

Crunch time for the Church

- JOIN Forward in Faith (see p12)
- Affiliate your parish with FiF
- Get to your PCC to pass Resolution C

plus

FiF
Listings
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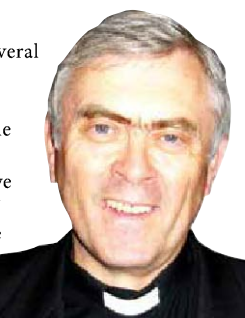
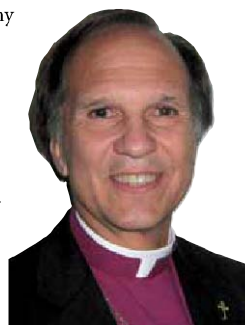
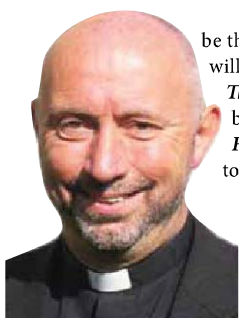
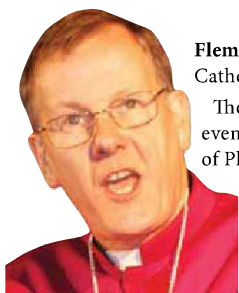
National Assembly 2011 Nineteen and still counting

MEMBERS OF Forward in Faith and other friends from around the world will gather at The Emmanuel Centre, Westminster on the 14th and 15th October for the 19th Forward in Faith National Assembly – the first to be held under the chairmanship of Forward in Faith's newly elected chairman, **Bishop Jonathan Baker** (left).

We look forward again to welcoming many international visitors, including (right)

Bishop Keith Ackerman, President of Forward in Faith North America, **Bishop Jack Iker** (bottom right) of Fort Worth in Texas, **Bishop Goran Beijer** (below) from Sweden and the newly consecrated **Bishop Roald Flemestad** (middle right) from the Nordic Catholic Church in Norway.

The Devotional Address on the Friday evening will be delivered by the Bishop of Plymouth, the **Right Reverend John Ford** (bottom left); earlier in his ministry Bishop John worked for several years as the Chichester Diocesan Missioner and we know that he will give us a memorable address. On the Saturday the preacher at Mass will be the **Bishop of Beverley** (middle left); we will also look forward to hearing news of **The Society** from Bishop Martyn, as we begin to explore how **Forward in Faith** and **The Society** might work together in our common interest.



Listen to the proceedings
at the Emmanuel Centre
soon after they happen

VISIT

www.forwardinfaith.com

New faces at Forward in Faith



The Council of Forward in Faith is delighted to announce that it has recently filled two key posts.

New Secretary

The Council has elected **Fr Ross Northing SSC** (left) as its new Secretary, in succession to Bishop Jonathan Baker. Fr Northing has been Vicar of St Mary and St Giles,

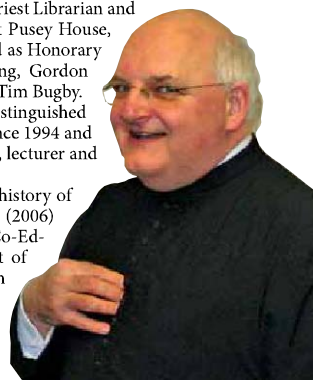
Stony Stratford since 1998 and is currently also Forward in Faith Regional Dean for Oxford and Vice-Chairman of the Ebbsfleet Council of Priests. Fr Ross began his ministry as a Church Army Officer, before training for the priesthood at Saint Stephen's House, Oxford. He went on to serve a title at St Philip and St James, Up Hatherley, Cheltenham, with Fr John Heidt.

New Honorary Chaplain at Christ the King

The Council is also very happy to announce that **Fr William Davage SSC** (right), lately Priest Librarian and Custodian of the Library at Pusey House, Oxford, has been appointed as Honorary Chaplain at Christ the King, Gordon Square, in succession to Fr Tim Bugby.

Fr Davage has had a distinguished ministry at Pusey House since 1994 and is well known as a preacher, lecturer and writer.

He was the Editor of the history of *SSC In This Sign Conquer* (2006) and, more recently, was Co-Editor with Fr Philip Corbett of the history of the Church Union *Defend and Maintain* published to celebrate the 150th anniversary of the Union's foundation.



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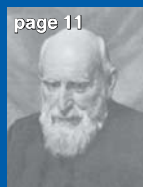
Summer Splendour
... in Oldham

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A Fair Ground
... at Rempston

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Giants:
Darwell Stone

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A Super Week
... in Walsingham

Croydon rioters destroy office

Barry Barnes, a member of the FiF Council, recalls what happened to his office

AS YOU will know in early August there were riots in various cities, commencing with that in Tottenham. The Tottenham riot was blamed on the police shooting of a young man, but the others were obviously copy cat and there is evidence that they were orchestrated. On Monday 8th August I was watching the BBC1 news when there were pictures of the fires in Croydon, in particular the Reeves furniture store, a Croydon landmark for almost 150 years.

To my horror

The cameras then moved to London Road where to my horror I saw that my firm's offices were on fire. The firm is a Solicitors practice specialising in Immigration Law but with also a Child Care practice. Two members of staff were working in the office when they heard the frontage being

smashed with a keyboard stolen from a neighbouring music store. The looters then entered, stole laptops and set fire to the office. Above the office are three floors of flats which were occupied at the time, clearly no thought was given to the occupants.

Rescued

Fortunately the Fire Brigade were able to rescue a mother and son from the top floor and to restrict the fire to the office. Other premises in London Road did not escape so lightly and have had to be demolished because of their dangerous condition. We are operating from temporary accommodation and it will be about six months before we can move back in. We were fortunate; many people lost their homes and all their contents in their destroyed flats.

What was this all about? Was it

just people having fun in destroying others property as part of the "if I cannot have it no more can he" mentality? Was it greed, the "must have" mentality?

The work of the devil

I believe it was genuine evil, the work of the devil. Respect for others and their belongings is no longer considered by some. I remember my mother asking for a new washing machine and my father saying yes when he had saved for it, he was not going on the "never, never". Now everyone must have the latest iphone or other gadget, even apparently if it means taking it from someone else.

Sadly the Church has become so embroiled in the latest liberal agenda it has forgotten to spread the word and to warn the world of the coming Judgement.



Anniversary Year

David Leeming reports as celebrations begin at St Augustine's, Tonge Moor

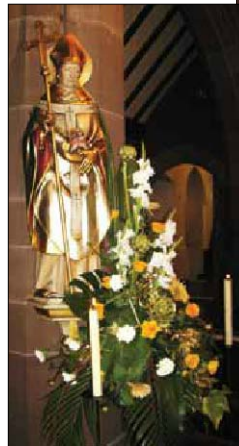
THIS YEAR is the 125th Anniversary of Consecration of St Augustine's, Tonge Moor and a number of special events are taking place. So far, a party of 19 (plus a dog) turned out for a sponsored walk on Saturday 30th July. The group left church after morning mass and made their way

to the starting point on the parish boundary at Thicketford Bridge to put their best feet forward.



They rambled by a brook through the countryside and the Hall i'th Wood estate to the daughter church of St Aidan's where they enjoyed a half-hour break for their packed lunches and drinks. Father Tony Davies, parish priest, led the group with the noon Angelus before proceeding alongside a second brook which led to the south of the parish.

A Country Park footpath stroll concluded the



ramble some three hours later at Thicketford Bridge. The route covered some superb country paths around the parish boundary as well as the more densely populated areas. The event was a successful social venture as well as a fund-raising exercise.

The Anniversary Flower Festival was held over the second weekend of August, when the church was superbly decorated by a small team of willing volunteers – the appearance was magnificent.

The Festival concluded with Evensong and Benediction. More events are planned during the months ahead including a special sung Mass on the anniversary of the Consecration itself, Tuesday 8th November, when the preacher and principal celebrant will be the Rt Rev. Martyn Jarrett, the Bishop of Beverley.

Summer Splendour



THE OUTLOOK for traditional Anglo-Catholics in the Church of England, like most of the weather forecasts this summer, may seem cloudy and unsettled; but it did not dampen the spirits of the congregation who gathered in even greater numbers than usual to celebrate the feast of St James the Apostle in Oldham.

The Mass was concelebrated by the vicar, Chairman of FiF Manchester, Fr Paul Plumpton with forty-eight priests from nine dioceses, assisted by recently ordained Deacon Fr Grant Naylor, shown here in a photograph which first appeared in the *Oldham Chronicle*.

The mass setting by Tomás Luis de Victoria (1548- 1611) and other music was beautifully and movingly sung by a group of singers under the direction of Shaun Bowers, accompanied on the organ by the Director of Music of Liverpool Cathedral. The people of St James then provided their visitors with a splendid buffet supper.

After such a wonderful evening there could be no doubt that the determination to continue the fight to maintain the Catholic tradition in our Church remains as strong as ever, despite the forces ranged against us from within, and the temptations from without to follow another path. As the epistle for the day reminded us, "We are in difficulties on all sides, but never cornered; we see no answer to our problems, but never despair."

Pleasant Places and A Fair Ground

Holy Cross Convent Rempstone's three and a half mile journey

IT WAS a reasonably happy if somewhat harassed band of pilgrim nuns who set off from Holy Cross Convent Rempstone for their new home at Costock on March 16th this year. One of them was meant to be at an FiF council meeting but emailed to say 'sorry, sheerly impossible, there are other things afoot!'



The journey was a mere three and a half miles down the road to the next village, same diocese, same group of parishes and still just over the border from Leicestershire to Notts and so still just in the Northern Province, yet it was and is a different world, wonderful open countryside with no busy road on the doorstep and a veritable nature reserve all around.

Benedictine joy

What a joy this is, so utterly Benedictine and Monastic; the conventual buildings and grounds are not simply for the Sisters or even for their not infrequent guests and visitors but very much too

for the house martins, swifts and swallows, the barn owls and many other birds.

The woodlands and fields abound with flora (wild flowers and grasses) and fauna (foxes, hares, deer etc), just there for the observing, while suitable habitat for reptiles (yes snakes!) are being created, not to mention the reclaiming of a pond.

Through thick and thin

Meanwhile of course the daily round of conventual life goes on, through thick and thin. The first few weeks were predictably far from easy. Work on the actual convent was still in progress but kitchen, refectory, laundry began to function and each Sister had somewhere to sleep and pray.

The library too began to take shape. Above all the splendid church at the centre of the complex was able to be in use from the first – such a joy in its simple beauty, with ample room for guests as well as the monastic choir and with excellent acoustics to make the singing of the chant so much less of a strain and, trustfully, more prayerful and pleasing to the ear.

Never mind that there were noises off at first, banging and hammering from the builders still at work, countless things not functioning as they should – inevitably – and creating minor panic stations until put right. What an oasis of peace and thanksgiving it was though to celebrate a long Triduum and Easter weekend in the new



setting with no workmen around.

Guests welcome

They are still here all the same, finishing off the outbuildings for our maintenance men and, especially, renovating the old farmhouse to accommodate our guests. Guests have been turning up at Costock from the first mind you, but are having to wait for overnight hospitality. That is another chapter just now so watch this space.

God is calling

Meanwhile, do join us in prayer and thankfulness and perhaps in particular in prayer that those whom God is calling to the Re-

ligious Life may listen to his promptings and come to share in our new and exciting life, here and now, for his sake and for his Church and world. This is no time

for despondency but an opportunity to prove that catholicity in the C of E is not on its way out!

For more information visit:

www.holycrosshc.org.uk



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Pray for all FiF members and parishes

St Saviour & St Peter Eastbourne

(Town centre. 5 mins from bus, railway stn. and sea)

Sunday Mass
8am Said Mass
10.30am Solemn Mass

Daily Mass

Magnificent Victorian Church
by G.E. Street

Further details from
Fr Jeffery Gunn 01323 722317

St Chad, Toller Lane Bradford

Sunday

8.30am Low Mass
10.45 Solemn Mass
6.30pm Evensong & Benediction

Weekday Masses

Parish Priest
Canon Ralph Crowe SSC
Tel. 01274 543957

The Good Shepherd Furnham, Chard

Sundays

9.45am Sung Mass

3rd Sunday only

6pm Solemn Evensong & Benediction

Weekday Mass

Tuesday 10am

Contact:
Heather McCann on
01460 64531

All Saints South Wimbledon

Sunday

11am Solemn Mass

Contact Fr Michael Blackman
020 8542 2787

Withycombe Parish Church, Exmouth

Whithycombe Village Road

Sundays: 8am Holy Communion
10am Sung Eucharist
6.30pm Evensong

All Saints' Exeter Road

Sundays: 8am Low Mass
10.30am Sung Mass
6pm Evensong (and Benediction 1st Sunday)

St John in the Wilderness

St John's Road

Sundays: 9.30am Holy Eucharist
1st & 3rd Sunday:
11am Family Service
Services throughout the week
for details contact
Fr Trevor Smythe 01395 278534

The Parish of Swinton & Pendlebury Manchester

Sunday

8am & 5.30pm Mass, St Peter's
9.30am Sung Mass, All Saints'
10am Sung Mass, St Peter's
11am Sung Mass, St Augustine's

Fr Jeremy Sheehy, Rector
0161 794 1578

Fr Paul Hutchins, Team Vicar
0161 794 4298

All Saints with St Michael Shrewsbury

Sunday Mass 10.30am

For Festivals, Daily Mass times
or further information contact
Fr Michael Fish SSC on 01743 244879

St Barnabas Jericho, Oxford

Traditional liturgy, music
and ceremonial

Sundays:

Low Mass 8:30am
High Mass 10:30am
Evening Prayer 6:30pm

Weekday mass times:

see website:
www.sbnababas.org.uk

Lively Sunday Schools, good
coffee and a friendly welcome!

