

newdirections

March 2017
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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



Mission and the Mass

Damian Feeney on church planting
and the Blessed Sacrament

Also in this issue:

- Tom Carpenter on Pope Benedict's *Last Testament*
- Nicolas Stebbing CR on the work of Tariro in Zimbabwe
- Almost no mention of Polari Evensong at Westcott House

parish directory

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

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

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

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

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

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

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

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

BRADFORD St Chad, Toller Lane (B6144, 1 mile from city centre). Society Parish. Sunday services: Solemn Mass 10.45am, Evensong 6.30pm. Weekday Masse Wednesday 7.30pm. All resolutions passed. 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 Christ Church, Broad Street, Old City Centre BS1 2EJ Resolutions ABC. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). Priest-in-Charge Reverend Canon John Glanville Pedlar www.christchurchcitybristol.org

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS OH1. **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.allhallowsseaston.org Phil Goodfellow, Churchwarden 07733 111 800. phil@goodfellow.org.uk during Holy Nativity vacancy www.holy-nativity.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

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. stmichaelscroydon.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 - 01709858358 fr.s.edmonds@gmail.com

EASTBOURNE St Saviour's A Forward in Faith Parish with Resolution ABC. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information during interregnum contact Fr. Nick MacNeill on 01323 485399 www.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 ABC, A Forward in Faith Parish under the episcopal care of the Bishop of Richborough. Sunday: 8am Low Mass, 10.30am Solemn Mass. Evensong 6pm. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. Contact Father David Adlington or Father David Goodburn ssc -

tel: 01303 254472 <http://stpetersfolk.church>
e-mail: stpetersfolk@yahoo.co.uk

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

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

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. Parish Priest: Fr Lockett ssc 01328 820030

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

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

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

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

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

LONDON HA1 St George, Headstone, Harrow HA1 4RJ 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 SP parish Mass each Sunday at 10am. For further details: Prebendary David Houlding SSC

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COVER
IMAGE

The Annunciation,
Juan de Borgona (1512)



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*.

A statement by the Bishop of Burnley
appears on page 16.
Picture courtesy Lancashire Telegraph.

Mission and the Mass

Damian Feeney on church planting and the Blessed Sacrament

Catholic understandings of Mission and Evangelism are based on the premise that all life is here. Jesus is interested in everything about us. There is no area of our lives, no thoughts, words, activities, or intentions that are not intensely precious to Him. This is the case for all people, regardless of any defining factor about them. Christ longs to gather all His beloved people into His Kingdom where we might enjoy Him forever. We might say that it is a universal desire – that all might come to a place of acknowledgement of God's sovereignty, expressed in Jesus Christ, in the transforming power of the Holy Spirit. From a Catholic perspective this entails something of a paradigm shift, allowing mission theology to overlap and converse at a deep level with sacramental theology, so that the insights of the sacramental life form the ethos of our understanding of mission. We cannot simply bolt on a sacramental experience to other models because, in the mind and heart of the disciple so formed, sacramentality will remain a subset or an accessory, rather than the core of the Christian life.

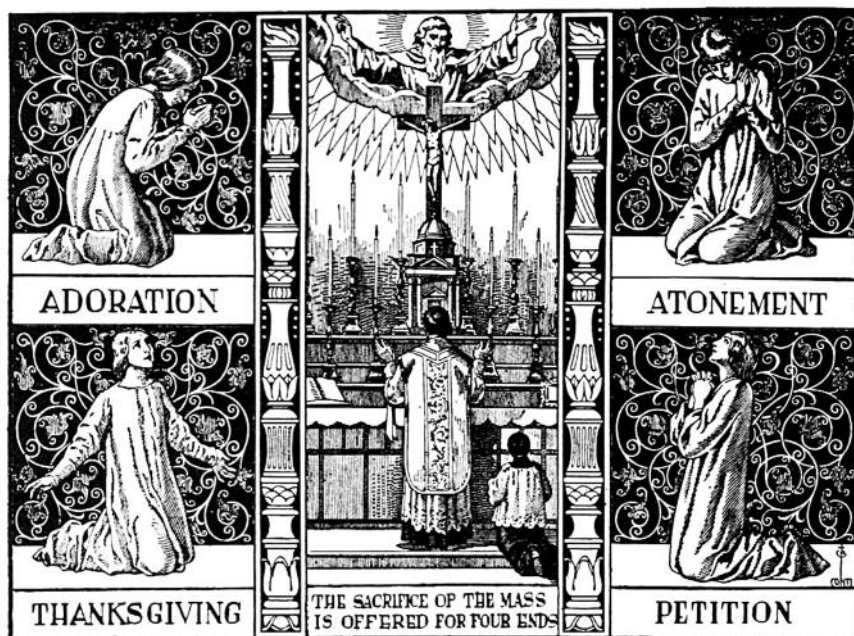
The sacramental life intimately reflects the pattern of Jesus's incarnate ministry, and reflects the importance of material things in providing gateways to grace. So Jesus, present in the Blessed Sacrament, is available and accessible to His people whenever the Eucharist is celebrated, and whenever the church is open for such adoration and prayer. Sometimes the spiritual and the material clash, as in situations where churches cannot remain open without supervision for fear of theft and vandalism. At St Michael and All Angels, Brighton, there is a porch with a piece of plate glass that allows the passerby to view the Blessed Sacrament, and to kneel in adoration before it, even when the church is locked. This is a laudable attempt to enable people to maintain such reverence in their spiritual lives. I am also reminded of the words of one retired bishop who claimed that if every altar in the land had perpetual exposition of the Blessed Sacrament, England would be converted.

As Christian people we cannot enable others to meet someone we have not met. We must first have met Him ourselves, and been so moved by that encounter that we proclaim Him to others. In the Eucharist we find the supreme means by which God makes this meeting real. We focus on the presence of Our Lord Jesus Christ, true God and true Man, in the species of bread and wine as surely as He is present in history, in incarnation.

We cannot share what we haven't got

This, alongside and integral to our baptism, is the beginning of our call to mission. We cannot share what we haven't got. This is true when we attend the Eucharist and receive Communion; but also as we renew the importance of Eucharistic Adoration in the life of the Church. To be close to

Jesus in the Blessed Sacrament means that we are close to the one who gave His life for us, and thus to the greatest love we can know. This prompts us to make a worthy response with the offering of our own lives in a manner that seeks to mirror the self-offering of Christ. Here we are converted, often in infinitesimal degrees, for conversion happens in God's time rather than our own; here we are fed and healed by the Sacrament of Life. Here our interior life is rendered distinctively Christ-like: here we are saved from



over-sentimentality and self-obsession. Here is a missionary covenant, an exchange of love between ourselves and God, which in turn offers us the way by which the hearts and souls of others can be converted.

The Church's disposition towards mission begins with adoration, the dynamic which begins with the conversion and cleansing of individual souls. Through that grace we are set free to worship, free to speak and act, free to proclaim good news, in the power of the Holy Spirit who raised Jesus from the dead. All of that is wonderful, of course, but it is an understanding that is often challenged. Anglo-Catholicism dwells in a wider context where it is sensed that somehow sacraments, and sacramental life, and the Eucharist in particular, can more of an obstacle to be overcome in a mixed-church economy. The received wisdom of church planting suggests that it is fine to establish a church community by simply gathering people

The call to mission is a call to bring people to worship Almighty God

together, perhaps in the most informal of ways, with little initial thought concerning what the church has received from Jesus in the sacraments. Catholic Theology contends that Church and Sacrament are indistinguishable; and for many that is a contentious viewpoint. There is an ongoing debate – which can never be resolved fully one way or the other – about how new ecclesial communities are formed.

The Eucharistic presence of Jesus is not a target, nor a hoop to be jumped through. The presence of Jesus Christ in the Eucharist is the *answer*; but we seem to have made it the problem. The Eucharist and the sacramental presence of Jesus is a foundational expression of any Catholic Christian community. If this is the beginning of our own conversion, why deny, or seek to regulate that, in the lives of fledgling Christians?

The call to mission is a call to bring people to worship Almighty God. It is why we were created. We are brought to our knees in the presence of Jesus Christ, recognising His kingship, His dominion, His supreme sovereignty over all things. The sacramental life begins and continues our conversion, enabling us to speak and act with greater assurance and authenticity about Him. The Eucharist is not an idea; nor a mere symbol. It is far wider and deeper and more mysterious than that. Look at the Host — and you look at Christ. When we receive the body of Christ, God dwells within us. We are what we eat; and so we are formed – ontologically, supernaturally, infinitesimally – into the image of Christ.

The Eucharist is a powerful vehicle for gradual change. In speaking of most people's experience of it in his book *Why go to Church?* (Continuum, 2008) Timothy Radcliffe OP makes the following important point:

The liturgy works in the depths of our minds and hearts a very gradual, barely perceptible transformation of who we are, so quietly that we might easily think that nothing is happening at all. The Eucharist is an emotional experience, but usually a discreet one.

Is it this sense of the gradual that makes the church distrustful of the Eucharist in an overtly mission-based context? Certainly there has been an increase in desire for numerical satisfaction in the last five to ten years. Church numerical growth and decline are offered as benchmarks for missiological fruitfulness. Gradual change does not seem to be what is required – rather, rapid transformation. Such a culture finds the gradual, barely perceptible transformation of the Eucharist, and the discreet nature of the experience, difficult to incorporate. We have to relearn a patience borne of reliance on grace rather than material resource.

The Eucharist does not merely offer a verbal recitation of God's activity in Christ – it offers us God's actual activity in Christ. The Church forms around the presence of the Risen Jesus, and it is precisely for this reason that the Eucharist is central to expressions of the Church, be they inherited or emerging. The Eucharist is a transforming encounter with

Jesus, indivisible from the very nature of Christ and the nature of his Church. Austin Farrer summarised this view when he wrote, in *A Celebration of Faith* (Hodder & Stoughton, 1970) that “the Eucharist is not a special part of our religion, it just is our religion, sacramentally enacted.”

If this is the case, there is a strong argument for the priority of Eucharistic church plants in any mission strategy. The Eucharist, or sacramental life in general, is often seen as something which will be encountered once a sense of community is established. I would contend that any attempt to establish a Christian worshipping community which does not fulfil the command of the Lord from the outset is selling people short. The Service of the

Word which so often forms the pattern of creative worship is therefore problematic in this regard. Pope Francis reminds us in *Evangelii Gaudium* (137) that the exposition of the Word is shaped by its Eucharistic context in the Mass, and that the high point of the breaking open of the word is in fact the reception by the faithful of the Sacrament.

These principles, based on a Catholic understanding of Eucharistic presence, presuppose that such a presence makes its own objective impact upon a new context and the people within it. In addition, the multi-sensory nature of fully-developed Eucharistic liturgy conveys the message of the gospel not simply in words but in gesture and movement, colour, light, music, and drama. No understanding of the Eucharist as evangelistic event can stop at definitions of evangelism as purely word-based activity. In addition, if Jesus is present and encountered through this supreme mystery, and if evangelism concerns the processes whereby we are drawn closer to Christ, then the Eucharist is – or ought to be – central to evangelism. Pope Paul VI's *Evangelii Nuntiandi* (28) makes explicit the relationship between Christ, Church, and evangelisation, with the Eucharist at its heart.

The search for God Himself through prayer [...] is principally that of adoration and thanksgiving, but also through communion with the visible sign of the encounter with God which is the Church of Jesus Christ; and this communion in its turn is expressed by the application of those other signs of Christ living and acting in the Church which are the sacraments. To live the sacraments in this way, bringing their celebration to a true fullness, is not [...] to impede or to accept a distortion of evangelisation: it is rather to complete it. For in its totality, evangelisation—over and above the preaching of a message—

consists in the implantation of the Church, which does not exist without the driving force which is the sacramental life culminating in the Eucharist. **ND**

To be continued.

The Revd Damian Feeney is Vicar of Holy Trinity, Ettingshall, Catholic Missioner in the Diocese of Lichfield, and a member of General Synod. This is an edited version of a lecture delivered at St Matthew's, Carver Street, Sheffield, on 23 September 2016.

The Eucharist is a powerful vehicle for gradual change

There is a strong argument for the priority of Eucharistic church plants

Riding Buckleshod over Canon Law

Thomas Watkin on the ongoing controversy in the Church in Wales



The Worshipful Judge Keyser after his installation as Diocesan Chancellor in Llandaff Cathedral on 22 January, with the former Archbishop of Wales, Dr Barry Morgan.

In a letter in the *Church Times* on Friday, 27 January, His Honour Judge Andrew Keyser QC responded to my letter in the edition of 13 January concerning Confirmation and Admission to Holy Communion in Wales. In his lengthy and carefully-worded letter, he quoted the views of the Doctrinal Commission on the issues, but he revealed nothing of the reasoning behind the Legal Sub-Committee's conclusions. The two pieces of unanimous legal advice to which he refers, and the reasons why other interpretations were deemed "unpersuasive," remain firmly hidden from scrutiny.

On the same day, the then-Archbishop of Wales released a précis of the Legal Sub-Committee's advice, the text of which is reproduced here. Put simply, the question is whether the Bishops of the Church in Wales, in their Pastoral Letter, intend to change the role of Confirmation regarding a baptized person's being "qualified to receive Holy Communion." If they do, they are altering the current significance of the rite of Confirmation in the Church in Wales and changing its discipline for receiving Holy Communion. Such changes require a legal canon.

Chancellor Keyser's letter makes much of the consideration given to the issue by the Governing Body. What is crucial, however, is whether the issue was properly debated and decided by that body. Tabling papers and short debates are no substitute for the bill procedure required by the Church's Constitution for making alterations to rites and discipline.

In her commendably clear and candid account of how the issue was dealt with at the September 2016 Governing Body – published in the January 2017 edition of the *Ecclesiastical Law Journal* – the Solicitor to the Province of Wales, Lyn Chandler, states that "the decision was conveyed to the members of the Governing Body through a pastoral letter" (p.76). The Governing Body, which as its name suggests exists to govern the Church in Wales and which alone has the power to make alterations to rites and discipline, was simply told what had already been decided.

The Solicitor's report also details the impact of the decision upon the rite of Confirmation. She reports that "Baptism is the full and complete rite of initiation whereby one becomes a full member of the Church and therefore able to receive communion. Confirmation then becomes the service for those who wish to affirm their commitment to the Church or be commissioned for service within it." The words "Confirmation then becomes" indicate clearly that what Confirmation is becoming is different from what it previously was. In other words, there has been an alteration to the nature and significance of the rite.

Such changes require a legal canon

Again, such a change requires a legal canon. The legal advice as presented in the précis does not address this aspect of the change.

The précis focuses on the meaning of the rubric relating to the reception of Holy Communion. The précis recognizes that the discipline of the Church in Wales, until 1970, was set out in a rubric contained in the 1662 Book of Common Prayer. In fact, the rubric itself maintained a rule reaching back to the Lambeth canons of 1281.

*There shall none be admitted to Holy Communion,
until such time as he be confirmed,
or be ready and desirous to be confirmed.*

With the enactment of the Church in Wales's own Order of Confirmation by canon in 1970, this rubric was replaced by the following:

Except with the permission of the Bishop, no one shall receive Holy Communion until he is confirmed, or is ready and desirous to be confirmed.

