 pm)**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: Philip Corbett

Reviews Editor: Tom Carpenter

Julian Browning

Ann George

Colin Podmore

Christopher Smith

SubscriptionsNEW 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 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 **2 February**

Editorial

As Anne Gray's overview of The Society, printed elsewhere in this edition, shows, the catholic movement continues to serve in the most deprived parts of our nation. This puts into sharp focus the many challenges that face our constituency as we move forward. The next steps for us will require an overview of our movement as a whole: what resources we have, both in terms of people and of finance. There will need to be some joined-up thinking from our bishops and their councils; there will also need to be a renewed commitment by the Catholic Societies to the use of their financial resources, and also in offering training and practical assistance to our parishes. We, too, will need to focus our own efforts on using properly the financial and practical resources offered by our dioceses and national churches. As a constituency we have shown ourselves dedicated to mission and we will need support to make this a reality. What our parishes need is an opportunity to use these funds and resources to develop our mission and ministry. It will be no good if our parishes are handed over to evangelical plants, because they are 'good at mission,' and bring the money with them. Give us the money, the training, and the opportunity to evangelize in a truly catholic way. This may require some risk, but surely, in the cause of the Gospel and the spread of the Christian faith some risk, undertaken prayerfully, is important. This risk is also essential if our defence of orthodox theology is to be heard: a concern for mission and a concern for orthodox teaching go hand in hand today, just as much as they did in the past

Elsewhere in this issue Fr Ian McCormack and Fr Rodney Marshall remind us that Anglo-Catholics have always had a concern for the most deprived in our society. This has naturally been the focus of much of Anglo-Catholic ministry for the last 150 years. There are many fine examples of this sort of ministry from which we can, and must, gain much inspiration. We must, however, be careful not to try to replicate as a 'set piece' everything from the past. Some things will work and other won't. Amongst the younger generation of Anglo-Catholics there is an impetus to create their own story and their own style of Anglo-Catholicism for the 21st

Century. We need to give them the freedom and space to develop new ideas and methods to work for the conversion of England, as they remain faithful to the teachings of the Church.

It would seem that our critics cannot get away from characterising Anglo-Catholics as obsessed with the minutiae of ritual and vesture. Whilst a concern for the 'beauty of holiness' is at the part of any incarnational catholic theology, so is a concern for the life of all people made in the image of God. It is this social concern that is the focus of so much of the work of priests and people in our parishes and it has always been thus. To try to claim otherwise is to misrepresent what our constituency is all about.

At New Directions we would like to learn more about this valuable work in parishes around the country. If your parish has found new ways to evangelize, has a wonderful youth group, has found good practice to encourage people to come to church – then please write an article about it, and send us some photos. The article need not be long, but it would be a great way to promote this valuable work. In a similar way, if your parish has a social outreach project like a foodbank or a project that works with refugees, for example, we would like to hear about it. These articles will serve as an example and an encouragement for other parishes to begin this important work of caring for those in need. Very often we need to see what others are doing in order to have the courage to try it ourselves. Just think, your parish could set a trend for hundreds of parishes around the country. The Society has much to offer the wider church and we all need to take our part in this. We have a huge task in reminding the Church of England of her catholic heritage embedded in her DNA. Part of doing this is reminding her that from this catholic faith flows a concern for all people and a sense of service. This means the doctrinal debates and a desire to serve those in need go hand in hand just as much today as they did for our Anglo-Catholic forebears, who had a deep concern for doctrinal orthodoxy whilst having a deep devotion to the poor. Let the marriage of these two concerns be what typifies our movement today. 

the way we live now

Christopher Smith on the real meaning of Christmas

In case you've forgotten, an advent calendar is a picture with numbered doors cut into it designed to help prepare children for the coming festival of Christmas. The main scene will be of the Nativity, and children's excitement is heightened by encouraging them to open a door within the main picture every day from December 1st to Christmas Eve. There will be a miniature picture behind each door with an advent or Christmas theme, and, on the inside of each door, there will be a quotation from Scripture.

Hmm... when did you last get hold of an advent calendar like that? It's not just the pernicious introduction of chocolate behind the doors; you can get advent calendars with gin in them now, or whisky, or beer. And the religious imagery is long gone. The theft of the advent calendar from Christian culture is perhaps no more irritating than anything else at this time of year, but, just to name the website of one department store at random, John Lewis appear to be selling twenty types, none of which has anything to do with Christmas – you know, that feast which commemorates the Incarnation. And a certain high street bakery have surpassed themselves by producing an advert for their non-advent calendar (which will set you back £24) which has a traditional trio of ceramic figures of the wise men arriving at the manger, in which is not an image of God Incarnate but a sausage roll: ha, ha, ha. The company said by way of a non-apology apology, 'We're really sorry to have caused any offence; this was never our intention.' Well, after a generation of casual mockery of the Christian faith, it would be easy to lose sight of the fact that, yes, a sausage roll in a manger is pretty offensive.

But the insult, although we are right to feel it, is not ours, it is the Lord's. Yet again, he is slapped in the face by those he came to save. 'He assumed this mortal body, frail and feeble, doomed to die,' we shall sing at Christmas, 'that the race from dust created might not perish utterly.' There is a cost in all this, in what Charles Williams called, 'The practice of



substituted love.' He goes on, 'The taunt flung at Christ at the moment of his most spectacular impotency was: he saved others; himself he cannot save. It was a definition as precise as any in the works of the mediaeval schoolmen.' And that saving work begins with the impotency of the crib. He saved others; himself he cannot save. He assumed this mortal body, frail and feeble, doomed to die. The Kingdom of Heaven works itself out on earth until, as Williams put

she sang of the Love that is perfected by Death, of the Love that dies not in the tomb

it in a phrase later used by his friend C.S. Lewis, 'God is known as the circle whose centre is everywhere and the circumference nowhere.' He saved others; himself he cannot save. The glory which thou gavest me, I have given them.

At Christmas, there is a sense in which we celebrate a risk: the risk that the vulnerability of the crib will get as far as the vulnerability of the cross. There is a short story by Oscar Wilde, in that series of children's stories of which the best-known is 'The Happy Prince.' It invariably makes me cry, and I mean cry properly. That story is 'The Nightingale and the Rose', and it is the story of the sacrifice of a nightingale who sings and sings and sings, knowing that it will cost her her life, until she has turned a white rose red with her blood so that a philos-

ophy student can give it to the woman he loves. 'Bitter, bitter was the pain, and wilder and wilder grew her song, for she sang of the Love that is perfected by Death, of the Love that dies not in the tomb.'

Unselfish love is risky, and it is costly. Having spent her life in the creating of that red rose, the nightingale does not see the girl reject the philosophy student's declaration of love, nor does she see him toss the rose into the gutter. And in that manger in that stable in the hostile Roman world and in the paranoid view of their puppet Jewish king, the Son of God and son of Mary is utterly dependent on those human beings for love, food and protection, and the universe holds its breath.

'And the babe, the world's Redeemer, in her loving arms received.' In weakness, not strength, God shows his love in the midst of human pride. And again and again we see the fruit of that love cast into the gutter like the rose in the story. And perhaps we are tempted to despair. But it is not our place to despair of our fellow-men, since God did not, and does not. There is only so much we can do in a world, and certainly in a part of the world, where people seem not to know their need of God. But we can keep telling and retelling the story. And we can try to move our listeners from the simple story of the babe in the manger to an understanding of who that baby is, and why he was born, Son of God and Son of Mary. 'Lo! He comes, the promised Saviour; let the world his praises cry!'

And if we can for just one person pick the rose out of the gutter and bring them to understand what it has cost and why the Son of God himself has paid that price, we will better be able to sing the praises of the one of whose birth the angels sang:

Wheresoe'er ye be, ye faithful,
Let your joyous anthems ring,
Every tongue his name confessing,
Countless voices answering,
Evermore and evermore. **ND**

views, reviews and previews

art



DALÍ/DUCHAMP

Royal Academy

until 3rd January, 2018

DEGAS FROM THE BURRELL

National Gallery

until 7th May, 2018

These two shows ask questions about the nature of art and what makes an innovative artist. There are also some beautiful paintings for those who like that sort of thing.

If you've ever gone into an art show and thought 'a child could do that' blame Duchamp. As a young artist he wasn't accepted into any of the -isms of the early twentieth century. He thought the art market was a bit of a racket. And he believed that art is whatever an artist says is art. Or as Humpty Dumpty put it, 'When I use a word ... it means what I choose it to mean.'

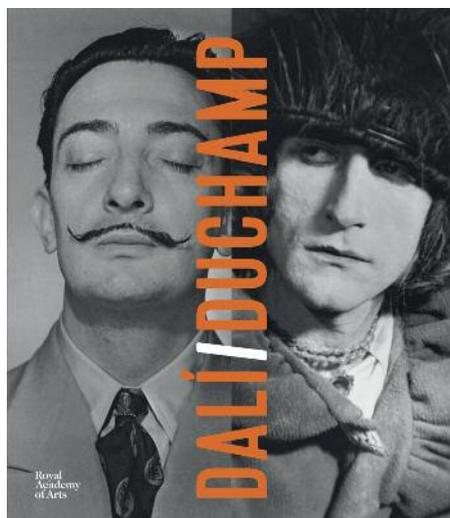
Duchamp's choice of a urinal as a found object (a version is in the show) was the beginnings of Conceptual Art, one of the dominant strains in western art in the last hundred years, and the enmeshment of the systemic doubt engendered by Freud, Darwin and Einstein.

The show has good examples/copies of Duchamp's work including his bicycle wheel, 'The king and queen surrounded by swift nudes', 'The bride stripped bare by her bachelors', and some early Mona Lisas with moustaches. These works are often more playful than the philosophising about them would let on. And they are art because the holy triad of curators and dealers and collectors say they are. For as Humpty Dumpty wisely went on to say, the question is, not what do words mean but who will be master?

The Academy provides a perspective on Duchamp's conceptual work with early paintings of people and places and later sketches based on Old Masters such as Lucas Cranach and Ingres. The paintings are dull but the drawings show a love of the western tradition, and sug-

gest there was more to Duchamp than intellectual kicking over the traces.