Fr Jonathan Beswick SSC
01865 557530

St Barnabas Parish Church Morecambe

Sunday

8.30am Low Mass
10am Sung Mass and Sermon
6.30pm Evening Worship
Monday - 7pm Low Mass
Thursday - 11am Low Mass
Friday - 12 noon Low Mass

Daily Offices

Parish Priest:
Fr Tom Davis SSC
01524 411283

Holy Family

Lord Lane, Failsworth
Manchester

Sunday

9.15am Parish Mass

Daily Masses as advertised
or tel: Fr Tony Mills
on 0161 681 3644

St John the Baptist Leamington Spa

Parish under the Episcopal care of the Bishop of
Exeter - All Resolutions passed

Daily Mass

Sunday: 8am Low Mass
9.30am Solemn High Mass
3.30pm The Rosary & Benediction
(1st Sunday)

Traditional catholic worship
in a friendly atmosphere

Parish Priest:
Fr David Lawson SSC
Tel: 01926 422208
www.fifparish.com/stjohnleamington

All Saints, St Ives Cambridgeshire

Sunday

8am Said Mass
10.15am Sung Mass

1st Sunday

6pm Evensong and Benediction

Daily Mass, for details 'phone
Fr Mark Amey SSC 01480 122090

St Agnes with St Pancras

Toxteth Park, Liverpool L17 3BA

Sunday 10am Parish Mass
6.30pm Solemn Evensong
& Benediction

Weekday Mass: Tue, Wed, Fri & Sat
Canon Christopher Cook SSC
0151 733 1742
www.stagness.org.uk

LONDON SW20

St Saviour

Grand Drive, Raynes Park

Sunday 9.30am Sung Eucharist
4pm Evening Prayer

Contact Fr Michael Blackman
020 8542 2787

The Parishes of St Columba and St John the Evangelist Middlesbrough

St Columba

Sunday - Mass 9.30am

Daily Mass

St John

Sunday - 11am Sung Mass

For further information
contact Fr Stephen Cooper
on 01642 824779

St Salvador's Church Dundee

Sundays

9am Low Mass
11am Sung Mass

Fr Clive Clapson SSC
www.stsalvadors.com

St John & St Mary Magdelene Goldthorpe & St Wilfred, Hickleton

Sunday

Parish Mass 9am (Hickleton)
10.30am (Goldthorpe)

Tuesday and Wednesday
Mass 7pm (Goldthorpe)

Thursday

10am (Hickleton)

Friday

10.30am (Goldthorpe)

Saturday

10.30am (Hickleton Hall)

Fr Carl Schaefer 01709 898426

ST MARY MAGDALENE

The Parish of Winton
Westbourne Road, Eccles, Manchester

A Forward in Faith Parish

Mass Times:

SUNDAY

10am SUNG MASS
10am Family Service and Mass
(1st Sunday)

Tuesday 10.00am Mass

Wednesday 11.00am Mass

Thursday 7.00pm Mass

Friday 10.00am Mass

Saturday 9.30am Mass

For full details of all services please see the
church notice boards or contact the parish priest
Parish Priest: Fr Ian Hall SSC
0161 788 8991

St John the Baptist Parish Church Church Street, Staveley Chesterfield

Sunday 9.30am Sung Mass,
6.30pm (Summer) Evensong
(5.30pm Winter)

Fr William Butt 01246 472270

All Saints' Church Durham Road East Finchley N2 9PD

Sunday

8.00am Low Mass
10.00am PARISH MASS
6.00pm Vespers
6.30pm Benediction

Normal Weekday Services

Tuesday to Friday - 10.00am
Saturday - 11.30 am (Latin 1962)

Parish Priest:

Fr Christopher Hardy
020 8883 9315

For current mass schedule, see
the mass rota and calendar at:
www.allsaints-eastfinchley.org.uk

St Peter Bushey Heath ABC

Sundays

8am Holy Communion (BCP)
9.30am Parish Common
(2nd & 5th Sunday BCP)

Contact Fr Andrew Burton SSC
020 8950 1424

www.stpeterbusheyheath.org.uk

St Wilfrid Cantley, Doncaster

Sunday

8am Low Mass, 10am Parish
Mass, 6.30pm Low Mass

Weekday Masses - Monday
7.30pm, Tuesday & Wednesday
9.30am, Thursday 8.30am,
Friday 8pm, Saturday 9am

Fr John Willett
tel 01302 535133

St Peter's Crabbs Cross Redditch

Sunday

8am Low Mass
(except 1st Sunday)
10am Sung Mass

Youth Mass - Sunday Evening
as advertised

For Daily Mass times contact
Fr Mike Bartlett SSC
01527 545709

St Agatha, Sparkbrook & St Barnabas, Balsall Heath, Birmingham

Sundays

St Barnabas (Ladypool Road)
9am Sung Mass
St Agatha (Stratford Road)
11am Sung Mass and Junior
Church - Secure parking

Contact: Canon John Hervé
0121 440 4605

All Saints, Eastchurch Isle of Sheppey

Sunday - 10am Parish Mass.
Monday - 9.30am Said Mass.
Thursday - 7.30pm Said Mass

Contact Fr Barry Birch
01795 880205

St John the Evangelist Brandon Durham

Sunday

8am Mass 10am Parish Mass

Contact:

Fr Brian or Fr Peter
0191 378 0845

Holy Trinity Hoxton

Sunday - 8am Low Mass,
10am Solemn Mass &
Sunday School

Midweek Services:

Contact David Fordham
07885 064161

SUNDERLAND ST MARY MAGDALENE

Wilson Street, Millfield

A Forward in Faith Parish under the Extended
Episcopal Care of the Bishop of Beverley

Fast Trains from Kings Cross, Metro link
to Millfield (remember to turn LEFT on
leaving Millfield Station)
Website: www.st-marymagdalene.co.uk
E Mail: FrSkelsnm@aol.com

Sunday: Parish Mass 10.30,
Benediction 18.30, Low Mass 9.00
Weekdays: Mass 10.30 Mon & Wed,
19.30 Tues & Thurs, 7.30 Fri, 10.00 Sat.
Rosary (virtual on the Website), Thurs
19.15 & Sat 18.15

Confessions 18.30 Sat

or by appointment

15th Day of the Month
Day of Exposition for the work
of Forward in faith

Parish Priest:

Beresford Skelton CMP SSC
0191 565 6318

St Catherine's Burnley

FiF Parish, Resolutions A, B & C

Sunday

8.15am Said Mass
10.30am Parish Mass

2nd Sunday

6.30pm Evensong and Benediction
For Daily Mass times, Confessions, etc
please see

www.saintcatherines.co.uk
or call Fr Roger Parker
on 01282 424587

East Lanc's Parish accessible from
Yorkshire, Lower Lakes and Manchester

St Mary the Virgin, Hunslet and St Hilda's Cross Green, Leeds

Sunday

9.30am Solemn Mass (St Mary's)
11.15am Solemn Mass (St Hilda's)

Tuesday - 7pm Mass (St Mary's)

Wednesday - 12.30pm Mass
(St Hilda's)

Thursday - 10am Mass (St Mary's)

Friday - 12.30pm Mass (St Mary's)

Saturday

10am Mass (St Hilda's)

Fr Alex Lane 0113 271 9661

www.hunsletparishchurch.org

www.fifparish.com/sthildascrossgreengreeds

St Francis of Assisi Bournemouth

corner of Charnminster Road and East Way

Sunday Services

8am Low Mass

10am Parish Mass including Junior Church
6.30pm Evensong & Benediction (1st Sunday)

Weekday Masses

Tuesday 10am, Wednesday 7pm, Thursday 11am

All are warmly welcome

For further information during the Interregnum contact,

Barbara Geatrell

01425 470370

or Hubert Allen

01202 511845 (Parish Office)

Churchwardens

www.stfrancis-bournemouth.org.uk

St George's in the Meadows Nottingham

¼ mile south of railway station Sunday

11am Solemn Mass

6pm Evensong and Benediction

Wednesday 10am Mass

Friday 12.15pm Mass

Saturday 9.30am Mass

1st Wednesday of the Month

7.30pm CBS Ward Devotions

www.saintgeorgeinthemeadows.com

Fr Andrew Waude SSC - 0115 940 2868

Holy Trinity Ilkeston

Sunday - 11am Sung Mass, 6pm Sung Evensong

Tuesday - 9.30am Low Mass

Thursday - 7.30pm Holy Communion

Parish Office 0115 932 0833

St Mary the Virgin Kenton

Sunday

8am Mass 10.30am Sung Mass
6pm CBS Benediction (1st Sunday)

Daily Mass - see website

www.stmaryskenton.org

for times or contact Fr Edward Lewis,

Chaplain to Her Majesty The Queen

020 8907 2914

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High Mass at 1100

Holydays: Solemn Mass at 1930

Daily:

Mass, (M1930; T0830; W1930; T1000)

Offices & Confessions:

Holy Hour: W1830

Rosary: S1130

SOLW Cell organises pilgrimage, social & fund-raising activities

Further details from the Parish Priest: Father Iain Young on 020 7228 5340

A Certain Call in Uncertain Times

Fr Darren Smith reflects on the recent vocation conference

WHAT A weekend! I sit here reflecting upon a most amazing time with 25 men of varying ages from 22 to 62, giving an average age of 36, all courageous enough to step out in faith and declare their hand in a desire to respond to the call of God to ministry in the Church of England.

Following on from the last two vocations initiatives we decided to continue with the title of "A Certain Call in Uncertain Times" in the hope that it would inject an element of reality for those who are prepared to consider ordination. And I have to say I come away both encouraged and uplifted by the personal testimony and witness of these 25 brave men who in spite of everything are all prepared to offer themselves in faith saying "Here am I, use me."

The weekend was certainly full to overflowing from early in the morning (8am) to quite late at night (midnight and beyond) with a number of keynote speakers such as Father Houlding talking about priestly sacrifice, Brother Steven CR on spirituality, Bishop Mark Sowerby - Discernment and selection, Father Barry Smart - Sector Ministry, Father Damien Feeney - Priest as Leader and evangelist as well as the resident staff team.

All agree that as well as giving these guys a lot to think about, just the experience of being with a group of like-minded people was so very encouraging and exciting with worship at the centre of all that we did.

There are many both from our constituency and outside of it who want to tell us that there is no point in exercises such as these, or that there is no future in the Church of England for those of us of a Catholic faith. I have to say how wrong they are. God calls us to the here and now and all we can do is remain faithful to that call bearing in mind that these are uncertain times; but then again what is new?

Please continue to pray for us as we support, encourage and search out vocations within the Church of England. These prospective ordinands deserve all of our help and the phone has been red hot here at the ACS H.Q. in Birmingham from the participants who have been moved, informed and strengthened by the experience.

The next **God Calling** event is to take place at Christ the King, Gordon Square on Saturday 3rd December and will be led by Bishop Martin Warner and begins at 10.30 with coffee. Further details can be found on the ACS website www.additionalcurates.co.uk and this event is for those who have been on previous vocations conferences or not and a warm invitation is extended to wives/fiancées to attend in an attempt to answer some of their questions as they stand alongside to support and encourage their partners in their certain call during these uncertain times.



