

newdirections

The background image is a night photograph of a large, ornate church, likely a cathedral, with its central tower and spire brightly lit. The church's facade features statues in niches and large stained-glass windows. In the foreground, a large, dense crowd of people is gathered, many of whom are holding up small, colorful lights or candles, creating a vibrant, multi-colored glow. A large, illuminated cross is visible on a screen or structure in the middle ground, facing the crowd.

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

'A Lady Abbess!... a Real Countess at the Least'

Ian McCormack on class and gender in the revival of the
Religious Life in the Church of England

Also in this issue:

- Fr Peter CSWG on Contemplation and Community
- Jean Castledine on Ten Years in Tanzania
- The Bishop of Fulham and David Wilson on
the Canonization in Fatima

parish directory

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

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

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

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

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

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

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

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

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

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

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS OHH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Evensong 1st Sunday of month 6 o'clock (All Hallows), Weekday masses: Tuesday 7:15 p.m & Wednesday 10:30 a.m. (All Hallows), Friday 10:30 a.m. (Holy Nativity). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhallows-easton.org Phil Goodfellow, Churchwarden 07733 111 800. phil@goodfellow.org.uk during Holy Nativity vacancy www.holynativity.org.uk

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

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

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

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

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

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

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

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

DONCASTER St Wilfrid's, Cantley DN4 6QP A beautiful and historically significant church with much Comper restoration. A Society Parish under the Episcopal care of the Bishop of Beverley. Modern catholic worship with a friendly atmosphere. Sunday: 8am Mass and 10am Parish Mass. Wednesday: 9.30am Mass (followed by coffee morning). Friday: 8pm Mass. Saturday 9.30am Mass. Visitors very welcome. Contact: Fr. Andrew Howard ssc. (01302) 285316, mob. 0774 0932758 fatherahoward@gmail.com

DONCASTER Benefice of Edlington S John the Baptist with Hexthorpe S Jude, Sung Mass Sundays 9.00am Edlington and 11.00am Hexthorpe, 7pm on Weekday Solemnities, Confessions Edlington 6.45pm Wed and Hexthorpe 7.30pm Fri or by appointment. Normal Weekday Masses: Tues Edlington 7pm, Wed Hexthorpe 11.30am, Thurs Edlington 7pm, Fri Hexthorpe 7pm. Divine Office recited each day (7.30am and 6.30pm Edlington) (8am and 5pm Hexthorpe). Other occasions see noticeboards. Contact: Fr Stephen Edmonds ssc - 01790858358 fr.s.edmonds@gmail.com

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

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

FOLKESTONE Kent, St Peter on the East Cliff A Forward in Faith Parish under the episcopal care of the Bishop of Richbor-

ough. Sunday: 8am Low Mass, 10.30am Solemn Mass. Evensong 6pm. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. Contact Father David Adlington or Father David Goodburn ssc - tel: 01303 254472 <http://stpetersfolk.church> e-mail: stpetersfolk@yahoo.co.uk

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

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

HARTLEPOOL St Oswald's, Brougham Terrace. A 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 Butters ssc 01429 273201

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

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

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

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

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

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

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

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

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

Continued on page 33

content

Vol 20 No 261

June 2017

- 4 LEAD STORY**
'A Lady Abbess... a Real Countess at the Least'
IAN McCORMACK

- 7 Eucharistic Man**
CHRISTOPHER SMITH

- 8 Contemplation and Community**
FR PETER CWSG

- 10 Ten Years in Tanzania**
JEAN CASTLEDINE

- 12 Bishop David Thomas, 1942-2017**
ALAN RABJOHNS

- 14 At Home in the Mother's House**
JONATHAN BAKER

- 16 Like Little Children**
DAVID WILSON

- 18 Canopies of Honour**

23 Views, reviews & previews

ART: Owen Higgs on
Queer British Art
and Picasso

BOOKS: Mike Print on
The Benedict Option by
Rod Dreher
John Twisleton on
The Good Book
by Deron Spoo

regulars

9 GHOSTLY COUNSEL

Expectations

| | |
|------------------------|-----------|
| DIRECTORY | 2, 29, 30 |
| LETTER TO THE EDITOR | 25 |
| EDITORIAL | 19 |
| NEWS FROM THE SOCIETY | 13, 21 |
| BISHOPS OF THE SOCIETY | 31 |

20 SECULAR LITURGIES

TOM SUTCLIFFE
on plays which raise issues of race
and 'political correctness'

22 THE WAY WE LIVE NOW

CHRISTOPHER SMITH
on the mantle of priesthood

26 BOOK OF THE MONTH

Ian McCormack on *The Oxford Handbook of Anglican Studies*

27 A COURTYARD IN JERUSALEM – 2

ANN GEORGE
recalls generous hospitality

28 TOUCHING PLACE

SIMON COTTON
visits Croscome (Somerset)

COVER
IMAGE

Crowds await the mass of
canonization at Fatima
photo: David Wilson



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*.

Pilgrims, episcopal, priestly and lay, at Fatima.
Photo: Mike Still

‘A Lady Abbess ... a Real Countess, at the Least’

Lead Story

Ian McCormack looks at issues of class and gender in the revival of the Religious Life in the Church of England

A story is told at Mirfield about one possible explanation for the dramatic decline of the Religious Life in the second half of the twentieth century. Reverend Mother at Ascot Priory once – probably in the 1970s – explained to Fr Dominic Whithall CR that the problem the Community was facing was that ‘we’re simply not getting ladies joining us anymore’. So there we have it – the collapse of the religious life explained purely on the basis of class, and specifically the lack of ladies joining convents. In this article I want to look not at the decline of the religious life, but at its beginnings, and see what role gender expectations, and class expectations and realities had to play within them.

The first religious community in the post-Reformation Church of England was founded in Park Village, West London, in 1845, by a committee of priests and laymen. In part because there was no dominant female leader *within* the community, merely a committee of well-meaning men with a variety of sometimes opposing aims for the new sisterhood *outside* of it, the Community always remained small and unstable. But critically, it was a start. In 1848, Priscilla Lydia Sellon, inspired by Dr Pusey, founded a community in Devonport, Plymouth. This became known as the Society of the Most Holy Trinity, which subsumed the Park Village sisterhood and eventually moved to Ascot Priory in Berkshire. Other communities quickly followed, usually started by a double-act of Tractarian clergyman and inspirational female foundress. Although not all of the communities flourished, many were purely parish-based and began on unrealistic foundations, the movement as a whole did. Michael Hill estimated that there were at least 660 professed sisters in the Province of Canterbury alone by 1878, and by 1912 at least 1,300 in the whole of the Church of England.¹ A. M. Allchin claimed a far higher number: between two and three thousand in 1900.²

This is not the place to retell the story of the revival of the religious life in its entirety: Peter Anson’s *The Call of the Cloister* and A. M. Allchin’s *The Silent Rebellion* are still the sources to turn to for that, along with Susan Mumm’s more recent *Stolen Daughters, Virgin Mothers*. But for all sorts of reasons the new sisterhoods met with a huge amount of opposition, both within the church and outside it. And the propaganda produced by those hostile to these communities is a good place for us to start.



Priscilla Lydia Sellon, c. 1865

A woman became a lady by being wealthy enough to do nothing all day

Scandalous allegations were made against the first convents: accusations of kidnap, sexual impropriety, torture even; but also significant was the suggestion, powerful in Victorian England, that by joining a sisterhood a woman transferred to the Mother Superior and/or the Father Founder the obedience that should naturally be due to her parents or her husband. Here we start touching not just on ludicrous and libellous accusations, but on the very real *perception* that sisterhoods struck at the heart of respectable family life, and thus of English civilization.

The expectation of polite society was not just that well-to-do women would pass from obedient daughter to obedient wife: it was also that once safely married they would cultivate

the art of elegantly doing nothing, since this in itself would be a sign of social status and financial security (for the family as a whole, not the woman on her own). Michael Hill, who is that rarest of creatures, a sociologist who can write history, has written of the ‘cult of uselessness, which for middle class women was a basic part of the demand for conspicuous consumption... Since a wife had to spend money so as to produce the greatest possible impression of wealth as a mark of status, a great deal of time and energy was spent on refining manners and cultivating “ornamental” tastes.’³ In other words, one of the key methods by which

a woman became a lady was by being wealthy enough to do nothing all day.

Alongside this trend was the simple demographic fact that at this time in England there was what the sociologists call a ‘female surplus’. Put simply, there were half a million more women than men in England, the proportion being 104 women to 100 men. This meant that for many women the fear of becoming an ‘old maid’ – of moving from obedient daughter to obedient sister or ‘useful’ maiden aunt – was a real one. But these expectations and fears were, by and large, a middle- and upper-class concern, because the working classes had more practical and immediate things to be worrying about.

This is the sociological and demographic background into which the sisterhoods were parachuted, and so among the fears that they provoked was the idea that they would become clubs – but potentially dangerous ones – for women with more money and time than sense. And so it was in this climate that the satirical magazine *Punch* published a ‘report’ in October 1850 of an imaginary new sisterhood called the ‘Convent of

the Belgravians.' Now *Punch* lampooned all sorts of individuals and institutions, but they knew that in attacking the new sisterhoods they were digging into a deep seam of popular discontent. The cartoon which accompanies the text shows two young ladies who have simply added wimples to their usual fine attire, and sit before a mirror vainly admiring the results. The text reads as follows:

'Everybody who has a proper veneration for the reredos, and who, without holding extreme opinions on the subject of the dalmatic, feels correctly on

that of the alb ... will be "ryghte gladde" to hear that it is proposed to found a Convent, on Anglican principles, under the above title. The vulgar, who think that a minority is necessarily a sect, will, of course, call it a Puseyite nunnery: that cannot be helped.

The Convent will be under the superintendence of a Lady abbess, who will be a real Countess, at the least. One principal object of the institution is to recall the good old times when the gentle BLANCHE or the high-born BRUNHILDA, taking the vows and the veil, connected the hallowed cell with the heraldic griffin, the coronet with the cloister.

The Nuns will all make an engagement of celibacy; but, to preclude them from contracting any rash obligation, only for so long as they may remain in the Convent, which they shall be at liberty to quit whenever they please, at a month's notice – or the equivalent alternative. Each Nun will be required to contribute to the necessities of the Convent at least £10 a week, that sum being the minimum at which it will be possible to defray the expenses of the establishment, and keep it select. She will be, also, expected to bring two silver forks, and all the usual requisites of the toilet.'

It has to be said that in comparison with some of the salacious stories being spread about convents at this time, the *Punch* article is relatively tame, suggesting as it does that the convents are, more than anything else, the foolish playthings of middle- and upper-class young ladies – we can see that in the fact that the abbess will be a countess, at the least, and in the references to silver forks and the payment of £10 per week.

The article continues with more of the same:

'The costume of this sisterhood will consist in a judicious admixture of the conventual style with the fashion of the day. The Nun will not be obliged to sacrifice her hair, but only to wear it plain *a la Madonna*, and it will be permitted to be partially visible.'

The nuns would 'appear in society, in order to display the beauty of sanctity', and their chief occupations would be 'devoted to practising the charities of life by making morning calls, and occasionally visiting soup-kitchens and model lodging houses in a properly appointed carriage, or if they walk, attended by a footman. Otherwise

their leisure will be employed in illuminating books of devotion, practising ecclesiastical tones, and working slippers for the younger clergy.' There will be no fear of 'perversions', which

at the time primarily meant conversion to Rome, but was beginning to take on the suggestion of sexual deviance; and indeed, 'The hard multitude will rather say that the Puseyite sisters are only playing at Roman Catholics, and the vile monster will remark that their Convent is more a Monkey House than a Nunnery.'

In England there was a 'female surplus'

Now that is clearly a parody, and class – in the shape of deluded and fanciful well-to-do ladies playing at being nuns – is one of the tools which the author uses to mock the sisterhoods. What is interesting is that

some of the material *in favour* of the sisterhoods was not so far removed from the parody. Fr Butler of Wantage said in an appeal that 'it seems necessary that [Houses of Refuge] should be carried on by Ladies, united as a Sisterhood, since these poor persons [the penitents] require constant watchfulness...' An appeal for another House of Mercy said that the lives of the Sisters would inspire the penitents, since 'they see these ladies of gentle birth and nurture, whom they know to be in every possible way so superior to themselves, living among them as friends... for the sole purpose of guiding them into the way of peace.' And a speaker at the Church Congress of 1866 spoke of bringing penitents under 'the rule of Christianity in its very highest form – and surely there is no higher form than that of a highly educated, devout English women...' ⁴

What all of these examples have in common of course is that they were written by men, *outsiders* to the communities themselves, but defending the sisterhoods to a potentially hostile and critical public. I have found no evidence that the sisters themselves thought in such terms, and indeed there is plentiful evidence to suggest that within the successful communities, at least, any romantic or fanciful notions about the religious life were quickly dispelled by the cold reality of the novitiate and the hard work that was expected of all its members.

What all of this suggests is that, right from the start, it was people *outside* the communities who were interested in class. In amongst the popular propaganda against the sisterhoods was the suggestion that the new communities were middle- and upper-class indulgences, where well-to-do women with more time than sense, spurred on by effete and morally suspect clergymen, could live out their medieval and gothic fantasies. Conversely, at least some of the (male) discourse in favour of the sisterhoods strongly emphasised the role of *ladies* within them, because this was felt that such an emphasis would both attract recruits, and defend the communities from accusations of modern slavery, destroying the family unit, and exposing the sisters to the risk of being corrupted by those in their care.

What was the reality? Well, in general terms, the communities may have attracted a minority of people with the kind

Any romantic or fanciful notions about the religious life were quickly dispelled

of outlook satirized by *Punch* – as religious communities and even parish churches still do today – but there is plenty of evidence to suggest that such fantasies were quickly quashed – not least by the cold reality of hard

work that was life in most novitiates.⁵ One of the things that made some communities successful was precisely the fact that they recognized that middle- and upper-class women would

need training in domestic work that had previously been done for them by servants. There isn't space to go into this in more detail here, so for now it will suffice to say that the communities simply would not have survived for long without this hard-headed realism. So then, what sort of women *did* join these fledgling communities?