Salvador Dalí, the groundbreaking showman and celebrity artist, was a good friend of Duchamp and like him never quite fitted into the -isms of his day. He was a very fine painter at a technical level and the show has a number of his extremely detailed works. The most famous of these is the 'Christ of St John of the Cross.' This painting has been very popular with religiously-minded folk, though the critics have said it is kitsch. At the very least it is a cultural phenomenon and a highlight of this exhibition.



Dalí's use of religion in art, and his acquiescence to Franco's Spain, and his financial success, made him a hate figure to the Dadaists and Surrealists. But he became one of the most accessible of modern artists, partly because his work is so highly finished and partly because it hints at subconscious depths without actually plumbing them. As Freud shrewdly said, Dalí's ideas are not hidden, they're there on the surface. And like the jokes in Duchamp that was the point.

The Academy is showing a small but representative number of important Dalí paintings: 'The Spectre of Sex Appeal', 'Morte Nature Vivante', 'The First Days of Spring'. There is also the lobster telephone, films of Dalí the proto-performance artist, and lots of sex and death.

There's lots of the female body too in Degas but not much sex. Degas didn't

look at the female body with affection or lust, but his eye was constant and unflinching and he painted many, many pictures of women. In his day, simply to show women in private having a wash or combing their hair was to go too far. Today Degas shocks because of his (deserved) reputation for misogyny. But what is gripping, in any age, is that constant eye. Degas was not a man to fit in, any more than Duchamp and Dalí were, but he saw clearly and painted what he saw with a tremendous élan. His technical sophistication arises from a love and manipulation of different media. That is what makes a great artist, not 'philosophy'.

The National Gallery's exhibition of the Burrell's Degas collection – the Burrell is currently closed for renovation – is enhanced by a number of its own works. Most of the exhibits are in crayon and the hang expertly shows how Degas' technique and style changed over time.

There are two stand-out works from the Burrell. One is of a woman on her own looking out at the observer through opera/field glasses. To contemporaries the unattached female observer was a new and disturbing feature of Parisian life. In Degas' picture the shock is compounded since the woman's eyes are hidden by her glasses. She holds our attention even while we hope we have caught hers. The effect is disconcerting but created within the classic conventions of brown background, modulated tones and balanced shapes and brushwork.

The second important work from the Burrell is of a naked woman bending at 90 degrees in a tub. This is an even more radical piece. The work is in crayon, with swathes of vermilion carpet/wall/background set against the warm, greenish flesh tones of the woman, and the blue circle of the bath, itself set on a circle of white bath mat. The abstract design of background/mat/bath is saved from crudity by the stroke work of the crayon and the angular curves of the woman. It is a mesmerizing work. And free to visit.

Owen Higgs



CONSTANTINOPLE TO CHALCEDON Shaping the World to Come

Patrick Whitworth

Sacristy Press 462pp pbk
ISBN: 978-191051947 £20

Catholic faith today is not primarily about opposing the ordination of women, or resisting the redefinition of marriage. Nor is it largely centred on lace albs and exotic Latin vestments, though one may sometimes wonder about that from the photographs in some of our publications. Catholic faith is a living river with its source in the New Testament. It flowed through the first centuries acquiring substance, shape and a life which has remained vigorous till today. This is the faith which many in our church want now to re-shape, water down and make more acceptable to modern people. It is, apparently, people today (some of them!) who must decide what the Church should believe, and God, being nice and good, will always agree with them.

I do not know what view Patrick Whitworth has on these issues but he has done us all a service by writing this clear and readable account of the crucial years between 381 and 451. This period concerned the definitions of Christ some of which turned on the acceptance of Mary as Mother of God. Most of us today find it hard to understand these issues, as we struggle with the Nicene definitions, too. The language is hard and the definitions complex, yet they are worth grappling with as they help us to appreciate what a remarkable work God did in the Incarnation and how deeply he needed to work in us in order to bring about our salvation. That is the thing to remember: trinitarian and christological definitions are not complicated mathematical equations describing a complex reality, but actual descriptions of how we come to be saved. So they describe the mercy, the love and the painstaking patience of God.

What complicated these issues at the time was the relationship between

CONSTANTINOPLE TO CHALCEDON

Shaping the World to Come



Patrick Whitworth

Foreword by Professor Mark Edwards

church and state. After Constantine had legitimised the Christian church the Emperors had a huge influence on the development of doctrine. Getting the right definition established usually meant getting the right emperor on your side. Those who are unhappy with the current relationship of church and state in England would be appalled by the bullying and chicanery of the church leaders in the early centuries. What is so confusing for us is that really good, saintly people engaged in outright thuggery. Chrysostom was a wonderful preacher, a compassionate priest, and one who devoted all the money he could find to the care of the poor, yet he ratcheted up the persecution of the Jews. Cyril of Alexandria was a fine theologian yet obsessed with his power and he took part in persecuting Chrysostom to his death. Augustine was the greatest theologian the church has ever had (after Paul), but he used the powers of the state to destroy the Donatists. So the unhappy story goes on. The Church still needs to engage with the secular powers; working out how to do so is a deeply catholic thing to do.

Whitworth separates out the main characters – Ambrose, Augustine, Chrysostom, Jerome, Cyril and describes both their lives and their theological or biblical contributions. Mostly he does this in a clear and readable way, though it is hard to keep track of the secular events going on at the same time. The weakness of the book, apart from a certain degree of repetition which a bit

of tighter editing could have sorted out, is the lack of a really robust idea of the Church. We are presented with a very human church, full of strong but often flawed characters. What we do not get is a sense of the mystical Body of Christ which embraced all these characters and gradually, through the Holy Spirit, brought a stronger form of Christianity into existence.

In our own struggles today, not just the ecclesiological ones which divide us from each other, but with the large issues of environment, Islam, and our relationship with secularism we need the vision of a living body of the Church which has (to change the imagery) flowed down the ages and has not actually dried up into a lot of little pools. With all our divisions and confusions we are still part of this Church. Thanks be to God!

Nicolas Stebbing CR

ECHOING THE WORD The Bible in the Eucharist

Paula Gooder and Michael Perham

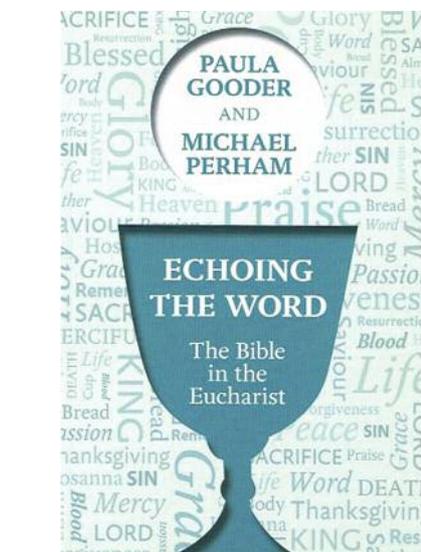
SPCK 128pp £10.99

ISBN 9780281069132

All of our services are liturgical, the real question is whether the liturgy is good or bad; whether it offers a hot meal or a tepid snack; and most crucially whether it presents the truths of the Scriptures or merely regurgitates worldly concerns. Across the spectrum of the Church of England, a whole variety of liturgical forms are on display. Some prefer the hymn-sandwich, others the poetry of the 1662 BCP, whilst some brave souls have worked through the options provided in *Common Worship* (CW). As an Ordinand sent from a large evangelical church which preferred the hymn-sandwich approach, I expected to be taught about liturgy, and in particular the BCP and CW options available, whilst at college and yet very little formal teaching was provided. As I arrived in parish, with a middle-of-the-road tradition, one of the big steps from college to parish was learning and understanding the *Common Worship* liturgy, whilst at the same time leading it. I had been well taught, both by my sending church, and by my college how to preach, but formal liturgy was alien to me. On being or-

dained presbyter the confusion only increased with the variety of Eucharistic Prayers available, and if it wasn't for the kind and gentle oversight of my Training Incumbent I would have been lost.

What I didn't know was that there was a short, easy-to-read book, which explained not only what Propers, Prefaces, and Collects were, but more importantly for me what each part of the liturgy, and in particular each CW Eucharist Prayer, was trying to achieve. Better later than never, a friend gave me a copy of *Echoing the Word*. This book assumes you know virtually nothing about formal liturgy and works its way through the English CW Communion service introducing and explaining as it goes. Gooder and Perham explain the backdrop of Cranmer's Prayer Book, the Roman and ancient rites, and the influence it they have had on *Common Wor-*



ship; whilst at each point connecting what is being said to the biblical allusions behind the words (an index of biblical references is provided at the back). Something of the process and rationale for changes is explained, as well as for

each of the Eucharistic Prayers which were created. The explanations are clearly stated without obvious bias either for or against each decision, and the reader is left to decide for themselves which options they prefer. My background had instilled in me a natural suspicion for Common Worship, and thus it was a surprise for me to learn how with a basic understanding of the CW options a gospel-soaked formal liturgy could be offered which was completely legal. I could have done with this in my deacon year, and I will certainly be encouraging friends who are about to be ordained to have a read. Whether engaging with the wider Church, taking a post in a middle-of-the-road church, or are merely seeking to improve the quality of the formal liturgy that they offer, this book is a valuable first step.

Mike Print

Chorister Taster Day at All Saints' Northampton



Old Classics Resurrected

If you've found it difficult to get a copy of an out-of-print Christian classic, it might be available soon. We talk to **Charles Eastwood** of Pendlebury Press

Every year dozens of Christian books go out of print—their demand is too low to make reprinting viable for mainstream publishers. *Pilgrim's Progress*, *The Imitation of Christ* and *Foxe's Book of Martyrs* are never likely to disappear, but what about William Temple's and Paul Tillich's books? Pendlebury Press calls itself a micro-publisher and aims to restore these author's titles and many more.

ND: What is the inspiration for your project?

Charles Eastwood: God gives the Church a handful of visionaries in every generation. Their legacy must be preserved at all cost.

ND: If mainstream publishers don't reprint a book because it would make a loss, how can it be viable for Pendlebury Press?

