

newdirections

September 2017
£3.00



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

Hope for the poor

Bishop Philip North presents a vision for the future

Also in this issue:

- Anglican and Catholic - Forthcoming conferences
- Mike Still goes to theological college
- The Angels of Kingsland

parish directory

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHESTERFIELD St Paul, Hasland, Derbyshire Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 3.30pm. Masses: Tues 7.15pm (Benediction last Tues of month), 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. Vicar Fr Tim Pike CMP 02086869343, Curate Fr Philip Kennedy 02036094184. Website, with full details: 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 9.30am, Wed Hexthorpe 9.30am, Thurs Edlington 7pm, Fri Hexthorpe 7pm. Divine Office recited each day (7.30am and 6.30pm Edlington) (8am and 5pm Hexthorpe). Other occasions see noticeboards. Contact: Fr Stephen Edmonds ssc - 01709858358 fr.s-edmonds@gmail.com

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

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

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

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

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

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

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

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

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

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

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

LONDON HA1 St George, Headstone, Harrow HA1 4RJ A Forward in Faith parish in the episcopal care of Bishop Robert Ladds. Prayer Book Catholic, professional 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

Continued on page 33

content

Vol 20 No 263 September 2017

4 LEAD STORY

Hope for the Poor

BISHOP PHILIP NORTH
considers church planting

8 God's Church in the World: the Gift of Catholic Mission

A conference for clergy

9 Who's afraid of the big bad wolf?

MIKE STILL
goes to St Mellitus College

11 Shining the light of Christ in our World

BISHOP MARK BRYANT
on the role of the priest

12 Geoffrey Rowell

BISHOP ROWAN WILLIAMS
preaches at Geoffrey Rowell's
Requiem Mass

14 Catholocicity

A symposium on this important
report 60 years on

15 Ordinations

16 Liberated

WILLIAM DAVAGE
warns against compromise

20 Views, reviews & previews

ART: Owen Higgs considers
Venice and Canaletto
Serenhedd James goes in
search of discarded
history

BOOKS: Nicolas Stebbing CR on
Reunion Revisited
Dennis Berk CR on
Conscience is my Crown

28 Giving Stephen the Tabloid Treatment

PAUL JONES
on a different style of Bible Study

29 Marked with the Number of the Beast

EDWARD DOWLER
resists statistics

31 William Law and the Defence of the Church: a 300th anniversary commemoration

NIGEL ASTON
considers this important
anniversary

34 Fr Arthur Shearly Cripps

NICOLAS STEBBING CR
remembers a holy priest

regulars

13 GHOSTLY COUNSEL

ANDY HAWES
on *Living with Myself*

17 THE ANGELS OF KINGSLAND

19 THE WAY WE LIVE NOW

CHRISTOPHER SMITH
worries that no one wants to grow up

DIRECTORY

2, 37, 38

EDITORIAL

18

BISHOPS OF THE SOCIETY

39

24 BOOK OF THE MONTH

JOHN TWISLETON
reviews Chris Patten

25 SECULAR LITURGIES

TOM SUTCLIFFE
on truth in an age of revisionism

26 FORWARD IN FOOD

Beans are best

27 SEPTEMBER DIARY

Thurifer visits the Queen

33 A JERUSALEM COURTYARD

ANN GEORGE
witnesses some unusual transactions

36 TOUCHING PLACE

SIMON COTTON
visits S Peter, Gayhurst, Bucks

COVER
IMAGE

Mass for the Assumption
celebrated in Walsingham
Parish Church



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*.

Priests of the Society of the Holy Cross with their pilgrims at the Walsingham Youth Pilgrimage

Hope for the Poor

Philip North is amazed at the number of people Jesus is calling to plant churches, as long as they are in areas where there is an upwardly mobile population.

A few weeks ago I confirmed an 11-year-old boy called Martyn along with both of his parents. I first met him at a holiday club in an estates parish in the south of Blackburn, a club set up to feed children in the school holidays. He and his sisters had been coming to the holiday club since it started. Things were really tough at home, the family were leading chaotic lives, the children would eat only jam sandwiches. But over time the parish has seen them grow in confidence and broaden their horizons. Through contact with local Christians the family have settled down, they have found a much more structured way of life, and through the loving service they have received they have come to faith.

Freedom Church, a new church plant on the Mereside estate in Blackpool, set up a stall in the local car-boot sale as a way of bringing a faith encounter to people who would normally never darken the door of a church. On the second week of running it a lady called Sharon came into the tent, promptly burst into tears and cried for about 10 minutes solid. Linda, the priest at that church let her cry and just sat beside her gently offering comfort. Sharon eventually told Linda that her mum had just been diagnosed with terminal cancer and she was devastated. They talked for a long time and she asked what church Linda was from. Linda told her, and that they were meeting for a service that afternoon; she turned up with her son and husband, and they have barely missed a Sunday since (this was nearly a year ago). Freedom Church showed her God's love, and welcomed the whole family into the church family. Sharon says that knowing God loves her has got her through what would have been a terrible time when her mother died. She is growing in faith, and is a very active participant in a weekly bible study group. Last month the whole family were baptized in a special service. Life has not been perfect or easy for Sharon since she has joined church; it didn't fix all her problems or make her pain go away - but it helped her to realize and believe that God is with her through all the ups and downs of life.

David came into contact with his local church on a Blackburn estate through the Cubs. He is on the autistic spectrum and was really hard work for a very long time. The priest also gave a lot of support to his mum through various crises at home. David used to come to church armed with terrible jokes which he went round telling everyone who would listen. He became a server and gradually gained considerable social skills. He is now 19 and a member of the PCC. He is also involved with the diocese in various ways; at the moment the parish is helping him to raise money to go to our Link Diocese of Bloemfontein next year. He's now at university and training to be a teacher. The impact of the church on David's life has been transformative - a group of people who could accept and



love him as he was, a place to grow through painful teenage years into the lovely and faithful young man he has now become.

I could tell plenty of stories like these, stories where people from hard backgrounds living in the toughest parts of the country have come to faith in Jesus Christ through passionate and committed Christian ministry which has combined service and proclamation. What worries me though, and what I want to focus on in this talk, are the stories I cannot tell. You

**Joining the church community
helped Sharon to realize and
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all the ups and downs of life.**

see, in the inner urban areas and outer estates of our nation there are countless people like Martyn, Sharon and David whose lives are in a mess, who need the saving news of Jesus Christ but who will never hear it. And why not? Because there is no

Christian community to proclaim it, or because that community is so weak that it has given up. 'How shall they hear without a preacher?' St Paul asks in *Rom. 10*. The simple and hard truth is that, in the poorest parts of the country, we are withdrawing the preachers. The harvest is rich, but the labourers have been re-deployed to wealthier areas. We are seeing the slow and steady withdrawal of church life from those communities where the poorest people in our nation live.

And that matters. For the past 25 years I have been delighted to see a vast and ever growing industry of evangelism that now sets the pace in the Church of England. The Archbishop of Canterbury is passionate about evangelism and has made it one of his major priorities, backed up with initiatives such as 'Thy Kingdom Come.' Almost all dioceses have strong growth strategies in place. The Church Commissioners have released £100m in assets to invest in mission initiatives. Plant-

ing new congregations has become an industry in itself, even having its own Bishop and backed up by the work of New Wine, Holy Trinity Brompton, Fresh Expressions, Messy Church and many others. We have had over two decades of evangelical ascendancy and the majority of senior leaders will now emphasize mission and evangelism above anything else. New evangelistic resources appear on the scene all the time, countless new para-church groups and agencies appear with fresh ideas or new materials. We massively emphasize discipleship to try equip existing Christians to share faith more successfully. I could go on and on. This is a vast and ever-growing industry.

And what has been the impact? Accelerated decline. In 2001, according to census data, 71% of the UK population identified themselves as Christian. In just ten years, that figure had dropped to 59%. And the trend continues. The 2016 British Social Attitudes Survey found that 48.5% of the population said they were 'nones' (i.e. that they have no religion), outnumbering Christians, who were just 43.8%. Between 1980 and 2015, the percentage of the population attending church declined from 11.8% of the population to 5.0%. In the Church of England attendance decline increases steadily each year and averages around 2% to 3% per annum.

We are all trying really hard to renew the Church. We are working like crazy, we are praying like mad, we are trying every new idea under the sun. Yet the longed-for renewal does not seem to come. In fact decline just seems to speed up. Why? Why are we struggling so much? I want to suggest that the answer is quite a straightforward one: it is because we have forgotten the poor.

Every effective renewal movement in the whole history of the Church has begun, not with the richest and most influential, but with the poor and the marginalized. 'I have come to proclaim good news to the poor,' Jesus said in the synagogue at Nazareth. How often have you seen those last three words 'to the poor' omitted or re-interpreted or spiritualized? But when Jesus said 'poor' he meant 'poor', and he demonstrated that in the way he lived the rest of his life. In order to found a movement to transform the world, he called not the wealthy, the articulate or the powerful but a ragtag, chaotic bunch of third-rate fishermen, busted tax collectors and clapped-out rebels. He chose the poor and the weak and the powerless, he chose those who knew their utter dependency on God because they quite literally had nothing else to depend on, and with these keystone-cop disciples he blew apart the whole meaning of what it is to be human.

The first Christians were true to that example, as we read in Acts. What made them stand out was their care for the poorest and the dignity they gave even to slaves. They pooled resources so that one of the actions of the first gentile converts was to contribute to the needs of the saints in Jerusalem. It was a church of and for the poor.

It should not surprise us, therefore, that every lasting renewal movement has been true to that tradition. When the Roman soldiers came to arrest St Lawrence during the persecution of Diocletian in 304AD and demanded to see the riches

of the Church, he took them out into the streets and showed them the poor and the crippled and the lame. 'Here is our gold,' he told them. A great line, but it got him cooked on a griddle. Church for the poor. When St Francis heard his call to rebuild the church which had fallen into corruption, he called into community the illiterate and the uneducated, he gave them clothes to wear and food to eat and urged them, through their simplicity, to model the way of Christ, and they began a potent movement of reform that left monarchs quaking and powerless. Church for the poor. When Vincent de Paul wanted to renew a wholly decadent and derelict French church in the seventeenth century, he bypassed his aristocratic connections and went instead to the galley slaves and the prisoners and the destitute and unchurched citizens of the new cities. He organised communities of priests and sisters to serve and proclaim, and the result was a renewal which swept across France and overseas, and was one of the great inspirations behind the Catholic renewal in this country in the nineteenth century. Church for the poor. When Newman and his companions, tired of pluralism, of sloppy worship and of a decaying parish structure, wanted to address corruption and laziness in the Church of England in the 1830s, they began in the libraries of the Oxford colleges. However, within just a few years, their adherents had left their books behind and instead were out on the streets, caring for orphans and cholera victims, vying for each other over who could be appointed to the poorest parishes, using their first-class minds to preach to the tene-

ment dwellers. Church for the poor. Or again, Wesley, angry with the complacency of an established church which had lost its passion for Christ, went to the margins, to the forgotten rural areas and those

urban areas which were outside existing parish structures, using his horse and his feet to go to the unchurched and preach. Church for the poor. Or look in our own day. The Church in Western Europe might be in decline, but as Christians we are part of a vast, global movement expanding more quickly than ever before. And where is that growth? Africa. China. South America. It's amongst the poor.

The lesson of scripture, the lesson of the past is clear. If we want renewal, we must start with the poor. And yet in the Church of England we have a mission approach that is almost entirely focussed on the needs and aspirations of the wealthy. Rather than speaking good news to the poor, we are complicit in the abandonment of the poor.

Now that is a very strong claim to make. So let me give you the evidence that lies behind it. To do so I am going to focus on the urban estates, the large areas of social housing that fringe many of our large towns and cities. First, the statistics. Church attendance. The proportion of people who attend an Anglican church in England is 1.7%. On the estates that figure is less than half at 0.8%. Moreover the rate of decline on the estates is almost four times faster than the rest of the country. Now given those chilling figures and the fact that Jesus came to proclaim good news to the poor, you might think that the Church of England would invest in these areas and deliberately divert resources from rich to poor. So what is the truth?

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renewal does not seem to come.**



Nationally we spend £8 per head of population on ministry. In some rural areas that figure rises to £24 per head. On the estates we spend just £5 per head, by far the lowest. The poorer you are, the less the church values you.

Second, leadership. When my old parish in Hartlepool, a thriving estates church, was vacant a few years ago, it was over two years before the Bishop could appoint. Clergy didn't want to live in that kind of area, they didn't want their children educated alongside the poor – you will know the litany of excuses. At the same time a parish in Paddington was advertised and at once attracted 122 expressions of interest. That is the true measure of the spiritual health of the Church of England. It is incredibly hard to attract leaders of calibre to estates churches. And whilst many of those who do that work are heroic, we have to be honest and accept that some really struggle because their reason for being there is that it is the only job they could get. God doesn't seem to be calling our best leaders to serve the poor. Or maybe he is calling, and we are not listening.

Third, access to ministry in times of need. In 2011 the Synod of the Church of England passed a new table of fees that massively increased the cost of funerals and weddings. Normally if you want to work Synod up to a frenzy you give a rousing speech about a bias to the poor. They love to listen to that sort of thing, but they don't like to pay for it. That fee increase was nodded through with just two votes against. Without any real fuss at all, we calmly priced the poor out of the ministry of the church.

Fourth, infrastructure. Take my own diocese as an exam-

ple. Over the past ten years in the Diocese of Blackburn, we have closed churches in Grange Park and Mereside in Blackpool, reduced staffing levels in Ribbleson and Stoups and seen churches in Skerton and Over Darwen grow ever weaker. Fortunately we are finding ways to re-invest in these areas and the new plant in Mereside is going fantastically. But the national picture is one of slow withdrawal. It is not a deliberate strategy, but as a result of countless reluctant decisions we are losing the estates churches. They are being closed or merged or having their priests withdrawn. And once you get into the building the problems become even more apparent. If you go to a suburban church you will usually find a comfortable and well maintained building with carpets, heating, clean toilets and good music. Estates churches rarely have the money to maintain themselves properly. If you are poor all you are worth is a cold and half-derelict building.

Fifth, church-planting which is a major plank of renewal and reform. The towns chalked down for plants are very clearly identified. They are student towns with a young and upwardly mobile population. Or they are in parts of London where the deprivation statistics are high but where gentrification is bringing fast change. There are one or two honourable exceptions, for example, St Peter's Brighton, who have planted on to the Whitehawk estate. But for the most part church planting is white middle-class graduate church for white middle-class graduates.

And the sad truth is that the wider church often doesn't seem to care too much about all this. Wealthier parishes grumble incessantly about having to 'subsidize' the church in poorer

places. Estates churches and their leaders are all too often forgotten or blamed for the failings of their parishes. Many feel isolated or forgotten or misunderstood or undervalued.

The Church loves to rail against social inequality. And yet we model exactly the social inequality we so often condemn. The Church of England loves to boast about being a Christian presence in every community. And yet in those communities that most need to hear the message of hope we find in Jesus, that presence is ever weaker or non-existent.

This matters. It matters massively, and it matters because there are people out there who desperately need to hear Good News. Friends, we have a gospel of hope, a gospel that proclaims that, through the transforming power of the cross, there is no darkness that is not dispelled by the light of Christ, no pain that is left unhealed by his touch, no sin that is unforgiven by his grace, no injustice that is not addressed through his power. And the place where that message of hope is most needed is precisely the place where it is hardest to proclaim it: that is, amongst the poor.

As I speak, Grenfell Tower stands as a charred and ruined symbol of the desperate inequality that blights so many lives. It was destroyed by its façade, a façade constructed so that the wealthy residents of north Kensington would not have to face the reality that they were living adjacent to the social housing of their cleaners and carers and waiters and taxi drivers. The 80 or more people who were manslaughtered in that building died for one reason and for one reason only which is that they were poor. They are victims of years of rapacious under-investment, of corporate greed, of inept and corrupt local government, of a materialist culture that values human life only in so far that it is economically expedient to do so.

I really pray that the terrible fire at Grenfell might be a wake-up call, showing the nation the desperate lives that so many people are living today. The Brexit vote and other recent elections have shown up a real anger amongst the poorest in our nation, and it is an anger that we need to listen to rather than explain away.

The causes of that anger are easy and plain to see. Take the Somers Town estate in my old Parish in London. The residents there are surrounded by multi-billion pound infrastructure projects at Kings Cross and St Pancras, and yet their own housing is woefully inadequate and suffering from years of under-investment. Their jobs are increasingly ill-paid and tedious, with many relying on zero hours contracts or the gig economy. A friend told me recently about a woman in her parish whose husband had three jobs and yet the family were still dependent on the shameful indignity of the foodbank. 'It's not fair, is it?' she complained. And she is right. It's not fair. And she should be angry rather than sad. Residents of Somers Town are seeing accelerated changes to the make-up of their communities imposed upon them by people who live miles away, and when they complain they are accused of racism or xenophobia. They are seeing a loss of local leadership, as roles and responsibilities once undertaken by people within communities are professionalized and taken away from them.

They feel abandoned by those organisations and institutions that were created to represent them – the Labour Party, trades unions, the building societies, local government. Owen Jones's powerful book, 'Chavs,' plots how perceptions of estates residents have changed in recent decades so that those once hailed

as hardworking heroes are now mocked and demonized.

Areas characterised by social deprivation desperately need a gospel of hope. And yet what are we doing? We are withdrawing. We are

under-investing. What kind of church is it that turns its back on the dispossessed, or offers them only crumbs from the table of the rich? Unless we start with the poor, the gospel we proclaim is a sham, an empty hypocrisy.