The FiF College of Deans

Anglia Regional Dean (Chelmsford & St Edmundsbury and Ipswich)

Fr Alan Cross SSC, 11 Grayling Drive, Bromley Road, Colchester CO4 3EN 01206 790984

Chichester Regional Dean (Chichester & Europe)

Fr Beau Brandie SSC, 48 A'Becket Gardens, Worthing BN13 2BN
01903 264471 - beaumont.brandie@btinternet.com

Derby Regional Dean (Derby)

Fr William Butt, The Rectory, Staveley, Chesterfield S43 3TN - 01246 472270

East Wessex Regional Dean (Guildford, Portsmouth & Winchester)

Fr Martyn Neale, Hawley Vicarage, Fernhill Road, Blackwater, Surrey GU17 9BN
01276 35287 - FrMartyn@aol.com

Kent Regional Dean (Canterbury & Rochester)

Fr David Herbert SSC, Flat 2, 52 High Street, Chislehurst BR7 5AQ
0208 467 5230 - 0745 564 5316 - fatherdavidherbert@btinternet.com

Lichfield Acting Regional Dean (Lichfield)

Fr Alan Jones, Ettingshall Vicarage, Farrington Rd, Ettingshall Pk, Wolverhampton WV4 6QH
01902 884616

London Regional Dean (London)

Fr Malcolm Gray SSC, 16 Alpine Walk, Stanmore, Middlesex HA7 3HU
020 8950 7860 - 0721 664178 - frmcg.stanmore@btinternet.com

Mercia Acting Regional Dean (Birmingham, Coventry)

Fr Darren Smith, ACS, Gordon Browning House, Spitfire Lane, Birmingham B24 9PB
0121 382 5533 - frsmith@additionalcurates.co.uk

Northern Yorkshire Regional Dean (Bradford, Ripon, York)

Fr Gareth Jones, 36 Whitcliffe Lane, Ripon, North Yorkshire HG4 2JL
01765 601745 - gjones390@btinternet.com

Northumbria Regional Dean (Carlisle, Durham, Newcastle)

Fr Beresford Skelton SSC, S. Mary Magdalene's Vicarage, Millfield, Sunderland SR4 6HJ
0191 565 6318 - frskelsmm@btinternet.com

Norwich Regional Dean (Ely, Norwich)

Fr Peter McCrory, Dane House, Kettlestone, Fakenham, Norfolk NR21 0AU
01328 878455 - peter.mcc@virgin.net

North Wales Regional Dean (Bangor, St Asaph)

Fr Robert Rowland SSC, The Vicarage, Dyserth, Rhyl LL18 6DB - 01745 570750

Oxford Regional Dean (Oxford)

Fr Ross Northing SSC, SS Mary and Giles Vicarage, 14 Willow Lane, Stoney Stratford, Buckinghamshire MK11 1FG - 01908 562148 - r.northing@btinternet.com

Scotland Acting Regional Dean (Aberdeen & Orkney, Argyll & the Isles, Brechin, Edinburgh, Glasgow & Galloway, Moray, Ross & Caithness and St Andrews, Dunkeld & Dunblane)

Fr Beau Brandie SSC, 48 A'Becket Gardens, Worthing BN13 2BN
01903 264471 - beaumont.brandie@btinternet.com

South Wales Regional Dean (Llandaff, Monmouth)

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Devotion to The Saints in The Coptic Tradition

by Canon Christopher Cook SSC is Vicar of St Agnes, Toxteth Park, Liverpool

GK CHESTERTON once famously said that Christianity has not been tried and found wanting; rather, it has been found difficult and not tried. We are all called to live the life of the Spirit, for through our baptism God's Spirit has made his home in us, but it is not always easy to live up to that. All too often our interests seem unspiritual and we struggle to reflect the Light of Christ undimmed to those around us.

Many might think it is not just difficult, but impossible! But this is exactly where the saints come in, why they are so important, for they show us that it is not impossible. With God's help we can live as Christ lived. In the kaleidoscope of the lives of the saints we see that when Christianity is really tried it works. In those countless inspirational lives, in their wonderful vitality and variety we see many different aspects of Christ's life and teaching, all reflected and "incarnated" in the lives of the saints. In them we see what it means to be fully human, to be fully centred on Christ.

I have an especial interest in the Coptic Orthodox Church, the national church of Egypt, and so I want to look at what we

churches, chapels, holy wells, sacred trees etc, and are places of regular pilgrimage.

The furthest South the Holy Family reached was Deir el-Muharraq, now a famous monastery and almost the exact geographical centre of the modern state of Egypt. The Copts see this as very significant: Mary and her divine son travel to the very centre of Egypt in order to bless it. In this way Isaiah's prophecy is fulfilled: "Blessed be Egypt my people."

The Copts see their native land as a Holy Land quite as much as Palestine, for it was these two lands alone in which the Incarnate Son of God chose to dwell. In fact Egypt was arguably the first country which became almost completely Christian, so that in the early persecutions Egypt probably suffered far more than any other province of the Roman Empire.

The Cult of the Martyrs has an important place in the life of the Coptic Church. Copts today, a minority of the population after generations of persecution, still see themselves as the Suffering Church, the Martyr Church, and therefore the place where the Kingdom of heaven will be built

A Martyr Church

I experienced another aspect of this sense the Copts have of being a Martyr Church in 2006, when I visited the Monastery of St Gabriel at Naqlun. This ancient monastery is just in the desert, about a quarter of a mile from the edge of the great oasis of the Fayoum in the Western Desert. One of the monks was showing me around, and at the end of the tour we entered a modern chapel built onto the old church.

Along the north and South walls of the nave were five large cylindrical boxes, like bolsters, covered with embroidered red cloth. This is the way in which the Copts keep holy relics, though the size of these bolsters can vary from large, the size of an entire body, to quite small.

The monk explained whose relics were in the five bolsters. In the summer of 1991 archaeological excavations were being carried out about one hundred and fifty yards from the monastery, and three caskets were discovered, each containing four mummies. The clothing suggested they were monks, and all bodies bore the marks of torture. Some, including a boy of about fifteen, seem to have been strangled. Others bore axe or knife wounds. Carbon dating has suggested a date from the thirteenth or fourteenth centuries, a time when the Mameluke rulers of Egypt carried out many persecutions and massacres of Christians.

The Coptic Church declared them martyrs and canonised them. Throughout Egypt there is now a great devotion to the Twelve Martyrs of Naqlun. Small portions of the relics have been despatched to churches not only throughout Egypt, but also to the Coptic diaspora throughout the rest of the world.

Devotion to the saints is undergoing a great revival; numerous new saints have been canonised, and for some time the search has been on for the relics of saints whose burial sites were previously only vaguely known. Relics are honoured as important sources of supernatural grace and healing, as the following passage from a book by nuns of the Convent of St George in Old Cairo explains.

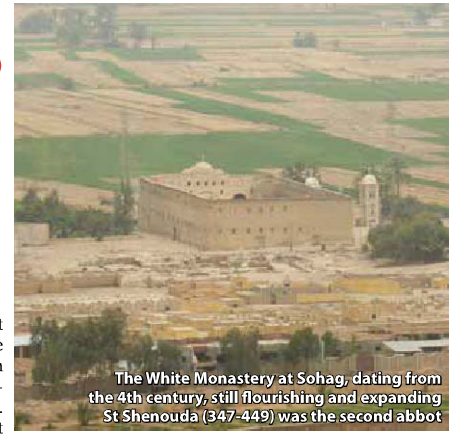
The spiritual significance of relics is that they can do miracles and heal people, just as a dead body was raised to life when it touched the relics of the prophet Elisha (2 Kings 13:21). The idea does not depend only

on the bones, but on the grace and power of the Holy Spirit, who does not leave the body after death. The sanctification of the Holy Fathers by the Holy Spirit affects both body and soul. When the body is separated from the soul by death the effect of that sanctification departs from neither body nor soul. Therefore every relic has the power and strength of the Holy Spirit. This is one of the gifts God gave to his beloved church. This veneration of the blessed relics helps the church in her struggles and gives aid to the brethren in the trials of this life.

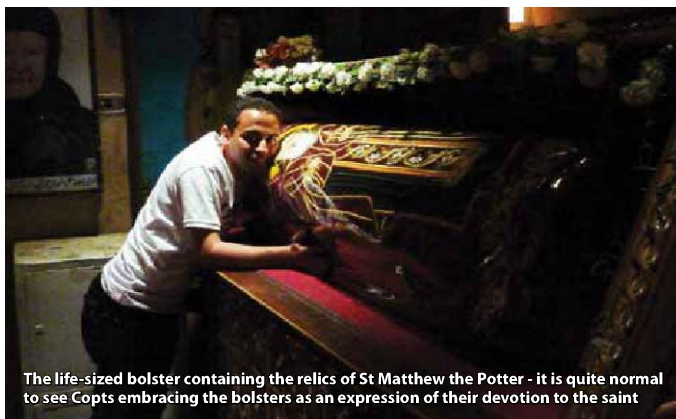
As with us in the West, the saints are seen not only as inspiring examples to be followed, but also as powerful intercessors. We can and should ask for their prayers. In any Coptic church you can see people praying before the red cylindrical bolsters containing the relics, embracing them, and leaving behind slips of paper on which they have written prayer requests. If the saints are those who most clearly reflect the Light of Christ, then honouring a favourite saint or saints, studying their lives and message, can help us to know Christ better.

The first Bishop of Alexandria was St Mark the Evangelist, whose bodily remains were kept in a church in Alexandria until they were stolen by Venetian sailors in the ninth century. There was immense rejoicing in 1967 when some of those relics were returned by Pope Paul VI to Pope Cyril VI, the predecessor of the present Pope, Shenouda III, who is the 117th successor of St Mark.

If only we had the same love for our English saints, all those wonderful Anglo-Saxon saints from the springtime of Christianity in our land, when England was truly an Island of Saints! Of course there is also a vast number of saints from succeeding centuries, St Anselm, St Thomas Becket, St Thomas More, St John Fisher and Blessed King Charles the Martyr, to name but a few. It is all these saints who have helped make England what it is today, moulded its history, culture and faith. Only if, like the Copts, we are aware of the glory of our Christian past can we have a true vision for our Christian future.



The White Monastery at Sohag, dating from the 4th century, still flourishing and expanding. St Shenouda (347-449) was the second abbot



The life-sized bolster containing the relics of St Matthew the Potter - it is quite normal to see Copts embracing the bolsters as an expression of their devotion to the saint

can learn from them about devotion to the Saints. The Coptic Church is a church very much in touch with its roots, a church which proudly boasts that it teaches "Christianity as it has always been taught."

On my many visits to Egypt and to the Coptic Church I have always felt in touch with the spirit of the early church in a way which is true nowhere else. In the various desert monasteries which I have visited and at which I have stayed you quickly realise that monasticism, which started in third century Egypt, is still alive and flourishing, and that there are still monks and hermits whose lives are strikingly similar to those of the early desert fathers. In the same way Coptic devotion to the saints puts in touch with traditional belief and practice.

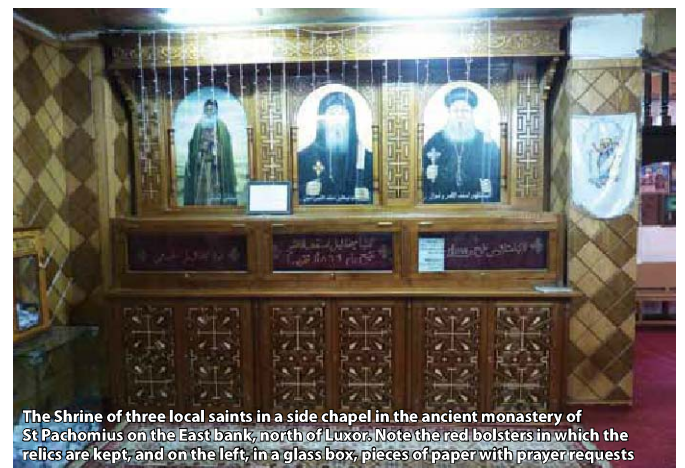
The most popular saints are probably St George the Martyr and St Damiana, who with her forty virgin companions, was martyred in the year 304, but supreme among all the saints is Our Lady. Coptic theology and liturgy have deeply Marian characteristics, and hymns and poems praising the Blessed Virgin Mary are an essential part of worship. Devotion to Mary is all the stronger because of the Holy Family's flight to Egypt. According to Coptic tradition they stayed in Egypt for three years, six months and ten days, and the tradition goes on to give a detailed itinerary for all that time. All the places they visited are now marked by

on earth. They do not number the years by Anno Domini, from Our Lord's birth, but from the great persecution of the Emperor Diocletian in the early fourth century; according to this computation we are now in the Era of the Martyrs.

In recent years there have been many Marian apparitions, but whenever the Virgin Mary appears she never speaks. She only weeps, and looks down sadly but lovingly on her children. The Copts see themselves as being without a voice, suffering in silence, as Mary so often had to in the gospels.

One of the best-known appearances of Our Lady took place on numerous occasions during the months of April and May 1968 at Zeitoun, a suburb of Cairo. A shining full-size apparition of Our Lady, surrounded by a glorious halo of Light, appeared over the dome of the Church of Our Lady. Often the Apparition lasted several hours: crowds of people flocked there, and many miracles took place.

In 2004 I went there myself, and spoke with an old man on the steps of the large new church which has been built opposite the original one. He had been there in 1968, and he assured me that the apparitions were real. The facial features of the virgin were quite clear, and profoundly moving: Our Lady gazing sadly but lovingly over her people.



The Shrine of three local saints in a side chapel in the ancient monastery of St Pachomius on the East bank, north of Luxor. Note the red bolsters in which the relics are kept, and on the left, in a glass box, pieces of paper with prayer requests

int

In his own write...



From the Editor's desk

Fr Acheson's retirement in 1960 was followed by rapid and pastorally insensitive change. After only a short period in office the new vicar called a parish meeting and announced, among other things, the replacement of the eleven o'clock non-communicating High Mass with a 9.30 Parish Communion.

There would be no more plain-song propers, barettes would not be worn, Benediction would cease forthwith, and so on. Protests were in vain and resignations from the PCC and other offices followed. Miss Bainbridge, who had served faithfully for many years, was informed between two weddings on a Saturday that in future the vicar would choose all the hymns and music for Sundays.

She resigned with heavy heart, and became part of a group that received Communion at the eight o'clock Mass at St Stephen's, went across the High Street to Lyons Tea Shop for breakfast, then caught a train to London Bridge for the Sung Mass at St Magnus the Martyr. She was later told that she was no longer welcome to tend the flowers at St Stephen's statue since it was inappropriate that this should be done by one who was not present at the main Sunday worship!

The upheaval was not confined to the liturgy but extended to parochial organisations. We were told that all the groups, which flourished under various titles had to be renamed "Fellowships" to have a common identity.

