

Crunch time for the Church

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

FiF Listings
see page 13

Happy retirement!

A Festival farewell to the Bishop of Beverley



GLORIOUS SUNSHINE and a military parade outside the Minster. Inside a fanfare from Police trumpeters heralded the start of a magnificent Festival Mass for the Bishop of Beverley's retirement.

A dozen bishops, over 160 concelebrating priests, thousands in the congregation, gathered to express love and thanks for Bp Martyn's tireless ministry and Betty's unfailing support. In his sermon the Bishop called us "to hold firm and to fight the battle confident in our *Living Hope*, Jesus Christ." (The text of the sermon is on www.bishopofbeverley.co.uk)

Archbishop Sentamu, in deacon's robes, read the Gospel and afterwards led the tributes. Fr Carl Schaefer, with characteristic humour, presented flowers, a fine bottle and a handsome cheque on behalf of a grateful province.

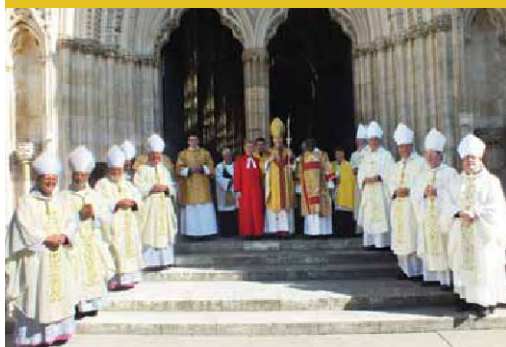
A happy and inspiring day!



Episcopal eccentricity we shall miss!

Fr David Sutton: "As a mental health chaplain I'm used to people who hear voices telling them what to do. It was amazing how many times Bp Martyn did as well at parish buffets – "I think Our Lady is telling me to have another piece of that delicious cake."

Fr Paul Benfield recalls Bp Martyn saying, "If we were allowed to eat cats then I would stop being a vegetarian."



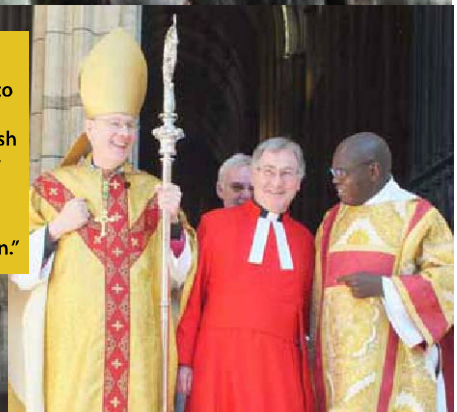
PROVINCE

Also in this issue:

Four pages of news, reviews and comment from Credo Cymru

- *Forward in Faith Wales* - as we journey together in love, prayer and mutual support to proclaim the gospel of the Risen Lord.

"Be joyful; keep the faith!"



The Archbishop of York has named Canon Glyn Webster (*in the centre, above*) as Bishop Martyn's successor as Bishop of Beverley. Fr Glyn was ordained in 1977 and has served his whole ministry in the York Diocese. Since 1999 he has been Canon Residentiary of York Minster, and is presently the Acting Dean. He was elected as a Member of General Synod in 1995, and has been Prolocutor of the Convocation of York and a Member of the Archbishops' Council since 2000.

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FiF Members honoured in Walsingham

The College of Readers

Barry Barnes, Chairman College of Readers, explains

“WHAT’S THE badge sir?” said the very courteous, but inquisitive assistant at the cash desk in *M and S* as I went to pay for a purchase in the sales.

“It’s for the College of Readers” I explained, telling him something about the College, as I inserted my card in the slot to complete the transaction.

This is an explanation I have made at various times and places in response to similar enquiries; “No it’s not the Community of the Resurrection” is one of the responses I have made on a number of occasions.

So I hope this item will give those reading it some insight into College of Readers, which is for Readers licensed by the Bishop for work within the Church of England. (Not as some people may have thought in the past for those who read lessons in Church.)

Blue Scarf

I became aware of its existence through an article in *NEW DIRECTIONS* a few years ago, which reported a group of Readers had been in Walsingham in November. Then a friend handed me some copies of something called Blue Scarf and some occasional papers, which looked interesting and useful.

I obtained and completed an application form, and duly signed up went to my first Annual general meeting at Gordon Square, where I found a friendly group of fellow Readers and found myself agreeing to be nominated and

subsequently elected as representative for the Beverley PEV Area.

The College

The College is a small, independent members’ organisation founded in 2000, under the guidance of the late Bishop Michael Houghton. It aims to complement existing arrangements for

ministry of Bishops, Priests and Deacons.

The College is run by members, for members, and financed entirely from subscriptions and donations. Its publications are produced mostly by members. One or more national or regional event is arranged each year, which members are encouraged to participate



Readers at diocesan, provincial and national level, and is open to Licensed Readers, Readers with permission to officiate; Readers Emeritus or Readers in training.

Our members are drawn from all age groups in diverse parishes right across the United Kingdom, what they have in common though is that they affirm the authority of scripture, the grace of the sacraments and the traditional understanding of the apostolic

in. As with most members’ organisations, it relies heavily on what the members put into it.

National Committee

Our National Committee is made up of Readers elected from the membership with a priest Warden of the traditional integrity. The Patron of the college is one of the Pastoral Episcopal Visitors; currently it is Rt. Revd. Martyn Jarrett, Bishop of Beverley. Sadly

we will lose our patron when Bishop Martyn retires but we look forward to having his successor supporting and guiding us at this critical time within the church.

The Walsingham pilgrimage, is organized by one of the members, and gives an opportunity to meet together for a few days in an atmosphere conducive to fellowship, reflection and also gives the opportunity to discuss relevant matters and draw on the experience of other Readers.

Pilgrimage

The 11th Pilgrimage is scheduled from 12th – 15th November. We are looking forward to this as there will be a special guest on one of the days, the Bishop of Richborough. The format, allows participants to take part in as much or as little as they choose; and provides an opportunity for time away from concerns of parish life with people with common interests and experience. It is sometimes valuable to take time out and share in the experience of other lay theologians.

Publications

All members receive a quarterly periodical, Blue Scarf, with news, events, and articles of theological and practical interest. This also helps them to keep in touch and provides an opportunity for them to publish examples of their own work. They also receive Occasional Papers on various subjects



of interest as they are published.

As our members are scattered to the four parts of the United Kingdom, communication is vital. None more so than for those who find they are isolated from other parishes of the traditional integrity. Some Readers also find there is little or no opportunity for Readers to meet either as a body or with local clergy to discuss relevant topics or areas of concern. So circles have been formed where there are sufficient numbers to meet together.

Committee members in all three Provincial areas also offer a friendly confidential contact too, by telephone, e mail or by letter correspondence for those who find that they are experiencing problems or suffering from isolation.

Access to spiritual direction and/or confidential discussion and advice is available from a local chaplain or the Warden of Readers who are priests of the traditionalist integrity.

If you are a Reader and are interested in finding out more, the web site www.college-of-readers.org.uk provides details about the College, its events, and activities and is well worth a visit.

