

newdirections

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RESURREXI ET ADHUC TECUM SVM ALLELUIA

Rooted in Prayer Fr Peter on the call to the Religious Life



Also in this issue:

- Thomas Seville ponders Methodist orders
- Robert Ladds — it's the Mass that matters
- Barry Orford on right worship

parish directory

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

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 1QT) "If it is worth believing in, it is worth travelling for" Sunday Mass 11am. Secure Parking. Contact Churchwarden on 07854 147412

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

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

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck Boston's oldest Parish Church. *Forward in Faith* Parish under the Episcopal care of the Bishop of 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, 6pm Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: afpear2@gmail.com

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

BOVEY TRACEY St John the Evangelist ABC, *Forward in Faith*, Under the Episcopal Care of the Bishop of Exeter. Sunday: 10am High Mass. Low Mass 10am Tues. Parish Priest: Fr Greg Stanton ssc 07925 051905

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

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

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

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

BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ *Resolutions ABC*. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). During Interregnum contact Roger Metcalfe, Churchwarden on 01275 332851 www.christchurchcitybristol.org

BROMLEY St George's Church, Bickley Sunday - 10.30am Sung Mass. Fri 9.30am. During Interregnum please contact Valeria Rutter, Churchwarden, on 020 8290 6360 (mobile 07810 503005). Parish website: www.stgeorgebickley.co.uk

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

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

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

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

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

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

DEVIZES St Peter's, Bath Road, Devizes, Wiltshire FIF Parish under the episcopal care of the Bishop of Exeter. All *resolutions passed*. Sunday: 10am Sung Mass. Wednesday - 7pm Low Mass. Third Thursday in the Month 10am Low Mass. Mass on major festivals & Saints' Days - times vary. Contact during interregnum: Mrs. J. Hosie, Churchwarden 01380 813500

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

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

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

GRIMSBY St Augustine, Legsby Avenue Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith* Parish under Bishop of Richborough. Sunday: Parish Mass 9.45am, Solemn Evensong and Benediction 6pm (First Sunday). Weekday Mass: Wed 9.30am. Parish Priest: Fr. Martin 07736 711360

HARTLEPOOL St Oswald's, Brougham Terrace. *A Forward in Faith* Parish under the episcopal care of the Bishop of Beverley.

Sunday: Sung Mass 9.30am, Benediction 6pm. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr Graeme Buttery ssc 01429 273201

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

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

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

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

LONDON-HEATHROW-HANWORTH TW13 St George, Hanworth Park, Feltham, TW13 7QF *Beautiful and historic Church. Traditional worship. Vibrant parish social life - ABC Fulham Jurisdiction.* Sunday: 8am Low Mass (English Missal), 10am High Mass (Traditional), 6pm Evensong and Latin Benediction (first Sunday of the Month). Low Mass 10am Tues and Thurs. Fr Paul Williamson: 0208 844 0475. Email: 1stewart1@live.co.uk

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

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

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

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

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

LONDON SE11 4BB St Agnes Kennington Park, St Agnes Place - 8 minutes walk from both Kennington and the Oval tube stations (Northern line) ABC/FIF. Sunday: 10am Solemn Mass. Daily Mass: Mon 10am; Tue 5.30pm; Wed 10am; Thu 5.30pm; Fri 10am - Bible Study after Mass on Wed. saintagneskenningtonpark.co.uk 020 7820 8050 frpaulensor@btconnect.com

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

The Bishop preaches at the Fulham Festival at St Alban's, Holborn, on the Eve of Christ the King.

Steps towards unity

Lead
Story

Thomas Seville CR examines some of the issues to be resolved to enable fuller visible unity between the CofE and the Methodist Church in Great Britain

At the November sessions of the General Synod, a report by the Council of Christian Unity recommended that two steps be taken towards fuller visible unity between the Church of England and the Methodist Church in Great Britain. This was the response to the Final Report from the Joint Implementation Commission on the Anglican–Methodist Covenant, the commission set up after the signing of the Covenant on All Saints' Day in 2003. Its proposals, if realized, will lead to the interchangeability of ministries in the two churches. It recommended that two things needed to be done:

i. *the Methodist Church to consider afresh expressing the Conference's ministry of oversight in a personal form of connexional, episcopal ministry and the Church of England to recognise that ministry in the Methodist Church as a sign of continuity in faith, worship and mission in a church that is in the apostolic succession.*

ii. *the Church of England and the Methodist Church to address the question of reconciling, with integrity, the existing presbyteral and diaconal ministries of our two churches, which would lead to the interchangeability of ministries.*

Oversight

It cannot be said that these two recommendations, now accepted by both churches, are put with clarity. In the background of the first, lies the use of the Greek and New Testament word, *episkopé*, from which the word bishop derives, customarily translated 'oversight'. The use of the concept of oversight was one of the breakthroughs of the World Council of Churches text, *Baptism, Eucharist and Ministry* (1982); identified as something from God which was given to the churches, it was located in more than just one place in the life of the churches, both those which maintain the order of bishops in historic succession and those which do not. It presented oversight as exercised communally (by the whole church), collegially (by members, usually ordained, working together) and personally (by bishops or similar ministers). This means that when a reference is made to 'the Conference's ministry of oversight in a personal form of connexional, episcopal ministry', it is referring to an office which the Church could recognize as having the function of a bishop.

Although Methodist Conference has often said that it is open to receiving bishops in historic succession, the slow and often jerky pace of coming together has made some in that church hesitant.

Reasons for hesitancy

Some may be perplexed at such hesitancy. There are perhaps two principal reasons for this. The first is that on two occasions

in the past half century, the Methodist Church did indeed take steps which would have led to her receiving episcopal ordering as an essential part of her regular life; on both occasions, the measures failed in General Synod and they understandably felt rebuffed as a consequence. If you have been left at the altar twice, then you are going to be *very* careful about a third time. The second reason is that what one might term the folk memory of bishops in the Methodist Church (similar to the folk memory of the Pope in the Church of England?) is informed by the experience of bishops in the eighteenth century, when the Methodist revival was met by much opposition from the bishops of the established church. Often what keeps Christians apart is not doctrine or order.

Together these contribute to a concern that to make such a significant change to Methodist polity it must be done in a way which Methodists can recognize as their own and which goes into their life as something which really fits. Most Methodist churches outside these islands do indeed have bishops, though not in the historic succession as Anglicans understand it. In the United States indeed, where John Wesley, unable to secure ordained ministers for the Methodists in that land, ordained presbyters himself, much to the annoyance of his brother Charles, there has been an unbroken succession of presbyterally ordained ministers since 1784. They are called bishops and are ordained according to an ordinal which deserves considerable respect. This is one of the two locks, tightly closed at present, which needs to be loosened. It is perhaps not just the key which needs to be found, but the solvents to set pin and plug free.

Presbyters

The other lock, also in need for some solvent as well as a key, is how to receive the ministers of the Methodist Church, their presbyters. The second recommendation amounts to recognizing the ordained ministers of the Methodist Church as such, without anything like a second ordination. This was

one of the issues on which the unity scheme failed in Synod in 1972, for, although the common ordinal was clear, the reconciliation of the churches included a rite which was held to be ambivalent. In the Interim Report of 1959 the Methodists stated that 'The

one fatal objection to Church reunion would be any requirement of the reordination of its ministers, which would in fact be a denial of Methodism's place in the Catholic Church.'

This remains a sensitive issue. It is worth noting that in other recent ecumenical agreements entered by Anglicans (in the US and Ireland in particular), while episcopal ordination in the historic succession is to be required in future, the ministers

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of the non-Anglican body do not require episcopal ordination for their ministers to be allowed to minister in the Anglican body and they can hold cures and be ordained to the episcopate. Interchangeability of ministers has been introduced without ordination of those not episcopally ordained.

'Period of anomaly'

This is an application of a principle variously applied since the Church of South India scheme in 1947. In such recent agreements the intention has been to allow 'a period of anomaly' where those ordained as priests/presbyters and consecrated/installed as bishops, archbishops and presidents before the mutual participation of both churches in each other's consecrations be fully recognized and accepted within both churches.

These are examples which the Church of England may choose to follow; although in the future Methodist presbyters/ministers ordained by the president of Conference, who would have been ordained episcopally, would be on the same footing with others not so ordained and able to serve in Church of England parishes.

Challenges

All such schemes posed challenges. If the practice noted above were to be introduced, it could require a major change in the Act of Uniformity (1662) which requires episcopal ordination for anyone holding a cure in the Church of England. Indeed both after and before 1662, it has been the practice to require episcopal ordination to hold a cure and evidence to the contrary is thin indeed. It is effectively part of our self-definition. Furthermore, the Report of the Council for Christian Unity accepted by Synod states clearly that it 'is of course essential that any proposal for reconciling ministries should be consistent with what the Church of England has agreed in other ecumenical dialogues, for example with the Roman Catholic Church and the Orthodox churches'(18).

There is a challenge here, for the Anglican Roman Catholic Commission in 1979 taught that 'episcopate must be exercised by ministers ordained in the apostolic succession' (ARCIC Ministry: Elucidations 4). Reconciliation between this and recent moves in Ireland and the US may not be impossible, though to this writer a solvent is needed for this lock in addition to that offered by these schemes. In the end the ordained ministers would all be in the apostolic succession and the Methodist Church would have become very much like a church in the threefold order. Until then there would be what has been termed a 'bearable anomaly'; the phrase was used of the Porvoo scheme which brought us into communion with the Lutheran churches of Scandinavia and the Baltic where in some churches, though bishops had continued in the sees, they had not been ordained by bishops with the laying on of hands. There had been a succession although the tactile succession had been lost.

Apostolic succession

This is an important point; on contemporary understanding, apostolic succession is not simply a matter of a properly ordained bishop doing the right thing with his hands on a presbyter/priest. Indeed that is one reason why the Church of England does not recognize orders conferred by bishops at large, bishops without a serious church. As the Anglican-Orthodox report of 2006 put it, apostolic 'succession is best regarded as a succession of communities represented by their

bishops, rather than as a succession of individuals with power and authority to confer grace apart from their communities' (*The Church of the Triune God: The Cyprus Agreed Statement*, International Commission for Anglican-Orthodox Theological

Dialogue, CHP 2006, 15). This is why the Church of England was able to recognize the Methodist Church as being a church belonging to the apostolic succession, though it lacks what the Anglican communion regards as a necessary condition for re-union, namely the historic episcopate, bishops in succession. The same report went on to echo Porvoo and see 'the succession of bishops as a necessary aspect of ecclesial life'.

Methodists in their ecumenical statements with Anglicans and Roman Catholics express an appreciation of the understanding of the bishop as a sign of the Apostolicity and Catholicity of the church and a recognition that any reunited church of the future will be episcopally ordered. Yet they are reluctant to see it as yet as *the* sign willed by God. What is certain however is that Methodists have seen oversight as part of what God wills for his Church; I for one look to hear from our Methodist colleagues for their thoughts on how this will link with a personal embodiment of this in a particular church.

Recognition of church

Treating Methodist ministers as equivalent to Fr Cotter and Canon Northend may seem a challenge. Yet it needs to be remembered that it is good Catholic ecclesiology (and also that of the Church of England in all her ecumenical agreements whether with Protestants or Catholics or Orthodox) that the recognition of church is prior to the recognition of ministry. This is a vastly more important question than the validity of orders (and the concern with validity is much more recent than one might suspect). If it has been correct to recognize Methodists as being a church with ministers who are endowed with gifts given to those ordained, as having a succession of faith and the administration of baptism and the Eucharist, then there is a prima facie case for a warm welcome to their presbyters. If it is possible to see in their president of Conference one who exercises functions analogous to that of the bishop and there is agreement on role and permanence, then the question arises: can the Church of England act in such a way that affects all the other ministers in connexion such that they can be truly considered equivalent to ordained presbyters?

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Christ the King

Julian Browning on the Feast of Christ the King as a statement of truth and unity

I have changed my mind about the Feast of Christ the King. I have always seen it as the end of term treat. The liturgical year is literally crowned. That makes sense, it is uplifting, but it is such a bold claim: Jesus Christ, Universal King, King of the Universe. Over the past year, we have talked about the Kingdom, read about the Kingdom, sung about the Kingdom. But have any of us lived in the Kingdom? What are we so triumphant about?

Yet Christ the Universal King is in the DNA of this church. The Oxford Movement of the nineteenth century, of which this church is a visible expression, had much to say about authority and the kingship of Christ. John Keble's famous Assize Sermon on National Apostasy, which started the movement off in 1833, was about Christ as King, and the question he raised then is right on target today. How may a man, said Keble, reconcile his allegiance to God and his Church with his duty to his country, that country which now is fast becoming hostile to the Church? What do you do?

The Good Shepherd

Here's what they did. Keble, Newman, Pusey, and those who followed them, ask us to see the Church transformed, in a different light, divine and beautiful. In their writings, tracts and sermons, they take us back to earlier times, not to the Roman Catholic Church, that's an assumption too often made, but to the undivided Church of East and West of the first four centuries after Christ. The papalists came later. The Tractarians, for so they were called after the tracts they published, were not in the least ecumenical. The Church of England was – and is – the embodiment in England of that youthful and undivided church, guaranteed for us by Apostolic Succession. Here is a Church which has no need to be competitive.

What interests us today is what they found in that early Church. They found a king very different from the sort of imperial royalty we are used to. Jesus never said he was a king. He said he was the good shepherd, and this is Jesus as king in the early Church, a shepherd king who leads us to a new life. The earliest carved image we have of Jesus is of a young shepherd carrying a sheep on his shoulders. This appears on early Christian tombs during times of persecution, because it was also a pagan image, so they wouldn't get into trouble for using it. I'm glad they left us that. Let us imagine a time before we made religion dull, difficult and divided. There is the vitality of our Trinitarian God. The shepherd leads his sheep, those for whom he cares, out to a new life, and he goes before them. One fold, one shepherd.