Charles Eastwood: We use Amazon's Direct Publishing capability. We had to jump through various hoops such as being cleared by the US tax authorities, registering with HMRC, buying ISBNs, and forming a limited company, but once that was done, we could then upload files which would then sit on Amazon's server. Our paperback and Kindle books are only available from Amazon and printed to order. Consequently, we don't have any outlay for printing.

ND: Does that mean that your titles aren't available from book shops?

Charles Eastwood: We can buy our titles from Amazon at a trade price and sell on to book shops on request.

ND: What gave you this idea?

Charles Eastwood: A couple of years ago, I asked my former vicar, Geoffrey Howard, if he had a spare copy of his book, *Dare to Break Bread*. I had loaned out my copy and hadn't got it back. He told me that it had been out of print for over 20 years. I have a Kindle and suggested to him that we might investigate if it was possible to make a Kindle version available. After a bit of digging, I found that we could set up as an online publisher for Kindle. I'm a computer novice so Geoffrey Howard set everything up with Amazon, but discovered that there was also the possibility of publishing paperbacks.

ND: How do you choose titles?

Charles Eastwood: First of all, I wanted to bring back Geoffrey's titles. That was my sole aim, but then Geoffrey felt that what I had helped him do should be available for others. The idea came like a bolt from the blue and we became very excited by the prospect. We then asked the Christian public for recommendations, but it proved much more tricky than we thought.

ND: Tricky? What were the problems?

Charles Eastwood: The biggest problem is finding copyright-holders. In the UK, titles go out of copyright 70 years

after an author's death. We thought it was 50 years. We ran into this early on. A suggestion came for us to reprint *Who Moved the Stone*. The author died in 1950, so we assumed that we didn't need to seek anyone's permission. Once it was uploaded to Amazon, we were puzzled as to why it was available only in the USA and not in the UK, as were Amazon's help desk. After weeks of emails going back and forth, Geoffrey got the explanation. It is still bound by copyright in the UK, but not in the USA where copyright expires 50 years after an author's death. Another example is books written by the late Archbishop Michael Ramsey. Neither his former publishers, nor Church Commissioners, nor Lambeth Palace know who his beneficiaries are. The same applies to several titles that have been recommended to us. It is very frustrating.

ND: Maybe one of our subscribers knows who holds Michael Ramsey's copyright.

Charles Eastwood: We are also keen to find who holds the copyright of books by Schmemmann, Michael Justin Davis and Tillich.

ND: What other difficulties have there been?

Charles Eastwood: They have been largely technical. It is quite monotonous scanning pages of a book, though I confess that Geoffrey has done most of that. We then end up with a jpeg. image for every page. We then use special software to convert those images one by one into editable text. The software always misreads some letters, which means careful proof-reading. Once we have put together the transcribed text into one document, page by page, we have to proof-read again, comparing our new digital version with the original. It then has to be put into a format that Amazon will accept. Getting headers to change with each chapter can be tedious. Also, we have to design new covers. I say 'we,' but I leave that to Geoffrey. We need new covers because it is too difficult to track down the designer of the original. If we did, the cost of buying the original could easily be more than our takings. It can take up to two weeks working full time to bring a title to press.

ND: I see that you have published new titles also. Why?

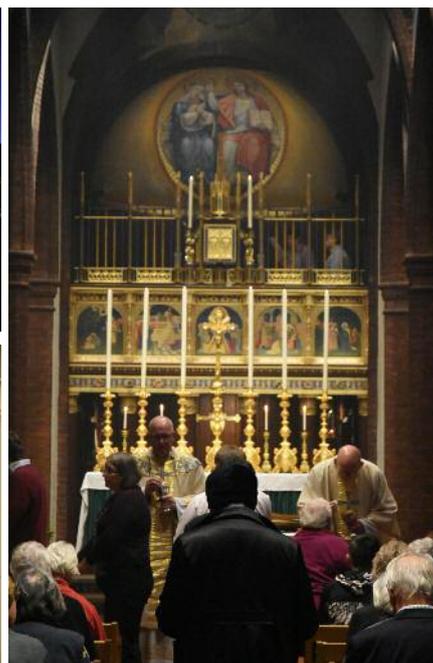
Charles Eastwood: It was Geoffrey who decided to do this after we had been approached. It is very much as a favour for people. It costs us a lot of time, but no financial outlay. I stress this is a secondary aspect of what we do.

ND: So, what about the future? Where will Pendlebury Press be in a year's time?

Charles Eastwood: I've helped to get things started and will be 82 soon. I am taking a back seat at the end of the year. Geoffrey is keen to continue. The donkey work has been done. His aim is to average one title a month for the foreseeable future. **ND**

www.pendleburypress.com

Walsingham Bible Week



(Photo credit: Prester Coleman)



Its free to join. Contact us to be included in the Pusey House email list. Keep informed of upcoming events in our **RECOLLECTIONS** and **Anglican History** series.

THE MNEMOSYNE PROJECT

2018 Pusey House Theological Conference

TOTUS CHRISTUS

KNOWING AND LOVING THE SON OF MAN

Pusey House

9-11 July, 2018

Early Registration* £95

Early Student £45

A Theological Conference for clergy and laity to explore the humanity and divinity of Christ, his earthly ministry, his sacramental presence, and the eschatological consummation of his work.

Image used © By kind permission of The Society of Antiquaries of London. * Early Registration end 1 March 2018 To register please visit our website.

LEWIS AYRES
JOHN BEHR
ANTHONY BURTON
PAUL DOMINIAK
MALCOLM GUTE
CAROL HARRISON
ANDREW LOUTH
IAN MCFARLAND
OLIVER O'DONOVAN
MOR POLYCARPUS
AUGIN AYDIN
LYDIA SCHUMACHER
ROBIN WARD
KALLISTOS WARE
GEORGE WESTHAVER
ROWAN WILLIAMS
N T WRIGHT
JOHANNES ZACHHUBER

puseyhouse.org.uk

01865 278415
pusey.house@stx.ox.ac.uk



FACULTY OF
THEOLOGY
& RELIGION



Just as a “coffee table book” is designed to be looked through and not really read, so the V&A’s great Opera exhibition (with the not very persuasive come-on subtitle *Passion, Power and Politics*) is little more than a promotional gesture on behalf of international opera as potentially experienced at Covent Garden. For 20 years there was a Theatre Museum next door to the Royal Opera House, which closed in 2008 because our government would not take it seriously, and money simply ran out for a public institution only 20 years old. Since then the V&A has reverted to being the main home for theatre collections. Kasper Holten - ousted opera director at Covent Garden - has written the clotted introduction to this exhibition’s expensive catalogue. An introduction to the first work on which the exhibition focusses, Monteverdi’s *Coronation of Poppea*, is by Gus Christie of Glyndebourne’s wife Danielle de Niese - with the addition of an alluring pin-up photo in role. She does ring true in a highly subjective way.

There are objects and paintings of some interest as one walks through the confusing lay-out based on a selection of seven great non-English operas from Monteverdi to Shostakovich (only Handel’s *Rinaldo* having a London origin, and nothing by Britten). But little of what is on show is especially relevant to the actual theatrical experience of a living viable artform which in the UK we have seldom taken seriously. No proper mention of Lilian Baylis’s Sadler’s Wells company nor of the Carl Rosa (a touring opera performing in English, founded by a Hamburg musician in 1873, which took opera at cheap ticket prices around the provinces as well as sometimes at Covent Garden, and lasted until killed off by the Arts Council in 1960). No compelling recognition of how singer ensembles, designers, directors and librettists have mattered as well as conductors and composers in the theatricalisation of this art form.

Frankly the peculiar travelogue-like bits of history on which the text and



choice of display objects are based have almost nothing to do with operatic theatre as it actually is and has been. Productions are made with maquettes of sets as well as drawings, all of which can be very interesting. Performance fashions and styles have been changing like crazy in the last 80 years. The focus here on so few inadequately representative works was, I guess, meant to be easier for novices and newcomers, since those who have any degree of interest will already know most of what is being made of it all. But very little here brings the fascination and compelling nature of opera thrillingly alive the way opera really is.

I resisted the headphones almost all other visitors were wearing, but I can believe that to enjoy this V&A exhibition at length the provided extracts of

very little here brings the fascination and compelling nature of opera alive

recordings by current stars will enhance the experience. However, none of the bundle being offered makes opera more real as it is - and real live as it has to be. (Relays in cinemas are much like watching DVDs in your home, with the emphasis on performers’ faces.) And this V&A exhibition’s tickets are not cheap. Sponsors’ money would have been much better applied to real opera, rather than to what seem to reflect the vanity and pretensions of the country’s best-off, high-priced opera providers. Considering how persuasive an introducer of operatic music, Antonio Pappano, (the Royal Opera’s long-term music director) can be on radio and in the flesh, the incompetently edited and commissioned texts of the heavy catalogue (in weight

and prose), continually miss their appropriate targets. What’s on show is mostly very secondary at best.

Semiramide is Rossini’s last Italian opera seria, with much beautiful music and a narrative based on a Voltaire tragedy, that feels about as complicated, improbable and lacking in genuine emotion as some minor and forgettable Handel operas. Tragedy and enlightenment do not hang together well - after all, in an improving and more understanding world they should not happen, so you should not need to be too upset. The piece has not been revived at Covent Garden for 130 years. It takes time to get going and the title role is not sympathetic. But Joyce DiDonato as the monstrous Babylonian queen, has everything needed by way of vocal colour and facility to grip one’s attention and provide great pleasure. Teamed with the ripe Italian mezzo of Daniela Barcellona as her top general, the resolution of the story in a swelling and long duet late in the final act is one of the most ravishing and fabulously sung Rossini arias that I have been lucky to hear. Both artists are decent actors but not seriously compelling. The rest of the cast were very accomplished, especially Lawrence Brownlee as the Indian King Idreno and Konu Kim as Captain of the Guard. When Michele Pertusi as the Prince Assur (a descendant of Baal) was taken ill after the first act, Mirco Palazzi took over with tremendous panache.