Now of course there will be those who say, come on Philip, get real. The church is running out of cash. That means some churches are bound to close, and the churches on our outer estates are unviable, they are a luxury that we can't afford. That is what plenty of very sensible accountants and church bureaucrats would tell us. And indeed a church that abandons the poor might well be financially viable. It is just that it would no longer be the Church of Jesus Christ. If we abandon the poor, we abandon God. If we fail to proclaim the good news to the poor, we lose the right and the authority to proclaim the good news to anyone, anywhere.

I remember once when I was running an estates church in London I was rung up by a member of the diocesan finance team who said, in passing, 'Well, of course, you are a subsidized parish, aren't you?' And I realised that, for the previous 20 years of my ministry, that is how I had thought of myself: a subsidized priest, only able to minister because of the largesse and generosity of the wider church. But who is subsidizing whom? Yes, arguably, there may be a small financial subsidy from rich to poor. But the spiritual subsidy flows the other way. It is the rich church that is subsidized by the poor church, because unless it is proclaiming good news to the poor, the church is not the church at all.

Moreover, as all those renewal movements I named earlier show us, once we put the poor first it is the whole church that benefits. Because it is a hard environment to proclaim, the estates constitute an excellent testing ground for new ideas, leaders and resources. A church leader who can grow a church on an outer estate can grow a church anywhere. An evangelistic or discipleship resource that works in areas of poverty will work anywhere. A Gospel proclamation that answers the questions of the poorest will transform lives anywhere. If we start with the poor, we will find renewal.

In order to turn the world upside down we need to turn the church upside down. So what do we need to do? **ND**

The Rt Revd Philip North CMP is Bishop of Burnley. This article forms part of his address to the New Wine 'United' Conference 2017

In next month's issue of ND he will suggest seven steps that will help us to become a church of and for the poor.

God's Church in the World: the Gift of Catholic Mission

Clergy Conference 18th-20th September 2018

What is Catholic mission and evangelism? What does it look like? How is it different from what people of other traditions are doing? Why is it so crucial to the life of the church and how can we do it better?

These are the kinds of questions that will be explored at an exciting new clergy conference on Catholic mission and evangelism which will take place from 18th-20th September 2018. The conference will be organised jointly by Forward in Faith and Anglican Catholic Future and will take place at St Andrew's, Holborn, with a day at Lambeth Palace at the kind invitation of the Archbishop of Canterbury.

Why is this conference being organised?

The conference will be an important step forward in exemplifying the kind of mutual flourishing that the House of Bishops' statement on the ministry of women speaks of. The executive committee of Anglican Catholic Future and the council of Forward in Faith feel there is much that Anglican Catholics of all stripes share and can witness to together as we seek to re-evangelise the society in which we live. In addition, there is much the Church of England needs to hear from a united catholic voice about mission and evangelism. Above all, both Forward in Faith and Anglican Catholic Future hope this conference will show the importance that catholics place on making known the Good News, and incorporating into the sacramental life of the Church new disciples of Jesus Christ.

Bishop Tony Robinson, Chair of Forward in Faith, and Fr Alan Moses, Chair of the Executive of Anglican Catholic Future emphasised these points when they recently stated, 'In working together we are demonstrating that mission and evangelism are priorities for the future growth and wellbeing of the Church. We see the Church primarily as a gift from God to the world in every possible area of life. As priests and pastors of God's people, our duty and our joy is to demonstrate and prove our engagement to our communities. We believe that we have much to learn and share in our common approach to catholic mission in the Church of England and as such we are delighted to bring together a wide range of scholars, practitioners and thinkers to enable us to deepen and renew our part in the growth of God's Church in this country.'

What will be on offer?

We hope the conference will offer a series of high quality opportunities for learning, reflection, and discussion, which will enable participants to engage in mission and evangelism with more confidence, skill, and imagination.

Each day there will be a key note speaker: Archbishop Rowan Williams will begin by speaking to us on our first day about the connections between prayer and mission; on day two the Revd Dr Alison Milbank will address the question of



how our understanding of the Trinity undergirds the church's action in the world; and on our final day the Ven Luke Miller, Archdeacon of London, will explore how our going out into the world is rooted in God's own mission in the world he created.

There will also be the opportunity for discussion in the more intimate context of a series of four afternoon seminars, which participants will be able to choose from: The Revd Dr Canon Robin Ward and the Revd Anna Matthews will explore questions to do with vocation; the Revd Dr Angus Ritchie and the Revd Simon Morris will lead a discussion on catholic church growth and social justice; a further seminar will be led by the Rt Revd Philip North and the Revd Richard Peers on the role of Our Lady as exemplar of catholic mission; The Revd Damian Feeney and the Revd Jennifer Cooper will address the sacraments as opportunities for conversion and a deepening of discipleship. We hope that seminar discussion in smaller groups will enable people to tease out questions of particular interest to them, and to root our reflection in the practicalities of how we put theory into practice.

The whole conference will be undergirded by prayer and worship. Guest preachers each day will include Rt Revd Philip North, Revd Anna Matthews, and Revd Dr Andrew Davison. Worship will be organised in such a way as to be as inclusive as possible, and to enable people with the many different perspectives represented at the conference to worship together. The celebrant at all sacramental worship will be someone whose ministry can be received by the whole church, and none of the masses will be concelebrated. We hope that participants will enter into the liturgical life of the conference in a spirit of generosity and openness, so that God can speak to us through this time spent together in his presence.

How do I book my place?

The conference is intended for clergy, religious and ordinands. The conference website can be found at: www.catholicmission.co.uk and you can reserve your place here: www.catholicmission.eventbrite.co.uk The conference fee is £100, which covers all refreshments, lunch on the Wednesday and a reception on the Wednesday evening. Accommodation is not included. We hope that most participants will be able to claim most of the cost of the conference as CMD from their dioceses. **ND**

Who's afraid of the big bad wolf?*

Mike Still undergoes a year of ordination training at St. Mellitus College, London

Whether I was responding to a late vocation or I hadn't been listening to a long-standing call, I found myself recommended for training for ordination following a selection conference in October 2016. Jonathan Baker, the Bishop of Fulham, was kind enough to agree with the conference's recommendation and it was now time to decide upon a training venue.

I have, for many years, been a full-time teacher of maths and computing at Quanton Hall School, a prep school in Harrow of which many ND readers will have heard, as it is the only school owned by the Guardians of the Anglican Shrine at Walsingham. Sadly, three years at St. Stephen's House or Mirfield were not going to be possible training options as I needed to remain working full-time at school.

So my choice of training establishment for self-supporting ordained ministry was going to be limited! My earlier discussions with my Willesden area DDO (Diocesan Director of Ordinands) had suggested only a very small selection of possible part-time courses which would be appropriate for my location and my situation.

My favoured establishment was going to have to be St. Mellitus College, at their centre in St Jude's, Earl's Court. My DDO, several clergy friends and Bishop Jonathan all expressed various opinions such as "not sure you'll like it there," "not really your / our thing" and similar. When talking to them I gathered that it could be a trying experience but needs must ...!

The College was founded in 2007 by Bishop Richard Chartres and the then Bishop of Chelmsford, John Gladwin. It had been recognised that London and Chelmsford needed to make more options available for theological training towards ordination and locally licensed ministry. Since then the College has expanded to offer teaching for full-time and part-time students in the dioceses of London, Chelmsford, Liverpool and also Plymouth (starting this September). This year there have been around 210 ordinands in training spread across the sites. I believe I am the first ordinand of the Society of St Wilfrid and St Hilda to study at St. Mellitus, although I know of another who is due to follow this September.

From my very first visit, when I was interviewed by Assistant Dean Dr Jane Williams, I was introduced to the college 'catchphrase' of 'Generous Orthodoxy.' The college's intention is therefore to draw staff and students from across the breadth of traditions in the Church of England, so it is populated by catholics, charismatics, evangelicals, pioneer ministers, and more besides! I have to admit that I was still a little sceptical when I arrived for the first teaching sessions. I soon met the fellow Tuesday evening newbies who have come to comprise

my formation group under our tutor Revd Carys Walsh. This little gang of 14 of us quickly became good friends, and the encouragement we are giving each other has been of great support to me and, I suspect, to each of us. My particular part-time course (mine is a diploma rather than a BA) in theology, mission and ministry takes place on Tuesday evenings, and the format is well established: we eat together at 6:30, worship is at 7:00 and the evening's lecture runs from 7:30 to 9:15. This allows students the chance to catch longer distance trains home, although mine is a simple enough tube journey back to Harrow. My immediate group includes ordinands from Reading, Oxford and Birmingham as well as all parts of London. In addition to the Tuesday evenings, all the ordinands (from all sites and all year groups) gather for six residential weekends and one residential

week each year. So far these have all been held at High Leigh or Hayes conference centres. These residential sessions provide extra input particularly for ordinands on spirituality, liturgy, preaching and the occasional offices, as well as sacramental theology, including baptism, confession and the eucharist. The worship at these sessions is deliberately planned to include services in as wide a range of traditions as possible, and I have been invited to be co-leader of the sacristy team for these occasions. Having been head server at St. Mary the Virgin, Kenton for some years, I was asked particularly to assist those ordinands who will be taking up placements in Anglo-Catholic parishes in finding out about what is done in our particular tradition, and more importantly, why!

It was at the first residential week that I first experienced the full breadth of liturgical background and practice among my fellow ordinands. Our lecturer on liturgy asked us to spread ourselves across the lecture hall according to our 'home' tradition. Charismatics and evangelicals went in fairly large numbers to one wall, there was a good smattering across the middle of the room, and a small number of us gathered completely at the opposite end. For the remainder of the lecture time,

we met in small groups 'across the divide' and this started some wonderful conversations. I learned plenty and I hope that my friends from 'way over there' did too.

Not surprisingly, from the start I found some of the worship to be rather outside my comfort zone, but over the intervening months the mixture of BCP, extempore and Common Worship evening prayer has been interwoven with the eucharist on a regular basis, and I am becoming more at home with those forms I had previously hardly encountered. For about half the time, the eucharist is celebrated by one of the female staff, but the spirit of 'mutual flourishing' holds fast! About half of the ordinands in training are women, and many

The college is populated by catholics, charismatics, evangelicals, pioneer ministers, and more besides!

the spirit of 'mutual flourishing' holds fast!

have become among my closest friends. We agree to disagree on one important matter, but the five guiding principles are holding fast here. Liturgical music is not high on the agenda in the college, but a scratch 4-part choir gets together for some of the residential gatherings, with a very broad repertoire. I am getting to know some of the worship songs which are used in some of the services on a regular basis, but I am certainly not yet an expert at these!

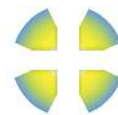
The College President is Bishop Graham Tomlin (Kensington) who lectures occasionally on his specialist subject – Luther and the Reformation. Bishop Rowan Williams has also lectured in our Church History module. Other lecturers are also superb, and I leave each Tuesday evening refreshed but mentally stretched. My full-time employment means that I don't always have the time I really need for background reading, and I haven't written an essay in anger for very many years.

The London venue has been very sensitively adapted from St. Jude's church; a large café area, a well-stocked theological library with over 9,000 volumes, academic offices, lecture halls and seminar rooms have all been created without spoiling what is still a rather beautiful church building. Support from tutors, college counsellors and chaplains is always available.

Ordination, locally licensed ministry, post- and undergraduate degree and diploma courses run in various ways at all the college sites, as well as access courses designed for those

who are unfamiliar with academic life; the college website will give all the details you might want. If one of these could be the course you need to take your theological training that bit further, or on your path to ordination, come on in; there are no big bad wolves here. **ND**

* title suggested by Bishop Richard Chartres when I met him at a college eucharist just after his retirement in February 2017.



FORWARDINFAITH

News from Forward in Faith

This year's National Assembly will be held at the Church of St Alban the Martyr, Holborn, on Saturday 18 November, beginning with Mass at 10.30 am and concluding with Benediction at 4.30 pm. The Council will finalize the agenda at its meeting on 26 September.

As usual, information and registration forms will be sent to registered parishes, branches and bishops' representatives during the course of September.

Over the centuries much ink has been spent by spiritual writers on the question 'what is my relationship with my self? The summary of the Law includes the command 'love thy neighbour as you love yourself.' Do we recognise our self in order to love it and therefore fulfil the commandment? It is quite usual for a person to describe their state of mind and heart in terms of relationship with the Self. 'I hate myself' one may say in penitence; 'I forgot myself,' says another describing a lack of self-control. Recently someone, under a great deal of strain in their family life said to me 'I have lost myself.' For her this was entirely negative. Her pattern of life, including her spiritual life, had been completely overridden by the needs of her family going through an extended crisis. Her own pattern of life with its attendance at church, her pattern of prayer, her reading and her rest and recreation had completely disappeared. In this sense her life was unrecognisable compared to its usual shape and rhythm. She had 'lost herself.' My

Ghostly Counsel

Living with Myself

Andy Hawes is Warden of Edenham Regional Retreat House

question to her was 'what have you found in losing yourself?' This question took some time to receive and respond to. But there are certainly things that she had found. She had found a deeper understanding of God's grace – the love of God actively seeking and supporting her in this time of trial. She had a new understanding of God as a God of hope and that the first description of His love is that it is 'patient and kind.' The power and energy of Holy Communion had become literally vital to her. She had found new things to be thankful for in her daily life. She also had a renewed love for her family. As our conversation drew to its close she came

to see that she was not a lost self but she was a 'self' that found itself in a new relationship to Jesus, and in that relationship a new relationship with both creation and those she was given to love and serve.

In conclusion we spent some time reflecting on some other sayings of Jesus including: 'the one who seeks to save his life will lose but the one who loses his life my sake will find it.'

How different this view of the Self is to so much of contemporary understanding of relationship and the nature of love. 'I owe it to my self' or 'you owe it your self' are profoundly anti-Christian sentiments. The love of self is not about the nurture or self-image; it is a call for the Self to remade in the image of God, after the pattern of Jesus. The Greater Love is the laying down of life, it is spending our selves until we are spent and spending ourselves again. This is the way to true freedom of self that is found in the service of him who 'emptied himself and took the form of a slave.'

Shining the light of Christ in our world

Bishop Mark Bryant sees the role of the priest as helping us to live more like Jesus

On her Majesty the Queen's official birthday this year, she very unusually issued a statement in which she said, "Today is traditionally a day of celebration. This year, however, it is difficult to escape a very sombre national mood. In recent months the country has witnessed a succession of terrible tragedies."

The Queen took this unusual step in the light of the two terror attacks in London and Manchester and the devastating fire at Grenfell Tower. It is perhaps the Grenfell Tower tragedy which for me at least sticks most in the mind. For me, perhaps the defining moment of that tragedy was the man standing in front of the television cameras pointing out the tower block and saying that the disaster had happened to those living there because they were poor. In recent weeks, Grenfell Tower has come to symbolise an enormous disparity of wealth, an enormous unfairness in so much of our national life.

And that has led me to ask what it means to be the Church of our Lord Jesus Christ post-Grenfell Tower? And it causes me to ask myself: what does it mean for me to be a priest, and what will it mean for Father Alistair to be a priest after Grenfell Tower?

I want to suggest to you tonight that the priest is first of all called to be a person of light in the darkness. As some of you will know, on August 14th 1941, at the very height of the terror of Nazi Germany, one of the heroic priests of the 21st Century, Maximilian Kolbe, went to his death in the place of a young Polish man in the concentration camp at Auschwitz. Those who survived Auschwitz after the war spoke of the extraordinary effect that his martyrdom had on many in the camp and somebody wrote: "We were stunned by this act, which became for us a mighty explosion of light in the dark camp night."

In difficult times, the priest needs to be the one who comes as light, and he comes as light because, in a very particular way, he represents the light of Christ which comes into the world when Jesus is born.

You may perhaps have seen on Christmas cards those pictures of the first Christmas, where the stable is in darkness and the Christ child is bathed in light. The priest is the one who brings light into the darkness.

I know that for Father Alistair it is very important that his life as a priest runs alongside his life as a deacon.

Those of you who came to Father Alistair's ordination as a deacon in the cathedral last year will have heard me say that the role of the deacon is 'to search out the poor and the weak, the sick and the lonely, those who are repressed and powerless.' And then the quotation goes on: 'reaching into the forgotten corners of the world, that the love of God may be made visible.' The job of the deacon is to look for those who are forgotten, who are oppressed and powerless.

But today Father Alistair becomes a priest and it is the special joy and privilege of the priest to pray for those who are for-

gotten, for those who are oppressed, for those who are powerless, as he presides at mass, as he will for the first time tomorrow. And Father Alistair will discover over the years the extraordinary joy of praying and holding up before Jesus those who perhaps are forgotten by everyone else, and who may never ever have been prayed for before in their lives.

The priest is called to play his part in reversing the sin of the world, and the sad fact is that there is so much sin in the world. The world is far from being the place that God longs for it to be, as the Nigerian poet Ben Okri has recently written: "If you want to see how the poor die, come see Grenfell Tower." And we know that much closer to home there will be landlords who rent out woefully sub-standard accommodation. We will know that there are workers who are exploited, and even closer to home, we know our own failure to always treat other people in the way that Jesus would want us to do. The job of the priest, then, is to help us to see where our lives are not yet the sort of lives that Jesus would want us to live, and the great joy of the priest is to help us to live more like Jesus.