The Society of the Most Holy Trinity (SMHT) – founded in Plymouth in 1848 and later moving to Ascot Priory, as the first Community which survived, will serve as a good example. As we have already seen, SMHT was founded, under Dr Pusey's guidance, by Priscilla Lydia Sellon, whom her biographer Thomas Jay Williams describes as 'The restorer after three centuries of the religious life in the English Church.' That she was a formidable and autocratic figure, there can be no doubt. She was the daughter of a naval commander, who (unusually) approved of the work his daughter had started in Plymouth, to the extent that he permitted her to use the money she had inherited from her mother to finance the fledgling sisterhood, and indeed 'made over to her the share of his own estate which would be hers at his death.'⁶

Other early members of the Community included Catherine Chambers, the younger sister of another naval officer; Amelia Warren, the daughter of the Revd Dawson Warren, late Vicar of Edmonton and sometime Chaplain to the Duke of York; Elizabeth Turnbull, described as 'a member of an ancient Scottish family'; Charlotte Richards, a daughter of the Rector of Farlington, Hampshire; and Augusta Wale, a daughter of Sir Charles Wale. These were the types of women that formed the earliest communities: the daughters of wealthy clergy, naval officers, shire knights, and the minor aristocracy.

Alongside the professed sisters and the novices at SMHT at this time were what Sellon's biographer calls 'several ladies "in residence" ... helping in the various activities of the Society.' They included 'the Lady Olivia Stratford and her younger Sister, Lady Georgina, daughters of the late Earl of Aldborough, whom Mother Lydia was sheltering during a time of family crisis; Miss Augusta Straine [who went on to join the Clewer community], and Miss Maria Bowring, a daughter of Sir John Bowring, author of the hymn, "In the Cross of Christ I glory", and Mother Lydia's half-sister, Patty Caroline Sellon.' This slightly odd list is the closest the reality gets to the *Punch* parody, but it must be made clear that these ladies were explicitly 'hangers-on' and not professed members of the Community, though there was a trend across several communities that the more useful and realistic of their 'ladies in residence' went on to become fully professed members.

What of other communities? A very brief survey suggests a similar situation to that at SMHT. The All Saints Sisters of the Poor (ASSP) were founded in 1851 by the 'immensely rich' Harriet Brownlow Byron, daughter of a former MP and Deputy Lieutenant of Hertfordshire. Marion Hughes, who in 1841 became the first woman in England to take a vow of celibacy since the Reformation, but was not free to join or form a community until the end of the decade when she

founded the Society of the Holy and Undivided Trinity (SHUT), was the daughter and sister of successive Rectors of Shenington in Gloucestershire. The Community of St John the Baptist at Clewer was founded by Harriet Monsell, the daughter of an Irish MP and baronet and the childless widow of a priest. Monsell had family ties with important people such as Archbishop Tait and members of the royal household, and Clewer drew more than its fair share of members from the

aristocracy and upper gentry. It is of Queen Victoria's visit to Clewer in 1864 that the story – possibly apocryphal – is told of Her Majesty's anger that sisters kept curtseying as they passed, as such formality was inappropriate for what was a strictly

private visit. 'The sisters are curtseying to *me* ma'am,' came the reply from the formidable Mother Foundress. Whether or not the story is literally true or not is beside the point – the moral is clear: there was only one queen at Clewer.

We can conclude then, that the early communities were, by and large, founded and led by women of middle-class backgrounds and higher – women of independent means, at the very least. In part this was inevitable: only such women would have had the education and the network of friends and potential supporters necessary to get an institution such as a sisterhood off the ground successfully. There is some evidence that by the turn of the century there was a far greater social mixture among the communities. Walter Frere observed in 1914 that 'in most of them there is a considerable blending of classes, the well-to-do and the poorer each contributing some Sisters to the community.'⁷ **ND**

Fr Ian McCormack is the Vicar of Grimethorpe with Brierley and a member of the Council of Forward in Faith. This is an edited version of the first part of his Clumber Lecture, delivered on 30 May 2015.

¹ *The Religious Order* (1973), p. 280.

² *The Silent Rebellion* (1958), p. 120.

³ Hill, *Religious Order*, p. 272.

⁴ Hill, *Religious Order*, p. 283.

⁵ See Susan Mumm (ed.), *All Saints Sisters of the Poor* (2001), pp. xxiii-xxiv.

⁶ Williams, *Priscilla Lydia Sellon* (1965), pp. 15-16.

⁷ Quoted by Hill, *The Religious Order*, p. 285.

OSWALD CLARK CBE MASS OF REQUIEM

Wednesday 21 June, 6.30 pm
St Andrew by the Wardrobe,
London EC4V 5DE

Celebrant:
The Ven. Luke Miller
Archdeacon of London

Preacher:
The Revd Paul Benfield
Chairman of the Catholic Group
in General Synod

Eucharistic Man

Christopher Smith draws on some thoughts of E. L. Mascall as we celebrate Corpus Christi

Why do you go to mass? What is it that draws you to the altar of God? What do you think you are doing when you receive what the priest tells you is the Body of Christ, and the Blood of Christ? What has gone on in the interval in time between the beginning of mass and the moment of your coming to the altar rail?

Some of these are personal questions, and some are questions of the whole Church, and we have always had a slight problem as a church of the Reformation in that the two types of question tend to become confused. For some Christians, questions about the Eucharist have become so personalized that a kind of self-centred spirituality has taken the place of an act of worship by and on behalf of the whole Church. 'My moment with Jesus' is only a short step from believing that the mass is something that I do for the Lord, rather than something he does for us.

Of course, what Jesus does for us is entirely bound up with the sacrifice of the Cross, and it is important to remember that, although the Eucharist is unique among the sacraments in that we can offer it for someone else, apply it to an intention outside ourselves, the sacrifice itself is the same every time, because it is the sacrifice of the Lord himself. And what we receive when we come to the altar is not the lifeless body of a newly re-executed man, but the living and ascended Saviour, fully present in his human-ness and in his God-ness, his humanity and his divinity.

When our Jewish forefathers used the term 'flesh and blood,' or 'body and blood,' they were describing something that nowadays we might call the 'whole person' rather than merely the physical stuff. A familiar example for us might be when the Lord said to Simon Peter, 'Flesh and blood hath not revealed this unto thee, but my Father in heaven': in other words, 'No human agency has revealed this to you.' And St Paul says to the Galatians at one point, 'I conferred not with flesh and blood' (Gal. 1.16) before embarking on his apostolic work. That's often nowadays translated as something like, 'I didn't consult any human being...'

In other words, when we talk about the Body and Blood of Christ in a sacramental context, we are not talking about mere bone and tissue, and mere plasma and blood cells. We really mean the whole person of Jesus, who is human in his flesh, blood and soul, and divine in his one substance with the Father. Indeed, Jesus is very explicit about this in St John's gospel, where he says not only 'whoever eats my flesh and drinks my blood dwells in me and I in him' (6.56), but also 'he who eats me shall live because of me' (6.58). As Eric Mascall says,

'Here he is quite clearly not telling his disciples that they must enter into a spiritual relation with him by faith... What

he is saying is that they, as living men of flesh and blood, must feed upon him who is a living man of flesh and blood... If this phrase sounds shocking, it is relevant to observe that our Lord's own words shocked his hearers; but he was not prepared to mitigate their force, even when many of his disciples went back and walked no more with him.' (*Corpus Christi*, p.115)

And of course, if our consuming the Body and Blood of Christ really means consuming the whole, risen and ascended,

Jesus, then we must also bear in mind that it must have an effect on us in our entirety. The effect of the Sacrament is not merely 'spiritual' – its work is not confined to our personal spirituality – but (if you will forgive my use of a word I don't really like)

holistic. It works not just on part of us, or even on the sum of our parts, but on the whole of us, without condition or qualification.

In all this, we can understand why the charge of cannibalism was laid at the door of the early Christians. Clearly, even some of those original hearers of Jesus at Capernaum thought that he was proposing to give his followers pieces of the body they could see as he went about among them. But it is, of course, the risen and ascended Lord – Jesus as he is *now* – whom we receive under the sacramental signs. The presence of Christ in the Eucharist is not, therefore, dependent on size or quantity. We don't pretend that there is 'more Jesus' in a large host than a small one, or a full chalice rather than a half-filled one: 'Christ is whole to all that taste,' as St Thomas said in the hymn. So we can see that Christ, the whole Christ, 'is

present in an altogether different way [in the Eucharist] from the way in which substances are ordinarily present in space':¹ but we know that from using our com-

mon sense!

We also know it because it is implied in that familiar story of the feeding of the five thousand. If Jesus is not limited by time and space in the way he comes to us, neither is he limited by our human understanding of his abundance. And he gives us a glimpse of the reality of that abundance, as five thousand and more are fed by five loaves and two fish. Those first followers of Jesus are given a glimpse of the heavenly banquet, at which all those who seek him can be fed. How privileged we are to be able to give honour to our Saviour in the abiding memorial he has left us of himself – his whole self – until the end of time. **ND**

Fr Christopher Smith is the Vicar of St Alban the Martyr, Holborn, and a member of the General Synod.

¹ Mascall, *Christ, the Christian and the Church*, p. 176.

CONTEMPLATION AND COMMUNITY

Fr Peter CSWG explains why the Church of England needs contemplative communities

The physical heart is not a large organ in the human body: the size of your closed fist is the most regular answer. It weighs well under 1% of our body's weight, yet through it flows the means and the possibility of human life. Any malfunctioning of the heart, without corrective measures speedily taken, and life is likely to cease altogether. Working in harness with the lungs, the heart plays an indispensable part in healthy human living.

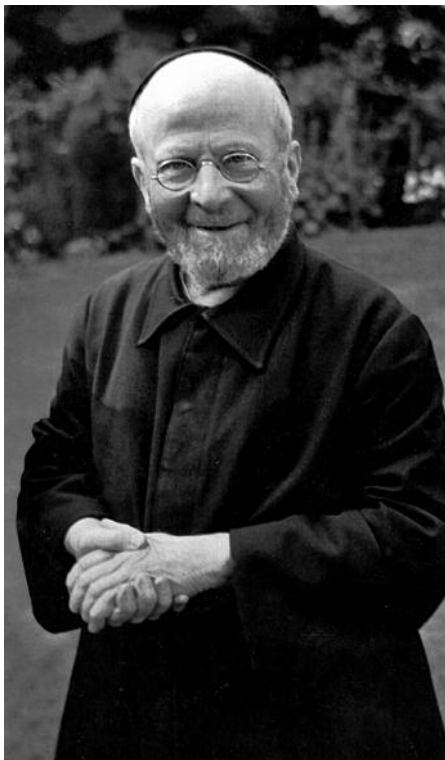
In the Body of Christ that is the Church, the grace of contemplation, understood as the fullness of prayer, undertakes a similar function as the physical heart in the body. Prayer is absolutely crucial for the life and well-being of that Body: if there is any malfunctioning of its 'heart', there will be a correspondingly limited life. 'The Mission of the Church is weak because its prayer is weak' (Fr William of Glasshampton).

Contemplative communities represent but a small proportion of the religious life of monks, nuns and solitaries, and a tiny minority of all Christians, yet their life directed to 'unceasing prayer' (1 Thess. 5.16-18) is vital for the positive functioning and healthy flourishing of the Church's mission: its service to the world, and to the 'poor' among our fellow human beings.

Fr William of Glasshampton became a Franciscan friar with the Society of the Divine Compassion (SDC) at the turn of the last century. He initially found the meaning of his calling from God, by responding to the desperate needs of the poor and marginalized in London's East End, and in particular a leper community in East Hanningfield. After several years of this ministry of mercy, William was led by God to leave all this behind in order to found an enclosed contemplative community at Glasshampton. This was not without some difficulty, for his own Community were not convinced of the vital importance and urgent purpose of such a life, in the degree to which Fr William had become convinced.

Although in the end no one joined Fr William at Glasshampton, the present monastic community at Crawley Down (Community of the Servants of the Will of God – CSWG) regards its own life and growth as witnessing the fruit of William's solitary witness and life of prayer. The Founder of CSWG, Fr Robert Gofton-Salmond, bought the property there in 1938, the year following Fr William's death.

In Fr William's understanding, without the fully enclosed



Fr William of Glasshampton

contemplative life of men as well as women, the Church of England could not be regarded as having the fullness of catholic and apostolic life that began in the New Testament and during first 300 years of the Church.

The life of contemplation begins in Gethsemane, where the final testing of the Lord's human will to affirm and choose the Father's will took place: 'Not my will but yours be done' (Matt. 26.39, 42, 44). That struggle and its victory won in the Spirit enabled the triumph that would emerge the following day as the whole of creation was offered back by the Lord to the Father from the Cross.

Contemplative life thus finds its centre in the passion and death of the Lord at Calvary. The content of its life is never far from the heart of the Christian mystery, calling for sacrifice and a generous heart. Because that mystery of the Passion is its centre, contemplative life is

filled also with joy and thanksgiving, sharing in the abundance and fullness of God's blessings and the resurrection of new life, which are made possible through the Cross. The two – suffering and joy – become inextricably intertwined as the great Spanish mystic St John of the Cross came to witness in his later poems, 'Spiritual Canticle' and 'Flame of Love'.

Contemplation is not something *we* do but rather something *God does in us*. For that reason, there can be contemplatives in the world and in parishes (including many parish priests), as well as those who share in a corporate community

**Contemplation is not something
we do but rather something God
does in us**

life. Contemplation requires stillness, some silence and solitude, and there may appear what seems to some a certain slowness in the manner of doing things that is baffling to the un-

comprehending outsider, and 'heresy' according to contemporary cultural shibboleths. Together these qualities produce a stability of life that fosters continuous prayer.

The most eloquent description in Scripture of the life of contemplation is found in St Paul's Second Letter to the Corinthians: chapters 3-6, and its nub in chapter 4.6-12:

'For it is the God who said, "Let light shine out of darkness", who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed;

always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.'

'Always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies.' It is God's work of re-creating human beings in his image, into Christ who is the image of God, into the resurrected life of his new nature. This new nature arises out of that continual life of dying and rising, and manifests itself as the new creation of Christ.

In the Book of Proverbs comes that remarkable saying: 'without vision, the people perish.' It is the vision furnished by contemplation that has always spurred forward the Church, and broken new ground: Fr Mackonochie, Fr Benson SSJE, Fr William of Glasshampton, as radiant stars familiar to us in the more recent past of our church, were all spurred on by such a vision. They were all tried and tested in the Spirit, united thus with the Passion of Christ. Each in a different way held before people the vision of the beauty and glory and goodness of God, the 'beauty of holiness.' The outcome from such a vision is always a reaching out to 'the poor' – to the marginalized, deprived and downtrodden, whom prosperous society casts on one side.

The Church of England needs its contemplative communities as it needs apostolic communities: it needs women and men consecrated to the Gospel and willing to give all for witness of its truth, living it out in a manner that precisely does that. The Church needs the vision given in contemplation: the prophetic understanding of what is wrong and bad in the present state of things; it also rekindles in us the glory and power of God's goodness and beauty, lost sight of by a secular mentality, which alone has the capability to transport us, and to 'move the mountains' which the Lord promises to faith.