An undivided Church

You might think all this is irrelevant because we set the

agenda now. The Oxford Movement always was a minority interest in the Church anyway. But I still trust that vision of an undivided Church, because God makes us one in Christ; he has set his seal upon us (2 Cor. 1.22). I trust that vision, because it brings before me a living God who shows us the indivisible truth about ourselves and the world, which even we cannot distort or mess up, because it is not our kingdom, it is Christ's kingdom. It is his Word, not ours. Christ's kingdom is neither territorial, nor temporal, it is the kingdom of truth; and it is towards the truth that he leads us; through all the questions, the doubts, and even despair, the shepherd king will lead us.

So what do we do? John Keble in his 1833 sermon says we should step aside from 'the emergencies of the moment'. I love that phrase. It can mean whatever you like: no milk in the

fridge, or a full-blown spiritual crisis.

It means all that obsesses us, divides us, takes us over, threatens to bring us down, whatever it might be. With that put aside, then we are ready for today's Gospel, the new life to which Christ leads us, the simple personal acts of

charity, piety, and devotion, and awareness of Christ's presence, which fall to our lot each day. We find ourselves, identify ourselves with the poor, the sick and the imprisoned. It really is that simple. The King will answer them, Truly I say to you, as you did it to the least of my brothers, you did it to me. That is life in the kingdom, Christ in every human face we see. The kingdom is within everyone's reach. And St Matthew places all this in the context of a Last Judgment. This is what is going to matter in the end. In Christianity, 'Reality is more important than ideas' (Pope Francis).

A new experience

This is not the kingship of the world, authority as power and influence, but the authority of truth. Thy kingdom come. Jesus, live in us. Share your kingship, your relationship with God, your vision of truth, with us.

Christ is King of the Universe, not in a space travel way, but because in his kingdom – and at our best and our worst, he is there somewhere – we are connected not just with the divine, but with all being and all beings. Here is a new experience, a unity in Christ, which often comes upon us unawares. This is Christ's kingdom settling upon us. This is how the world is changed. This is how the Church unites and heals herself.

The Feast of Christ the King is, of course, a triumphant end of year party, but it is also a statement of truth and unity. It sets a course for the year ahead. The Christian, said Newman, is one who waits for Christ: thy Kingdom come, the simple reality of a sacramental life one day at a time, bringing all of us to the Infinite, who lives – and loves – and saves. **ND**

‘Mass is the most important thing we have to say’

Robert Ladds reflects on the meaning of Thomas Merton’s words about the importance of the Mass

‘Mass is the most important thing we have to say.’ So writes Thomas Merton in his *Journal*, published under the title *The Sign of Jonas* in 1953. And so might say those of us brought up in the Catholic Tradition. But what does it mean to say this about the Mass? Most importantly, what are we going to do about it if we are to mean what we profess?

Life is full of words, spoken, written, texted, emailed. Many of these words are important. Words expressing love, kindness and support; communicating helpful things about life and relationship are especially so. Why is the Mass the most important thing we have to say?

Focal point

For Merton the Trappist priest and monk, ‘the Office is a preparation for that utterance’ which is the Mass. But that same thought can be applied to us all who believe that, through Faith, all we are, all we do and say, is done within the life that Christ lives in us that we might live in him. The Mass becomes a focal point in time and place for all we are and all we do and say.

Merton reflects, that in speaking the words of the Mass, the priest is not only ‘speaking for the people,’ he also ‘speaks to God.’ But critically, these words are not his own words.

‘In a few simple sentences that are the words of God’ given us by Christ, these words unite us with God. To be precise, what is pronounced when the dominical words are spoken is the ‘Word that is uttered by the Father (and so) cause the Word to be present in time, in a special state – incarnate and sacrificed.’

New purpose

So, as the Sacred Host is elevated, it becomes a kind of lens. A lens has the capacity to draw light in, to gather and refract that light; then transmit it in a beam, no longer scattered and diffuse, but focused, re-directed and purposive. The words of the Mass and what, by God’s gift and grace, Mass achieves, have this lens-like power. All the words and all that our words contain, express and mean, are collected, gathered, brought together and re-focused, re-directed, given new purpose – diffuse no longer but brought together as if a beam of light and love.

All we do at Mass is because of what we believe it to be. The words, lights, colour, incense and music are all part of seeking to express what we believe and know is taking place: that Christ Jesus is Real and Present in sacramental signs.

What is profoundly shocking in Merton’s thinking about the Mass is that, surrounded though Christ is by all we do and say ‘there on the altar,’ the very Word of God, the creator and sustainer of all things, ‘the Lord of all things (says) nothing.’ Christ, the very Word of God, rests on the altar in silence and

wordlessness – stunning us, surely, to a new kind of silence by his complete humility, love and peace.

Caught up in action

In Mass we are doing what Jesus taught us to do: ‘Do this,’ the Lord said. And that says precisely that the Mass is not some kind of intellectual exercise, a philosophical construct; not a thought process. Mass is something that we ‘do’; involving action and relating to the physicality of our human nature. So we are brought to that other essential component of Mass. As well as consisting in those vital and critically important words we say, it is also fundamental that we become involved, caught up in action; feeling, seeking, touching, holding.

Mass articulates very clearly to us what Jesus has done for us; what has been achieved by his life and teaching and, most especially, what has been done for us by his passion, death and resurrection. He has won for us eternal life and salvation as strongly expressed in the Penitential Rite and the Liturgy of the Word. The Liturgy of the Eucharist then begins to make clear and brings into focus another essential dimension of the Mass. While affirming all that Christ has done for us, it also brings into focus what Christ is doing for us.

In a Eucharistic Thanksgiving, we ask that the Father recognize ‘the sacrificial Victim by whose death you willed to reconcile us to yourself’ – what Christ has *done* for us – and then goes on to ask that we who ‘are nourished by the Body and Blood of your Son and filled with His Holy Spirit (might) become one body, one spirit’ in him – what Christ is *doing* for us.

Valuable devotions

The Mass makes real, present and effective all that Christ has accomplished and done for us; it also makes active and dynamic that which he is doing, and will continue doing until the end of time. That is, to make, fashion and mould us more and more into his Body, to make us more the Church of which he is the Head and we that body.

In earlier times greater emphasis was placed on the preparation that priest and people made before Mass. Volumes of prayers and meditations were available for use before Mass, especially on Saturday evenings before the Parish Mass on Sunday. Similarly, prayers of devotion and thanksgiving were provided for use immediately following Mass and throughout the days afterwards. These valuable things are still provided and, maybe, should find renewed emphasis and use. Such devotions provide us with words. Words leading up to and following after those ‘most important words we have to say’ – those of the Mass. Words that join us with God in Christ in all that he has done and is doing among us. **ND**

while affirming all that Christ has done for us, it also brings into focus what Christ is doing for us

Why come to church?

Barry A. Orford encourages us to rediscover practices that promote stillness and dignity in our worship

A recently published article advised readers on 'How to become a welcoming cathedral.' It offered sensible suggestions for helping those who come to a cathedral or any other church feel welcome, but it did not ask the most important question: 'What is it that we invite people to do when they come to a church service?' The only adequate answer is that we invite them to join us in the worship of Almighty God. Any benefits which attend coming to church – a sense of fellowship, for example – are secondary to the fact that we come to church to worship God. If that is not our first task then we are failing in our mission.

Inspiring awe

Churches are not buildings like any other. They are there to recall us to our Christian duty to worship, and what we do in them is meant to assist us to draw near to God in adoration, penitence and praise. The question we must ask of any act of worship is whether it can help us to experience something of the awe which awareness of God's presence should inspire in us. Why bother with services which do not do this?

A folly afflicting the Church of England in recent years is the notion that nobody visiting a church should ever feel in the smallest degree uncomfortable. The architects of past centuries knew better. They built churches meant to make those who entered them feel that they were on the threshold of a greater reality, a place where they might encounter 'the intersection of the timeless with time.' Yet buildings cannot do everything. The services taking place in them, and the way congregations regard those services, determine whether what is offered is truly an act of worship.

The need for seriousness

I sense too frequently that our churches are more concerned with selling a feel good experience than with leading people to the throne of God. I fear that we are in the grip of the Curse of the Casual, ensnared in something of the superficiality and levity which our media reserve for Christian faith. The absence of appropriate seriousness which attends so many services, the tiresome facetiousness which lards too many sermons, a determination to get things done quickly, and the lack of recollection shown by congregations suggest that we are forgetting that true worship, like Christian living, requires discipline. Worse still, we have abandoned basic observances which helped previous generations to approach God in worship.

Spirit of reverence

Ask yourself, does your church convey to people by word and practice (especially practice) that the time before a service should properly be spent in quiet preparation rather than in idle chatter? The old dictum, 'speak to God before the service and to each other afterward' made an important point. We do not best prepare to worship God by exchanging chit-chat until the beginning of the first hymn – and that includes clergy,

choirs and servers.

Unconcern for quiet and stillness before worship is but one indication of our malaise. Here is another. H.G. Wells said that if he believed what Catholics believed he would never enter a church except on his knees. He would not find much encouragement today. The absence of kneelers in many churches, chairs set in close rows and the rubric 'Sit or kneel' proclaim that kneeling is no longer considered a valuable help to worship. Certainly it is not essential, but those before us found that there is something significant for the individual as

young Christians can find stillness and formality a welcome and inspiring novelty

well as for a congregation when joining in corporate kneeling for prayer. It literally embodies a spirit of reverence and makes a physical offering in which all share, unless prevented by disability.

Screwtape thought it good temptation technique that 'at the very least, [humans] can be persuaded that the bodily position makes no difference to their prayers; for they constantly forget...that they are animals, and that whatever their bodies do affects their souls.'

Anglican writers of the past were firm on the need for preparation before worship, and never more so than when coming to the Eucharist. When did you last hear (or deliver) a sermon which mentioned this, or even commended the pre-Eucharistic fast? The Exhortation in the Prayer Book reminded communicants of the solemnity of what they were doing, but such language is too forthright to find a place in contemporary service books. The consequence can be a painful and offensive lack of reverence in Eucharistic celebrations. As Bishop Michael Ramsey reminded us, 'the awe in the individual's approach to Holy Communion, which characterized both the Tractarians and the Evangelicals of old, stands in contrast to the ease with which our congregations come tripping to the altar week by week.'

Gravity and self-discipline

Much blame for this situation lies with those of us who are ordained. We have failed to teach the ways which can assist Christian life and worship. Perhaps we have feared giving offence or seeming severe. Older Anglican writers were not so timid about reminding us that worshipping God is the most important act we perform and requires appropriate dedication and self-discipline.

I will not conclude with a disclaimer about 'not advocating a return to the past' because I am strongly urging a rediscovery of devotional practices which can assist us in worship. In our anxiety to get people onto seats, we are too readily accommodating our services to the restless, rickety and trivializing ways of our surrounding society. Nor is it just elderly worshippers who desire reverence and dignity in church. Experience teaches that a rising generation of young Christians can find stillness and formality a welcome and inspiring novelty when they come to worship God. This discipline shows a loving response to God's invitation to us.

The Revd Dr Barry A. Orford is a retired priest

The byways of history

J. Alan Smith uncovers two little-known stories from the past

From time to time, in my career as an amateur historian (the pay is lousy but the hours are great), I come across hidden stories that deserve a wider audience. In this article I introduce two of them: the strange story of Maximilian de Veau, a Huguenot émigré who became so unlikely a hero of Scottish nationalists; and the true origin of the inn name, 'The Durham Ox'.

Scottish politics

Maximilian de Veau was born in France, c.1570, to Huguenot parents. After the St Bartholomew's Day Massacre of Huguenots in 1572, his parents took Maximilian to Edinburgh, thinking that the Protestantism of Scotland would be more attuned to their views than the Anglican *via media* of Elizabethan England. In the course of time, Maximilian enrolled at the University of Edinburgh.

During his time as a student the political scene was dominated by the expectation that James VI, King of Scotland, would inherit the throne of England on the death of his cousin Elizabeth. While many Scots saw this as a Scottish takeover of England, the more far-sighted realized that the disparity between the scale of the Scottish and English economies would prompt James to relocate to London and rule both countries from there. Maximilian was in this latter group and he foresaw that James, or possibly one of his descendants, would feel compelled to introduce the English form of Protestantism to Scotland lest two diverging religions would imperil the united Crown.

Rallying cry

When Queen Elizabeth died in 1603 and the Union of the Crowns had come to pass, Maximilian returned to his native France, perhaps thinking that he would be safer under Henri IV, the former Protestant who converted to Catholicism in order to inherit the throne of France. Under Henri's successor, Louis XIII, and his Minister Cardinal Richelieu, though little is known for certain, it is probable that Maximilian allied himself to the various separatist groups that sought to undermine the authority of the French Crown. When he was killed in Paris in 1625, it was assumed that his death had occurred as a result of a scuffle with the Cardinal's Guards.

In his student days in Edinburgh, his natural leadership qualities led to his name being adopted as a rallying cry by separatists, using the form in which it appeared in the University Register: 'de Veau, Max'. On the rare occasions when it appeared in print, it was converted to the form 'de Vo Max' or 'Devo Max'. For a hundred years or so until the Darien

fiasco brought about the union of the Scottish and English Parliaments, 'Devo Max' continued to be used by Scottish nationalists seeking a separation from England, though knowledge of the phrase's origin had long since vanished. Will the cry of 'Devo Max' ever be heard again, I wonder?

Thomist meetings

We turn now to the second story. The philosophy of St Thomas Aquinas (1224/5–74) found a ready response in the more intelligent artisans of England in the later medieval period. Virtually spontaneously, with no centralized organization, small groups sprang up, meeting in the evenings to discuss problems of the day in the light of Thomist philosophy.

Fearful of interference from both Church and State that might have put them under close ecclesiastical or baronial control, the groups met in borrowed rooms, often changing their

venue from meeting to meeting. At the meetings, plentiful supplies of food and ale were made available to meet the material needs of those attending.

To identify the locations discreetly, each group displayed a picture of 'The Dumb Ox'. This referred to a nickname given to the young Thomas by his fellow students who had mistaken his failure to ask questions for a lack of intelligence rather than a complete mastery of the subject. Thomas's teacher, Albert the Great, told them: 'You call brother Thomas a dumb ox. Let me tell you that one day the whole world will listen to his bellowings.'