As can be seen, the new rubric refers to reception of the sacrament rather than admission to it. Admission to Holy Communion had been interpreted by the courts to mean becoming, in the words of the Constitution of the Church in Wales, "entitled to receive Holy Communion". It would appear that the new rubric not only intended that no one should become entitled to receive the sacrament without Confirmation, but that no one should receive the sacrament at all without Confirmation

A matter of grace rather than of right

or readiness for it. It had been recognized by the courts that it was not uncommon for persons who were not confirmed to receive the sacrament even though they were not entitled to do so. Such reception was said to be a matter of grace rather than of right. While a minister had to show lawful cause when denying the sacrament to a person who was entitled to it – a person who was confirmed – that was not necessary if the refusal was based on the lack of confirmation. Lack of confirmation was not a lawful cause for refusing the sacrament to a person who was entitled by baptism; lack of confirmation was a lack of entitlement (see *In re Perry's Almshouses* [1898] 1 Ch.391).

It would appear, therefore, that the new rubric is stricter than its predecessor in that it regulates not merely entitlement to the sacrament but reception of it. As a consequence, the rubric provided for the severity of the rule to be mitigated, but in a manner that allowed for consistency of practice. Unconfirmed persons could lawfully receive the sacrament with the Bishop's permission; hence the introduction of the words "except with the permission of the Bishop" at the beginning of the rubric.

I interpret those words as intending to allow an exception to the general rule inherited from the Church of England and amended by the 1970 canon. The fact that the phrase begins with the word "except" indicates that the following phrase is an exception. I do not believe that an episcopal discretion to allow such exceptions was intended to allow the discretion to be exercised so widely that the general rule as inherited and amended could be made redundant.

According to the précis, the Legal Sub-Committee interprets the rubric differently: "No restriction is placed on the Bishop's power to give permission." Instead, "Episcopal permission is not an exception to that rule; it is an instance of that rule. A person who takes

Advice of the Church in Wales Legal Sub-Committee

The Bench of Bishops of the Church in Wales asked the Legal Sub-Committee to advise them on the legal position of admitting to Holy Communion those baptised but not yet confirmed. We also asked if we had authority to issue the Pastoral Letter as published in September 2016. The Legal Sub-committee consider that the Bench of Bishops have such legal authority to issue the Pastoral Letter and that the admission of those baptised but not yet confirmed is lawful.

Until 1970, admission to Holy Communion in the Church in Wales was governed by the rubric in the Book of Common Prayer 1662 which stated:

"And there shall none be admitted to Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

This position was altered by the enactment in 1970 of The Order of Confirmation, which is now contained in the Book of Common Prayer 1984, volume 2, p.704. Paragraph 6 of the rubric states:

"Except with the permission of the Bishop, no one shall receive Holy Communion until he is confirmed, or is ready and desirous to be confirmed."

The Constitution and Prayer Book contain a single rule in the terms of the Rubric. Episcopal permission is not an exception to that rule; it is an instance of that rule. A person who takes Communion by virtue of the permission in the Pastoral Letter does not do so by way of an exception to a rule of Church law; he or she does so in accordance with the rule. In plain language the meaning of the Rubric is:

No Communion without:

- (a) confirmation; or
- (b) permission.

The wording of the Rubric is plain and straightforward. No restriction is placed on the Bishop's power to give permission, and the Legal Sub-Committee found no proper basis on which to infer any particular purpose for which the power is to be exercised.

The Legal Sub-Committee have confirmed to us that the permission conferred by the Pastoral Letter has the effect of removing a potential "lawful cause" for denying admission to Holy Communion. Both the confirmed and the baptised but unconfirmed are admitted to Communion in accordance with the criteria of the Rubric.

The Pastoral Letter has been described as "radical," but we do not consider it so. In 2001 the Bench of Bishops approved guidelines for the admission of baptised children to Holy Communion. Those guidelines, which have been in operation since October 2001, are similar in principle to the position authorised by the Pastoral Letter, though they were given with specific reference to children. They show that the Church has hitherto understood the Rubric to confer a power on the Bishop to give a general permission to the baptised to receive Communion, not merely an individual permission on a case-by-case basis. The fact that this has been the understanding of the Church over many years tends to confirm that the objections now raised to the Pastoral Letter are misconceived.

Communion by virtue of the permission ... does not do so by way of an exception to a rule of Church law; he or she does so in accordance with the rule." The Sub-Committee states that in plain language the meaning of the Rubric is:

No Communion without:

- (a) confirmation; or
- (b) permission.

It also states that this is what the "plain and straightforward" wording of the rubric means. In its members' view, Confirmation and permission are equally valid routes to communicant status. They pay no attention to the rubric's history, its structure, or the presence of the word "except". As a result, they equate the effect of a sacramental rite with the exercise of an episcopal discretion.

I maintain that the "plain and straightforward" meaning of the rubric is that there is a general rule, with a pedigree of over seven centuries, to which exceptions are allowed by episcopal permission; but that such exceptions – which are not limited to individual cases – cannot be so wide as to render the general rule of no effect.

Even if one were to accept the précis's interpretation of the rubric, I would dispute whether it would allow what the Pastoral Letter intends. Even on the précis's interpretation, the rubric anticipates two paths to communicant status – Confirmation or permission. It is therefore questionable whether a permission can be granted so widely that the other route for which the rubric provides is made redundant. Yet that is the consequence of allowing all the baptised to receive Holy Communion, for once that is the case, no one will ever become qualified by virtue of their Confirmation. Only one path will remain, and what the rubric intends, even on the précis's interpretation of it, will no longer be the case.

Moreover, the interpretation placed upon the rubric by the Legal Sub-Committee does not deliver the Pastoral Letter's intended goal. The Bishops state that it is their "conviction that all the baptised, by virtue of their Baptism alone, are full members of the Body of Christ and qualified to receive Holy Communion". According to the Legal Sub-Committee's interpretation of the rubric, by virtue of the Pastoral Letter those who have been baptised but not confirmed will not be "qualified to receive Holy Communion" "by virtue of their Baptism alone." Instead, they will be qualified to do so because they are permitted to receive by the Bishops. Being a communicant, with its widespread significance for participation in Church governance, will result not from a sacrament (Baptism) or from a sacramental rite (Confirmation); it will be based on an exercise of episcopal discretion (permission).

Permissions can be given, and they can also be taken away. In his prizewinning book *The Rule of Law*, the late Lord Bingham of Cornhill, a former Lord Chief Justice of England and Wales, considered one element of the rule of law to be that

A scant respect for the rule of law

questions about rights "should ordinarily be resolved by application of the law and not the exercise of discretion" (p.48). That principle, I believe, applies as much to the reception of Holy Communion as to any secular

privilege. The interpretation placed upon the rubric by the Legal Sub-Committee not only circumvents the Church's due processes for alteration to rites and discipline. In its consequences, it displays a scant respect for – or an inchoate understanding of – the rule of law in Church affairs. **ND**

The Revd Professor Thomas Glyn Watkin is a former Professor of Law at Cardiff and Bangor, and before his retirement was First Welsh Legislative Counsel to the Welsh Government. Between 1981 and 1998 he served as Legal Assistant to the Governing Body of the Church in Wales.



✠ The Rt Revd John Salt OGS 1941-2017

Bishop John Salt, who will have been known to many readers of *New Directions*, died on 7 February. After training for Holy Orders at Kelham Theological College he spent most of his ministry in the Province of Southern Africa. He served as Dean of Eshowe and Archdeacon of Zululand before being consecrated to the See of St Helena in 1999. He was Superior of the Oratory of the Good Shepherd between 1996 and 2005. In 2011 he retired to the Shrine of Our Lady of Walsingham, where his retirement ministry was valued by locals and pilgrims alike. He will be very greatly missed, and we extend our particular condolences to the Superior and brethren of the OGS.

O God, who didst cause thy servant John to enjoy the dignity of a Bishop in the apostolic Priesthood: grant, we beseech thee, that he may evermore be joined unto the fellowship of the same. Through Christ our Lord.

A Truth Dangerous To Forget

Peter Anthony on the lessons for society of two Kings called Charles

Almighty God, Lord of Lords and King of Kings, in Your infinite fatherly love you are keeping watch over the fate of men and nations. You called Your servant, Charles, to serve as a father to his peoples in difficult times and to promote peace with all his strength. By sacrificing his life, he sealed his willingness to fulfill Your holy will. Grant us the grace, with his intercession, to follow his example and serve the true cause of peace, which we find in the faithful fulfillment of Your holy will. We ask this through him, Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one God, forever and ever. Amen.

This prayer celebrates a remarkable man. Ascending the throne in his twenties, he lived through unimaginably turbulent times. He endured political trials, rebellion, and the unspeakable ravages of war. He was desperate to preserve peace, justice, and true religion; and he foresaw the tyranny that ensues when demagogues claiming revolution in the name of the people get their hands on unfettered power. His defence of that conviction cost him his throne. Yet through all that turmoil, those around him noted an extraordinary loving respect and charity with which he treated all those he knew and met. They noticed his personal piety, and his love of the poor and needy. Above all they noticed his unshakable conviction that the role given him as sovereign was nothing less than a divine vocation bestowed by God. It was not for him to shirk or side-step, but a cross for him to embrace and take up in order to follow his Lord and Master. And so closely did his daily walk with God bring him to Christ that after his death there was a strong sense, in a wide range of enemies and friends alike, that here in this man's life they had encountered a saint – a saint who now rested with God, and made intercession for the people he had led: people who after his death

were plunged into even grater chaos, greater tyranny, and greater despair than they had known whilst he was alive.

But the Charles I am talking about, and the prayer with which I began is talking about, is not Charles Stuart. The man I am talking about is Blessed Charles Habsburg, the last Emperor of Austria. The cause for his beatification and canonisation has become a focus of great interest and debate in Austria. Pundits have been puzzled as to why the life of this shy, quiet, rather unprepossessing man has proven to be of such great interest to youngsters who have never known what it is like to live under a monarchy. His story has prompted discussion in younger generations about the nature of government and the rights of the people, the strengths and shortcomings of democracy, and whether retaining the Habsburgs might have prevented Austria being drawn into the catastrophe of Nazism.

Charles of Austria was not executed for his faith as Charles Stuart was; but I think there are parallels between these two men, born centuries apart, which might help today to reflect on their shared vocation. We see in the life of both men the fundamental assertion that they had been chosen to

A divine vocation bestowed by God

exercise earthly power by God. Charles Stuart knew his vocation was a divine gift. If he exercised any sovereignty on behalf of his people, it came from God. Those entrusted with the government of human society exercise a sovereignty

which is not ultimately bestowed by elections or parliaments, constitutions or referendums, let alone by revolution and war. It is first and foremost a reflection of God's sovereignty over His creation. In our secularized, post-modern, democratised West a King is a deeply countercultural figure – a monarch shows that beyond political power, and above human law lies a greater power and a higher law. A king reveals a truth it is dangerous to forget. That truth is this: we might think we control

our own destiny and that human society is ours to form and shape as we want, but ultimately that is a fraud and a lie. Our very existence – human society – is a gift from God, who calls us to enjoy it in the knowledge that we are his beloved sons and daughters.

All across Europe, certainly in Austria and in the United Kingdom, there has been much debate over the past year about where true sovereignty in the political process lies. In Austria, a new generation of younger minds is asking the question of which their parents would never have dreamed: Is there something in the rule of a good monarch that tells us what true virtue and justice and peace looks like, in a way that the structures of globalized secular democracy cannot?



Blessed Charles of Austria's coronation as King of Hungary in 1916

If this is happening in Austria, with their saintly Emperor Charles, then there is surely an opportunity for us in this country who venerate our own saintly King Charles. It may not be possible to say every political action of Charles Stuart was wise or advisable. But in one matter he had an unshakable faith – that above him and above all human society reigned a higher King, to whom all allegiance is due. And when a society forgets that, and has no church rooted in apostolic tradition to guide it, monstrous tyranny becomes more likely. A tyranny in which all claims to truth are equal, in

When a society forgets, tyranny is more likely

which human life is less valued, and in which government falls into the hands of the powerful and the rich to manipulate how they see fit. That is what Saint Charles of England died to save us from – and from heaven he prays that in our days we might strive to preserve a just and free society, which sees its truest liberty in serving and worshipping the One who created it. **ND**

The Revd Dr Peter Anthony is Priest-in-Charge of St Benet's, Kentish Town, London. This is an edited version of a homily preached at High Mass at the Banqueting House on 30 January, under the auspices of the Society of King Charles the Martyr. www.skcm.org.



The sacred ministers enter the Banqueting House before High Mass on 30 January. Last year the commemoration was held in the Chapel Royal at Hampton Court, while the Palace of Whitehall was being refurbished. The Society of King Charles the Martyr has produced a Liturgical Manual for use in services commemorating the Royal Martyr, which is available on its website.

BENEFACTORS IN 2016

Forward in Faith expresses its gratitude to those from whom it received a bequest during 2016:

Alexander James Marchanton Lowe
Evelyn Marianne Rowley
Richard Hugh Keble Prosser, priest
Stephen John Glover
Rosemary Paice

Rest eternal grant unto them, O Lord:
And let light perpetual shine upon them.

Details of how to make a bequest to Forward in Faith may be found on page 32.

The Holywell Community is a New Monastic Community in Abergavenny living by the spirit of the Rule of St Benedict, almost 500 years after the original monks left St Mary's Priory.

We are recruiting for young people to join us in Community from Mid-August 2017.

If you are wondering what to do after you leave University or College this Summer, are passionate about Jesus and looking to give a year to God or test your vocation to the Ordained or Religious life, we may be what you are looking for.

In addition we are seeking a young musician/composer to join the Holywell Community as Lay Conceptor

If you are interested in joining the Community why not give our Prior, Canon Mark Soady SSC a call on 07968 753978 to chat about it or email: vicar@stmarys-priory.org

Giving and Receiving in Zimbabwe

Nicolas Stebbing CR on the work of Tariro



I was hungry and you gave me food, I was thirsty and you gave me drink... (Matt 25.35)

Our Lord's words here in many ways sum up the Gospel. The "I" is Jesus, yet He tells us that He is present in every poor person, everyone who needs help. The compassion and practical help that Jesus asks of us is just one aspect of the compassion and practical help that brought Him to die on the Cross to bring us into the life of the Resurrection. The fact that Jesus identifies Himself with every one of the little ones who believe in him is a foundation stone in our understanding of the Church as the Body of Christ. You cannot be a Catholic Christian without taking seriously the poor, the weak, and the suffering who are part of that same Body. Most of us do something to feed the hungry and clothe the naked. I suspect all of us know in our hearts that we could do more.

In Zimbabwe, as in most of Africa, there are thousands and thousands of orphans and children who are so poor that they cannot go to school and find the one route that may lift them out of poverty. Some of us in England and Zimbabwe run a charity called Tariro to bring hope to these young people. "Tariro" means "hope" in Shona. Without hope, children die.

Many contract AIDS, or commit suicide, or die of neglect. With hope they can overcome astonishing difficulties.

Tariro works within the Anglican Church in Zimbabwe, and so is a way of promoting the mission of the Church in that land. In this way it also is the most practical way of opposing a wicked Government that is impoverishing the people and destroying the country. We can't fight them on a political level, but we can prepare the next generation for a new Zimbabwe free of self-centred politics; a Zimbabwe with a Christian vision of helping the people.

Take a boy called Tinotenda. Abandoned by his parents, he arrived hungry at a priest's house and asked not for food, but for education. He was only 11. Two years later he is in a very good Anglican boarding school, which he loves, and is doing well. Or think of Eunice, a girl who came to us at 14 with no education. She has now learned to make non-precious jewellery, which she sells to make a small living.