I hope that this sermon has not sounded to gloomy on this evening of great celebration, but there is much sadness and darkness in our world, and there is an immense responsibility on the ordained priesthood of our church to shine abroad that light of Christ and to reverse the sin of the world.

And tonight the wonderful news is that we are thanking God that we are about to have another priest who will play his part in lighting up the world with the light and the love of Jesus

in places where it is most needed and where it may not have been seen before. And of course we are celebrating the fact that our Lord

**the great joy of the priest is to help
us to live more like Jesus.**

Jesus Christ is indeed the light in our darkness, the one who has already conquered sin and death and who longs for the world to become the sort of place that he longs for it to be.

Let me just end, if I may, with a few words to those of you who are part of the local congregation here at St Helen's. You need to understand that every new priest comes with a very big health warning.

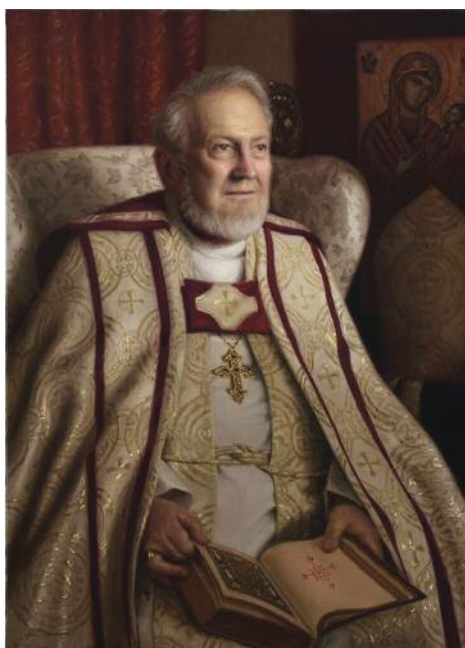
Your new priest comes to shine the light of Jesus in the world and part of his responsibility is to make sure that you do that as well. Part of the task of the new priest is to help you as the congregation in this place to become the light of our Lord Jesus Christ in those places where that light most needs to be seen and shone. So it is not a case that you can sit back and leave it all to Father Alistair or indeed to Father McTeer. There is a call to you today to shine that light of Jesus where it most needs to be seen – and our new priest is, I am certain, longing to help you to become the lights of Jesus in a world that needs that light so much. **ND**

The Rt Revd Mark Bryant is Bishop of Jarrow. He preached this sermon for Fr Alistair Hodkinson's Ordination on 3rd July 2017 at St Helen's West Auckland

Bishop Geoffrey Rowell 1943 -2017

Bishop Rowan Williams pays tribute to a great modern theologian, serious ecumenical player, traveller and friend.

S ometime in 1967 or 1968 a friend was discussing with Austin Farrer some of the new fashions in theology – notably, the idea that perhaps God was dead. Farrer, theological hero for Geoffrey as for many here today, replied, ‘The test is: do they believe in a future life? If people don’t believe in a future life, I can’t believe they believe in God.’ To some people’s ears that comment might grate. Surely that would be back to the days of ‘pie in the sky’ fantasies, in which people were so interested in what happened after death that they gave themselves an alibi for the meantime? But hear those words again in the context of the gospel we have just listened to: ‘I am the resurrection, and the life,’ says Jesus. We believe in a future life because



we believe in that kind of God. We believe that, if God is God, we shall not fall into nothingness, and that, if Jesus is God, it is his hands that will hold us in and through the greatest loss we can imagine. To believe in God is to believe in God’s faithfulness, and to believe in God’s faithfulness is to believe in the resurrection.

Now Geoffrey knew a great deal about the history of belief in the afterlife. His book *Hell and the Victorians* remains a classic of its kind – a book which not only covers shifts in intellectual fortunes, but also reflects on the impact on wider human culture of the loss of belief in regard to life everlasting. What he describes in that book is the loss and confusion in our whole self-understanding that comes with changes in patterns of belief in the resurrection. When such belief becomes faint and wavering, we lose the deep hinterland which enables us to make sense of what is often a confused and confusing world, not least a confused and confusing theological world. But Geoffrey’s richly-informed theological hinterland always kept this in view. And that is what makes sense of his controlled, but never quite invisible, impatience with not only the substance but also the style of a lot of modern theological discussion.

Geoffrey was a friend for some 45 years – for part of that time, as a fellow member of the House of Bishops of the Church of England. Some of the conversations which I knew were going to be most fertile and challenging were those in the margins of the House of Bishops with the Bishop of Gibraltar in Europe. One such conversation, which I remember vividly, followed on a debate in the House, which might have been about some contemporary controversial issue (such debates do hap-

pen from time to time). I remember Geoffrey’s impatience – controlled, but visible: ‘We don’t know,’ he said, ‘these days how to talk about certain subjects in public without muddle and vulgarity.’ He wasn’t reflecting embarrassment or prudery, but simply a sense that, in so much of our theological discussion of sensitive matters in ethics and personal life, we didn’t really know the key to sing in. Geoffrey, to pursue the metaphor, had natural pitch. Geoffrey’s sense of the ‘musical’ coherence of Christian doctrine and spirituality was one of the things that made him so powerful and credible as, not exactly an advocate, but simply a witness to the essentials of catholic Christianity. Generations of students – not least, generations of ordinands –

learned this from him: a sense of the expansiveness and the exhilaration of Christian orthodoxy. Not for nothing was he an admirer of Austin Farrer.

But it was also that deep accord to the melody of orthodox, catholic Christianity that meant that he had no worries about learning from and befriending people who came from radically different worlds, not only within the Church but also beyond it. I owe to him more than one introduction to unlikely people from unlikely backgrounds who would enrich and illuminate and make life more nourishing. I think of one among many, the late Murray Cox, senior consultant psychiatrist at Broadmoor for twenty-six years – not, you might have thought, a natural friend for a fellow of Keble College. That is only one perspective on the rare network of friendships, sustained loyally over so many years, which defined Geoffrey as a disciple of Jesus Christ and a priest of the catholic Church.

That deep hinterland explains too why this in many ways ultra-English figure was so adventurous a traveller – student groups being taken to Bhutan, Azerbaijan, as well as more familiar destinations, the historic Christian lands of the Middle East. Geoffrey’s future destiny cast its shadow before it in those days at Keble, when so many shared the exuberance of his

keenness to travel and to learn in travelling. It is that that makes it very clear that he and the Diocese in Europe were made for each other.

Another regular theme at meetings of the House of Bishops was Geoffrey’s eagerness to talk about the

Diocese in Europe – to talk about its growth, its health, and its diversity. For him, the growth of that diocese was testament to the capacity of the Anglican identity to go on attracting and exciting. In addition to all that was done, day by day and week

To believe in God is to believe in God’s faithfulness, and to believe in God’s faithfulness is to believe in the resurrection.

by week, in pastoral work in the Diocese, there is hardly any need to underline the immense contribution Geoffrey made to the Church of England's ecumenical consciousness. For many years he managed, almost single-handedly, the complex business of relating to the Oriental Orthodox churches. He reminded us in the Church of England – and indeed in this country – bravely, clearly and consistently of the needs and pressures faced by our brothers and sisters in those oldest Christian communities on the face of the earth, now confronting unimaginable insecurity and suffering. He was close, throughout his life, to the Byzantine Orthodox churches, loved and respected throughout that world. He won the same trust and respect from his Roman Catholic colleagues in continental Europe, but also from Protestant partners in ecumenical ventures and discussions across the continent.

His ministry in Europe was, in every sense and at the deepest level, a catholic ministry – a ministry testifying to what the Church of England was capable of, not only in its engagement with other historic churches but also in what to many people could sometimes be a surprising flexibility in the internal life of the diocese, a flexibility expressed in pastoral attentiveness and imagination, a flexibility which allowed, to use a now familiar phrase, the 'flourishing' of many different kinds of Anglicanism, and which generously affirmed the ministry of so many ordained women.

There's no glossing over the fact that the Church of England's decision about the ordination of women was a source of abiding pain and tension to Geoffrey. That pain and tension grew from his sense of a confused and incomplete theological discernment and (the musical analogy again) what he heard as a tone-deafness to ecumenical concerns and responsibilities. There will be in this cathedral very different views on that issue. Yet Geoffrey's passion was always for theologically-informed discernment, and the grief which that decision gave him was not least about what he saw as a reluctance to engage in difficult, sustained thinking.

The fact, however, that Anglicans would find theological reasons for doing something he did not approve of did not mean that he believed that there were no longer good reasons for being Anglican, and the good reasons for being Anglican were constantly at the forefront of his mind and his ministry. They were part of that deeply tractarian identity which, for so many people, he represented. Because part of that tractarian DNA is, to put it very bluntly, an assumption that the Church of England is always perfectly likely to let you down, and that this is not the end of the world because Jesus Christ is the resurrection and the life. In a time of what you may think is confusion, or even unfaithfulness, dig down, nourish yourself more fully, but be prepared for the personal cost.

Geoffrey worked with myself and our dear friend Kenneth Stevenson on a book entitled *Love's Redeeming Work*, an anthology of spiritual writing in the Anglican tradition. I don't think that Kenneth would mind if I said that the heavy lifting,

in terms of the volume as far as the later period was concerned, was done by Geoffrey in his heroic labours on the vast mountain of material from the late eighteenth to the twentieth century. His share of that book reflects those tractarian roots already mentioned, but it also reflects the generous engagement which made him so open to, and so enthusiastic about, resources well beyond his own tradition, including resources beyond the United Kingdom. His voice was always advocating, in the editorial discussions we shared, for a better and more accurate representation in the book of Anglicanism outside Europe and North America.

In the introduction to his section of that volume, the last page touches briefly on a number of perhaps predictable theological heroes – Lightfoot and Westcott, of course, Archbishop Michael Ramsey, and then, more surprisingly, Charles

Kingsley and Charles Raven. There they are, rubbing shoulders in one paragraph – probably as uncomfortable there in each other's company as they no doubt

are in the Kingdom of Heaven. In that paragraph Geoffrey speaks of two things which this unlikely calendar of saints might have in common as representatives of Anglican identity. He speaks of those great Anglican teachers, above all Archbishop Ramsey, for whom 'contemplative prayer was not just for enclosed religious', and he speaks of what he calls the 'characteristically Anglican sympathy with new knowledge': a depth of hinterland in prayer and devotion, a sympathy with new knowledge – never uncritical, but never hostile.

Then, in the last paragraph, he goes on to quote another name familiar to Geoffrey's friends – John Henry Newman, on the Church that 'changes always in order to remain the same.' To believe that at a time of rapid, disorientating change, is particularly hard. But Geoffrey held to that and lived by it; and that is why he turns, at the very end of that introductory essay, to Lancelot Andrewes – and to T. S. Eliot: 'when the tongues of flame are in-folded...and the fire and the rose are one.' If Jesus is indeed the resurrection and the life, and if because of that we cannot fall into nothingness, it is because the

fiery trial of discipleship and ministry in Christ's Church is not to be separated from the flowering of God's generous purposes and the fulfilment of our humanity in ways we cannot imagine. We do

not fall away, because God is God, and Christ is God. Knowing this is the key to knowing ourselves and knowing what song is sung by the whole of reality. Remember Geoffrey's pitch in hearing and singing that song.

And so we endure – as the Apostle says, 'abounding in the work of the Lord,' as did Geoffrey so abundantly. And we look with him at the cloud of witnesses, alive with the living Lord whom he adored and adores. **ND**

The Rt Revd Dr Rowan Williams preached this sermon at the Solemn Requiem for Bishop Geoffrey Rowell in Chichester Cathedral on 5th July 2017

We do not fall away, because God is God, and Christ is God.

Geoffrey had a sense of the expansiveness and the exhilaration of Christian orthodoxy.

Catholicity

A symposium focusing on the present relevance of a report originally presented 60 years ago.

Eric Abbott, Harry Carpenter, Vigo Demant, Gregory Dix, T. S. Eliot, Austin Farrer, F. W. Green, A. G. Hebert, Robert Mortimer, Michael Ramsey, Ambrose Reeves, C. H. Smyth, Edmund Morgan, Lionel Thornton. That is an impressive roll-call of mid-twentieth century Anglo-Catholics (of various shades, sorts and conditions). They were the contributors (under Michael Ramsey's chairmanship) to *Catholicity: A Study in the Conflict of Christian Traditions in the West: Being a Report presented to His Grace the Archbishop of Canterbury*. It had been commissioned by Geoffrey Fisher. He was anxious about the divisions in Christianity at the end of the Second World War and invited the distinct ecclesial and doctrinal strands in the Church of England to offer their observations from their individual perspectives. This group of distinguished scholars met in 1946 and produced its conclusions in the following year.

Seventy years later, at a time of continued divisions within Anglicanism in particular and of Christianity more widely, despite an increasing ecumenical understanding and co-operation, the Society of the Faith has organized a symposium, *Catholicity in the Church of England*, to discuss the *Report* and its insights in the light of present circumstances, and to consider whether or not it still has relevant and important things to say to this and future generations.

The Terms of Reference provided by the Archbishop Fisher were to identify the underlying philosophical and theological contrasts or conflicts between the catholic and the protestant traditions; to identify the fundamental points of doctrine where those differences crystallized: to consider whether or not a synthesis of these differences was possible: if not, to consider how they may co-exist within the one ecclesiastical body and under what conditions that co-existence might occur. These questions, to a large extent, remain at the heart of the Church of England and the Anglican Communion today.

Perhaps not surprisingly, the contributors had difficulties in framing their response in the precise framework provided by the Archbishop. The *Report* pointed out that the terms protestant and catholic were shorthand for a number of nuanced types and conditions. Protestantism embraced the classical formulations of Luther and Calvin as well as 'the liberalized protestantism, whose roots are more in the Renaissance than in the Reformation. Catholic can be used to describe the opinions and the religious attitude of those who adhere to certain positions within a divided Christendom. It can also be used to

describe, not a type of thought or outlook, but certain facts whose existence and authority Christians acknowledge: the catholic church, the catholic creeds, the catholic faith, the catholic sacraments.' The contributors were also conscious that contemporary catholicism in the West could not fully be understood without taking into consideration the Great Schism of 1054. They identified the problems posed to them as not ones susceptible to a binary understanding but 'of a fragmentation of Christian faith, thought and life, which has led in turn to some measure of distortion of the truth.' That 'fragmentation' could not be repaired by re-assembling the pieces but 'must spring from a vital growth towards a genuine wholeness or catholicity of faith, thought and life.'

The *Report* provided a useful short-hand to the 'fragmentation': Salvation by faith / Salvation by works. Grace / Reason, morals, feeling. Revealed theology / Natural theology. Christus pro nobis / Christus in nobis. Justification / Sanctification. Man as sinner / Man as imago Dei. De servo arbitrio / De libero arbitrio. Man in contradiction to God / Man in continuity with God. A Creator and creature incommensurable / Creature and Creator mutually necessary. Christ as Saviour / Christ as pattern. History as sin / History as divinely ordered progress. Political pessimism / Politics as the coming of the Kingdom. God transcendent / God immanent.

The Structure of the *Report*, in effect a history of Christianity, began with the Unity of the Primitive Church and moved through the Background to the Western Schisms (with sections on Orthodox Protestantism, the Renaissance and Liberalism, The Post-Tridentine Papal Communion), to a section on fragmentation and synthesis and concluding with the Anglican Communion. Although time and history have moved on, and new insights and fresh interpretations can be found in more contemporary work, this structure and, more significantly, the content of the *Report*, stands up well in the modern era and repays study and examination. Whether it can provide a guide to contemporary concerns and difficulties is something for the symposium to explore. This outline does not seek to pre-empt that discussion, rather to commend the symposium and its outcome. The Soci-



Michael Ramsey

ety of the Faith hopes to publish the papers and contributions of the participants next year. Meanwhile the original 1947 report is available to be read on the internet.

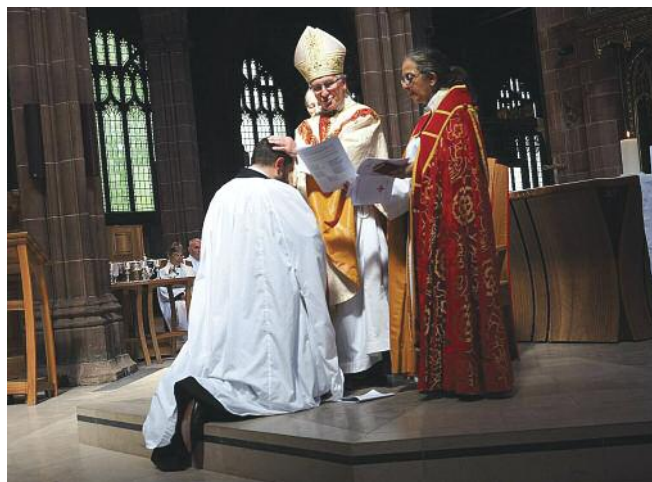
The symposium will be held on Saturday, 4th November 2017, 10 am and 4 pm, at Southwark Cathedral. The participants will be: The Bishop of Chichester, Dr Robin Ward, Fr Peter Allen CR, Dr Andrew Chandler, Dr Andrew Davison, Dr Carolyn Hammond. The Chair-

man is the Bishop of Norwich. Cost £30 (including morning coffee, lunch, tea). Places are limited; early booking is recommended. Apply to the Society's secretary, Mrs Margery Roberts, 7, Nunnery Stables, St Albans, Herts AL1 2AS to reserve a place. Cheques should be payable to The Society of the Faith. Please also send an email address. Bookings should be made no later than 1st October. **ND**

Ordinations



The Ordination of Fr Tom Carpenter and Fr David d'Silva in Sheffield Cathedral



The Diaconal Ordination of Nicholas Johnson at Manchester Cathedral



The Ordination of Fr Alistair Hodgkinson at St Helen's Auckland



The Ordination of Fr Endre Kormos

Continues on p25 and 39



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Interviews: 19th October 2017

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Liberated

William Davage warns against incremental compromise

It is not in the storm or in the strife
We feel benumbed and wish to be no more.
But in the after-silence on the shore
When all is lost except a little life.
[Lord Byron, *Lines, On Hearing That Lady Byron Was Ill*]

Sermons can take several forms: exegetical, exculpatory, explanatory, exhortatory, biblical, devotional, theological, quasi-theological, philosophical, political, polemical, doctrinal, allegorical, heretical, diabolical. One sermon, however, preached on this day 184 years ago in Oxford, changed the course of our ecclesiastical history. What was said in the University Church of St Mary the Virgin in Oxford still resonates in what we do this evening in this place—in the Italianate splendour of John Dando Sedding; in its architecture, liturgy and its pastoral mission in the hipster heaven that is Clerkenwell. Yet the ‘salad days’ of the Oxford Movement and the Catholic Revival have ‘fall’n into the sere, the yellow leaf.’