We all need to keep telling one another: the religious life is an exacting but real choice for Jesus and an answer to God's invitation made through our baptism, for each one of us to serve him. So we will be sharing this with folk once again, this time in Kennington in South London at the end of September.

Could you be a Monk or Nun? **On Saturday 23 September there will be an Anglican Monastic Taster Day at St John the Divine, 92 Vassall Road, Kennington, London SW9 6JA.** Please encourage anyone you know who may have an interest to attend. **ND**

*Fr Peter CWSG chairs the committee of RooT
(Religious of Orthodox Tradition): www.sswsh.com/RooT/*

I remember the Headmaster telling new prefects, 'It is always better to begin with a strict regime and then be more relaxed as seems appropriate. It is almost impossible to tighten things up when you begin with a more liberal and tolerant approach.' Experience over the past forty-five years has shown this to be the case. Recent research from the United States on the decline of the Christian communities has shown that those communities that expect more in the way of commitment to worship and service do not experience the decline of others. The same is true for the individual. The default position for most people is to find the line of least resistance, the lowest common denominator: it is to give but 'definitely to count the cost!' To meet high expectations in the attendance at corporate worship, in the giving of time and money, demands the self-discipline and self-sacrifice that are hardly common currency in contemporary society.

Since Christmas I have been preparing young people and adults for confirmation; towards the end of the course we begin to look at the disciplines of Christian

Ghostly Counsel

Expectations

Andy Hawes is Warden of Edenham Regional Retreat House

discipleship including personal prayer, study and attendance at Mass. In trying to be as practical (and pastoral) as possible I explore with each person what this might mean for him or her; it is, in effect, an exercise in spiritual direction. In most instances there is a realization that this will mean a complete re-ordering of a daily or weekly routine, throwing up all kinds of unexpected complexities and confrontations. A first response is to try and make it all 'fit in' or to find some kind of compromise. Every reader will know that this is a recipe for a slow deterioration in the spiritual life.

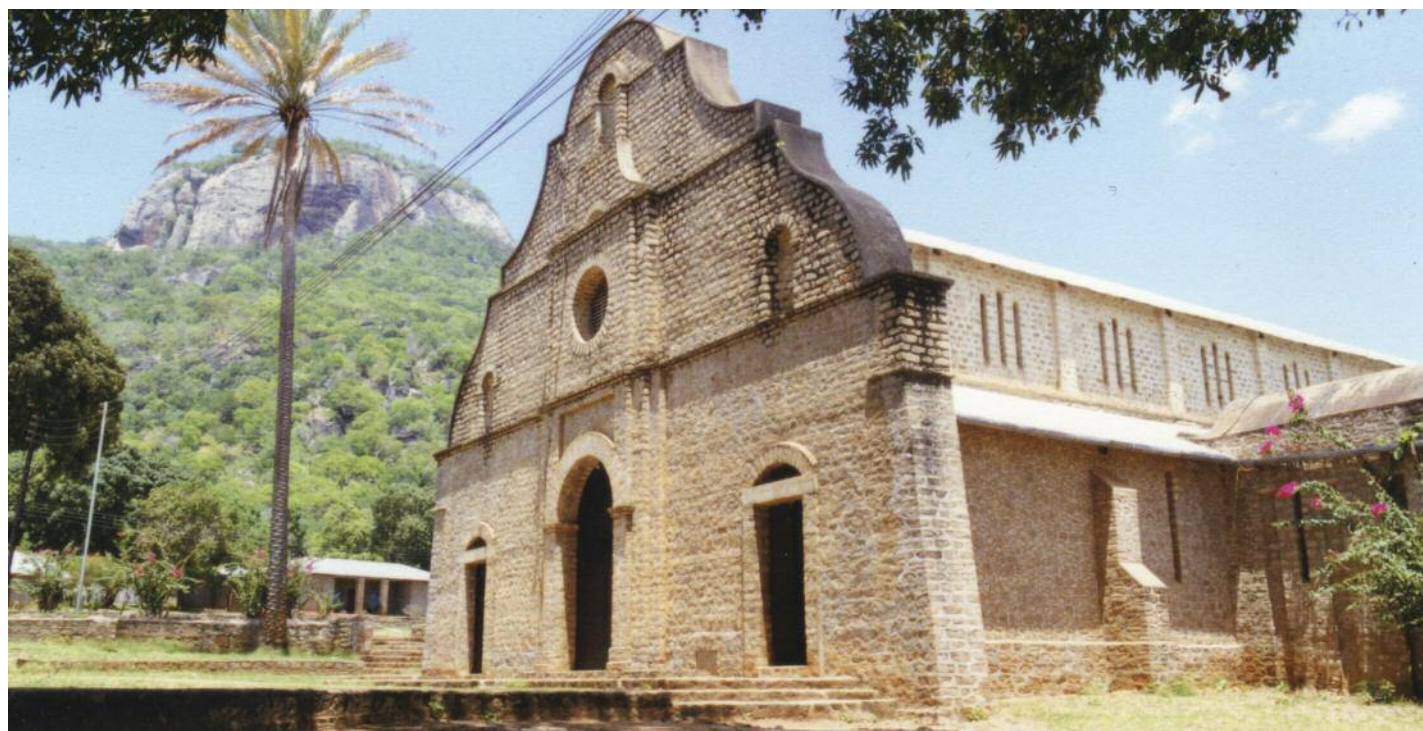
The truth is that a person can duck and dive as much as they like but in the end, if they desire to love and serve the Lord, hard choices have to be made and this

is when the essential life-changing work of the Holy Spirit is needed. The spiritual life is indeed that: 'If the Spirit is the source of our life, than the Spirit must direct our course,' writes Paul to the Galatians. Setting up a rule of life to live in and for Christ is not the same as setting up a training schedule to run a marathon. At the heart of these disciplines is the beating heart of God's love.

If we can stop thinking about the disciplines and practices of the Christian life as a 'programme' and begin again by understanding that it is a relationship of love then we will make some headway, because any commitment will not be a self-willed commitment but a joyful response of thankfulness. The 'take Lord and receive' prayer from the end of the Spiritual Exercises of St Ignatius expresses this beautifully: 'Take Lord and receive all my freedom, my memory, my understanding and my will, all I have and cherish you have given me. I surrender it all to be guided by your will. Your grace and love are wealth enough for me. Give me these, Lord Jesus. I ask for nothing more. Amen'

Ten Years in Tanzania

Jean Castledine recalls her life and work as a UMCA missionary nurse in Masasi



The Cathedral of St Mary and St Bartholomew, Mtandini

When I was ten years old, a missionary came to our Sunday School to talk about his work in China, and God spoke to me: I was going to be a missionary. This would not be in China, please God, as the language was too difficult and it had become obvious that I was not going to be a linguist. But how about Africa – Mary Slessor country, who was my heroine at that time? Then followed five years of nurse training, ending in Poplar and midwifery with the Sisters of St John the Divine – now of ‘Call the Midwife’ fame.

Every summer was spent at missionary summer schools around the country with SPG (the Society for the Propagation of the Gospel) and UMCA (the Universities’ Mission to Central Africa), and it was at a UMCA summer school in Malvern that Mark Way, Bishop of Masasi in Tanganyika (as it then was) asked me to go and work with him – even though I didn’t play Bridge! I was now a missionary candidate and spent a year at the College of the Ascension in Selly Oak, Birmingham. We learned Swahili (an easy Bantu language!), church history, doctrine, etc, but mostly how to preserve our spiritual life when away from home and isolated. The Chapel, with its daily mass and offices, the inspiring lectures, and like-minded fellow students were all ingredients for a fulfilling time and preparation for the Mission Field. I very much appreciated the 7 am visits to other colleges in the Selly Oak complex, silence after Compline, and a non-talking breakfast on Fridays!

The great day arrived, and forty friends and family came to Central Africa House in Great Peter Street to pray with me at the departure mass, where I made the three simple vows of

Poverty, Chastity and Obedience (married people were not allowed to work in the Mission in those days, but more of that later). Four of us sailed from George V Docks (now the City Airport) on the Rhodesia Castle, calling at many ports on the way, and ending in Dar-es-Salaam. It took four weeks, and we were lucky enough to know someone in Cable & Wireless, so a car was waiting at each port to take us around. I also met up with my brother, who was a naval officer, in Gibraltar.

The Universities’ Mission to Central Africa came into being after David Livingstone made a moving appeal to students in Oxford and Cambridge in 1857. He said, ‘I go back to prepare a pathway for Commerce and Christianity; do you carry out the work I have begun.’ Four or five men answered the call and made their headquarters around Lake Nyasa (now Lake Malawi), but within two years three of them had died of malaria and dysentery, so they moved to Zanzibar Island – the present high altar of the Cathedral there was the area of the slaves’ whipping post. I was privileged to be in the Senate House in Cambridge in 1957 to celebrate the centenary of David Livingstone’s appeal.

Masasi Diocese was formed in 1926, when the Diocese of Zanzibar was divided after the death of our most famous bishop and father in God, Frank

Weston. It occupies an area the size of Kent and Sussex in the South of Tanzania, close to the Mozambique border (Government folk looked upon postings there as a punishment!). The area is very poor, with roads impassable for several months of the year – especially in the rainy season – but lovely, friendly people, who made European missionaries very welcome.

The Bishop met me at Lindi in his long-wheelbase Land

I made the three simple vows of Poverty, Chastity and Obedience

Rover – no tarmac in those days – and we travelled many miles on the unmade roads with potholes and other hazards. When we reached the hospital and station where I was to work and live, it was just as beautiful and primitive as I had imagined. The Europeans consisted of a priest, a lady doctor who had been there since 1927, and three nursing sisters. We each had our own mud and thatched house but ate communally. There was no running water or electricity and I felt like Florence Nightingale, swinging my hurricane lamp as I did the night round in hospital.

A bucket of hot water was put in each house at 6.30 pm for ablutions in the tin hip bath. It was forbidden to wear uniform at 7 pm dinner. The loo was a separate hut outside the back door, and one got used to the tickle of cockroaches as we sat over the 10ft pit and avoided the occasional snake curled up in a corner. It took me years to stop banging my shoes before putting them on, in case a scorpion or centipede had got into them.

Personal relationships can be severely tested if someone has a persistent sniff or noisy eating habits, but on the whole we got on well. It was essential to keep up appearances, as we were waited on at table by ‘house boys’ – usually older men who had worked for the Mission for years and, although not admitting it, could understand English quite well. It was a sad day when the Government brought in the minimum wage and a lot of our faithful folk had to return to their homes as we could not afford to keep them on.

We all seemed to be in separate units, and although we ate, worked and prayed together in church, we did not pray and study together, although I did start a Bible/English class with the nurses, and spent many happy hours talking with the women and children in their back yards. (Only the men sat at the front.)

However, work in the hospital was wonderful. I will not go into too many details, but it was rewarding when the patient got better or came back for necessary treatment – often walking many miles, and resting under the mango tree for the evening medicine before the long journey home. It was depressing when they failed to return or went to the witch doctor; frustrating because of the lack of drugs and equipment; fulfilling, because I was doing the work God had called me to do.

I had charge of the Midwifery Unit, the Children's Ward, and Out Patients. The first day, I was diagnosing and prescribing in Swahili! We were also a training hospital for male and female nurses and medical assistants. One of our first African bishops was with us as a nurse before ordination.

As already mentioned, the UMCA had a policy of no married European staff, which changed many years ago. Bishop Mark and Dr Marion Phillips fell in love and had to leave, so we lost not only a much-loved Father in God but also a very good doctor and surgeon. In the interregnum, we were privileged to have Archbishop Michael Ramsey for a three-week stay. He lived as one of us, and travelled around the Dio-

cese and confirmed. His Swahili never ‘took off’: when he was greeted with ‘Shikamoo’ the answer should have been ‘Mara-haba’, but he could only mumble ‘Mother Hubbard’. At a garden party at Lambeth Palace, his wife Joan came over to our group from Masasi to thank us for ‘some of the best weeks in his life’.

Our next bishop was to be Trevor Huddleston. His consecration was to have been in our cathedral of St Mary and St

Bartholomew in Masasi, but we had a very big epidemic of meningitis and it would not have been sensible for the many people who would want to come, so he was consecrated in Dar-es-Salaam and enthroned in Masasi when the epi-

demic quietened down. We benefited from his many well-known connections, who would fly to Masasi in a private plane to see him and often offered one of us the spare seat back to Dar for shopping and more social life.

I still think the best two years of my life were when I was asked to go to Zanzibar Diocese to prepare a 60-bedded hospital for women and children for ‘Africanization’, as it was called. Even the fact that my trunk was stored in a hut, awaiting the end of the rainy season, and I had to buy material to make some clothes did not spoil things!

I was the only European. A doctor came once a week from the Government Hospital five miles away, or I could take patients down to her in the back of the Peugeot 403. The African staff were quite often more experienced than me, but we all got on well together. With the financial help and prayers of several parishes in the UK, I was able to plan and build a new clinic and ward, and also get some much-needed equipment.

Outwardly it was wonderful. I hardly ever had a day off, went to every service in the church from 6 am to 9 pm, put in longer hours than I needed to in the hospital, and found plans and accounts fascinating when I should have been studying and praying privately. Fr Sylvester, the parish priest, did not speak English, so my confessions did not give the sins an urgent meaning. The handover day came too soon, but it was a happy occasion, with the Bishop and Government officials taking part.

So, back to Masasi, where things had changed – no doubt

for the better. There were four doctors from Holland, six nursing sisters, a telephone, and other mod. cons – all good in their way. It was always the aim of the Mission to hand over the work of priests,

nurses, teachers, etc to the well-trained African staff, so we were all ‘Africanized’ one by one. One witty Sister said, ‘Last one out buys their own present!’

I have so many happy memories, and I continue to thank God for the experiences that I had. (This all happened some fifty years ago; if my personal reminiscences differ from others, I apologise.) We keep in touch and meet once a year, and also continue to entertain African visitors on their visits to the UK.

ND

Jean Castledine lives in retirement at Morden College, Blackheath.

We each had our own mud and thatched house but ate communally

I was doing the work God had called me to do

Bishop David Thomas, 1942-2017

Alan Rabjohns recalls Bishop David's life and ministry



GRAHAM HOWARD

When I had a major crisis some years ago Bishop David Thomas phoned me as soon as he heard of it and came to see me within 12 hours. Not once did he doubt my integrity. He assured me of his prayers. Knowing my birthday, he said he would say the Michaelmas collect for me every day. I know he was still doing this until he died and am convinced that he still holds me and all with whom he has been concerned before the throne of grace now. That was the kind of man, priest and bishop he was.