The true origin

Over the years the popular interest in Thomism declined and the meetings concentrated on the consumption of food and ale; discussions continued but without the unifying basis provided by St Thomas. Losing their fear of Church and State, those groups that survived became inns, retaining the name of 'The Dumb Ox'. However, as memory of the name's origin faded, many of the inns changed their name to 'The Durham Ox', it being thought that 'Dumb' had been a corruption of 'Durham'. This gradual process was quickly completed after the Reformation, when it was thought that 'The Dumb Ox' might indicate a connection with the resistance.

Still today it is possible to find public houses named 'The Durham Ox'. However, it is unlikely that you would find one with a landlord who knows the true origin of the name! **ND**

'Devo Max' continued to be used by Scottish nationalists seeking a separation from England

those groups that survived became inns, retaining the name of 'The Dumb Ox'

Richborough IME

Paul Noble on the recently established provision of supplementary training for curates

Ask your parish priest what he thought of the training his diocese laid on for curates when he was first ordained and you are almost guaranteed a groan. You may even get a horror story or two of the worst experiences he endured. Older priests received what was called 'Post Ordination Training' in their diocese, with the acronym POT, so it was inevitably referred to as 'Potty-training'!

Pick and mix

From the Seventies onwards, training for curates was seemingly in the charge of the advanced liberal wing of the Church of England, with experimental liturgies for the Eucharist, pick and mix Morning and Evening Prayer and bizarre subject matters. For me the one that stands out was being taken into Bristol to see a dramatization of Raymond Briggs' *When the Wind Blows*, an everyday British family dealing with a nuclear bomb and analysing the lyrics of Hazel O'Connor's single 'Eighth Day'. The only good thing about it was the opportunity to mix with other curates who came from the same Anglo-Catholic background.

Post Ordination Training was changed in name to Initial Ministerial Training (IME), but practically everything else remained the same about it except that it maybe became even more perplexing for deacons and new priests who had a traditional understanding of the Christian Church and adhered to the Catholic faith within the Church of England. One big difference though was that because of fewer ordinations, except for a few favoured dioceses, a traditionalist Anglo-Catholic curate was likely to be a pretty isolated individual altogether. Gone completely was any time or attention given to the ongoing priestly formation of the newly ordained and the imparting of knowledge and skills that priests of our constituency need to serve our parishes and our people.



The 2013 Attendees

A good sign

It was to do something about meeting this need that moved Bishop Norman Banks to set up the Richborough IME in 2012 as a supplement to what was being provided in the various dioceses. So with the assistance of a small team of priests the first IME was planned, dates fixed and the Shrine of our Lady of Walsingham booked. Bishop Norman made contact with the deacons and priests known to him and in October 2012 from Sunday they duly gathered from Sunday evening until Tuesday lunchtime.

All that has really happened since 2012 is that each year the numbers attending have grown, so that last year over 20 curates attended. This is very good. It is an indication that this supplemental IME is providing

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something these men value, but also a sign that there has been an increasing number of men coming out of theological college or from theological courses who see themselves as belonging to that part of the Church of England that we will learn to call The Society.

Three aspects

What Bishop Norman set out to provide was threefold. Firstly, there is the learning element which has always concentrated on the solidly practical; there are some different speakers each year as well as contributions from the organizing team. Secondly, there is the spiritual element; Walsingham provides part of that in itself, but there is daily Morning Prayer together in the Barn Chapel and Evening Prayer in the Shrine Church, concelebrated Mass each day with a spiritual address, opportunities for sacramental confession and time for private prayer and devotions. Thirdly, there is a social element, so our new clergy may get to know one another better and be encouraged that there are many others like them. Along with this there is the opportunity to get to speak confidentially to one of our bishops about life after their curacy.



The 2012 Attendees

Walsingham Initial Ministerial Education Conference

Almost three and a half years ago in Walsingham the ever attentive Bishop of Richborough overheard a conversation between two young curates in The Bull. He listened to how they were enjoying their first steps in ministry but how they also felt isolated from other catholic-minded clergy. As a solution to what he heard the Bishop has devised and delivered a supplementary programme which complements the post ordination training (IME 4-7) which is offered within dioceses.

What a joy the programme has been. Every year of the initiative has seen growth in the number of participants. This year there were over 30 newly ordained deacons and priests present from all over England and Sweden. The theme this year was *The Priest as Evangelist* with a wide range of talks and addresses offered from Frs Paul Noble, Edward Martin, Adrian Ling, Darren Smith, and Bishops Lindsay Urwin, Norman Banks and Jonathan Goodall. If I told you that it was all hard labour then I would be doing a disservice to the schedule which also allocated time for prayer, eating together and time for fellowship over a pint or two. The event has become an annual time of renewal for the younger clergy who take part. Gathering together for two nights, united around our bishops at the altar of God, studying the scriptures, learning from each other, and encouraging each other in the joy of ministry has made a difference to my priesthood.

In March this year Pope Francis called upon all priests to renew their love for Christ and for all people to support priests through prayer.

“It is important to constantly renew and nourish the grace and joy of ordination through prayer, daily celebration of the Eucharist, penance, going to confession regularly and listening to the word of God, which is our daily bread.

Bishops, priests or deacons who do not do these things diligently throughout life lose communion with Jesus and they become mediocre, which is not good for the church.

That’s why we have to help bishops and priests to get closer to God with prayer.”

In a really significant way the annual Walsingham conference organised by Bishop Norman helps newly ordained priests to renew their love for Christ in order to be better shepherds to their people. I give thanks that the Bishop overheard that conversation three and a half years ago; I give thanks for my brother priests and deacons recently ordained; I give thanks for those who have funded and delivered the work of Bishop Norman with the newly ordained. I ask you to pray for God’s blessing on this work, for your priest, and all priests throughout the world.

Grant Naylor



The 2014 Attendees

Most are of course fairly familiar with Walsingham anyway, but there are some who are not, and the welcome Walsingham gives is very important. Bishop Lindsay Urwin always presents a Bible Study to the participants and is very generous with his time.

Each year there has been a different general topic – 2012 concentrated on the sacraments and the priest as agent of grace and reconciliation, 2013 had an emphasis on the priest and the Bible and 2014 on evangelistic outreach through a

priest’s ministry of welcome and hospitality. Each year there are new developments: whereas in 2012 most of those taking part were from the See of Richborough area, in 2014 all three PEV areas were represented. In 2014 as well the Bishop of Ebbsfleet was present for the three days, especially important for the deacons and priests from his Episcopal Area.

Generous grant

A really significant development has been the endorsement of this supplemental IME by the Cleaver Trust. This Anglo-Catholic charity has long supported the work of training priests and by a generous annual grant has made it possible for more curates to attend than would have been possible otherwise. Fr John Hanks of the Trust has also been present for the last two years, and that commitment has been greatly valued. There has been an ecumenical dimension as well with the attendance of a small number of Swedish priests belonging to the traditionalist Church of Sweden ‘Society of St Bridget’ who speak of the enormous difficulties they face in their ultra-liberal Church.

Planning is already underway for the 2015 Richborough IME session which will take place in Walsingham on 18–20 October. Any traditionalist deacons and new priests who would like attend please contact your PEV or Bishop Norman himself. **ND**

faith of our fathers

Arthur Middleton on the Anglican quest for unity

In January another week of prayer for Christian unity is promoted, and we are urged to pray for the unity of the universal Church. Previous generations of Anglican divines had a great respect for the universal Church and were careful not to promote fashionable innovations that would cause further disunity.

Uncompromising

Professor Owen Chadwick wrote of Anglican divines in the seventeenth century ('Preface,' *From Uniformity to Unity 1662–1962*, SPCK, London 1962):

'if High Churchmen of that age like Bramhall or Thorndike had been asked what led them not to compromise, they would have replied in terms like the following: 'Our paramount duty is to the Catholic Church; our subordinate and derivative duty is to the Church of England as the representative of the Catholic Church in this country. The Catholic Church is known by its faithfulness to the primitive model. The Church of England has no choice but to follow that model, must seek to apply the principle rigorously and exactly.'

'I am satisfied,' wrote Thorndike in 1660, 'that the differences, upon which we are divided, cannot be justly settled upon any terms, which any part of the *Whole Church* shall have just cause to refuse, as inconsistent with the unity of the *Whole Church*' ('The Due Way of Composing Differences on Foot,' *Works*, vol. 5).

The Primitive Church

Chadwick went on to say that any act which divides the Church of England from the universal Church of the centuries is to be eschewed, even if that act offers temporary or local advantage; and the test of universality, in this sad, divided state of Christendom, may be found in appeal to the ancient and undivided Church of the first centuries.

It has always been the Anglican claim that in faith and order the Anglican Communion is continuous in identity

with the Primitive Church. The principle was set forth by Bishop Jewel, one of the earliest Anglican apologists in

it means that the content of faith cannot be changed by addition or omission

the sixteenth century (*Defence of the Apology*, 1567, *Works* (Parker Society), pt III, p. 100; McAdoo, *Being an Anglican*, p. 10).

Test of a true development

Anglicans have continuously insisted that the Primitive Church of the undivided centuries is a doctrinal model. 'We are willing to own this for a true mark of the Church,' wrote William Payne, 'its agreeing with the doctrine of the Primitive Church' (cited by More and Cross in *Anglicanism*, SPCK 1951, p.

140). This basic concept is formulated in Jude 3: 'the faith once for all delivered to the saints,' and is expressed in the Church of England's Canon A5. This is formative for Anglicanism and it means that the content of faith cannot be changed by addition or omission, though each generation needs to develop into a deeper understanding of it and to express it in the idiom of its own time.

The tests of a true development are whether it bears witness to the Gospel, whether it expresses the general consciousness of the Christians, and whether it serves the organic unity of the Body in all its parts.

The innovations of General Synod in ignoring the claims of the universal Church have compromised the Church of England in a way that previous generations of Anglicans would not have done. **ND**

**Ordination of
The Revd Philip North CMP
to be
Bishop of Burnley**

Monday 2 February

11.00: York Minster

Tickets are not required.

Vespers and Benediction

16.30: All Saints, North Street

devotional

Light

Arthur Middleton

Some years ago, in the Mendip caves, all the lights went out and left us in total darkness. Nobody could pick up any light within that darkness. So it was also an experience of blindness, for darkness and blindness become one and the same experience when there is no light. The organ of vision is rendered useless. The fear and horror of everyone's life is that they might be plunged into darkness and blindness, physical, mental or spiritual. For deep within every human soul is a yearning for light.

Two ways

In that cave there were two ways in which I could have allowed light to guide me through the darkness. First, by providing my own light, with a torch or naked flame. This light would have been in my control and therefore limited by my own inadequate knowledge of the caves and darkness. Furthermore, I would have pointed it only into the

places where I wanted it to shine and followed it only into the places where I wanted to go. A second way was to have my path lit up by a light that was provided and beyond my control. Such light would lead me by lighting up for me that total darkness, but it would also give me total vision. This light would invite my submission and total response.

Epiphany

Epiphany is about light. The Magi followed the star and submitted themselves to the guidance of light. These astrologers taught that the Lord of the universe is eternal light and that the soul of man needs light. The soul needs a light external to itself as well as a light within the soul. It needs the everlasting light from outside itself; otherwise the soul itself is in darkness. The magi submitted to that light and what they found was a king in the form of a child, a king not of man's making but of God's making.

Follow that light that is beyond your own control and you will never walk in darkness or blindness. For hundreds of years, since Saxon times and before, people in England have been following that light. When past generations of children were baptized here, they embraced 'the light which is the life of men.' For centuries it has been your guiding star. He has never let you down, though you may at times have let him down. But for those of you who never deserted him, his Church is your life for which you have sacrificed yourselves in unstinting service and absolute loyalty. Your faith is no passing sentimental religion. It is embedded in the true reality of a sacramental order and life. For the Light you followed is the Word you obey and your earthly pilgrimage is sustained by the angel's food of Eucharistic bread that touches every part of your life. **ND**

By now most people will have consumed, exchanged or read the gifts received at Christmas. Receiving gifts is not always easy. It can be humbling, embarrassing, and sometimes we cannot understand why someone would want to give us this particular thing. It doesn't seem to us that this gift meets our needs or interests. We all have received gifts that we have never used or opened or read, despite another person discerning something in us that said; 'this is just the thing for him or her.'

This sense of confusion and the consequent setting aside of gifts is also true in our spiritual life. God, who is the God of Grace, is always showering us with gifts. Yet more often than not we are not able to receive them properly or put them to use. Reflect on your own experience: how often have you said to yourself 'I don't think I can do that,' or 'I would love to be able to help there but I haven't got what it takes?' This can happen in exactly those situations where you sense a strong sense of vocation to do something. Even worse is when we find ourselves thinking, 'I used to be able to do that but I can't now.' When this diffidence or lack of

Ghostly Counsel

Gifts

Andy Hawes is Warden of Edenham Regional Retreat House

confidence surfaces in conversation with people, I will ask, 'Who told you that?'

On many occasions people have thrown a spanner into someone's inner mechanism – perhaps by being critical, perhaps by not realizing that encouragement is needed. The power of other people's opinion over us is truly terrifying. In the Christian life gifts are distributed throughout the Body of Christ and it is part of the vocation of the whole Church to recognize and encourage the development and use of gifts. A measure of the spiritual vitality of a church community is ability to discern and develop the gifts in its members.

This corporate encouragement of gifts can go a long way in helping individuals receive them and put them to work. However, the individual has still fully to receive the gift; they have to recognize it as something that is integral to them. They have to realize that if they continually reject the gift they will always be something less than the person God wills them to be. At the very depths of a person who senses they have a gift to give, and are paralysed in the giving, there is often a fear that they will be unable to live with the consequences of putting the gift to use. The gift appears unbearable and indeed some gifts are if they are carried alone.

Spiritual gifts – such as those listed in 1 Corinthians 12, or gifts related to creativity – are unbearable when an individual tries to exercise them in their own strength. The vocation to exercise such gifts is an invitation to a closer partnership with the Lord. It is with him that we must always begin in both asking for gifts and seeking discernment about their expression. Always bear in mind a saying of Catherine of Siena: 'When a person becomes the person God wants them to be they can set the world on fire.'