Then there is Anna, who inherited HIV from her parents (now dead) and at 15 has an uncertain future. But she is on medication and goes to school. We make sure she eats well and is well cared for at home, and she is an enthusiastic member of the mission youth club. She helps at Mass when I celebrate

**We can prepare
the next generation**

there. Meanwhile Maphosa, a boy from an Anglican children's home who finished school with no qualifications at all, has learned to rear chickens. We have just started him off with 500 chickens to see if he can become a successful small farmer and teach others of our children to do the same.

There are 50 youngsters like these in Harare and in centres around the country. Some are still in primary school. Some have reached university and are looking for jobs. The Bishop of Tonbridge recently described our Harare house as "one of the most inspirational communities I have ever encountered." We Catholic Anglicans are proud of our history of working with the poor, in the slums of Victorian England and in the mission fields of Africa, India, and the Pacific Islands. Even today it seems a large number of our parishes in England are in urban priority areas. It's good to do this work as the people need it; but none of us who do the work feel heroic about it, because actually it is also fun. Our lives are made richer by the work, and we find our understanding of the Catholic faith expanded by it.

Sacraments really are sacraments of healing and salvation for the poor in Zimbabwe, who have no access to a National Health Service. Vestments, rosaries, and incense are deeply prized and valued: not as badges of catholicity or evidence of 'soundness', but because they give us a larger, richer picture of the God whom we worship. Life under a repressive, brutal gov-

ernment can be grim, but seeing ourselves as "fellow citizens with the Saints and members of the household of God" (Eph 2.19) gives us hope and joy which defeat the harsh powers of the Government.

If we give, we receive. That is a well tried Christian principle. Giving money away mysteriously ends up with our having more money to spend on the Kingdom of God. Helping the poor ends up with them helping us. At the moment it is easy to feel that we Catholics are small, weak, persecuted and isolated in the Church of England. Maybe we are, but it is precisely the poor, weak, and persecuted whom Jesus said would be blessed (Matt 5.3ff). The answer to our feeling that we are small and weak is not to put up defences, or even develop strategies for "growing the Church"; it is to look outside ourselves, look for the people whom Christ wants us to serve, look to see where Christ is already working and go and work with Him, bringing with us the riches of Catholic life. Maybe Tariro and Zimbabwe can be a gift from God teaching us to be fellow citizens in the household of God. **ND**

www.tarirouk.com

The Revd Fr Nicolas Stebbing is a member of the Community of the Resurrection. He may be contacted at nstebbing@mirfield.org.uk.



Open Our Eyes To See Your Glory

Bishop Geoffrey Rowell bids farewell to Fr Howard Levett

Jesus said to them "What do you seek?" They said to Him, "Teacher, where are you staying?" He said to them, "Come and see." They came and saw where He was staying, and they stayed with Him. —John 1.38-39

How right and appropriate this Gospel, appointed for today, is for the funeral of a faithful priest, and for *this* faithful priest: our beloved brother, Howard, who for almost fifty years served God and his people, inviting them like the two disciples, St Andrew and one other, to follow Jesus, and to come and see. The Gospel is a story of discovery and recognition. St John the Baptist, the Forerunner, points to Jesus with the words "Behold the Lamb of God!" – words that Howard, like every priest, would have uttered time and again in holding up the Blessed Sacrament and inviting the people of God to behold the mystery for themselves, and to come to share in that mystery by receiving the life of Christ to transform them into His likeness: as we shall do today in communion with the whole people of God, living and departed. "Behold the Lamb of God" – behold the one who comes among us in sacrificial love. St Bernard saw the pricking straw of the manger as prefiguring the piercing crown of thorns; and Matthias Grunewald, when he painted the great Isenheim Altarpiece, put John the Baptist at the foot of the cross with a lamb by his feet, insistently pointing to the agonised suffering Christ: the cost and reality of Love's Redeeming Work. The ARCIC Agreement on the Eucharist speaks of the eucharistic sacrifice as our being drawn into the movement of the Lord's self-offering, and the priest who presides at that sacrifice has from his ordination a deep and special sharing in that mystery of love. As a member of the Society of the Holy Cross, Howard recognised the centrality of that costly, serving love.

The two disciples hear John speak of who Jesus is, and this starts them on their journey. Jesus then turns and asks them, "What do you seek?" What is the hunger in your heart? What is the eternal, thirsting longing for which you were made? It is a question that every priest must know for himself, and which over and over again he must learn to ask of those for whom he cares. What is that you truly long for? And the disciples know this is something that is not to be answered in a moment, in a casual exchange; they need to go to be with Jesus, so they ask, "Rabbi, where are you staying?"

In St John's Gospel the word for staying and abiding has a deep meaning, for the Son abides in the Father and the Father in the Son, and disciples are to abide in Him as He does in them. They are to abide in His love, that His joy may be in them, and that their joy might be full. His gift to them and to us is life in all its full abundance. As John again says, "Of his glory we have all received, grace upon grace." So Jesus tells His disciples to

"Come and see". They go; and they stay. The priest's ministry is rooted in a coming to see, and in an abiding with Jesus – returning over and over again to the mystery of the divine love, until at the end his own baptism into the death of Christ and living in the hope of the resurrection is fulfilled, as it is for all Christians, in the dying which we believe is "but the gate to life immortal".

Each one of us is unique in who we are, in our gifts and our talents. Each one of us is called to become by the transfiguring grace of the Holy Spirit a diagram of Christ's glory. Our diagrams will be different; but the glory will be the same. And so, as we come in sorrow and in thanksgiving to commend our beloved Howard to the eternal life of heaven, in the hope of resurrection, and to the communion and fellowship of the saints, we rejoice in his many gifts which touched so many lives.

So many lives; in so many places. From his student days at King's College, London; here in Rotherhithe; at St John's, Walworth; in Alexandria, Egypt, as parish priest and archdeacon; at St Alban's, Holborn; and finally in Venice and Trieste, where, the bishop having persuaded him to go, he stayed rather longer than he had envisaged; and a host of other places besides. A sense of early vocation grew into a strong and deep spirituality, appreciated by many whom he encountered as preacher and counsellor. A wonderfully human, and humane person, with deep compassion, an enviable capacity for conversation (particularly when enjoyed with a glass of gin or scotch); his "laughter of pure joy"; a musician singing at the piano at Caister conferences and elsewhere; an accomplished dancer, and, I am told, a performer on the accordion. (I checked on Google whether there were accordions in heaven, but found only a retail outlet of that name in Chicago, and a suggestion that there were harps in heaven but accordions in hell!)

At St Alban's, as surely earlier at Walworth, he believed in a Catholic ministry with "sleeves rolled-up", ministering to the whole community. He was a leader of pilgrimage to open eyes and widen Christian horizons. In Egypt he endeared himself to the church in a different continent and a different place, and he earned the trust of his own diocese as well as pioneering the friendships from which all deep ecumenical relations spring. The same was true in Venice, where I value my own introduction by Howard to Cardinal Scola, with whom he clearly had a warm relationship. Don Raffaele, parish priest of Santa Maria del Rosario, *I Gesuati*, with whom Howard worked closely, wrote of him after his death as "a good and gentle man of God."

Unity, Holiness, Catholicity, Apostolicity – these four marks of the Church were printed on Howard's life and ministry. We give thanks for all of these today, as we pray that God

**Each one of us is unique
in who we are**

**Unity, Holiness,
Catholicity, Apostolicity**

will comfort us – and especially Howard’s sister Sonia, and all his closest friends – in our loss.

“Come and see,” said Jesus to the two disciples, and in the verses which follow the Gospel we heard, we read how Philip in turn says the same to the sceptical Nathanael. He brings him to Jesus, who tells Nathanael that he will see heaven opened and the angels of God ascending and descending upon the Son of Man – for Jesus Himself is Bethel – the house of God and the gate of heaven. In his ministry Howard invited us to “come and see,” in his care and compassion, in his words and in worship – “the barest alphabet of reverence for so divine a mystery”, as Fr Mackonochie said of the celebration of the Eucharist at St Alban’s.

There is a poem by the poet-priest David Scott on the East window of Lanercost Priory in which he writes:

*If we could only see through glass
(so even sweet George Herbert disappears)
and then persist in looking,
till the eye can pass through stone
and then through air.*

*Then the eye within the heart
Will see things as they are;
And, well supplied from there,
Returns (as good George Herbert did)
With only “praise” identified.*

We pray that Howard will indeed now see things as they are, for the Lord has called him. “Come and see”: come and share in the banquet and joy of heaven; in the music and the dancing; and in the dance of the coruscating love of the Blessed Trinity, for which and for whom he and we were made. Where, indeed, there is only praise. **ND**

The Rt Revd Dr Geoffrey Rowell is a former Bishop in Europe. The Venerable Howard Levett was successively Assistant Curate of St Mary with All Saints, Rotherhithe, Vicar of St John’s, Walworth, Archdeacon of Egypt, Vicar of St Alban’s, Holborn, and Chaplain to Venice and Trieste. He died after a short illness on 13 December 2016. This homily was preached at his funeral requiem at St Mary’s, Rotherhithe, on 4 January 2017. Jesu mercy, Mary pray.

*Would Jesus have the sinner die?
Why hangs he then on yonder tree?
What means that strange expiring cry?
(Sinners he prays for you and me)
“Forgive them, Father, O forgive,
They know not that by me they live!”*

*Adam descended from above
Our loss of Eden to retrieve,
Great God of universal love,
If all the world in thee may live,
In us a quick’ning Spirit be,
And witness, thou hast died for me!*

*Dear, loving, all-atoning Lamb,
Thee by thy painful agony,
Thy bloody-sweat, thy grief and shame,
Thy cross and passion on the tree,
Thy precious death, and life, I pray
Take all, take all my sins away!*

*O let me kiss thy bleeding feet,
And bathe, and wash them with my tears,
The story of thy love repeat
In every drooping sinner’s ears,
That all may hear the quick’ning sound,
If I, ev’n I have mercy found!*

*O let thy love my heart constrain,
Thy love for every sinner free,
That every fallen soul of man
May taste the grace that found out me,
That all mankind with me may prove
Thy sovereign everlasting love.*

Spiritual Songs

These five verses were one of three successive hymns in John Wesley’s *Collection of Hymns for the use of the People called Methodists* (1780) extracted from an 18-verse hymn by Charles Wesley, first published in *Hymns of God’s Everlasting Love* (1741). It is a prime example of how Wesley’s evangelical Arminian zeal was firmly rooted in a devotional spirituality shaped by the liturgical calendar and his Anglican heritage. It also contains many characteristic elements of Wesley’s writing, not least the interplay between the individual penitent and the whole of humanity, the prominent use of questions in the opening verse, and the exclamatory final lines of most of the verses.

Apart from its rhetorical questioning, the first verse offers little clue of what is to follow. Successive verses invite the reader to consider Christ’s identity, the physicality of his death,

the appropriate devotional response, and the implications for the whole humanity. Aside from affirming the unity of the Trinity, verse two also draws on Christ as the second Adam, before verse three moves to the more familiar Passiontide imagery of the Lamb of God. This verse also begins an exploration of the Christ’s physical suffering, his wounded body becoming an object of devotion in verse four. Wesley takes the story of the sinful woman in Luke 7 and transforms it into a devotional act in response to the salvation offered through Christ’s sacrificial death. The final verse brings the hymn to an end by creating a paradox between the penitent’s heart being constrained by God’s universal love. **ND**

Dr Martin Clarke is Lecturer and Director of Teaching in Music at the Open University, and a Methodist Lay Preacher.

Chrism Masses 2017

Bishops of The Society will be celebrating the following Chrism Masses:

Richborough	Wednesday 5th April	7.30 pm	S. Hugh, Eyres Monsell, Leicester
Richborough	Saturday 8th April	11.00 am	Winchester Cathedral
Beverley	Sunday 9th April	6.00 pm	S. Aidan, Grangetown, Sunderland
Wakefield	Sunday 9th April	6.00 pm	All Saints, Elland
Burnley	Sunday 9th April	6.00 pm	S. Stephen on the Cliffs, Blackpool
Beverley	Monday 10th April	12.00 noon	S. Helen, Carlin How
Richborough	Monday 10th April	12.00 noon	Chelmsford Cathedral
Ebbsfleet	Monday 10th April	12.00 noon	Bristol Cathedral
Beverley	Tuesday 11th April	11.30 am	Manchester Cathedral
Chichester	Tuesday 11th April	12.00 noon	Chichester Cathedral*
Ebbsfleet	Tuesday 11th April	1.30 pm	Exeter Cathedral
Fulham	Tuesday 11th April	11.00 am	S. Andrew, Holborn
Richborough	Tuesday 11th April	12.00 noon	Canterbury Cathedral
Beverley	Wednesday 12th April	12.00 noon	Ss John & Mary Magdalene, Goldthorpe
Ebbsfleet	Wednesday 12th April	11.30 am	Lichfield Cathedral
Richborough	Wednesday 12th April	12.00 noon	Shrine of Our Lady of Walsingham

*with renewal of ministerial vows - for all the clergy of the Diocese of Chichester.



The Society of Mary

Loving God by loving Our Lady since 1931

May Devotion and AGM 2017

will be held in

The Parish of S. Silas the Martyr & Holy Trinity London NW5

On

May 6th 2017

12 noon, at the Church of S. Silas the Martyr, St. Silas Place, Kentish Town

Solemn Pontifical Concelebrated Mass followed by Procession of Our Lady through the streets to the Church of The Most Holy Trinity, Hartland Road NW1

Principal Celebrant: The Superior-General, The Rt Rev'd Robert Ladds

1.30 pm Lunch in Holy Trinity Church Hall

3.15 pm AGM of the Society in Holy Trinity Church

4.00 pm Solemn Vespers, Sermon and Pontifical Benediction

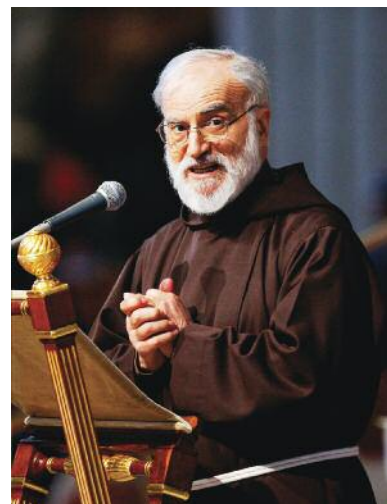
Preacher: Fr Trevor Jones – Rector – S. Peter's Church, London Docks

(All priest members of The Society of Mary who wish to concelebrate are to contact the Chaplain General, Fr Graeme Rowlands, Parish Priest, S. Silas the Martyr, Kentish Town)

News in Brief



Fr Andreas Wenzel is to succeed Fr Graham Lunn as Shrine Priest at Walsingham.



The preacher at the National Pilgrimage on 29 May will be Fr Raniero Cantalamessa, Preacher to the Papal Household.



Fr Malcolm Gray, a former member of FiF Council, died on 22 January. *Jesu mercy, Mary pray.*



Please pray for Fr David Wyatt and the people of The Ascension, Lower Broughton, whose church building was destroyed by fire on the night of 12 February.