Viewed from our present, uncertain and fractured perspective, the trouble with our undoubtedly illustrious past is that it confronts us with our inadequacy: a sense that the giants in the land have long ago departed; that the fast-flowing streams of principle, integrity and courage have run dry, leaving little more than a rivulet, a trickle of self-serving and self-defeating compromises, adjustments and accommodations. I do not wish to appear as a cut-price Savonarola exaggerating a dystopian ecclesial environment—a bleak landscape with, among the roofless ruins, a relatively few scattered places for shelter and safety—but, and not for the first time, the Catholic Movement faces a challenge. The expedient political compromise in General Synod clearly did not command assent where it mattered and did not deliver what it promised, and the Guiding Principles have not guided us in to the promised land of mutual flourishing—at least, not yet.

Even with the very best of us, we fell at the first hurdle, or, to mix my metaphors, self-immolated. The argument that a bishop is a focus of unity was used against us with greater effect than we managed to achieve over the past thirty years or so. Whether anything emerges from the bureaucratic long grass remains to be seen. But, whatever emerges from that tangled undergrowth—and here is the ineluctable paradox, if not contradiction, of our position—whatever emerges can only ever be a Protestant answer to a Catholic question. Whatever the future holds and wherever we may find ourselves, whatever the trajectory of our traditional perspective, of our defence of the authenticity of the sacramental economy, we ought to bear in mind at which point might incremental compromise and accommodation slide, unwittingly, into betrayal.

Perhaps the answer was staring us in the face as we entered this church this evening. Over the west door is incised the

words ‘Christo Liberatori.’ That struck me as odd. Even my rusty O-Level Latin would have expected ‘Christo Redemptori.’ Liberator and redeemer are not obviously interchangeable in the Latin tongue; nor are liberator and redeemer interchangeable in English. The former lacks the sense that a price was being paid in Christ’s torture, passion and death. So, let us take the words as chiselled in stone: Christ our liberator, Christ who by his passion and death freed us from the slavery of sin, who set us free to be our better selves, liberated us to be what he intends us to be, and released us from the constraints of dull conformity. He gave us the glorious liberty and freedom to be the children of God and the boldness to proclaim it in what we say and do and in what we are. That includes the freedom to criticize, and to be self-critical; not to smooth over, avoid controversy or edit out challenge where it may have merit—and, if necessary, to defy and scorn the powers set against us. Otherwise we may find ourselves in something akin to that minefield of social intercourse, navigating between obliging politeness and obsequiousness.

Our responsibility is to keep the faith—the Catholic faith of the scriptures, the tradition and the creeds. ‘Only faith can guarantee the blessings that we hope for’ [Hebrews 11: 1] and it is that faith in the death and resurrection of Christ that will bring its reward. In the days of our ancestors, the faith of Abraham and of Sarah in God and

in the goodness of God saw them through difficulties and perplexities and afflictions that would have daunted many and would have made some give up and follow after other gods.

Both Abraham and Sarah kept the faith but died before receiving any of the things that had been promised. They, however, saw the Promised Land in the far distance and realized that there was the fulfilment of their destiny.

The mainspring of our mission is the articulation and the living out of what we believe and know: that our redemption is effected through and by the power of love. The Sacred Heart of Jesus is an inexhaustible source of divine love, and we might say with Blessed John Henry Newman: ‘Cor ad cor loquitur’—‘heart speaks to heart.’ Our mission, our duty to our fellow men and women, is captured in the words which Newman had inscribed on the cross that once marked his grave: ‘ex umbris et imaginibus in veritatem’—‘coming out of the shadows and the reflections into truth.’ We owe our fellow men and women the articulation of the terrible candour of insistent orthodoxy.

Be of good courage. Remain steadfast in the Catholic Faith. Proclaim the Gospel. Live out its message of love and salvation. Defy the hosts of Midian. Christ our liberator and redeemer has set his free. **ND**

Fr William Davage was Custodian of Dr Pusey’s Library and preached this sermon at Holy Redeemer, Clerkenwell.

THE ANGELS OF KINGSLAND



When they built the new chancel of Kingsland church (Herefs.) around 1320, they had the angelic patron saints in mind when the glazing was created.

Saint Michael (1) is there of course (Rev. 12: 7-9 - *And there was war in heaven: Michael and his angels fought against the dragon ... And the great dragon was cast out, that old serpent, called the Devil*) but so are three other angels.

Gabriel (2) is shown at the Annunciation (Luke 1: 26-38 - *And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women*).

More unusual subjects are Raphael (3) shown with Tobiah, having caught the fish which proves indispensable (Tobit 6:3 - *Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land*) and Uriel (4), who advised Esdras (2 Esdras 5: 20 - *So I fasted seven days, mourning and weeping, like as Uriel the angel commanded me*). **ND**



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NEW DIRECTIONS is sent
free of charge to all members
of Forward in Faith.
Individual copies are sold at £3.00.

All subscription enquiries should
be addressed to FiF Office
at the address above.
Subscription for one year:
£30 (UK), £45 (Europe), £55 (Rest
of the World)

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Printed by Additional Curates Society

The next issue of **newdirections**
is published on 6 October

Editorial

In June this year new proposals were announced to allow interchangeability of ministry between the Methodist Church and the Church of England. As part of these proposals, Methodists would accept episcopal orders acceptable to Anglicans being conferred on their President, and the President would then ordain all presbyters from that time on. There is, however, to be an anomaly: these proposals would mean an extension of the current situation in Local Ecumenical Partnerships where there is some interchange of orders. Under the new proposals, Methodist presbyters who were not ordained by a bishop would be able to minister in Church of England parishes and celebrate the sacraments in them. We are told this is an 'anomaly' worth accepting for the sake of unity. We think this 'anomaly' is a step too far. The debates and discussions concerning the ordination of women to the episcopate centred for Catholics on the issue of sacramental assurance. There is no sacramental assurance in these proposals. The orders of the Church of England stem from ordinations by bishops in the apostolic succession. Indeed, it is to be hoped that those women and men who campaigned so hard for the ordination of women to the priesthood and episcopate would join us in opposing these proposals for what they are—an undermining of the historic faith as expressed by the Church of England, a church which continues to claim to be both Catholic and Reformed. We appreciate that the Methodist Church is willing to accept becoming episcopally ordered and that this represents a significant step forward after years of discussion, but if this scheme is to work then there cannot be created a second tier of clergy which may not be acceptable to the majority of Church of England parishes, who might logically still expect their priest to have been ordained by a bishop. Whilst it is fair to say this proposal is simply a permissive one and no parish will be forced to have a ministry from a presbyter not ordained by a bishop we do think pressure may be brought on parishes to accept this ministry or face having no ministry at all. It is not good enough for us as Catholics to say: 'this won't affect us in The Society'. Here at New Directions, we would welcome an explanation of what makes this proposal a Catholic one. In the 1980s, one of the arguments against the ordination of

women as priests was because it created an anomaly that would prevent reunion with the Roman Catholic Church; are we not just creating one more anomaly in our ecclesiology? Should we not wait until ordination by a bishop can be accepted by all Methodist presbyters? Time must be taken over these proposals and more consideration will be taken of our concerns over the Catholic order of our church. This question should not just worry traditionalists but all who value the apostolic ministry as it is expressed in our church.

The long-awaited publication of the Oxford Handbook of the Oxford Movement allows for a timely reflection on where we are and where we might be going as a movement within the Church of England. It is fair to say that the Oxford Movement Fathers could not have imagined the theological and liturgical advances that have been made in our parishes—what would once have been thought of as 'extreme' is now simply mainstream. In looking back, it is clear there have been defeats and set-backs in synods and in the Church of England as a whole. That was to be expected—we should perhaps have never imagined we would prevent the tide of the secular agenda coming upon the Church we love. That being said, we are in as strong a position as we have ever been. Like Keble, we can recognise that the Catholic Church is alive and well in our parishes and in our movement. Our task now is to see that Church grow and spread, to develop and uphold all that has come to us from the apostles. This will mean there will be doctrinal battles to fight in the future. The role and work of the Catholic Group in the General Synod is not over; nor is our work in our deaneries and dioceses in making sure the Catholic faith is proclaimed. In the days of luminaries like Michael Ramsey it seemed as if all was won and as a movement we took our eye off the ball. We cannot afford to do this again or we risk the further erosion of the life of our church. Now is not the time to retreat into a safe place but rather to get out and proclaim the faith and seek to bring people to Christ. This is the work of the Church to which we are all dedicated, it is the work that spurred on Keble, Pusey, and Newman and it must inspire us also. To fail to live up to their love for the people of God, their defence of the life of the Church and of her teachings would be to fail to protect their legacy and seriously endanger our future. Now is not the time to step back but rather the time to step forward with confidence as we move Forward in Faith. **ND**

the way we live now

Christopher Smith worries that no one wants to grow up any more

I step out of the gate here at St Alban's Holborn, and some berk nearly runs me over. Not in a car, nor even on a bike: this berk was on a scooter. I don't mean a mum taking a child to school, given that scooters have undergone something of a renaissance among children's toys as skateboards have faded again. This berk was a full-grown man in a business suit, scooting across Brooke's Market in the direction of the City.

Adults on scooters are not an uncommon sight in today's London, and they bring out in me an urge to throw soft fruit at them and shout: 'Grow up!' Frustratingly, of course, I would have to concede that travel by scooter is a good deal quicker than walking, but no scooter-rider ever goes on the road, and pedestrians are inconvenienced. What one person wants to do, however childish,

triumphs over considerate use of public space, and it seems to be a product of the way we live now that people often find the transition to adulthood difficult or uncongenial or both. There are plenty of other behaviours in modern life that seem both childish and selfish.

Not so very long ago, youngsters longed to enter the adult world. Admission to adult company was an important part of growing up, and conversations you had with adults made you feel grown up. I have a very clear recollection of being allowed to stay in conversation with the adults at the post-street party gathering on the day we celebrated the Queen's Silver Jubilee. It was partly a triumph of knowing when to keep quiet, but I longed to be released from the playground to function in adult company. Music and church life brought me into adult company, and so I learnt to be an adult that way, as others learnt by taking on an apprenticeship or playing sport.

Nowadays, the longing for adulthood seems to have been inverted into a desire to perpetuate childhood, a need not to grow up. It's not just the man on the scooter, and the fifty-year-olds in the

night club. There's something too about the snowflakes who melt in only the slightest heat, who think that their university or workplace or the state generally really ought to be protecting them from any form of slight or insult. I've written previously about the madness descending upon university campuses, and indeed the modern student has slyly redefined himself as a person still not fully grown.

And we have in recent years seen the introduction of a new category of law in this country, probably imported from across the pond, and it will come back to bite us. That new category is something called 'hate crime.' It was a thing unknown to English law until very recently,

Nowadays, the longing for adulthood seems to have been inverted into a desire to perpetuate childhood

since hating someone is not, in fact, a crime. But, thanks in part to equalities legislation, we have acquired a concept of 'protected characteristics.' This, I presume, has arisen from the idea in criminal law, conceived with the best of intentions, of aggravating factors. These are balanced against mitigating factors, which might be that the offence was committed in the face of a high level of provocation, or that the defendant was under pressure from others in a group enterprise. Aggravating factors might be gratuitous damage to property in the course of a burglary, or deliberate humiliation of the victim during an assault. For some time now, racial motives have counted as aggravating factors, and, more recently, hostility based on sexual orientation, disability, or religion. All these factors aggravate the seriousness of the offence, and therefore the severity of the sentence.

But we have now arrived at a point where the Crown Prosecution Service has just put out guidelines in respect of 'hate crime'—crime where (to quote their press release last month) 'the perpetrator is motivated by hostility or

demonstrates hostility towards the victim's disability, race, religion, sexual orientation or transgender identity.' Well, that may be fair enough if an assailant decides to stab his victim because she is disabled, black, gay or transgendered, but you might wonder whether the aggravating factor would be difficult to demonstrate when the assailant commits the crime without shouting 'take that, you ...' as he does the deed. The disturbing thing about the new CPS guidelines is the element of subjectivity: the aggravation, the 'hate' element of the crime, need only be 'perceived by the victim or any other person, to be motivated by hostility or prejudice, based on a person's disability or perceived disability;

race or perceived race; religion or perceived religion; sexual orientation or perceived sexual orientation or a person who is transgender or perceived to be transgender.'

And beware the following: 'There is no legal definition of hostility so we [the CPS] use the everyday understanding of the word which includes ill-will, spite, contempt, prejudice, unfriendliness, antagonism, resentment and dislike.'

Now, I mustn't leave you with the impression that unfriendliness and dislike have suddenly become criminal offences in themselves. But I do worry about the culture into which all this feeds. Subjectivity is not terribly helpful when we rely on objectivity to give us a fair legal system. Indeed, it brings us back to where we started. We often say that children have a strong sense of justice, but a child's view of what is 'just' is essentially selfish. 'I perceive that you are not being fair by giving a present to my sister but not to me.' The adult, having a more objective view, says: 'Well, it's not your birthday, it's your sister's. You must wait until your birthday comes round'—and so we learn. Perhaps that's the root of the problem: as adults behave more like children, objectivity gives way to subjectivity, and facts to feelings. And we've seen that in the Church, haven't we, boys and girls? **ND**

views, reviews and previews

art



CANALETTO AND THE ART OF VENICE

Queen's Gallery, Buckingham Palace,
until 12th November, 2017

Timing is all when you buy contemporary art. The American Robber Barons had the good fortune to be at their height when the Impressionists' paint was still wet. The Habsburgs could commission Titian and Velázquez, Breughel and Rubens. Our own Charles I also did well though, as the Royal Academy will show next year; even the best efforts of his son - our most underestimated monarch - could not reunite his fabulous collection. But timing was against the last great buying contemporary splurge by the British monarchy. This came not under the discriminating George IV but under his father, who was able to buy up swathes of fashionable Venetian art through the offices of Our Man in Venice, Consul Joseph Smith. Venetian art in the first half of the eighteenth century was the height of contemporary fashion but the quality was all too often export standard. The royal collection boasts hardly any works by the greatest Venetian artist of the period, Giovanni Batista Tiepolo. However, it does have a very large collection of the second greatest, Giovanni Antonio Canal: Canaletto. It also has a fair collection of works by Sebastiano and Marco Ricci, Francesco Zuccarelli, Rosalba Carriera, and others.

In this exhibition their work serves to show the quality of Canaletto. In fact there are some good works at the Palace, but some discrimination needs to be applied to this show of many, many Canalettos. First, this is not a representative exhibition of Canaletto's work. There are none of the informal paintings such as the National Gallery's 'Stonemasons' Yard' or the Ashmolean's charming 'A view of Dolo on the Brenta canal'. There are also none of his paintings of England, but there are some large cityscapes of Rome.



In terms of quantity the show is dominated by oil paintings of piazzas and the Grand Canal. These include a set of twelve views which take us all along the Canal, paintings commissioned by Consul Smith when European war interrupted the tourist trade on which Canaletto relied. But it is more instructive to step back from these set pieces, monotonous in their perfections, and look at some of the smaller works to learn about how various an artist Canaletto was.

The exhibition gives us a good collection of his drawings: sketches from life, preparatory studies for larger oil works and detailed, finished works for connoisseurs which remind us that in the eighteenth century those works were often held in higher regard by the cognoscenti than the large, detailed, brilliantly-coloured oils. The most notable of these drawings are four set around the Sant' Elena convent. These small, long, flat, ink-and-wash pictures have a force and sensitivity about them which the more theatrical grand pictures don't have. They are worth a good look.

A second aspect of Canaletto's art which might puzzle us, but when you understand it, it is obvious in many of the drawings, etchings and paintings. This is the 'capriccio.' Capriccios were very popular in the eighteenth century. They took, say, a statue or building, and transposed it to a stage-set of the painter's imagination. In a sense this was to take to the extreme the landscape painter's tendency to improve on nature for the sake of his composition. Canaletto and Constable both did this for their views of Westminster Bridge. But the capriccio goes further in its staginess. Stage painting was an important side-line for Venetian painters and

both Canaletto and his father painted for the stage. Today it is quite an exercise in historical empathy to feel much for these works.