Reach out

Philip North identifies some opportunities for community ministry for smaller churches

Our past can inspire. But it can also imprison and restrict. One aspect of our past that we love to recall as Anglo-Catholics is the stories of the great social reformers who fought poverty, stood with the poor and modelled the Incarnational faith that is at the heart of what we believe. People like Fr Jellicoe who invented the housing association through rebuilding the vermin-infested slum that was Somers Town in the Thirties. Or Fr Lowder and his heroic ministry caring for the poor and the sick in London's East End. Or the All Saints Sisters who alone had the courage to feed and care for cholera victims on the streets of Plymouth.

Feeling inadequate

We could go on and on telling these wonderful stories. They can and should inspire us in our own ministry today. But the problem is all too often they don't. Rather than inspiring they leave us feeling inadequate. Where are the priests and religious today who are founding hospitals, rebuilding entire estates, forming schools and pioneering social care for the most vulnerable? It is so easy to feel weedy and second-rate compared to the heroes of the past.

But of course things are not quite so easy for us today. In a nation with a National Health Service, state education, social services and a highly developed voluntary sector, it is much harder for us to identify needs and work out where the Church fits in. Churches in areas of greatest deprivation tend to be the weakest, with limited resources and small, ageing congregations, and so it can be extremely hard for priests to know where to start or what to do. All too often this can lead to insularity and inactivity, with churches frightened to reach out in any meaningful way beyond their own doors.

More important than ever

And yet community ministry is more essential now than ever. The

question that a post-modern generation asks of the Gospel is not 'Is this true?' but 'How is this being lived out?' Churches grow when they authenticate the Gospel that they proclaim through practical action. The Church of England is obsessed with the search for a superficial 'relevance.' Yet we find

churches grow when they authenticate the Gospel that they proclaim through practical action

renewed trust and credibility not by changing our doctrines to suit the perceived needs of a secular culture, but when we stand alongside the poor. This is the lesson that Pope Francis is so powerfully teaching us.

By thinking intelligently and using resources wisely and well, even the smallest churches can do something to reach out the hand of love into the communities they serve. Here are some potential starting places.

Listening

It is impossible to meet the needs of a community if we are not clear what they are. Jesus begins most of his encounters through asking questions and listening, and that is a lesson that we need to learn. We are often too quick to leap to conclusions and tell people 'what they need,' but without proper listening our conclusions could be way off beam.

There are structured ways of listening. For example, many parishes conduct a community audit in which they carry out intellectual research on the parish, organize round tables of local professionals and arrange community meetings to allow people to have their say. It is a great approach if you have the resources to do it, but frankly most of us don't.

A more sensible approach might be a Citizens UK style Listening Campaign. Quite simply, a small team of clergy and laypeople initiate as many conversations as possible in which people are asked

three questions. What is good about living in this area? What is challenging? What changes would you like to see? When those who are doing the listening start to compare what they have heard, issues will begin to emerge. It was from a simple conversation like that some laypeople from St Michael's Camden

Town realized that there was a pressing need for free legal advice in our area for those who cannot afford solicitors' fees. The result was a legal drop-in set up with a local law firm which now offers advice to upwards of twenty people a week. Good listening leads to appropriate action.

Making use of buildings

There was a time when the Church started to feel embarrassed about large buildings in deprived communities and it was all the rage clumsily to convert them so that they could be 'multi-use spaces.' Fortunately today we have recovered our confidence. The greatest contribution that a local church makes to its community is prayer and worship, and so making the Church building available is the start of effective community ministry.

The best approach is simply to leave the building open as much as possible for people to use, and the Ecclesiastical Insurance Group, which encourages this practice, has plenty of advice on how to overcome the obvious security problems that this will cause. There may be other ways of using the building for arts events, schools, concerts and groups of older people. Church halls also provide space where community groups can meet. Once people realize that the local church is generous with its buildings and wants to see them opened up and used, it is amazing what the results can be.

Witnesses in daily life

A group of older members of a congregation I once cared for were complaining one day about the young families. 'Everything in this Church is down to us. Why don't those young ones

ever do anything?’ I tried to point out that the younger ones were bringing up children and witnessing to their faith in the workplace, but it did not convince. We find it very hard to see the Kingdom at work in activities that are not very clearly labelled ‘Church.’

Yet Christians have families. They go to work. They live in neighbourhoods. They stand in Post Office queues. They are school governors and volunteers. A much overlooked aspect of community ministry is enabling laypeople to live out their faith and bear witness in these mundane, daily activities. We need to help people to see that their Christian duties do not stop when they walk out of the church door.

Partners and volunteers

Your church may not have the strength to set up dynamic new projects or fundraise for ambitious new pieces of work. But there will certainly be others in your parish who are seeking to do so and need some help. The Vatican II documents talk about working with men and women of good

will, even if they are not Christians, in order to build the Kingdom.

We can surprisingly easily form friendships and constructive partnerships with those on the front line. We can volunteer our services to schools and community groups. The Church is ideally placed to convene meetings of local community workers and offer support. In these ways we are building our presence without taking on unmanageable responsibilities.

Doing what we can

The more we get stuck into our neighbourhoods, the more the gaps in existing provision will begin to emerge.

it is vital not to feel intimidated by the perceived need to do something massively ambitious

It is vital not to feel intimidated by the perceived need to do something massively bold or ambitious. Doing one thing well is enough for a smaller church.

It may be housing rough sleepers one night a week in partnership with others in a winter night-shelter. It may be offering lunch one day a week in the school holidays for children who receive free meals at school. It may be setting up a group for parents and toddlers. It may be training a few people as debt counsellors with the local credit union. What you do depends on context. But the pride and sense of purpose that a small church can gain from a community project is out of all proportion to the effort invested. It makes people think afresh about what and who the Church is for.

The interesting thing about community ministry is that people want it. On the whole the voluntary sector, local authorities and schools want the Church involved and will be enormously encouraging. By overcoming our fear, listening and then acting wisely, we can very easily place our churches back at the centre of the communities we serve. And the benefits of that can be transformational.

ND

The Fulham Festival



Canon Robin Ward addresses the congregation



Vocations Day for the Religious Life

Fr Peter cswg on an initiative designed to give people a hands-on experience of religious life

The posters, adverts and flyers brandishing photos of religious in traditional monastic garb had been asking through the summer: 'Ever wondered what it's like to be a monk or nun?' enticing anyone with an interest to register. This fresh initiative, inspired by the ACS Vocations Conference and sponsored by three members of RooT, was promoted to give people a hands-on experience of religious life for a day.

This is all happening at a moment when for the first time ever in the Church of England, religious life has been singled out from the top as being vitally important for the Church.

'Monks and nuns are those who have committed themselves to Jesus in radically and costly ways – without whom the Church would be diminished both in depth and breadth.' Those words from Archbishop Justin, alongside the news from Lambeth of an initiative for young people in the Community of St Anselm, underline his serious intention to make the religious life and prayer leading components of his outreach to the Church.

Fresh venture

The venue for our occasion on 18 October 2014 was the glorious Comper church of St Mary's, Wellingborough, with its 'stunning architecture' kindly

made available by the parish priest, Fr Robert Farmer. Five additional religious came along to help host the day. A fair balance of male and female participants made up the group, agreeably almost entirely from the younger age range.

The morning session was given over to a theme of prayer, integral to monastic life and perhaps the obvious place to begin: prayer in the monastery or convent is to become the very substance of life, no longer simply one aspect of it. The discussions moved forward to wider horizons, awakening a desire for a deeper understanding of the significance of the Divine Office.

Following the midday office, Fr Darren Smith from ACS, in attendance to support this fresh vocational venture, celebrated the Mass and the gathered assembly were treated to an inspiring homily for St Luke.

The afternoon gathering turned to tackling the decisive issue of the Vows, the building-blocks of religious life. This turned out to be largely a learning and receiving session. A final question and answer session gave the opportunity for participants to ask whatever they wished, and the religious present, representative of both apostolic active and enclosed contemplative, took their turn to respond.

Range of questions

Questions ranged from a straightforward enquiry: how to know God is calling someone to the religious life as distinct from a particular vocation in the world; to how we know which community to join; and then the more searching questions about opportunities to see family, whether loneliness might be a problem, or whether anyone ever had doubts about their call. Priest-religious were asked how their priestly life was affected by life in community.

Meeting with religious on 'neutral ground' with the opportunity to ask anything, without any expectations imposed or subliminal pressure of convent or monastery walls, provides a more relaxed ambience and easier stepping-stones for what can for many be a major hurdle, and that was seen as a plus in the eyes of at least one participant.

On both sides there was general assent that this was a positive venture, and the project has certainly awakened sufficient interest in religious life and concern for its future to merit a further effort next year, perhaps in London or in the North. Should it become established as a regular event, we can look to it also to serve as something of a catalyst for greater interaction and involvement between our parishes and monastic houses. **ND**

Steps towards unity *continued from page 5*

Need for confidence

The idea that such recognition can be made by a church which effects something which was not so before the recognition is not of course new. It has to be done liturgically because it is the church acting formally as herself in her reality as an instrument of Christ for the reconciliation of her estranged children (i.e. like baptism or the Eucharist or penance and other rites also). The idea of doing this liturgically got into some difficulties in earlier schemes such as the Methodist Unity Scheme (1972) and the sadly unsuccessful Covenanting scheme, supported by the late Eric Kemp among others; however, this needs to be done if interchangeability is to be real rather than possibly a fudge. My suggestion for the moment would be for this to be done in concelebrated Eucharists with the representatives of the two churches, archbishops and presidents.

There are outstanding issues; why has neither church acted on the recommendations made a few years ago about the elements used in the Eucharist? (The use of wine and wheaten bread have to be used in Anglican Eucharists and this is part of the famous Lambeth quadrilateral.) How are our diaconates to be related to each other? How do we regard the Methodist practice of allowing under certain circumstances those not ordained or preparing for ordination to preside at the Eucharist? These need to be pursued with a confidence that solutions, solvents can be found which will enable the unity of Christ's church to find clearer expression and for a tear in his coat to be repaired, sinfully torn two centuries ago.

ND

Kilpeck



Approaching Kilpeck from a distance, it seems nothing unusual (1). It is only when you near the entrance, the spectacular south doorway (2), that you realize that this church is something out of the ordinary. Remarkable figures are found, like those on corbels (3); or St Peter (4) on the chancel arch. It remains a 12th c. church that has not lost the apse (5). Kilpeck church, built around 1140, is the best-known example of what is now known as the Herefordshire School of Romanesque Sculpture, which expanded into neighbouring counties.

Further reading: Malcolm Thurlby and Bruce Coplestone-Crow, *The Herefordshire School of Romanesque Sculpture* (Logaston Press, 2013). [ND](#)



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The next issue of **newdirections** is published on **9th February**

editorial

As this issue of NEW DIRECTIONS goes to print, a remarkable Church of England row is gathering steam. The row is not about women in the episcopate or blessing same-sex partnerships. It is about leadership: specifically, it is about the identification and formation of those who (might) have a calling to episcopal ministry, or to minister as the dean of a cathedral, or to lead a 'large church' or a theological college or mission agency. The immediate cause of the row is the publication of the Green report on senior leadership: a key part of the strategy for growth and renewal to those who welcome it, an untheological mish-mash of secular managerialist assumptions to the report's detractors.

We hope to examine the proposals embodied in 'Green' in more detail in a future edition of NEW DIRECTIONS. In the immediate aftermath of publication, two observations can be made.

The first is to note the language which has been employed by some of those who have swiftly come out in defence of the report's conclusions. One bishop has written that the Church of England is 'in last chance saloon,' and that 'the old wet liberal ethos has no traction anymore.' Similarly, one of the principal architects of the report has been minded to declare that 'the Church of England is in crisis' and the need for a change of direction 'urgent.'

Is this language – this apocalyptic language – hysterical, hyperbolic, or deadly accurate? The difficulty is that when an institution has become so obsessed with (and in many ways so adept at) depicting everything as a good-news story, it is difficult to know how to respond to the language of crisis and imminent collapse. Every set of attendance figures is spun to persuade the world (including ourselves) that everything is all right really, that the growth in attendance on a Tuesday afternoon among the under-fives at the local expression of Messy Church proves that all is well in the Established garden. Some more transparent, sober and (frankly) grown-up discussion of the real state of the Church of England might have paved the way for a more mature reception of the Green report. No institution (and the Church of England is both an institution and, of

course, far more than that – it is a *part* of the one Church of Jesus Christ, against which, *tout court*, the gates of hell cannot prevail) can tell two stories at once, a story of success, and a story of imminent disaster, and expect either (or both) to be taken seriously. The publication of Green is surely a call to a realism which is grounded in the virtue of Christian hope, not built on the quicksand of Blairite optimism, especially as expressed in the public domain.

The second observation is to note the extraordinary ham-fistedness which allowed the Green report to be published just as the report of the Faith and Order Commission on Senior Church Leadership was coming to the boil. Your editor (who must declare an interest as a member of FAOC) treads carefully; and it is not helpful – and no part of the FAOC agenda – to suggest that there is an irreconcilable opposition between the two pieces of work. But that no thought appears to have been given to how the two projects might inform one another, still less to how their near simultaneous publication might help the Church conduct this conversation, beggars belief; rightly or not, it now *appears* that a substantial piece of theological study and reflection has been (or might have been) sidelined for reasons of political expediency. Presentational skills cut both ways.

It is facile to imagine that there is an easy answer, any kind of easy answer, to the challenges of discerning the leaders of the Church and equipping those so discerned to carry out the task – always remembering (as the FAOC report rightly insists) that 'leadership,' at least in a sense which can be straightforwardly 'read' from secular models, is not a category known to the writers of the New Testament. The old saying reminds us that, no wonder the clergy are all so hopeless, the Church only has the laity to draw from. And – until we return to the days of the call of St Ambrose – bishops and deans can only come from that pool of clergy. Whatever steps the Church might take to sharpen its work in leadership development, catholic Christians will always put their trust first in the gift and charism of ordination, and in the miracle of the Grace of Orders. **ND**

the way we live now

Christopher Smith rattles off an A level in Sociology

Regular readers will know that I am not a great football fan, preferring a day in the sun with one eye on a cricket match and the other eye on a picnic, but I am not 'opposed' to football. I even go to a match occasionally, and I rather enjoyed living near Selhurst Park when I was in South London, in the days before Crystal Palace's promotion to the Premiership – tickets were cheaper then.