Sixty years a priest

FATHER ROGER William Davison celebrated his Diamond Jubilee of Ordination to the Priesthood on Saturday 16th June at the Parish Church of St Mary the Virgin, Higham Ferrers, Northants.

Fr Roger trained for the priesthood at Kelham, Newark and served his title at St Augustine’s, Tonge Moor and St Aidan’s, Hall i’th’ Wood, Bolton from 1951. He became vicar there, and continued until 1965, leaving as an honorary canon of Manchester Cathedral. During his time at Tonge Moor he did much to promote the aims of the Company of Mission Priests and many young curates had the benefit of his fatherly advice and encouragement during their priestly formation.

He was Vicar

of St Mary the Virgin, Higham Ferrers from 1965 to 1988, then moved to St John, Higham with Merston in Kent serving as Honorary Assistant Priest until 2005. From Higham he moved to the College of St Barnabas, Lingfield, Surrey where he still resides.

He is an honorary Guardian of the Shrine of Our Lady of Walsingham, and a member of The Society of the Holy Cross.

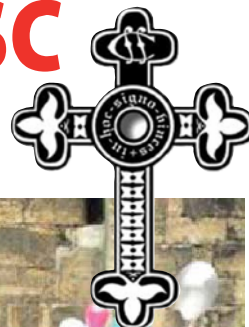
Many clergy concelebrated at the Mass of Thanksgiving when Fr Roger presided and preached a moving address. Everyone had the pleasure of chatting with him afterwards at a reception in Bede House and a generous buffet lunch was provided.

A group from Bolton travelled by coach to Higham Ferrers to join the “90+ Cleric” for the wonderful day.



Fr Roger (front centre seated) with clergy and the group from St Augustine’s, Tonge Moor

New SSC Master



FR NICHOLAS Spicer SSC has been elected to serve as Master of the Province of England and Scotland of the Society of the Holy Cross to succeed Fr Kit Dunkley.

Fr Spicer, who has been at Work-

sop Priory for the past five years, recently celebrated the Silver Jubilee of his priestly ordination. He will be instituted at a National Synod of the Society on Founders’ Day, 28th February, at St Alban’s, Holborn.

Called to be a priest?

THE CATHOLIC Societies Vocations Conference held on the 31st August was a complete sell out with 27 men coming together to enquire and test their vocation in a supportive and encouraging environment at Saint Stephen's House, Oxford. Further reflections and photographs will appear we hope in the next edition of Forward Plus.

Father Darren Smith, General Secretary of the Additional Curates Society, wanted to remind us all to both pray for and encourage all perspective ordinands to attend the next vocations day which will be on Saturday 1st December

at the parish of Old Saint Pancras for a experiential time of practical parish ministry. Further details can be found on www.additional-curates.co.uk by clicking the link to Vocations.

Progress of vocation

He has invited Philip Godsell to reflect upon the progress of his vocation in the Church in Wales. Philip attended the God Calling Initiative and has had a long association with the Additional Curates Society. Please pray for him and all of our candidates, both in the process of training and those attending selection conferences

over the coming months. The future of the Catholic faith in the Church of England lies in the encouragement of more vocations to the sacred priesthood.

Philip writes:

As my sometimes 'inept calling to serve' Christ as a Priest in his Kingdom on Earth has progressed, some wonderful and outstanding members of the Christian community have helped and supported me on my journey from the initial questioning of my sense of a vocation to the gentle enquiring of this call to serve within the comfort of the faithful, through to a most wonderfully supportive vocations advisor and on to, eventually, a selection panel, where we all trusted that the Holy Spirit would gently guide the hands of the selectors.

Now as an Ordinand in training for the Church in Wales, I find myself reflecting on my journey so far, and mindful of all those who have emblematically held my hand, listened to my confusions and doubts, and love me for who I am.

Sacramental Priests

These God-sent, loving Christians, did not tire from my angst and concerns in any way, and I was quick to realize that the sense of foreboding is something that most committed Sacramental Priests understand very distinctly, many have advised me that they would be the more concerned, if that notion of inadequacy and unsuitability to a vocation as a Priest wasn't there.

My advice to anyone considering travelling the rocky road of Vocation is that you must not be afraid to air these types of concerns, no matter how big or how small. Not to do so would be to internalise them and to provoke

more problems, and perhaps deny your call to a life as a Sacramental Priest.

My Mentors have always suggested to me that the course upon which I was set was a difficult and complicated one. But, despite a sense of isolation, I would not be travelling this course on my own, as others would be there to help, comfort and support me throughout the journey.

The difficulties which I have had to encounter are part of the Philip Godsell whom Jesus Christ is calling.

Overwhelmed

I cannot imagine for one moment that the original twelve were in any way adequate or indeed enthusiastic. The glimpses (if that is what they are) from the Gospels tell us of men who are overwhelmed, bemused, or even shocked. Peter falls on his knees at the lakeside and says, 'Depart from me Lord, for I am a sinful man.'

St John's account of the call of the disciples is even more confusing and bemusing.... And the calling of the tax-man, Levi, from his seat of custom really does beggar belief. But these were the men who were called - and we only have to believe that this Jesus of Nazareth knew what he was doing.

Even if we were to consider an apparent heresy that he *didn't* know what he was doing, then we would have to conclude that the divine prerogative involves certainty and risk. I can relate to this personally, and feel sure that my own vocational journey (whatever the public acclamations) has been woefully inadequate and unholy times.

But that daily, hourly and perennially on-going interaction, whether conscious or not, speaks of a God whose life draws like a



lover and God, refuses to let me fall....he whom I have attempted to serve so poorly thus far continues to serve and save me so well.

If we are searching for answers, or for certainties, or for assurances, then we have missed the whole message, which lies behind the enterprise of the Gospel.

Testimony to the truth

Only in Jesus can we find the Way, and the Truth, and the Life. It is the paradox of a Christian Faith which feels under pressure (not least, in this time of the Church In Wales Review when many feel threatened and are full of anguish for the future), and which is nonetheless one which will thrive by its testimony to the truth.

Some will identify that process through great statements, theological gymnastics, or poised political activity. But the truth lies in feeding the hungry, clothing the naked, visiting the prisoners, and providing water for the thirsty.

Perhaps then I need more time to work out what all this is for in my own life as my training commences - but there again, perhaps in the lives of many more besides.

Philip

Philip begins his training this summer at Saint Michael's College, Llandaff



Birmingham's Society Begins

Fr Oliver Coss reports

A MODESTLY FULL All Saints' Small Heath greeted the mid-September launch of The Society of St Wilfrid and St Hilda in Birmingham Diocese. With sumptuous refreshments, a wonderful and inspirational sermon from Father Philip North, and with a serving team from Small Heath and Washwood Heath, clergy and people from across the diocese re-committed themselves to Catholic mission in our

Catholic parishes.

The Chairman of Forward in Faith, who celebrated the Mass and led the rededication, was even spotted enjoying the clap-hands Gloria. We do not, however, expect to hear it in the Pusey House chapel any time soon! Wonderful parish music was beautifully augmented by singers from St Augustine's Edgbaston.