Though only 14, but even then tenacious of tradition, I sought permission to contest this decision at a PCC meeting on behalf of the Young Communicants' Club, of which I had been a founder member.

I told the PCC that we had no objection to the men's and women's groups changing their names, but we had drawn up a constitution with Fr Anthony, OSP, who had prepared us for confirmation, and had no desire to alter its terms or our title. We were, of course, overruled and the Club became a Youth Fellowship and had to extend its membership beyond communicants, but we did manage to have attendance at a monthly service inserted into the new constitution as a condition of membership.

The damage done to the parish during this period of autocratic and insensitive imposition of rapid change took nearly twenty years to repair, but, thank God, with the love and devotion of its present priests St Stephen's flourishes again.

That experience, however, taught me that whilst change need not, as in the hymn, be coupled always with decay, it can cause destruction if imposed without love and pastoral sensitivity. Change must reflect the God who constantly makes all things new, the God who is Love.

We cannot avoid having clay feet, but for hardness of heart in a pastor there can be no excuse.

to play the opening and closing hymns, returning later for Evening song and Benediction. The regular Sunday congregation included many more:

Miss Clarke, Miss Price, Miss McLoughlin, Miss Woods, Miss Bales (who whistled words with "s", and caused great merriment and imitation when she came round at the annual catechism children's party in the school hall inviting us to have "some fish paste sandwiches"),

Miss Bristow (daughter of Canon Bristow, sometime vicar of St Stephen's and first Canon Missioner of Southwark Cathedral),

the Misses Strevens who provided breakfast in their house for the children who had received their First Communion, Miss Lawrence (Fr Acheson's housekeeper), Miss Morcombe (a retired headmistress) and

Miss Simmonds (who had come from her home parish, Fr Monahan's Old St Martin, Worcester, to nurse in London during the Great War), and

Miss Ellis, the parish visitor who sang alto in the choir in the organ gallery at the west end of the church and poked us choirboys in the back with her umbrella if we whispered or fidgeted during the sermon!

Formidable, yes, but faithful and devoted. To their encouragement and, I am sure, their prayers, I owe much of my discernment and response to the vocation to priesthood.

Change and decay or renewal?

Then, the Authorised Version was the only Bible in use, the Offices were all BCP, and the English Missal was the normative form of Mass. We fasted from all food, even water, from midnight before receiving the Sacrament.

The 8 am Low Mass was the only service on Sunday at which we could receive, since the 11 o'clock High Mass was "non-communicating" – only the Celebrant received.

There were no evening Masses. On feast days there would be a High Mass at 6 am with choir and a good number in the congregation.

Most people made their confession regularly and many attended a weekday mass as well as Sunday. When waiting in the queue for the communion rail people knelt silently. When given a candle at Candlemass or a palm cross on Palm Sunday you kissed it and the priest's hand.

A REMINDER THAT our Gaiants in the Land are also human beings who can be difficult to get on with came to me from Major Patrick King after our last edition featured Enid Chadwick. "I first met Miss Chadwick", he wrote, "as a twelve year old boy in the 50s at Fr Patten's Prep and Choir School, the Sanctuary School, Walsingham. She taught us art, never smiled and was treated with awe by us all."

She pedalled round Walsingham on a very old 'sit up and beg' bicycle in a pencil skirt. I next met her in the 80s when I was made Churchwarden of St Mary's together with Stanley Smith. She gave us both a torrid time, always finding fault with the way we did things.

She had her own chair at the back of the church, complete with her own kneeler! She was treated like royalty. When we all saw her arriving we rushed around like nut cases to ensure that she had everything she wanted. If she didn't like Fr John Barnes's Homily she produced a book from her large bag and proceeded to read it!

She had the mouldiest old dog imaginable in the form of Bobby, who can best be described as a Heinz 57 Terrier! She doted on this awful dog! Finally, when she died and was buried in the churchyard at St Mary's, I made sure that when I cut the grass near her grave I kept a sharp lookout in case she leapt and had a go at me!

She was one of a formidable group of old ladies who guarded the Shrine with a passion. This said, her artwork in the Shrine is still as lovely now as in the 50s." Or as Oscar Wilde's character Lord Henry Wotton in conversation with Dorian Gray puts it, "It is the feet of clay that make the gold of the image precious."

I suppose most of us who were that age in the 50s will have similar memories of the formidable old ladies who were the strength of Anglo-Catholic churches. Most of them were maiden ladies, deprived of the opportunity of marriage and family life by the slaughter of tens of thousands of men in the Great War of 1914-18.

I can picture them now from my childhood at St Stephen's, Lewisham: Miss Grain, Miss Walker, Miss Richards, who helped the curate Fr Hancock as he instructed us at Catechism on Sunday afternoons, with the girls sitting in the pews on the left and boys on the right.

Miss Bainbridge, the organist and choirmistress, would be there

FiF are most emphatically not competitors, but collaborators in this Gospel task to which we have been called.

Meanwhile, fringe groups in the C of E claim that no promises were ever made to Traditionalists by the Church in the early nineties. The undertakings given in 1993 to the Ecclesiastical Committee by the Archbishops and by Professor McLean and to Parliament by the Second Church Estates Commissioner are clear – so clear, indeed, that those who would now rewrite history find that they can do so only by resorting to lies. And that, as well as being a disgrace, is also too sad for words.

director's diary



WELL, IT'S been a rather quiet few weeks, for which *Deo gratias!* After all the excitement of the two Episcopal Ordinations and the election of a new Chairman of Forward in Faith, the lack of anything exciting going on has been a real tonic! Somewhere in all the quiet, I took myself off on holiday and it was so good to get away from it all.

The problem, though, was that my wife was working most of the time I was off, so I was forced into 'doing things around the house'. There still aren't enough bookshelves in the not-so-new-house-anymore, and you won't be that surprised to learn that, at the end my break, there still aren't enough! On the other hand, though, I did paint some doors. And some windows. And a shed. With creosote.

I'd have got more done, but I kept bumping into bishops and that meant stopping getting away from it all and going to the pub. It's an occupational hazard when you live where we do when we're not in London. Still, it was fun to meet up with Bishop Martyn (with a 'y') and Betty, with Bishop Jonathan, with Bishop Norman and Bishop Martin (with an 'i'). And that was just one weekend, as a photograph elsewhere in this issue proves.

You'll be wondering about the extent to which they all respected the fact that I was on holiday and avoided talking about the Big and Boring Issue which continues to keep us all on the battlefield and off the mission field, but if I'm honest, I can't remember. We were, after all, in the pub.

Still, I mustn't complain, as eventually we managed to escape and drive up to God's own county for a few days and do all those things a Yorkshireman needs to do from time to time. (Afternoon Tea at Betty's, Fish and Chips at the Magpie Café, a walk across the moors in driving rain – you know the sort of thing.) And, as luck would have it, we were treated to a lovely lunch by a Bishop (with an 'i'), who may indeed have discussed with me aspects of the Big and Boring Issue but, again, I can't remember. I was, after all, not driving.

Eventually, the call of the BABI was too much to resist, and I found myself back at Gordon Square with a National Assembly to organise.

En route to that, we had a meeting of the Forward in Faith Council to negotiate, but that was fairly uneventful, at least in the sense that they all seemed more or less happy with what was planned for the Emmanuel Centre in October. It's the nineteenth Assembly I've organised; the first took place at Central Hall, Westminster in September 1994.

Back then, our present Chairman was still serving his title at All Saints, Ascot Heath! Our new Secretary, Fr Ross Northing (to whom our congratulations are due on his very recent election!) was still a Deacon, having just commenced his title at Up Hatherley. Little did the pair of them know what was in store for them...

Some things about the Assembly just never change, though. Fr Thingy will again be the very last to register as a delegate. He'll do it on the phone at about 5.00 pm the day before. If he's on form, he'll preface his registration with a mild complaint that he's again received no papers in connection with the event, apart from the one he ignored some months earlier, asking if he was coming! Mrs Whate's-ername will say she didn't like one of hymns we sang at the Mass on the Saturday, and I will patiently explain that I simply chose ones that I like and that I'm very sorry I again forgot to consult her!

But the most important unchanging feature will, I trust, be our steadfast determination to cleave to that Mission Statement most of us first read almost twenty years ago:

We affirm the Faith of the Church as revealed in Scripture and Tradition. We proclaim our Faith through the Creeds, the Sacraments and the apostolic ministry of bishops and priests of the Universal Church. We seek a guaranteed ecclesial structure in which we can pass the Faith on to our children and grandchildren. We have a vision for unity and truth and we are going Forward in Faith.



had rejected those new-fangled Victorian hymns? We should have lost many of the most popular hymns sung in our churches.

I remember telling one such parishioner this, when she complained about one of our modern hymns. It had been written in 1970 and was at that time 30 years old!

We do not want to change everything, but keep the best of the old and that which is relevant, and try out the new. It is only by listening and learning that we are in any position to judge.

The new Roman Mass is being trialled at the moment. It will seem strange to the younger members of our congregations but the language is so familiar to those of us brought up on the poetic language of Cranmer's translation.

More changes on the way

Many were sad to say goodbye to the PEVs whom we had come to know so well. How pleased we were to hear that the two new PEVs were men we already knew and respected. No doubt there will be changes in the way that they carry out their ministry. Our love and best wishes go with them.

What other changes there are in store for us we do not know. We wait eagerly for news from the Society of St



Wilfrid and Hilda. We are looking forward to this change to enable us to stay securely in the Church of England. This would be a change to prevent a change!

So, think about all the changes that have occurred in your life so far. Think how these have affected you. Have you benefitted from them? Have you learned from them? How can you change your life to make yourself a better person? I think there

are many ways we can all do that.

If Change is getting you down, think of the greatest change of all. That God sent his only Son to live among us, to teach us how to change our lives by following his teaching. He died that our lives may be changed for ever.

Changes

To go back to hymns, "O God who changest not, abide with me"



Did you know ...

- ❖ The first thanksgiving for the crops was at the beginning of August for the first fruits. This was the Loaf Mass or Lammass.
- ❖ The Autumn Harvest was first kept in Morwenstow in Cornwall about 150 years ago.
- ❖ In fishing ports they celebrate the harvest of the sea.
- ❖ Now many churches use Harvest time to focus on the people of the third World who do not have enough to eat. They give money to send abroad.

Autumn Wordsearch

APPLES PEARS DAMSONS BLACKBERRIES
ELDERBERRIES MIST WIND LEAVES
RIPENING HARVEST FLOWERS WHEAT
BARLEY OATS CORN AGRICULTURE
FISHING FARMING THANKSGIVING

Wordsearch Solution on page 10 ... but don't cheat!



What Does Vocation Mean to Me?

Jim Smith, a member of St Mary Magdalene's Church, Millfield, Sunderland, reflects

DICTIONARY DEFINITIONS of vocation usually contain the following elements: a strong desire to pursue, feelings of fitness, suitability and qualifications for a given career or profession. In its broadest sense vocation is what you want to do and / or what you are best qualified to do. Some times we may be unwilling to fulfil our vocation, Jonah is an example of a person who being called by God was very reluctant to fulfil his duty, yet it worked out in the end.

The origin of the verb vocation is Christian and has to do with calling. This can encompass, profession, work, trade, parenthood and marriage, all of which are regarded as callings and should be fulfilled to the best of our ability in love and unto the Lord.

However in the Catholic Church the term vocation is specifically linked to the Religious Life and the Priesthood. So what is my claim to having a vocation to the priesthood? In what sense do I feel that God is calling me? I have read around the subject in some detail this past year or so and have tried to fit my experience into various lists of evidences and criteria indicative of a sense of calling to the Priesthood.

Ultimately, however, if the church does not recognise my calling, then what ever feelings I may have about the matter, my perceived vocation to the priesthood must be mistaken. This does not mean that the process of seeking God's will isn't an essen-

tial experience, nor does it place consideration of ordination on a par with considering a career change; it is rather an acknowledgement of the fact that recognition by the Church of an individual's vocation is essential from beginning to end. So in reality at this stage I can only say for any certainty that I feel that I should put myself forward for ordination in the Church of England.

So you may ask the question why do I "feel" that I should pursue ordination?

Initially because Christian people that I respect feel that I may have the potential to be a priest, and deep down inside I feel "led" to offer myself as a candidate. However, it isn't easy for me to articulate my own internal thought processes behind this, as it is very much a continuing journey on which I find myself questioning, my motives, aspirations and having to come to terms with uncomfortable truths about myself. I don't normally have a problem articulating my thoughts or theories especially in interviews where I've been known to "wax lyrical". For example many years ago during an interview for a commission in the Territorial Army I was asked a question why I felt qualified to be an officer. I rattled off a list of reasons which impressed the senior officers and brought my interview to a premature end because I'd managed in my response to the first question to answer the next seven!

Not so when it comes to the possibility of ordination, I have no set answers or list of



responses. In fact I don't feel worthy to be ordained, and feel in awe of the responsibilities that being ordained will place upon me. Therefore I'm pleased that ultimately it is the Church's decision. That they will examine my suitability for the task in hand and if the Church through its appointed officers deems me suitable then I can trust that God truly has called me and He will equip me to work as a priest as he has enabled me to perform every other duty that I've had to do in my life when I have "cast all my cares upon

Him who cares for me (you)".