But in the light of a recent news story, I wonder just how many people go to football matches to watch the football, and how many go to watch the people around them. A sixth-form college in Brighton has recently caused a bit of a storm by organizing a trip for some students to see Millwall FC play, and so undertake the kind of the kind of manwatching we used to associate with Desmond Morris. Varndean College is on the north side of Brighton, and takes its name from an old farm. It is a mere ten minutes' drive from the home of Brighton and Hove Albion, the great rivals of Crystal Palace.

But neither the Seagulls nor the Eagles are of interest to Varndean College, for this trip was being organized by their Sociology department, and the objects of their desires were the Lions of Millwall.

Up went the poster, and, of course, details of the excursion didn't take long to find their way into the national press. And lo, all my prejudices about sociology and sociologists are confirmed. Millwall, of course, do have a rather difficult record when it comes to their fans' behaviour, and perhaps it was this that led to the tantalizing promise of the chance for budding sociologists to observe 'working class culture and habits', and to see 'hyper masculinity' as well as 'hegemonic masculinity' being practised by the natives. Like train spotters looking for the Flying Scotsman, the students would hope to see 'new lads' through their binoculars, and possibly even a glimpse of 'issues around sexuality, race and ethnicity'. The things some people will do for an A level! If

they were exceptionally lucky, they might have seen some 'women challenging gender norms'. Welcome to the Church of England, where, of course, we have now given up on hegemonic masculinity altogether.

So come and be a sociologist – you might 'even talk to' some fans, and have a meat pie and some warm Bovril at half time. Could it conceivably be any more patronizing?

Before I started training for the priesthood, some chump in the hierarchy thought I ought to read a book about sociology. It was a textbook with eighteen chapters, of which the last (and shortest) was entitled 'Religion', although religion did also get a mention in chapter two, 'Social Control'. I still have this wretched book, thanks to my inability to dispose of anything from my library, and

the trip promised budding sociologists the chance to observe 'working class culture and habits'

the chapter on religion is divided into sections called 'religion and society', 'religion and social order', 'religion – the opium of the people' and 'secularisation'. Religion, we learn, strengthens social norms and values, and 'contributes to order and stability in society'. Its ceremonies produce social solidarity. Its practitioners experience a sense of belonging, and feel part of something bigger than themselves. Who'd have thought it? Maybe this sociology lark isn't so difficult.

Four pages in, though, the chapter has left behind any positives that religion might have to offer, and is discussing its function as the opium of the people: 'it provides an illusion of happiness and offers an imaginary escape from problems.' To the sociologist's relief, however, secularization is moving in fast. And this mid-Eighties book ends with a quotation from another, from the mid-Seventies: 'it would probably be a mistake to conclude that religion is

doomed. There is, and probably always will be, a deeply committed minority of religious people. However, for the vast majority, religion is becoming simply an optional extra.'

It would be interesting to know whether the author had the Church of England specifically in mind when he wrote those sentences. Usual Sunday attendance has more than halved in my lifetime, and I'm forty-seven, since you ask. On the worst-attended Sunday in 2013, fewer than 640,000 people went to church in an Anglican church in England, with the average Sunday attendance being 775,000, of whom 662,000 were adults. That's a 5% drop in five years, and 29% of us are now over 70. Meanwhile, fewer than a hundred people were confirmed in the diocese of Truro in 2013, and thirteen dioceses

confirmed fewer than a hundred males (plus the diocese of Sodor and Man, but the island only has a population of 86,000), with another seven only just getting over a hundred. That's twenty dioceses out of forty-two. Twenty-seven of those dioceses put on fewer than fifty confirmation services, which does make one wonder what on earth all those suffragan bishops do with their time.

Now many a sociologist probably looks with glee on these statistics. The people no longer have their opiate, but have become accustomed to the harsh reality of the Godless universe. We Christians can take precious little comfort from them, although we might shake our heads and wonder where the ceaseless innovating of the Church of England has actually got us. And one wonders what the sociologists, as the years have gone by, have made of the new opiates, as the amount of religious observance outside the Church steadily rises, and the numbers at the mosque go up and up. Christianity has the oldest age profile of any religion in England now, and Islam the youngest. Perhaps the new bishops of 2015 will help us compete again. **ND**

views, reviews and previews

art



GIOVANNI BATTISTA MORONI

Royal Academy

25 October 2014–25 January 2015

Admission £12, concessions available

This is the first large-scale exhibition of the work of Moroni outside of Italy. The majority of the works come from Bergamo, though there are a sprinkling from the Uffizi and three of his most important works are from the National Gallery. The distribution of the paintings reflects his fame during his lifetime and the connoisseurship of the British Empire.

Moroni was one of the leading Lombard painters from the beginning of his maturity in 1550 until his death in c. 1580. He was a contemporary of Titian, and the comparison between the two of them is largely in Titian's favour. Moroni is not as various. His religious paintings are often ludicrous – one of the Holy Trinity has a ghostly pale Father with sleeves rolled up as if He were to lift the Son up out of the bath. For most of his career Moroni's backgrounds were weak. When they are landscapes they are uninspired, and when architectural ruins they are formulaic. And then his people are often composite pictures of faces meticulously rendered from the life (for which Moroni was famous) and clothes precisely described but hung on dummies in the studio to be painted. Once you have spotted this it becomes very disconcerting. Could Moroni have competed with Titian when it came to the female nude? – you have to doubt he had the technique or patrons sufficiently powerful to get away with pictures of sexy girls painted at the height of Counter-Reformation Puritanism.

Then there is the application of the paint. It is smooth with no hint of brushwork. This is all very much of its age and excellently done of its sort but ultimately bland and something Titian moved on from. I saw the show at the



same time as the Academy was showing Anselm Kiefer and it would be difficult to imagine a greater contrast between Kiefer's artsy struggle with German history and German myth and German eroticism plastered on with thick impasto and plants stuck into the paintings and Moroni's beautiful fabrics and carefully recorded expressions of aristocratic sitters.

Yet, put Moroni beside an older German, Hans Holbein the Younger, and there are many similarities. Both share the capacity to bring characters to life, though Holbein's sitters were even more dangerous than the feuding Montague/Capulet type aristocrats Moroni painted. Also, both painters were able to paint their patrons warts and all, and though Moroni had a very limited range of half turn, bust or half length poses and he lacked Holbein's grasp of perspective, by the end of his life he had made a historic breakthrough when with the late *Portrait of a Tailor* he began to paint the full range of the social classes, not just the nobility.

Actually the *Portrait of a Tailor* is his only painting of an artisan (well, it's the only one I can find). And of course he is a well-dressed and successful-looking tailor. But he is not like the earlier aristocrats posing with their swords and poetry. For once it looks as though the head and body are of the same person. The stance is original – a charming slight diffidence, previously captured in the wonky smile of a Lateran Canon. As always, the fashions of dress and beard are closely observed. Unusually there is none of the very strong character which comes out in some of the other portraits.

The Tailor is reserved as befits a tradesman dealing with a client.

The nearest equivalent in the rest of Moroni's output is his best early works. These are of religious, usually well-off religious, but religious nonetheless. In these works the simple background of the sitters' lives is reflected in the painted backgrounds which are equally simple and anticipate Moroni's final solution to the problem of how to paint backgrounds.

By contrast, Moroni's middle period is dominated by local aristocrats and the extraordinarily gorgeous green and pinks of the ladies' costumes. These are very bright, designed for the strong Italian sunshine. Some of the details are fantastic, notably a feather fan the colour of marshmallows which contrasts horribly with the dark green and gold dress behind it. But however beautifully these people are dressed, their characters are far from pretty. Wariness, arrogance, a short fuse are all very obvious.

The middle period is let down by the indifferent backgrounds. Late Moroni has plain backgrounds which may have been brought on by a change to plainer fashions and the paintings are the better for it. Moroni still had the courage to paint what he saw; the strong, harsh character of the *Portrait of a Lady in Black*, the weary, twinkly look of the politician Giovanni Gerolamo Albani or the cheery Antonio Navagero, cheery despite sitting on one of Moroni's poorly constructed chairs. In the presence of these notables the Tailor was wise to keep his thoughts to himself.

Owen Higgs

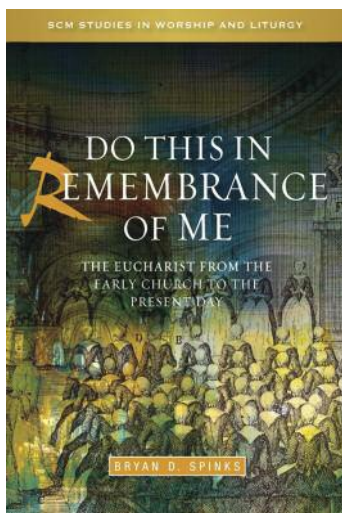


DO THIS IN REMEMBRANCE OF ME

The Eucharist from the Early Church to the Present Day

Bryan D. Spinks

SCM Press, 512pp, pbk
978 0334043768, £60



Bryan Spinks is probably the most eminent historian of liturgy writing today. Having begun his liturgical studies as an undergraduate at the University of Durham with Arthur Couratin, he has gone on to write seminal works on the shape of Eucharistic prayers, the history of English Eucharistic theology, early Eucharistic texts such as the Anaphora of Addai and Mari, the history and theology of baptism, the challenges of bringing liturgy and contemporary culture together in fruitful encounter, and much more besides. In *Do This in Remembrance of Me*, he brings together the fruits of forty years of liturgical study, and offers a history of the Eucharist which will surely become the definitive text for a generation. If the price of the volume puts it beyond the reach of many individuals, then it will at least be a must-have volume for the libraries of universities and theological colleges.

The sheer scope and comprehensiveness of *Do This in Remembrance of Me* makes it a difficult book to review with any authority. There are few people – Spinks aside – who have the necessary breadth and depth of

knowledge required. The book is arranged broadly chronologically, and ranges from the first days of the Christian Church, through the early centuries of emerging and unfolding rites to the Classical rites of Western Christendom, and then into the myriad rites and theologies which were spawned by the Reformation and the ecumenical scene in the twentieth century. Alongside all of this the Orthodox tradition is not forgotten.

Spinks dedicates a chapter to the Anglican tradition (from Cranmer to the Tractarians), and part of his conclusion to this chapter sums up both the breadth of knowledge and the attractively readable style which Spinks offers the reader: ‘The history of Anglicanism until the last decades of the twentieth century is a history of extremely varied theologies of the Eucharist, all kept together and affirmed, or marginalized and ignored, or totally contradicted by a strange adherence to the Cranmerian text [of the Book of Common Prayer]. That text began life as a Protestant reform of the Sarum Use of the Romano-Western synthesis, with insights from Lutheran sources.’ If the history of the liturgy of two provinces of the Western Church can be so complicated, then that gives an idea of the challenge facing any would-be surveyor of the history of the Eucharist in totality. It is a challenge to which – in so far as I am qualified to say – Spinks rises admirably.

Let me conclude with some words from the Preface – words which will both engage and amuse past generations of theological students. It gives a flavour of the lightness of touch with which Spinks approaches this weightiest of subjects. ‘For someone from the English-speaking and/or Anglican perspective, any book on Eucharistic liturgy is already totally overshadowed by Dom Gregory Dix’s now classic *The Shape of the Liturgy*. A classic it is, similar to Darwin’s *On the Origin of Species*. Both contain brilliant ideas, and both contain much information which is now so hopelessly out of date as to be quite dangerous, but each is a classic and thus in many ways can never be replaced.’ Elsewhere, Spinks acknowledges the fact that ‘most scholarly views have a limited

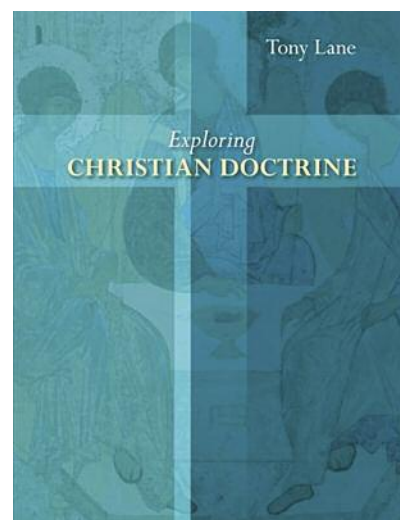
shelf-life!’ *Do This in Remembrance of Me* is destined to become a classic in its own rite (pardon the pun!), with a longer shelf-life than most.

Luke Briers

EXPLORING CHRISTIAN DOCTRINE

Tony Lane

SPCK, 320pp, pbk
978-0281064496, £17.99



Tony Lane’s introduction to Christian doctrine is without doubt an excellent teaching tool. However, nobody should be in any doubt concerning what exactly it is teaching. It presents a very Protestant understanding of the Gospel and a very Evangelical way of going about the task of theological reflection in the light of that. Catholics will not be able to use his book uncritically.

In many ways, Lane is to be congratulated on the book he has produced. It fills very neatly a gap in the market. It is a very extensive introduction to the basics of Christian doctrine which is approachable, well laid out, and easy to understand. Lane wisely exploits diagrams and cartoons to make his text clearer and obviously brings to the task of publishing his text much experience of teaching and pedagogy. Lane also manages to draw on a wide range of thinkers, writers, and theologians to give the student a good initial knowledge of the breadth and complexity of many of the arguments and questions which he examines.

It could work well as a textbook for a parish study group for people who, already having been catechised in the

basics, wanted to learn more about the faith. It could also be a useful basis for teaching for those whose responsibility it is to teach the early stages of the formation of those preparing for ordination or a ministry of preaching.

However, despite the eirenic tone Lane takes, and despite the many ways in which he genuinely attempts to include more Catholic and patristic perspectives, it is difficult to image using this resource satisfactorily in a Catholic context.

Lane's teaching exemplifies incredibly clearly some of the most glaring inconsistencies, problems and blind spots which exist within the different strands of Protestant theology.