Pray for all FiF members and parishes

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 Evensong

Parish office
01202 766772

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 – 11.30am (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

SS James and John

Wednesbury
ABC, FiF, SCR

Sundays: LM 9.00am
Sung Mass 9.45 am

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 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

SUNDERLAND ST MARY MAGDALENE

Wilson Street, Milfield

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

www.st-marymagdalene.co.uk

E-mail: FrSkelsmm@aol.com

Sunday:

Parish Mass 10.30, Benediction 18.30,
Low Mass 19.00

Weekdays:

Mass 10.30 Mon & Wed, 19.30 Thurs,
7.30 Fri, 10 Sat. Rosary Thurs 19.15,
Sat 18.15 - Confessions 18.30 Sat or
by appointment

15th Day of the Month - Dedicated to
the work of Forward in Faith
Parish Priest: Beresford Skelton CMP SSC
0191 565 6318

St John the Baptist Leamington Spa

*Parish under the Episcopal care of the Bishop of
Ebofleet - 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.co.uk/stjohnleamington

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 Peter on the East Cliff

The Durllocks

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.stpeterschurchfolkestone.org.uk

Stafford's Hidden Gem

St Chad Greengate Street Grade II* Norman Church

Sunday

11am High Mass (Traditional Rite)

Contact Fr Michael Fisher

01785 245069

or visit website:

www.stchadsstafford.co.uk

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

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 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

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

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

All Saints, South Shields

Sundays: 8am Mass

10am Sung Eucharist

6pm Evensong & Benediction

(11am Mass at St Mary's,
Whiteleas)

Daily Mass: Mon, Weds & Sat

9.30am, Tues & Fri 12.30pm

(Thurs 10am at St Mary's)

Contact

Mervyn Thompson

0191 456 1851

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 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

The Parish Church of All Saints' Benilton

*All Saints Road, Sutton
Surrey, SM1 3DA*

Sunday

8am Low Mass

9.30am Solemn Mass

Occasional Evening Services

For any further information,

please contact:

Fr Peter Harnden SSC

020 8644 9070 or

Mrs Carolyn Melius

020 8642 4276

Holy Trinity Ilkeston

Sunday - 11am Sung Mass, 6pm Sung
Evensong

(1st Sunday joint with Benediction

at St. Lawrence, Long Eaton)

Tuesday - 9.30am Low Mass

Thursday - 7pm

Holy Communion

Fr Roger Jupp 0115 973 5186

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

WINCHESTER Holy Trinity

*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:

Barbara Smith 01264 720887

email: enquiries@holyltrinitywinchester.co.uk

www.holytrinitywinchester.co.uk

St Barnabas Jericho, Oxford

*Traditional liturgy, music
and ceremonial*

Sundays:

Low Mass 8am

High Mass 10.30am

Evening Prayer 6.30pm

Weekday mass times:

see website:

www.sbarnabas.org.uk

*Lively Sunday Schools, good
coffee and a friendly welcome!*

Fr Jonathan Beswick SSC

01865 557530

St Paul the Apostle

Middle Way, Croxeth, Liverpool 11

*A Forward in Faith Parish in the pastoral
care of the Bishop of Beverley*

Sunday 9.30 am Mass (BCP)

11am SUNG MASS with Sunday School

followed by refreshments.

Weekdays

Daily Mass: Sung Mass on Solemnities.

For times please contact Fr Brooks

Confession: Saturday 12.15pm

and by appointment

Vicar: Fr Ian Brooks SSC Tel/fax: 0151 548

9009 e-mail: FrIGB@blueyonder.co.uk

Isle of Man St Matthew's Douglas

ABC Parish

Sundays

9am Low Mass, 10.30am Solemn Mass

Daily Masses

Canon Duncan Whitworth SSC

01 624 676310

Church website: www.stmatthewsiom.org

All Saints-with-St Saviours All Saints Road Weston-super-Mare B23 2NL

An ABC Parish

All are welcome

Sundays

8am Said Mass

10am Parish Mass (Choral)

Weekdays

10am Mass (Wed, Thu)

10am Walsingham Mass (2nd Sat)

10am Confraternity of the Blessed

Sacrament Mass (4th Sat)

Contact Fr Andrew Hughes SSC

Tel: 01934 204217

e-mail: allsaintsoffice@tiscali.co.uk

Visit our website

www.allsaintswsm.org

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

St Barnabas Parish Church West Street, Crewe, ABC

Sundays

High winds and high celebration

The English summer did not deter Glastonbury pilgrims, writes Fr Darren Smith

"GREAT TO be back in town" was the headline in the Central Somerset News on June 21st, together with some fantastic photographs as the Annual Anglican Glastonbury Pilgrimage returned to this ancient site after a 12 month break. The pilgrimage had a wonderful carnival atmosphere and the Holy Spirit was certainly felt, not least in the record breaking winds that made it impossible to use the canopy without the risk of it quite literally taking off and ending up at Weston Super Mare.

Faithful pilgrims

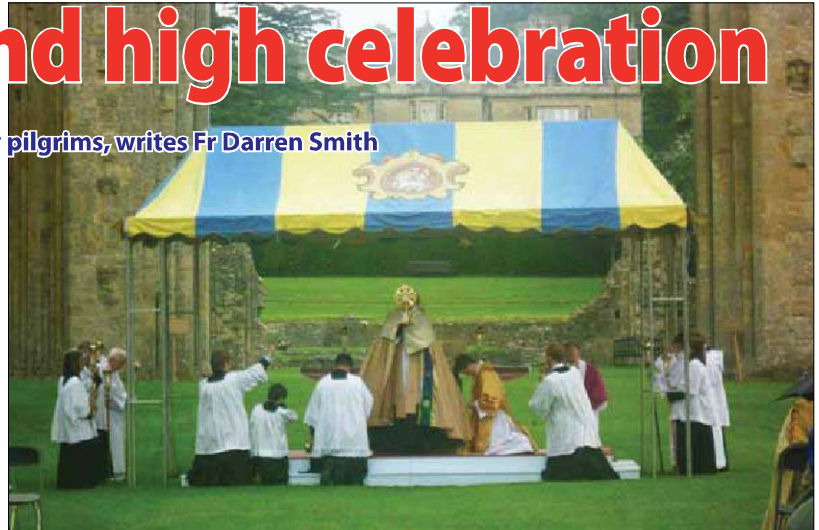
In spite of the weather thousands of brave, faithful pilgrims made the journey and experienced a revitalised pilgrimage that restored the traditional afternoon procession, but placed our Lord truly at the heart of things with a proces-

sion of the Blessed Sacrament. charity that not only campaigns for Catholic faith and practice but actively encourages the continuation of that in our young people.

Procession of Witness

Pilgrims were entertained during the lunchtime break by two local bands before the Procession of Witness. It was good to have what often was fondly referred to as the Church of England tea party restored to something of its former glory but with all the improvements of modern liturgical practice. The witness was not only to the many who lined the streets of Glastonbury but also to the Church in England and Wales the importance of traditional Catholic worship as many of the parish banners bore testimony to many years of Catholic worship and practice.