“Transform Our Fear Into Joy”

The Bishop of Burnley on his nomination to the See of Sheffield

There will be many people who will feel a sense of relief that this vacancy in the See of Sheffield is coming to a close. However, I suspect that the person most relieved will be my late grandmother, a proud Yorkshire woman for whom a grandson living the wrong side of the Pennines would have been a cause of great pain even from the other side of the grave. In many ways becoming Bishop of Sheffield will be like returning home, as I have many connections with this part of the world. Just before the war my grandfather played football for Doncaster Rovers, now riding high at the top of League 2, and I spent much of my childhood in that town during school holidays. I loved the parks and the market. More recently my sister studied here in Sheffield. I am really looking forward to living and working in this vibrant and fascinating part of the country.

The next ten years will be absolutely crucial ones for this diocese and indeed for much of the Church of England, for it is over the next decade that the impact of ageing congregations and the decreasing numbers of clergy will really hit. If we are to grow rather than disappear, we need to cast away fear. “Don’t be afraid.” It’s the most often repeated commandment in the Bible, and it is one we need to hear afresh each day. The Lord who changed water to wine in Cana transforms every aspect of human life, and we must ask Him to transform our fear into joy.

I have enjoyed familiarising myself with some of the growth strategies that have been developed across the Diocese in recent years, and had a great time visiting the Diocese for the Crossroads Mission in 2015. If our heartfelt desire is to make new disciples, and if we plan for growth, in most parishes some growth will come. There are other places where for various reasons that’s tougher, but it should not stop us trying. The figure that should be always in our minds is 92%.

That’s the percentage of people in this country who do not yet know Jesus in the life of his Church. Everything we are and do and say needs to be for those 92%.

Then we need to be joyful in love.

Strategies, no matter how good they may look on the page, are useless unless underpinned by strong, loving, trusting relationships. The most important role of a Bishop is to love the people in their care, for love is not an emotion, it is self-giving. So I will be interested to understand the culture and morale of the Diocese and ensure there are strong structures in place for clergy care and wellbeing so that people feel loved and valued.

Then we need to be joyful in service.

It is really good to see the way in which Sheffield Cathedral

has been bold in the service it can offer to the vulnerable, seen in the work of this project, and I know that this is one of many such schemes around the diocese.

However, the alarming truth is that the Church of England’s presence amongst the nation’s poorest people gets weaker and weaker by the year, especially on the outer estates. A Church that leaves behind the poor is not the Church of Jesus Christ. We need to be fearless in forming a Church of and for the poor.

The next ten years will be absolutely crucial

We need to be joyful in our ministry to the young.

Too many young people today are struggling to find their identity or their purpose. They have questions to which as Christians we can offer answers. The Centenary Project has been a really bold way of releasing assets for ministry to young people. We need to sustain and strengthen that sort of effort for the simple reason that 8 out of 10 Christians find faith under the age of 21.

And of course underlying it all we need to be joyful in our own growth as Christian disciples.

As we commit ourselves to disciplined prayer, to the study of Scripture, to worship, and to fellowship, we become more and more alive in Jesus. And when we do that, then living out our faith in proclamation and service becomes not a forced duty but a natural joy.

We need to transform fear into joy. And we can do that – we can do it because we know the future. It is God’s Church, not ours. He has already won the victory. The future is the joy of heaven, the triumph of love, the peace and justice of the Kingdom. It is not our job to save the Church, because it’s not ours to save. Rather our call is to invite others to share in the

I like to make decisions not alone but as part of team

joy of knowing Jesus as Lord and Friend. It is not our anxiety or our paranoia or our fear that will capture imaginations with the Gospel. It is our joy in Christian living. Let’s be joyful in this diocese – joyful in worship, in prayer, in service, and fellowship.

I know that there will be those who for theological reasons will have misgivings about this appointment. I want to make it absolutely clear that I am utterly determined to be a bishop for all, and will love, care for, appoint and develop the ministry of all clergy, female or male, Catholic, Evangelical and all points in between. Anyone who has a passion for Jesus Christ and who longs to make new disciples in his name will find a warm and equal welcome in this diocese.

I have asked to meet the women clergy of the Diocese as soon as possible in order that concerns can be shared and for me to outline some ideas about how best we can work closely together and develop and enhance women’s leadership across the Diocese. Trust is something that needs to be earned, and

I would ask you fervently to give me the chance to do that. In a horribly divided world where politics seems to grow uglier and more divisive by the day, the Anglican commitment to mutual flourishing gives us a golden opportunity to model for the nation unity in the midst of diversity. We can stand against the voices of hatred and intolerance and despair simply through the quality of our own relationships in Christ. It will be my heartfelt prayer that we can do that here in the Diocese of Sheffield.

You may want to know when I will arrive. To be honest I have no idea whatsoever. What I can do is tell you what I will do when I first get here, which is to spend vast amounts of time getting to know you and the contexts in which you are set. I will want to have one-to-one conversations with every priest and spend time in every parish, because mission is not possible unless we understand the cares of people's hearts and the questions on their minds.

I want to thank Bishop Steven Croft for the legacy he leaves. I want to thank Bishop Peter for all he has done in the vacancy and for the care and support he has offered me, and I am looking forward to getting to know the Bishop's Team. Above all I want to assure you of my prayers and ask you humbly to pray for me.

As most of you will soon find out, I like to make decisions

not alone but as part of team, so the last few months when I have been forced to make a huge and terrifying decision on my own have been testing ones. I found strength in this famous prayer written by St Ignatius. It's a prayer of utter commitment and trust, ideal for anyone taking a risk.

Let me end by praying it with you.

*Take, Lord, and receive
all my liberty,
my memory,
my understanding,
and my entire will,
All I have and call my own.
You have given all to me.
To you, Lord, I return it.
Everything is yours;
do with it what you will.
Give me only your love and your grace,
that is enough for me. Amen.*

*This statement was made by the Bishop of Burnley,
the Rt Revd Philip North CMP, on 31 January.*



In confessions penitents can say something like "I haven't trusted God", or "I failed to have enough faith." I often find myself wondering where the sin lies in this, and often it is necessary to clarify exactly what they mean and the context of the situation in which they "failed". There are clearly situations where individuals decide to trust themselves or something or someone else rather than God. This is clearly an assertion of self-will over and against God's. That is sinful.

At the other extreme individuals may not know what the faithful course of action might be: this can be paralysing and dispiriting. Even at the time of the confession they may not know if they were faithful or not. Confusion is not a sin.

Penitents who are passing through a period of bereavement (and this can take many forms) may also accuse themselves of not trusting God. When individuals are in such a vulnerable and confused condition, a confession of "a lack of faith" may signal something entirely different. This is where confession becomes the Sacrament of Reconciliation and the means for healing grace.

The confession of "faithlessness"

Ghostly Counsel

Trust and Sin

**Andy Hawes is Warden of
Edenham Regional Retreat House**

and the accompanying breakdown of simple spiritual disciplines can be a dangerous and wrong self-diagnosis of someone's spiritual condition.

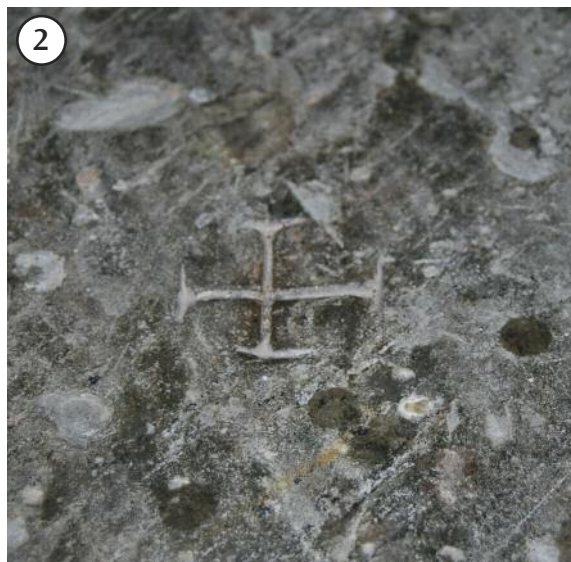
When a person experiences grief (and this often persists much longer than the bereaved realise) they are pared down to the spiritual quick. To refer to John 15 and Jesus's description of the Father as the gardener, they are being pruned – even the fruitful aspects of their life are taken suddenly away. This is a time of profound spiritual poverty when a desperate, almost physical hunger for God is felt. Individuals describe themselves as "clinging on", or that their life of faith is "a desperate act of will". I am sure some readers will have an understanding and experience of this.

If this is the main cause of the penitents' confession of "a lack of

trust", then they are mistaken. They may indeed be experiencing a profound weakness, on their part, in their relationship with God; but as in the process of pruning it can prefigure a time of growth and new life. Many individuals can be living out the First Beatitude without realising it: "Blessed are those who know their need of God: the Kingdom of Heaven is theirs." (cf *Matt 5.3*) At the same time as they experience this need they may also discover they have experienced more compassion, have become more forgiving, and indeed more aware of their own weakness and sinfulness. God is powerfully at work in their lives because they are living in profound need. This need is not the same as a "lack of faith."


This is where Ghostly Counsel – which, as the Prayer Book describes it, is the "ministering of God's word" – comes into its own. Without the security of the confessional, such profound and complex spiritual needs might never see the light of day. Once brought to the Light, who is Christ, the darkness may suddenly not seem darkness at all – but part of the work of grace that "God works for good in all things for those who love Him."

ALTARS 2



At the time of the Reformation, not only were altar slabs almost invariably removed but the supporting masonry substructures were deleted, too. The substructure remains in the south aisle at **Enstone** (1: Oxon), along with the reredos retaining image niches. The *mensa* was destroyed by the Victorians.

Altar slabs were sometimes hidden after 1550, but more usually used for flooring, where they can be distinguished by their five consecration crosses, symbolising the Five Wounds of Christ, here seen at **Peterchurch** (2: Herefs) where the altar slab (3) has been restored to use.

A number of striking modern altars have lately been erected in French churches, exemplified by the refurnishing by Goudji of the church of St Philibert at **Tournus** (4: Saône-et-Loire). 



devotional

Arthur Middleton on the Lenten Fast

Jesus fasted...

Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry... (Luke 4.1-2)

“Fasting” is the word used in earlier translations. It is a practice not confined to Christianity, being a physical exercise for a spiritual end. It is not particularly fashionable today among Christians. Dieting is more concerned for the health of the body; fasting is concerned for the health of the soul, but has secondary effects in making for a healthier body. Unlike dieting, fasting is always accompanied by prayer. Jesus goes into the wilderness to fast and to pray. His concern is to find out what God wanted him to do and how he was to do it. His way of finding was fraught with many temptations. His preparation in the wilderness proved to be the springboard to his whole life and ministry. It was here that he found that God’s way for him was to be by death and resurrection.

Why Fast?

In one of his Lenten sermons St Leo the Great reminded his congregation of the Hebrews being punished for their sins by the tyranny of the Philistines. In order to overcome their enemies they restored their powers of mind and body by fasting. They realized that they deserved subjection under the Philistines for neglecting God’s will. They knew it was useless to fight with weapons until they had first confronted and withstood their sin, so they abstained from food and drink. Their fasting alerted them in mind and body; increasing their concentration and resolve, and when their enemies attacked them they defeated them.

This they had found impossible to do before disciplining themselves by fasting and prayer.

Leo goes on to remind us that we are surrounded by many oppositions and conflicts within ourselves. These may be cured by a little carefulness, he tells us, if only we will use the same means. Our enemies are chiefly spiritual enemies. If we can conquer them by God’s grace, enabling us to correct our ways in favour of God’s ways, then what weakens us bodily will even give way before us. In



choosing God’s way as Jesus did, we will amend our lives. It is this amending of our lives that will weaken those things in us that we thought unconquerable.

This is why we fast and pray and abstain in Lent – to confront in ourselves those things that prevent us from doing things in God’s way. The more zealous we are for our salvation the more determined will be the attacks of temptation – look at Jesus in the wilderness. But what you see in Jesus is this that the divine is stronger than the human. So with us “stronger is He that is in us than he that is against us,” because it was for this that the Lord allowed himself to be tempted by the tempter, that we might be taught by his example as well as fortified by his aid.

Fasting and Abstinence

How can we become more alert spiritually by sharpening these weapons of fasting and prayer? First, in a physical way. Is there something that you can give up in your daily or weekly menus? Could

you have a day when you only eat dry toast and drink water? On Wednesdays and Fridays you could avoid meat and eat only vegetables or fish. Or on one day you could just have a cup of tea at mid-day or in the evening. These particular occasions might become in time opportunities for more intense and extended prayer. The money you save can be given to charity. Perhaps give up bread, or butter, or potatoes for the whole of Lent; but if you are invited out then you must eat what is put in front of you – because

the rule of charity overrules that of fasting. Let such abstinence allow you to become more alert in mind and body to what God asks of you in meeting the temptations that continually beset you.

Secondly, is it not time we returned to fasting before Holy Communion? It used to be from midnight that no solid food would

pass our lips. Now there is a rule of one hour. At least don’t have a great breakfast before receiving Communion. Fasting before Communion is a very ancient practice from the beginning of the Church, so that the first food to pass our lips on the Lord’s Day is the Body and Blood of Christ. The emptiness of hunger is to help increase our hunger for God.

Thirdly, there is also moral abstinence. Physical abstinence is useless if the strength of the soul is not developed. When the outer man is somewhat subdued, let the inner man be somewhat refreshed; and when bodily excess is denied to our flesh, let our mind be invigorated by spiritual delights.

The great forty days of Lent become for us a time of preparation for Easter, a time to enter into a deeper understanding of our part in Christ’s way of death and resurrection – what is to be the secret of our lives, what is to be God’s way of salvation for us. The Church calls us to take fasting seriously. **ND**

Letters to the Editor

From the Revd Dr Peter Mullen

Sir—

Slowly but surely – by hint, innuendo and prevarication, and by a deathless procession of committee meetings and interim reports – the Church of England is working its way towards changing its teaching on marriage. Three years of “shared conversations” on the subject have just ended, and the Bishop of Norwich has published a summary in which he says: “At present clergy are advised that they may offer ‘informal prayer’ to those registering civil partnerships or entering same-sex marriage. The parameters of such pastoral support are unclear. The House proposes that there should be more guidance for clergy about appropriate pastoral provision for same sex couples.”

Society has, as they say, “moved on” and the church is getting left behind. Lord Williams noticed this fact, and referred to it in his last sermon before he retired as Archbishop of Canterbury: “The church has a lot of catching up to do with secular mores.” Thus this very modern prelate inverted the teaching of St Paul who, on the subject of pagan values, commanded, “Be ye not conformed to this world.” But what did St Paul know, living as he did all those centuries ago and long before our great Enlightenment?

The bishops and the synod are hell bent on catching up with the secularists. They have fallen into line with every “reform” in social manners and customs since the 1960s. We can be sure that there will be no point in the process of continuous “reform” at which church leaders will declare: “This is a step too far. Proceed no further. Stop!”

But there will be no explosions, no nasty shocks. The ecclesiastical committees will proceed by stealth and duplicity. Press release will follow press release and memorandum of understanding will begat memorandum of understanding. It will take as long as it takes. Only the result is certain. The Enlightened Ones – Lord Williams’s catchers-up – will not take the decisive vote until they are sure of winning it.