The stacy capriccio style helps us understand some of the standard tricks of Canaletto's major works - masses of architecture on one side of the work, the full-on façades with a lateral line of wall extending from them and the interest in stock types, a cut above commedia dell'arte but such dreary local colour. Despite all that, a serious and authentic painter does emerge in this show. We don't look to Canaletto for a stirring struggle with paint - he is too smooth and subtle a Venetian for that - but sometimes all that architecture serves a dynamic purpose. Finest here are two small scenes from inside St Mark's, where the crowd has a life of its own and the interior of the great basilica has a personality rather than being just yet more walls and surfaces. And, in a set of three double paintings of views from the Piazza San' Marco, for once the paint is broad, there are fewer street characters and the most extraordinary, skinny horizontal bars mark out the canvas.

Last of all, for the defining picture of this exhibition, there is a view of Santa Maria della Salute in the early morning. Much of the picture is a cloudy sky, and there is an expanse of canal with a cone of bright sunlight cutting across it. These two elements take their place as background to a view of Palladio's great church set not at the standard head-on pose but at an angle. And the angle allows Canaletto to show precisely and beautifully the force and size and colour of the stone as it lies in the early morning shade. This painting alone is worth the admission price.

Owen Higgs

DISCARDED HISTORY The Genizah of Medieval Cairo

Cambridge University Library,

until 28 October

Near the entrance of this free exhibition sits a gnarly, many-layered and nearly-rhomboid lump, about the size of a fist, which looks very much like the fossil of a fat, long-dead oyster. An examination of the label reveals that it is in fact a small Torah, dating from the tenth or eleventh century. Its dating is unclear because it is un-conserved; but it remains in very much the same shape it took on when it found itself at the bottom of the pile in the Genizah of the Ben Ezra Synagogue in Cairo, close to a thousand years ago.

Genizah roughly equates to “treasury”; but it has shades of “mausoleum,” too. The holy books and scrolls that contained the Jewish wisdom of the ages were precious commodities to be treasured and cherished – and to be treated with reverence. When a liturgical or devotional document fell out of use, it was laid up in a Genizah – a resting-place of parchments and paper, gradually rotting away and returning to dust.

The Cairo trove found its way to Cambridge after two sisters, Agnes

Lewis and Margaret Gibson, brought back a single page that they had acquired in Egypt in 1896 to show to Solomon Schechter, who was then teaching Rabbinics at the university. He realised that it was an extract in Hebrew from the Book of Sirach, which up to then had only been known in its later Greek and Latin translations. By the end of the year he had arranged, with the permission of the Chief Rabbi of Egypt, to acquire the whole collection of some 200,000 items. Not everything on display is in Hebrew – a letter in Arabic to Saladin features prominently – and of those that are, the palaeographical idiosyncrasies of the medieval handwriting take some getting used to. Helpfully, the substantial free programme includes detailed and clear translations of each.

The conservation of the collection has been intricate and time-consuming, as one might expect. A video demonstrating how the documents have been unfolded, cleaned, and restored is genuinely fascinating, and the exhibition is also available online – a simple internet search for “Discarded History” will bring the whole thing up. Away from the triumph of technology, however, there is a deeply personal element to it all. The pieces vary from biblical texts to advice on aphrodisiacs; from letters complaining about the behaviour of schoolchild-

ren to doctors’ accounts; from bridal-trousseau lists to bills of divorce – matters relating to faith, life, sex, and death in medieval Cairo, laid bare for all to see. No translation is needed, either, for the little doodles here and there that speak of real people experiencing real distraction and letting their minds wander in the margins of the page.

Most poignant, perhaps, is the material relating to the experience of the eleventh-century Jews of Damascus under the rule of the relatively enlightened Shi’ite Fatimid Caliphate in Egypt, which nominally tolerated Jews and Christians alike; but where, in reality, oppression and hatred were not unknown. “All the elders,” says the writer, “the young men and all the notables of the city gathered and testified before [the Caliph], saying: “They have no legal right to share our water and they have no share among us in this city.”

Nearby, a small case shows a pile of papers, left much as they had been found in the Genizah in Old Cairo: the stories of long-dead children of Israel, all piled up in an abandoned heap. I visited a couple of days after neo-Nazism had raised its ugly death’s head in Charlottesville, VA. The immediate mind’s leap to dusty piles of suitcases, spectacles, and shoes was chilling.

Serenhedd James





REUNION REVISITED 1930s Ecumenism exposed

Mark Vickers

Gracewing 304pp £14.99

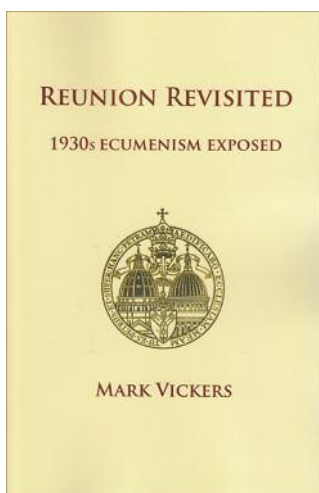
ISBN 978-0852449165

This plain title conceals a fascinating story, which has been largely untold. Most Catholic Anglicans know of the Malines Conversations in the 1920s between Roman Catholics led by Cardinal Mercier and Anglicans led by Lord Halifax. The story goes that these were firmly opposed by Cardinal Bourne and the English hierarchy; and that when Mercier died it became impossible to continue this work because of the hostility of Rome.

Mark Vickers, a Roman Catholic priest and former lawyer, has uncovered a different story. He has written a biography of Cardinal Bourne so has had access to other papers. Bourne was less hostile to the Malines conversations than is supposed, though in the end he believed that conversations which did not include English Catholics were to be discouraged. A rather enigmatic Presbyterian, Sir James Marchant – for reasons that are not entirely clear – devoted a great part of his life to bringing together Anglicans and Roman Catholics in the search for unity.

Marchant succeeded in getting Cardinal Bourne to appoint a high-powered team with two Jesuits, a Benedictine, and a Dominican to meet with Anglicans. It was the Anglican Archbishops – Davidson, Lang, and Temple – who refused to co-operate by appointing Anglicans. They gave not the slightest encouragement to these talks, despite the fact the Lambeth in both 1908 and 1920 had recognised that ecumenism without the Roman Catholics made no sense.

Sadly, too, the Anglo-Catholic movement, then at the height of its growth and influence, was largely hostile to Roman Catholics. It believed that it was the true Catholic Church in England, and wanted no other. It was left to a small group of Anglo-Papalists to fill the



gap. This little group – Fynes-Clinton, Jones, Pierce, Courbould, Scott, Simmonds and one or two others – was hardly representative of Anglicans in general. The desire of the members was for corporate reunion of Anglicans with Rome. It is not entirely clear whether they meant the corporate reunion of all Anglicans (which was wildly unrealistic) or of a significant minority.

The conversations did not go well. On the RC side, Archbishop Goodier was ill-equipped for the discussion. The Catholics wanted to talk doctrine; the Anglicans wanted to talk history to prove that Anglicans really were Catholic. Abbot Cuthbert Butler and Fr Bede Jarrett were much more open and sympathetic to the Anglicans than Goodier; but all of them insisted on the lack of firm ground for Anglicans to stand on. All of them insisted that Anglicans had to become Catholic individually: there was no appetite for a Uniate-style Anglican Church.

Amazingly, the talks continued through another two sessions, still with support from the Cardinal and none at all from Canterbury or York. There was no real meeting of minds. It had not then been realised how much ecumenism depends on long term relationships, friendships and understanding of different positions. A few papers on what were thought to be the key points of difference were not nearly enough.

The story ended at the end of the 1930s, when Paul Couturier more or less single-handedly transformed the Papalists' Church Unity Octave – which focused simply on corporate reunion of Anglicans and Catholics – into the present Week of Prayer for Christian Unity,

which includes all Christians everywhere. This came to be supported by Anglo-Catholics generally, and specifically by the Anglican religious orders who had held aloof from the previous efforts, with the exception of Nashdom Abbey.

It has of course been a world-wide success; but Fr Vickers does raise the question of whether this Week of Prayer has become so vague and good natured that it is now largely ineffective. Does it simply aim to improve relationships between churches until, sometime in the future, differences fall away? Do we need it – and can we create something more specific, which takes more seriously the truth that unity with Rome is the first prize? Anything less than that is inadequate.

It is also worth noticing that what the Anglo-Papalists were asking for in the 1930s, is broadly speaking, what has come about in the Ordinariate. Time alone will tell whether this is simply a temporary refuge for dissident Anglicans, or a significant contribution to reunion. Fr Vickers must be congratulated on producing a really interesting book – well written, well researched, and quietly humorous – which encourages us all to think again about ecumenical priorities and possibilities in these difficult times.

Nicolas Stebbing CR

CONSCIENCE IS MY CROWN A Family's Heroic Witness in an Age of Intolerance

Patricia Claus

Gracewing 198pp £12.99

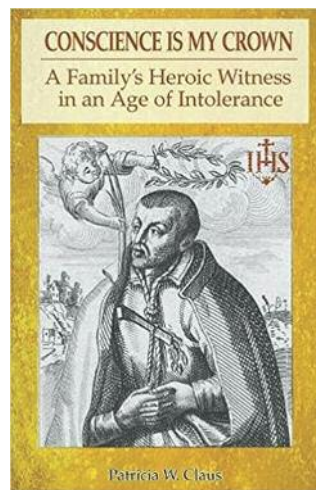
ISBN 978-0852448809

In this era of increasing anxiety about the possible fracturing of British society, highlighted by polemicized debates about such things as Brexit and a Scottish referendum, the historical matters examined in this book should resonate with contemporary society because of several similarities between the past and our current socio-political context. In *Conscience is my Crown*, Patricia Claus begins with Henry VIII's schism from Rome and proceeds all the way through the Civil War to the Restoration of Charles II in 1660. During that span of time she looks at the various religious

and political struggles that nearly rent Britain asunder.

The author begins with an account of researching her family tree, which may not capture the interest of those who are not genealogists. This is followed by a rudimentary sketch of the Henrician reformation, but I encourage readers to persevere in pushing beyond the book's beginning as the author tells the story of her four remarkable ancestors. These four relations were divided sharply in their beliefs and loyalties, with some being Puritans and others recusants holding to Roman Catholicism. What unites the stories of these four men was their support for the enlightened ideal of freedom of religion. The roles in life – ranging from priest to politician – that these four men played forced each of them to make some difficult choices. This book looks at the resulting consequences, examining how the personal sacrifices that they made were the grueling testing ground that eventually became part of the foundation of our present democratic institutions in the United Kingdom.

Claus's family tree is a study in contrasts, as illustrated by two of her subjects. Robert Southwell grew up in a staunch recusant family and became a Jesuit, conducting his priestly ministry at a time when that was illegal. His nephew John Hampden lost his life on the battlefield fighting for the Parliamentarian cause against King Charles I. Both of these men died for the causes that they espoused, and Southwell was later canonised.



This book does not shy away from exploring the compromises made by people on all sides of the theological spectrum. Protestant reformers were not the only ones who profited from the wholesale usurpation and redistribution of ecclesiastical wealth, and examples are given of how the Southwell family profited handsomely by the acquisition of properties during the dissolution of the monasteries, even though they remained notable recusants. Ethical questions arose as I reflected upon today's consumer-oriented economic system, driven by avarice; and readers can ponder what effect society's pursuit of rampant materialism is having on the health of our souls and the planet.

Southwell and Hampden stayed true to their ideals in the face of persecution. In a sense both of them suffered 'martyrdom' – Southwell for his priesthood, and Hampden for his Puritanism. However, others in the author's family (like William Lenthall) portrayed a lifetime

of constant vacillation, guided primarily by the desire for self-preservation at all costs. Perhaps the challenge for us today is finding a way to reconcile genuine efforts at compromise for the sake of finding common ground with an espousal of an objective truth's integrity due to its rightness.

For the author, familial redemption of her remarkably diverse ancestors finally is achieved when she states that it was the accumulated sacrifices, triumphs, and even the failures of these four men that contributed towards the freedom and respect for the rule of law that has provided a political model of charitable tolerance and pluralistic acceptance for the rest of the world. As the 21st century increasingly seems to be dominated by the extremist ideologies of fundamentalism and intolerance, the historical lessons in this book may serve as a useful corrective.

Dennis Berk CR

THE GUILD OF ALL SOULS REQUIEM MASS

Thursday 9 November at 7pm

St Stephen's Church

Gloucester Road, South Kensington

Celebrant: The Bishop of Richborough

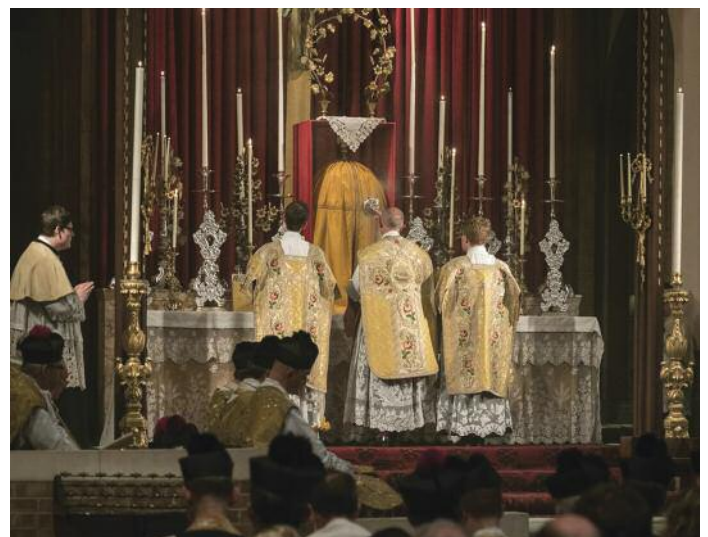
Preacher: The Ven. Luke Miller,
Archdeacon of London

Hot supper available after Mass

All readers of New Directions warmly
welcome



Corpus Christi Procession in Grimethorpe



Fr Graeme Rowland's Jubilee Mass

Book of the month

FIRST CONFESSIONS A Sort of Memoir

Chris Patten

Penguin 299pp £9.99

ISBN 978-024127560

The best we can do is try to be better and kinder ourselves; to remember how much it is sheer courage that usually gets people through disappointment and heartbreak; and to recognize how the greatest disruption to our well-ordered plans is often love, occasionally regretted but usually embraced and invariably transformative.

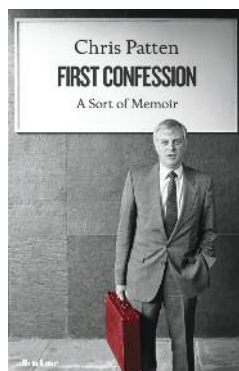
These modest words about basic ambition typify the autobiography of Chris Patten, former Chairman of the Conservative Party, last Governor of Hong Kong, European Commissioner for External Affairs, Chancellor of the University of Oxford, Chairman of the BBC, advisor to the Pope: as he himself puts it, 'a Grand Poo-bah, the Lord High Everything Else.'

The autobiography of a conservative liberal challenges a political culture in which 'a thick skin of prejudice, reinforced by reading the tabloids, is proof against the dilemmas of the real world.' Patten writes: 'I am a Conservative who has never believed that everything my party does or stands for is right. I am a Catholic who has occasional doubts and disagreements which have not persuaded me of the merits of agnosticism or atheism [...] I have always been in favour of Britain's membership of the EU without thinking everything about it is hunky-dory.'

I found this book refreshing, as a loyal member of the Church of England always in doubt about aspects of an institution I publicly support. Being derogatory about institutions is fashionable; but reading Patten's appealing life-story leaves you with more confidence about institutions inasmuch as they contain loyal folk like the author, who breathe integrity and work for right development of the fabric of society.

You can only dream of 'institutions so perfect that no one will need to be good,' wrote T. S. Eliot. Good men and women bring fruit through critical loyalty to the institutions they serve. It is heartening to read a balanced perspective on UK politics from Ted Heath to Theresa May, ending with a provocative question: 'Do we really want to escape the alleged EU cage to take up residence in the Trump kennel?'

'Political leaders have ceased to be as brave as they might in speaking up for what seems to them to be the public good and the national interest,' Patten claims. He goes on to quote St Thomas Aquinas: 'If the highest aim of a captain were to preserve his ship, he would keep it in port forever.' The career of the author includes the shipwreck of the loss of his parliamentary seat, and the wake of the Savile abuse-scandal at the BBC. Patten's analysis of Prime Ministers Heath, Thatcher, and Major are fascinating reading, since he worked closely to each, and saw their strengths and weaknesses at close hand:



'Thatcherism,' he concludes, 'was not a fully worked-out doctrine, but in effect simply the aggregate of what she did – was not always very Conservative, and in the

end she came close not only to wrecking the Conservative Party but also, in the longer term, to corroding the middle-class values whose preservation was the objective of her furious activities.'

There is much clarification of world politics through the eyes of a participative observer; and Patten laments Britain's apparently giving up the centrepiece of foreign policy for the last century: namely holding out one hand to Europe, and another to America. The latter, however, is seen as essential to solving the big problems in our world, so the book laments its new insularity.

In this life story we gain insight about so-called 'panthers of identity politics.' Respect for racial and religious identities needs enveloping in a common set of values; and the failure to establish and esteem these lies at the root of much of the world's ills. As a Roman Catholic serving UK governance in Northern Ireland, Patten notably helped build bridges across traditions – though he does not shy from illustrating the savage naivety of the 'panthers.' There is an amusing analogy with football, one of his passions: 'The chant of the Millwall Football Club fans, "No one likes us; we don't care," should be avoided at all costs!'