On entering the Abbey grounds



Our bus prodded up hill and down dale to arrive just before the Noon Eucharist commenced. It was immediately very evident that both the Abbey precincts and the organisation had been improved. Regrettably the weather had not. It was cold, grey and very windy with intermittent small squalls.

Pilgrims received 'All for Jesus' service books, experienced a greatly improved sound system and enjoyed the Wells City and Burtle Silver Bands which, with an organ, proficiently and appropriately replaced parish choirs.

Procession of Witness

After a lunch break the Procession of Witness followed the usual route accompanied by hymn singing with the band and organ, concluding with Benediction.

We returned home sedately. The journeys were exhausting but the group was happy and it was interesting to re-visit old haunts, including second-hand bookshops! Probably very few Christians agree with all interpretations of Anglicanism but it is important to respect differences. The devotion, dignity and reverence in evidence during a very well organised event that was 'All for Jesus' can only be applauded. Perhaps the sun will shine next year?

Mr Rob Thwaite, Vice Chairman, concludes: "It was great to be back again in Glastonbury, and we are looking forward to next year on the 15th June 2013 when our theme will be "Behold Thy Mother."

Pictures and further details can be found on the Association's website: www.glastonburypilgrimage.co.uk



sion of the Blessed Sacrament.

Through the generous support of the Church Union grants were made available to enable parishes to subsidise the cost of transportation, resulting in over 25 coaches (the largest number for many years) travelling from all points of the country. The lunchtime Mass was presided over by Bishop Martyn Jarrett and the preacher was Bishop Jonathan Baker, joined by over 40 concelebrating clergy, deacons and other Bishops.

Bishop John Ford

The children's tent was a hive of activity and how good it was to see Bishop John Ford taking part in the imaginative programme of events that were generously supported by Forward in Faith, a

for a second time the Blessed Sacrament was placed upon the High Altar as Bishop John Ford, Chairman of the Association, led a Eucharistic Devotional address before Benediction was given to the pilgrims. In spite of the adverse weather, dark clouds and stormy winds, rain did stay away keeping pilgrims dry if well aired!

Primrose Peacock adds:

I have intermittently attended the annual Anglican Glastonbury Pilgrimage since 1957. I lived there or in the area until 1977 when I moved to Cornwall. There was no Pilgrimage in 2011 but for reasons of nostalgia and my strong opposition to female episcopacy, I joined a Falmouth based group for 2012.



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, 17 Ramsey Ave, Walton, Chesterfield, Derbyshire S40 3EF 01246 239131

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)

Fr Hadyn England-Simon SSC, S. Peter's Vicarage, Llewellyn Street, Pentre, Rhondda-Cynon-Taff CF41 7BY - 01443 433651

South Yorkshire & Notts Regional Dean (Sheffield, Southwell, Wakefield)

Fr Tony Delves SSC, 4 Balmoral Street, Hebden Bridge, West Yorkshire, HX7 8BJ 01422 843948 - ajd@delwood.plus.com

Southwark Regional Dean (Southwark)

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020 8854 0461 - 07958 600049 - frandrew@dircon.co.uk

Tamar Regional Dean (Exeter, Truro)

Fr Sam Philpott SSC, S. Peter's Vicarage, 23 Wyndham Square, Plymouth PL1 5EG
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The Marches Acting Regional Dean (Gloucester, Hereford, Worcester)

Fr Mike Bartlett, St Peter's Ho, Littlewoods, Crabbs Cross, Redditch, Worcestershire B97 1527 545709 - frbartstpetrcc@aol.com

The North West Regional Dean (Blackburn, Chester, Liverpool, Manchester, Sodor & Man)

Fr Alan Cooke, The Vicarage, Milne Street, Chadderton, Oldham OL9 0HR - 0161 624 2005

The Ouse Regional Dean (Peterborough, St Albans)

Fr Geoffrey Neal, 63 The Moor, Carlton, Bedfordshire MK43 7JS
01234 720938 - gmnal@btinternet.com

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01509 412935 - reginaldstretton@btinternet.com

Sub Dean Fr Paul Noble SSC, The Rectory, Fishoft Road, Skirbeck, Boston PE21 0DJ
01205 362734 - frpnoble@skirbeckrectory.freemove.co.uk

West Wales Regional Dean (Swansea and Brecon, St David's)

Fr Philip Wyn Davies SSC, Y Ficerdy, Tregaron, Ceredigion SY25 6HL - 01974 299010

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Fr Julian Laurence, Holy Trinity Vicarage, 18 Holway Avenue, Taunton, Somerset TA1 3AR
01823 337890 - jlaurence@htrivicarage.fsnet.co.uk

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*

**St Mary the Virgin
St Marychurch
Torquay**

Sundays
8am Mass 10am Parish Mass
6.30pm Evensong &
Benediction
For information contact:
Curate on 01803 326203
or Churchwarden on
01803 690950

**St Helen
Abbottsham**

Sunday - 8am Holy Communion (BCP)
11am Sung Eucharist
(1st Sunday BCP,
3rd Sunday Family Friendly)
6pm Evensong (BCP)
Fr Francis Otto 01237 473445
*A very traditional parish under the care
of the Bishop of Exeter*

**Saint Cyprian of Carthage
Lancaster Road (off Carlton Hill)
Sneinton**

Sunday: 9.15am Solemn Mass
Monday: 6.30pm Rosary, 7pm Mass
Tuesday: 12 noon Mass
Thursday: 10am Mass
2nd Wednesday of the Month:
7.30pm Walsingham Cell Devotions
www.stcyprian.org.uk
Fr Andrew Waude ssc
0115 940 2868

**St Barnabas
Parish Church
Morecambe**

Sunday
8.30am Low Mass
10am Sung Mass and Sermon
6pm Evening Worship
Monday - 7pm Low Mass
Wednesday 10am Low Mass
Thursday 11am Low Mass
Friday 12 noon Low Mass
Daily Offices
Parish Priest: Fr Tom Davis SSC
01524 415216

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Choral Evensong & Benediction
Wednesdays
Holy Communion (Said) 9.30am
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Parish of All Saints, Godshill
01983 840895

**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
Dales, Lower Lakes and Manchester*

SAINT PAUL'S CHURCH ROYTON & SHAW

The Benefice of St Paul's, Royton & Holy Trinity, Shaw
Sunday - 9.15am Parish Mass (St Paul's), 11am Parish Mass (Holy Trinity)
Weekday - Low Mass: Monday 7pm (Holy Trinity), Tuesday 7pm (St Paul's),
Wednesday 10am (St Paul's), Thursday 12 noon (St Paul's),
Friday 10am followed by Drop-In (Holy Trinity)
Contact Parish Priest, Fr Peter McEvitt 01706 843485

**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

**All Saints
South Wimbledon**

Sunday
11am Solemn Mass
Contact Fr Michael Blackman
020 8542 2787

Holy Family

**Lord Lane, Failsworth
Manchester**
Sunday
9.15am Parish Mass
**Daily Masses as advertised
or tel: Fr Tony Mills
on 0161 681 3644**