David Alden’s production, created with much the same line-up in Munich earlier in the year, is solid, unpretentious in approach and effective - though I thought Paul Steinberg’s sets very subfusc compared with Buki Shiff’s beautiful costumes for DiDonato, Brownlee and Jacquelyn Stucker’s Princess Azema (another descendant of Baal, with a very pretty timbre). For Pappano conducting, this was ideal territory for his well-honed instincts about pace, colour, and above all lyricism. For David Alden, who has done so much fine work at the Coliseum and in Munich, getting on to the current Royal Opera menu with more in the pipeline is about time. **ND**

Diary

Thurifer finds quotations from Hazlitt an appropriate expression of the 2017 political scene

For fellow political junkies this has been a vintage year. As if the Referendum in 2016 and the subsequent month of high jinks had not been enough to satisfy us, this year has seen hopes confounded, expectations exceeded and general disarray in the General Election campaign and its outcome: and then to cap it, the “sex pest” scandal. The commentariat has been suitably excitable, falling over their metaphors and similes. Politicians have had to dig deep into their bag of clichés, and mint a few new ones. My favourite joke was from Hugh Dennis, son of an episcopal palace, commenting on the suggestion that anti-Corbynista Labour MPs (perhaps the most confounded of all) might face



de-selection, said that he thought they might have to undergo some re-education on a “collective allotment”. This sharp observation perfectly captured that mixture of sinister bonhomie and ruthless, self-righteous blokeyness of the man himself.

All this brought to mind my favourite political commentator, William Hazlitt: not a name very familiar nowadays; I cannot remember hearing him mentioned on any political or cultural programme for years. One of his devotees was Michael Foot. Like Mr Foot, Hazlitt was a Radical, and he was as eloquent in the written word as Mr Foot was in his oratory. Hazlitt was born in 1778 and at the height of his powers was among the finest critics and essayists of his time, or any time. His critiques of Shakespeare and on performances of his plays

still stand the test of time. In his political writing he was a coruscating polemicist. Here he is on the Tories: “A Tory is one who is governed by sense and habit alone. He considers not what is possible, but what is real; he gives might the preference over right ... He says what others say; he does as he is

promoted by his own advantage ... Strait is the gate and narrow is the way that leadeth to Reform, but broad is the way that leadeth to Corruption, and multitudes there are that walk therein. The Tory is sure to be in the thickest of them ... He has no principles himself, nor does he profess to have any, but will cut your throat for differing with any of his bigoted dogmas, or for objecting to any act of power that he supposes necessary to his interest. He will take his Bible-oath that black is white, and that whatever is, is right, if it is for his convenience. He is for having a slice in the loan, a share in a borough, a situation in Church or State, or for standing well with those who have ... He is styed in his prejudices - he wallows in the mire of his senses - he cannot get beyond the trough of his sordid appetites, whether it is of gold, or wood. Truth and falsehood

are to him something to buy and sell; principle and conscience, something to eat and drink. He tramples on the plea of Humanity, and lives like a caterpillar on the decay of the public good.”

In the interest of political balance, here he is on the Whigs: “A Whig is properly what is called a Trimmer - that is, a coward to both sides of a question, who dare not be a knave nor an honest man, but is a sort of whiffing, shuffling, cunning, silly, contemptible, unmeaning negation of the two. He is a poor purblind creature, who halts between two opinions, and complains that he cannot get any two people to think alike. He is a cloak for corruption, and a mar-plot to freedom. He will neither do anything himself, not

let any one else do it. He is on bad terms with the Government, and not on good ones with the people. He is an impertinence and a contradiction in the state.” Hazlitt died in 1830: that he should be living at this hour! Perhaps the nearest to Hazlitt in more recent years was the journalist, drama critic and columnist, Bernard Levin. Read *The Pendulum Years* to see what I mean.

As I seem to be in the quoting vein, another memory was triggered when I was listening to a recording by the Amadeus String Quartet of Beethoven's Quartet in A minor, Op. 132. I had heard them play it one Saturday morning in Leith Town Hall during the Edinburgh Festival over thirty years ago. I remembered that I had noted in a commonplace book that I

have kept, intermittently, since 1968 a paragraph by Samuel Langford, Music Critic of the Manchester Guardian from 1906 until his death in 1927 (his tenure was between two better known critics, Ernest Newman and Neville Cardus) where he wrote about the Last Quartets.

A Tory.... will take his Bible-oath that black is white, and that whatever is, is right, if it is for his convenience.

A Whig... will neither do anything himself, not let any one else do it.

“If these beauties were born of human weakness and frailty, and have come from the hardness of physical crisis, as the slow movement of thanksgiving for the recovery from sickness in the closing quartet so touchingly depicts, then there is something to be said even for weakness and sickness as an inspiration in the arts. And when with that weakness goes gigantic spiritual strength as the over-towering attempts of these last quartets show, then we may regard with solemn pride the human nature which is capable of such efforts in such extremes. It is something to belong to the same race of beings as Beethoven.”

That seems as good a note as any to wish you a happy and richly blessed Christmas and a New Year of Grace. **ND**

Thurifer

CHURCH DOGMATICS

From the archives: **Geoffrey Kirk** looks at Vatican statements on the ordination of women from the 1990s

The tragedy of theological liberalism is that it was bound, sooner or later, to stub its toe on dogma. That, in the matter of the ordination of women, is precisely what has happened. The ordination of women poses, for the Christian churches, a dual crisis of authority: by what authority is it done, and what authority does it have when done?

Anglicans have felt the crisis of authority acutely, both in individual churches and in their (now impaired) communion worldwide. Roman Catholics are beginning to see that the problem is, for them, even more acute. The papal letter *Ordinatio Sacerdotalis* and Cardinal Ratzinger's recent comments about it are the products of such an awareness.

The principal problem for the proponents of women's ordination arises from the nature of orders themselves. Orders exist as a sign and vehicle of unity. They signify the church's essential continuity in space and time. To do here what is denied validity there; to do now what was never done then is, on the face of it, to subvert the very purpose of the sacrament and to undermine the Church's claim to any sort of catholicity.

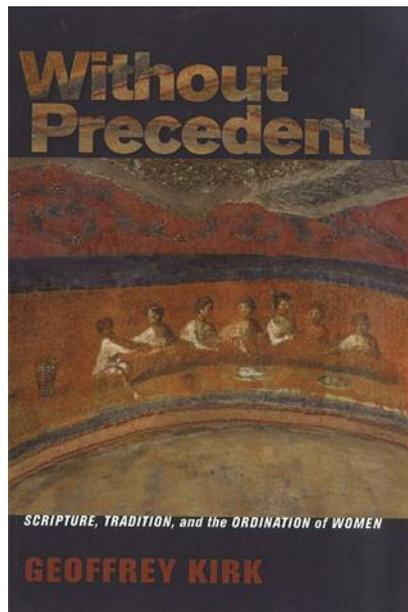
To deal with this problem the proponents have come up with two kinds of solution. I will call them the Ingenious and the Audacious.

Ingenious Solutions are those which suggest that the innovation is in some sense temporary or 'provisional'. The church, it is argued, cannot as yet be sure whether this is a legitimate development; and so it must be 'tested'. Put crudely (as Bishop Montefiore put it to the General Synod) women priests are like trial marriage. It will become apparent, as time goes on, whether or not a mistake has been made.

Put rather more sophisticatedly the ordination of women in one church or communion inaugurates a 'period of reception' in all, and involves a degree of 'provisionality', if not of the sacraments celebrated by individual women, then at least of the development as a whole. Such is the position of Dr Mary Tanner, who has been industriously reinventing ecclesiology for the purpose.

These views take for granted the notion of progressive or evolutionary revelation. God, it is held, reveals his truth in a gradual and unfolding process. There is a 'kairos' (a right and proper time) for the revelation of particular truths. The first century was such a 'kairos' in some matters; the twentieth century in others. Both views also involve, to a lesser or greater extent, a notion of the relativity of truths. They obliquely concede that what is true-for-me is not necessarily true-for-you.

It does not take a trained forensic mind to spot the difficulties and inconsistencies. Both views are less a theological position and more a pragmatic approach to the management



of change. Both tacitly assume that wholesale agreement is achievable. All that is required, they assume, is a method of dealing with the inevitable period of untidiness. And they disingenuously assume that what would be intolerable for all time is possible, even desirable, for a short time.

But what if wholesale agreement is never achieved? What if the ordination of women in one place is not followed by the ordination of women in others? And what if divisions on the matter in individual churches are not resolved? That would mean, not the 'testing' of the vocations of women, but the subversion of the sacrament of order. It would have ceased to effect that visible unity in space which is its *raison d'être*.

Nor is it clear, even among those who accept the priesting of women, that the orders conferred can continue to witness to unity through time. The idea of progressive revelation (of different *kairoi* for different truths) is not as easy to manage as at first appears. There are serious questions of logical and ethical consistency.

It is, of course, the Christian understanding that God's revelation in Christ is being constantly elucidated through contemporary experience. It is even possible to maintain that it is being amplified. But it is hard to see how it can be superseded. It is true that we have no specific word from Jesus about the role and conduct of women in the Christian fellowship. But we do have numbers of specific statements by Paul, one of which (I Cor 14.33-38) he appears to claim comes directly from 'the Lord'. Such statements remain authoritative for the majority of Christians. Authority and authenticity go hand in hand. It is beyond even the realms of ecclesiastical paradox for the church to maintain that she is following the teaching of the apostles by doing the exact opposite of what they did and said.

For many proponents, moreover, the ordination of women is what Daphne Hampson has called 'an ethical *a priori* issue', or, as Bishop Roy Williamson told the General Synod of the Church of England, a matter of fundamental or natural justice. 'A *kairos* approach', Hampson rightly points out, 'whitewashes the past'. It absolves of all guilt those who excluded and marginalized women in previous generations. It makes God both unjust (because for so long he tolerated what he now shows us is intolerable) and fickle (because he is allowed to have changed his mind). It is hard to see why anyone should wish to retain sacramental continuity with a past which has been so clearly overtaken by events, or accord it plenary authority in other spheres when it was so clearly wrong - and wicked - in this.

Audacious Solutions tackle the problem head on. Unlike

Ingenious Solutions they give no quarter to contemporary or historical opponents of women priests. Christian orthodoxy, they say, requires women's ordination. It is not a recent revelation, but an ancient truth somehow lost or mislaid; an inevitable consequence of the doctrines of the incarnation and the atonement. A phrase of St Gregory Nazianzen in the dispute with Apollinarius has become almost talismanic. 'What was not assumed,' Gregory wrote, 'is not healed.'