Meanwhile, what? Let the Bishop of Norwich spell it out: “No change in doctrine is proposed but it is often pastoral practice – how we treat people – which matters most. This means establishing across the Church of England a fresh tone and culture of welcome and support for lesbian and gay people, for those who experience same sex attraction, and for their families, and continuing to work toward mutual love and understanding on these issues across the Church. And so we speak in the report about re-examining the existing framework of our pastoral practice to permit maximum freedom within it. We recognise two areas in particular where advice in relation to the pastoral care and support of lesbian and gay people needs fresh thought.”

This is double-speak: There will be “no change” but there will be “maximum freedom.” Freedom to do what? Our Lord’s teaching on marriage remains the same. We have a choice: obey his teaching or disobey it. That is the only “maximum

freedom” Christians are permitted: freedom of the will. The bishops and the synod will proceed with a shifty gradualism of which Fabius Maximus would have been envious.

This is the strategy: there is to be “a fresh tone and culture of welcome and support for lesbian and gay people”. On the Christian criterion of “hate the sin but love the sinner” this cannot be faulted. But the paradoxical willingness to accept those who deliberately disobey Christ’s teaching – while desperately balancing on one leg to insist that his teaching still stands – will lead to the eventual abandonment of the teaching; not (at first, anyway) by decree but by default.

The church truly will have caught up with secular mores; but only for the time being. For secular mores will soon gallop off again into even more Progressed and Enlightened “reforms.” We know what the church will do. It will do what it always does. It will play catch-up, very successfully.

PETER MULLEN
EASTBOURNE

From the Revd Graham Palmer

Sir—

The illustration of the blessing of throats on St Blaise’s Day (ND, Feb 2016) was an unfortunate choice. Rubrics, custom, common sense, to say nothing of Health & Safety, all agree that the crossed candles are not lighted. To hold naked flames close to the hair or headwear of the faithful would be unwise and could be dangerous.

GRAHAM PALMER
LONDON



Congratulations, Mrs Hackman!

Katie Hackman celebrated her 100th birthday on 14 February with some of the priests for whom she kept house before her retirement, and many other friends. The Lord Lieutenant of East Sussex presented her with a message of congratulation from Her Majesty the Queen. Left to right: Fr Keith Perkinton, Fr John Eldridge, Fr Richard Biggerstaff, Fr Beau Brandie, and Fr Roger Caswell.

Decorated Baptisteries

Candidates for Baptism enrolled on the eve of the first day of Lent, and spent the forty days of Lent in preparation for baptism at Easter. In early Baptisteries a decorative feature was a deer drinking at the springs: "Like as the hart desireth the water-brooks: so longeth my soul after thee, O God." (Ps 42.1). The hart longing for running water symbolises the candidate's thirst to receive baptism. Some were depicted with serpents in their mouths, because it was a tradition of ancient science that deer could eat snakes and to do so made them thirsty. In his daily lectures to the baptismal candidates St Cyril of Jerusalem states that it was only after quelling the serpent that the candidate could proceed to baptism: the representation of the deer which, having eaten the serpent, quenches its thirst at the river of paradise summarises for the baptismal candidates the stages of their baptismal initiation.

The Octagon

The role of octagonal baptisteries is also symbolic. The shape may come from the Roman baths, but in Christianity it took on a symbolic significance as is shown by the inscription on the baptistery of the Church of St Thecla in Milan: "It is fitting that the hall of Holy Baptism should be built according to this number, which is that in which the People obtained true salvation in the light of the risen Christ." For ancient Christianity the number 8 was the symbol of the Resurrection: the day after the Sabbath being the eighth day, when Christ rose from the tomb. The seven days of the week are the image of the time of this world, and the eighth day that of life everlasting. Sunday is the liturgical commemoration of



The ceiling of the octagonal baptistery at Florence

this eighth day, as well as a memorial of the Resurrection and a prophecy of the world to come. By baptism the Christian enters into this eighth day inaugurated by Christ. This is ancient baptismal symbolism, and it occurs frequently in ancient Christianity.

Stripped Naked

The drama is acted out when the candidate enters into the baptistery and stripped of all clothing. This symbolises the taking off the old corruptible man and his works to proceed naked to the baptismal bath to receive the tunic of incorruptibility. The "old man" symbol, both of sinfulness and mortality, was first stripped from the human race by Christ upon the Cross. By this baptismal stripping the candidate is participating in the stripping of Christ and is simultaneously stripped of the powers of evil and their hold over him. It signifies a return to primitive innocence. The candi-

date is next anointed with oil, which St Cyril says makes the participant a partaker of the true olive tree which is Jesus Christ. The anointing was for healing, but also for strengthening in the victorious struggles against the powers of darkness.

Immersion and Emersion

The baptismal rite is essentially constituted by the immersion and emersion, accompanied by the invocation of the Three Persons of the Holy Trinity. The symbolic immersion symbolises purification from sin. The emersion – the coming out of the water – signifies the communication of the Holy Spirit, which gives the candidate the sonship of adoption. It makes the baptised person a new creature by means of a new birth. St Cyril says that ordinary water, by invocation of the Holy Spirit, of the Son,

and of the Father, acquires a sanctifying power. St Ambrose says that the water is the instrument; but that it is the Holy Spirit who acts. Tertullian writes that baptism regains our likeness to God; and Theodore of Mopsuestia sees it as God fashioning us anew through our configuration to Christ, dead and risen.

Lent is a good time to consider the significance of our Baptism. The following ancient prayer from the Gallican Sacramentary could be used daily.

O Lord God Almighty, who hast commanded thy servants to be born again of Water and the Holy Ghost, preserve in them the holy baptism they have received, and be pleased to perfect it unto the hallowing of Thy Name; that Thy grace may ever increase upon them, and that what they have already received, they may guard by integrity of life. Through Christ our Lord. ND

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The next issue of **newdirections**
is published on 7 April

Editorial

The recent sadness at Westcott House emerged at about the same time as the pre-release of the Bishops' *Marriage and Same Sex Relationships after the Shared Conversations*. It made for a perfect media storm. About Polarigate, as we must now surely call it, we should be patient: well-meaning people often make dreadful mistakes. *Marriage and Same Sex Relationships*, however, deserves more scrutiny.

The Bishop of Norwich had the unenviable task of presenting it to the world. One paragraph of his statement stuck out like a ham sandwich at a bar mitzvah. The bishops, apparently, were

... mindful of the unity of the Church, which is not an insignificant consideration. For the Church of England to change its understanding of the doctrine of marriage when the overwhelming majority of Churches have not done so would need a very compelling theological case ...

Seasoned readers of *New Directions* may well splutter. The appeal to Church Unity didn't prove to be the last word when the Church of England revised its disciplines relating to contraception and the remarriage of divorcees. It certainly wasn't a consideration when women were admitted to the episcopate. By the time it came to discussing women bishops, the unity argument was even treated with suspicion.

Are gay people really expected to believe that, after decades of ambivalence towards traditional forms of interpretation of Scripture and the practice of the Church throughout the world, the House of Bishops of the Church of England suddenly holds inviolably sacrosanct the Unity of the Church in its dealings with the Sacraments? With the General Synod having declined to take note of their document, which fell in the House of Clergy, it looks like their Lordships are going to have to come up with something more convincing. Then again, perhaps we could just throw ourselves into another twenty years of internecine warfare, for old times' sake.

At the time of going to press, St Davids Cathedral, having enthroned Bishop Pen-

berthy on 10 February, had decided how to deal with the problem of Ash Wednesday this year falling on 1 March. The answer in such a situation should have been obvious – and it's not like it hasn't happened before. St David defers to Ash Wednesday and moves to the next free day. It's really that simple.

So, just when you thought that nothing could beat the Diocese of Leicester and The Great Cupcake Scandal of 2016: welcome, courtesy of St Davids Cathedral, to Ash Tuesday. The norms of the liturgical observances of Latin Christendom apparently no longer apply.

Perhaps next year the Cathedral could think about having Easter Sunday on Good Friday evening, so that all the smart people going down to their holiday homes at Solva and Aberiddy and Porthgain can get the inconvenience out of the way on the first night and get on with enjoying the Bank Holiday Weekend. After all, if we're going to start to reimagine the liturgical year we might as well make it convenient for the people whom we imagine will come.

Ash Tuesday isn't a Fresh Expression of Church, or some kind of edgy outreach, or a necessary expediency in a complicated pastoral situation. It's self-indulgence, and if by the time of publication it has been stopped in its tracks then so much the better.

The horrific allegations that have been made against John Smyth QC, pertaining to his activities at Iwerne holiday camp over a number of years, have shocked the Evangelical establishment to the core. They surfaced at about the same time that Bishop Peter Ball was released from prison, having served 16 months of a 32-month sentence imposed in October 2015. That juxtaposition should serve as a timely reminder, as Lent begins, that the Devil is not really very interested in High Church or Low Church, Catholic or Evangelical. When it comes to the grubby business of sin, we really are all in it together.

We warmly welcome the nomination of Bishop Philip North to be the next Bishop of Sheffield – a sign of hope for the whole Church. **ND**

Can one classify the Wagner operas *Flying Dutchman* and *The Ring* as fairy-tales? The existence and meaning of magic are as much part of our world as the Christianity and Islam that replaced the folk-tales and related sense of spirits and mystery and atmosphere that seem still to belong around us when we sit alone in a natural environment. We do not know certainly in what our ancestors five thousand years ago believed. But magic was part of it, and is still there in our imaginations. Even an old sacred building consecrated for particular religious use tips us easily into such feelings. Magic crept in at the very start of opera when Monteverdi wrote *Orfeo*, with its narrative madrigals setting the scene and its bid in the underworld through the power of music to resurrect Euridice (as the myth related). If any human art frees us from being earthbound, it is the magic of music.

I know – plenty of people these days think believing in fairies is no stupider than believing in God. But it is remarkable how stubborn our interest (if not belief) in magic continues as a literary and cinematic phenomenon. Vast numbers have enjoyed thinking through J. K. Rowling's wildly popular parallel world of wizards with moral obligations: not quite the taste you expect of modernity. Tolkien's heroic Hobbit in *The Lord of the Rings* is just as weird, as magic matters not only to Aslan – C. S. Lewis's Jesus-like lion king in Narnia – but as a continuing meme. We like the alternative facts about the future that we can actually see on screen in *Avatar* with its intelligent flying dragons – though it is more like current politics in the United States. We are susceptible because we are imaginative. Our imaginations are the greatest tool creation has given us – however prone to abuse or misuse.

I lived Narnia as each story was first published in the 1950s. I read *The Wind in the Willows* six times before I was nine, feeling like Mole. From five I was seeing ballets about fairies and witches, with evil magic as well as good: *Petrushka*, *Coppélia*, *The Sleeping Princess*, or *Swan Lake*, non-verbal but meaningful mime and dance: the warmth of ballet in glo-



rious communal celebration. I went through all Andrew Lang's fairy story collections. It was lucky that in Southsea and Chichester the children's libraries were full of dusty old volumes that these days would be sold if not borrowed enough. I found Beverley Nicholls's *Stream that Stood Still*, with its friendly witch Mrs Smith; and a riveting Dark Ages adventure by Geoffrey Trease: *The Sword of Northumbria*, with flying dragons breathing fire. Violet Needham whetted my appetite for Ruritania, and has made Viennese operetta seem entirely natural to me.

With fairies and magic we fictionalise our sense of good and bad outcomes, we dream and we wish. If only – making real change usually involves pain and effort. Fairy stories lead us to acknowledge the hard facts of life for which we need true religion. They fer-

We are susceptible because we are imaginative

tilise the soil where our adult sense of religion grows. *Hansel and Gretel* prepares us for the miraculously enlightening sadness of the St Matthew Passion.

It's a shame the three "fairy tale" operas in Opera North's current trilogy of the genre (which tours till March 25 from Leeds to Newcastle-on-Tyne, Salford, Belfast, and Nottingham) have to share more or less the same contemporary set – designed and tweaked by that fine British talent, Giles Cadle. I saw John Fulljames's Wexford production of Rimsky-Korsakov's *Snow Maiden* in

2008, and wish he had been half as lively for Opera North – where his villagers become factory workers making blouses and skirts. Rich music; fine casting – though not up to Wexford's Brian Hymel as Tsar. Snow Maiden, bastard child of Father Frost and Spring Beauty, cannot love (despite her beauty) because her heart is frozen. The Sun God has ordained 16 years of bad Russian winters to punish the pair. But watching what peasants do, and thanks to the Tsar's intervention, Snow Maiden learns to love and her heart melts: end of opera.

Director Edward Dick, subject to the procrustean handicap of using a single set, opted to ignore the crucial aspect of the Grimm brothers' Hansel and Gretel tale – which is that the two children of starving poor parents (their father is a woodcutter) are sent into the forest to find food, where they lose themselves gobbling wild strawberries. But they are protected when they fall asleep under a bush thanks to the sandman scattering grit into their eyes, and it's only after the Dew Fairy wakes them refreshed and happy, that they come upon the witch's gingerbread house and start eating it. Of course they are caught and the witch wants to get on with roasting the fatter of the two, who she plans to eat with the bread she's baking – cue for Hansel to push her into the oven, which explodes thus freeing all the other children she has abused and consumed. Happy-ever-after. With no house and not much narrative coherence, Humperdinck's wonderful masterpiece did not work the theatrical charm of which it is capable.

Stuck in a flat it all had to be effortfully and charmlessly outlined. Of course the music, conducted very stylishly by, Christoph Altstaedt was as enticing as ever. Katie Bray's strong Hansel and Fflur Wyn's more delicate similar-sounding Gretel came over well, filling their tower-block apartment living-room with hyperactive games-playing. Susan Bullock as Mother and Witch presented the bad side of things very wittily. But narrative clarity matters in opera, and updating is no excuse for being obscure. Release, don't restrain, imaginations. **ND**

the way we live now

Christopher Smith wonders about those “speciality liturgies”

As *New Directions* lands on our doormats this month, our ears are still ringing with those words we heard as we received the Ash Wednesday ash: “Remember that you are dust, and to dust you shall return – repent, and believe in the Gospel.” It feels quite intimate, doesn’t it? It’s a moment about me and my sin, and my need to turn away from it. But, of course, that really isn’t the whole story.

There are made-up services aplenty nowadays, should you want more “me-focused” liturgies generally. The SCM sale leaflet makes uninspiring reading, and is full of remaindered books about “reshaping the role of the worship leader”, “creative ideas for pastoral liturgy”, “themed celebrations of the Eucharist”, and even “praying with the earth.” Meanwhile, at the end of the early news bulletin recently, I heard that “a Church of England theological college” – which turned out to be Westcott House – had put on Evensong in Polari. Listening to the steadfast tones of Corrie Corfield reading part of the opening versicles and responses in a slang which was used to such amusing effect in *Round the Horne* was simultaneously shocking and amusing, and left me wondering whether Experimental Worship later in the term would incorporate Formation Goat Nadgering and Nark Fettering on Ice.

The trouble with such “speciality liturgies” is that they so easily become “all about me.” Yet even the liturgy of the imposition of ashes is really a corporate act, which is why we always hear that reading from the Prophet Joel on Ash Wednesday. Joel recognises the need for repentance after the exile, and calls a solemn assembly, fasting, and involving all the people. And God takes pity on his people. “Come back to me,” he says. “Come back to me with all your heart, fasting, weeping, mourning.” Our Ash Wednesday antics must look very odd to the modern, secular world: a tiny hang-over from Old Testament times, when kings and peoples rent their garments,




and sat in sack-cloth and ashes to show their repentance before God. Yet we know that what God wants to do is to forgive. And we understand our need to repent and to turn back to God, the same need expressed by the Psalmist all those centuries ago: “wash me thoroughly from my wickedness, and cleanse me from my sin.”