**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
Benediction (Holy Trinity)
Fr Martyn Neale
01276 35287

**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

**St James the Less,
Ham**

Saturday

5pm 1st Mass of Sunday
10.30 Sunday Said Mass
Coffee after all Masses
Daily Mass - please check times
with Fr Philpott on
01752 298502

**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 Mary the Virgin
Littlehampton**

Sunday 8am Mass
10am Parish Mass
Contact:
Fr Roger Caswell
on 01903 724410

**St John the Evangelist
Brandon
Durham**

Sunday
10am Parish Mass
Contact:
Fr Brian or Fr Peter
0191 378 0845

**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 Office
Tel 01 782 313142

**St Francis of Assisi
Bournemouth**

*corner of Charminster 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 Dean Quinton
01425 672601
Churchwardens
www.stfrancis-bournemouth.org.uk

**St Michael
Thorpe-le-Soken
Clacton-on-Sea**

Sunday

8.30am Mass (BCP)
10am Parish Mass and Sunday School
(1st Sunday - Vespers and Benediction
at 6.30pm)
Call Fr Jeremy Dowding SSC
01 255 861234
for details and Daily Mass

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Inspiring liturgy with modern rites,
traditional ceremonial, fervent
preaching & good music*

Sundays

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

LONDON SW20

St Saviour

Grand Drive, Raynes Park
Sunday 9.30am Sung Eucharist
4pm Evening Prayer
Contact Fr Michael Blackman
020 8542 2787

**All Saints Godshill
Isle of Wight**

Traditional Language Mass
Sundays at 11am
and **Thursdays** at 9.30am
*Church open for private
devotions daily from 9 to 5*

**Withycombe Parish
Church, Exmouth
Whithycombe Village Road**

Sundays: 8am Holy Communion
10am Sung Eucharist
5.30pm 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
Sunday: 11am Family Service
*Services throughout the week
for details contact*
Fr Trevor Smythe 01395 278534 and
Fr Robert Sellers, Team Vicar 01 395 270206

**Sacred Heart
Mission Community
Plymouth**

St John Sutton-on-Plym
Mass Sun 11.15am (Sung)
Thu 10.30am (Said)
Sat 9.30am (Said)
St Gabriel, Peverell
Mass Sun 10am (Sung)
Fri 9.30am (Said)

St Simon, Mount Gould
Mass Sun 6pm (Said)
Tues 10am (Said)

St Mary the Virgin Laira
Mass Sun. 9.15 am (Said)
Wed. 10am (Sung)

*For Feast days as appropriate
During August check for details
of Sunday Location and time*
Fr Keith 01752 220644

int

SO THE Bishops have met in solemn conclave amongst the dreaming spires and agreed yet another amendment to the draft Measure. And proponents of the innovation hold forth on the internet saying that at last they can vote for the legislation and hoping that perhaps opponents might find it in their hearts to abstain so that we can all move forward together (sic.)

So, let us step back and invite all members of General Synod to step back with us.

Forget for a moment clause 5(1c)

director's diary



PENNING A Diary at this time of year can always be much more fun than usual, as I am only recently back from holiday. I was able to be away from Gordon Square for most of a month, which was a great treat!

Most of the time off was simply spent at home – home being the sort of place where one keeps bumping into members of Forward in Faith! Happily, though, most of them had the good taste to buy me a pint (or even two), so it was lovely to see each and every one of them!

At the front of our house we have (or, rather, had) a hedge. An ugly hedge, if I'm any judge, and certainly one which I detested cutting. And it was while cutting it that the idea came to me: simply *keep* cutting until it was no more. That bit was easy enough, but the problem of course was that it left small, ragged remains waiting to be dug out. And suddenly we were into the realms of hard work. Luckily, it rained.

Of course, immediately before I fled London, we were all being assailed by dire predictions about how the city would grind to a halt, courtesy of the Olympic Games. Traffic would be grid-locked, the Tube would have queues longer than most trains and the entire London infra-structure was supposed to seize up.

So it was with not a little apprehension that my wife and I drove to our local station, parked the car and set back to town to take our place in the Olympic Stadium for a morning's worth of Athletics Heats. But all the doom-sayers were wrong, *and with a capital W!*

We stayed a night at Gordon Square, got up bright and early, walked to St Pancras and immediately – yes, immediately! – caught a high speed train to Stratford. Seven minutes later, we were walking into the Olympic Park.

True, we had to queue for the security checks – for a total of about twenty seconds! So, we watched some javelins being thrown, and some triple jumpers triple jumping and some fabulous women running 5000 metres. But, if the

and look instead at the draft measure as a whole.

Is it fit for purpose?

Does it deliver a lasting solution?

Does it give to traditionalists an honoured place in the Church of England?

And, if the answer to these questions is still 'no' – as it has been now for very many months – then all a responsible member of the General Synod can do in November is vote 'no'. The response to the psalm hasn't changed one iota: **A Code of Practice will not do.**

noise was anything to go by, what we were all waiting for was the first Heat of the Men's 200 metres, and the opportunity to witness Usain Bolt strolling into the next round. Believe me, it was fabulous!

A week later, we were at St Pancras again, boarding another high-speed train – but this time to Paris for eight days. And that was fabulous too!

We walked too much, visited too many museums, ate too much, (probably) drank too much, (certainly) spent too much and enjoyed every minute!

One highlight was attending the Church of St Sulpice on the Sunday and hearing the Titular Organist, Daniel Roth, playing the historic organ on which Charles-Marie Widor wrote his Organ Symphonies including of course his Fifth Symphony with that



wonderful Toccata which is so difficult to escape in our parishes on Easter Day each year!

Then it was back home for a few more days. The remains of the hedge looked at me accusingly. Indeed, small shoots of growth had dared to appear. It still looked like very hard work, so I went online to see if Amazon sell flame throwers. They do, but at over £150, I chickened out. I'd then have got on with it – *honest* – if only I could have remembered where I had hidden the spade...

And so back to London and back to work, preparing not just for the National Assembly, but also for a meeting of the Forward in Faith Council.

The latter was strangely unnerving, as it was necessary for me to let members of the Council into a secret, but I'm glad to say that Bishop Jonathan came to my rescue and told them for me.

I'll have to tell all of you some time but not, I think, just yet – *my penultimate Diary simply isn't the place...*

In his own write...



From the Editor's desk

THE WET weather, quite apart from the July Synod, could have made the summer a totally depressing time. But every cloud, as the saying goes, has its silver lining, and so it proved this year. The constant rain from the spring onwards was as great an inconvenience to the wasps of East Anglia as it was to us, and for the first time in many years we had an almost entirely wasp-free Youth Pilgrimage at Walsingham. What a joy to be able to cook meals without being constantly attacked and having to fish the kamikaze insects out of the saucepans!

Woe to you shepherds!

The House of Bishops, meanwhile, has capitulated to intimidation by the extreme feminist lobby in the General Synod. They are doubtless all honourable men. The Bishop of Liverpool, for example, has shown nothing but kindness to the petitioning parishes in his diocese. He has been understanding and generous in his dealings with Croxteth as we struggle with financial problems against a background of social deprivation. His chairmanship of the Panel that meticulously researched and revealed the injustice and conspiracy to withhold the truth of the Hillsborough disaster has rightly been acclaimed.