The risen and ascended Christ, the argument goes, is necessarily both male and female; since he heals the humanity of both he must share the human characteristics of both. Though in his human life he was male, in his heavenly existence he is of the same uncreated genderless Being as God the Father and God the Holy Spirit. Only a priesthood of both women and men can represent and so safeguard a proper understanding of this mystery.

The inherent difficulty of this position - which is quite simply that none of the theologians of the patristic period (including St. Gregory) ever grasped what are said to be the implications for women's ordination of the doctrines they so ably expounded - is dealt with summarily. They were unable to do so because they were blinded by the misogyny of the ambient culture. For a brief period, at the very beginning, Christians practised the sexual egalitarianism which their founder preached and their doctrines required; but, the theory goes, secular forces won out before long.

All this is the theology of sound bites and schizophrenia. The sound bites (like the saying of Gregory and the ubiquitous Gal 3.28) have to be read in isolation from the other opinions of their authors to make the required sense. Once Gregory's dictum is placed in the full context of the Apollinarian dispute, and Galatians 3. 28 is placed beside I Cor 14. 33-38 (women should keep silence in the churches...If anyone thinks he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a word from the Lord...) it is clear to the most casual observer that they will not take the weight placed upon them.

An entertaining side-show to these audacious arguments is the accompanying search for precedent. It is important to these proponents to show that women priests existed in the early church. Archaeology and iconography are duly pressed into service. The *loci classici* (and virtually the only cases in point) are the frescoes in the Capella Greca in the so-called Catacombs of Priscilla and the mosaic portrait of Theodora, mother of Pascal I, in Santa Praseda. Both are in Rome; the first dates from the end of the second century' the second from the ninth. There are also a few tombstones in Apulia and Dalmatia bearing the inscription *presbytera*, but since this is a common term for the wife of a priest both in Byzantine and modern Greek they do not help much. Yet a great deal is made of very little. Anyone who wants to observe gullibility on the service of dogma should treat themselves to a copy of 'The Ministry of Women' by the veteran Scottish theologian T.F. Torrance. (The Handsel Press, Edinburgh, 1992, ISBN 1 871828 147)

The best that can be said for these Audacious Solutions is that they preserve, as the Ingenious Solutions do not, the integrity of Orders as a sacrament of unity through both space

and time. But at what cost! Advocates of the Audacious Solutions are forced to anathematise the vast majority of Christians both living and dead. Only those who had the good fortune to live in the first six or the last six decades of the Christian era, it is maintained, can have received the Gospel in its entirety! It was presumably the historical as well as the ecumenical implications of his now celebrated accusation of heresy which persuaded Dr Carey to crawl back from the edge of the abyss.

But pity the poor Pope, whose position in all this is far less manageable than Dr Carey's. The Papacy focuses, as in a burning glass, the roles of the whole sacred ministry as sign and vehicle of unity. For Rome there can be none of the Ingenious Solutions which have been the favoured choice of establishment Anglicanism. The talk of 'periods of reception' and 'impairment of communion', though it is language borrowed from the Roman vocabulary, can cut no ice in Rome. Solutions there must be audacious; or they are no solutions at all.

And yet, for European and American Catholicism women's ordination is a hot issue. A recent church referendum in Austria (with half a million signatures in favour) and Germany (a million and a half signatures) has raised the temperature; and the existence of 'women priests' in the persecuted church in Czechoslovakia is an added complication. As elsewhere, women's ordination in the Roman Church threatens potential schism - a break between liberals and conservatives in Europe and America; a break between European and American Catholicism and the Catholics of Africa and Asia in global terms.

From the pain and difficulty of their own position catholic Anglicans could be forgiven for thinking that Rome has an in-built solution: the *magisterium ordinarium* and the *magisterium extraordinarium*; the power of the Papacy and the Curia to pronounce finally and irrevocably on matters of doctrine. But not so. The *magisterium* of the Church, and the doctrine of Infallibility (which look as though they were designed to deal with just such a ticklish and intractable problem) prove, on closer inspection, to be part of the difficulty and not part of the solution. For though the Curia is pronouncing, nobody is listening.

The recent Apostolic Letter *Ordinatio Sacerdotalis* and the statement of the Sacred Congregation for the Doctrine of the Faith which followed it, have raised a chorus of vituperation from the crypto-Anglicans who have commandeered The Tablet. 'The attempt to use the doctrine of infallibility...as a blunt instrument to prevent the ripening of a question in the Catholic mind is a quite scandalous abuse of power,' writes Nicholas Lash, 'the most likely consequence of which will be further to undermine the very authority which the Pope seeks to sustain' And Hans Kung, rather predictably, proclaims himself to be waiting for a third Vatican Council, which he seems to suppose will resolve all.

Sadly Lash is probably right. But the loss will be his own, as well as the Papacy's. For the liberals in the Roman Church have not yet learned from the Anglican experiment how much they stand in need of Infallibility.

The innovation which they have embraced, and which some of them at least see as necessary and inevitable, may

never seem so to all Catholics. 'It is well known,' Lash also writes, 'that when Pope Paul VI sought the advice of the Papal Biblical Commission on the matter, he was advised that the question could not be decided on the basis of biblical exegesis alone.' Precisely. Nor will an erudite sifting of the tradition, by itself, be any more conclusive. In such a situation some will opt for change and some for caution. And if the sacred ministry is to continue to serve and not to fracture unity, the referee's decision will need to be final.

Paradoxically *Ordinatio Sacerdotalis* sets limits on Papal authority, and in other and happier circumstances might have hoped for a modest round of liberal applause. It defines in terms of the *magisterium ordinarium* what the *magisterium extraordinarium* cannot hope to achieve. '...We declare that the

Church has no authority whatsoever to confer priestly ordination on women.'

But since the liberals want what only the extraordinary magisterium can deliver, they are condemned, in a rather un-gainly way, to pulling out the rug from under their own feet. They are the anti-dogmatists; and they are the ones who are peddling a new dogma.

In other and happier circumstances their opponents' predicament might have produced a wry smile from the wily old cardinals of the Curia. But things are now too serious by far. The apple has been taken; the box is open; only catastrophe lies ahead. **ND**

This article was first published in January 1996

Thank God for the grey-haired brigade

Nicolas Stebbing CR considers a field for mission

From time to time people make sneering remarks about the grey-haired people who fill our churches, particularly our country churches and churches in run-down areas. This is unjust and disrespectful to these wonderful people. It is also very short-sighted as it fails to see the really central role this group of people have in the Christian life of our nation.

They keep the churches going. This is really important. If it weren't for this grey-haired brigade most of the churches in England would now be shut, particularly in the rural areas. Most of England would now be pagan. (It's worth remembering the Latin meaning of 'pagan' was simply a person living in a rural village!) Central authorities are always trying to close these churches as they are a drain on resources and don't make money. Yet each church with its faithful few is a beacon of light, a lamp set on a lampstand (*Matt. 5:15*) to keep the light of Christ shining in the potential darkness of rural England.

They are renewable. People seem to imply that because the church is full of grey-haired people these congregations will soon die out. In Russia for decades the communists expected the church to die out because the 'babushkas' who came to church would soon die out. They never did! They kept churches open till communism collapsed and Christian life was able to re-appear.

They pray. Yes, they are not just 'fillers': people who take up enough space to keep a church open. They pray and their prayer is undoubtedly one of the reasons why Christianity does still do remarkable things in this country. It is not, I fear, the many mission initiatives and officers appointed to 'grow congregations' who are providing the thrust for mission. It is people who quietly, unspectacularly pray who do this, though there can be no graphs of statistics to prove it.

They do mission. I am fascinated by the numbers of young men who come to Mirfield College who tell me it was their grannies who brought them to the faith. Their parents were too busy. Grannies taught them to pray, gave them a rosary, took them to Benediction. Again, I fear there are no

statistics to show how effective these missionary grannies are, so central church offices will not take them seriously. Do we?

They are the growth area of mission. Mission in today's church tends to be focused either on the young ('the church of the future') or the reasonably well off (we desperately need their money). However, the young are too distracted by social media, social life and other enticements to listen, and the wealthy are too busy making money to give more than the occasional cheque. Recently the *Church Times* published an article saying that statistics (blessed word!) showed that it was the late middle-aged who were making the biggest come back to church. That is not surprising. Their children have flown the nest; they may have retired; they begin to realise life is more than raising kids and having a career. They are ripe for mission.

The question remains, what should we do with this under-valued group of Christian people? Well first, let's simply give thanks for them and tell them we are glad they are doing such a wonderful job. Then let's help them to do the job better.

No doubt that is already happening. Help them to pray; help them to study the faith so that they will be better equipped to share it with others. Help them to focus on their grandchildren and teach them the faith. Here at Mirfield we have a flourishing education centre where scores of the grey-haired brigade come every month, to learn about prayer, Scripture, and the society we live in. These are the people at the coal-face. They are the ones who really encounter the men and women, and even the boys and girls who may be asking the questions that lead them into church. How can we best help them?

Perhaps *New Directions* could collect stories and information to show how parishes are already helping these women and men to become the great resource they should be. Then others would be encouraged to take the grey-haired brigade seriously and not just think about missionizing the young, important as they are. **ND**

Nicolas Stebbing CR

A Courtyard in Jerusalem

Ann George attends a very Anglican service, albeit with surprises in store

How far is it to Bethlehem?
Not very far....

Actually, not far away at all from Jerusalem – a short ride on the coach, following an official car sporting the Union Jack and carrying not only the British Consul but also the Anglican Bishop of Jerusalem. When we reached the Checkpoint, where in the usual way you could wait for hours while bored Israeli soldiers scrutinized every single passport, we were waved through at the count of an engine-throb. We were expected; it was Christmas Eve and the Anglican Cathedral congregation had once more been invited to hold their service of Nine Lessons and Carols on the roof of the Greek Orthodox monastery, part of the great Church of the Nativity.

This was the third Christmas I had spent in the Holy Land and so I knew what to expect on reaching Bethlehem. The crowds in Manger Square were tremendous; joyful Christians from all over the world were singing Christmas songs, many bouncing up and down with the excitement of being in that place at that moment. We were herded towards the barriers, and the guards pulled a section aside to allow us to pass through the crowds and go into the basilica by its famously tiny doorway; all who wish to enter, even consuls and bishops, have to bow down to enter this church!