David was born in 1942. His father was Bishop of Swansea and Brecon from 1958 to 1976. As the present Bishop of Swansea and Brecon has said, 'There can be little doubt that in his life he repeated virtues which he had observed at first hand in the ministry of his late father, J. J. A. (Jack) Thomas, virtues which were shaped and honed during his time at Oxford and in his early ministry. In parochial ministry, in the academic world, and as a bishop, David revealed himself to be a person of empathy, learning, pastoral sensitivity and humour.'

After studying with distinction at Keble College, Oxford, and further training for the priesthood at St Stephen's House, he was ordained deacon by his father in 1967 and he served

his title at Hawarden in the Diocese of St Asaph. He was in academia throughout the 1970s and much of the 1980s. He was Tutor at St Michael's College, Llandaff, from 1969 to 1970 and University/Polytechnic Chaplain at St Michael's from 1970 to 1975. Then he returned to St Stephen's House, first as

He held those whom he ordained in his heart

Vice-Principal under David Hope and then, from 1982 to 87, as Principal. Between the two St Stephen's House appointments, Bishop David spent three years as Vicar of Chepstow.

He returned to Wales in 1987 and was Vicar of Newton for nine years. He also served as a Canon of Brecon Cathedral from 1994 to 1996 and was consecrated bishop in 1996. He celebrated the 20th anniversary of his episcopal ordination at a service in St Mary's Priory, Abergavenny, in December 2016.

It was in 1967, the year of his ordination, that David married Rosemary, a perfect partner in his life and ministry. She is as firm a lover of the Lord and defender of the faith as her husband. They had two children, Felicity and John, to whom they in turn passed on their faith and devotion. All of them are held with love in our prayers as they come to terms with his sudden death, so soon after celebrating fifty years of married life.

Those who were with David in his time at St Stephen's House speak of him with constant affection. Many are the priests ministering in the Church today who owe their spiritual and practical formation to him. I was once privileged to lead the retreat before one of his ordination services and saw at first hand how he held those candidates in his heart, both then but also before they got that far and well into the future, whatever it might be. The whole Church will continue to reap the harvest of this wonderful work as one involved in theological training and priestly formation. We pray that those formed and shaped by him may continue to form and shape the Church of God.

As well as this commitment to education, David's academic contribution to the Church in Wales is shown in his work with the Liturgical Commission, which he served with great distinction. Much of the liturgical material in use in the province displays his hand, with its insistence on true scholarship and a keen awareness of developments in thinking throughout the Christian world and of the pastoral needs of the Church at large.

Those who experienced David's unfailing touch in parish ministry still speak of him with great affection and deep thankfulness. He and I have recently been sharing in the pastoral care of his last parish, St Peter's, Newton, in Swansea, and what an honour it has been to have some share in continuing

He was a person of empathy, learning, pastoral sensitivity and humour

his legacy there and preparing the parish for its new incumbent, one of his former students.

In 1992 work began in Wales to form a body to help and support those who opposed the attempt to ordain women to the presbyterate. Led by a group who might have been described as ‘usual suspects,’ it took the name Credo Cymru ’94 (the number being dropped when it became clear that the defeat of a Bill 9 in 1994 was not the end of the story). David was the obvious choice to be the first Chairman of this organization: he was already well respected in the province, and easily able to communicate with those we needed to convince, and had a firm grasp of the theological and ecclesiological issues involved.

He led us with a sure hand during those early years, and then came a major surprise. Just before the second attempt to pass the legislation was to be discussed, members of the Governing Body received a paper which effectively said that if the legislation was passed then an assistant bishop would be appointed to provide alternative episcopal care for those who could not in conscience accept the change. The Bill was passed and we waited with baited breath to see who would be appointed to this role.

On 2 November 1996, the Vicar of Newton received a letter asking him to become the Provincial Assistant Bishop, licensed as assistant to all six dioceses. It was with great delight that we heard that he had accepted. On 21 December he was consecrated Bishop in St Asaph’s Cathedral, and he was welcomed at various centres throughout Wales during the next few weeks.

One religious affairs correspondent wrote that the Church in Wales had appointed not so much a flying bishop, more a tethered zeppelin. Bishop David Hope, preaching at the consecration, preferred the image of a travelling gypsy bishop, pitching his caravan wherever it was needed. David saw the humour in all this. One of his own favourite comments about the appointment was that the initials PAB were the Welsh for Pope – and a favourite photograph of him meeting the Holy Father in Rome was tagged ‘PAB meets PAB’!

But the tethered zeppelin description had validity. Unlike in England, there were no resolutions for parishes, no clear descriptions of how the system would work. Different dioceses might have different procedures, and indeed might vary the procedure from case to case. That it worked at all, that it

worked as well as it did, was down to David. As the senior bishop of the Church in Wales wrote in his tribute, ‘Those with whom he profoundly disagreed, not least in relation to the admission of women to the priesthood and the episcopate, invariably found that he was able to demonstrate these characteristics as he wrote, debated and spoke not only with conviction but also with grace, good manners and effectiveness.’

It was a lonely life in many ways. Unlike the English PEVs, Bishop David was on his own. The PEVs did involve him in their meetings and that was a great help, but it still did not ease the situation where he attended meetings of the Bench of Bishops and could speak as he wished but had no vote. He would more often than not be cast in the mould of Athanasius *contra mundum*.

Yet, over his twelve years in office and twenty years as a bishop he maintained a firm and gentle hand in caring for those who looked to him for pastoral and sacramental care.

His strength is needed more than ever now.

His presence at and contributions to the meetings of Credo Cymru were of enormous value. The constituency remained firm, and orthodoxy showed ever more signs of being able to flourish and grow. But of course the

story is not over. We moved from having no women priests to having women priests but with alternative episcopal care, and then lost that care when David was not replaced on his retirement in 2008. Now we also have women bishops, and a Code of Practice which is really little more than a statement of intent. His strength is needed more than ever now. We pray that another of his stature may be raised up and that his intercession may aid us in this.

He will be missed: missed by his wife and family; missed by those for whom he cared; and missed by a Church which as always needs holy and faithful pastors. I am sure that these words of St Paul to the Church in Thessalonica (1 Thess. 2) describe not just the apostle and his companions but our loved and dear friend, David Thomas:

‘Indeed, we were unassuming. Like a mother feeding and looking after her own children, we felt so devoted and protective towards you, and had come to love you so much, that we were eager to hand over to you not only the Good News, but our whole lives as well.’ **ND**

Fr Alan Rabjohns is a former Chairman of Credo Cymru.

Ordinations to the Diaconate, 2017

| | | | |
|------------------|------------------------------|----------------|---|
| Aiden Edwards | Blackburn Cathedral | 1 July: 10.30 | St Anne’s, St Annes-on-Sea |
| Philip Kennedy | Southwark Cathedral | 1 July: 11.00 | St Michael and All Angels with St James, Croydon |
| Nicholas Archer | Chichester Cathedral | 1 July: 15.00 | St Saviour and St Peter, Eastbourne |
| Mark Mawhinney | Durham Cathedral | 2 July: 10.00 | St Mary the Virgin, Seaham; Seaham Harbour and Dawdon |
| Adam Edwards | Lichfield Cathedral | 1 July: 18.00 | The Most Holy Trinity, Ettingshall |
| Nigel Palmer | St Paul’s Cathedral, London | 1 July: 15.00 | Kentish Town |
| Matthew Topham | St Paul’s Cathedral, London | 1 July: 15.00 | St Mary, Tottenham |
| Richard Hume | Lichfield Cathedral | 2 July: 10.00 | St Mary and St Chad, Longton |
| Nicholas Johnson | Manchester Cathedral | 16 July: 14.30 | St Mark with Christ Church, Glodwick |
| Alexander Hobbs | to be ordained at Michaelmas | | |

At Home in the Mother's House

The Bishop of Fulham reports on the EFFT pilgrimage to Fatima

You are at home here. All the children are at home in the Mother's house.' These warm words of welcome, offered in the Chapel of the Angel of Peace by Bishop Antonio dos Santos Martos, bishop of the local diocese, sum up the pilgrimage of the Ecumenical Friends of Fatima Association (EFFT) which took place from 9 to 16 May in this centenary year of the apparitions of Our Lady to the three shepherd children in the hillside pastures of northern Portugal.

A larger group than for many years, some sixty strong and including five bishops (of Beverley, Ebbsfleet, Fulham and Richborough, together with Bishop Robert Ladds) travelled under the banner of EFFT. It seemed impossible that Fr Malcolm Gray was not among our number, but as all readers of *New Directions* will know, Fr Malcolm died suddenly and unexpectedly in January. We were sure that, though unable to share in body in this pilgrimage to which he had so greatly looked forward, he was rejoicing in all that transpired, the fruit of seeds planted by him many years ago. He might scarcely have recognized the accommodation, transformed from the rough and ready homeliness of the old pilgrim hostel to the relative opulence of an international-style hotel. The rooms were comfortable, and the wi-fi worked – though someone had forgotten to equip the bedrooms or bathrooms with any hooks to hang things on. Prices in the bar had gone up considerably. Canon Andrew Stevens coped brilliantly with leading the pilgrimage and stepping up in Fr Malcolm's absence. Fr Andrew is now Priest Director of the Association and we are in good hands.

We travelled with not one, but three, Images of Our Lady of Walsingham: to present one to the Rector of the Shrine, Fr

Carlos Cabecinhas; one to the Vida e Paz community, a drug rehabilitation centre run by Christians and with a distinctive Christian ethos, which has a remarkable track record in successfully treating its residents and equipping them for the return to their own homes and families, and which members of EFFT have supported for many years; and one to the hotel. In the midst of all the demanding preparation for a papal visit, Fr Carlos found time to come and meet us all to receive the Image from us; to our surprise and delight, Bishop Antonio came too. Both were unstinting in their welcome to this body of (overwhelmingly) Anglican pilgrims. Bishop Antonio got the point about Our Lady of Walsingham straight away, noting that in the Image so familiar to English eyes, she holds out her Son, Our Lord, offering Him for the sake of the world. Our Lady of Fatima, the Bishop said, unlike Our Lady of Walsingham, is depicted alone: but the point is that Mary *always* leads us to Jesus, and through him to the Father. Sister Lucia reported these words of Mary's: 'My Immaculate Heart will be your refuge and the way that will lead you to God.'

Every evening at the Capelinha – the heart of the Shrine where the Image of Our Lady of Fatima stands, the bullet which was aimed at Pope St John Paul the Great embedded in its crown – the Rosary is prayed at 9.30 pm, and a procession of Our Lady, or of the Blessed Sacrament, follows. Pilgrims lead the recitation of the Rosary in their mother tongue: and so we hear those simple but foundational prayers, the Our Father, the Hail Mary, the Glory Be, in the versions understood by 'every tribe and tongue and people and nation'. It is moving in the extreme. Sometimes the voices are those of priests or Religious; more often those of lay women and men, teenagers, married couples, informally dressed, 'no ceremony', simply



MIKE STILL



leading the prayers of the people of God. And always, hundreds and thousands of pilgrims are gathered about, torches held aloft for the endless refrain of 'Ave Maria.'

The centrepiece of this year's pilgrimage was, of course, the canonization of two of the young seers of Fatima, two of the Little Shepherds, Francisco and Jacinta Marto, who died in the flu epidemic which swept across Europe after the Great War. The canonization took place during the papal mass celebrated on the Saturday morning, 13 May, on the steps of the basilica and in front of half a million pilgrims. On the previous evening, Friday 12 May, Pope Francis arrived in Fatima and paid his 'first visit' to the Shrine. Standing before the Image, the Holy Father prayed in silence for a full ten minutes; and silence was maintained throughout the vast crowd. Then the Pope laid at the feet of the Image the Golden Rose: a bejewelled ornament in the form of a thorny stem with leaves and flowers, the rose at the top concealing a container perfumed with musk. The ceremony of the Golden Rose takes its origins from that already spoken of as 'age-old' by Pope St Leo IX (1049-54), and which was performed originally in the church of Santa Croce in Gerusalemme on the Fourth Sunday in Lent, perhaps as the Pope arrived in procession there from the Lateran Palace to say mass. The presentation of the Golden Rose to Our Lady of Fatima and her shrine was a moment of extraordinary significance, one we were hugely privileged to watch – and for the bishops, *mirabile dictu*, at very close quarters.

The Anglican bishops present had all chosen, in the light of the presence of the Holy Father, and to be clear about our patrimony, to wear Convocation Robes for the papal ceremonies: rochet and red chimere. We were rewarded with places at the head of the procession of bishops, and made (so we were told) a striking and distinctive group as we made our way from the Capelinha to the steps of the basilica for the papal mass. At the behest of the diocesan bishop, speaking on behalf of all the people of God, Pope Francis raised Francisco

and Jacinta to the altars of the Church, to sustained cheering and applause. In his homily, the Pope encouraged us all to rejoice in Our Lady's patronage and protection, reminding us, 'Dear pilgrims, we have a Mother!' He did not shrink from the challenge of the message of Fatima, saying this: 'Our Lady foretold, and warned us about, a way of life that is godless and indeed profanes God in his creatures. Such a life – frequently proposed and imposed – risks leading to hell.' He ended with this peroration: 'With Mary's protection, may we be for our world sentinels of the dawn, contemplating the true face of Jesus the Saviour, resplendent at Easter. Thus may we rediscover the young and beautiful face of the Church, which shines forth when she is missionary, welcoming, free, faithful, poor in means and rich in love.'

Perhaps it will be many years until so many pilgrims gather again at the same moment to join in the celebration of the Mass at Fatima. But the message of Fatima, the call to penitence and holiness of life, will surely never fade; the example of simplicity held out for us by the Little Shepherds never weaken; the prayer never cease. And EFFA will be back in 2018 – and God willing every year thereafter. **ND**

The Rt Revd Jonathan Baker, Bishop of Fulham, is the President of the Ecumenical Friends of Fatima Association.

The Jubilee Prayer of Consecration to Our Lady of Fatima

Hail, Virgin Mother of the Lord, Virgin Mary, Queen of the Rosary of Fatima!
Blessed among all women,
you are the image of the Church dressed in the Paschal light,
you are the honour of our people,
you are the triumph over the mark of evil.

Prophecy of the merciful love of the Father,
Teacher of the Annunciation of the Good News of the Son,
Sign of the burning fire of the Holy Spirit,
Teach us, in this valley of joys and sorrows,
The eternal truths that the Father reveals to the little ones.

Show us the strength of your mantle of protection.
In your Immaculate Heart, be the refuge of sinners
and the way that leads to God.

In unity with my brethren, in Faith, Hope and Love,
I surrender myself to you.
In unity with my brethren, through you,
I consecrate myself to God,
O Virgin of the Rosary of Fatima.

And thus surrounded by the Light that comes from your hands,
I will give Glory to the Lord for ever and ever. Amen.