He is an honourable man. So are they all, all honourable men. Yet they are set on a course that will destroy the very apostolic succession in which they themselves stand. They have now adopted another form of words, suggested by a female member of the House of Clergy, to replace the amendment 51(c) to the Legislation. It removes the requirement for the exercise of ministry following petition to be consistent with the theological convictions of the parish, and instead suggests that only the "selection of male bishops and male priests" should be done "in a manner which respects the grounds on which parochial church councils issue letters of request."

The Archbishop of Canterbury, eager to finish the business and retire to the cloistered colleges of Cambridge, welcomes the amended amendment for its "emphasis on respect and the process of dialogue with parishes that it will promote." Respect! From whom, towards whom? Dialogue? Parishes that petition simply need a bishop in apostolic succession with proper jurisdiction, not a process of dialogue with those whose Orders they cannot recognise. How can we respect bishops who act in

defiance of their ordination vows and commission. "Bishops are ordained to be shepherds of Christ's flock and guardians of the faith of the apostles" declares the Ordinal. "Will you teach the doctrine of Christ as the Church of England has received it, will you refute error, and will you hand on entire the faith that is entrusted to you?", the episcopal candidate is asked. "Will you be faithful in ordaining and commissioning ministers of the gospel?" "Will you promote peace and reconciliation in the Church and in the world; and will you strive for the visible unity of Christ's Church?" And he is told, "You are to govern Christ's people in truth." The disgraceful spectacle of bishops submitting to secular feminism in clerical garb makes



a mockery of their claim to be guardians of the faith of the apostles. They refute the received doctrine of our Church and promote error. They ordain those whom the Universal Church declares that it has no authority to ordain, and they deliberately pursue a course which they are fully aware will impede the quest for visible unity. We have tried dialogue, but they refuse to hear.

**They that have done this deed are honourable:
What private griefs they have,
alas, I know not,
That made them do it: they are wise and honourable,
And will, no doubt, with reasons answer you.**

(Julius Caesar, Act 3, Scene 2)
No wonder that so many have despaired and left the Church of England!

No surrender. No desertion.

There are still many of us, however, who believe that we must stay and fight to hand the torch on to succeeding generations. For, despite the unfaithfulness of the majority of the bishops and the uncatholic structures that have been imposed upon us, there are still vocations to the priesthood. Still God is calling men to serve Him as Priests in the apostolic tradition. The Vocations Conferences run by ACS and the

Catholic Societies of the Church of England are full. St Stephen's House, the soundest of the remaining theological colleges, has a good intake of men prepared to dedicate themselves to traditional ministerial priesthood.

I hear priests – even members of SSC whose forebears went to prison in the fight for the catholic heritage of the Church of England – saying they find it hard to encourage vocations. "What if we get no provision?" they ask. We need to regain our nerve. Yes, many have deserted us and followed Newman's path. Yes, the future is uncertain; but the future by its very nature always is, and cannot be otherwise. All we need to know is that if we are faithful, God will provide. "There is a lad here who has five barley loaves and two fish; but what are they among so many?" asked Andrew, worried about provision. From those meagre scraps and that hesitant suggestion of faith the Lord himself fed the multitude.

When the heresy of Arius had gripped almost the entire Christian world, the faithful few with Athanasius, by the grace of God, kept the light burning. In the dark days of Cromwell's puritan tyranny the true Faith was not extinguished. Whatever disaster the Synod chooses to inflict, the seeds sown by a faithful remnant will in God's good time grow again mighty and glorious. We may not see it in our lifetime, but we continue to bear witness for the sake of generations to come.

Fr Grant Naylor

It was our privilege at Croxteth in July to welcome the newly ordained Fr Grant Naylor to say his third Mass, the requiem for departed relatives, friends and benefactors. The Bishop of Beverley ordained him in his parish church at St Helen Auckland where he celebrated his first Mass the following day, before driving to Walsingham for his second Mass, of our Lady. The vestments we provided for the Requiem had belonged to Fr Peter Aspdon who, in retirement, had assisted at St Luke's, Southport, and encouraged Grant in his response to God's calling.

The Mass, offered with great reverence and dignity, was a poignant occasion: a young priest beginning his ministry, aware of the trials that lie ahead, assisted by another approaching the end of an incumbency of over thirty years, and wearing the vestments of one who served with devotion through 57 years of priesthood until the reward that falls to faithful service came at the age of 83. It is to keep faith with those who have gone before, to support those who have just begun, and to prepare the way for those whom God will call to follow, that we must remain and stand firm.

Forward!

kids

St Cecilia Patron Saint of Music Feast day 22nd November

Cecilia probably lived in the second or third century and is buried in Rome in the Catacombs. We know very little about her, what we do know is legend from the fifth century.

Cecilia is reputed to have been of an aristocratic family

and a Christian. She was engaged to be married to a pagan named Valerian. She had already made a vow to God to remain a virgin so did not want to consummate the marriage. Both her husband and his brother Tiburtius later became Christians and



were martyred for their new faith. Cecilia was herself martyred.

Her connection with music stems from the story that on her wedding day she sang to the organ music these words. "May my heart remain unsullied, so that I be not confounded."

She is the Patron Saint of church music, organists and the blind, and is often depicted playing a small portable organ. The Burne-Jones window at Christ Church Cathedral in Oxford is a lovely example.

arrange them into low and high notes.

Hose Trumpet

Fix a rubber tap connector to a short length of hosepipe and a funnel at the other end. A sound can be made by blowing "raspberries" down the tube. Try using different lengths of tubing to get different sounds.

Percussion Shakers

You can make different sounds by putting small amounts of peas, rice, dried beans or beads of varying sizes into containers. These will make a wide range of sounds.

Drums

Tins and kitchen utensils can be covered tightly with plastic sheeting to make drums. Wooden spoons make good beaters. A chamois leather might make a good sound with a large can. No need to cut it so it can still be used for cleaning windows.

Happy celebration!

How to celebrate St Cecilia's Feast

Especially if your church is dedicated to St Cecilia you may like to have a workshop making instruments to accompany singing. Here are a few you can make easily.