There was a quite interesting subset of “all about me” liturgy on the Feast of the Epiphany this year. You may have read that the collective genius behind the Anglican cathedral in Glasgow thought it would be a super idea to invite a Muslim along to chant from the Qur’an at mass in substitution for one of the biblical lections. “Look at us,” they were saying. “Aren’t we inclusive?” “It’s all the same, isn’t it?” And being so wrapped up in their own self-righteousness, it hadn’t occurred to them that there might be anything problematic in reading a passage from Islamic scripture about the birth of Jesus which (as is central to Islamic theology) denies the divinity of Christ. “That is Jesus, the son of Mary, the word of truth about which they are in dispute. It is not befitting for Allah to take a son.” (*Qur’an* 19.34-5)

Gavin Ashenden wrote to *The Times* about it: “The justification offered, that it engages some kind of reciprocity, founders on the understandable refusal of Islamic communities to read passages from the Gospel in Muslim prayers announcing the Lordship of Christ. It never happens.” But, of course, reciprocity had never been in the mind of those who issued the invitation in the first

place, only how it would make them look. Having written his letter, Canon Ashenden, who taught for many years at the University of Sussex and is something of an expert in the theology of C. S. Lewis and Charles Williams, was leant on to resign his chaplaincy to the Queen, whereas of course, nobody has resigned from any position at Glasgow Cathedral.

How did we become so complacent about our faith that we feel we can just toss it aside in an attempt to reconcile something with it that simply cannot be reconciled? We have forgotten our place in salvation history, and we have stopped reflecting on the covenant between God and His people. We don’t go to mass because we’re part of some giant social engineering project; we go to mass because God entered into a covenant with our Jewish forefathers, and He has entered into a new covenant with us. And what a journey that has been, from the primitive human desire to bargain with the “gods” about victory in war or an end to the drought in return for this or that sacrifice, through the covenant made and renewed with Noah, Abraham, and Moses, to the new covenant foretold by Jeremiah and Ezekiel, a covenant that can never be broken, fulfilled by Jesus in His life, death and resurrection: the perfect covenant at last. No need to ratify this covenant with animal sacrifice, for this is “the new covenant in my blood.” No need either to be continually concocting speciality liturgies to boost our own egos: we have already been given the new and eternal covenant for the forgiveness of sins.

This is the good news: that God has entered into a new covenant with us, and He continually calls us to respond. And for now, the call is to repentance. “Dust thou art, and unto dust shalt thou return.” Yet beneath that stark reminder lies the promise of forgiveness through repentance. “Come back to me with all your heart, fasting, weeping, mourning.” Turn away from sin, and be faithful to the Gospel. The template for the Christian life. 

views, reviews and previews

art



THE RADICAL EYE

Modernist Photography from the Sir Elton John Collection

Tate Modern

until 21st May

Sir Elton John has one of the “greatest private collections of photography in the world”. Quite how that remark is justified this show doesn’t say. Certainly his collection of photographs is better than the Tate’s own, and finer than any British gallery is now likely to assemble. Whether that justifies the sycophancy that surrounds this show is another matter. And it is unnecessarily off-putting since Sir Elton comes across as a surprisingly balanced individual, bearing in mind the curatorial hoop-la.

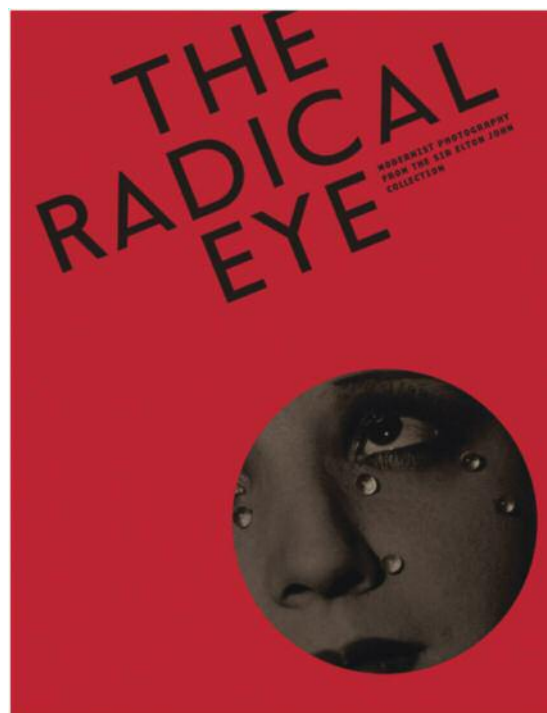
We should not be put off by the nonsense. This is a good introduction to one of the most interesting periods in the history of photography. With the exception of Ansel Adams (there is one minor work by him) all the great photographers of the era are represented by important works. Indeed, iconic works – Dorothea Lange’s “Migrant Mother”, Edward Steichen’s “Gloria Swanson”, Man Ray’s “Glass Tears”, and “Noire et Blanche (Positive)” will all be recognised by the non-specialist. Then there is Paul Strand’s “Wall Street, New York”, Rodchenko’s “Shukov Tower”, Paul Outerbridge’s “Ide Collar”, Edward Weston’s “Church Door, Hornitos” and “Nude” of 1936, Elizabeth Cunningham’s “Magnolia blossom, tower of Jewels”, Man Ray’s “Ostrich Egg”, Koppitz’s “Movement Study” – the list of major works goes on and on. In terms of quality this is a show without a dud in one hundred and fifty exhibits.

And yet, as always with photography, the literature gnaws at the question: is photography art? In this period, *avant garde* artists who took up photography often did so because of its technical qualities. For them, the point about photography was that it was mechanical. With

the advent of the Leica and its roll of film, photographs could be taken quickly and without any set-up. Reproduction was easy, too, if a little print quality was lost. This was all part of the new technology: a democratisation of art (and opening up of new markets) after the First World War.

A comparison can be made with the explosion of printmaking in nineteenth-century Japan. There, artists like Hokusai and Hiroshige produced work for the rising middle classes which today in the West is considered to be quintessential Japanese art. The photograph doesn’t have that sort of standing, partly because it is so mechanical. Indeed, the late Lord Snowdon used to show how it was possible for anyone to take pictures in the manner of the great photographers just using a photo-booth. Unfortunately, most snappers and selfie-takers don’t produce work anything like the work made by Lord Snowdon or collected by Sir Elton, so the hand of the artist must count for something. (At the time of writing the selfies taken by the Giant Panda Meng Meng had not been published; but they may throw further light on the conundrum of the artistic status of photography).

It’s best, though, to ignore the aesthetics and just take pleasure from the photos. Some are arranged as they would be in Sir Elton’s home, which doesn’t make for easy identification but does allow the photos to play off against each other in terms of shape and definition and contrast. Such principles were fundamental to the modernism of those artists on show who followed Moholy-Nagy’s advocacy of abstraction. At its most extreme this includes the rayographs of Man Ray, works which are not so much photographs but images produced with photographic techniques. They are the least interesting pictures in the show. Indeed, the experimental works as a whole have little to recommend them. Their distortions and mon-



tages and inversions are geeky without being illuminating (Man Ray’s solarised portraits of Lee Miller, for example, would be the exception; but there are no pictures of that quality on show).

Much more interesting are the abstractions photographed in the normal way, often using the new technological freedoms to take bird’s eye or worm’s eye views. Paul Strand’s “Abstraction, Twin Lakes” (1916) is one of the earliest and most satisfying of these. Toni Schneiders’s “Rail spider” is another fine example, enjoying the rhythms of new design and technology. Imogen Cunningham abstracted vegetables – not as daft as it sounds – but also modern factories in a way that crossed over into the other main theory about photography at that time, that of the photograph as a precise record of a place, or event, or person. Indeed, the photographers hired by the Farm Security Administration considered themselves to be more journalists than artists, and their record of the Great Depression contains some of the most important works of the era. Tate’s exhibition of Sir Elton’s collection is an excellent opportunity to see some of the finest results of these cross-currents of technique and theory. It doesn’t have to be art to be enjoyable.

Owen Higgs



THAT WAS THE CHURCH THAT WAS

How the Church of England Lost the English People

Andrew Brown and Linda Woodhead

Bloomsbury, 256pp, £16.99

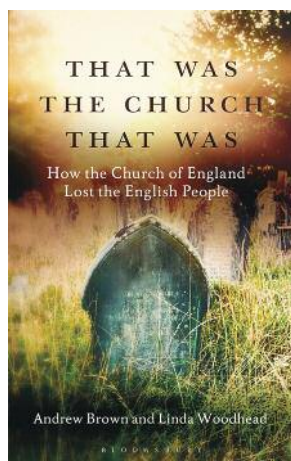
ISBN: 978-14729-21642

This book purports to show how the Church of England “lost the English people” over the last thirty years, but for the most part gives Andrew Brown an opportunity to re-heat the choicer items from his cuttings file as the *Independent’s* religious-affairs correspondent from 1986 (not coincidentally the book’s starting point), and Linda Woodhead to vent her fury at things that annoy her.

The result is largely story-telling – selective and often factually inaccurate. There is little pretence at journalistic, let alone academic, impartiality: reportage tips into polemic, judgements are often simplistic, scores are settled, well-meaning people denigrated, liberal mantras uncritically parroted. There are also well-drawn pen-portraits, acute observations, and telling insights (e.g. Richard Chartres is “far too clever to be an intellectual”), but to disentangle them much prior knowledge is required.

The complacency of the tired old liberal establishment that was still dominant in the late 1980s is well described. Woodhead mercilessly dissects the patronage system, careerism, and problematic engagement with “urban theology” at Cuddesdon, where she taught from 1988 to 1992. “Clerical socialism ... reinforced by the clergy’s own brand of welfare dependency”, she notes, set the clergy apart from their flocks. “Like so much of a church still wedded to the post-war settlement that Thatcherism had replaced, Cuddesdon’s weakness was its complacent sense of entitlement and its failure to grasp what was happening in society.”

The chapter on “Gays and Evangelicals” (recurring themes) begs several questions. Were the scandals of the late Runcie era as significant in the long term as Brown’s sometimes prurient reporting



suggests? Was the 1987 “Higton” resolution on homosexuality, presented here as “a step on the road to self-destruction” because it “greatly hastened the Church’s uncoupling from English society”, then as out of step with public opinion as it now seems?

Woodhead’s polemical account of women’s ordination makes no pretence to academic impartiality or rigour, and contains factual inaccuracies too numerous to correct. The existence of theological arguments on both sides remains unmentioned. 414 Anglo-Catholic resolution parishes now belie Woodhead’s claim that women’s ordination brought “the long tradition of Anglo-Catholic parishes sustained by women’s devotion ... to a shuddering halt”.

Brown’s chapter on George Carey and the creation of the Archbishops’ Council exemplifies the book’s strengths and weaknesses. It is funny: the Church Commissioners’ financial losses were “about as shocking as finding out that the rich maiden aunt on whom you have always relied for your monthly allowance and a fat legacy has lost everything in a drug-fuelled gambling spree”; insightful: the need for parishes to pay more resulted in “a slow rebalancing of power”; and sometimes both: “the attempt to make the Church into a centrally managed organization produced something imposing in its sheer incongruity, like a hotel carved from blocks of ice”. It is also well-observed: “The Church under Carey took refuge in a managerial voodoo. Like a cargo cult, it assumed that if you aped the jargon and waved some of the symbols, success and prestige must naturally follow”. But it is full of inaccuracies. Hostility to Carey prevents Brown from discerning – beneath

many superficial absurdities – the achievement and benefits of melding the Church’s multiple central bodies into a coherent, interlocking system serviced by a single, jointly-employed staff. Partisanship precludes dispassionate analysis. The claim that *Issues in Human Sexuality* “assumed that clergy were distinguished from laity by virtue of their greater moral purity” lacks seriousness.

Interesting pointers to the origins and nature of the current evangelical hegemony are offered. The establishmentarian evangelical John Stott’s Christianity “had become almost completely congregational even as it thought of itself as societal”. Billy Graham’s evangelistic crusades gave Anglican evangelicalism, previously rational and intellectual, permission to embrace mass emotion, thereby preparing the ground for the charismatic revival Graham opposed doctrinally. Holy Trinity Brompton increasingly diluted the Alpha Course’s original Calvinism. “Unselfconsciously posh and very wealthy, but ... not entirely comfortably with snobbery”, its niche marketing directed at the affluent young differs radically from the traditional parish’s appeal to all sorts and conditions.

At the 1998 Lambeth Conference both sides’ “naked politicking” made Brown resolve “never to be mistaken for a Christian again”. His account again mixes insight with inaccuracy while failing to discern an important underlying point – that the Conference’s somewhat simplistic resolution on homosexuality resulted from a backlash against an attempted liberal stitch-up. A fairer process could have produced a better outcome. Brown rightly highlights the failure to engage with Rowan Williams’ important address on making moral decisions: “It was carefully argued, resonant, thought-provoking, and frequently comprehensible. But for all the effect it had on the assembled bishops, he might have delivered it at three in the morning to the customers in a motorway food court.”

“The Rowan Vacuum” focuses largely on Jeffrey John and Shariah law, again offering significant details while missing key points. Dr John having publicly said that his same-sex relationship had once been sexually active, to conservative

evangelicals he was – unlike most clergy in such relationships – an unrepentant public sinner. Lord Williams’ real mistakes were failing to recognize that the uproar – predictable, given the identity of leading figures in the Reading episcopal area – would make Dr John’s appointment unsustainable, and failing to use his power of veto (unmentioned here) to prevent it in the first place.

For Brown and Woodhead, the Church of England is like the NHS – part of the “public sector” and accountable to Parliament. They criticize the General Synod for being unrepresentative of “the greater part of the Anglican laity” who “don’t even go to church.” When, towards the end of the book, something resembling an argument manages to break through the welter of recrimination and denigration, it is that the Church of England has “lost the English people” by failing to mirror its current sentiments and prejudices. In a more honest moment, they admit that the Church to which they look back with rather ahistorical nostalgia “is lost because the England of which it was the Church has disappeared.”

If England’s population supports women’s ordination and same-sex marriage, they believe, then so must its established church. In David Cameron’s words, it must “get with the programme.” Any idea that the Church’s stance should be shaped – or even just influenced – by Scripture or Christian doctrine, let alone Tradition or the consensus of the Church throughout the world and across the ages, is completely foreign to them.

They criticize Archbishop Welby and the Holy Trinity Brompton grouping that he represents for ... “banging on about Jesus,” because “talk of Jesus sounds sectarian”: “Unlike ‘God’ or ‘Spirit,’ it sharply distinguishes those who use it from other kinds of churchmanship, as well as from other religions.”

Their ideal model for the Church of England is the Scandinavian churches, whose levels of baptism, confirmation, weddings, and funerals remain high – in their view, because those churches embraced women’s ordination and same-sex marriage with alacrity. For authors who believe that the Church of England has only recently (and wrongly) ex-

pected people to go to church on Sunday mornings, the fact that few Scandinavians attend Sunday worship is unproblematic.