So vocation to the Priesthood for me is to continue to endeavour to trust God with full awareness of my weaknesses and inadequacies with the hope that I may be made "worthy to obtain the promises of Christ"

"Now to Him who is able to accomplish far more than all we ask or imagine, by the power at work within us, to Him is glory in the church and in Christ Jesus to all generations, forever and ever. Amen".
Ephesians 3- 20, 21.

The Love of Wine

Fr Stocius Lestrage proclaims "Vitis vinifera, Alleluia!"

WINE IS far older than recorded history, although the Old Testament ascribes the invention of wine to Noah "the first to plant a vineyard" (Gen 9:20). Unfortunately, the story immediately relates that he became drunk with bad results for him and his family. Nonetheless, in general, the wine gets a good press in the Bible. The word "wine" is mentioned 254 times, and "vine" 48 times. Wine, it seems, has almost always been with us.

Vitis vinifera, the common grape, has evolved over the years into many local varieties, some of which have proved so popular that they have become truly international. We know some wines by the names of the variety: Merlot, Chardonnay, Cabernet Sauvignon and so on. Other wines are more complex to identify. Let's take an example. Pulling a wine at random from my stock, I am confronted with the following name: **Pernand-Vergelesses**. And up the top of the bottle: 2005.

Reading the smaller print I can see "Maison Champy", and "Vin de Bourgogne".

Now, this one is not too difficult. I can see that it is white, and Bourgogne looks like Burgundy, which it is. It's a white Burgundy. Hurray! Is it sweet, medium or dry? Well, I would have to open it and try it to find out if I knew nothing about wine, or ask at the place where I bought it. In fact, it's dry. It's a dry white wine from a real place called Pernand-Vergelesses in Burgundy and it is bottled by

a firm called Champy. If you look up the year 2005, you will see that it is reckoned to have been one of the very best of the last fifteen years. Note - the year refers to the year of the harvest, not to the year of the bottling or putting on the market. Wines are bottled months, and sometimes over a year, after the harvest.

The thing to do with wine is to be brave and have a go. You will quickly find out whether you like dryer or sweeter wines, red or white (or both!) and you will find that English supermarkets and wine merchants, like Majestic, are quite helpful in telling you what to expect.

The best wines in the world are from France (in my humble opinion, an opinion shared by most wine lovers). This situation is changing very rapidly with some especially super wines coming from elsewhere in Europe (Germany, Italy, Spain, Portugal, Austria), from Australia and New Zealand, from South Africa, from the USA and from South America (Chile and Argentina). All these countries now produce excellent wine. Viticulture is also extending to the emerging economies such as India and China, and is beginning to flourish in Eastern Europe, Turkey and Greece. There are also good wines to be had from the Lebanon, and all around the Levant, although global warming is a threat here.

So, how do we get our heads around all this information? Well, first of all, make a note of wines

you have liked; where they are from, how sweet or dry they are, and, if given, the name of the maker or merchant. Be aware of the name of the wine. If it comes from the New World, it may just be the name of the grape variety. Here are the most common red ones:

Red Grape Varieties - International

PINOT NOIR - this is my personal favourite. It is generally a red wine grape which is early ripening and easily ruined by excess heat. The most perfect place for it is on Burgundy's Côte d'Or, where it reveals the complexity of flavour given by that very special place. This perfect marriage of 'terroir' (local characteristics) and variety (cépage) has been much envied and emulated. Wonderful Pinot Noir wines are now made in New Zealand, Oregon, California and Australia.

At a Pinot Noir evening a few years back a Pinot Noir from a small Oregonian producer rivalled the best French bottle that we had available (Volnay - Domaine de la Bousse d'Or), although it had been very expensive to buy in Oregon. Pinot Noir is also used in the making of some champagne - the red skins being removed immediately after pressing. In South Africa a related wine variety called PINOTAGE, produces very different wine: sturdy,



er, full, less feminine.

NOTE - You will find wines just described as PINOT NOIR. Try them!

CABERNET SAUVIGNON - This is the best-travelled red grape variety, capable of serious ageing. For this reason it is much prized, although it is a late ripener, and does not always give of its best in a cooler year, even in Bordeaux, its homeland. In Bordeaux, it is often blended with MERLOT or CABERNET FRANC both out of choice and out of necessity. It can also make delicious unblended wine if grown somewhere as warm as Chile, or Northern California.

NOTE - You will find wines just described as CABERNET SAUVIGNON. Try them! If you drink a wine from Bordeaux, you will probably be drinking a wine with CABERNET SAUVIGNON in, particularly if it is from the Médoc or Graves.

MERLOT - Merlot is very popular, producing smooth, opulent wines. It is easier to ripen in cooler vintages than the CABERNET SAUVIGNON with which it is often blended, and in warmer vintages produces a higher degree of alcohol. This easy-ripening, easy-drinking wine is produced under

its own name in the USA and Chile, and is much used in NE Italy. It achieves true greatness in Pomerol, in Bordeaux.

NOTE - You will find wines just described as MERLOT. Try them! They are easy to drink and enormously popular.

SYRAH or SHIRAZ - Syrah is much used in the northern Rhône Valley in France where it makes the famous wines Hermitage and Côte-Rôtie. It is now planted all over the south of France, and is in most Côtes-du-Rhône (a very reliable label to look for). Syrah tastes quite different in Australia, where it is called Shiraz. Here it is the country's most planted red grape and makes rich, peppery, potent wines in warm climates and even keeps a lot of its spicy character in the cooler climes of Victoria.

NOTE - You will find wines just described as SYRAH or SHIRAZ. Try them!

Well, there is a brief introduction to the main international red grape varieties. Next time, I shall introduce the main white varieties and tickle your palate with some delightful possibilities.

Until then, good drinking and good luck.

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Caption Competition

QUITE A few nice ones in response to last issue's photo of two Oxford clergymen enjoying a little quality time together.

Shirley Nott from Chislehurst made us smile with *Don't look now, but I think that woman wants her hat back!* whilst His Honour Judge Patrick went down a similar alley with *Just behind you and to your left. The woman with the pint and the glasses ... she looks RIDICULOUS.* (This from a man who wears silk stockings and a wig!) Libby Le Bihan betrayed her knowledge of *Cluedo*, by having the Bishop telling Dr Ward

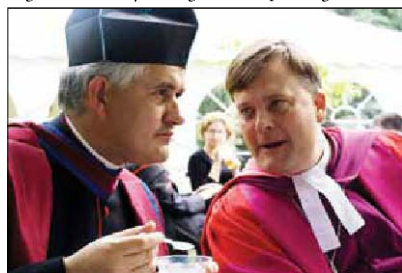


that it was Rev Green in the dining room with the red piping – no, sorry, lead piping.

But the Book Token will wing its way down to Steyning to our favourite retired Legal Adviser to the General Synod, Dr Brian Hanson, who was spot on with *Look, if you want to get on, you've got to look more C of E like me.* We have no doubt that Dr Ward will take note.

Moving on, grateful thanks to Graham Howard for supplying this image of a typical Sunday morning at Walsingham. Send your caption to:

Forward Plus, Caption Competition,
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Parish Photos in ND



Is your parish listed in the **Parish Directory** in **NEW DIRECTIONS** (and if not, why not?).

If it is and you would like us to include an occasional photograph, please send a high quality photo (JPG file) of your church (inside or outside and/or with people) to:

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Autumn Kitchen



Ginger Cake

INGREDIENTS:

5 oz Butter
3 oz Treacle
3 oz Golden Syrup
4 oz Brown Sugar
2 Eggs
1 tbsp. Water
7 oz Self Raising Flour
1 tsp. Grated Lemon Rind
2 tsp. Ground Ginger - heaped

METHOD:

In a small saucepan gently heat the butter, sugar, treacle and syrup all together until the butter is melted.

Place to one side. Sieve the flour and ground ginger together into a mixing bowl. Pour on the melted ingredients and beat hard until the

mixture is smooth.

Add the lemon, eggs and water and beat the mixture again. Beating lightens the texture by trapping more air. Pour the mixture into a lined loaf tin.

Bake in a preheated oven at GasMk 4, Elec.180, Fan 160. A 7in. tin takes 1 – 1 ¼ hrs. to bake. Use a metal skewer to test if the centre is ready. If it's all sticky bake it for another 5 minutes or so.

Leave it in the tin to cool. This will keep the shape of your cake. Then remove the cake and allow it to become cold on a wire cake rack. Store in an airtight tin for 24 hours, after which time you can enjoy a buttered slice ... or two.

Cherry Bite Biscuits

INGREDIENTS:

6 oz Margarine
5 oz Castor Sugar
1 Egg (beaten)
1 tsp. Vanilla Essence
10oz Self Raising Flour
3-4oz Porridge Oats
Tub Glace Cherries

METHOD:

In a bowl beat the margarine before beating in the sugar until the mixture is creamy. Add the egg and the vanilla essence and beat again. Gradually fold in the flour and, yes, you've guessed it, beat again!



Weigh the mixture into ½ oz balls. Lightly roll the balls in the porridge oats. Flatten each ball with a fork on a greased tray, carefully spaced to keep your biscuits from sticking together. Top each with a quarter of a glace cherry gently pressed on.

Bake in the centre of a preheated oven at GasMk 4, Elec 180, Fan 160 for 15 – 20 mins until golden brown.

Move the biscuits to a cooling rack with a fish slice. When cold they will become crisper. Stores well.

If you have a favourite recipe to share, please send it to Sandra Fowles
Forward in Faith, 2A The Cloisters, Gordon Square, London WC1H 0AG
ForwardPlus@forwardinfaith.com



In London?

Mass is said each weekday in the **English Chapel at Christ the King**, Gordon Square, London WC1, for people who "drop in" as well as for Forward in Faith members who are in the area.

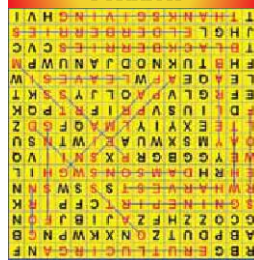
Particular intercessions can be sent to chaplain@forwardinfaith.com to be remembered at Mass.

The chapel is open for private prayer **Monday to Friday 8am to 4pm** (but closed on Bank Holidays).

Monday to Friday: Mass at 12.30pm

In addition: every **Thursday: "Holy Hour"**: Exposition at 12 noon followed by **Silent Prayer** until 12.20pm. This concludes with **Intercessions and Benediction** followed by **Mass** at the usual time.

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THERE WERE GIANTS IN THE LAND

A series of portraits of great Anglo-Catholics

THE RECENT appointment of Dr Jonathan Baker, Principal of Pusey House, as Bishop of Ebbsfleet, served as a reminder of the important role that the House since its opening in 1884 has fulfilled in the Catholic Movement in the Church of England. The most distinguished and influential Principal of the twentieth century was undoubtedly Dr Darwell Stone, a man of great learning and a fearless champion of the Faith.

Stone's father, the Rev. George Stone was a fervent anti-Roman clergyman who adopted Luther as a second Christian name. He was ordained in 1838 and was perpetual curate of Rossett, Denbighshire, from 1840 until his death in 1863, when Darwell (his mother's maiden surname) was just four years old. His mother returned to Manchester with her children. Darwell was confirmed at the age of 16 when, from notes made in copies of his late father's pamphlets, he seems to have embraced the same anti-Roman opinions. However, by the time he entered Merton College, Oxford, in 1878, he had apparently abandoned those beliefs and was already a convinced High Churchman.

These were crucial years for the young priests who had taken the ideals of the Oxford Movement and put them into practice in the slums of London and the sprawling industrial cities of the land. Fr Mackonochie at St Alban's Holborn was by then worn down by constant persecution from protestant opponents.

Fr Tooth had been imprisoned in 1877 under the Public Worship Regulation Act of 1874, and further prosecutions were being pursued. Stone would have seen the newspapers full of accounts of the struggles, the riots and the trials, and weighed their claims and their significance. He was also greatly influenced by two of the greatest churchmen of the era, Dean Church and Canon Liddon of St Paul's Cathedral, who remained frequent visitors to their Oxford Colleges and preached often in the university pulpit. During his undergraduate days he attended services at churches which had become centres of Anglo-Catholic worship and heard many of the great preachers of the day.

Ordination

Stone was made deacon by the bishop of Lichfield to serve his title at St Oswald's, Ashbourne, in 1883. He suffered several months of illness from the end of 1884, but was appointed Vice-Principal of Dorchester Missionary College in February 1885 before being ordained priest on Trinity Sunday. He became Principal three years later and remained there for another fifteen years. It was a small college, equipping ten or twelve students at a time, giving Stone opportunity to develop his own studies. One of those who served under him as vice-Principal gave an account of

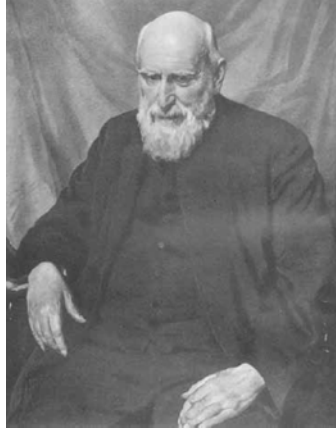
The Rev Dr Darwell Stone 1859 – 1941 *Principal of Pusey House - First Chairman of FCP*

his time there. "It would be impossible to say that Stone was sociable; he was very reserved; he talked little at meals, sometimes not at all, but an occasional joke was accompanied by a very sweet smile. However, the strong self-control underneath it was not to be mistaken." In those days (but, alas, no longer) Dorchester Abbey had a strong Anglo-Catholic tradition. Vestments had been in use from about 1875. A close connection between the College and the Abbey was maintained and Stone preached frequently at the Sunday 9.30 am Sung Celebration. "His manner was quiet and restrained, his exposition clear and his diction simple; it was all, so it seemed to one hearer, the unconscious self-revelation of a most interesting personality, very humble and very sure of itself because very near to God."