Biscuit Tin Harp

This is quickly made by stretching elastic bands of different sizes around a square or rectangular biscuit tin. By trying them out

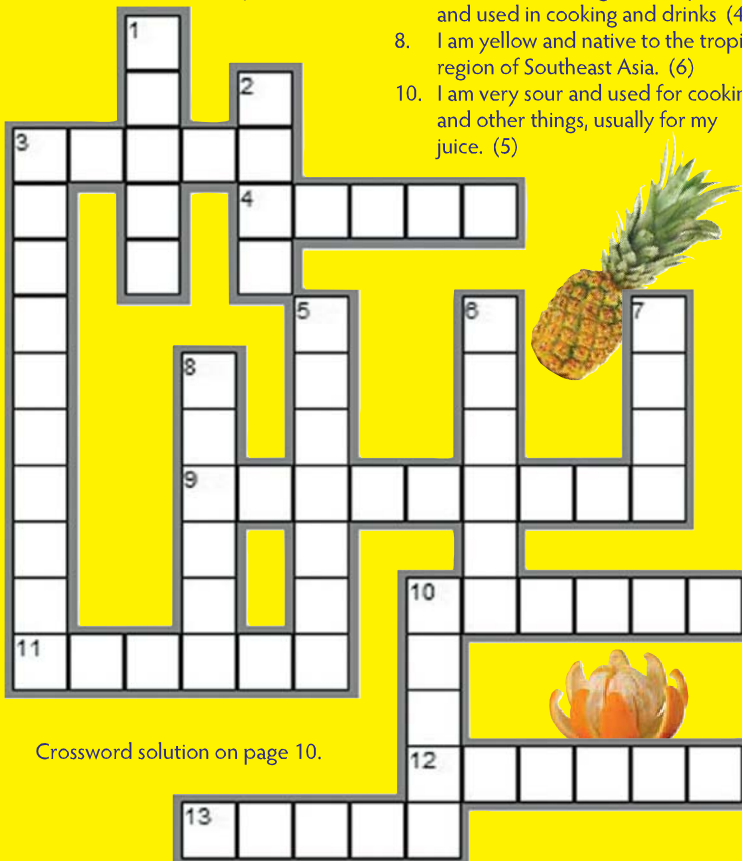
Which Fruit am I? Crossword

Across

3. I am often made into an alcoholic drink. (5)
4. Eve caused a lot of trouble by eating me. (5)
9. I have a large stone and a shiny skin. (9)
10. I am a pinkish-white colour and come from China. (6)
11. I am eaten as a vegetable. (6)
12. You make marmalade from me. (6)
13. I come in many varieties but my origins are shrouded in mystery ... I was brought to England from Asia around the 16th century (5)

Down

1. I grow on a fruit tree and have a large stone and furry skin. (5)
2. You can make Perry from me. (4)
3. You can eat me or drink me for breakfast. (10)
5. I have medium dark green or dark green bumpy or smooth skin depending on my variety. (7)
6. I taste slightly sour, and am often used to flavour cakes and ice cream and I'm also a good source of Vitamin B. (6)
7. I am small, round, green, very sour and used in cooking and drinks (4)
8. I am yellow and native to the tropical region of Southeast Asia. (6)
10. I am very sour and used for cooking and other things, usually for my juice. (5)



Crossword solution on page 10.

Autumn Wordsearch

HARVEST	FRUITS	VEGETABLES	MILL
WHEAT	CORN	BARLEY	OATS
CELEBRATION	THANKSGIVING	HAY	
FESTIVAL	PLOUGH	FIELDS	SCATTER
SEED	TRACTOR	GRAIN	SEASON

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





PROVINCE

From the Chairman

My dear brothers and sisters,

REACTIONS to the review of the Church in Wales have been mixed. Some official communications - while giving lip service to the idea that all that is in the document is still for discussion and decision - seem to assume that it is a done deal. Other comments seem to suggest that it will all be kicked into the long grass or gather dust on shelves for years and that nothing will change.

It is, in fact, something of a mixed bag or perhaps we should call it a curate's egg!

As expected, some long standing ambitions of the hierarchy get featured like the permanent Archbishopric and the payment of fees taken away from clerics, are included and there are many things that lots of people would not want to see implemented.

But it would be a shame to dismiss the whole thing, because there are good things in this report. There is a facing up to the fact that the training for the ordained ministry needs a serious overall. There is the welcome acknowledgement that we need to recognise and encourage vocations to ministries other than the ordained and that we should be thinking of paying for administrators and youth workers and the like. Each recommendation needs to be looked at and considered on its merits.

The real problem with this report though is its basic tone. It is all the time working on the basis that we have to manage decline; that the Church in Wales is in free-fall, numbers and finances on an unstoppable spiral, and we just have to face the facts and learn to live with this new situation.

Anyone reading this document whether from inside or outside the Church would end up feeling depressed and wondering whether it was really worth going on.

And that is so wrong and so unchristian.

If any one of us who are parish clergy or deeply involved in the lives of our parishes and communities took that attitude we would be laughed out of court.

When I was a parish priest I didn't look at declining numbers or financial problems I would never have thought of reacting like this. The response to declining numbers is an increasing commitment to mission and evangelism; to lack of funds is fund raising and stewardship. The response to crisis is faith.

Let me give an example. We were faced with the need to raise a quarter of a million pounds to do necessary repairs to a listed building. We were in one of the most financially challenged areas of Wales. We had difficulty enough raising the money to pay our parish share.

So what did we do? Plan for decline? Give up the fight?

No! A group of people with vision and enthusiasm worked tirelessly and a restoration programme came to completion with a new roof in Welsh slate, all repairs completed and the whole church redecorated.

We were also declining in number so we looked at ways in which we might grow. One area we identified was those coming to ask for baptism for their children. We undertook to invite parents to a meeting before booking a date. At that meeting we talked about the meaning of baptism, of joining the Church, of joining oneself to Jesus.

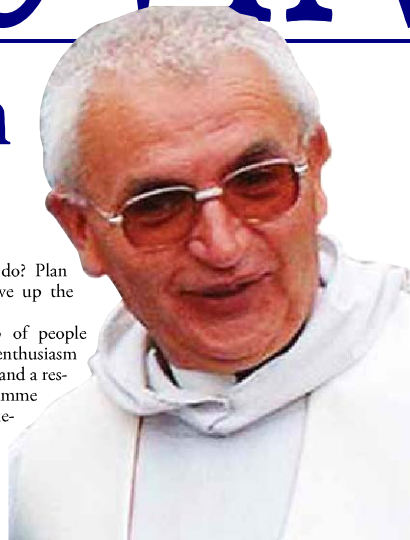
We invited parents to think about all this before making a decision about baptism and maybe to try worshipping with us. Not all did, of course, but some did and for some years all our confirmation candidates were adults, mostly drawn from those who had come to church through this initiative.

This is the Christian response to crisis and it is the only way out of the problems that plague the Church in Wales at the moment.

We need not a programme for managing decline but a massive injection of faith and confidence. We need to remember that prayer works, that God does not fail in his promises.

So as the Review is discussed in parishes, deaneries, dioceses and at provincial level my hope and prayer is that we shall indeed assess each proposal on its merits and be bold to act where necessary but at the same time be saying loud and clear that this is God's Church and He will not abandon it.

But the crucial thing is not what we say at meetings or how we vote



in debates but what we do both as individuals and a group.

We need to stop moaning and grumbling. We need to stop doubting and fearing. We need to trust and believe.

Believe me if we do, remarkable things will happen; money and people will flow into our churches, decline will be reversed, our Church will be restored to glory and our nation converted to the living God and all will live in and for Jesus.

Don't just believe me, though. Believe the Lord Jesus Christ: 'Whatever you ask in my name you will receive'.