Like Little Children

David Wilson experienced the Mass of Canonization at Fatima from among the crowd



The tarmac was hard and damp. A hopeful cockroach ran past my fingers. A few hours before, we had been standing in the hot sun, chanting in frenzied jubilation with a million voices from across the earth, ‘*Papa Francisco!*’ as the Pope arrived for the centenary celebrations. The crowd prayed with him in absolute silence as he venerated Our Lady of Fatima, soon to be processed through the faithful in a radiant twilight of candles; tears falling in loving adoration from every face; the *Ave Maria* endlessly chanted to heaven; every heart filled with the secret hope that she might appear again and to us. Now the ground was splattered with wax. Crowds of teenagers, still giddy with excitement, roamed the night; African drums cavorted through the vigil, not even breaking for the cold rain which sapped the heat from the day, as the small hours crept through Rosaries, Benediction; Mass; Stations of the Cross. My teeth were chattering into the wind and my bones ached. I felt too old for this. Unlike those around me I had no sleeping mat, stool or warm clothing. I had not expected to be here. Monks and nuns wandered through the crowds bringing comfort where needed. There was a void of priests, the handful that dared to appear swamped by penitents seeking absolution. By 4am an ambulance had arrived. Not everyone survived the vigil.

I was bemused. It shouldn’t happen to a bus-pilgrim. 25 years earlier, arriving with holes in my boots, exhausted, after a thousand mile walk to the great Cathedral of Santiago de Compostela, over-pampered bus-pilgrims had elbowed and trampled by in their rush for photographs. Now, under the pressure of time, I found myself the object of my own contempt. I had watched an endless stream of walking pilgrims arriving at Fatima, the penitents crawling upon their knees around the shrine; and *remembered*. Yet, we were very civilized. There were 69 in our group, five Bishops and 20+ priests, most from The Society, as part of the week-long centenary pilgrimage of the Ecumenical Friends of Fatima Association. We were staying in a comfortable hotel in the centre of a town of concrete and tat shops. We held regular mass and prayers. There was wine with every meal. We took day-tours in our bus. It was all very pleasant. Then Our Lady intervened.

We were in the hamlet of Aljustrel, visiting the house where Lúcia de Jesus dos Santos (1907-2005) was born; and around the corner the house where her cousins, Francisco de Jesus Marto (1908-1919) and Jacinta de Jesus Marto (1910-1920), lived. One hundred years ago, on 13 May 1917, these three shepherd children had the first of several visions of Our Lady, themselves among a series of divine visions, which cul-

minated on 13 October when a crowd of thousands witnessed the Miracle of the Sun. The tiny peasant houses were a shocking reminder of the poverty in which they were raised. Perhaps I lingered too long in the room in which Francisco died, or too long by the well of visions. On arrival at the bus-park the buses were gone. It is a strange thing to be abandoned on an all-in bus tour. Yet we were still guided. Struggling with a smattering of Spanish and Latin through a fog of Portuguese, my friend and I sought direction from a lady who turned out to be a great-niece of Francisco and Jacinta. It was like a shock-wave from heaven. Here we were amongst the family of two small children who were about to be elevated to the pantheon of saints. Flesh and blood. This story isn't in dry and fusty books. It is still living. Suddenly the shattering simplicity of what occurred here was washing over us.

We were embraced in birdsong as we walked among the olive groves the children knew, still following the rhythms of the seasons a century on. It all seemed so utterly normal. Here the church they attended; there the overhang among the rocks where they received Holy Communion from an angel. There the hollow where Our Lady appeared upon a holm oak, all the way back to the Cova da Iria where the main visions were received in a sheep pasture dotted with trees, where Francisco liked to play his flute. Here a small shrine was built in 1919, around which the town of Fatima has now arisen. The calm of the sheep pasture was now a large tarmac arena framed between the modernist brutality of the Shrine of Our Lady of Fatima, the Basilica of Our Lady of the Rosary (1954), and the Basilica of the Holy Trinity (2007). This is a place where the Church still struggles to assimilate the divine.

It was here on this tarmac that I now found myself abandoned again. The bishops were going to do the necessary diplomacy for the Church of England; the priests were in their beds awaiting a day in reserved seats. And mere mortals? The tour guide suggested giving up and watching proceedings on TV. Quite. So here I was, sleeping with the faithful, soon praying again upon their knees as the cold night gave way to the heat of day. Yet that is the truth in this place. It is a place of the ordinary faithful. A place of nobodies. The children were disbelieved by their own families; held in contempt by their priest; thrown into prison by the authorities; sacred trees destroyed; yet the faithful still came, facing down soldiers to erect the first shrine. Lucia, the only one of the three to survive the great influenza epidemic, was placed into a silent order, so that she could not speak of it – the Vatican refusing to embrace the reality of a vision so powerful it changed the world. Instead it sought to cover it up, the revelations given by Our Lady kept secret. Once again, the Church struggled with visionaries, as with the prophets of old. As such it becomes dangerously pharisaic. Yet here it was now, one hundred years later, facing up to its own sin.

Before us stood the Church arraigned in full Magisterium, as Francisco and Jacinta were finally acknowledged to stand with the saints. Below a sunlit heaven, in the Basilica, lay their saintly bodies. Below, sat the Pope, cardinals and bishops; below whom sat the priests; below whom stood and knelt the crush of the faithful people. The entire Apostolic Church laid before us in glorious array.



And how the people need this imperfect Church. I have seen people fight for bread twice in my life: once in the middle of the Ghanaian famine in 1983 and now during the Canonization Centenary Mass at Fatima; both the means to life, one earthly and one eternal; both sought in desperation. That people might fight for physical survival may seem awful but obvious. That Christ would be mobbed in his true presence today, as he was in his life-time, in the quest for ever-lasting life, was a revelation. One of our Ordinariate friends commented, 'People behave so badly; they do not understand,' and refused to distribute communion at such events. Yet only too well do the people understand. The vision of hell received by the children is reminder enough. They seek to be saved through the most holy Sacrament of the Altar, as has been promised. The Body of Christ sanctified by the Pope, through the apostolic succession, is the closest they will ever get to the Last Supper itself. It was sublime. Everyone around me was awash with tears of joy.

The truth of Fatima is counter-cultural – Angels? Hell? Prophecies? Yet, it is a gift to the world: 'Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven' (Matthew 18. 2). It is as simple as St. Francisco said to his sister shortly before he died: 'I am happier than you because I have the hidden Jesus in my heart.' Beneath the concrete, it is a place of filled hearts. There is a love, a hope, and a yearning for God so visceral that I never wanted to leave again. **ND**

Dr David Wilson is a churchwarden of St. Peter's, Folkestone, and Lay Chairman of Forward in Faith in the Diocese of Canterbury.

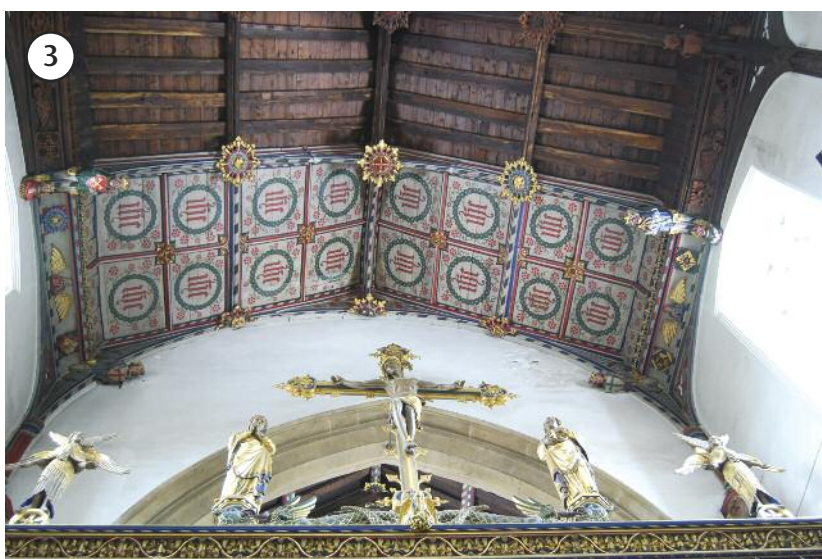
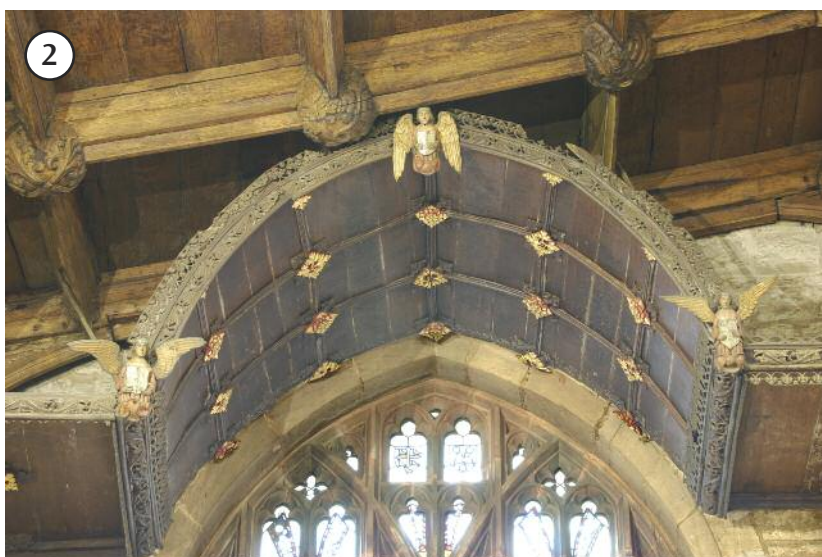
CANOPIES OF HONOUR



In the Middle Ages, due honour was paid not just to God, his angels and saints and the Blessed Sacrament, but to the Rood as well.

Churches contained canopies of honour to both altars and the rood group over the screen, some of which can still be seen, like the canopy painted on the nave roof at Almeley (1, Herefs), dateable by the Tudor roses to 1485-c.1530. Less frequently, a separate wooden canopy was formed, either to the rood or to altars in the aisles or chancel, like the splendidly decorated example in the N chapel at Ludlow (2, Salop) or the plain one at Clun (ND June 2011).

Some of the Victorian church architects reintroduced them, notably Sir Ninian Comper. When he reinstated the loft and rood over the screen at Eye (3, Suffolk), the existing decoration of the nave roof was enhanced. In restoring the church at Cantley (4, Yorkshire), he not only reintroduced reservation by a hanging pyx but also provided a large canopy over the High Altar. **ND**



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Editorial

The Church of England, at least in terms of the issues which preoccupy it at national level, can so often appear to be riven with anxiety and nervousness. The controversy over the appointment to the See of Sheffield; the continuing debate over human sexuality, which has now precipitated an irregular consecration; money; numbers. All of these starve the Church of a gift which all Christians are called upon to manifest: the gift of joy. St Philip Neri (1515-95, whose feast day falls on the day this edition of New Directions goes to press) could be called the Apostle of Joy: he was certainly an enemy of excessive seriousness and solemnity. It was said that he imposed the penance, on one of his more self-important penitents, of carrying his cat through the streets of Rome. He made a novice who appeared to be incapable of cheerfulness laugh, by standing on his head in front of him. In this Novena of prayer which runs from Ascension Day to Pentecost under the banner of 'Thy Kingdom Come' and indeed thereafter, it would be no bad thing for all charged with high office in the Church to reflect on whether a church which, like the novice, so often presents a joyless face to the world is going to have much evangelistic impact. Christian joy is very different from frivolity or insipidness: there was nothing insipid about Philip Neri. J.R.R. Tolkien wrote of 'joy from beyond the walls of the world'; and in that little phrase he caught something of the necessary sense of joy as gift – not something which can be cultivated or manufactured, but which, by acquiring the habits of Christian living, we can become disposed to receive. The way the liturgical calendar falls this year means that in June we have plenty of opportunities for joyful celebration: the feasts of Corpus Christi, of the Sacred Heart of Jesus, of the apostles St Peter and St Paul all fall this month. June is also the month, of course, in which many ordinations to the sacred ministry will take place. Please pray for all those

listed in New Directions this month who are offering themselves for ordination as deacons and priests in the Church of God: that they may know the joy of the Gospel in their ministry, and be given grace to share that joy with others.



To write about Christian joy in the wake of the suicide bomb in Manchester might appear insensitive or even perverse; or perhaps the reverse is the case, and that to cultivate a proper sense of the joy of the Gospel might be among our better weapons in the fight against the deadly, cruel and shocking death cult of the perpetrators of this outrage. Social media in the wake of Manchester carried the message, over and over again, 'no words.' New Directions has no wish to heap up empty words. We can only add our prayers for the murdered, the maimed and the injured to all those which have already been offered around the world, and which will continue to be offered for years to come. If we find any light breaking around the edges of this deep darkness, it is in cherishing and thanking God for the manifold acts of goodness and kindness, from the heroic to the very ordinary, which were so much in evidence in the aftermath of horror.



This issue of New Directions features a good deal of coverage of events at the Shrine of Our Lady of Fatima, in this centenary year of the apparitions. What a remarkable place it is: and how joyful (there we are!) were the celebrations this year. Here, we must make good just one omission from the substantial reports from Fatima elsewhere in these pages. Neither of our correspondents points out that, on the very day of the canonizations and the Papal mass marking the centenary, Portugal won the Eurovision Song Contest. New Directions cannot leave that fact untold. **ND**

When my wife Meredith Oakes and I each played the role of Malvolio in school productions of *Twelfth Night* in Sydney and Hurstpierpoint, we were both presenting a character who was indubitably male. You would not ask a trumpeter to perform a violin concerto, even though the instruments have similar pitch ranges.

I have not seen the current National Theatre *Twelfth Night*, which I gather sticks to Shakespeare's words for the actress playing a role now called Malvolia – a woman in the story, not a man. There are complaints of too few female and black roles in Shakespeare and in the rep generally. Dear reader, you know what I mean.

Should actors' skin colour and gender be a factor in casting? Nobody is being asked to get castrated to sing castrato roles, but mezzos and countertenors are grateful that there is no natural authentic competition. For Keith Warner's new *Otello* staging at Covent Garden this month, Gregory Kunde and Jonas Kaufmann, powerful white tenor voices, alternate in the title role. Is skin colour important in Verdi's opera or Shakespeare's tragedy? Is it offensive for a performer to use make-up to seem duskier-skinned? Is the tragedy about a black man's insecurity and jealousy, or about being an outsider? Should Shylock be performed by a real Jew? Moors might be just 'a little tanned' – a popular jocular phrase among Aussie friends a few decades back. Today 'a touch of the tar' (from Max Factor or another manufacturer of make-up) is unacceptable in this role. It has been claimed, perhaps permanently, by distinguished Nigerian and other African actors not from Morocco – with its blue-eyed Berbers, brown-eyed Arabs, and deep black Africans all mixed up, thanks to a long established slave-trade which had nothing to do with Christians.