His tenure of office at the College left him with a lifelong enthusiasm for foreign missionary work and for the training of ordinands. For several years he was a commissary for the Bishops of Zanzibar and Nassau, and a member of the interdenominational Board of Study for the Preparation of Missionaries which arranged vacation courses in university towns for missionary candidates.

Pusey House

The event that brought Stone's theological abilities to wider notice was the publication of the series of essays entitled *Lux Mundi* edited by Charles Gore, founder of the Community of the Resurrection and one of the Librarians at Pusey House. It was an attempt "to put the Catholic Faith into its right relation to modern intellectual and modern problems." It sparked a controversy that raged for months and caused Canon Liddon to denounce it as a betrayal of the Tractarian position and Dr Pusey's memory. Stone was asked to express his views and he contributed a detailed examination of the book to the *Church Quarterly Review*. For the next fifteen years he was a regular contributor covering a wide range of subjects. He had an immense knowledge of patristic scholarship, acquired over many years, and a wonderful gift of memory. Canon Freddy Hood recalled, "Few men in the last hundred years can have read and remembered as much as Stone. A friend once pointed to the 161 volumes of the Greek Fathers in the library and asked 'Does anyone ever read through these?' 'Well, I think I've read most of them,' he said. His



knowledge and memory of what he had read was stupendous. I think St Augustine dealt with that point. If you'll take down that fifth volume, you'll find the passage on page 234, near the bottom of the page. But what people specially trusted was not his learning but his wisdom, and the capacity for seeing things in their true and full significance and right proportion."

A glance at the letters printed in his biography reveal the truth of this assessment. An amazing array of subjects are dealt with for a wide range of correspondents. Parochial clergy write for advice about doctrinal. Sacramental and parochial problems: the interpretation of the Articles, invocation of the saints, Roman claims, about the marriage of baptised and unbaptised persons, whether a woman should be given painkillers during childbirth, or if another can live with her illegitimate daughter pretending she is her niece; Fr Waggett SSJE, writes from the trenches in 1915 to ask his opinion of the doctrine of the Assumption; Bishops seek his opinion about sermons, ecclesiastical appointments, and Gore writes for advice on his retirement. Each reply is thorough, carefully reasoned and based on precedents from Scripture or tradition.

The invitation to become a Librarian at Pusey House came in 1903. Six years later he succeeded Stuckey Coles as Principal, remaining in that post until his retirement in 1934. One of his first tasks was to improve and extend the buildings, to provide a Chapel, Library and Lecture Room. Temple Moore's fine chapel was completed and dedicated in 1914, but the whole rebuilding was not finished until 1926.

Defending inclusiveness

Stone was soon established as one of the leaders of the Catho-

lic wing of the Church of England. His immense learning was brought to bear in defence of the parish priests whose efforts to bring dignity and reverence to the worship of the church were being hampered by a narrow-minded episcopacy and parliamentary prejudice. In the midst of the War, when Reservation of the Blessed Sacrament was clearly needed not just for communion of the sick, but for those who could not conveniently communicate at Mass times, and for the devotion of the faithful, the bishops were attempting to impose rigid regulation that would prohibit access to the Sacrament for even private devotion. Fr Han-

bury-Tracy of St Barnabas, Pimlico, suggested that signatures of objectors should be collected and presented to the bishops. Stone was given the task of drafting the wording, and so in February 1917 the bishops received 963 signatures of priests who challenged their proposals. "It being understood that an attempt is about to be made to deny to the faithful the right of access to the Reserved Sacrament for purposes of private devotion, we the undersigned think it our duty to state publicly our conviction that compliance with such a restriction cannot rightly be demanded and will not be given." In December of the same year he was elected chairman of the newly formed Federation of Catholic Priests "in communion with the See of Canterbury, for mutual support; and to maintain and defend the doctrine and practice of the Church..." He held the post for fifteen years and was an effective and greatly influential leader. He continued his work also with the English Church Union and was instrumental in the defeat of the proposals to revise the Prayer Book in 1928, largely because of its unsatisfactory alternative order of communion and the restrictions placed upon Reservation.

Stone's writings provide food

for thought as we contend for the same faith today. Those intent on imposing their novel understanding of Holy Orders and driving out adherents to the traditional understanding should heed his words on the related issue of Eucharistic doctrine: "A policy which came to be characteristic of the Church of England was that of leaving as open questions very many matters on which there was no conciliar decision of the Universal Church requiring acceptance of a particular belief under pain of anathema; of condemning certain extreme positions, and allowing as lawful widely differing opinions which came between them." "So when we find... representatives of both views, this does not mean that either group of these persons is disloyal to the English formularies, but that both are availing themselves of a freedom which all along was intended by the official policy of the English Church."

He supported Lord Halifax and the English Church Union in their desire for the reunion of Christendom, but was dismissive of Pope Leo's condemnation of Anglican Orders. "When we are told that to be separated from the Pope is to be separated from the Church, we can only say that we find no such doctrine in Holy Scripture or affirmed by the Universal Church, that we cannot reconcile it with very much in the writings of Catholic theologians, and in the facts of history. The acknowledged Saints who in the early centuries lived and died outside the Communion of the See of Rome, the history of Eastern Christendom in later years, the acknowledged Saints on both sides in the struggles between Pope and anti-Pope bear witness that we are not wrong in our rejection of the Pope's appeal for submission."

After retirement he kept a sitting-room at Pusey House and visited almost every day, continuing work on the Patristic Greek Lexicon that he had started in 1915, until his death in 1941. A year later Canon Freddy Hood wrote "Biographers are perhaps too ready to describe their heroes as saints; but I will venture to say that Stone showed the genuine marks of sanctity in a rare degree."

Based on *Darwell Stone, Churchman and Counsellor*, by F.L. Cross, Dacre Press Westminster 1943

Forms of words for making a bequest to Forward in Faith in your Will



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FiF INTERCESSIONS

October, 2011

- 1 Franciscans and other religious of the traditional integrity (St Francis' Day on Tuesday)
- 2 Fr Gareth Jones, Regional Dean of North Yorkshire, & FiF in Bradford, Ripon & Leeds & York
- 3 St Martin, Fenny Stratford, Fr Victor Bullock (Oxford)
- 4 St Mark, Swindon, Fr David McConkey (Bristol)
- 5 St Luke, Swindon, Fr David McConkey (Bristol)
- 6 St Saviour, Swindon, Fr David McConkey (Bristol)
- 7 All Saints with St Saviour, Weston-super-Mare (Bath & Wells)
- 8 Fr Malcolm Gray, Regional Dean of London, & FiF in London
- 9 Fr William Butt, Regional Dean of Derby, & FiF in Derby
- 10 St John the Evangelist, Balby, Fr Brian Inston (Sheffield)
- 11 St Catherine of Siena, Richmond Road, Sheffield, Fr Harold Loxley (Sheffield)
- 12 St John the Baptist, Mexborough, Fr David Wise (Sheffield)
- 13 Holy Trinity, Sneyd (Burslem), Fr Brian Williams (Lichfield)
- 14 St Peter, Rickerscote, Fr Graham Paul Bott (Lichfield)
- 15 National Assembly of 'Forward in Faith'
- 16 Joy in the 950th anniversary of the shrine of our Lady of Walsingham
- 17 St Margaret & St Chad, Hollinwood & Limeside, Oldham, Fr David Hawthorn, Fr Simon Sayer (Manchester)
- 18 St Paul, Royton, Fr Peter McEvitt (Manchester)
- 19 St Martin, Bedford, Fr Roger Stokes (St Albans)
- 20 St Bede, Birmingham, Alabama, Fr Buford Braswell (USA)
- 21 All Saints, East St Kilda, Fr James Bishop, Fr Neil Fryer (Australia)
- 22 Bishop Matthias and the Diocese of Ho, Ghana
- 23 Mission Direct and all traditionalist Mission work (World Mission Sunday)
- 24 Emmanuel, Wylde Green (Birmingham)
- 25 St Agatha, Sparkbrook, Fr John Herve (Birmingham)
- 26 St Mark, Washwood Heath, Fr Alan Thompson (Birmingham)
- 27 Most Holy Saviour, Saltley, Fr Alan Thompson (Birmingham)
- 28 St Mary the Virgin, Cottingham, Fr Paul Smith (York)
- 29 Joy in the fellowship of the saints
- 30 Departed members and sympathisers of Forward in Faith, RIP
- 31 St Mary, Mendlesham, Fr Philip Gray (St Edmundsbury & Ipswich)

November, 2011

- 1 St Mary at the Elms, Ipswich, Fr Stephen Raine (St Edmundsbury & Ipswich)
- 2 All Saints, St Ives, Fr Mark Amey (Ely)
- 3 St Edmund, Downham Market, Fr James Mather (Ely)
- 4 St Peter, West Lynn, Fr Andrew Davey (Ely)
- 5 Queen and Parliament
- 6 Guild of All Souls
- 7 The Ascension, Chelmsford (Chelmsford)
- 8 St Alban, Romford, Fr Roderick Hingley (Chelmsford)
- 9 St Francis of Assisi, Bournemouth (Winchester)
- 10 St Augustine, Bexhill-on-Sea, Fr Robert Coates (Chichester)
- 11 St Saviour, Portsea, Fr Roger Calder (Portsmouth)
- 12 Chaplains to the armed services and those to whom they minister
- 13 Those who died in war and violence
- 14 St Andrew, Birchills, Walsall, Fr Ian Templeton (Lichfield)
- 15 St John the Evangelist, Tipton (Lichfield)
- 16 All Saints, Benhlton (Southwark)
- 17 All Saints, South Wimbledon, Fr Michael Blackman (Southwark)
- 18 St Agnes, Kennington Park (Southwark)
- 19 London & Southwark FiF Festival of eve of Christ the King (Gordon Square)
- 20 The Pastoral & Catechetical Centre at Christ the King, Gordon Square (Chaplain, Fr William Davage)
- 21 St Stephen on the Cliffs, Blackpool, Fr Andrew Sage (Blackburn)
- 22 St Bartholomew, Armley with St Mary of Bethany New Wortley, Fr Ian Wright, Fr Gordon Newton (Ripon & Leeds)
- 23 St Barnabas, Crewe, Fr Ralph Powell (Chester)
- 24 St Peter, Stockport, Fr Kenneth Kenrick (Chester)
- 25 St Paul, Charlestown (Truro)
- 26 FiF in Scotland (St Andrew's Day next Wednesday)
- 27 Entering more deeply into the spirituality of Advent

- 28 St Jude, Hexthorpe (Sheffield)
- 29 St Wilfrid, Hickleton, Fr Carl Schaefer (Sheffield)
- 30 St John & St Mary Magdalene, Goldthorpe, Fr Carl Schaefer (Sheffield)

December, 2011

- 1 St John the Baptist, Staveley & Barrow Hill, Fr William Butt (Derby)
- 2 St Bartholomew, Derby (Derby)
- 3 Church's work with children and young people
- 4 Traditionalist Biblical scholars and theologians (Bible Sunday)
- 5 St Crispin, Manchester, Fr Patrick Davies (Manchester)
- 6 The Ascension, Lower Broughton, Fr David Wyatt (Manchester)
- 7 The Most Holy Trinity, Blackley, Fr Philip Stamp (Manchester)
- 8 St Luke, Dukinfield, Fr David Schofield (Chester)
- 9 St Michael & All Angels, Penwern, Fr Mark Mesley (Truro)
- 10 Lay Ministers and Pastoral Assistants of the traditional integrity
- 11 Guidance of the Holy Spirit in discernment of vocations to the priesthood
- 12 St John the Evangelist, Chopwell, Fr Paul Murray (Durham)
- 13 St James the Apostle, Owton Manor, Hartlepool, Fr Stephen Locke (Durham)
- 14 St Oswald, Hartlepool, Fr Graeme Buttery (Durham)
- 15 St Ignatius the Martyr, Hendon, Fr Andrew Jones (Durham)
- 16 St Mary, Horden, Fr Kevin Smith, Fr David Carr (Durham)
- 17 A spirit of penitence as we approach the feast of our Saviour's birth
- 18 Greater devotion to Jesus in the Scriptures, the Sacraments and the coming feast of the Incarnation
- 19 St Helen, Auckland, Fr Robert McTeer, Fr Grant Naylor (Durham)
- 20 St Mary Magdalene, Millfield, Sunderland, Fr Beresford Skelton, Fr David Raine (Durham)
- 21 St James the Great, Darlington, Fr Ian Grieves (Durham)
- 22 St Columba, Middlesbrough, Fr Stephen Cooper (York)
- 23 St John the Evangelist, Middlesbrough, Fr Stephen Cooper (York)
- 24 Due spiritual preparation for the feast of our Lord's birth
- 25 All traditionalist Christians as they rejoice in the Incarnation of our Lord Jesus Christ
- 26 St Michael & All Angels, Walthamstow (Chelmsford)
- 27 St Barnabas, Old Heath, Colchester, Fr Richard Tillbrook (Chelmsford)
- 28 SS Peter & Paul, Hockley (Chelmsford)
- 29 St Luke, Prittlewell, Fr James McCluskey (Chelmsford)
- 30 St Saviour, Raynes Park, Fr Michael Blackman (Southwark)
- 31 Christian Family Life and our own families



"Be happy at all times; pray constantly; and for all things give thanks to God, because this is what God expects you to do in Christ Jesus."