The authors effectively admit that mediocre liberalism empties churches. The (conservative-led) London Diocese has experienced “relative success,” whereas the notoriously liberal Southwark “despite a similar population has shown a pattern of unremitting fissiparous decline for decades”. In “a society with a low boredom threshold and high production values ... only the ritualist Anglo-Catholics and the charismatics ... tried to construct services which ... offered something which transcended everyday experience.” Perhaps conservatives, charismatics, and Catholics, who talk about Jesus and offer transcendent worship, may be better at getting people to go to church, but this is of little interest if one’s vision is of a church conformed to the beliefs and mores of “the vast life-giving penumbra of the Church: people who want its services only occasionally, and have no need for the sort of regular community experience it offers.”

Brown and Woodhead may be right to reject both congregational and managerial strategies for the Church’s future development and funding, but their hope that “if [those who want church services only occasionally] can see that the Church exists for them once again, they may well be persuaded to encourage their children that it’s worthwhile, and help pay for it” seems fanciful indeed.

Andrew Brown is an able journalist, and Linda Woodhead is a noted sociologist of religion. They are right to challenge the Church of England to reflect upon why it has lost half its active and nominal members in the last three

decades. Their book is worth reading for its humour, observation, and insights; but it is marred by an often unpleasant tone, ignores the experience of other English churches, and cannot be relied upon for factual accuracy. Such argument as it offers is neither rigorous nor convincing. Both authors are capable of far better work than this.

Colin Podmore

STEPINAC

His Life and His Times

Robin Harris

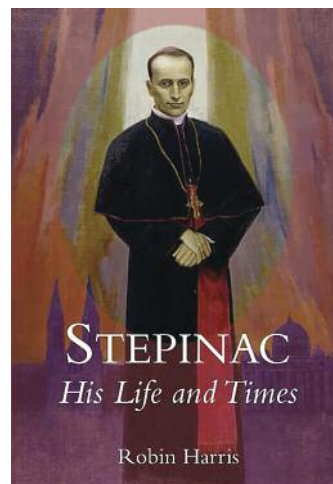
Gracewing 409pp. £20

ISBN: 978-0852448649

I am ashamed to confess that even though I hail from a country right next to that of Blessed Alojzije Stepinac, I knew nothing about the story of the former Cardinal Archbishop of Zagreb before reading the book. His story, however – as others, too, have observed – bears a certain resemblance to that of Cardinal Mindszenty, a man whose life and struggle I am much more familiar with, so the events that are described in the book with so much detail were not entirely unfamiliar.

The difference between the fate of the two archbishops is, however, that even though both Stepinac and Mindszenty seem to have suffered from their reputation being deliberately tarnished by the totalitarian regimes that they stood against so faithfully, a thorough attempt at the rehabilitation of the memory of Cardinal Stepinac had to wait until now, at least for the English-speaking world.

Robin Harris’s book is a fine endeavour. The difficulty in setting the record straight in cases like that of Stepinac seems to me to be two-fold: on one hand it is necessary to dislodge from common memory and to refute any false accusations made by the former regimes against his person, but also critically to assess and revise the more recent (and at times shoddy) scholarship that, when piled on top of lingering misconceptions and “alternative facts” pushed by propagandists of former eras, proves almost as damaging as the original fabrications. Harris, through his



continued on page 35

Book of the month

THE LAST TESTAMENT

In his own words

Benedict XVI with Peter Seewald

Bloomsbury 224pp £16.99

ISBN: 978-1472944672



This is the fourth book of the conversations between Pope Benedict XVI and Peter Seewald, a German journalist who returned to the Church after his first encounter with Joseph Ratzinger, published as *Salt of the Earth* in 1997. *God and the World* followed in 2001, and *Light of the World* in 2010. The first two are the best introduction to good theology that I have read, the third was more journalistic; in the fourth there is a mixture of both.

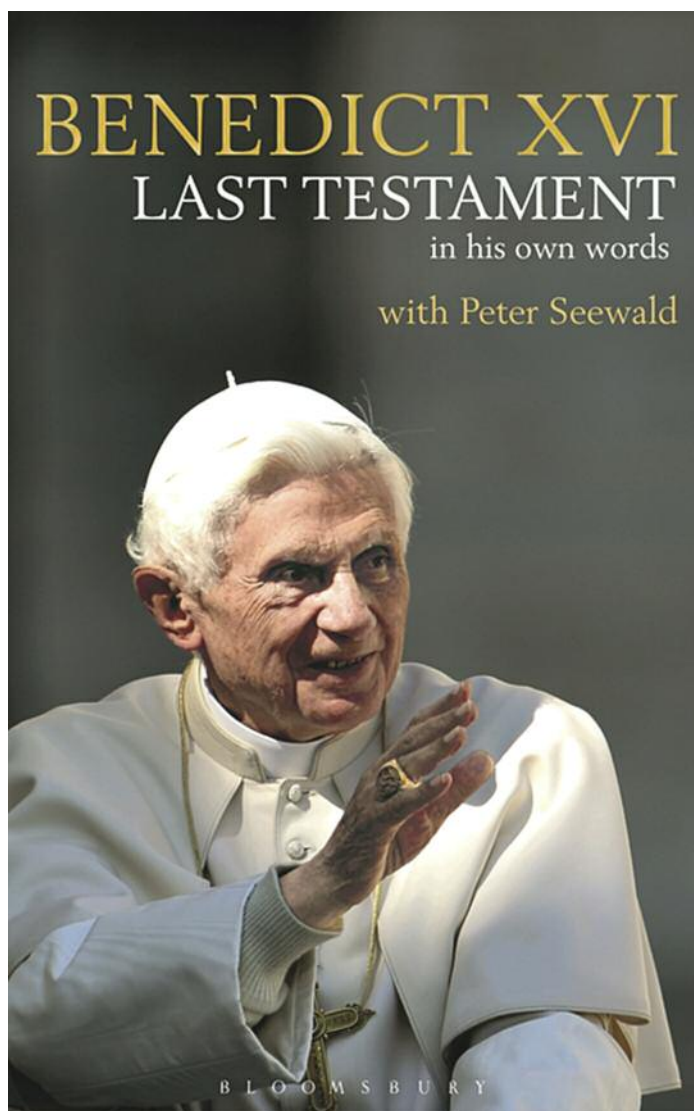
Like his hero Saint Augustine, what Benedict believes is to some people less interesting than establishing when he came to believe it. When did the young progressive become the *Panzerkardinal*? A reactionary usually responds that he did not change, but the world. The Pope Emeritus believes this about himself, and Seewald does not challenge him. We can still take what he says seriously, however, since Benedict and his detractors agree that he has not completely contradicted his younger self – only that at some point he stopped pushing for change when his radical friends were still shoving the institution he had set about buttressing.

As a seminarian Ratzinger lived under the dictatorship of a particular kind of old-fashioned theology, inspired by St Thomas Aquinas, yet he “wanted out of Classical Thomism”. His interest in the cult of the Blessed Virgin Mary has never left the devotional plane; he is, intellectually, “Christocentric”.

He is also contrary. This trait is evident in a story recounted by Seewald of Ratzinger’s time in the army, of a pushy instructor bellowing at his young conscripts “who is holding out for longest, you or me?” Ratzinger, the smallest of the men, took a pace forward and said “us”. This courage has stayed with him: it is the Pope’s job, he says, to “be a sign of contradiction”.

Opposition to the Church has often morphed in Benedict’s lifetime, from Fascism to Communism, from Anarchy to Relativism, and against each he has pitted the fidelity of the Church. When it was progressive to renew that faith at the Council, he was progressive; when it was conservative to oppose the corruption of that renewal, he was conservative. In retirement, he feels “the weight of the absence of faith which goes deep into the Church”.

This faithfulness is, Benedict has been saying since the 1990s, most evident in the Liturgy; and it is at the altar that his papacy is most easily distinguished from what went before and what has come after. Discussing his general restoration of the Tridentine Mass, he says, “the continuity must not be interrupted”. To say that what was “previously holy” is now wrong is to break the communion of the Church. Not to snap it within one generation, as the Reformation did, but to cut a generation off from its predecessors. If tradition, in politics, is



the democracy of the dead, in religion it is their ecumenism.

As it is for the Church, so it is for her children, even popes. The programme of Benedict’s life was the coincidence of his baptism and Holy Saturday. He prefers to live simply as he did “from the beginning of my life”. It is his hope that heaven, where he prays he will be reunited with his parents and siblings, will be “as lovely as it was at our childhood home”.

Christianity, for Benedict, is not an escape from the changes of his lifetime. As he says of his father’s discipline, “you cannot compare that context with today’s context”. Yet the world must remain just that – the context of the Church, and not its content. In retirement, as in office, Benedict is indeed a “sign of contradiction”.

Tom Carpenter

March Diary

'Thurifer' goes to the cinema, and the Banqueting House

"Silence" the latest film by Martin Scorsese (once a seminarian) is, as most films nowadays, too long; and, as it deals with the same moral dilemma – the extent to which others should suffer to maintain your own moral integrity – repetitious. That dilemma for two Jesuit priests as part of the Jesuit mission to Japan is explored through graphic scenes of torture and executions that are as ingenious as they are barbarous. The time, effort and perverse creativity to devise so many and various hideous modes of execution, mirrored and surpassed by the so-called Islamic State, is a frightening reminder of man's fallen nature. Yet we cannot take the high moral ground: it says something that beheading, the guillotine, the electric chair, and intravenous injection were seen as "humane" improvements on previous methods. Although the scenes in Scorsese's film are less Grand Guignol than those in, say, Quentin Tarantino, film makes them almost sanitised. Is it anything other than the pornography of violence? I have to make a conscious effort not to suspend my disbelief. I cannot forget that these are actors, that this is artifice, art even. Otherwise I fear for my sanity.

What of Crucifixion? I once heard a sermon which was a vivid, detailed, medically, and anatomically correct description of Christ's suffering and death. One of the acolytes visibly blanched and left the sanctuary. Many in the congregation were similarly shaken. It may have been salutary to hear in harrowing detail what was done for us, and it is impossible not to be shocked and shaken by the agony of the Crucifixion as depicted by Grünewald in his powerful, affecting, and terrifying Isenheim Altarpiece.


The Society of King Charles the Martyr returned to the Banqueting Hall in Whitehall, following its recent refurbishment, for this year's Commemoration of his Decollation on 30 January. The Mass was sung beneath Rubens's magnificent ceiling, the Apotheosis of King James I; and the Revd Dr Peter Anthony preached. His beguiling, extended opening paragraphs were an elegantly wrought panegyric, but bad history: or so I thought. Just in time I remembered that he was too good a scholar to blunder, and that he could not have been speaking of Charles I. Before I worked out who it was, he revealed that he had been speaking of Blessed Charles of Austria, the last Emperor of Austria, King of Hungary and Croatia, King of Bohemia, and myriad other titles, who for his exemplary character was beatified in 2004. The Mass setting was Lassus. To complete the divine polyphony there were two rol-

licking hymns. The final hymn was "Christ who rules over earth and heaven / Champion of the broken cause." It would be an interesting exercise to compare that piece of deathless verse with the Walsingham Hymn to determine at which point they descend into bathos. Another thought: why was the congregation, which included the Rt Hon. Michael Gove MP, overwhelmingly male? They could not have been a dozen women in a congregation of nearly two hundred.

For the aficionado of papal conclaves, a highlight of the most recent one was the moment when the elegant and precise Master of Papal Ceremonies, Monsignor Marini, enunciated the injunction "*extra omnes*." Robert Harris has written a well-researched novel, "Conclave." It seems reasonably accurate in its detail. It rehearses the differences between the liberal and conservative "parties" fairly enough. There are a couple of neat twists.

As I have recently finished reading about the three Conclaves in 1503 which resulted in the elections of Alexander VI, Paul III, and Julius II. It was a little tame but sufficiently diverting to recommend it.

Watts & Co, suppliers of bespoke vestments par excellence, suffered a major disaster last June when, of all months, torrential rain overwhelmed the drainage and sewage system in Westminster. Its showroom in the basement of Faith House was flooded to several feet; and irreplaceable archive material and much stock was destroyed or seriously damaged. A swift relocation to the upper floor of Faith House and to Mary Sumner House opposite enabled them to pick up business fairly swiftly. In the same week as the flood David Gazeley, known to many for his unrivalled expertise and unfailing eye, retired. Watts is now restored to its refurbished showroom and the staff are working hard to re-establish their business, which inevitably suffered in the wake of the flood. Founded by Bodley and with 140 years of service to the Church, it is open for business and deserves our support.

The late American essayist Gore Vidal once said, "Every time a friend succeeds something inside me dies." If "congratulations" is the right word, mine go unstintingly to Bishop Philip North on his impending translation from Burnley to Sheffield. As one new bishop assumes his See, another retires. Bishop Chartres will remain Dean of the Chapels Royal until a successor is appointed. Bishop Pete(r) Broadbent will take the reins of the Diocese, but not the duties of the Royal Household – no doubt to his and Her Majesty's relief. 

Synod

- Regulation 2(1)** substitutes a new paragraph for paragraph (1) of regulation 5 of the 1997 Regulations. The effect of the substitution is to require two members of the board to be elected by the House of Laity from among its members (instead of requiring sex members of the Board to be elected by the House of Laity).

Forward in Food

'Audubon' counts his eggs

In parishes and cathedrals up and down the country the English tradition of Shrove Tuesday is very much alive – well, partially alive. Re-heated leathery pancakes are served up drenched with sugar and lemon juice, chocolate spread, or cream from a can. Choristers run around picturesque cloisters in their cassocks and throw them on the floor. Inevitably there is an embarrassing photograph of a senior clergyman joining in. Not much shriving happens that day: many of those who do make their confessions now to the box after Ash Wednesday.

Just as the name of the day now bears little relation to what we do on it, the point of eating these fried flat treats comes from a stricter Lenten discipline in which eggs and sugar are eschewed for the whole season. Their moreish attractions, together with the pastoral opportunities afforded by having the curate burn them at a parish party, have ensured the practice stays alive. But it's much more common to give up chocolate, meat, and alcohol, rather than eggs and sugar. This is of course, good news for the cook, if not for our souls. Eggs are a superb basis of meat-free meals.

Most people's egg repertoire stops after omelette, fried, boiled, scrambled, and poached. But the versatility of the egg is great. Try them *en concotte*: baked in ramekins in a *bain marie*. The basic dish calls for a knob of butter in the ramekin under the egg, which is then seasoned. Place them in a baking dish and fill with boiling water as high up as you dare, then pop them in a medium oven. This can then be varied almost infinitely: try a base of finely chopped fried mushrooms seasoned with parsley, or leeks sweated in a little butter, thyme, and olive oil. Almost any well-flavoured vegetable can be used – just make sure you cook out most of the water before placing in the ramekin and breaking in your egg.

Another long-forgotten method of cooking eggs is *sur le plat*. For this method you need very fresh eggs and oven-proof tableware. Heat the oven to high with the plates inside. When the oven and the plates are hot, break your eggs on to them, having first dropped on a knob of butter and allowed it to melt and bubble. Season, pop them back in the oven and watch them like a hawk. They are done when you like the look of them. You will find that because of the all-round heat it is much easier to get a set white and a runny yolk than with frying on the stove. Less fat is used, too, and the spitting and spluttering is contained in the oven. A sprinkle of cheese to gratinate for the last few minutes of cooking set things off.



Watch them like a hawk

Otherwise, some finely chopped herbs as it goes to the table. Or both.