One problem revolves around a number of pretty predictable areas of doctrine such as the Church, Our Lady and the sacraments. Lane shows little awareness of how isolated from the main streams of the Christian tradition many reformed and Evangelical perspectives on these issues are. There is, in fact, a main stream, majority Christian view on many of those areas both through history, and in Christendom at the present time. Not to hold those opinions is to belong to a minority among Christians, and frequently involves allegiance to ideas which have only been around for less than a quarter of Christian history. The oddness, novelty, and lack of scriptural and patristic precedent for many Protestant approaches to these issues is rarely acknowledged by Lane.

A second problem, however, is the naivety and over-simplicity of many Protestant approaches to the Bible. The Bible is presented by Lane as speaking unequivocally on certain issues which are palatable to the evangelical mind, such as the impossibility of Our Lady's Assumption and Immaculate Conception. Yet at other times, when it is convenient for the same Protestant psyche, the Bible permits a range of opinions and interpretations, such as how we are to understand the sacraments of Baptism and Eucharist.

A third problem is way in which this textbook spends large amounts of time examining doctrinal questions only Protestants tend to get worked up about. This was particularly evident in the

sections concerning salvation and knowledge of God. My experience of working in Anglican Catholic parishes is that one tends not to encounter the endless agonizing over justification, ultimate perseverance, or Arminian disputes concerning prevenient grace, that Lane gives the impression are a crucial part of theological reflection.

One is moved after reading this book to the observation that it embodies and presents remarkably clearly many of the key problems that lie at the heart of Evangelical and reformed approaches to the task of theological reflection. Reading Lane's work might count, nonetheless, as a useful exercise. It shows just how different the conclusions are that Christians can come to when drawing on different parts of the tradition, when reading their preferred sections of the Scriptures, and when their guiding theological principles are rooted in different periods of Christian history and experience.

Peter Anthony

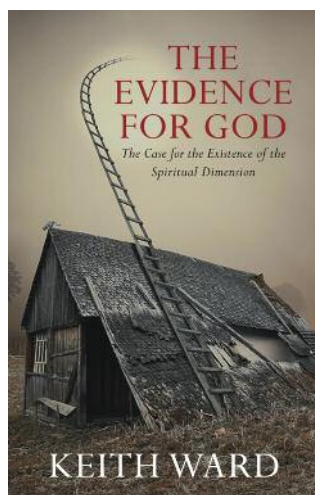
THE EVIDENCE FOR GOD

The Case for the Existence of the Spiritual Dimension

Keith Ward

DLT, 160pp, pbk

978 0232531305, £9.99



You can hold reasonable faith without its being beyond doubt. Putting it another way, Richard Dawkins' lack of belief is also not beyond doubt, though he might not like it put that way! Where Dawkins and others lose ground morally is in their failure to do exactly what Keith Ward has done in his new book and look beyond linear arguments

regarding God to a comprehensive evaluation under the heading of 'dialectical reason'.

The Evidence for God is made up of such reasonable dialogues with experts and interested parties in six realms of life that point to the existence of a spiritual dimension which may be a pointer to God. The book has a philosophical bent, and as such it is not too easy a read, but it is powerful in its cumulative line of thought that tours the arts, morality, philosophy, science, religion and personal experience.

'The evidence of footsteps in the snow does not immediately lead you to a murderer, but it may be part of a cumulative body of evidence which can lead you to the identification of a murderer.' Belief in God is a similar puzzle resting on both reason and intuition as they interpret the riches and traumas of life to establish a clear pattern. Ward sees and addresses the need for beliefs to be consistent, empathetic and critical, that is, linked to the beliefs of others in both senses, morally fruitful and comprehensive. On comprehensiveness the author writes: 'We should be aware of the historical context of our beliefs, aim at as wide-ranging and comprehensive a range of understanding as possible, and recognise that our own beliefs will be provisional in many respects.' Though the evangelist in me balked at this humble paragraph, reading this book better equipped me for the life dialogue that evangelism shrugs off at its peril. Faith is well but not conclusively evidenced and putting it beyond reasonable doubt is not its remit, nor does holding a reasonable faith require that. That assurance is a major thesis of Ward but one allied to some really good evidence. I liked this quotation from physicist Fred Hoyle: 'I do not believe that any scientist who examined the evidence would fail to draw the inference that the laws of nuclear physics have been deliberately designed with regard to the consequences they produce inside the stars.'

I was grateful for Keith Ward's setting out the 'axiological principle' which is about how you bring things about now for the sake of what is to happen in the future. This is why you have minds, to

make history, and it is difficult to see how there could be no big mind behind the world's evolution, especially as we know so much about its fine tuning. Any materialist view struggles with the idea of the mind, let alone God.

The section on religion as pointer to the spiritual helpfully absolves primitive religion for its defective cosmology and praises it for its poetic ways of speaking of the awesome and the beautiful. Looking to contemporary religion, though hypocrisy and 'congealed systems of once-fresh spiritual insights' abound, Ward tells how it helps people deal with wrong and also to go beyond common sense which is nowadays both hedonistic and cynical.

In Keith Ward we have a great mind who helps school us in the reasonable basis of Christianity, making sense of the world and where it is meant to be heading, which is, as he says, to know God in all things and all things in God.

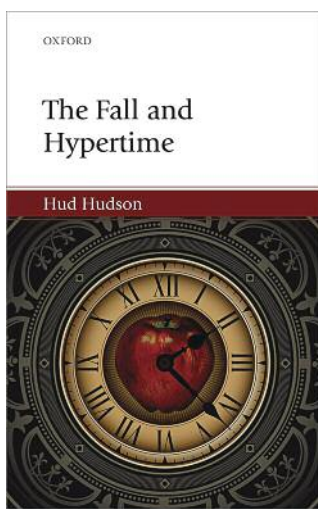
John Twisleton

THE FALL AND HYPERTIME

Hud Hudson

OUP, 220pp, hbk

978 0198712695, £35



Being offered a solution when you never knew there was a problem in the first place can often be unsettling. Occasionally, it can act as a liberating eye-opener, a way into a more creative and fruitful view of the world. Preaching the Gospel often falls into this scenario: most of those we evangelize are not walking around – in the old-fashioned evangelical picture – burdened by their sins and looking for someone to lift that burden from them. Far more people,

surely, learn about grace and sin more or less together: the preaching of one goes with the preaching of the other. I certainly did not know myself to be a sinner until after I had been saved.

I was once a philosophy student at university, mildly liberal and moderately Christian. One day I was invited by the Christian Union to hear a talk by a noted Oxford philosopher on the problem of personal identity and the resurrection of the body. I was entranced by one of my intellectual heroes using all his considerable skill solving a problem I never knew existed, and which still did not seem to matter, even after all that effort had been expended. I am sure, in a more modest way, I have done the same thing in subsequent years, sharing a solution to a problem that concerned no one but myself.

This book may well fall into that category. It resolves the following problem: how to reconcile a literal interpretation of the Fall, as an actual event embodying the problem of evil and the sin of Adam, and the contemporary, scientific view of human beings and the natural world. Most Christians presume these two world views – Genesis and Darwin, to put it in shorthand – as incompatible and irreconcilable, as two descriptions inhabiting two separate worlds. Indeed, the very attempt to reconcile them would be viewed by most people as absurd and misconceived. But what if you happen to be a conservative Evangelical, or in some sense a traditionalist, unhappy with classifying God's word as myth?

Professor Hudson will now save you from having to avert your eyes when the subject comes up, usually from an aggressive atheist, or from the rather shaming vagueness of liberal fudge; he may even open your eyes to a wonderful new world of literalism in its most positive sense. This book of metaphysics is hugely inventive, highly unusual, and genuinely liberating in its originality.

I won't give you a summary of his argument, first, because it wouldn't make too much sense précised, and second, because it depends on what is generally known as a multiverse solution. My problem, for which I am not seeking a solution, is that I have an inherent distaste for string-theory and

the whole range of current multiverse hypotheses. That may be irrational, but that's how it is. However, most current physics and cosmology is multiverse in context, so follow Hudson, not me.

Can faith/belief in an actual event, recounted in Genesis chapter 3, be reconciled with contemporary, secular science? Yes. Even if, like me, you don't want the actual solution because you have some other answer to the problem, you may still find the intellectual victory – expressed as the Hypertime Hypothesis – one to cheer. That someone can take on the Neo-Darwinians on their own ground and win, that is some achievement! The man deserves a prize.

John Turnbull

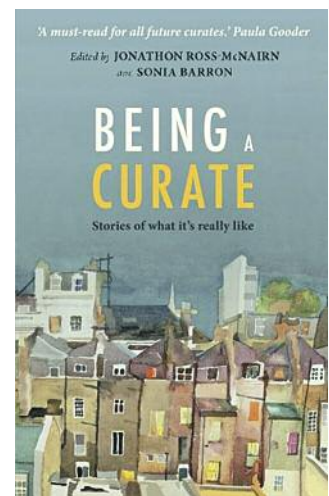
BEING A CURATE

Stories of What It's Really Like

Edited by Jonathon Ross-McNairn and Sonia Baron

SPCK, 168pp, pbk

978 0281070961, £12.99



Despite the quotation on the front cover of this volume, which suggests that *Being a Curate: Stories of What It's Really Like* is a 'must-read for all future curates', I would be loath to let anyone offering himself for ordination read it. The concept of a book telling the stories of curates through their curacies, into first incumbency, and beyond, is much welcomed. However, to suggest that the twenty-four stories between front and back cover offer 'wise advice' and 'deep theological reflection' demonstrates either the shallow intellectual capacity of today's clergy, or the low level of

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intellectual ability we expect of our ordinands.

My problems with this book are numerous. The most frustrating thing for a traditionalist Catholic reader is that the book fails to include any reflection from a conservative Catholic or Evangelical, whilst at the same time purporting to represent a wide range of experiences. In fact, while the book may be 'inclusive of age, ethnicity and gender,' as its editors suggest, what is presented is a collection of stories from those who are liberal-minded and very middle-of-the-road in their churchmanship, despite being categorized as 'anglo-catholic' or 'evangelical.' (One contributor who ministers in an 'anglo-catholic parish' feels the need to describe a thurible as 'the metal pot on a chain with the burning incense in it')

With such contributors, one is then led to question the ecclesiology that underlies the work. This can be summarized by one contributor who reflected on their time at theological college: 'At WEMTC we were always very conscious that we were preparing students for ministry in a Church that does not yet exist.' I understand what this contributor is trying to convey here, but I for one always believed that the Church which I serve was founded by Christ himself and continues to this day. In which case, this comment begs us to ask which novel ecclesial community

this contributor was hoping to serve after his or her ordination.

The diversity of experience of the contributors also betrays how the book's editors see the role of the ministerial priesthood in the Church of England developing in the next few decades. Few contributors, if any, laud the practice of an early selection, followed by residential training and then full-time stipendiary ministry, which, although not the only model for entry into ordained life, is still a significant pathway and has much to commend it. Instead, nearly every contributor has had an employment history, many are self-supporting ministers, some are pioneer ministers, others have a nominal attachment to a parish but a plethora of responsibilities beyond its boundaries, and few seem to express a commitment to our own denomination and would be as happy serving in a Baptist church as the Church of England.

Despite all these underlying issues, there is some salient advice presented in the volume, particularly concerning the need to be able to work well with one's incumbent, and to maintain or build up support networks once ordained. Furthermore, in what is perhaps the book's most useful article, Bishop Paul Butler also urges his readers to work on their relationship with the Lord, growing in Christlikeness, worship, prayer and Scripture. Then there is some

wise advice from a curate's spouse, who urges those who find themselves in such a position to be more like Dennis Thatcher than Hilary Clinton.

This book is not unhelpful for someone within his curacy, but it is far from a 'must-read' for those thinking about ordination. In fact, had I read the book prior to offering myself for selection, I might have presumed that it was a matter of course for my incumbent to die during my curacy, or for some great national crisis to find its focus in my parish, for such stories are presented as normal. Perhaps what is now needed is a book which tells of the humdrum of daily parish life in the same way. It might not be quite such an interesting (or frustrating) read, but it might show more accurately how those called to exercise diaconal or priestly ministry in the Church 'tell the story and share the glory'

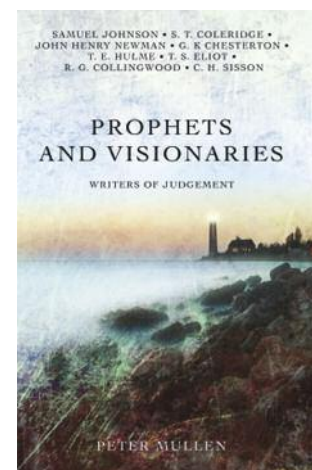
Christopher Johnson

PROPHETS AND VISIONARIES

Writers of Judgement

Peter Mullen

RoperPenberthy Publishing, 192pp,pbk
978-1903905845, £9.99



The other day I was doing some clearing out of drawers and boxes when I came across an end of year school report that I must have had when I was about 10 years old. In those days you were given your report to take home. Our teacher would give each of us in the class an envelope to address to our parents. I had forgotten how we would vie with one another to write the longest address we could! Not content with our parents' names, our house number, road and

town, we added the country – ‘England,’ then ‘UK,’ then ‘Europe,’ ‘The World,’ ‘The Universe,’ ‘The Solar System,’ etc., etc.!

I remember that this particular year we had a gifted teacher who used this apparently silly game to help us to become more aware of how we were in a relationship with individuals and communities that reached far beyond the confines of our classroom or families.

Peter Mullen does a similar thing with this book. He has selected eight writers: Samuel Johnson; Samuel Taylor Coleridge; John Henry Newman; G. K. Chesterton; T.E. Hulme; T.S. Eliot; R.G. Collingwood and C.H. Sisson. He devotes a chapter to each of them, using their own words (with quite long sections of quotations) to show how they help us, in our generation, to explore literary, theological and philosophical subjects that form the backdrop to anyone who is struggling to make sense of our individual and communal lives in the wider context of global and cosmic questions.

Peter Mullen has an impressive pedigree of over forty books of poems, novels and short stories as well as theology, philosophy and musical criticism behind him. This new book shows once again the breadth and depth of his thinking and experience and I commend it to readers who want a challenging and demanding book to help stretch their intellectual and spiritual muscles.