There was a change of plan. It was announced that we would begin our service in the monastery chapel and perhaps go up onto the roof later. We would need to wait ten minutes. There were some disgruntled mutterings....

When we were allowed into the monastery we found that the chapel was very small indeed. In fact, we were shoulder to shoulder, and I was a bit concerned as I had been asked to read one of the lessons, luckily not the first one so at least I would know where to go. But how would I get there without elbowing people out of the way? The congregation was exhibiting all the signs of traditional British best behaviour when put to unnecessary inconvenience, with irritation seething away but well tamped down.

Suddenly a door opened and the Greek Orthodox bishop was before us. The next figure to enter raised a collective gasp: the well-known, notorious, even, Yasser Arafat, wearing his trademark black-checked Palestinian headscarf. Suddenly a space magically appeared in front of him and his six very large bodyguards. Now we knew why we had been told to wait, and why we were not going up on the roof, and probably why the



British Consul had joined us. Yasser Arafat, on a visit to the Bishop, had asked to join this semi-private Carol Service. So Ann George has had the rather debatable privilege of reading the account of the Annunciation to Mary from the space in front of the Palestinian President.

Later, after he had left us, we went up on the roof. The night sky was clear, the stars sparkled in the dark-blue velvet as they would have sparkled some two thousand years ago, and we sang Silent Night. It was beautiful, but it was not the best thing that had happened to me that Christmas Eve.

You see, earlier, while everybody else was behaving sensibly and keeping together in front of the monastery door, I was naughtily breaking the rules, and went to see if, by chance, the door leading to the Grotto was open, and it was! I quietly pushed it, hoping that I might go down the stairs and say a brief prayer at the place where Jesus was born, a place marked by a silver star let into the paving stones. But, instead of the bare stones, there, below me, was a scene that could only have been painted by Caravaggio. There was a Bambino, the image of the Child Jesus, held in unseen hands, lit only by candles held by dark-clad figures, deeply in shadow. I could just see the hand movements of one of them, as he blessed the little statue, destined, perhaps, for a church far away. In those few moments of amazement and wonder I experienced the deep joy and surprise of the Nativity, the tiny infant glowing: the Light of the World.

Can we see the little child?
Is he within?
If we lift the wooden latch
May we go in? **ND**

Ann George is a member of the Council of Forward in Faith

Donald Allchin comments, 'By the transformation of heart, through the realisation of God's presence there at the centre of man's being, it becomes possible to see that 'heaven and earth are full of God's glory'. We discover our kinship with the material creation; we see all things marked with the name of Jesus. Here are two worlds, but two worlds in one; the familiar reality of earth shot through with the eternal reality of heaven. (*The World is a Wedding*, pp. 40-1)

To speak of the poetry of the seventeenth century poet Thomas Traherne is to speak of prayer and the vision that is born of it. In other seventeenth century Anglican divines we find this same vision. Lancelot Andrewes (1555-1626), George Herbert (1593-1633), John Donne (1571-1631), Henry Vaughan (1622-95), and Thomas Traherne (1636-74) are leading characters, but the main character is the language of the seventeenth century. Those of you who have tasted of this seventeenth century idiom in such writers will have been affected and formed in certain ideas and values.

These 'spiritual writers' bridge the worlds of earth and heaven but with an evocative power that rests on their sensitivity to see the extraordinary in the ordinary. This is epitomized by Herbert's poem, 'Teach me My God and King'. The paradox of mystery and revelation, transcendent and immanent, is beyond comprehension and yet it 'is revealed through those images which can contain the truth of both states at once'. Beware of making rigorous distinctions between prose and poetry, because, through combinations of rhythm and sense and sound, the rhythms of feeling and intuition, when they find the right language, they are both capable of speaking of heaven in the ordinary.

This vision of a transfigured world which we see is present in our own tra-

dition in the West. We will find this vision present in our own Anglican seventeenth century divines, in theologians, preachers and poets alike. C. S. Lewis speaks of Hooker's model universe being 'drenched with deity' ('English Literature in the Sixteenth Century', in *The Oxford Dictionary of English Literature*, [Oxford, 1954], p. 460); and Hooker's words 'All things that are of God, have God in them and they in himself likewise, and yet their substance and his are very different'. Lewis spells out what this presence of the transcendent God in his world implies; keeping together things



that can easily be set in opposition; reason as well as revelation, nature as well as grace, the commonwealth as well as the Church, are equally though diversely, 'of God' ... All kinds of knowledge, all good arts, sciences and disciplines ... we meet in all levels the divine wisdom shining out through 'the beautiful variety of things' in 'their manifold and yet harmonious dissimilitude'.

This is nothing less than the patristic vision of God's creation filled with his energy and wisdom, the presence of God participating in his world, which can be the only context within which to speak of man's participation in God in terms of deification. 'The Word of God, who is God, wills in all things and at all times to work the mystery of his embodiment'. (A. M. Allchin, *Participation in God* (DLT : London, 1988), p. 9, citing Maximos the Confessor). Within this context Hooker

expounds a vision of man which finds its fulfilment in God, a theocentric humanism.

If then in him we are blessed, it is by force of participation and conjunction with him... so that although we be men, yet being into God united we live as it were the life of God. (Hooker, *Ibid*, I.xi.2)

In Thomas Traherne it is a most intense experience with a comparable intensity of expression:

'By the very right of your senses, you enjoy the world,' he claims, and then expounds what he means by this enjoyment of the world as God's word and gift to us.

You never enjoy the world aright, till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars, and perceive yourself to be the sole heir of the whole world, and more than so, because others are in it who are everyone sole heirs, as well as you.

The combination of the literary and mystical in these seventeenth century 'spiritual writers' when the English language had a dignity, strength and high standard of excellence, is what T. S. Eliot tuned into and found such a converting influence. Here is a mystical theology that Anglicans have too often ignored. The Trappist monk Thomas Merton was affected by it from his experience of using Andrewes' *Devotions*. The Russian Orthodox Nicholas Lossky was similarly affected from his study of Andrewes' *Sermons*, the origins of mystical theology in the Church of England. It is waiting to be discovered in the dignity of Hooker's prose in the *Laws of Ecclesiastical Polity*, where the interpenetration of two worlds, the earthly and the heavenly, is nothing less than the Catholic and patristic vision of God's creation filled with his energy and wisdom, the presence of God participating in his world. **ND**

The Big Picture

George Westhaver discusses the sacramental world and the Tractarian understanding of renewal

The September edition of *New Directions* featured an article by Bishop Philip North entitled 'Hope for the Poor.' The article began with a series of stories of those who have been touched by the pastoral care of the body of Christ and thereby drawn into the life of the Church. The bishop then challenged readers to think of all those stories that cannot be told. I would like to suggest that we find a visual image of the Church's pastoral work, the ministry which reaches out to connect our day-to-day experiences with the great realities which the Church celebrates and lives, in the apse mosaic of the cross and the tree of life in the church of San Clemente in Rome. Situated about half-way between the

Colosseum and the Basilica of St John Lateran, San Clemente was built early in the twelfth century on top of an older Byzantine church, which had itself been built above a temple dedicated to the Persian or Zoroastrian god Mithras. From the swirling designs in the marble floor to the beautifully carved stone chancel, San Clemente is a marvel, but its artistic glory is the golden mosaic above the altar.

The mosaic offers a series of visual images of the ways in which Christ is made present to the Church and to the world in the celebration of the sacraments and in the life of faith. In the centre we see the crucified king who reigns victoriously from the life-giving and holy cross, presented not in the bitter agony of his suffering or forsakenness, but as partaking of the Sabbath rest which comes with the finishing of his work, in the peace which is his gift to the Church. The cross is covered with doves which symbolize the apostles, who are also represented as sheep gathered around the haloed lamb along the bottom of the mosaic. These doves are also the gifts of the Spirit which are the life of the Church.

The cross in the mosaic is both the instrument of Christ's passion and the tree of life. From this tree, vines emerge and swirl as if embracing the whole of time and space in what must be one of the most wonderful interpretations of John 15 in Christian art: 'I am the vine, you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing' [John 15.5]. The inscription along the bottom interprets the mosaic: '*Ecclesiam cristi viti similibimus isti quam lex arrentem set crus facit e(ss)e virentem*'—'we will compare the Church of Christ to this vine, which the law makes to be dry, but the cross makes to be green.'



I would like to suggest that we find a visual image of the Church's pastoral work... in the apse mosaic of the cross and the tree of life in the church of San Clemente in Rome.

All of human life finds both shelter and nourishment in the coils of the vines which make of the whole world a single vineyard. Along the line of the foot of the cross we see the western fathers—Gregory, Ambrose, Augustine and Jerome—seated at work as master builders of the spiritual edifice erected on the foundation of apostles and prophets. In the midst of the vines we see a woman feeding chickens and shepherds with their sheep, merchants going about their business and lawyers in discussion with their clients. In the same way that the whole of human life is embraced by the vines which are rooted in the tree of life, we are invited to see our own lives

as wrapped in those coils and nourished by that vine. One of John Keble's descriptions of the Christian life serves as a commentary: 'Our Blessed Lord in union and communion with all His members... can be said to constitute... one great and manifold Person, into which, by de-

grees, all souls of men who do not cast themselves away, are to be absorbed.' Representations of the angelic powers present in creation, in the deep waters or with the growing plants, naked cherub-like figures level with of our blessed Lord's sacred feet on both sides of the cross, emphasize that the life pictured there reaches from the depths of the created order to the heights of heaven, figuring also the all-embracing love of the Saviour.