Getting a little more adventurous, there is the fine dish called variously *shakshouka*, *huevos rancheros* or "eggs in purgatory" – all variations on the theme of eggs poached in tomatoes. The great thing about this dish is that you can make it almost entirely from cupboard ingredients, excepting the eggs. Make a spiced tomato sauce with whatever is to hand in a high sided frying pan. A true sauté pan with a lid is best. Begin with chopped onions and garlic, some herbs (dried or fresh), and a touch of chilli or pimento (again, dried or fresh). Add chopped

peppers, or indeed any vegetable you have to hand. Frozen peas or broad beans work well. Once you are happy with the taste of the tomato sauce, gently deposit the eggs into it, making sure they don't touch. Cover and cook gently until they are done to your liking – a runny yolk is the ideal. Serve on toast or tortillas, over rice, or just as it comes.

Hard boiled eggs lie at the other end of the spectrum. These are not to everyone's taste, but need not be just a timing mistake. Cold and chopped finely, they make an excellent accompaniment to smoked salmon or indeed any smoked oily fish. Bound with mayonnaise they are of course a classic sandwich filling. But a favourite way to enjoy them is as a garnish to kedgeree. This combination of smoked haddock with rice, peas, and eggs is possibly the best Lenten breakfast possible. Recipes abound for this, but there is one element that most pass over with a quick instruction, and yet it is essential to the success of the final dish. The onions must be sliced as thinly as possible and cooked as slowly as possible, without browning, for at least twenty minutes. Do this and it will merit the crowning glory of quartered hard boiled eggs. **ND**

Thy Stomach's Sake

'Armand' goes Gallic

Château La Nerthe 2014 Châteauneuf-du-Pape Blanc

This month has proved, if nothing else, that it's good to have acquaintances. One needs someone else to drink with, after all. I happened to mention to a pal of mine that I was quite keen to try white Châteauneuf, as I'd never previously had the chance. It accounts for a miniscule proportion of production in the region, although most of the great houses do put



some time into making it. Like most regions in France outside Bordeaux, the best examples are never exported. I had bemoaned the fact that this nectar had never passed my lips. Lo and behold, two weeks later we cracked open a bottle of this delightful liquid which he had procured on a trip to London. I toasted his generosity. Well I might, because this is a delicious wine. La Nerthe have been making wine in Châteauneuf for pushing on 500 years, and the whites they

make are slightly atypical of the region, being fuller in weight and fruit. On the nose there is a wonderful aroma of citrus fruit and a hint of pear, with the bouquet slightly offset by butter. A good amount of minerality is in evidence. On the palette there's a touch of grapefruit, and it's weighty without being cloying. The finish is not that special, but it does leave you wanting another sip soon. Do chill it properly, though – and drink with white fish.

Available at £37.95 per 70cl bottle
at Berry Brothers & Rudd.

Is it France's first answer to Brexit?

Bleu d'Argent London Dry Gin

There are two things you need to know about this gin. Point One: it has a French name because it's French. Produced in the Alsace region, it comes in a bottle that you'd happily leave on the sideboard for your friends to see. I nearly fell over when I saw this, in my haste to see if our Gallic neighbours had produced anything palatable. Is this the first step against the British booze industry to punish us for producing world-class fizz? Or is it France's first answer to Brexit? With whom should I drink it; and would we be struck down? That brings me neatly onto Point Two. I opened this with half-a-dozen friends, and we didn't get up until it was all gone. To be fair, that didn't take long. Given that this group know their gin, this was a sign that we'd tucked into something rather decent. This is a challenger to the British market – it's seriously good stuff. A blend of 9 botanicals, it's got a slightly atypical nose at first, which then gives way to plenty of juniper backed with a firm amount of spice. It's not dissimilar to Opikhr (ND, November 2016). The juniper is more obvious on the palate, with more citrus in the mouth than on the nose. Despite its smooth mouthfeel, there is a clean, crisp finish. This is rec-

ommended drinking for a gin fizz, and at least one stockist recommends using it in a White Lady. I'd recommend ice, tonic, and pals. *Santé!*

Available online at around
£20 per 700ml bottle



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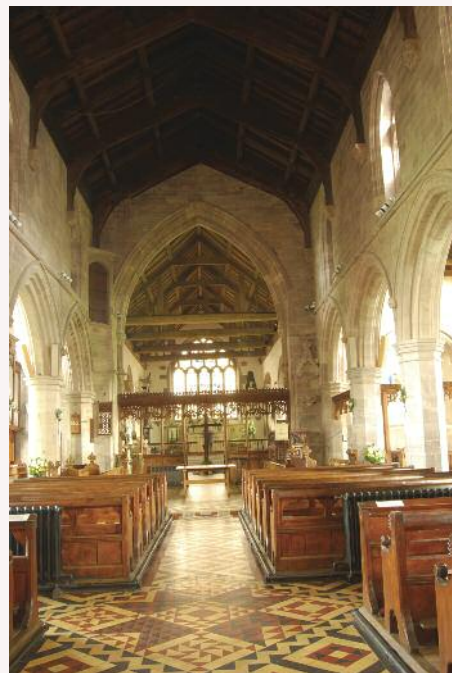
Fr Paul Farthing at
annunciation.chislehurst@gmail.com
or on 020 8467 3606.

touching place

SS PETER AND PAUL, WEOBLEY, HEREFS

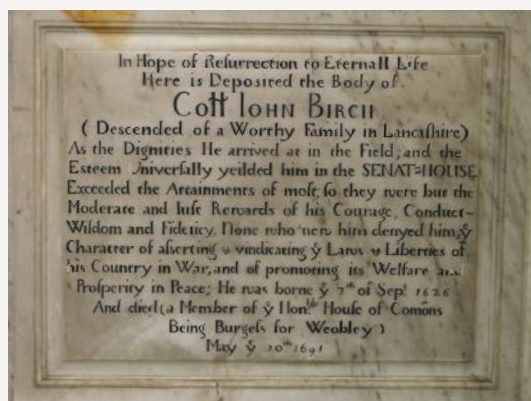


Topped as it is with a spire supported by flying buttresses, this most distinguished tower in the Marches is visible for miles across the fields. A Norman south doorway remains, incorporated when they built a C13 south aisle and transept; but around 1315 the nave and aisles were reconstructed. It was sufficiently complete for Bishop Adam Orleton of Hereford to dedicate the church of 'Webbley' and to consecrate three altars on 14 April 1325. About 10 years later, the tower was built at an angle to the north aisle, which itself was redone in the fifteenth century (spot the C15 window slipped in between the west front and the tower). The bishop very likely admired the ballflower decoration of the west doorway, also found on one bay of the N arcade. Weobley is the sort of church where you wish you had a colour-coded ground plan.



There is plenty to see inside, notably the monuments. Against the east wall of the south aisle there's a C13 slab with a foliated cross, flanked by a crozier and a mitre; there are other mediaeval alabaster tombs up in the chancel, but the one you really notice is a C17 figure in armour, flanked by Corinthian columns. This commemorates John Birch, a colonel in the Parliamentary Army, who survived to become an MP after the Commonwealth. He left behind a modest and self-effacing inscription; a kind of lay equivalent of the Vicar of Bray, serving under Cromwell, Charles II, James II, and William & Mary. That's not all you remember Weobley for; absolutely stuffed with early timber-framed buildings, it is one of the "black and white villages" of Herefordshire.

Map reference: - SO 402519
Simon Cotton



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

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

parish directory *continued*

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

LONDON SE11 4BB St Agnes Kennington Park, St Agnes Place - 8 minutes walk from both Kennington and the Oval tube stations (Northern line) Under the Episcopal care of the Bishop of Fulham. Sunday: 10am Solemn Mass. Daily Masses: Mon to Fri 10am - Bible Study after Mass on Wed. saintagneskenningtonpark.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 8pm; Tu es 7.30pm; Wed 9.30am; Thur 7pm; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an hour before every Mass apart from Sunday. Modern rite, traditional ceremonial. Parish Priest: Fr Andrew Stevens 020 8854 0461

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

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

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

794 1578 and Fr Michael Fish 0161 794 4298., Parish Office: 0161 727 8175 email: paroffssandp@btconnect.com

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

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

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

OXFORD St Barnabas and St Thomas. Services: Saturdays 5.30pm Vigil Mass (St Thomas). Sundays 8.00am Low Mass, (St Barnabas), 9.15am Matins (St Thomas), 10.30am Parish Mass (St Barnabas), 6.30pm Evening Prayer (St Barnabas). For Daily Mass see website: www.sbarnabas.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 Exeter, **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 Exeter. 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 Sts Wilfrid and Hilda and under the Episcopal Care of the Bishop of Beverley. Sunday Mass 10am with refreshments to follow. Evening Prayer 4.30pm. Evening Prayer and Benediction on the last Sunday of the month. Weekday masses: Monday 2pm Thursday 10.15am Saturday 9.30am. Major Festivals times vary. Fr David Dixon 01723 363828 frdavidstmart@gmail.com stsaviour-scarborough.org.uk

SHREWSBURY All Saints with St Michael, North Street (near Shrewsbury railway station). A Forward in Faith Parish under the episcopal care of the Bishop of Exeter. 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. A parish of the Society, under the care of the Bishop of Beverley; Sunday: 9am Sung Mass and Sunday School, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am. Parish Priest: Fr John Livesley SSC - 01388 814817

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

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

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

SUNDERLAND St Aiden, Grangetown, Ryhope Road Sunderland SR2 9RS. A friendly and traditional Parish Church affiliated to The Society and under the Episcopal care of the Bishop of Beverley. Sunday services: Parish Mass 10am, 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 Forward in Faith Parish under the episcopal care of the Bishop of Exeter. Sunday masses: 9.00am S. Saviour's; 10.30am S. Mark's; 10.30am S. Luke's. Weekday masses as advertised. Contact Fr Dexter Bracey 01793 538220 swindonnewtown@btinternet.com

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, DY4 9ND. A Society Parish under the episcopal care of the Bishop of Exeter. 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/stjohnstipton Parish Priest: Fr Simon Sayer CMP 0121 679 7510

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

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

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

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: please see www.walsinghamparishes.org.uk Contact: Fr Andrew Mitcham SSC, 01328 821316

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 allsaintsandstsaaviour@btconnect.com Visit our website www.allsaintswsm.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 Richborough. ABC Resolutions. Sunday: Sung Mass 10.30am. Weekday Masses: Tues 10.30 am, Thur 12 noon. Contact: Canon Malcolm Jones ssc 01962 869707 (Parish Office) or Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 732351 - email: enquiry@holyltrinitywinchester.co.uk - website: www.holytrinitywinchester.co.uk

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

YORKSHIRE near Skipton. 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, ABC, Fr Robert Clack 01 244 399990; Congleton St James the Great, ABC, Fr Colin Sanderson 01260 408203; Crewe St Barnabas, ABC, Fr Ralph Powell 01270 212418; Crewe St Michael, Coppenhall, ABC, Fr Charles Razzall 01270 215151; Dukinfield St

Luke, ABC, vacant; Knutsford St John the Baptist, ABC, Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, ABC, Fr Robert Nelson 0151 630 2830; Stockport St Peter, ABC, Fr Kenneth Kenrick 0161 483 2483; West Kirby St Andrew, ABC, Fr Peter Walsh 0151 632 4728

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

DIOCESE OF EXETER FIF Recommended Parishes: Abbotsham St Helen, vacant - Churchwarden 01 237 420338; Babbacombe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr G Stanton 07925 051905; Exeter St Michael & All Angels, Heavitree; St Lawrence, Lower Hill Barton Rd; St Paul, Burnthouse Lane; St Mary Steps, West Street, Fr R Eastoe 01392 677150; Exwick St Andrew, Station Road, Fr J Bird 01392 255500; Great Torrington St Michael, Little Torrington St Giles, Frithelstock St Mary & St Gregory, Taddipore St Mary Magdalene, Fr P Bevan - 01805 622166; Holsworthy St Peter & St Paul, Fr C Penn - 01 409 253435; Ilfracombe Team, Fr R Harris 01271 863467; Lewtrenchard St Peter, vacant 01566 784008; Newton Abbot St Luke, Milber, Vacant - Churchwarden 01 626 212339; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Peter and the Holy Apostles Fr D Way - 01 752 222007; Plymouth Mission Community of Our Lady of Glas-tonbury St Francis, Honicknowle, St Chad, Whiteleigh, St Aidan, Erenesetle, 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, Laura, Contact - Fr Trevor Jordan 07714 577809; Plymouth St Bartholomew, Devonport & St Mark, Ford, Fr R. Silk - 01752 562623; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, Fr P March 01 803 312754; Winkleigh All Saints, Fr P Norman 01837 83719

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

FIF, DIOCESE OF LEICESTER Blackford and Woodville Fr T Vale 01283 211310; Leicester St Aidan, New Parks, Fr S Lumby 0116 287 2342; St Mary de Castro, Fr D Maudlin 01572 820181; St Chad, Fr M Court 0116 241 3205; St Hugh, Eyres Monsall, Fr Ian Wright 0116 277 7455; Narborough Fr A Hawker 0116 275 1470; Scraftoft 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; Grimby St Augustine Fr Martin 07736 711360; Skirbeck St Nicholas (Boston) Fr Noble 01205 362734; Wainfleet Group (Skegness) Fr Morgan 01 754 880029; Burgh-le-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kilton) vacant (Mr Tofts 01 205 260672). Non-petitioning parishes: Lincoln City Mrs Ticehurst 01522 850728 ; N.E. Lincs Fr Martin 07736 711360 ; S. Lincs Fr Noble 01205 362734

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

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

St Michael, ABC, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, ABC, FIF, Fr Ronald Croft 0161 773 1642; Royton St Paul, ABC, FIF, 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; Tongue Moor, Bolton St Augustine, ABC, FIF, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, ABC, FIF, Fr Ian Hall 0161 788 8991; Withington St Crispin, ABC, FIF, Fr Patrick Davies 0161 224 3452

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

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

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

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

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

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

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

Book Reviews *continued from page 27*

exemplary attention to detail and original research, offers a corrective to both problems.

The book starts by outlining the problem, and refuting the lies that were spread about Alojzije Stepinac. Harris examines a wide set of sources, pointing out inconsistencies in the web that has been spun around Stepinac's memory. He then proceeds to provide an in-depth biography, coloured by a presentation of the contemporary political situation. It is these chapters that put the cardinal's struggle against the Nazis, the Ustaša, and the Communists into context, making understanding his difficulties much easier for those of us who are not well-versed in the history of the former Yugoslavia.

The book contains a lot of original and painstakingly meticulous research, including many of the author's own translations – excerpts from Stepinac's diary or sermons, for example. It also includes a translation of Stepinac's speech at his mock trial in October 1946, and his *Spiritual Will*. Such sources will beyond doubt prove useful to future researchers. To guide more ordinary readers, several appendices are made available, including a useful timeline of events and a *dramatis personae*, which I found myself referring back to every now and then.

As Harris himself notes, setting the record straight has much wider importance than clearing the name of one person, as it provides a much more nuanced insight into the concerns and actions of the Catholic Church around the time of the Second World War. The story of Archbishop Stepinac speaks very powerfully to contemporary readers about uncompromising faithfulness to the teachings of Christ in our age, when, although with different and less frightful methods, the doctrines held by the Church throughout the ages are being pushed aside.

Remain, my dear people of the diocese, at any cost, if need be at the cost of your lives, faithful to Christ's Church ... You would not be worthy of the name of your fathers, if you allowed yourself to be turned away from the rock on which Christ built his Church ... So faithfulness to the Catholic Church, to the grave!

Endre Kormos



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