In Northern Ireland he was labelled from the day he made the sign of the cross at a civic lunch: such religious externals are clearly second nature to him, and yet his Christian allegiance is set in an ecumenical context through his marriage to Lavender, an Anglican. It is no wonder that David Cameron brought him in at short notice to iron out the logistics of the papal visit to the UK in 2010. The humble sense of how others – or God – might see us breathes through Patten with empathy for those on the sharp end of things, and this makes for good politics. His service in promoting democracy as last governor of Hong Kong is a key legacy.

There have been few political memoirs in recent years that include the unashamed profession of Christian faith that appears gently throughout *First Confession*. The section on morality is particularly striking. He talks of 'the Christian promise, that death is not the end of the story [...] It is the Christian and family parts of my identity which I hope will be with me right down to the wire.' If good living comes from good values, and good values from good vision, then here is a book that illustrates one man's vision and values whilst encouraging self examination about ultimate ambitions.

John Twisleton

I recently found myself having an argument on Facebook with my wife's publisher about gender differences. Like me, he is now in his seventies, and he was maintaining almost as an article of faith that women are identical to men apart from anatomical differences. I did not hear that said about women priests and bishops; but it is a view held by quite a few LGBT enthusiasts, among others.

The truth in this case does tend to depend on which way you look at things. Despite all the writing about episcopacy in recent years, nobody has categorised usefully or exactly what makes bishops better or worse than average. One positive reason for feeling women might have something to offer as priests, and even as bishops, is that what we all need in our pastors, administrators, and teachers is almost invariably and precisely what we are not looking for or cannot see – a perception reiterated often by Jesus in the Gospels.

It would make sense, all things considered, for gender differences to be a major factor in life. I would say women and men are different in almost every way, which is an extremely good thing. Women and men are more different from each other than men can be from other men and women from other women. These are ingrained distinctions that have good reason behind them, and obvious explanations. They have nothing to do with equal rights in social and other contexts, starting with baptism.

I am in agreement with the influential feminist (and Roman Catholic) Germaine Greer in maintaining that transitioning from one gender to another is impossible: one can have bits cut off or encouraged to grow to enable one to attain the semblance of the 'opposite gender' (a useful truthful phrase), but unless one is a hermaphrodite one cannot in fact become a woman if one is a man because one lacks the essence of womanhood, a womb. And a woman cannot acquire gonads, the essence of maleness – as demonstrated by the primitive evidence that defeat in battle used almost always to mean for fighters either death, or castration and slavery.

Revisionism is rife in the current age.

Modern minds are labouring to wipe out truth that is complex. The latest examples in Britain are fairly depressing. Our national hero Lord Nelson, for example, has now been found guilty by the *Guardian* of having endorsing slavery. Did the writer not grasp that everybody who made serious money in Great Britain and Ireland in the 18th century owed it to slavery, or robbery, or dispossession in some shape or form? What was the British Empire but the consequence of organised robbery and warfare?

To convict people of living in times when such things were routinely celebrated seems to me not to acknowledge sensibly the sins of our forefathers in which we all, to some extent, share – just as we share each other's sins. Harewood

Minds are labouring to wipe out truth

House was built with the profits from sugar plantations in the West Indies, as were many of the great country houses which the National Trust and English Heritage want us all to enjoy and appreciate. The enslaving of Africans was not invented by the British, or French, or Spanish; but had been practised for thousands of years by Arab, Indian, and Chinese conquerors, over whom we Brits then lorded it for a while.

BBC TV's arts skull, Will Gompertz, has enthused about the new actress-boss of the touristy and slightly authentic Globe Theatre on the South Bank. Michelle Terry will be sticking to the Globe board's authenticity-policy of not using amplification or artificial lighting tricks. But she is also, having herself played the role of Henry V at Regent's Park, adopting total gender- and race-blind casting in all Shakespeare plays.



"The whole season will be 50/50," she says. "I know it works, and also that Shakespeare didn't worry about gender. He had men playing women."

My wife and I were educated at single-sex schools; and we sent our children to similar establishments. All my schools have since become co-ed. As such they are completely different, and for me almost unrecognisable: what was in their past and mine is now dead. Mutability is unavoidable. But is transitioning real? A friend of mine who knows Sophie-Grace Chappell – and was at Magdalen with Timothy Chappell – says that she is much nicer and just as clever as she was when she was Timothy (up to the age of 50) – and there has been no surgery.

I am not confused, though I loved ballet from the age of about 5, and trained then for two years at Miss Mary Tonkin's school in Southsea – only stopping because we moved to Emsworth. I soon became a chorister, but for some time I would dress up and dance when friends of my parents were there to entertain them all. I loved dancing, and the kind of dancing I did was quite feminine. I think Shakespeare did worry about gender; and I do too, though I'm happy in my own skin. I think realism and truth both matter in the theatre, and in life. But aren't we learning a lot about tolerance – and isn't that a big part of our religion? **ND**

Forward in Food

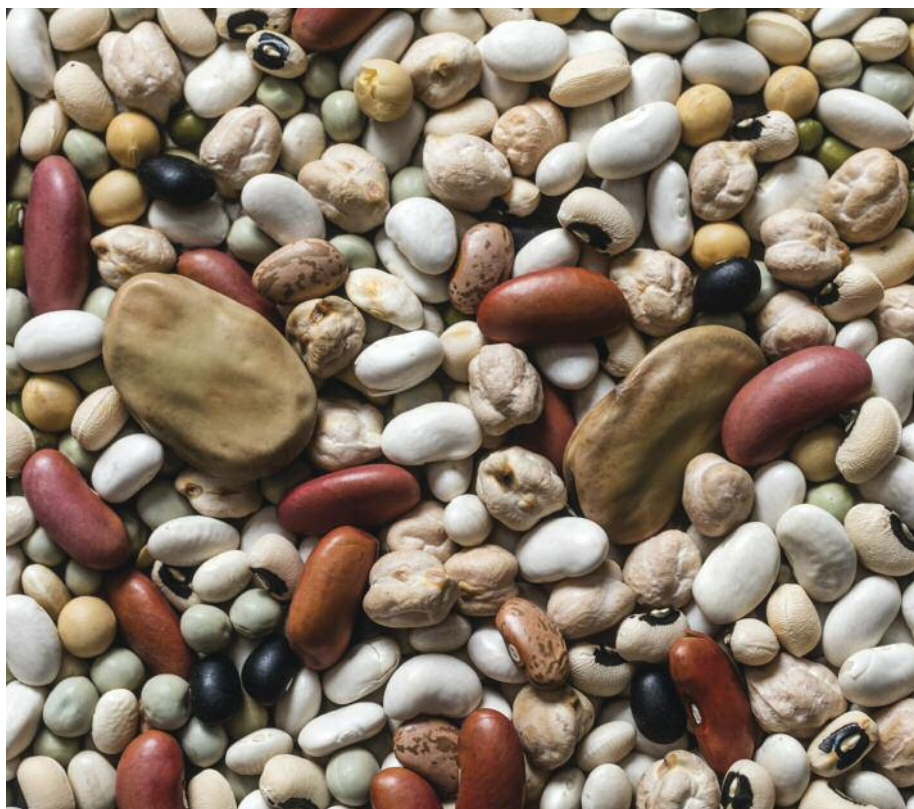
Audubon spills the beans

Such is the power of advertising that, if asked to picture a tin of beans, what probably comes to mind is that green can with the white lettering. I obviously shan't be giving them any more free publicity by mentioning their name, and I am certainly not on any sort of commission as a 'brand ambassador' – in fact, quite the opposite. In this month's musings we shall be considering tinned beans in a rather more universal sense, recognising the merits of the great diversity on offer and the different ways in which they can be used. Yes, the world of tinned beans is far greater – and its population more versatile – than the purveyors of those eponymous haricot beans in tomato sauce might have you believe. So large, in fact, that we will only have space to consider a few selected highlights.

First, a few words in praise of tinned and pre-cooked beans. Before the invention of canning, only drying could be used to preserve them. The thing about dried beans is that they are a bore: soaking, changing the water, simmering for hours. Yes, you can add flavouring to the boiling liquid and cook them *à point* if you keep your eye on them; but there the advantages end. All they do is clutter up the cupboards. Tinned, however, they really are a gourmet convenience food.

They are cheaper, too. Here is the comparison of the beans we will be considering today: flageolet are 14.8p per 100g tinned, yet 43.9p per 100g dried; while borlotti come in at a comparable 14.8p per 100g tinned, and a more modest 23.8p per 100g dried. The humble cannellini bean is a thrifty 14.1p per 100g tinned, but a whopping 63p per 100g dried. So even allowing for water in the tin, the dried beans are more expensive. And you have to pay for the gas and water to boil them into edibility. When it comes to beans, tinned is king – but what to do with them?

Flageolet beans are a light-green colour. They are actually haricot beans as found in the popular baked beans; but harvested just a little earlier, so retain rather more flavour and texture as a result. They are a good accompaniment to fatty meats, such as the less expensive cuts of pork and lamb. A few slices of roast lamb shoulder with a tin of these warmed through with a little butter and lemon juice is excellent; or cold, bound with a parsley vinaigrette under a few slices of well-fried pork belly. Or you could make a smooth, home-made tomato sauce (maybe with a touch of chilli, if you are feeling adventurous) and warm the beans in it before piling them on sourdough toast, for a modern twist on the school-tea classic.



When it comes to beans, tinned is king

Borlotti are brownish and softer in texture, and have quite a distinctive flavour. With some herbs, good olive oil, and a touch of minced garlic, they make a superb *antipasti* dish as part of a selection. They are also excellent in a vegetable or chicken broth – just remember to add them towards the end of cooking, as they are already tender and only need to warm

through and absorb some of the liquid. Mashed with olive oil, and seasoned and flavoured with herbs, they can be made into patties and shallow fried as a vegetarian steak haché. Or make smaller

balls, and serve as an appetiser with a yoghurt, lemon, and tahini dipping sauce.

The cannellini bean is a pale delicately flavoured thing, essential (some say) for authentic minestrone. Cook with a glass of white wine, sage, and garlic for an excellent accompaniment to some meaty Tuscan sausages (the kind that are 99% meat and a very bright pink), or use them to bulk out most kinds of salad. If you have a handful left over, they are good in baked Spanish omelettes with a few chopped cherry tomatoes, herbs, and spinach.

The only disadvantage of canned beans is that some people can find them a little indigestible. I seem to remember that a school rhyme alluded to this fact – though it did remind us that beans are good for your heart. In order to counter this, always be sure to offer some strong fruit brandy or medicinal bitters afterwards. This will serve to settle the stomach and aid digestion. It will, of course, also undo any beneficial effects on your cardiovascular system. **ND**

September Diary

Thurifer recalls heady days, and goes to see the Queen

Although the sweltering heat-wave of mid-June had abated, cooling zephyrs did not penetrate the walls of St Silas the Martyr, Kentish Town, on the Solemnity of the Sacred Heart of Jesus. A large congregation gathered to mark the fortieth anniversary of the priestly ordination of Fr Graeme Rowlands. With banks of candles, swirls of incense smoke, and concelebrants in heavy gold chasubles, it was hot and humid. The Bishop of Fulham presided from the throne, wearing a mitre almost as tall as himself, flanked by Bishops Peter Wheatley and Graeme Knowles.

Bishop Knowles preached a perfectly pitched sermon, disregarding the instructions he had been given. "I am a bishop," he said. "I ignore instructions." The baroque splendour – adorned side altars, Schubert's Mass in G sung from the gallery, birettas and lace – evoked a bygone age of triumphalist Anglo-Papalism. But it seemed entirely appropriate when it was remembered that all this was the inspiration for and the basis of an utterly committed, engaged pastoral ministry.

In November 1992, a great throng of priests met at St Alphege's, Solihull, to consider their response to the decision of the General Synod to permit the ordination of women. How long ago that now seems. One of the speakers was Geoffrey Rowell, then Fellow and Chaplain of Keble College, and a distinguished historian of the Oxford Movement. As he made his way to the microphone someone called out, "You can write the last chapter now, Geoffrey." He went on to be Bishop of Basingstoke and then Bishop of Gibraltar in Europe, and died in June this year.

His snide, mean-spirited obituary in the *Daily Telegraph* was unjust; but the funeral at Chichester Cathedral redressed the balance. The Requiem Mass was celebrated by Dr Warner: "Geoffrey would have loved this," he said. A full Cathedral, ranks of priests, several bishops, a strong contingent of ecumenical representatives – Orthodox, RC and Ordinariate – former students and ordinands, and many friends were eloquent testament to the influence and breadth of his ministry. Lord Williams preached a searching and moving sermon, both personal and scholarly, which illuminated the life and personality, the mind and heart of the one for whom the Mass was offered.

Windsor Castle is a honey-pot for tourists. The Queen was in residence during Ascot Week, and some were fortunate to see her from windows in the State Apartments as she set out for the racecourse each day: 91 and still going strong. You queue a long time for tickets and the Audio Guide, but once inside there is no pressure on time. It is not unreasonable to anticipate seeing many treasures in a Royal Palace, but this sur-

passed expectations. The Waterloo Chamber alone was worth the (admittedly high) admission price. Portraits by Thomas Lawrence were familiar from countless reproductions in history books and elsewhere, but here were the originals: all saved from destruction in the fire of 1992, the *annus horribilis* of vivid memory. Wellington, Blücher, Canning, Castlereigh, George III, George IV, William IV and more; but that of Pius VII was the most captivating and impressive, and is widely regarded as Lawrence's masterpiece.

Portrayed in the plenitude of his powers, spiritual and temporal, the Pope's pallid face, wary expression, and eyes fixed beyond the frame more than hint at vulnerability and of the personal pain he endured during his Napoleonic captivity. Rubens, Van Dyck, and Breughel are all well-represented. Just as magnificent is Lutyens' *jeu d'esprit*, Queen Mary's Dolls' House, which is beautifully presented. The fire destroyed St George's Hall, but the restoration has been stunning beyond words. Young English Oak was used in the hammer-beam roof: medieval techniques were employed, so that the young wood has now settled and retains all its glory.

Lord David Cecil is not, I suspect, a name much known nowadays. He was a scion of the Salisburys, and for many years a

You can write the last chapter now, Geoffrey.

Fellow of New College, Oxford, and Professor of English Literature in the University. An early telly-don, he appeared on "The Brains Trust" and various literary programmes. His defining

characteristic was a rapid, quick-fire, lisping mode of talk. He was the antithesis of another literary critic, F. R. Leavis, of Downing College, Cambridge: a more rebarbative, controversial, dogmatic, and caustic figure.

Moral seriousness was at the heart of Leavis's criticism, and few novelists escaped his strictures. D. H. Lawrence was one that did. In the long ago days when I studied English, two of my tutors were dedicated Leavisites and, like many disciples, were fiercer and more stringent than their principal. You had to worship Lawrence to be deemed worthy of consideration. I loathed Lawrence, both as a writer and a man; but I could not quite work out why that was.

Recently I picked up a book of reminiscences of Cecil, published after his death in 1985. In an excellent, affectionate article by the writer and critic Paul Binding I found the answer. Cecil had admired Lawrence's poetry, but detested "his fascination with violence as a means of self-expression," which made his fiction look something like crypto-Fascism. That is what I felt all those years ago, but had been incapable of articulating. I then remembered that one of my tutors had been given the forename "Duke," because his father had been a great admirer of Mussolini. Suddenly it all made sense. **ND**

Giving Stephen the Tabloid Treatment

Paul Jones offers a different style of Bible Study

A buzzword in the contemporary study of scripture is 'Contextual Bible Study.' This is where groups experience the word of God within their own context and community and are then challenged and changed by this encounter—such as a prison or a women's group in East Africa.

How, though, can the freshness and challenge of scripture be brought to bear on our own congregations? There are, of course, many and varied ways this might be achieved through House, Small or Bible Study Groups or the homily at weekday Mass, for instance. But the challenge still remains of how to engage the whole worshipping community and, in my experience, that realistically means on a Sunday. So each Advent we ask everybody to read the Gospel appointed for that year, which generally gets a reasonable response. This year I was harkened by one member of the congregation who simply continued reading. Firstly, the whole of the rest of the New Testament, and then he started working his way through the Old Testament—and is now in the middle of Job!

There is still, though, the challenge of how to encourage a more corporate response and reflection on scripture. One way that has proved encouraging for our congregation is to ask them to prepare a tabloid newspaper article on a chosen Bible story. Like all good ideas it has been shamelessly borrowed from someone else; in this case, *The Tabloid Bible: The Everyday Lives of Kings and Prophets* by Nick Page (SPCK, 2016). In this book, a whole variety of Bible stories are given the red top treatment.

The advantage of responding to a Bible story through the lens of a tabloid newspaper article is that it has to be concise and eye-catching, but can be opinionated. For me, it was the different perspectives and the contemporary resonances that is most interesting about this exercise.

So, on Easter 4, I asked the Sunday congregation to prepare a newspaper article on the following week's story of the stoning of Stephen (Acts 7.55–60). These would be displayed in church and would be the sermon for that Sunday. So each entry was attached to a pillar and the congregation read them in the normal sermon slot. A prize was to be given for the 'best' entry. Out of a usual Sunday attendance of between 70 and 80, there were 15 responses and these were from a broad range of the congregation in terms of age, gender or whether they were new or long-established members.

A sample of these articles are shown opposite.