1 Thesalonians 5:16-18

St Paul the Apostle

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8am Mass

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Contact:

Fr Charles Razzall SSC
01270 215151

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Sunday

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6.30pm Evening Prayer & Benediction

Daily Mass times shown on
notice board or contact and
www.holyspiritouthsea.org
or contact Churchwardens:

Susan Kanavan on 023 9273 5756 or
Michael Bournier on 023 9242 3080

Pray for all FiF members and parishes

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Forward! plus **EVENTS**

Got a parish mission coming up? A quiet day? A fundraising drive? A patronal celebration?

We invite you to send details of your upcoming events and we will list them **FREE OF CHARGE!**

Please send details to: Colin Niblett, FiF Office, 2A The Cloisters, Gordon Square, London WC1H 0AG.

Telephone 020 7388 3588

Email FiF.UK@forwardinfaith.com

Date	Where	Times	What	Contact Name	Contact
Sept 8	Workshop Priory	7.30pm	Nativity of Our Lady: Solemn Patronal Mass with the Bishop of Whitby	Fr Nicholas Spicer	01909 472180
10	Shrine of Our Lady of Walsingham		FiF Sheffield Pilgrimage to Walsingham	Fr Stephen Dickinson	01302 875266
10	S.Mary, Bute Street, Cardiff	12 noon	Annual Credo Cymru/Forward in Faith Wales Festival of Faith. Preacher: Fr Simon Morris. Bring your own picnic lunch, drinks provided. After lunch: Question Time, concluding at 3.30pm with a short act of benediction. www.credocymru.co.uk/home/news.html	Fr Andrew Holmes	01443 473716
18	S.Hilda, Cross Green, Leeds	6pm	Dedication Festival. Solemn Mass. Preacher Fr David Houlding ssc	Fr Alex Lane	0113 271 9661
24	Christ Church, Monton Street, Moss Side, Manchester	3pm	50th Anniversary in Sacred Priesthood of Bishop John Gaisford. Mass at 3pm. Priests in SSC or FiF are invited to concelebrate (White Chasuble) Please let Bishop know by 17 September if you are concelebrating and approx how many of your parishioners may be with you - jandg.gaisford@tiscali.co.uk	Bishop John Gaisford	jandg.gaisford@tiscali.co.uk
Oct 1	S.Augustine, Tonge Moor (Manchester)	3pm	Annual Walsingham Festival: Mass 3.00pm Preacher: Bishop Lindsay Urwin followed by Refreshments and concluding with Benediction. Please advise of numbers for catering.	Doris Willan	01204 520686
4	S.Francis, Hammerfield (St Albans) Glenview Road, Hemel Hempstead HP1	8pm	Patronal Festival: Preacher the Bishop of Hertford Followed by a Reception in the Church Hall	Trevor Standen	020 7227 7242 Evenings, etc: 01442 891647
9	S.George, Headstone, Pinner View, Harrow UJR	6pm	Hundredth Anniversary of the Church. 1549 Order of Holy Communion. Celebrant: the Bishop of Edmonton. Preacher: Bishop Michael Nazir-Ali. Robing clergy asked to inform contact in advance.	Meg Pointer	020 8863 8937 megpointer@supanet.com
14-15	Emmanuel Centre Marshall Street Westminster London SW1		FORWARD IN FAITH NATIONAL ASSEMBLY Friday: Registration from 1.30pm. Assembly: 3pm - 6.30pm. Refreshments available from 12.30pm Saturday: Assembly: 1pm - 4.15pm Refreshments available from 11.15am	Forward in Faith	020 7388 3588
15	Christ the King Gordon Square WC1	10am	Forward in Faith National Assembly Mass Principal Celebrant: The Bishop of Ebbsfleet Preacher: The Bishop of Beverley	Forward in Faith	020 7388 3588
22	St Luke, Southport	12 noon	Patronal Festival High Mass followed by refreshments	Churchwarden Brian Heaton	07740 171717
Nov 5	St Aidan's, Crompton Way, Bolton BL1 8UR	12 noon	Society of Mary NW Ward Requiem Mass	David Martlew	David.Martlew@gmail.com
16	S.Peter, Rickerscote, Stafford	7.30pm	FiF Lichfield Assembly. Mass 7.30pm, followed by meeting. Speaker: The Bishop of Ebbsfleet	Jill Hibberd	01785 229550
19	Christ the King, Gordon Square WC1	12 noon	London & Southwark Branches of FiF Annual Festival of the Eve of Christ the King Principal Celebrant: Bishop Robert Ladds, Preacher: Fr Philip Corbett	Fr Malcolm Gray Fr Andrew Stevens	020 8950 7860 020 8854 0461
25	St Paul's, Croxteth, Liverpool	7.30pm	Sung Mass (Votive of the Holy Cross) for the 40th anniversary of the ordination of Fr Ian Brooks (SSC/FiF Concelebrants welcome)	Fr Brooks	0151 548 9009
Dec 8	Workshop Priory	7.30pm	Solemn Mass with local ESBVM Chapter. Preacher: Fr Guy Jamison	Fr Nicholas Spicer	01909 472180
10	St Paul's, Croxteth, Liverpool	12 noon	Society of Mary NW Ward Immaculate Conception Mass	Fr Brooks	0151 548 9009

St Magnus the Martyr Lower Thames Street London, EC3

(Nearest Tube: Monument or Bank)
ABC

Mass: Sunday 11.00,
refreshments following
Tuesday, Thursday & Friday 12.30
Visitors very welcome

Website: www.stmagnusmartyr.org.uk
saintmagnus@bulldoghome.com
Fr Philip Warner 020 7626 4481

SS Stephen and Mark Lewisham (opposite Lewisham Station and DLR)

Sunday
Mass 8.00
Parish Mass 10.00

Weekdays:
M 10.00, T 10.00, W 12.15,
Th 13.00, F 18.30, S 10.00

Parish Priest:
Fr Geoffrey Kirk
020 8318 1295

St Paul's, Hasland Chesterfield

Sunday
9.45am Sung Mass (1st Sunday - Family Mass)
Tuesday 7.15pm Mass (Benediction last in month)
Friday Mass 12pm Saturday Mass 8.30am

St James Temple Normanton Chesterfield

Sunday
11.30am Parish Mass
Thursday Mass 7.15pm (Benediction 2nd in month)
Fr Malcolm Ainscough SSC

Tel: 01246 232486

Email: mainscough@fsmail.net
Website: www.stpaulshasland.com

St Nicholas Skirbeck, Boston

Sunday 9.30am Sung Mass
Weekday Masses as displayed

Parish Priest:
Fr Paul Noble
Tel: 01205 362734

SS James and John Wednesbury

ABC, FiF, SCR

Sundays: LM 9am
Sung Mass 9.45am

5 mins from J9 M6 (car) or
B'ham/Wolv'n tram (foot)

For further information and
Daily Mass times phone
the Rector: Fr Kevin Palmer
on 0121 505 1568

St Andrew's Kingsbury, NW9

A FiF Parish under the Episcopal
care of the Bishop of Fulham

Sunday
Mass at 8.00am & 10.00am

Tube to Wembley Park then
83 Bus to Church Lane

Parish Priest:
Father John T Smith SSC
020 8205 7447

St Michael and All Angels Tonbridge Road, Maidstone

Sunday - 8am Low Mass,
10.30am Solemn Mass,
6.30pm Solemn Evensong.
Benediction 1st Sunday

Daily Weekday Mass

Fr Paul Gibbons SSC
01622 752710

St Peter and the Holy Apostles Plymouth

Sunday
9am Mass at St Thomas,
Keyham
9.30am Morning Prayer at
St Peter's, Wyndham Square
10am Mass at St Peter's
10.30 Mass at St James the
Less, Ham

Coffee after all three Masses

Daily Mass

please check times
with Fr Philpott
on 01752 298502

St Ambrose Westbourne Bournemouth

A Forward in Faith Parish with
Resolutions ABC in place

Sunday

8am Low Mass BCP
10am Sung Mass Traditional
Ceremonial, modern Rite
6pm 1st, Songs of Praise
Evensong 2nd & 3rd,
Choral 4th or 5th

Weekdays Low Mass 8am
Tuesday & Friday modern Rite
Parish office 01202 766772

St Dunstan's with Holy Angels Cranford

The nearest FiF Parish to Heathrow Airport

Sunday

9.30am Solemn Mass (Holy Angels)
11.15 Solemn Mass (St Dunstan's,
Cranford Park)

1st Sunday - Solemn Evensong
and Benediction (St Dunstan's)

Monday - 7pm Mass (Holy Angels)

Tuesday - 12 noon Mass (Holy Angels)

Wednesday - 10am Mass (Holy Angels)

Friday - 9.30am Mass (Holy Angels)

Saturday - 10am Mass (St Dunstan's)

Rector: Fr Michael Gill SSC
0208 897 8836

ST NICOLAS GUILDFORD

Parish Mass Sunday 10am
Daily Eucharist

Warm, open, catholic life
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Ss Andrew and Francis Willesden Green London NW10 2Qs

Sunday Parish Mass 11am

A warm, welcoming and happy
congregation under the care
of The Bishop of Fulham

Parish Priest
Fr Colin Patterson
020 8459 2670

St Luke's Parliament Street Derby

Sunday

10am Parish Mass
6pm Evening Worship as
announced

Confessions Saturday 10am
or by appointment

Contact

Fr Sillis 01332 345720

St Luke's, Milber Newton Abbot

Sunday

10am Parish Mass
For information about
Holy Days of Obligation
and Weekday Masses
contact

Fr John Potter
01626 365837

St Peter's Bath Road, Devizes

Sunday
8am Low Mass (BCP/EM)
10am Sung Mass
5pm Exposition, Devotions & Benediction (First Sundays)

Thursday
7pm Low Mass
Mass on major Saints Days and other Festivals
(times vary)

Fr Peter Moss SSC
01380 724785

S. HELEN'S WEST AUCKLAND BISHOP AUCKLAND

A Forward in Faith Parish under the Episcopal care of the Bishop of Beverley

Sunday Services

9am Morning Prayer
10am PARISH MASS with children's club and crèche
6pm Evensong and Benediction

Daily Mass

Monday 19.00, Tuesday 9.30, Wednesday 10.00
Thursday 9.30 Saturday 9.30.

Rosary Monday 18.30

Jolly Tots Tuesday 12 noon

Vicar: Canon Robert McLeer SSC 01388 604152

www.sthelenschurch.co.uk

St Gabriel's Fullbrook, Walsall ABC Walstead Road, Walsall off Junc 7 or 9 of M6

Sunday
8am Low Mass
10am Solemn Mass
5.30pm Mass
6.30pm Evening Prayer

Daily Mass

Fr Mark McIntyre
01922 622583

All Saints, South Shields

Sundays: 8am Mass
10am Sung Eucharist
6pm Evensong & Benediction
(11am Mass at St Mary's, Whiteleas)

Daily Mass: Weds & Sat
9.30am, Tues & Fri 12.30pm
(Thurs 10am at St Mary's)

Contact

Mervyn Thompson
0191 456 1851

St Saviour Smallthorne Stoke on Trent

Convenient for Alton Towers, the Potteries, Staffordshire Moorlands

www.smallthorne.org

Parish Mass

every Sunday at 11am

Daily Mass

Contact: Fr Richard Grigson
01782 835941
email: richard.grigson@smallthorne.org

St Mary the Virgin St Marychurch Torquay

Sundays

8am Mass
10.30am Parish Mass
6.30pm Evensong & Benediction

For information contact:
Curate on 01803 326203
or Churchwarden on
01803 690950

St Clement's Bridge Street Cambridge

(A, B & C / FiF)

Sundays:
10am Sung Mass
*Services are
Traditional Rite
English Missal / BCP*

Contact:

01638 780261

Email:

cat@ast.cam.ac.uk

St Peter & St Paul Osborn Road Fareham

Sunday Services

8am Holy Communion
9.30am Parish Mass

For the times of daily Masses and Confessions please ring
The Parish Office on
01329 236003
or see website
www.sspeterandpaulfareham.org

St Helen Abbottsham

Sunday - 8am Holy Communion (BCP)
11am Sung Eucharist
6pm Evensong (BCP)
Fr Francis Otto 01237 473445

A very traditional parish under the care of the Bishop of Exeter

All Saints Babbacombe

Sunday

9.30am Family Service
10.30am Parish Mass

Weekday Masses 9.30am
(Thursday 6.30pm)