George Nairn-Briggs

VIRTUOUS VIOLENCE

Alan Fiske and Tage Rai

CUP, 380pp, pbk

978 1107088207, £16.99

An American comedian is approvingly cited at the beginning of this book on the following lines (expletives deleted): ‘Motivation is overrated. You show me some lazy couch-potato, who’s lying around all day watching game shows, and I’ll show you someone who’s *not* causing any trouble.’ Most harm is done deliberately with moral intention. Violence, in other words, is far more often the result of good people acting voluntarily from moral principles than of bad people ignoring moral principles.

Put like this, the idea is merely provocative. The devil is in the detail. Fiske and Rai have been working on this theme – virtuous violence theory – for many years now, and their careful and exhaustive survey of different aspects of moral violence carries a great deal of conviction. They take a relational model of human behaviour: when the proper order of relationships in a specific human society are disturbed, forceful – that is to say violent – forms of behaviour have been created to re-establish the proper and moral order of those relationships. Vengeance, war, political or parental authority, and so on, can all make sense from this perspective of moral re-ordering and punishment.



Alan Page Fiske
Tage Shakti Rai

With a foreword by Steven Pinker

Many of the chapters make for difficult reading. This is a book to dip into and out of, for the descriptions of human behaviour and their justification, often summarized from other people’s work, can become frankly unpleasant. As indeed it should, for this is a cold, dispassionate unfolding of human sin and excess. The self-flagellating fanaticism of Christian and Muslim ascetics, for example, is clearly not bedtime reading, and is not exactly palatable in the day time either. This book is worth several short sessions of figurative self-flagellation, if only to emphasize how deep this moral violence goes within us.

And yet. The authors’ cold, objective, scientific observation of the crux of the human condition does, in the end, show the aridity of this observational anthropology. Fiske’s own fieldwork was done over many years in Africa: his account of how he refused to allow his young daughter to undergo female circumcision within the village is creepy:

this is the study of man by an uninvolved outsider; not without its merits and insights, but creepy all the same. It is, therefore, not surprising that neither, clearly, has ever read or probably even heard of René Girard, the greatest anthropologist of violence of the twentieth century.

Here they are, discussing the issue at the very heart of what we mean by right and wrong, a human subject that does not make sense without an expression of values, and yet they simply describe everything (often very well, it has to be said) without the slightest sense of the actual moral issues. Consider this: ‘Rape is repugnant to us, the authors, to you, the readers, and to those who have been victims of rape or who care about them. But *our* moral judgment of it should not blind any of us to *the perpetrators’* moral motivations. Yes, to label the motivation to rape “moral” seems horrific and bizarre, but that’s what it truly is, both subjectively and in the objective technical sense.’

One could say (they would) that if you give clear definitions for the words you use, if you lay out the rules before you begin your objective investigation, then yes, you can label such motivation as ‘moral.’ But you would still be wrong. The words we use to share our ideas and opinions with other people can in part be pre-defined by ourselves, but *only* in part. Both writer and reader are set within a wider community, not only of connotations but also of moral judgements and responses.

Their description of capital punishment, for example, as a virtuously violent means of re-establishing the proper order of human relationships within a society is telling and unexpectedly original (I had thought I knew this already). Their description of gang rape in terms of male relational bonding is also telling, if unpleasantly unsettling. Their linking of the two as ‘moral’ is just plain wrong – wrong with a capital r.

To avoid the accusation of introducing unwarranted connotations and value judgements, they should, according to their own rules of objectivity, remove the word ‘Virtuous’ from the book’s title.

Anthony Saville

Book of the month

Ian McCormack considers the lessons of local history

MORE EMPTY TABERNACLES

Another Twelve Lost Churches of London

Michael Yelton

Anglo-Catholic History Society, 158pp, pbk
No ISBN, £15 for readers of NEW DIRECTIONS

NONE WILL REMAIN

Five Lost Churches of Manchester

Richard I. McEwan

Anglo-Catholic History Society, 2 vols, 366pp, pbk
No ISBN, £30 plus £5 p&p

Both available from <www.achs.org.uk> or 24 Cloudesley Square, London N1 0HN

There is something intrinsically melancholic about books chronicling closed or demolished churches. It exists whether or not their closure was justified: the fact that the slums had been cleared and the parishioners moved (such as at St Saviour's Poplar and several of the other cases cited by Yelton); or that priest and many people together had crossed the Tiber in the wake of the ordination of women (such as happened at St Alban's Cheetwood in Manchester); doesn't make the stones that once echoed their praises any less holy, though it does make the closure virtually inevitable and probably right. In other cases, closure was anything but, and there is a 'villain' to be identified: all too often in these cases a diocese not keen to expend precious resources on parishes and people which decline to follow the liberalizing trends of the Church of England hierarchy – or at least not imaginative enough to see how clusters of Catholic parishes might have been maintained together (Ardwick and Gorton might have been saved in this way). In a few cases – such as that of St Hugh's Bermondsey – some form of church community remains, but the tradition – once glorious – is long gone. Whatever the case, the melancholy is still there.

In these two handsome offerings which continue the Anglo-Catholic History Society's sterling work in this field, Michael Yelton continues his survey of lost churches of London, and Richard McEwan begins the same process for Manchester's lost gems. Yelton briskly surveys twelve more lost churches; McEwan delves more deeply and extensively into Manchester's Anglo-Catholic past through the stories of five particular churches.

Throughout McEwan's two volumes, the author periodically raises his eyes from the local stage of Manchester to survey the wider movement of which Anglo-Catholicism in Manchester was a part. His conclusions are in many ways as melancholy as the stories which he so evocatively and meticulously narrates. At the end of the book, he remembers travelling from Manchester to Oxford for 150th anniversary celebrations of the Oxford Movement in 1983, which he describes as a



'glorious and nostalgic celebration.' The challenge is not to allow that nostalgia to gain the upper hand; not to wallow in a longed-for (and partly illusory) past. That is particularly difficult for us, McEwan says, as 'nostalgia is built into the Anglo-Catholic psyche.' The days when, in John Betjeman's words, 'faith was taught and fanned into a golden blaze' are gone and 'are unlikely to be repeated.' History can be useful to our movement, providing we use it as a way of 'learning lessons,' and not merely as part of a yearning for a 'land of lost content.'

McEwan is surely right in his analysis, and not without justification in his sense of melancholy. And yet, as he himself acknowledges, the Church has stood on the brink before, and always survived. And the shoots of revival which we might long for in our movement are small and fragile, but that they are there is not in doubt. There is the invitation to *flourish* about which I have written in these pages before (ND, September 2014); there is the remarkable fact that God continues to supply our movement with young men willing to give their life to serving him as priests in his holy Church; and there are the countless stories of faithful priests and people in parishes large and small up and down the country who quietly get on with the job of celebrating the Sacraments, proclaiming the Gospel, and teaching the Faith. Perhaps as a movement we need to be a little *less* quiet in spreading this Good News? Perhaps the stories of these lost churches of Manchester and London should serve not as a downward slide towards gin and misery, but as an upward spur into growth and ministry? Perhaps we should take what is precious from our past and find ways of making it speak to the world of today? That, surely, is what the Church is called to do in each and every generation. Life in many of our parishes (particularly those which, like most of the churches featured here, are in poor and deprived areas) today is far from easy, but as both of these books make clear, our challenges are in no way greater than those which faced our forebears; merely different.

One of the marks of good local history is that the writer succeeds in making the story interesting and relevant to those who do not know the area under discussion as well as to those who do. It is to the credit of both authors that the stories they tell are of interest to those with little previous knowledge of the churches and parishes in question; not least because of the pains they both take to relate the particular histories to the wider social and religious movements of the time. They are also helped by the sizeable number of larger-than-life figures who have not infrequently graced the Catholic movement. Would that there was space to recall some of them here! But there is not – you will have to buy the books to discover them!

Alistair McDowall is a new 27-year-old playwright whose *Pomona* at the Orange Tree in Richmond-on-Thames has really scored a hit. I read that he has written 16 plays already, and he may be the most interesting new theatre-writing talent to have shown up here since Martin McDonagh emerged at the Royal Court in the 1990s. Trying to find out more about him, I discovered a pretty dumb question-and-answer promotional page for the Court where his answer to what was his greatest fear was: 'Karaoke. Or, you know, nuclear war.' Brilliant. I immediately warmed to him. He looks very lively, writes in a university library to which he claims he is not supposed to have access, is acute, rather than just sharp, and has that perfect ear for what people actually say that is essential if you want to make money out of theatre. I just hope he doesn't get tempted into the richer world of television, and spoiled by boredom.

Not plain sailing

Pomona is a weird, bleak and in some ways quite annoying experience. I had trouble getting on its wavelength – wrong age bracket. The Orange Tree, a small agreeable theatre-in-the-round, had a lot of young people in the audience, who obviously got into it at once. A character called Zeppo played by Guy Rhys, an actor with one leg and a prosthesis, gives a hyped-up intro to where we are – Manchester urban wilderness (*Pomona* is a marooned concrete island used by crims in a motorway maze), and a girl called Ollie (Nadia Clifford) is seeking her missing sister – who may be a figment of some odd psychological condition in her mind.

How it all fits together, how the roster of seven very well-drawn and unusual young people in the play encounter each other and keep going, is definitely not plain sailing. Which is very much the point. This is not a play with an obvious political purpose. We meet a rare sample of fellow human beings drawn very true to life. McDowall is not telling us what

to think. It is not about something happening, though the characters find the diversions they need. There are even scenes where one is uncertain that the right person is speaking the right lines: the playtext advises that at various points it is up to the director to decide who gets to say certain lines that are up for grabs.

Well-achieved direction

So one can be forgiven for not grasping who's who. Which girl was Keaton (Sarah Middleton) and which was Gale (Grace Thurgood)? Sean Rigby as a somewhat dim goon called Moe, and Sam Swann as a young not quite sure wannabe Charlie who makes money offering real-life 'dungeons and dragons' experience for cash are just as immaculately observed as the four females in the show. The way they all evoke an entire world of activities and power-plays with almost no props and perfectly ordinary everyday clothes is

Bennett's ensemble are committed to making this unusual picture blatantly, ferociously alive

tribute to the extremely crafty and well-achieved direction of Ned Bennett (who already directed a different cast in the play's first outing at the Welsh College in Cardiff). The most rounded of all the characters, Fay, a working girl with a strong sense of realism and very sympathetic toughness, was beautifully created by Rebecca Humphries.

In other words there is a provisional quality about the narrative being mystifyingly unfolded. It could go in various directions. Definitely not the well-made play designed to draw to conclusions the playwright wants us to think: nor is it set to be a lot of fun. It is cruel, full of frustration and unkindness. Like life. In fact what makes it such an authentic document is the way it resonates with the general disempowerment and helplessness (characteristic today) of everybody save the exceptionally rich, as Noam Chomsky was saying on *Newsnight* not

long ago.

Lack of power the young of today feel acutely, the impossibility of escape from a world over which they have no control. The life McDowall evokes is full of diversion but empty of promise. Everybody has info at their finger-tips (not always reliable) and no ability to make a dent in the frustrating inequalities of wealth around us or the social immobility that blocks natural optimism – especially as one looks lower in the circles of the inadequately employed.

Physical vitality

The physical vitality of the performers in Ned Bennett's staging stems from a solid course of physical workshops involving a lot of fast movement in a small, almost completely uncluttered and unaesthetic acting space. In the auditorium one sat around a square damp-looking lower-level sort of sink. Any sense of physical dimension and presence came from complex games-playing and scary discussion. The actors and actresses get mixed in, failing to do what they should or get what they want. It is most like child play, yet leads to fierce moral dilemma that in turn generates perhaps a shaft of dawning optimism. The girls and the lads have very different chemistry. It is not about sex, though prostitution and drugs come up. And snuff movies and a contract on Fay's life. Bennett's excellently moulded ensemble are totally absorbed and committed to making this unusual vernacular picture blatantly, ferociously alive.

This emphatically is not how the world seemed when I was young, even in romanticized crime films. One is very far from the history as middle-class experience that school used to be in the Fifties when the map was pink and the sun was not setting on the British Empire that had won the war and saved civilization. The rising generation now are unsure about any future, long or short. Just provisionally keeping busy seems the most to hope for. **ND**

touching place

ST SWITHIN, BINTREE, NORFOLK

Rural Norfolk seems a long way from the hurly-burly of the inner-city parish, and Bintree is a typical small country church, with modest west tower (1) (to whose building money was left in 1385), nave and transept, with a short chancel. Yet it is associated with one of the most notorious episodes in late 19th c. church history. Above the porch is a statue of the patron saint (2) – ‘it is placed as a memorial to a great and good priest, Richard William Enraght’.

Richard William Enraght (1837–1898) came in 1874 to the parish of Holy Trinity, Bordesley, Birmingham; large congregations were attracted to the services at what was the first church in Birmingham to embrace the Ritualist movement, and Enraght was a notably popular vicar. Prosecuted by the Church Association for what are now very moderate Eucharistic practices (Eucharistic lights, use of chasuble and alb, and wafer bread in Holy Communion; making the sign of the Cross; bowing his head at the Gloria), Enraght was imprisoned in Warwick gaol from 27 Nov. 1880 to 17 Jan. 1881. Most iniquitously, a



pretended communicant took away from Communion a consecrated wafer, which was filed in evidence before the court. To his credit, the Erastian Archbishop of Canterbury, A.C. Tait, obtained the wafer and reverently consumed it in his chapel.

Enraght was ejected from Holy Trinity, along with his wife and young children, going to minister in the East End for a decade before spending his last three years at Bintree, where he is buried (3). Shortly before his father's death, his second son, Hawtrey, was ordained to spend his ministry in the Diocese of Norwich, with long spells at Ranworth and St Margaret's Lowestoft, becoming an honorary Canon of Norwich in 1928. Yet it is not hard to feel that the father was the greater man.

Ecce sacerdos magnus qui in diebus suis placuit Deo.