Benedict XVI's reflections on the liturgy, particularly in his *Spirit of the Liturgy*, help us to appreciate the visual landscape of the mosaic and to insert ourselves into the coils of the vine. In the sacrament of the altar, the event of Christ's passion and death is celebrated and represented as being both historical, 'once for all,' and a present and eternal reality. In the words

of Benedict XVI, 'the true *semel* ("once") bears within itself the *semper* ("always")'. The meaning of the Christian sacraments is 'the insertion of man into the historical context that comes from Christ'. This history is not just the historical event of the crucifixion. Rather, to receive the sacraments is to 'enter into the history' which both leads to and proceeds from Christ. The worship of the Church is bound up with the varied fortunes of Israel, a history that 'ensnares humanity in guilt' even as it is a vehicle of the promise of restoration and salvation. In the words of E. B. Pusey, all of this history 'gleams' with the 'effulgence' of Him who is 'the Sun and centre of the system, our Incarnate LORD'.

In the mosaic, the holy cross is also the turning-point of time. The mosaic depicts the way in which the Lord of heaven and earth entered into the limitations and suffering of the people he was shaping for himself in order to break open both that history and the cage constructed by human failure or weakness. The cross becomes a door in history into the reality which contains history. Again,

in Benedict XVI's words, the sacraments which emerge from the history of God's dealings with his people offer a 'liberating union with God's eternal love, which has fit itself into this horizontal dimension and thereby has broken into his prison: the chain of the horizontal that binds man has become in Christ the guide-rope of salvation that pulls us to the shore of God's eternity'.

This guide-rope is also shown in the mosaic. Above the cross, emerging from the luminous darkness beyond all representation or art, we see the right hand of the Father, which reaches down to draw the cross and all that the vines embrace into the life of the triune God. The swirling of the vines should not lead us to think that we are doomed to repeat past failures, whether personal or social ones. Rather, the mosaic offers a confidence that our experience of different forms of cross-like sufferings and, indeed, the lives of all who are caught in the

vines of the tree of life, are included in the Godward movement of the mosaic.

We sometimes encounter the idea that to enter into the life of the Church is to give up what makes life rich and fulfilling, as if being a disciple meant the stifling of our desire rather than the giving to it of a proper object and end. Benedict XVI's reflections enable us to grasp what the mosaic pictures: 'the altar is the place where heaven is opened up. It does not close off the church but opens it up—and leads it into the eternal liturgy'. In the mosaic or world of Christ's vineyard, as in the life of prayer and worship, we learn to see 'Past, present, and future interpenetrate and touch upon eternity'. When he was still working alongside Keble and Pusey, John Henry Newman described the Christian life in a similar way: 'time and space

have no portion in the spiritual Kingdom which he has founded; and the rites of His Church are as mysterious spells by which He annuls them both.' For Newman, to be in Christ becomes a 'sacramental sign', mystically 'reiterating in each of us' the life of Christ. The invi-

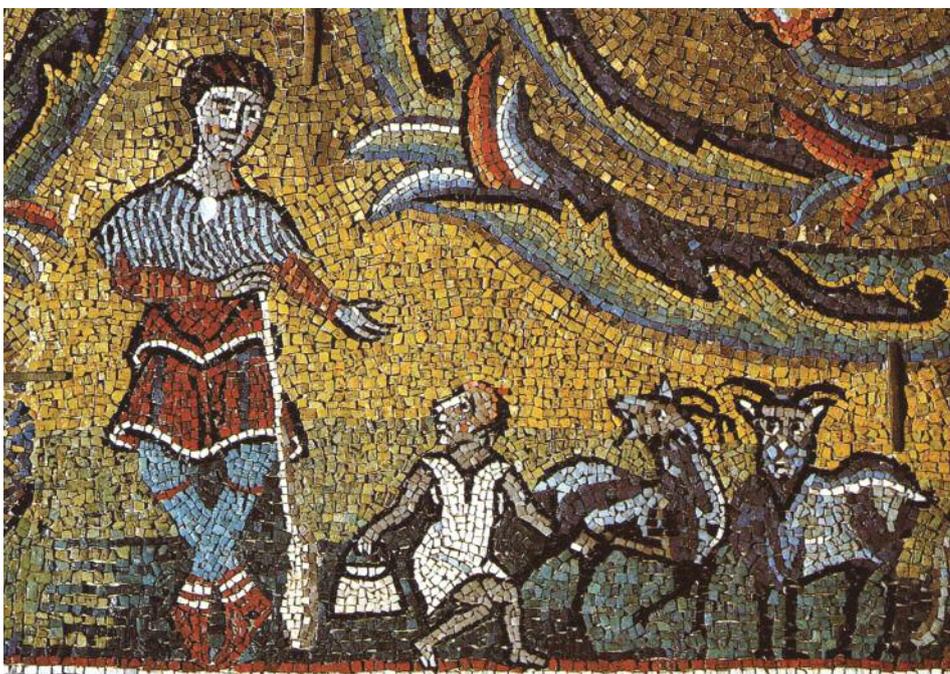
**Benedict XVI's reflections on the liturgy,
particularly in his *Spirit of the Liturgy*,
help us to appreciate the visual landscape
of the mosaic and to insert ourselves into
the coils of the vine.**

tation into the church is an invitation into a place of fulfilment and communion, where desire is not stifled but allowed to achieve its proper ends by the gracious hand of the Father.

The mosaic communicates, too, how the life of the Church is both public and visible, hidden and spiritual. From the base of the cross flow the four rivers of the first paradise, presented here as rivers of the new creation, a second and better paradise flowing from the tree of life. Here the water is the 'living water' of the Spirit, which flows from a well deeper than that which Jacob dug, the unfathomable depths of the life of God, 'a spring of water welling up to eternal life' [John 4.10–14, 7.39]. We are invited to see ourselves here as the harts or deer seeking the waterbrooks of divine life. These springs flow from below the base of the cross, below ground, emphasizing that the work of the Spirit is out of sight. This is the inner and hidden life of the Church, and the inner life of the soul. The mosaic in San

Clemente helps us to see what cannot be seen, how the life of Christ is poured out in the Church and in the soul. It is a kind of invitation into an inner kingdom, what St Isaac the Syrian called 'a secret treasure house', a place of communion and transformation. There are of course reasons why we might be discouraged by the way in which we struggle against the life which Christ wishes to give, but it is also important that we attend to what is happening below the surface, where we come with the Samaritan woman at the well looking for the one who can quench our thirst. **ND**

*The Revd Dr George Westhaver is
Principal of Pusey House, Oxford*



touching place

PENNANT MELANGELL, POWYS



relics) dispersed among other stones in the walls of the church and lychgate. The shrine was rebuilt, partly in 1958 then completely in 1988-92 and, described as the earliest surviving Romanesque shrine in northern Europe, now occupies pride of place in the chancel.

A note in the register in 1723 says: *Mil engyl a Melangell Trechant lu fyddin y fall* (Melangell with a thousand angels Triumphs over all the powers of evil.)

Map reference: - SJ 024265

Simon Cotton

Getting to Pennant Melangell is a memorable journey in itself. Beyond Llangynog, the last 3 miles are up a very narrow single-track road, the remote Tanat valley getting narrower and steeper. The hills get closer and at some times of the year you look at purple-headed mountains that remind you of Mrs Alexander's hymn. Melangell (Monacella) was a 7th c. Irish princess who settled here in search of tranquillity, living as a hermit. According to legend, Brochwel, Prince of Powys, was out hunting one day, pursuing a hare which hid under Melangell's cloak. The Prince gave her the valley, where she could set up a religious community; after her death, Melangell's tomb became a place of pilgrimage; devotion to her survived the Reformation.

Set in a circular churchyard of very early origin, the church goes back to the 12th c. and beyond, but has been much rebuilt. The 17th c. tower and smaller belfry stage were rebuilt in 1877, though the design is much older. The building was in a bad way in the 1980s and was substantially rebuilt in 1988-92, when the *cell-y-bedd* (grave chamber) was replaced by an apse on the foundations of a 12th c. one. The 15th c. screen has a carved frieze depicting the legend of Melangell, and on the other side of the screen are the Apostles' Creed, Decalogue and Lord's Prayer in Welsh (moved from the east wall). The shrine of Melangell, dating from 1160-70, was destroyed at the Reformation, and its stones (and the



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

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

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

parish directory *continued*

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

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

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

LONDON SE16 St Mary Rotherhithe, St Marychurch Street SE16 4JE *A Fulham Parish.* Sunday: Solemn Mass 10am, Evening Prayer 6pm, Benediction monthly. Mass times: Tues 12 noon; Wed 9am School Mass; Thur 6pm; Fri 9.30am; Sat 9.30am. Tube: Jubilee Line Bermondsey/Canada Water/ Rotherhithe Over-ground. Visitors most welcome. Canon Mark Nicholls SSC 0207 394 3394 - 07909 546659 www.stmaryrotherhithe.org

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

LONDON SE 26 All Saints, Sydenham *A Society Parish under the care of the Bishop of Fulham.* Grade II listed Church with stunning Fellowes-Pryne interior. Sunday - 10.30am Solemn Mass with Sunday School. Weekday Services as advertised. Parish Priest Fr.Philip Smith 0208 7783065.

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10.30am. 6pm Choral Evensong (termtime). 7.30pm Mass. Midweek Mass: Tues 9.30am, Wed 7pm, Thurs 7.30am, Fri 10am, Sat 9.30am. www.st-gabriels.com

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

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

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

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

MANCHESTER Failsforth The Church of the Holy Family. *A Forward in Faith Parish.* Sunday Mass: 9.15am. For other Sunday and Weekday Services or further information please contact the Churchwardens - Peter French 0161 684 7422 or Jacqui Weir : 0797 4340682

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) *A Society Parish under the care of the Bishop of Ebbsfleet.* Sunday: Parish Mass 10.30am. Contact - 01865 245879 or www.acny.org.uk/467 Come and discover Oxford's hidden Comper Church!