This exercise cannot be overdone and it requires a story that is amenable to the tabloid treatment (which is quite a few). Lest a preacher think this is an easy way to fill the Sunday sermon slot—be warned. My experience is that it takes much longer to arrange, type up any handwritten entries, and display all the articles than would be required for a more traditional Sunday sermon! **ND**

Fr Paul Jones is the Parish Priest of All Saints Babbacombe

WIDOW'S HOPES ROCKED

Saul approves of stoning. Crazy Hellenistic widows champion Stephen, received justice orthodox style after angering revered members of the Sanhedrin with a blasphemous tirade disputing the word of Moses himself. The deluded Stephen, a recent convert to the Christian cult, was taken from the hearing after espousing remarks about a second coming and the demolition of the Temple.

At an unspecified location and having the approval of Saul of Tarsus, acting as a witness, local townsfolk administered the stoning of Stephen, to give him his Greek name, from which he succumbed. Even before he fell asleep however his idolatry of the man known as Jesus of Nazareth led him to emulate his forgiveness of those issuing his punishment.

A spokeswoman for the Jewish Elders stated that though the work that of arch deacon helping establish the needs of the Hellenistic community was admirable, the Sanhedrin cannot allow such talk to undermine the law given by divine word. *'We are not racist and feel everyone should be allowed to have their own thoughts on humanity but their widows and community are not our problem and why should we have to support them financially.'*

A spokesman for Saul said, *'These Christian methods cannot be allowed to take root and this young man will do all in his power to resist such nonsense.'*



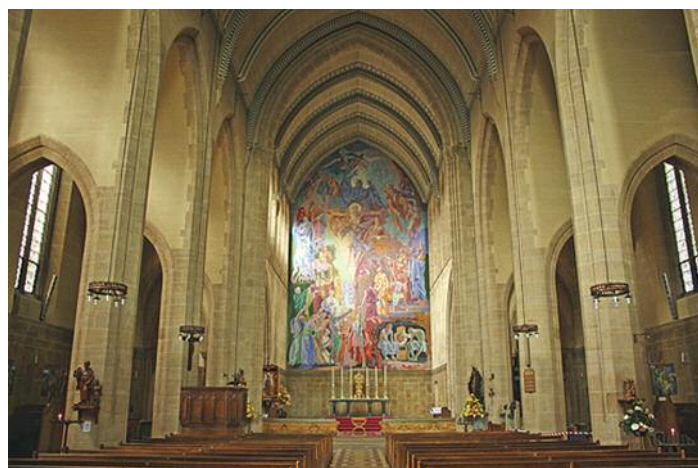
Marked with the Number of the Beast

Edward Dowler offers some advice for resisting the 'hyper-statistical mindset' of our times

During the course of my ministry, one of the things that I have been privileged to do is to be a school governor on two separate occasions. From 1996 to 2000, when I was serving at St Mary's Somers Town in this deanery, I was a governor of our church primary school, St Mary and St Pancras. And then, after a ten-year gap in 2010, when I returned to the Diocese of London, I became governor of our church primary school in my then parish in Enfield, and Chair of Governors of a secondary school in the deanery: Bishop Stopford's School, named after a former Bishop of London. When I resumed my governor role after that ten-year gap, I noticed a very profound difference had occurred. In my first phase as a governor, when the Head teacher was giving his or her report about the activities of the school, we would receive a narrative of how the pupils were doing in their work, what trips they had gone on, the school teams' success or otherwise at football matches and so on. However, after that ten-year gap, all this had changed. It was disorienting to find that the Head's report had now become a barrage of statistical data about progress and attainment benchmarked against the national average. Even the tests for the pupils at the end of each half term were described as 'data collection.' At one point when we were coming up for the dreaded Ofsted inspection, I was amazed when Ofsted declared that they would no longer try to assess the quality of teaching in our school, as long as the statistical data looked positive.

I found the statistical data very impressive in some respects: everything important could now be measured in a variety of ingenious ways. How good it would have been if they'd had those methods when I was at school; perhaps someone might have noticed that I'd made no progress in physics over three years and in consequence would go on to secure a glorious fail of my O Level. Now you can put a number on every aspect of a child's time at school, get a handle on it, measure it, know if things are going the way they should be. However, there was also something that I found profoundly disturbing about this innovation: it was as if the life and colour and vitality of the school, and the individuality of the children themselves had somehow faded away and been replaced by a set of statistics. I think it is interesting that the way GCSEs will now be graded is no longer on a scale of letters from A to E but a scale of numbers from 9 at the top to zero, so that it will become even easier to calculate and calibrate and compare results and outcomes.

I recently came across a piece of writing by somebody who I think will go down as one of the truly prophetic figures of our age: Pope Emeritus Benedict XVI. It is in a book that he wrote in 1979, entitled *The God of Jesus Christ*. Drawing in part on his experience of growing up in Germany in the 1930s,



The High Altar of St Alban's, Holborn

Now you can put a number on every aspect of a child's time at school, get a handle on it, measure it, know if things are going the way they should be.

Benedict writes powerfully in his opening chapter about systems that depersonalize people and turn everything that is important about them into a statistic. The Revelation of John speaks of the adversary of God as the 'beast.' This beast, the power opposed to God, has no name, but a number. The seer tells us: 'Its number is six hundred and sixty-six' Rev.13.18. It

is a number and it makes men numbers. We who lived through the terror of the concentration camps know what that means. The terror of that world is rooted in the fact that it obliterates men's faces. It obliterates their history. It

makes man a number, an exchangeable cog in a big machine. He is function – nothing more.

Some of you, like me, may be fans of the musical *Les Misérables* where we encounter something similar. Close to the beginning of the film, the hero, Jean Valjean, has an exchange with his jailer Javert, who is releasing him from prison on parole after nineteen years for stealing a loaf of bread. To Javert, Jean Valjean is 'prisoner 24601' and he always will be. Exasperated with this, and now anticipating his freedom, he tells the officer, 'My name is Jean Valjean.' As Pope Benedict says, those who have run concentration camps and

other dehumanizing institutions have always known what it is to reduce human beings simply to a number.

With extraordinary foresight in 1979, Benedict foresaw the way in which this perennial tendency of tyrannical regimes and individuals to reduce everything and everyone to numbers and statistics would become turbo-charged in the digital age. A little example of this has been, as I've said, in the world of education, but it runs from the smallest primary school right through society to the very top, as we see in the phenomenon of so-called big data, in which enormous sets of patterns, trends and interactions are collected, usually with the objective of gaining control or making money. More and more, the

thought seems to grow in our society that every piece of knowledge worth knowing can be expressed in the form of a number. The role of management in a school, a medical practice, a company or whatever is then to put pressure on individual men and women to drive those numbers up or down – depending on what is desired.

I would like to be able to say that this hyper-statistical mind-set is alien to the Church but sadly I am not so certain that it is. I remember one occasion when I was a priest in this diocese and caught sight of a paper that had been produced for senior staff members and contained a series of so-called ‘key metrics’: statistical information about the number of ‘ambassadors for Christ’, ‘new worshipping communities’ and so on that would determine the success or otherwise of the latest diocesan initiative. Similarly, some of you may have come across the work of Professor Linda Woodhead, an academic at Lancaster University. She has undertaken an enormous research programme entitled *British Religion in Numbers* in which she has measured what she sees as the real truths about religious belief and observance in this country – the truths that can be summed up in statistical data – and then, on the basis of these she has proceeded to make all sorts of statements about what the Church should believe and how its life should be ordered. Again, the very name of a recent church report *From Anecdote to Evidence* suggests that we should move away from storytelling, towards a more hard-headed statistical concentration on those features of church life that statistical evidence appears to teach us are associated with growth. One wonders what Jesus, whose favoured way of teaching was in fact the anecdote – the parable – would make of this development, and Pope Benedict’s words warn us that all of these efforts, no doubt often pursued with good intentions, are none the less marked with the number of the beast.

Although in the western world we are now all caught up in this to a terrifying extent, there is an alternative. Here is how Benedict expresses it:

‘The beast is a number, and it makes men numbers. But God has a name, and God calls us by our name. He is a Person, and he seeks the person. He has a face, and he seeks our face. He has a heart, and he seeks our heart. For him, we are not some function in a ‘world machinery’. On the contrary, it is precisely those who have no function that are his own.’¹⁷ Benedict’s vision

gives us a renewed vision for what it means to be a parish church: to create a community where human persons are not just numbers. Some of us, depending on whether or not we were celebrating Corpus Christi, will have heard in Sunday’s gospel about Jesus calling the twelve disciples. Actually, that number is important because in ancient Israel there were twelve tribes and so Jesus’s action was symbolic: he was creating a new Israel. But St Matthew’s gospel moves us very quickly from consideration of the number of the disciples towards telling us who these people were whom the Lord called:

‘These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax-collector; James son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot, the one who betrayed him’ *Matt 10.2*. Christ calls his disciples by name and it is one of the defining aspects of his ministry how often he used people’s names: ‘you are Peter and on this rock, I will build my church’ *Matt. 16.18*; ‘come forth Lazarus’

John 11.41; ‘Simon, son of John, do you love me more than these?’ *John 21.15*. In the garden, the risen Christ calls Mary Magdalene by her name: ‘Jesus said to her “Mary.” She turned and said to

him in Hebrew ‘Rabbouni’ which means teacher’ *John 20.16*. And so, on the road to Damascus, he called the greatest persecutor of the Church, who was to become its greatest evangelist by his name, ‘Saul, Saul, why do you persecute me?’ *Acts 9.4*

I’d like to suggest two priorities for local parishes to resist the pervasive hyper-statistical mindset.

The first is rather simple: that we make it a priority to know each other by name. We are not interchangeable cogs in a big machine but human persons, made in the image of God and redeemed by Christ. Parish churches can be incredibly good at this, or they can be somewhat deficient. Let’s make it a priority, if we don’t already, to get to know one another’s names, for the Bible teaches that this is how God knows us: ‘But now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: Do not fear for I have redeemed you; I have called you by name, you are mine’ *Isa. 43.1*.

Secondly, let’s double down on those things that cannot be measured and, because they cannot be measured, are at the heart of the Christian life. These are things like the depth of the sacramental life, the opportunities for friendship with Jesus in prayer and contemplation, the study of the Scriptures and reflection on the beauty of holiness; care for the lonely and the marginalized. You can’t put a number on any of these things; indeed, they may never be seen except by God and one or two individuals, but it is precisely this fact that makes them so important.

The beast is a number, and it makes men numbers. But God has a name, and God calls us by our name. He is a Person, and he seeks the person. He has a face, and he seeks our face. He has a

heart, and he seeks our heart. For him, we are not some function in a ‘world machinery’. On the contrary, it is precisely those who have no function that are his own. **ND**

The Ven Dr Edward Dowler is Archdeacon of Hastings. This article formed part of a sermon preached at St Alban’s Holborn for their Patronal Festival on 20th June 2017

The beast of Revelation, the power opposed to God, has no name, but a number.

The beast is a number, and it makes men numbers. But God has a name, and God calls us by our name.

William Law and the Defence of the Church: a 300th anniversary commemoration

Nigel Aston discusses the historical significance of the non-jurors

While Christians worldwide this year commemorate the 500th anniversary of the Reformation, it would be unfortunate if 2017 passed without recalling the 300th anniversary of an event that would prove devastating for the patrimonial predecessors of today's Catholic Anglicans: the prorogation of the Convocation of Canterbury (and, indeed, York) in 1717. Except for the legal formalities required at the start of each new Parliament, the two would not meet again until 1858 and 1861, respectively, and their indefinite suspension cleared the way for the extension of Erastian pressures within the Church of England. Prorogation confirmed what the Protestant Hanoverian Succession of 1714 had presaged: that the High Church revival in the Church of England, one that was at once sacerdotal and pastoral, political and polemical—what the late Gary Bennett called with some degree of aptness an 'Anglican Counter-Revolution'—was ebbing away.

The government's decision to, in effect, shut down Convocation was precipitated by the preaching of arguably the most controversial sermon ever articulated in eighteenth century England: that of Benjamin Hoadly preached on 'My Kingdom is not of this world' [John 18: 36], first delivered before George I at Hampton Court on 31 March 1717. Hoadly had been a brilliant Low Church apologist for the Hanoverian Succession and the Whig party during the reign of what would prove to be the last Stuart, Queen Anne (1702–14), and he received his reward only months into the new dynasty's enjoyment of the British throne with the bishopric of Bangor. Preferment did not make him more circumspect, for in this notorious sermon he denied the existence of the visible Church and by extension questioned the authority of the clergy and exalted the supremacy of temporal authorities. The controversy generated by the Bishop of Bangor, the 'Bangorian Dispute', rumbled on for several years and showed clearly that, even among Church Whigs, Hoadly's views were those of a minority. Ministers had anticipated—reasonably enough—that the sermon would generate a fire storm in the Lower House of Convocation, so they cancelled its next meeting (for another 141 years as it turned out), which was due to confirm sanctions against the bishop; but even in its absence, the intensity of the discussion and the sheer volume of pamphlet literature on all sides of the question amounted to the most extensive theological exchange—or wrangling if you prefer—in eighteenth century Anglicanism.

One of the most decisive responses to Hoadly, certainly the best known, came from the pen of William Law (1686–

1761), whom the Church of England remembers in its cycle of prayer each year on 10 April as 'priest, spiritual writer' (the fact that Law only ever held deacon's orders is wryly indicative of how easily the established Church has forgotten its past). Law's *Three Letters to the Bishop of Bangor*, published in 1717 (and to 1719), were a distinct sign of his intellectual quality, his gift for gentle satire, and the breadth of his appeal as a writer. He had nothing to gain as a careerist from taking on a bishop whose views and ambitions stood in such contrast to his own, for Law was a non-juror, one who had resigned his Fellowship at Emmanuel College, Cambridge in 1715 because he could not in conscience take the oath of allegiance to George I. Like others of that persuasion, Law stood at a small remove from his allies who had remained in the Church of England and drew on the same sources of inspiration—scripture, tradition and patristics—and, denied any possibility of a post in either church or state, made his bread as best he could teaching the father of the great historian of the Roman Empire, Edward Gibbon, and publishing works with religious themes at regular intervals.

William Law settled at King's Cliffe in north east Northamptonshire in 1740, and in his secluded household tried to carry out in daily practice the ideas he had developed

Law's 'rules' centred on charitable giving, simplicity of life, neighbourliness, and attention to the smaller virtues

in his most celebrated publication, *A Serious Call to a Devout and Holy Life*, dating from 1728; a book which so profoundly influenced the Wesley brothers and Samuel Johnson to men-

tion two of its most famous readers. Law's 'rules' centred on charitable giving, simplicity of life, neighbourliness, and attention to the smaller virtues, and there can be no question that he was known and respected well beyond King's Cliffe for embodying them in his own life and witness. Law's mysticism became more pronounced in the last two decades of his life for, like others of that bent, both Catholic and Protestant, he became fascinated by the mysticism of the early seventeenth century Bohemian author, Jacob Boehme.

But, in 2017, it is not Law's mysticism and *A Serious Call* that are to be commemorated, but his engagement with Hoadly and what it tells us about Law's values as a non-juror that can both nurture our spiritual lives and give us, as Anglicans seeking to uphold and renew the whole Church in the apostolic faith, a fresh understanding of our ancestors in that faith and a new sense of their continuing importance to us today. And with those things in mind, the Society in the diocese of Peterborough is holding an event to commemorate William Law the non-juror at King's Cliffe on Saturday, 16 September, to which all are cordially invited. There will first

be a Solemn Mass celebrated by Fr Oliver Coss SSC (rector of All Saints' church, Northampton) in King's Cliffe parish church at 12 noon and it will be a very rare opportunity to participate in a service liturgically constructed around the non-jurors' eucharistic order of 1718, usually referred to as the Usagers' rite. By that date, a large proportion of non-jurors had become aware of the extent to which the communion service of 1662 was out of step with the majority of the universal Church, especially Eastern Orthodoxy, and sought a return to a liturgy more akin to that of the 1549 Prayer Book. The 1718 rite was an effort to put right the perceived deficiencies of the 1662 service by moving to a mixed chalice, an unambiguous sacrificial emphasis, the invocation of the Holy Spirit on the oblations, and prayers for the faithful departed. The peacer at the Mass will be the Canon Librarian of Norwich Cathedral, Fr Peter Doll.

Making the non-jurors mainstream again and bringing them back to our collective memory as Catholic Anglicans is surely a timely and deserving thing to do this year, one which has just seen the publication of a wide-ranging and up-to-date

survey of our collective past: the *Oxford Handbook of the Oxford Movement* (OUP). And what better way to do it than by joining us at King's Cliffe on 16 September to thank God for the

[Law's] values as a non-juror ... can both nurture our spiritual lives and give us, as Anglicans seeking to uphold and renew the whole Church in the apostolic faith, a fresh understanding of our ancestors in that faith

life and witness of William Law and of the non-juroring community of 300 years ago; men and women who put conscience before career and who, in their time, offered much to the whole Church through their capacity for lucid and learned theology, spiritual discipline and insight, and ecumenical contacts with

Orthodoxy. Other events will follow the Mass, including a talk by Richard Sharp placing Law clearly within the context of the non-jurors, a guided exploration of the places in King's Cliffe village associated with Law, Evensong in the parish church, and a wreath laying with prayers at his tomb in the churchyard to close the commemoration at about 4 p.m. For more details see the Peterborough FiF website: <http://www.forwardinfaith-peterborough.org>. **ND**

Nigel Aston is Lay Chair of Forward-in-Faith Peterborough and a member of the Catholic Group on the General Synod.