Map reference TG017234

Simon Cotton

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parish directory

continued

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

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

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

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

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

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

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

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

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

MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; **Saint Augustine**, Pendlebury; **Saint Peter**, Swinton. *A Forward in Faith Parish.* Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Fr Jeremy Sheehy, Rector: 0161 794 1578, Parish Office: 0161 727 8175

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

NORTH YORK MOORS St Leonard, Loftus and **St Helen**, Carlin How, both *ABC Parishes* situated on the edge of the North York Moors. Sunday Mass: Carlin How 9am and Loftus

10.30am. Mass every day except Thurs and Fri. Parish Priest: Fr Adam Gaunt 01287 644047

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

OXFORD St Thomas the Martyr, 12th century church close to railway station and city centre; between Becket Street and St Thomas Street OX1 1JL. *Ebbsfleet Parish.* Services: Saturdays 5.30pm Vigil Mass; Sundays 9:15am Morning Prayer (BCP); Wednesdays and Fridays 12.30pm Mass. *Traditional rite.* Parish priest: Fr Jonathan Beswick 01865 557530

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

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

SALISBURY St Martin - the church with the spire at the end of St Martin's Church Street behind Wiltshire College. Main Sunday services: Sung Eucharist 11am, Evensong 6pm. For any other information call Parish Administration on 01722 503123 or visit our website www.sarumstmartin.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 Michael Fish ssc 01743 244879

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

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

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

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

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

STOKE-ON-TRENT, SMALLTHORNE St Saviour *ABC. Convenient for Alton Towers & the Potteries.* Parish Mass Sunday 11.00am. Weekdays: Tuesday, Thursday, Friday, Saturday 09.30, Wednesday noon. Phone 01 782 835941, e-mail richard.grigson@smallthorne.org, on the web www.smallthorne.org, twitter@SSaviours

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

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

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

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

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

TORQUAY St Mary the Virgin - *The Parish Church of St Marychurch. Resolutions ABC.* Sunday: 8am Mass, 10am Sung Parish Mass, 6.30pm Solemn Evensong and Benediction. Daily Mass and Office. Confessions by appointment. For information contact: Fr Robert Ward 01803 269258

WALSALL St Gabriel's, Fullbrook, Walsstead 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

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

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

Continued on next page

WEST KIRBY St Andrew, Meols Drive, Wirral, CH48 5DQ. Sunday 8am Low Mass; 10.30am Sung Mass; Evensong 6pm first Sunday. Daily Mass. Traditional ceremonial with a warm welcome. Safe harbour in Wirral and Cheshire West, visitors welcome. Resolutions ABC. Parish Priest: Fr Walsh 0151 632 4728 www.standrewswestkirby.co.uk

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

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

WINCHESTER Holy Trinity. A Forward in Faith Church under the Episcopal care of the Bishop of Richborough. ABC Resolutions. Sunday: Sung Mass 10.30am. Weekday Masses: Tues 10.30am, Thur 12 noon. Contact: Fr Malcolm Jones ssc 01962 869707 (Parish Office) or Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 735938 - email: enquiry@holyltrinitywinchester.co.uk - website: www.holytrinitywinchester.co.uk

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

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

Diocesan Directory

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

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

FIF, DIOCESE OF CHESTER Chester St Oswald and St Thomas of Canterbury, B, Fr Hugh Linn 01244 571942; Congleton St James the Great, ABC, Fr Colin Sanderson 01260 408203; Crewe St Barnabas, ABC, Fr Ralph Powell 01270 212418; Crewe St Michael, Coppenthal, ABC, Fr Charles Razzall 01270 215151; Dukinfield St Luke, ABC, vacant; Knutsford St John the Baptist, ABC, Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, ABC, Fr Robert Nelson 0151 630 2830, Stockport St Peter, ABC, Fr Kenneth Kenrick 0161 483 2483; West Kirby St Andrew, ABC, Fr Peter Walsh 0151 632 4728

FIF, DIOCESE OF COVENTRY Ansty St James; Coventry St Luke, Holbrooks; St Thomas, Longford; St Nicholas, Radford; St Oswald, Tile Hill; Leamington St John the Baptist; Nuneaton St

Mary and St John, Camp Hill, St Mary's Abbey Church; Shilton St Andrew. For further details contact Fr Kit Dunkley 02476 688604

FIF, DIOCESE OF DERBY Alfreton St Thomas, Somercotes, pro tem, Churchwarden Mrs Rachel Watson 01773 607131; Derby: St Anne, St Luke, St Bartholomew and St Francis, Fr Theo Holmes 01773 540186, also **pro tem** St Luke Churchwarden Mr Jeff Adams 01332 608 659; Hasland and Temple Normanton Fr 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

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

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

FIF, DIOCESE OF LINCOLN ABC Parishes: Binbrook Group (Louth) Fr Walker 01472 398227; Edenham (Bourne) Fr Hawes 01778 591358; Grimsby St Augustine Fr Martin 07736 711360; Skirbeck St Nicholas (Boston) Fr Noble 01205 362734; Wainfleet Group (Skegness) vacant 01754 810216; AB Parishes: Burgh-le-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kirtton) Fr Morgan 01205 722380. Non-petitioning parishes: Lincoln City Mrs Ticehurst 01522 850728 ; N.E. Lincs Fr Martin 07736 711360 ; S. Lincs Fr Noble 01205 362734

LEEDS FIF, WITHIN THE DIOCESE OF WEST YORKSHIRE and the DALES Belle Isle St John and St Barnabas, Parish Priest, Fr Chris Buckley CMP 01132 717821; Cross Green St Hilda, vacant (Churchwarden S F Greenfield) 0113 2842706; Harehills St Wilfrid, Fr John Hilton 01132 497724; Hunslet St Mary, vacant (Churchwarden S Wildridge) 0113 2522827; Armley and New Wortley St Bartholomew, Fr Ian Wright SSC 0113 289 0824. Please ring for details of services

FIF, DIOCESE OF MANCHESTER Blackley Holy Trinity, ABC, FIF, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, ABC, FIF, Canon David Wyatt 0161 736 8868; Chadderton St Mark, ABC, FIF, Fr Alan Cooke 0161 624 2005; Failsworth Holy Family, ABC, FIF, Fr Tony Mills 0161 681 3644; Glodwick St Mark, ABC, Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, ABC, FIF, Fr David Hawthorn 0161 681 4541; Lightbowne St Luke, ABC, FIF, Fr John O'Connor 0161 681 1308; Middleton Junction St Gabriel, ABC, FIF, Fr Adrian Arnold SSC 0161 643 5064; 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; United Benefice of Royton St Paul, and Shaw Holy Trinity, ABC, FIF, Canon Peter McEvitt 01 706 843485; Salford St Paul, ABC, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury ABC, FIF, Fr Jeremy Sheehy 0160 794 1578; Tonge Moor, Bolton St Augustine, ABC, FIF, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, ABC, FIF, Fr Ian Hall 0161 788 8991; Withington St Crispin, ABC, FIF, Fr Patrick Davies 0161 224 3452

FIF, DIOCESE OF PORTSMOUTH Fareham SS Peter and Paul, Fareham Fr Roger Jackson 01 329 281521; IOW: All Saints, Godshill, and St Alban, Ventnor Fr John Ryder 01983 840895; Good Shepherd, Lake, and St Saviour on the Cliff, Shanklin, Fr John Davies 01983 401121; Portsmouth: St James, Milton, Fr Paul Armstead 023 9273 2786; St Michael, Paulsgrove, Fr Ian Newton 02392 378194; The Ascension, North End, vacant (Churchwarden 02392 660123); Southsea Holy Spirit, Fr Philip Amey 023 9311 7159; Stamshaw St Saviour, Fr Roger Calder 02392 663664

FIF, DIOCESE OF ROCHESTER Beckenham St Michael, 8.30am Low Mass, 10.30am Sung Mass; Belvedere St Augustine, 10am Sung Mass; Swanley St Mary, 10am Sung Mass; Bickley St George, 8am Low Mass, 10.30am Sung Mass; Chislehurst The Annunciation, 8am Low Mass, 10am Sung Mass; Elmers End St James, 8am Low Mass, 10am Sung Mass; Gillingham St Luke, Parish Mass 10.30am; Higham St John, 9.30am Sung Mass, 6.30pm Low Mass; Sevenoaks St John, 8am Low Mass, 10am

Sung Mass; Tunbridge Wells St Barnabas, 8am Low Mass, 10am Sung Mass, 6.30pm Benediction; all contact details from Fr Jones 020 8311 6307

FIF, DIOCESE OF ST ALBANS ABC Parishes: Bedford St Martin, Fr Stokes 01234 357862; Bushey Heath St Peter, Fr Burton 020 8950 1424; Houghton Regis All Saints, vacant; Luton: Holy Cross, Marsh Farm, Fr Beresford 01923 236174; Holy Trinity, Biscot, Fr Singh 01582 579410; St Mary, Sundon & St Saviour, Fr Smejkal 01582 583076; Watford St John, Fr Stevenson 01 923 236174. Other safe parishes: Letchworth St Michael & St Mary, Fr Bennett 01462 684822; Potters Bar St Mary & All Saints, Fr Bevan 01707 644539 (please contact clergy for details of services)

FIF, DIOCESE OF ST EDMUNDSBURY and IPSWICH Heveningham Benefice Fr Tony Norton 01502 723709; Ipswich St Mary at the Elms, interregnum (contact 01 473 423750) Mendlesham St Mary, Fr Philip Gray 01449 766359; Eye SS Peter and Paul, Interregnum

FIF, DIOCESE OF ST HELENA VICAR OF ST MARK'S An important and challenging parish on the Island of St Helena in the South Atlantic. In the first instance, go to sthelenadiocese.weebly.com

FIF, DIOCESE OF SHEFFIELD Bolton-on-Deame St Andrew, vacant; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr Stokoe 01302 371256; Edlington St John the Baptist, Fr Edmonds 01709 858358; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, Fr Edmonds 01709 858358; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Thurnscoe St Hilda, vacant; Mexborough St John the Baptist, Fr Wise 01709 582321; Moorends St Wilfrith, Fr Pay 01302 784858; New Bentley Ss Philip and James, Fr Dickinson 01302 875266; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, vacant; Ryecroft: St Nicholas, Fr Andrew Lee 01 709 921257; Dalton: Holy Trinity, Fr Andrew Lee 01 709 921257; Doncaster Ss Leonard & Jude (with St Luke) Fr Pay 01302 784858; Sheffield: St Bernard, Southey Green and St Cecilia, Parson Cross, Fr Ryder-West 01142 321048; St Catherine, Richmond Road, vacant; St Matthew, Carver Street, vacant; St Mary, Handsworth, Fr Johnson 01142 692403 (contact clergy for Mass times, etc)

FIF, SOUTHWELL and NOTTINGHAM DIOCESE - ABC churches: Nottingham: St Cyprian Fr Waude 0115 940 2868; St George and also St Stephen, Fr Rushforth 0115 952 3378; St George the Martyr, Netherfield, vacant, contact Churchwarden Mrs L Barnett 0115 9526478. Workshop: St Paul, vacant; contact Churchwarden 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

FIF TAMAR REGION FIF Recommended Parishes: DIOCESE OF EXETER Abbotsham St Helen, Fr F Otto 01237 473445; Babbacombe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr G Stanton 07925 051905; Exeter St Michael & All Angels, Heavitree; St Lawrence, Lower Hill Barton Rd; St Paul, Burnthouse Lane; St Mary Steps, West Street, Fr R Eastoe 01392 677150; Exwick St Andrew, Station Road, Fr J Bird 01392 255500; Great Torrington St Michael, Little Torrington St Giles, Frithelstock St Mary & St Gregory, Taddipott St Mary Magdalene, Fr L MacLean 01805 622166; Holsworthy St Peter & St Paul, vacant 01409 253435; Ilfracombe Team, Fr R Harris 01271 863467; Lewtrenchard St Peter, vacant 01566 784008; Newton Abbot St Luke, Milber, Fr J Potter 01626 365837; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Bartholomew, Devonport and St Mark, Ford Fr R Silk 01752 562623; Plymouth St Peter and the Holy Apostles Vacant - Churchwarden 01752 258787; Plymouth Mission Community of Our Lady of Glastonbury St Francis, Honicknowle, St Chad, Whiteleigh, St Aidan, Ernesettle, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; Sutton-on-Plym St Gabriel the Archangel, Peverell Park; St Mary the Virgin, Laira, Fr K Haydon 01752 220644; Torquay St Marychurch Fr R Ward 01803 269258; Torquay Martin, Fr G Chapman 01803 327223; Torre All Saints, Chelston St Matthew Fr D Davies 01803 607429; Winkleigh All Saints, Fr P Norman 01837 83719; DIOCESE OF TRURO Falmouth St Michael & All Angels, Penverris, Fr M Mesley 01326 218947; Penryn St Gluvius Fr S Wales 01326 378638; St Day (AB); Truro St George Fr C Epps 01872 272630

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In each diocese the Bishop of The Society has a Bishop's Representative.
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THE SOCIETY IN THE DIOCESES

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Bristol	Ebbsfleet	Revd Dexter Bracey
Canterbury	Richborough	Revd Keith Fazzani SSC
Carlisle	[Beverley]	Revd Paul Benfield SSC
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Peterborough	Richborough	Revd David Harris
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St Eds & Ipswich	Richborough	Revd Paul Bennett SSC
Salisbury	Ebbsfleet	Revd Paul Carter SSC
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York	Beverley	Revd Michael Bartlett SSC
		Revd Adam Gaunt SSC

The contact details for the Bishops' Representatives may be found on the appropriate page on the Society website (www.sswsh.com/dioceses.php), by clicking on the name of the diocese.

Bishops of the Society

The Bishop of Beverley
PROVINCE OF YORK (EXCEPT 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 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, ROCHESTER & SOUTHWARK

The Right Revd Jonathan Baker SSC

The Old Deanery, Dean's Court, London EC4V 5AA
020 7932 1130 bishop.fulham@london.anglican.org
www.bishopoffulham.org.uk



The Bishop of Horsham
CHICHESTER

The Right Revd Mark Sowerby

Bishop's House, 21 Guildford Road, Horsham RH12 1LU
01403 211139 bishop.horsham@chichester.anglican.org



The Bishop of Pontefract
LEEDS

The Right Revd Tony Robinson SSC

Pontefract Ho, 181A Manygates Lane, Wakefield WF2 7DR
01924 250781 bishop.tony@westyorkshiredales.anglican.org



The Bishop of Richborough

PROVINCE OF CANTERBURY: EAST (EXCEPT CHICHESTER,
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