Richmond's well-run Orange Tree Theatre now has a newish American play called *An Octoroon* written by a gifted, reputed 32-year-old, African American Princeton graduate from

Washington called Branden Jacobs-Jenkins (who used to work for the *New Yorker*). It is based on Dion Boucicault's 1859 New York hit *The Octoroon*, and directed very well by Ned Bennett, the

Should actors' skin colour and gender be a factor in casting?

gifted son of our former neighbour in Streatham who also did Pomona here, which much impressed me (and won prizes). Three of the main actors white up, black up, or red up. A lot is made of this, and it affects how we feel about the played-to-the-hilt melodramatic story, which concerns a young plantation owner newly returned from Paris to find his inheritance under threat from a real baddie. He falls for a lovely girl who knows he should not marry her because of her one-eighth-tainted blood. Nine of the roles are played by the three main actors with coloured-up faces, making for quicker than lightning changes, almost impossible challenges, hysterically expended energy, and a strong sense of reality and emotion. The main roles (the writer BJJ, innocent young George in his blond wig, and the evil M'Closky with villainous moustache, who wants to buy it all including the property's pretty contented 'niggers' who run away to escape the auction) are taken with astonishing brilliance by Ken Nwosu, Hackney-raised and trained at the Drama Centre, and already seen at the RSC and National Theatre. A stage direction says that Nwosu's whiting up 'should go on for some time'.

The other duplicated roles include another playwright, Boucicault, who must also be Wahnotee (local 'native American' hence his red face) and even

Is it offensive for a performer to use make-up to seem duskier-skinned?

later on the robust southern auctioneer Latouche, who explains that he got sunburnt coming from New Orleans in an open carriage (which earned a laugh). Kevin Trainor works hard and well and

provides the words of a fourth role if you are counting. Plus, finally, there is the multi-talented handsome-faced partly south Asian Alastair Toovey, perhaps most hard-driven of all, as BJJ's assistant and two crucial other roles – Pete, who helps the master run everything and keeps an eye on all his fellow 'niggers', and young slave Paul, whose murder by M'Closky precipitates the unwinding and winding up of the plot. Southern belle Dora is a wonderful opportunity for Celeste Dodwell, who only has to use lipstick – seized with no holding back. The *Octoroon* Zoe is touchingly performed by lovely Iola Evans. And three black actresses, Vivian Oparah, Emmanuella Cole, and Cassie Clare provide the still and watchful centre of the living reality at the base of the story – with the added touch for the last named of donning a rather Lewis Carroll-like costume for occasional intrusions by Br'er Rabbit.

By the end of the play, BJJ's purpose is achieved. Liberal walkers-out, disgusted with constant non-PC language, have abandoned ship. But most of us at the preview I saw got the point, that roles in the theatre are adopted as in life. We enter the theatre to be entertained and provoked into thinking. The only rule in the theatre is that there are no rules. I think Jacobs-Jenkins has added exactly the right spice to Boucicault's long-preserved meat – first enjoyed on the very eve of the US Civil War. I think Bennett the director has delicately achieved exactly the mixture of crazed disorder and detached grounded observation on the part of the women slaves that the Irish playwright Boucicault and the resurrecting BJJ both require – to serve a needed appropriate riposte to the PC prescriptiveness now threatening our sense and our enjoyment. Our theatre is, we find, thrillingly endowed with much black talent. We have black stars as Henry V. Anybody can do anything, including white actors wanting to be Othello. We need it all. Acting is more than skin deep, and we are not colourblind.

Nina Raine's *Consent* has closed at the National Theatre's Dorfman (which

used to be the Cottesloe), but was a sell-out and certainly merits being sent on a tour or given a West End run. Roger Michell's careful, detailed, absorbing production was truly virtuosic, achieving really fine performances all round. Equally impressive were Hildegard Bechtler's brilliantly practical in-the-round set designs – the floor opening and supplying furniture and even the lampshades above suggesting various messages. It is about three barristers and their wives and lives, and how the roles they play in their work connect with the way they relate as old friends. Jake and Edward prosecute and defend a rape case that we get some inkling about. The dialogue is very sharp, realistic. Consent comes to matter personally when marriages wobble and one falls apart. But Gayle, the rape victim in court at the start, is unsurprisingly a different class – and, so, a sad victim of the alienation that implies.

Our theatre is, we find, thrillingly endowed with much black talent.

It is this writer's exact high-octane ear for dialogue and pursuit of the emotional reality of the three high-achieving couples (one of whom is steering unsuccessfully towards marriage) that stokes the wonderful cast, which Max Stafford-Clark's Out of Joint company assembled in partnership with the NT. Most outstanding and unforgettable were Ben Chaplin's secure over-confident charming Edward and his slightly neglected instinctual feeling wife Kitty (Anna

when Kitty falls for his slightly despised eupeptic friend Tim (Pip Carter) was agonizing. Heather Craney's early scene as Gayle the rape victim, discovering the dire reality of having to witness her own fate in court, is just right, but later, with tragedy round the corner and things falling apart, the playwright needed something more fundamentally dislocating and less convenient than mere plot resolution. One feels it is excitingly and movingly close to genius. But bringing the rape victim into Edward's kitchen, intruding on their slightly fraught socializing, makes for a challenge that the following act does not credibly answer.

An Octoroon runs at Richmond-on-Thames's Orange Tree Theatre until 1 July. Consent may go on tour next year. **ND**

Acting is more than skin deep, and we are not colourblind.

Maxwell Martin – brilliantly pained and crushed). Chaplin's emotional journey, devastated and uncomprehending,

News from The Society



Ordinations to the Priesthood by Bishops of The Society, 2017

| | | | |
|--------------------|-----------------------|-------------------|-----------------------------|
| Edward Carr | Bishop of Burnley | 25 January: 19.30 | St Paul, Adlington |
| Andrew Birks | Bishop of Chichester | 10 June: 18.00 | St Bartholomew, Brighton |
| Toby Boutle | Bishop of Chichester | 10 June: 18.00 | St Bartholomew, Brighton |
| Robert Coupland | Bishop of Chichester | 10 June: 18.00 | St Bartholomew, Brighton |
| John Underhill | Bishop of Chichester | 10 June: 18.00 | St Bartholomew, Brighton |
| Simon Walsh | Bishop of Fulham | 16 June: 18.00 | St Andrew, Holborn |
| Orazio Camaioni | Bishop of Ebbsfleet | 24 June: 15.00 | Ss Peter & Paul, Wantage |
| Alexander Ladds | Bishop of Wakefield | 24 June: 15.00 | St Mary, Thornton-in-Craven |
| Endre Kormos | Bishop of Beverley | 28 June: 18.30 | St Peter, Wallsend |
| Giles Orton | Bishop of Ebbsfleet | 1 July: 19.00 | Derby Cathedral |
| Thomas Carpenter | Bishop of Beverley | 2 July: 16.00 | Sheffield Cathedral |
| David D'Silva | Bishop of Beverley | 2 July: 16.00 | Sheffield Cathedral |
| Adam Burnham | Bishop of Ebbsfleet | 2 July: 17.00 | Wells Cathedral |
| Stephen Graham | Bishop of Richborough | 2 July: 18.00 | St Andrew, Holt |
| Alistair Hodkinson | Bishop of Beverley | 3 July: 19.30 | St Helen, Auckland |

the way we live now

As the time for ordinations approaches, **Christopher Smith** reflects on the mantle of the priesthood.

The sixth Anglo-Catholic Congress took place in London in July 1948, having been originally planned for 1940. The Friday mass was sung at St Alban's Holborn, in the ruins of the bombed-out Butterfield building. There was a deep desire to get back to business after the war, and the Congress took as its themes those of the Lambeth Conference of that year, derived from the Chicago Quadrilateral: our unity derived from the Bible, the creeds, the ministry and the sacraments. Ironical, isn't it, that the bringing together of those themes should have had its origin in the American Episcopal Church. I sneaked a look at the website of today's Diocese of Chicago: their bishop, Jeffrey Lee, had been off to preach at the commissioning of the new Bishop of Indianapolis. She's called Jennifer, and 'She will love you, challenge you, tell you the truth as she sees it and invite you to tell it as you do.'

At the sixth Anglo-Catholic Congress, truth was truth, rather than something to be determined by the messenger. Among others, Michael Ramsey and Gabriel Hebert spoke on the bible, Freddy Hood spoke on the creeds, Robert Mortimer and Eric Mascall on the sacraments. Under the title 'ministry', Gregory Dix spoke on 'the apostolic ministry to and in the Church of God', and Arthur Couratin spoke on the origins of episcopal and priestly ministry. The bishop derives his powers and duties 'from his mixed historical past', said Fr Couratin. 'As elder he teaches and governs. As shepherd and high priest he is the principal celebrant of the eucharist... As apostolic man he is the official witness to the gospel and guardian of the faith.' Something for any vacant see to chew on as it looks for a new bishop. Jennifer, meanwhile, 'knows her artisanal, wood-oven-baked, 30-year-old-sour-dough-cultured bread from her grass-fed, cows-milk, natural-rennet, washed-rind cheese.' Thank heavens.

'Once the hand is laid on the plough,' says Jesus, 'no one who looks back is fit for the kingdom of God.' Why the plough? Perhaps you remember Elijah's summons of Elisha in the first book of the Kings. The mantle, which Elisha will inherit when it falls upon him as Elijah is being assumed into heaven, makes its first appearance here, as Elijah calls him by casting his mantle upon him. And by the time St Luke is writing the Acts of the Apostles, it is clear what authority comes with that mantle.

The Church of England today is obsessed by models of leadership and management. What was Elijah's leadership style, do you think? And was Elisha an innovator? What of Jesus himself? Did he have a collaborative leadership style or a forcing one? Did he do 'high affirmation' or 'low affirmation'? Oh dear... we can begin to see what nonsense it is in a Christian context, yet go to any diocesan conference nowadays, and there it all is, prefaced by 'unconscious bias training'.

Surely, we have something more to say to the future priests of our movement. At the ordination of my current curate, the preacher, Fr Robin Ward, made an important point about how all Christian priesthood is in truth the priesthood of Jesus Christ: there is no human priesthood, however well-intentioned, that can offer to God the worship which is his due. The creature is entirely dependent on his creator, and there is no priesthood except that given to us by God himself. 'God will himself provide the lamb for the burnt offering', as Abraham said. And, without wishing in any way to diminish the role of all Christians in the priesthood of Jesus, in the *ministerial* priesthood, all that guff about 'leadership' and 'leadership styles' pales into insignificance beside the priest's sharing in the priesthood of Jesus Christ, the Lamb for the burnt offering *and* the altar of sacrifice, as well as the shepherd of souls.

The ordination rite is rich, and full of phrases which stay with a priest throughout his ministry: 'The treasure now to be entrusted to you is Christ's own flock, bought by the shedding of his blood on the cross. It is to him that you will render account for your stewardship of his people.' 'Accept from the holy people of God the gifts to be offered to him. Know what you are doing, and imitate the mystery you celebrate: model your life on the mystery of the Lord's cross.' And the priest is the pastor of souls precisely because he is the one who brings the needs of the people of God to the altar, and brings God himself, in the sacraments, to the people. He is the *pastor* because he is the *priest*, and the visible, sacramental ministry to which he is called informs and characterizes his less visible, pastoral ministry. There is a worry among some clergy that half of what they do in the course of their day could be done more effectively by social workers, teachers and so on, but that misses the point about *why* we do those things, and in whose name. That's what makes the difference to the way they are received – or indeed rejected! To pastor a flock is literally to find it pasture: to feed it, to nourish it.

'Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God.' Daunting though it may be, that is the life of those upon whom the mantle of priesthood has fallen. Another of the contributors on 'ministry' to the 1948 Congress was K.D. Mackenzie, who by then had retired as Bishop of Brechin. He declined to 'waste time in rebutting the idea of a clergyman which would make him a kind of employee, appointed and paid to provide acceptable services and give expert advice... Primarily he is the representative, however inadequate, of the Church universal, and therefore... the representative of the Lord Jesus Christ, and to him responsible.' Tell that to your diocesan conference. **ND**

views, reviews and previews

art



QUEER BRITISH ART 1861-1967

Tate Britain

until 1 October 2017

PICASSO: MINOTAURS AND MATADORS

Gagosian, Grosvenor Hill

until 25 August 2017

Tate Britain's 'Queer British Art' seeks to explore the relationship between emerging queer communities and some of the visual arts in the hundred years between the ending of the death penalty for sodomy, and the partial decriminalisation of sex between men. The term 'queer' is used because terms such as 'gay' or 'lesbian' were unknown for much of the period, and because it is broad enough not to impose specific identity labels.

The task the curators have set themselves is not easy. One reason is that it is likely that the threat of legal action pushed some of the exhibited artists to leave little evidence about their sexuality and gender identity. It is also probable that others, such as Aubrey Beardsley, were sexually inactive.

Still, this was a period of great social change, and many artists did push at the boundaries of what was acceptable, and were condemned by the critics for that. But even the critics were not of one

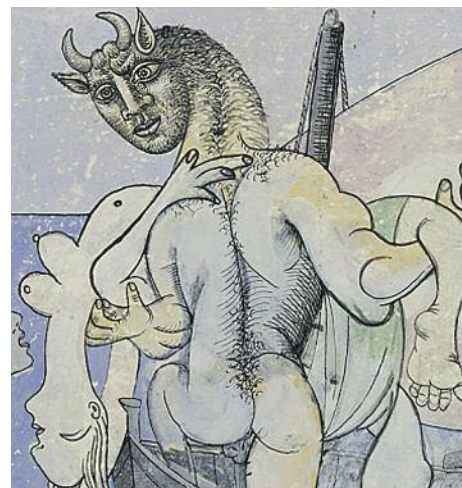
mind. Works like Walter Crane's 'Renaissance of Venus' were appreciated for their effeminacy by so robustly a heterosexual commentator as G.F. Watts. It was all very fluid.

And weak artistically. It is especially ironic that the promoters of art for art's sake are not often convincing artists. This show is strong on statements which must have meant a lot to their creators and which required some courage to exhibit. It is not strong on art which anybody would want to look at other than as part of a conversation about sexuality and identity. The best artists are Bacon and Hockney, whose works fill the final room, but these are secondary works. And even Hockney and Bacon suggest little of the exploratory zest or ludic quality some of the show's commentators talk about.

Still, the show is interesting and has its moments. Some of the 'Theatrical Types' are gloriously camp, notably Glen Byam Shaw as Laertes, besides which Noël Coward's scarlet dressing gown is a model of restraint and introversion. And there are lots of bottoms by Duncan Grant, and working class roughs and foreign sailors, and more than a whiff of snobbery.