The First Mass of Fr Stephen Graham at St Andrew, Holt

A Courtyard in Jerusalem

Anne George witnesses an unusual transaction

The beginning of a school year at an international school in Jerusalem is a bit untidy. Putting aside the general problem of returning to a very different student population than that of the previous year (many families from the international aid and UN services only stayed a year in Jerusalem) the Jewish High Holidays were usually celebrated very early on, a whole week off school, sometimes only a week after we had started the term, with Sukkot (Feast of Booths), a two-day holiday, following hard on their heels.

I was pondering the strange way in which this potential educational disaster actually materialized into a very positive induction period for most of our new students as I walked home down The Street of the Prophets a few days before the start of Sukkot. The modern Jewish homes on the left-hand side all flaunted their sukkahs. One family had used their vine trellis as the framework for their 'booth', adding folded screens to make walls and palm fronds to supplement the leafy vines on the roof. Another had made use of a balcony to provide the basis of the booth, then added a roof of woven mats. It was easy to spot what I considered to be a most incongruous item: every sukkah had palm fronds, leafy branches and etrogs, all made of plastic, hanging from the rafters as decorations.

So, what is an etrog? I knew already, as Auntie had pointed out to me her etrog tree, neatly fitting itself into the first bend of the alleyway leading to the courtyard. It was, she had said proudly, the only etrog tree in the Old City and it even bore fruit. I was less than impressed, however, when I came to taste the inside of this large, knobbly, yellow fruit. In fact I did not attempt to try it straight from the tree, only a chutney made by thrifty Auntie, who could never bear any foodstuff to go to waste. Even made a fraction more interesting with sugar and spices, etrog is basically a prototype anaemic lemon with a faintly citrus flavour.



When I had turned off the road into the alleyway and reached the etrog tree I found that Auntie was entertaining a visitor. A very tall, imposing Hasidic Jew wearing the usual heavy black tail-suit, no tie and an enormous circular flat hat trimmed with auburn fur was standing facing Auntie, diminutive in her red-flowered housecoat. I was fascinated by the contrast and shamelessly eavesdropped on their conversation, helped by the fact that, English being their only common language, albeit rather sketchily and eked out by the odd Hebrew word, I could understand most of what was said.

I found out later from Auntie that this particular Hasid had made a visit to the courtyard every September for quite a long time, and his reason was to purchase an etrog. It seemed that, for him at least, the thought of having this particular etrog as part of his 'four species' which observant Jews wave during the special prayers at Sukkot was irresistible: it was local, grown in the Old City even, and, the ultimate blessing, he could pick it from the tree himself. The only hitch was that Auntie refused to take any money for it. Year after year he pleaded with her, but she was adamant: it was a gift with no strings attached. It was clear that he didn't like to be beholden to her, but he wanted the etrog more. With an interesting blend of reluctance and triumph in his expression he reached up and plucked his etrog. He muttered a word of thanks and left immediately.

Auntie's face showed pure triumph as she settled herself at the plastic table. She had won again, and she generously thanked me for teaching her even more English vocabulary, allowing her to express herself that much more forcefully. As I poured out two generous helpings of rich, ruby-red Galil wine I suggested that we should immediately raise our glasses to honour both an abundant harvest and a successful transaction. **ND**

Ann George is a member of FinF National Council.



Fr Arthur Shearly Cripps

Nicholas Stebbing remembers this St Francis-like character, a great champion of the African poor

Arthur Shearly Cripps is now not much known outside Zimbabwe, although his work was published and read in England where he numbered Charles Gore and Laurence Binyon among his friends. In Zimbabwe he is venerated as a saint, particularly in the area of Mashonaland where he lived and died 65 years ago. His particular kind of sanctity derived from his St Francis-like character, living in poverty, giving everything away. Yet he also had a combative streak which brought him into constant conflict with the diocese and with the state. He fought for the rights of African people long before it was fashionable to do so, and African people have never forgotten him.

Baba (Father) Cripps was born in Tunbridge Wells (that home of 'Disgusted', who would probably have been disgusted with Cripps!) and learned the faith at St Barnabas Church, which I am delighted to see from its website is still a pillar of the Catholic faith. He followed the common route of a devout, middle-class boy of his time: Oxford to read classics, where he discovered a love of the Greek pastoral poet Theocritus and wrote much poetry himself; Cuddesdon, then a curacy in Essex where he showed his love for the poor, and his love of walking. Suddenly in 1902 he left and went to Rhodesia as a missionary.

Why did he go? Well, a hundred years later his great-nephew discovered a scandal. Cripps had got a local girl pregnant. The girl's father would not allow marriage, so Arthur left for the other side of the world and Zimbabwe gained a saint. I have met his grand-daughter and she is delightful.

Fr Cripps was sent to live in the hot, dry Charter district as one of the first missionaries amongst an uneducated people (Fr Andrew sdc. later worked in that area too). Here was this classical scholar from middle-class England with his love for Greek and Latin poetry and with a considerable poetic talent himself, living among people who could not read and did not speak English. He chose to live as they did, in a simple hut on the simplest kind of local food. He walked everywhere, refusing even a horse. His Bishop,



Billy Gaul, wrote in 1904 of All Saints mission 'where dear Arthur Cripps lives and works and loves by night and by day'. Cripps was disgusted with the racist attitudes of the Whites in his church. After twenty years he found money to buy his own farm where Africans could live free of Government harassment. He built his own eccentrically-styled church, which later fell down, and called it Maronda Mashanu, The Five Wounds. That title spoke of the suffering he saw in the people around him, the pain he bore for them. He felt the Church had compromised its standards and so he refused a licence or a salary from the diocese. The great Bishop Paget

said, "I know a saint when I see one", and went to Maronda Mashanu every year to confirm Cripps' candidates, ignoring his irregular status.

A Roman Catholic missionary wrote of Cripps in 1906, "He is a most exemplary and fervent man, austere to himself while most kind to others, and a great lover of actual poverty. To save money for his Station he walked from Enkeldoorn to Gwelo (90 miles), he travelled third class to Cape Town, and probably had he been asked why he travelled in so much discomfort, he would have replied, 'because there is no fourth class'. He came back to England occasionally, chiefly to raise money for his work. Invited to stay at Lambeth Palace, he arrived with his belongings in a biscuit box. When he knelt for communion people saw his boots were mended with bully beef tins.

I never met Fr Cripps. I was six when he died and I lived in town as part of that White community he so rightly criticised. Stories of him abound. One priest, Fr Michael Zambezi, who was rescued as an orphan by

Invited to stay at Lambeth Palace, he arrived with his belongings in a biscuit box.

Cripps, described him as "a grand old man". Another priest, Richard Holderness, told me that people from Charter who moved to other parts of the country were recognised at once as exceptional

Christians. Today the Bishop of Masvingo says that part of his diocese where Cripps lived is by far the strongest in its Anglican presence. There are stories of how Baba Cripps, about to bury a body not wrapped in the traditional blanket because the family were too poor, took off

his own cassock and wrapped it in that. Another story tells how he once ran thirty miles to the next town to find medicine for a sick White boy in Enkeldoorn, and ran back with it the same night. A catechist, in the spirit of the middle-ages, told how Fr Cripps went to remonstrate with a White farmer about the brutal way he treated his workers. The farmer was rude to Cripps, got on his horse to ride away and a snake leapt up, frightening the horse, which threw the farmer and broke his leg. That, said my Shona catechist, proves Cripps was a saint!

Fr Cripps was a poet and a devoted priest, but also a political agitator. He fought for decades to protect African rights. White farmers were taking all the best land, chasing the Africans off to other poorer areas, or, if they let them stay on their traditional lands it was to work for the farmers under bad conditions. The recent take-over of White farms by Mugabe's government in Zimbabwe, which has caused such misery on all sides, is an evil fruit of an evil policy a hundred years ago. Cripps wrote tirelessly to the Governor, to the mission societies, to the Aborigines Protection Society and to the newspapers in defence of the African people. His close friend, Bishop Frank Weston (another saint of Africa), was doing the same thing in Tanzania, protesting at labour laws that forced Africans to work for Whites. In those days Anglo-Catholic priests fought for the poor. Do they still?

Baba Cripps was an Anglo-Catholic of the very best sort. He gave himself selflessly to his people. He taught them, visited them, rebuked them for their sins, heard their confessions and absolved them, and fought for them against their White masters. He walked from village to village, sleeping under a tree or in a tumbledown hut. "The holy mass is surely the highest act of worship in all the living creation," he wrote to his mother. He said mass wherever he could. "After washing in a stream we had our eucharist. I celebrated on a rock with my head upstream towards the new sun..." His vestments were probably scruffy. He never wore lace! He was opinionated, compassionate, tough-minded but loving. He kept reading poetry and writing poetry till his eyes gave out and he went blind. In his last years a young English teacher, Noel Brettel, also a poet, used to cycle out from Enkeldoorn once a week to read poetry to him. I did know Noel and he had something of Cripps' character of quiet culture and cussedness! Noel said of Cripps' relentless political agitation, "I myself thought we were drifting in the right direction....The last twenty years (1945-1965) have proved his exaggeration more right than our complacency".



Fr Cripps spent all the money he could raise on the people. White, Black and Indian friends tried to look after him but he would not leave his mission. Even when blind he would grope his way into church to say mass by memory, often with his faithful disciple, Leonard Mamvura, serving him. (Leonard too became a much loved priest). He died as he had lived, in poverty.

Fr Cripps' own poem provides a fitting epitaph for one who walked so many miles through the hot, dry African veld (Bush, in Afrikaans):

Now dust to dust! No dust-cloud whirls about
That white cloud over hills you went so far.
Now all is grey: set is the last red star:
Ashes to ashes! Your last fire is out.

Now go, a veldsore in each lifted hand,
Go with two blistered feet your altar's way.
With pity's wound at heart, go, praise and pray!
Go wound to Wounds! Why you are glad today –
He, whose Five Wounds you wear, will understand.

Does the Catholic Anglican world still produce priests like him?

Readers who would like to know more about this servant of God are likely to enjoy "God's Irregular" by an American Quaker, Douglas Steere, and "Dust Diaries" by

Owen Sheers, a Welsh poet who is a great-nephew of Cripps. His writing catches the magic of the African bush

better than anyone I have ever known. There are several volumes of Cripps' poetry available through a search on the internet. A fellow Franciscan and poet was John Bradburne, an Anglican turned Roman Catholic who was martyred in the Zimbabwean civil war. **ND**

In those days Anglo-Catholic priests fought for the poor. Do they still?

touching place

S PETER, GAYHURST, BUCKS



rate nave and chancel, plus the west tower. Inside, the nave is full of oak box pews, but the view is dominated by the stunning monument to the elder George, and his father Sir Nathan Wrighte (d.1721), Lord Keeper of the Great Seal. We do not know the identity of the sculptor of this majestic conversation piece between the two Wrightes in their frock coats, mantles and periwigs.

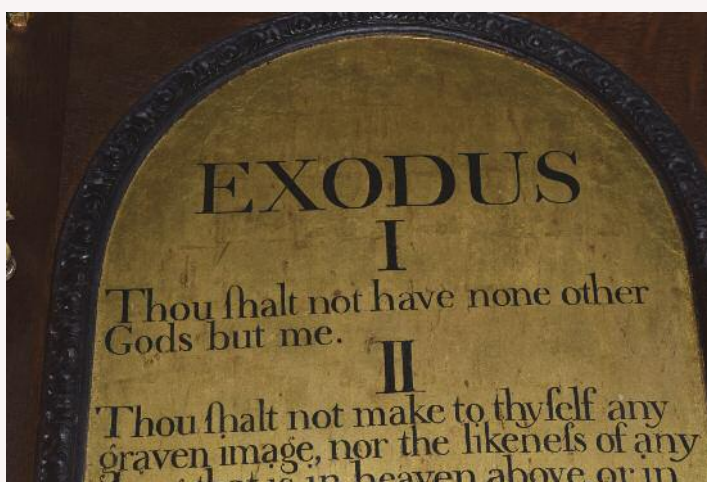
That's by no means all there is to see. Opposite the Wrighte monument is a hexagonal oak pulpit on a wine-glass base topped by a grand tester inlaid with a fine sunburst. The chancel has at its centre a dignified gilded oak reredos bearing the customary painted texts of the Commandments, the Lord's Prayer and the Creed (with a singular double negative in the First Commandment!). Look above it to spot the cherubs' heads in the plaster clouds. Over the chancel arch are the Royal Arms brought from the preceding church. The first three quarters are those of Queen Anne, but the Arms were updated by the expedient of erasing the original fourth quarter and simply replacing it by the horse of Hanover for George I, a singular piece of rustic heraldry. Facing these, over the tower arch, are the arms of the church's builder, George Wrighte, with the date 1728.

Map reference: - SP 847463
Simon Cotton



Downton Abbey it isn't, but Gayhurst has one of those groupings of house, lawn and church that you associate with England, and in fact Capability Brown laid out the grounds. On March 23rd 1725, the Bishop of Lincoln granted a faculty to George Wrighte, the landowner, for the rebuilding of the church 'in a more Beautiful and Handsome manner' and to fit it up 'Very Decently and Handsomely'. Wrighte died that year and it was left to his son, another George Wrighte, to carry this out.

Unlike some 18th c. churches it was built on a mediaeval ground plan of distinctly separate



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

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

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

parish directory *continued*

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

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

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

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

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

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

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

LONDON SW7 St Stephen, Gloucester Road (entrance in Southwell Gardens) *A Fulham Jurisdiction Parish*. Modern rite, traditional ceremonial, gospel preaching and good music. Sunday: Masses 9am and 11am (Solemn). Daily Mass: Tues 11am, Wed 7pm, Thur 10am, Fri 1.15pm, Sat 10am. Rosary - 2nd and 4th Saturday at 10.30am. 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: paroffsandp@btconnect.com

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

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

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

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

PLYMOUTH SACRED HEART MISSION COMMUNITY PARISHES *Society Parishes under the Episcopal Care of the Bishop of Ebbsfleet*, **St John**, Exeter Street (PL4 0NG) Sunday: Mass 11.15am; **St Gabriel**, Peverell Terrace (PL3 4JJ) Sunday: Mass 10am; **St Mary**, Federation Road (PL3 6BR) Sunday: Mass 10am. Contact - Fr Trevor Jordan 07714 577809

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

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

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

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

SHREWSBURY All Saints with St Michael, North Street (near Shrewsbury railway station). *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet. Resolutions ABC*. Sunday: Mass 10.30am. For daily Mass times or further information, contact Fr Paul Lockett SSC 01743 357862

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

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

STAFFORD St. Peter, Rickerscote. *A Society Parish*. Sunday - Parish Mass 10.15am, 3rd Sunday 3.30pm Benediction. For further information contact Fr David Baker SSC 01785 259656

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

STOKE-ON-TRENT, SMALLTHORNE St Saviour. *ABC*. Convenient for Alton Towers & the Potteries. Parish Mass Sunday 11.00am. For details of Children's Church see website. Weekdays: Tuesday, Thursday, Friday, Saturday 09.30, Wednesday noon. Contact Fr Andrew Swift 01782 827889 - frandrew@smallthorne.org www.smallthorne.org [twitter@SSaviours](https://twitter.com/SSaviours)

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

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

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

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

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

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, DY4 9ND. *A Society Parish under the episcopal care of the Bishop of Ebbsfleet*. Sunday 9.30am Parish Mass; 11.00am Mass with Sunshine Club for children; 4pm Evening Prayer. Daily Mass: Monday & Thursday 7.30pm; Wednesday 9.30am; Friday 6pm; Saturday 10am & Confessions at 10.30am. www.fifparish.com/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 01384 257888 frmennis@gmail.com, www.vicaroftividale.co.uk

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

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

Continued on next page

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

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

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

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

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

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

WINCHESTER Holy Trinity. A Society Church under the Episcopal care of the Bishop of Richborough. Sunday: Sung Mass 10.30am. Weekday Masses: Tues 10.30 am, Thur 12 noon. Contact: Canon Malcolm Jones ssc 01962 869707 (Parish Office) or Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 732351 - email: enquiry@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 07702 199844, Folkestone St Peter 01303 254472, Harbledown St Michael 01227 464117, Lydden St Mary 01304 822865, Maidstone St Michael 01622 752710, Ramsgate Holy Trinity 01843 593593, Rough Common St Gabriel 01227 464117, Temple Ewell SS Peter and Paul 01304 822865,

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

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

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

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

FIF, DIOCESE OF LEICESTER Blackfordby and Woodville vacant, contact Miss Blossom Thompson 07813 214462; Leicester St Aidan, New Parks, Fr S Lumby 0116 287 2342; St Mary de Castro, Fr D Maudlin 01572 820181; St Chad, Fr M Court 0116 241 3205; St Hugh, Eyres Monsell, vacant, interim Priest in Charge, Fr Simon Matthews 07763 974419; Narborough Fr A Hawker 0116 275 1470; Scraptoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

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

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

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

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

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

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

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

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

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

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

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

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



The Ordination of Fr Giles Orton at Derby Cathedral



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

Visit our website
www.sswsh.com

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

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

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

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Bishops of the Society



The Bishop of Beverley

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The Bishop of Chichester
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The Right Revd Dr John Hind
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- material about women bishops and women priests
- information about the House of Bishops' Declaration
- articles, addresses and statements
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