Fr Paul Jones 01803 323002

GOLDENHILL & TUNSTALL STOKE-ON-TRENT ABC ~ FiF

Christ Church, Tunstall

Sunday

8am Low Mass 10am Parish Mass
6.30pm Evensong and Benediction

St John the Evangelist Goldenhill

Saturday

6pm Vigil Mass

For weekday masses etc contact

the Vicar, Fr John Stather SSC
01782 838288

www.parishofgoldenhillandtunstall.co.uk

St Anselm's Parish Church Hatch End, Pinner

Sunday

8am Mass, 10am Parish Mass
6pm Benediction (3rd Sunday)

Daily Mass

Monday 6pm, Tuesday & Wednesday 9.30am, Thursday 6pm, Saturday 7.30am

Major Feasts Sung Mass 8pm

Contact Fr Clive Pearce:
0208 428 4111
mobile: 07710 900545

All Saints, Clifton

Sunday

8am Mass

9.30am Family Service
(Mass 2nd & 4th Sunday)

11am Solemn Mass

6pm Evening Service
with Benediction

Feast Days

7.30pm Solemn Mass

Further details from

Fr Richard Hoyall 01179 706776

*Church in Pembroke Road,
follow Elephant signs to the Zoo*

SS Mary & Chad Longton

Sunday Services

9.15am Morning Prayer

10am Solemn Mass

12 noon Holy Baptism

Weekday Masses

Monday 8am

Tuesday 9.30am

Thursday 9.30am

Friday 7pm

Saturday 9.30am

Confessions by appointment

Parish Priest:

Fr Paul Lockett SSC

Tel: 01782 313142

St Barnabas Parish Church West Street, Crewe, ABC

Sundays

10am Solemn Mass

5.30pm Low Mass

6pm Evening Prayer (with Benediction
alternate weeks)

Daily Mass & Confession

please ring Fr Ralph Powell SSC
01270 212418

St Peter on the East Cliff

The Durlacks

Folkestone CT19 6AL

Sunday

Low Mass at 8am

Solemn Mass at 10.30am

Evensong at 6pm

Weekday Masses:

Tuesday 7pm

Thursday 12 noon

During Interregnum

contact:

01303 254472

www.stpetersfolkestone.org.uk

St Augustine's Thicketfold Road Tonge Moor Bolton BL2 2PQ

Sunday - 8am Said Mass

9.15am Sung Mass (St Aidan's)

10.30am Sung Mass

2nd Sunday - 6.30pm Evensong

and Benediction

Parish Priest:

Fr Tony Davies

01204 523899

All Saints South Kirkby

Sunday 10am Parish Mass

Daily Mass

For more information contact
Parish Priest: Fr Timothy Kaye
01977 642795

All Saints-with-St Saviours All Saints Road Weston super Mare

An ABC Parish (in interregnum)

All are welcome

Sundays

8am Holy Communion *Prayer Book*

10am Parish Mass *Common Worship*

using the Roman Lectionary

6pm Evening Prayer

Weekdays

10am Mass (Wed, Thu) *Common Worship*

10am Walsingham Mass (2nd Sat)

10am Confraternity of the Blessed

Sacrament Mass (4th Sat)

Tel: 01934 415379

email: allsaintsoffice@tiscali.co.uk

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www.allsaintswsm.org

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Isle of Wight PO38 1DE

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Ceremonial - The Church favoured

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Sundays

Sung Mass 9.30am, occasional

Choral Evensong & Benediction

Wednesdays

Holy Communion (Said) 9.30am

Fr John M Ryder SSC

Parish of All Saints, Godshill

01983 840895

St Oswald's Hartlepool

Sundays

9 30am Sung Mass

6pm Evening Prayer and

Benediction

Daily Mass

times as announced

Parish Priest

Fr Graeme Buttery SSC

01429 273201

St Mary the Virgin Littlehampton

Sunday 8am Mass

10am Parish Mass

Contact:

Fr Roger Caswell

on 01903 724410

St Andrew's, Croydon

Sunday

Mass 10am at St Andrew's

School, Warrington Road

until further notice

All Welcome

Contact Fr Keith Sylvia

020 8667 1353

www.standrewscroydon.co.uk

Holy Trinity Upper Brook Street Winchester

A Forward in Faith Church under the Episcopal care of the Bishop of

Richborough - A B & C Resolutions

Sunday: Sung Mass 10.30am

Weekday Masses:

Tues 10am, Thurs 12 noon

Contact Fr Malcolm Jones SSC
on 01962 810223 (Parish Office)

or Churchwarden:
John Kimber 01962 862524

email: enquiries@holymtrinitywinchester.co.uk

www.holytrinitywinchester.co.uk

St Paul's, Royton Nr. Oldham

Sunday

9.30am Parish Mass

Monday 10am Mass

Tuesday 7pm Mass

Wednesday 10am Mass

Thursday 12 noon Mass

Contact Churchwarden

Tony Hawkins

0161 628 5973

St Stephen on the Cliffs Blackpool

Sundays

9.00 Said Mass

10.30 Solemn Mass (Traditional Language)

18.00 Evening Service - varies Evensong /

Benediction / Healing Service

Easy access & loop

Vicar: Fr Andrew Sage SSC

andrewsage@aol.com

Tel: 01253 351484

Visit our website:

www.ststephenblackpool.co.uk

Parish Church of St Cuthbert w St. Matthias

Philbeach Gdns, Earls Court SW5

Sunday

11am Sung Mass

For all other Services please contact:

the Administrator

020 7603 6483

St Gabriel

Pimlico, London SW1

Sunday 8am

10:30am Sung Parish Mass

Tuesday 7pm

Wednesday 7pm

Thursday 7:30am

Friday 9:30am

Saturday 9:30am

Holy Days of Obligation

Sung Mass 7pm

contact frluke@st-gabriels.com

website www.st-gabriels.com

The Parish of Hawley

www.hawleygreen.org.uk

Surrey/Hants Border

Sunday

9.15am Sung Mass

(All Saints, Chapel Lane)

11am Sung Mass

(Holy Trinity, Hawley Rd)

6pm Evensong and



Fr Crotchet's Corner

Dear fellow grimpils

Grim is the word. This Ordinate thing is getting dashed difficult. There is war in the parish!

I told you last time that Ursula Organpipe, former Anglican churchwarden now Ordinate luminary, has erected an RC church (large hut) in the garden, and returned the HUT hut to its former place. In it she has installed Paddy and Cronan and appointed them sacristans of the Ordinate hut. 'Jammy' Ffoulkes-Travers, still staunch C of E, has taken on Cedric as a verger for the Anglican congregation and allowed him to sleep in the vestry of St Bibulus'.

There seemed to be a modus vivendi developing and then the Ordinate camp pulled a fast one. Now, you know already that 'Ordie' Organpipe used to pay for the music at St Bibulus', but you don't know that she was also in charge of the charitable trust that has, over the generations, attracted bequests with the purpose of sustaining the worship of the parish church.

Not only did she not resign this position upon her conversion to the One, True Church of God, but she also called a meeting of the Trustees in order to set up the arrangements to govern the use of the funds given the new situation in the parish. 'Jammy' F-T, being a decent sort of cove, swallowed hard and agreed to the objects of the Trust – 'Cantores Beatorum Sanctuariorum' – being modified to extend support to the worship of the Ordinate garden church.

At the same meeting, he also agreed to the appointment of the sacristans of both churches being Truists.

What he didn't notice was that the Ordinate church has two sacristans, Paddy and Cronan,



Herbert von Karajan

who are installed, as you are aware, in the HUT hut next door. Anyway, to cut a long story short, the scheming Ursula O. waited for 'Jammy' to go away for a week's shooting on his father's estate and called an emergency meeting of the CBS Trustees,



Christa Ludwig

where a bemused Cedric watched helplessly as the other Trustees, Ursula, Paddy and Cronan, voted to grant all the remaining funds of the CBS (Cantores Beatorum Sanctuariorum – not to be confused with any other organization with the same acronym) to a new trust with an entirely Ordinate identity. They got away with a cool £125.39!

Jammy Ffoulkes-Travers was furious when he got back and is wandering around the parish muttering about the 'stench of moral turpitude' and threatening to invoke the aid of his powerful father, and the latter's even more powerful lawyers. Ursula is retaliating by banging on and on

about how we C of E chaps don't seem to worry about the chantry donations of faithful Catholics over a millennium being 'stolen' at the Reformation and used to support our 'Proty sham' – I quote. It's not going well.

Anyway, all this talk of trans-fuges, turncoats and transvestism has caused me to turn to Richard Strauss' *Der Rosenkavalier* for comfort. To be truthful, the more proximate cause, as the Angelic Doctor would say, has been the reappearance of Herbert von Karajan's second recording of the opera, which I had never heard. Generally speaking, this received a cool reception when it first appeared, particularly when it was compared with the classic EMI 1956 recording with Schwarzkopf as the Marschallin, Christa Ludwig as Octavian and Stich-Randall as Sophie. The latter, currently available in several formats (some under £10) is one of the greatest classics of the Gramophone.

Karajan, apparently, had always felt that Schwarzkopf's voice was not right for the part, despite her magnificently aristocratic assumption of the role. Nevertheless, he continued to work

with her in his performances of the piece and made a famous film of the work with her in the early 1960s.

The EMI set, though, has always been the reference in this music, and so I set out to listen to several Rosenkavaliers with a box of tissues and some trepidation. How did I select them? Well, the newer Karajan version used the Vienna Philharmonic, an obvious advan-

tage in this very Viennese opera, so I listened to all the versions available to me from Vienna, i.e. those conducted by Karajan I (EMI) Karajan II (DG), Solti (Decca), Bernstein (Sony), Böhm (DG Live), Carlos Kleiber (DG DVD live) and Erich Kleiber (Decca). Now, this is where the transvestism comes in.

Not only is the 'male' lead – Count Octavian – sung by a woman (a mezzo), but singers have migrated from one role to another.

The wonderful Christa Ludwig, Octavian on the famous EMI set, becomes the Marschallin (with only slight vocal strain) on the Bernstein recording, where the husband of the time, Walter Berry, is an incomparable Baron Ochs. Gwyneth Jones, Bernstein's Octavian, also sang the Marschallin for the earlier Carlos Kleiber recording from Munich. Some singers retain the same role across the sets. Kurt Moll, an outrageous Ochs for Carlos Kleiber in his Vienna film, is more restrained for Karajan II.

I am left with a feeling of gratitude for so many riches and can only say that you will not regret buying any of these performances on disc. You must have the EMI Karajan (which seems to be available in a budget edition from www.amazon.co.uk at £9.99 – apologies, no number given).

It is a relic of another, better, more cultivated age with a presentation of the silver rose scene in Act II which is quite incompatible, and with recorded sound which completely belies its age. The 'new' Karajan? Well, to begin

with, I thought that the flame was burning a little less brightly, but when I adjusted to its more mellow presentation and had heard what must be the one of the two best final trios on record, I was converted.

If you know and love the EMI set, you need to try this, also from Amazon at only £9.99 on



Elisabeth Schwarzkopf

DG 477 9131. Janet Perry (Sophie) is not as good as Stich-Randall, but the whole is better than the sum of its parts, and some parts are absolutely heavenly. Good sound, despite being early digital.

I said that Karajan II had one of the best two final trios on record. The other one comes from the most *echt-wienerisch* performance, which is from Erich Kleiber (with apologies to his son, Carlos) and which is available on CD from Decca, available on Amazon at £9.99, locked, alas, in eternal mono.

The sound is good, however. Maria Reining is the Marschallin, Sena Jurinac is Octavian, Hilde Gueden is Sophie and Ludwig Weber is Ochs. The orchestra is the Vienna Philharmonic in all its glory and – here's the thing – this recording is also available as a download from www.classical-musicmobile.com at only 1€! 1€! Go on – spoil yourselves!

All of the above sets require a good supply of Kleenex to hand – as does the present state of my parish, I'm afraid. We have turpitude and to spare at the moment.

Yours confusedly,

Fr Amictus Crotchet

Parish Priest
St Bibulus of Saragossa
East Finchley
amictus@aol.com

The story so far:
<http://bibulus.site.voila.fr>

1061 and all that!

950th anniversary Walsingham celebration at York Minster

WHEN IN 1061, as the Pilgrim Hymn reminds us, Edward Confessor ruled over the land and the lady Richeldis was granted the vision that led to the construction of the Holy House in Walsingham, Ealdred of Worcester became the last Anglo-Saxon Archbishop of York. We do not know if he was aware of the new Shrine in the remote corner of East Anglia, but we can imagine that he would have been as surprised and delighted as Fr Hope Patten would surely have been at the sight of the Image be-

ing carried into the Minster to share the 950th anniversary celebration with pilgrims of the northern province.

It was standing room only as the procession entered through the great west doors: the Bishops of Beverley, Burnley, and Pontefract, with Bishop Robert Ladds of the Society of Mary, led by the crucifer and servers; the Guardians in their blue velvet robes, among them Bishop Lindsay and the Bishop of Ebbsfleet; the priests who were to administer Communion, robed dignitaries of the Minster, and

finally the Master of the Guardians, Martyn Warner, Bishop of Whitby, with his attendant deacons.

The glorious Mass, the service of Healing that followed, and Evensong with the Minster choir, combined to make it a truly memorable day in which the only thing that was wrong (thank goodness!) was the weather forecast which predicted constant rain. The sun shone, pouring light into that soaring edifice, and the warmth of divine love embraced us as we honoured the Mother of God.