Women painters and women sitters come out better than the men. Laura Knight's 'Self-portrait' is first and foremost a well-made picture. William Strang's picture of Vita Sackville-West is a striking portrait, and properly flatters the sitter while suggesting her vigorous character. But too many of the artists are at best rather dreary also-rans and too many of their subjects are sentimental kitsch.

The contrast with Gagosian's Picasso show could hardly be greater. There are over 100 prints, paintings, drawings, ceramics and sculptures. They are not Picasso's greatest works, but there is more fun and life and eroticism in one squiggle by the Spaniard than in all the pained and laboured works over at Tate Britain. Of course, sex mattered to Picasso just as it did to the Tate's queer artists, and the equation of Picasso himself with bulls has led to some very seamy pic-



tures, if you think about them in literal terms. But they aren't there to be taken literally. They're there as works by a supremely great artist, who could project himself in some quite unlikely ways which had a huge impact on the whole world of art.

So Gagosian has photographs of Picasso dressed up in a bull's head, which are quite amusing and not too show-offy. There's a cast of his bull's head made of a bicycle seat and handlebars, which is creative with found objects in a way the great Americans must have envied. And there are cartoonish toreadors who have more working class grit in them than anything Tate Britain can show. And then there's Picasso's extraordinary facility in so many media, especially drawing, in which a few wobbly lines convey animal life in a way that makes Beardsley look prosaic. It is even possible that Picasso's bulls' heads are the ancestors of Britain's two greatest screen actors, Wallace and Gromit.

None of which is either down to Picasso's sexuality or to his position in a heterosexual-dominated world. He had, after all, been vilified in the press quite as much as many queer artists, though without the threat of a private prosecution hanging over his private life. By the same token, there were great queer artists in the past: Michelangelo and Leonardo da Vinci to name two likely examples. But Tate Britain has no artist of their calibre, and the story it seeks to tell is not supported by the artworks.

Gagosian's show is free.

Owen Higgs





THE BENEDICT OPTION: A Strategy for Christians in a Post-Christian Nation

Rod Dreher

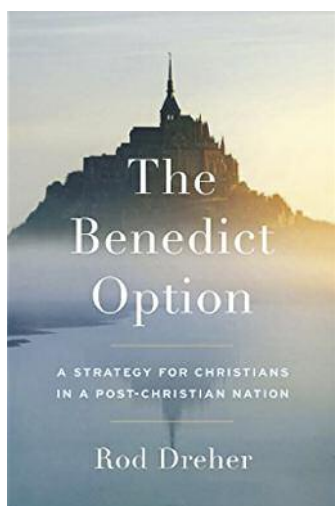
Sentinel, 262pp pbk

ISBN: 978 0735213296 £20

How do we, as Christians, balance Jesus' call to maintain our distinct identity as the people of God, and remain relevant to the culture around us? Are we, as Western Christians, in danger of becoming like the frog who was placed in tepid water, and did not notice as the water temperature slowly increased? Has the legalization, and acceptance, of gay marriage marked a point of no return for Western culture, and do Christians now have to stop trying to save this culture, and start working to ensure a Christian culture survives the new 'dark age' which is upon us?

All of these questions and more are tackled in a new popular-level book written by Rod Dreher which has rocketed to a place in the New York Best-seller list since its publication in March. Dreher is a conservative American Christian (culturally and theologically) who is attempting to wake up an American church which he believes is slowly boiling in a decadent and morally compromised US culture. In his first two chapters, Dreher sets out to prove his point to his American audience, and British Christians will need no convincing of his central thesis, given that we have preceded the Americans in moving to a post-Christian society. In the following chapters, Dreher moves to suggest that we cannot stop this decline, and instead we ought to prepare our people to create their own Christian sub-culture which can survive whilst the modern Western society destroys itself.

At this point one is liable to get twitchy, particularly as Dreher points to Benedict of Nursia (hence the title), the founder of Western monasticism, as an example for emulation. However, it is only fair to highlight at this point that Dreher is *not* suggesting a heading for the hills, or a mass movement into re-



mote monastic communities. Rather, he is suggesting a deliberate creating of Christian community in the places which we find ourselves: first through a through vetting of modern culture, and then by the adoption of deliberate Christian practices which will sustain these communities against the cultural onslaught which has already begun. We may be inclined to think that we are already doing this, and perhaps many of us are, but Dreher's book helped me, at least, to see how modern media, smart phones, and centrally-set school curricula are altering the way Christians see the world without us noticing. His solutions include homeschooling, the deliberate use of liturgy in our churches, a deep and ongoing engagement with Scripture, and the careful vetting of the media which we allow into our homes, and into our heads. None of this is unique to Dreher. Much of this is tinged with a certain Americanism which may cause us to smirk, and, as is the wont of many American authors, the book is probably a third longer that it needs to be. But what Dreher does is to bring together, in one place and at a popular level, a clear and incisive look at the Western world, and some ways in which Christians might fight back.

You will not agree with everything in this book. You might think that Dreher gives up too soon, or that he removes Christians too far from the cultural wars around us. But the book is worth reading for two reasons: first it gets you thinking about your own lifestyle, and the lifestyles of those in our churches, and stimulates us to produce our own answers to surviving in what is undoubtedly a post-Christian world. Second, this

book is worth reading because of its impact. It is being discussed across the States by Christians of every tradition, and it will not be long before members of our churches are reading and digesting Dreher's work and it will form part of the backdrop of any discussion of these areas. The Western Church must respond to the collapse of Western culture, and this book will certainly help many people to begin to formulate a response, even as they critique and challenge some of its suggestions.

Mike Print

THE GOOD BOOK 40 Chapters that reveal the Bible's biggest ideas

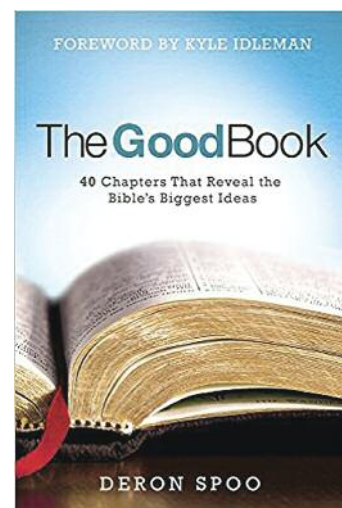
Deron Spoo

David Cook, 398pp

ISBN 978-1434711502 £16

'Love is learning to say and mean certain words. If love is patient, then we learn to say, "I can wait, you go first." If love is kind, we teach ourselves to confess to others, "I'm sorry, I was wrong." If love knows no boasting or pride then we strike the words "I told you so" from our vocabularies. If love isn't easily angered, then we develop the discipline to say nothing at all when we most want to retaliate.'

This down-to-earth expansion of 1 Corinthians 13 gives a taster of US Baptist pastor Deron Spoo's attempt to make the Bible accessible to Christian enquirers. The book selects and expounds forty Bible chapters with an eye to engaging seekers with the main themes of Christianity. Such a scheme is deemed preferable to handing people a Bible without any guidance.



I liked this original approach and the author's take on creation, fall, redemption, etc, which demonstrate a sense of mainstream Christian teaching. Deron Spoo's gifting as a TV devotional presenter is evident. I found him deep, readable, succinct and, as with Eugene Petersons *The Message*, both challenging and refreshing as an American writer.

Here are some one-liner gems: 'We experience the peace of God as we adopt the pace of God' (Exodus 14). 'Like nitroglycerin [sex] can be used either to blow up bridges or heal hearts' (Judges 16). 'One shot from a destiny-appointed person can bring down the most formidable of foes' (1 Samuel 17). 'Wisdom is doing the right thing at the right time for the right reasons' (Proverbs 1). 'Building trust with others leads to changed lives' (Jonah 1). Change 'God, get me out of this' to 'God, what do you want me to get out of this?' (James 1).

The death and resurrection of Christ are the author's key to the Bible. I liked his analogy between the way thin-skinned fish in deep water generate internal pressure equal and opposite to that of the ocean with having Jesus' power and presence inside of us and how that equips us at times to bear crushing forces (Matthew 28). Dealing with life's uncertainties is a major asset of the life of faith. Interesting to learn, someone asked Mother Teresa to pray clarity for them and she refused, saying she'd rather pray they be given deeper trust in God to live better with uncertainty.

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Deron Spoo's enthusiasm for engaging Scripture so as to perceive God's face, hand and heart infects the reader. He sets forth a big picture and draws you in, not least through the testimony of the devout. 'Great faith is the product of great fights. Great testimonies are the outcome of great tests. Great triumphs can only come out of great trials' (Smith Wigglesworth).

After presenting on Galatians and its witness to Christian growth in love, joy and peace, Spoo tells of how Edmund Hillary addressed Everest after an earlier failure to climb it: 'Mount Everest, you beat me first time, but I'll beat you the

next time because you've grown all you are going to grow... but I'm still growing.' A year later, Hillary proved himself greater than the mountain.

To enter the world of the Bible is to experience spiritual growth through the momentum of the Holy Spirit who presses us forward. Our lives become one with God's people looking to God's future. *The Good Book* is an attractive guide to Scripture from an author who has experienced its transformative power and writes convincingly of intimacy with God nourished by the Bible.

John Twisleton

Letter to the Editor

From Mr G. M. Lyon

Sir—

Andrew Gray rightly notes that the House of Bishops voted virtually unanimously in favour of 'taking note' of the report which re-affirmed the Church's traditional teaching on marriage (May 2017). The vote in the House of Clergy, however, showed that the introduction of female priests has had a significant (and unreported) impact on the sexuality issue. The male clergy in Synod voted clearly in favour of 'taking note', but four-fifths of the female clergy voted against the report and thus defeated the motion.

Whilst Jesus (unlike Paul – 1 Cor. 6) might not have condemned homosexual acts explicitly, he clearly implied that

such acts make the people who do them 'unclean'. Jesus said 'porneia' (all 'one-flesh' acts outside of marriage as instituted by God) are sinful (Mark 10 and 7). Whilst his Church's task is not to 'stone' sexual sinners of any sort, it is to help them to 'sin no more' (John 8), for everybody's sake.

Could we not do more to say why we are *for* Christian marriage and sexual mores, even in the world's terms, for example explaining why 'Christian (i.e. marital) sex' is (or would be) beneficial for mankind? Promoting Christian sex as the true 'safe sex' might be a way in to engaging with atheistic, liberal secular society.

G. M. LYON
Wigan

Book of the month

THE OXFORD HANDBOOK OF ANGLICAN STUDIES

Mark D. Chapman, Sathianathan Clarke, Martyn Percy (eds)

OUP, 672pp, hbk

978 0199218561, £95

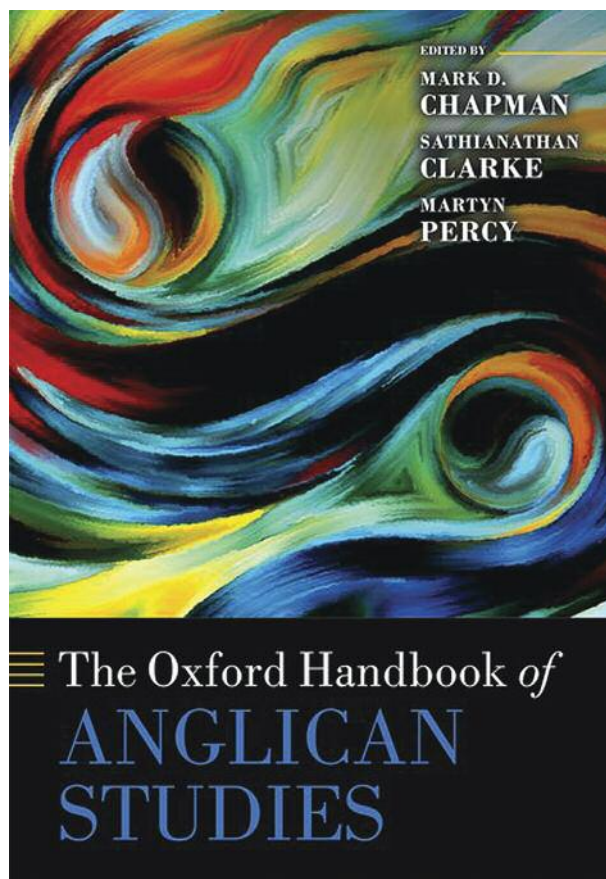


The Anglican Communion has been on the brink of collapse for as long as I have known it. There is always a crisis, and it is always expected to be the crisis to end all crises. And yet it never is. Like the encores of an ageing troubadour unwilling to leave the stage, there is always time for one more crisis. Perhaps the reality is that the Anglican Communion will never definitively collapse, because there is not enough which holds it together in the first place. And so we will stagger on, with a continuing church here and a social media campaign there; a provocative appointment to high office one day, and an illegally (but validly) ordained episcopal curate the next.

If imminent collapse is one perpetual feature of the Anglican Communion, then almost total disinterest in its affairs on the part of most members of the Mother Church is another. Compared to the English, Anglicans in other provinces are far more interested in the history of Anglicanism; far quicker to assert their ties with (and loyalty to – or perhaps now dissent from) the See of Canterbury; and far more inquisitive about how and why Anglicanism is different from other denominations. Perhaps this is because to be an Anglican is – in most cases – much less of a conscious choice in England than it is anywhere else. P. D. James had a character in one of her novels who viewed church attendance as ‘a weekly affirmation of his Englishness and of acceptable behaviour, a mildly agreeable obligation devoid of religious fervour.’ The character’s mother had summed up ‘wild clerical innovations’ with the telling phrase, ‘We’re C of E, darling, we don’t do that sort of thing.’ The joke wouldn’t work anywhere else in the world.

All of which is to say that the appearance of *The Oxford Handbook of Anglican Studies* is welcome: not just because it offers an updated and improved type of the myriad of similar handbooks which have gone before; but also because it deliberately and explicitly seeks to introduce a new interdisciplinary subject: Anglican Studies.

A problem arises here straight away. It is the problem of herding cats: how do you manage it? In beautifully Anglican



style, the editors seek to resolve the conundrum by making a virtue out of a problem: ‘At times there are tensions and points of conflict between the essays. But that is something to be welcomed... It will become clear to any reader that this is anything but a ‘systematic theology’ of Anglicanism... But it is also not the sort of cosy fudge that is sometimes called Anglican comprehensiveness: the Handbook does not set out either to police or resolve such tensions.’ How very Church of England.

Within these parameters, the volume is a success. It offers an excellent variety of stimulating essays on a wide variety of topics which will make the book essential reading (or at least an essential reference resource) for ordinands and anyone with an interest in Anglicanism and/or the Church of England. It is a pity that the cover price puts it beyond the reach of most

individuals, and it is to be hoped that OUP publish a paperback version at a more accessible price.