OXFORD St.Barnabas and St Thomas. Services: Saturdays 5.30pm Vigil Mass (St.Thomas). Sundays 8.00am Low Mass, (St.Barnabas), 9:15am Matins (St.Thomas), 10.30am Parish Mass(St.Barnabas), 6.30pm Evening Prayer (St.Barnabas). For Daily Mass see website: www.sbarnabas.org.uk. Parish priest: Fr Jonathan Beswick 01865 557530

PLYMOUTH SACRED HEART, ST JOHN THE EVANGELIST, WITH ST SIMON, AND ST MARY THE VIRGIN. *A Society Parish under the Episcopal Care of the Bishop of Ebbsfleet.* **St John**, Sunday 11am (sung), Thursday 10am (said); **St Mary**, Sunday 9.30am (said), Wednesday 11am (said); **St Simon**, Tuesday 10am (said). Feast days as appropriate. Pastoral care - Fr.S.Philpott. email: frphilpott@gmail.com website: churchofstjohn1@btconnect.com www.sacredheartplymouth.co.uk

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 Episcopal Care of the Bishop of Beverley.* Sunday Mass 10am with refreshments to follow. Evening Prayer 4.30pm. Evening Prayer and Benediction on the last Sunday of the month. Weekday masses: Monday 2pm Thursday 10.15am Saturday 9.30am. Major Festivals times vary. Fr David Dixon 01723 363828 frdavidstmart@gmail.com stsaviour-scarborough.org.uk

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

SOUTH BENFLEET, Essex St Mary the Virgin FIF under the pastoral care of The Bishop of Richborough. Sundays 10am

Parish Mass, other service highlights: Wed 7.30pm Mass and Exposition; Sat 9am Mass & Rosary, Family Masses as announced. Friendly Faith and Worship. Parish Priest: Fr Leslie Drake SSC

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

STAFFORD St.Peter, Rickerscote. *A Society Parish.* Sunday - Parish Mass 10.15am, 3rd Sunday 3.30pm Benediction. For further information contact Fr.David Baker SSC 01 785 259656

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

STOKE-ON-TRENT, SMALLTHORNE St Saviour. *ABC* Convenient for Alton Towers & the Potteries. Parish Mass Sunday 11.00am. 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-mary-magdalene.co.uk

SUNDERLAND St.Aiden, Sunderland, SR2 9RS. *A parish of the Society under the episcopal care of the Bishop of Beverley.* Sunday: Parish Mass 10.00 am, Evensong 6.00 pm. Weekday Masses: Mon, Wed, Sat 9.30am, Tues 1.00pm, Thurs 7.30, Fri 8.00am. Rosary Mon 5.30 pm. Confessions Sat 6.00 pm. Contact: Fr David Raine SSC: 0191 5143485, farvad@sky.com

SUTTON All Saints, Benilton *A Parish of the Society in the care of the Bishop of Fulham.* Sunday: Low Mass 8am, Solemn Mass 9.30am (except Second Sundays: 8:30 a.m. Low Mass, 10:00 a.m. Family Mass). Daily Mass - Wed 10am, Sat 10am. Churchwardens: Mrs Linda Roots (020 8644 7271), Mrs Carolyn Melius (020 8642 4276)

SWINDON Parish of Swindon New Town *A Society 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 01793 538220 swindonnewtown@btinternet.com

TAUNTON Holy Trinity, Trinity St, Taunton, TA1 3JG. *Society Parish.* Modern Catholic liturgy. Musical tradition. Sunday Services 8, 10 & 6.30. Daily Mass. Fr Julian Laurence SSC, Vicar, Fr Adam Burnham, Curate. See website for full details of services and events holymtrinitytaunton.org

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, DY4 9ND. *A Society Parish under the episcopal care of the Bishop of Ebbsfleet.* Sunday 9.30am Parish Mass; 11.00am Mass with Sunshine Club for children; 4pm Evening Prayer. Daily Mass: Monday & Thursday 7.30pm; Wednesday 9.30am; Friday 6pm; Saturday 10am & Confessions at 10.30am. www.fifparish.com/stjohnipton 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.vicaroftividale.co.uk

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

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

Continued on next page

WALSINGHAM St Mary & All Saints, Church Street. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday: Solemn Mass, 11.00 am Weekdays: Contact: Fr Andrew Mitcham SSC, 01328821316 www.walsinghamparishes.org.uk

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

WELLINGBOROUGH St Mary the Virgin, Knox Road (near BR station) A Society 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.stmary-wellingborough.org.uk

WEST KIRBY S. Andrew, Meols Drive, Wirral, CH48 5DQ. Sunday: 8am Low Mass, 10:30am Sung Mass, 6:00 pm Evensong First Sunday. Daily Mass. Traditional ceremonial with a warm welcome. Safe harbour in Wirral and Cheshire West. Visitors welcome. Parish of The Society under the Pastoral Care of The Bishop of Beverley. Parish Priest: Fr. Walsh 0151 632 4728 www.standrewswestkirby.co.uk

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

YORK All Saints, North Street (near Park Inn Hotel) A Society Parish. Sunday: Low Mass 10.30 am, Sung or High Mass 5.30pm, Thursday Low Mass 12.45 pm. Visitors to this beautiful medieval church are always welcome; the church is normally open during daylight hours. - website: www.allsaints-northstreet.org.uk

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

Diocesan Directory

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

FIF, DIOCESE OF CANTERBURY resolutions parishes Deal St Andrew 01 304 381131, Eastchurch All Saints 07702 199844, Folkestone St Peter 01303 254472, Harbledown St Michael 01227 464117, Lydden St Mary 01304 822865, Maidstone St Michael 01622 752710, Ramsgate Holy Trinity 01843 593593, Rough Common St Gabriel 01227 464117, Temple Ewell SS Peter and Paul 01304 822865,

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

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

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

FIF, DIOCESE OF GUILDFORD Aldershot St Augustine, Fr Keith Hodges 01252 320840, Hawley Holy Trinity and All Saints, vacant 01 276 35287 - Please contact clergy for details or www.forwardinfaith.info/guildford

FIF, DIOCESE OF LEICESTER Blackfordby and Woodville vacant, contact Miss Blossom Thompson 07813 214462; 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 Monsell, vacant, interim Priest in Charge, Fr Simon Matthews 07763 974419; Narborough Fr A Hawker 0116 275 1470; Scraptoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

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

LEEDS FIF, WITHIN THE DIOCESE OF WEST YORKSHIRE and the DALES Belle Isle St John and St Barnabas, Priest in Charge, Fr Chris Buckley CMP 01132 717821, also priest with pastoral responsibility for the Parish of Hunslet St Mary. Cross Green St Hilda and Richmond Hill St Saviour, Fr Darren Percival SSC 07960 555609. Harehills St Wilfrid, Fr Terry Buckingham ssc: 01943 876066, Sunday Mass 10am

FIF, DIOCESE OF MANCHESTER Blackley Holy Trinity, ABC, FIF, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, ABC, FIF, Canon David Wyatt 0161 736 8868; Chadderton St Mark, ABC, FIF Churchwarden - Janet Rogers 0161 627 4986; Failsworth Holy Family, ABC, FIF, Fr Tony Mills 0161 681 3644; Glodwick St Mark, ABC, Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, ABC, FIF, Fr David Hawthorn 0161 681 4541; Leigh St Thomas & All Saints, ABC, Fr Robert Dixon 01942 673519; Lightbourne St Luke, ABC, FIF, Fr John O'Connor 0161 465 0089; Middleton Junction St Gabriel, ABC, FIF Churchwarden

- George Yates 0161 258 4940; Moss Side Christ Church, ABC, FIF, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, ABC FIF, Fr Paul Plumpton 0161 633 4441; Peel Green St Michael, ABC, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, ABC, FIF, Fr Ronald Croft 0161 773 1642; Royton St Paul, ABC, FIF, Vacant contact Tony Hawkins 07792 601295; Salford St Paul, ABC, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury ABC, FIF, Fr Jeremy Sheehy 0160 794 1578; Tongue Moor, Bolton St Augustine, ABC, FIF, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, ABC, FIF, Fr Ian Hall 0161 788 8991; Withington St Crispin, ABC, FIF, Fr Patrick Davies 0161 224 3452

FIF, DIOCESE OF PORTSMOUTH Fareham SS Peter and Paul, Fareham Fr Roger Jackson 01 329 281521; IOW: All Saints, Godshill, and St Alban, Ventnor Fr John Ryder 01983 840895; Good Shepherd, Lake, and St Saviour on the Cliff, Shanklin, Fr David Lawrence-March 01 983 407928; Portsmouth: St James, Milton, Fr Paul Armstead 023 9273 2786; St Michael, Paulsgrove, Fr Ian Newton 02392 378194; The Ascension, North End, Vacant (Churchwarden 02392 660123); Southsea Holy Spirit, Fr Philip Amey 023 9311 7159; Stamshaw St Saviour, vacant Churchwarden 023 92643857

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

FIF, DIOCESE OF ST ALBANS FIF Recommended Churches Bedford St Martin, Fr Pimenta 01234 357862; Bushey Heath St Peter, Fr Burton 020 8950 1424; Hemel Hempstead St Francis, Hammerfield, Fr Weitzmann 01442 247503; Letchworth St Michael & St Mary, Fr Bennett 01462 684822; Luton: Holy Cross, Marsh Farm, vacant; Holy Trinity, Biscoe, Fr Singh 01582 579410; St Mary, Sundon & St Saviour, Fr Smejkal 01582 583076. (Please contact clergy for details of services)

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

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

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

DIOCESE OF TRURO - FIF Recommended Parishes FALMOUTH: St. Michael & All Angels, Penwerris, vacant, contact Miss B.A. Meade, 01 326 212865; PENRYN: St. Gluvius, Fr S. Wales - 01326 378638; TRURO: St. George, Fr C. Epps - 01872 272630

25 Years of Forward in Faith



Mass for the Forward in Faith National Assembly 2009

The Society

under the patronage of Saint Wilfrid and Saint Hilda

*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@seeofbeverley.org.uk
www.seeofbeverley.org.uk

The Bishop of Burnley

BLACKBURN

The Right Revd Philip North CMP

Dean House, 449 Padiham Road, Burnley BB12 6TE
01282 479300 bishop.burnley@blackburn.anglican.org



The Bishop of Chichester

CHICHESTER

The Right Revd Dr Martin Warner SSC

The Palace, Chichester PO19 1PY 01243 782161
bishop.chichester@chichester.anglican.org

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 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 THURSDAY, 9.30 AM TO 4.30 PM.

Name.....

Address.....

.....

.....Post Code/Zip

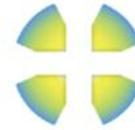
TO: Forward in Faith, 2A The Cloisters, Gordon Square, London

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 Thursday, 9.30 am to 4.30 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

08432 895 767

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