What of the essays themselves? There are forty-four of them (plus the introduction), spread over seven sections: Historiography; The Methods and Styles of Anglicanism; The Contextualization of Anglicanism; Anglican Identities; Crises and Controversies; The Practice of Anglican Life; The Futures of Anglicanism (note the deliberate plural here!). In a collection as large and wide-ranging as this, it is inevitable that some essays will appeal more than others. A list of the essays that are particularly irritating (or just plain wrong) would be quite fun to compile, but not awfully constructive in this context. Let me, then, point to a few of the best.

Paul Avis is the *doyen* of Anglican studies. He has long been fascinated by Anglicanism as an expression of Conciliarism, and he addresses precisely that topic here, with particular reference to the Lambeth Conference. In a second essay, he examines the use of – and loyalty to – the Book of Common Prayer as a defining characteristic of Anglicanism; one that has changed (but not disappeared) in recent decades.

continued on page 31

A Courtyard in Jerusalem – 2

Ann George recalls generous hospitality in Jerusalem



I had only been at residence in my 'apartment' in the Old City for a few days when I realized that the \$500 rent was not simply for accommodation.

As I walked home along the Street of the Prophets in the early evening after a long hot day, I was pondering what there might be in the fridge for my supper. The constant heat suppresses the appetite, but I was looking forward to a quiet few moments over a light meal in the courtyard, cooler and shadowed now, before broaching the ever-present bag of marking I was carrying home. I entered the Old City by the Jaffa Gate, took the road leading to the Armenian Cathedral, then turned sharp left into the series of whitewashed archways, steps up and down and paved paths that led to the courtyard. Then, three steep steps up and I was there, the bulk of the house to my right and the little modern box that contained my kitchen and shower-room to my left. In the kitchen was my fridge, an extremely large, elderly and battered American fridge. I opened the door and was astonished at seeing several covered dishes I certainly had not left there in the morning. I found a casserole full of stuffed vine leaves, another containing small stuffed courgettes, and a third smaller covered bowl of home-made humus. Was Auntie throwing a party? Had she run out of space in that even more enormous, shiny modern fridge she had in her own kitchen? Unusually, she had not come out to greet me, so I couldn't ask. I scabbled around the fridge shelves and found some tomatoes, cheese, bread and olives for my supper, added a glass of filtered water and another of dry, white Golan wine and settled down at the plastic table.

Auntie was out within five minutes. She was wearing her going-out clothes: mid-calf length black skirt, black shoes and stockings, black cardigan (whatever the temperature) and a brilliantly white buttoned blouse with a brooch at the collar. She took one look at the table then said fiercely, 'Why you no eat my good food?' I explained that I thought she had been storing it in my fridge, but she brushed my excuses away impatiently, 'Of course for you. I no cook for throw away.'

It took me a week or so to work out the dynamics of the arrangement. There were two issues. The first was that Auntie, an excellent chef, trained from her childhood on a remote farm in the Lebanese mountains to use locally grown vegetables and locally produced meat to cook superb traditional recipes, was employed by the Assumptionist Fathers at the Church of St Peter in Gallicantu to cook the daily lunch-time meal for what was often thirty or so people, as they quite normally had long-term as well as daily guests. The second issue was that her cultural heritage impelled her to provide for the unforeseen guest. No-one visiting Auntie and Uncle would be allowed to walk away without a full stomach. Consequently, Auntie was categorically unable to cook for fewer than six people, but there were only herself and Uncle in the house. Over the two years or so of my sojourn in the courtyard I was royally provided for, eating up Auntie's left-overs. All I can say in mitigation is that I truly believe that, in Auntie's opinion, I was doing her a favour! **ND**

Ann George, a retired deputy headteacher, is a member of the Council of Forward in Faith.

touching place

S MARY, CROSCOMBE, SOMERSET



Most of Croscombe church is 15th c. – no surprise there in Somerset – with a nave rebuilt just before 1450 by Sir William Palton. What is unusual is the stone spire on the earlier tower, which had to be rebuilt after its demolition by a lightning strike during a thunderstorm on 4 June 1936, one description of the event being: ‘Immediately following the devastating flash, the thunder clap, plus the roar of falling masonry, the whole church became enveloped in a gigantic cloud of dust.’

What makes this church special is its dignified interior, redolent of the 17th century. As the distinguished antiquary Sir Stephen Glynne commented in 1842, ‘The interior has a very rich appearance from the quantity of carved work with which it is adorned.’ The luxuriously carved pulpit was given by Arthur Lake, Bishop of Bath and Wells, in 1616. High above the sounding board is a pelican vulning itself; high symbolism indeed, as the pelican was said to feed its young with its own blood, as a symbol of Christ. The readers’ pews

are, unusually, backing onto the splendid two-tiered screen, the gift of the Fortescue family, which is covered in strapwork and heraldic shields and topped with obelisk finials, above it all a coloured and carved set of Stuart Royal Arms. The seating is partly made up of contemporary 17th c. box pews, complemented by 15th c. benches updated by conversion into box pews. Two large brass chandeliers contribute to the ambience. The east window of the S aisle is, by contrast, of the early 20th c., a window by Ninian Comper depicting St Anne, St John the Evangelist, St Paul and St Elizabeth, along with the Resurrected Christ, in memory of a long-serving rector.

In his moving Eucharistic devotion *Adoro Te*, Saint Thomas Aquinas wrote: ‘Pie Pelicane, Jesu Domine, Me immundum munda tuo sanguine’; Dr Pusey rendered this as: ‘Pelican of mercy, Jesus, Lord and God, Cleanse me, wretched sinner, in Thy Precious Blood.’

Map reference: - ST 591444
Simon Cotton



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parish directory *continued*

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

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

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

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

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

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

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

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

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

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

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

MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; **Saint Augustine**, Pendlebury; **Saint Peter**, Swinton. A Forward in Faith Parish. Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Clergy Fr Jeremy Sheehy 0161 794 1578 and Fr Michael Fish 0161 794 4298., Parish Office: 0161 727 8175 email: parrofsandp@btconnect.com

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

NORTH YORK MOORS S. Leonard, Loftus and **S. Helen**, Carlin How. Situated on the Cleveland Coast. Sunday - Mass at Carlin How 9am and at Loftus 10.30am. Further details on our website www.loftusparish.co.uk Parish Priest Fr. Adam Gaunt 01287 644047

OXFORD St John the Evangelist, New Hinksey (1 mile from the city centre; Vicarage Road, OX1 4RE) A Society Parish under the care of the Bishop of Ebbsfleet. Sunday: Parish Mass 10.30am. Contact - 01865 245879 or www.acny.org.uk/467 Come and discover Oxford's hidden Comper Church!

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

PLYMOUTH SACRED HEART MISSION COMMUNITY PARISHES Society Parishes under the Episcopal Care of the Bishop of Ebbsfleet, **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. Contact - Fr Trevor Jordan 07714 577809

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

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

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

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

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

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

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

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, DL16 6NE A parish of the Society, under the care of the

Bishop of Beverley; Sundays: 9am Sung Mass, 2pm-4pm 'Sunday Club' for children ages 4-12, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am. Parish Priest: Fr John Livesley SSC - 01388 814817

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

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

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

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

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

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

TAUNTON Holy Trinity, Trinity St, Taunton, TA1 3JG. Society Parish. Modern Catholic liturgy. Musical tradition. Sunday Services 8.10 & 6.30. Daily Mass. Fr Julian Laurence SSC, Vicar, Fr Adam Burnham, Curate. See website for full details of services and events holymtrinitytaunton.org

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, DY4 9ND. A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday 9.30am Parish Mass; 11.00am Mass with Sunshine Club for children; 4pm Evening Prayer. Daily Mass: Monday & Thursday 7.30pm; Wednesday 9.30am; Friday 6pm; Saturday 10am & Confessions at 10.30am. www.fifparish.com/stjohnthipton Parish Priest: Fr Simon Sayer CMP 0121 679 7510

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

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

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

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

Continued on next page

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

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

WEST KIRBY S. Andrew, Meols Drive, Wirral, CH48 5DQ. Sunday: 8am Low Mass, 10.30am Sung Mass, 6.00 pm Evensong First Sunday. Daily Mass. Traditional ceremonial with a warm welcome. Safe harbour in Wirral and Cheshire West. Visitors welcome. Parish of The Society under the Pastoral Care of The Bishop of Beverley. Parish Priest: Fr. Walsh 0151 632 4728 www.standrewswestkirby.co.uk

WESTON super MARE All Saints with St Saviour, All Saints Road, BS23 2NL. A Member of the Society under the episcopal care of the Bishop of Exeter - 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 allsaintsandstsviour@btconnect.com Visit our website www.all-saintswsm.org

WEYMOUTH St Paul, Abbotsbury Road Modern catholic under the episcopal care of the Bishop of Exeter. 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 Winchester. ABC Resolutions. Sunday: Sung Mass 10.30am. Weekday Masses: Tues 10.30 am, Thur 12 noon. Contact: Canon Malcolm Jones ssc 01962 869707 (Parish Office) or Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 732351 - email: enquiry@holyltrinitywinchester.co.uk - website: www.holytrinitywinchester.co.uk

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

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

Diocesan Directory

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

FIF, DIOCESE OF CANTERBURY resolutions parishes Deal St Andrew 01 304 381131, Eastchurch All Saints 01795 880205, Folkestone St Peter 01303 254472, Harbledown St Michael 01227 464117, Lydden St Mary 01304 822865, Maidstone St Michael 01622 752710, Ramsgate Holy Trinity 01843 593593, Rough Common St Gabriel 01227 464117, Temple Ewell SS Peter and Paul 01304 822865,

FIF, DIOCESE OF CHESTER Chester St Oswald and St Thomas of Canterbury, Fr Stephen Sheridan 01 244 399990; Congleton St James the Great, Society, Fr Colin Sanderson 01260 408203; Crewe St Barnabas, Society, Fr Ralph Powell 01270 212418; Crewe St

Michael, *Coppenhall*, Society, Fr Charles Razzall 01270 215151; Dukinfield St Luke, vacant; Knutsford St John the Baptist, Society, Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, Society, Fr Robert Nelson 0151 630 2830; Stockport St Peter, Society, Fr Kenneth Kenrick 0161 483 2483; West Kirby St Andrew, Society, Fr Peter Walsh 0151 632 4728

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

DIOCESE OF EXETER FIF Recommended Parishes: Abbotsham St Helen, Churchwarden 01 237 420338; Babacombe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Churchwarden 01 626 821956; Exeter St Michael & All Angels, *Heavitree*, St Lawrence, *Lower Hill Barton Rd*; St Paul, *Burnthouse Lane*; St Mary Steps, *West Street*, Fr R Eastoe 01392 677150; Great Torrington St Michael, Taddipott St Mary Magdalene, Fr P Bevan - 01805 622166; Holsworthy St Peter & St Paul, Fr C Penn - 01 409 253435; Lewtrenchard St Peter, *vacancy* 01566 784008; Newton Abbot St Luke, *Milber*, Fr N Debnay 01 626 681259; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Peter and the Holy Apostles Fr D Way - 01 752 222007; Plymouth Mission Community of Our Lady of Glastonbury St Francis, *Honicknowle*, St Chad, *Whitleigh*, St Aidan, *Emesettle*, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; *Sutton-on-Plym* St Gabriel the Archangel, *Peverell Park*; St Mary the Virgin, *Laira*, Vacant - Churchwarden 01 752 224315; Plymouth St Bartholomew, *Devonport* & St Mark, *Ford*, Fr R Silk - 01752 562623; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, Fr P March 01 803 312754

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

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

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

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

FIF, DIOCESE OF MANCHESTER Blackley Holy Trinity, ABC, FIF, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, ABC, FIF, Canon David Wyatt 0161 736 8868; Chadderton St Mark, ABC, FIF Churchwarden - Janet Rogers 0161 627 4986; Failsworth Holy Family, ABC, FIF, Fr Tony Mills 0161 681 3644; Glodwick St Mark, ABC, Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, ABC, FIF, Fr David Hawthorn 0161 681 4541; Leigh St Thomas & All Saints, ABC, Fr Robert Dixon 01942 673519; Lightbowne St Luke, ABC, FIF, Fr John O'Connor 0161 465 0089; Middleton Junction St Gabriel, ABC, FIF Churchwarden - George Yates 0161 258 4940; Moss Side Christ Church, ABC, FIF, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, ABC FIF, Fr Paul Plumptre 0161 633 4441; Peel Green St Michael, ABC, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, ABC, FIF, Fr Ronald Croft 0161 773 1642; Royton St Paul, ABC,

FIF, Canon Peter McEvitt - 01 706 843485; Salford St Paul, ABC, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury ABC, FIF, Fr Jeremy Sheehy 0160 794 1578; Tonge Moor, Bolton St Augustine, ABC, FIF, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, ABC, FIF, Fr Ian Hall 0161 788 8991; Withington St Crispin, ABC, FIF, Fr Patrick Davies 0161 224 3452

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

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

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

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

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

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

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

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

Book of the Month

continued from page 26

Andrew Atherstone teaches at Wycliffe Hall in Oxford. He acknowledges the inevitability of varieties of churchmanship within Anglicanism, and cautions against a lazy descent into caricatures of church parties.

Martyn Percy is the highest-paid cleric in the Church of England. In his current role, he runs an Oxford college, a cathedral, and episcopal appointments in the Northern province. He was previously the Principal of Ripon College, Cuddesdon. His essay on ordination training is one of the most important in the book. In it, he insists on the value of formation and the ongoing necessity of 'discrete environments ... that can best serve the needs of the church for the formation of the clergy.'

The sociologist Grace Davie offers a stimulating overview of establishment, and concludes by putting a positive case for a *weak* established church. The Archbishop of Cape Town commends pragmatism in political engagement,

through the prism of his own South African context. Mark Chapman's interesting essay, 'Varieties of Missionary Bishop,' does exactly what it says on the tin. There are too many other worthwhile contributions to list them all here.

What is missing? I would have liked to have seen more explicitly historical essays, since a church that has come about largely through a succession of contingent (or providential?) circumstances can only really be understood by studying its past. And it goes without saying that traditional Catholics and (to a lesser extent) conservative Evangelicals are drastically under-represented here. The observation that some provinces do not yet ordain women sums up the underlying tone. Nonetheless, these are relatively minor quibbles with what should prove to be the definitive single-volume introduction to Anglicanism for years to come.

Ian McCormack



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which we can receive with confidence*

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www.sswsh.com

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

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

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

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

Bishops of the Society



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

The Bishop of Burnley
BLACKBURN

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