Yours in the love of Christ

Alan Rabjohns

**in this
issue ...**

Editorial



**Believe while
others are
doubting
Wales**



**to
Walsingham**

Vocations



**Church:
building
or
body?**

The Credo Cymru Prayer

Lord, we pray
that your continual pity
will cleanse and defend
your Church; and, because
it cannot continue in safety
without your support,
preserve it evermore
by your help and goodness;
through Jesus Christ
our Lord.
Amen.

O Arglwydd,
erfyniwn fod i'th
dosturi gwastadol lanhau
ac amddiffyn dy Eglwys;
a chan na all hi barhau
mewn diogelwch heb
dy nodded di,
cadw hi byth trwy dy
gymorth a'th ddaioni
trwy Iesu Grist
ein Harglwydd.
Amen



Editorial

WILLIAM Arthur Ward, author of *Fountains of Faith* wrote "Believe while others are doubting, plan while others are playing, decide while others are delaying, prepare while others are daydreaming, being while others are procrastinating, work while others are wishing, save while others are wasting, listen while others are talking, smile while others are frowning, persist while others are quitting". These seem to me to be a list of excuses why not...and the response of Jesus' exhortation to go out into the world and preach the Good News to all people. Very often the reason people shy away from youth work can be because of this list of excuses.

- Believe while others are doubting. Many people have doubts and fears about youth work as something that is impossible for their church to do and for them personally to do. The first step to conquering these doubts is to believe that when we pray God will equip us for the work we are to do.
- Plan while others are playing. As churches and parishes we can almost 'play' at youth work. We can kid ourselves that having a Sunday School which exists in name only or a poster telling young people they are welcome whilst none come through the doors is catering for children and young people. It might sound obvious but to get anywhere we have to start, we have to realise that some of the provision is just 'playing' at it and is not good enough.
- Decide while others are delaying. Once the decision has been made to get started of course there will be obstacles to success and excuses to delay but do not be disheartened.
- Prepare while others are daydreaming. Be realistic. Of course aim high and try to give your children and young people the best, but understand what goals are achievable for your parish where it is at the moment.
- Begin while others are procrastinating. The most powerful encouragement is the realisation that the children and young people are out there. So often we hear the excuse that there just aren't children and young people in this parish. However, they are there, they need to be encouraged and built up in the faith. Do not let them be a lost generation.
- Work while others are wishing. Ideally, every parish or group of parishes should have a paid youth/children's worker to do all those wonderful things which really help children and young people to grow in faith. But, the work has to be begun by the faithful people whom God has called to those areas. Are you one of those people?
- Save while others are wasting. The biggest problem faced by churches in every aspect when it comes to mission is money. Don't let this be an object to your work. First, think simply about what can be achieved without much financial backing. Secondly, perhaps focused fundraising for work with children and young people can be undertaken in your parish. Finally, ask your diocese and your bishop when you can show that the work you do makes a difference and requires financial support to continue.



- Listen while others are talking. We often think that committees and meetings are the only way to achieve decisions and action. Listen to the word of God so that you may know His desires and work to follow His will. And listen to the people of God so that you may know how they can serve and be served in the mission to children and young people.
- Smile while others are frowning. Despite the cliché, a smile not only makes children and young people feel welcomed and comfortable. It also shows that perhaps what is happening in our churches is worth being part of. Think of the line; 'Show me you're redeemed and I'll believe in your redeemer'. A church that acts like a redeemed people will encourage people of all ages to want to be a part of that joyful community.
- Persist while others are quitting. Despite what some people may have you believe, the Church is alive because the Church is made up of the people of God who have been given the gift of the Spirit. This is such important work and we must persist in it, Hebrews 10:36 For you have need of endurance, so that when you have done the will of God you may receive what is promised.

Work with children and young people is vital so let this list of excuses and exhortations be your guide either as you begin or as you persist in this mission. A final exhortation perhaps which is not included in this list from Ward is one which as catholic parishes in particular we need to consider – 'Join together, while others are pushing apart'.

Perhaps while the wider Church is focusing so much on what divides us, catholic parishes need to focus on the fact that they can be united by their tradition and the sacramental nature of teaching and worship. Perhaps while there is talk of what is not successful, catholic parishes have a track record of success in serving the community. Perhaps while others are pushing apart this is the time to seize the opportunity and catholic parishes can join together in this mission to children and young people therefore making them stronger and making it easier to believe, plan, decide, prepare, begin, work, save, listen, smile, persist and succeed.

Clare Williams

Personal reflections on Vocation

AS my sometimes 'inept calling to serve' Christ as a Priest in his Kingdom on Earth has progressed, some wonderful and outstanding members of the Christian community have helped and supported me on my journey from the initial questioning of my sense of a vocation, to the gentle enquiring, through to a most wonderfully supportive vocations advisor and on to, eventually, a selection panel, where we all trust that the Holy Spirit is gently guiding the hands of the selectors.

Now as an Ordinand in training for the Church in Wales, I find myself reflecting on my journey so far, and mindful of all those who have metaphorically held my hand, listened to the confusions and doubts, and love me for who I am.

God sent these loving Christians who did not tire from my angst and concerns in any way, and I was quick to realise that a sense of foreboding is something that most committed Sacramental Priests understand very distinctly, and many have advised me that they would be more concerned if that notion of inadequacy and unsuitability to a vocation as a Priest wasn't there.

For anyone travelling the rocky road of Vocation - you must not be afraid to air these types of concerns, no matter how big or how small. The course upon which we are set, is a difficult and complicated one. But despite a sense of isolation, we are not travelling this course on our own, as others are there to help, comfort and support throughout the

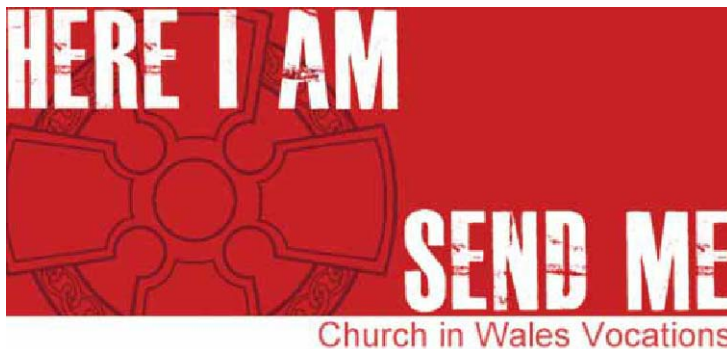
journey. The difficulties which one has to encounter, are part of the individual whom Jesus Christ is calling.

It is difficult to imagine that the original twelve were in any way adequate.

The glimpses from the Gospels tell us of men who are overwhelmed, bemused and even shocked. Peter falls on his knees at the lakeside and says, 'Depart from me Lord, for I am a sinful man.' But these were the men who were called - and we only have to believe that this Jesus of Nazareth knew what he was doing. They were called not in spite, but because of their earthly faults and failings.

There are times when we simply go through the motions; there are times when we forget to pray - or are too lazy. There are times when the mind becomes a demon of sinister thoughts and obsessions - and worse, there are times when by word or deed we remove God-given dignity from our fellow human beings, in what we do, and in what we fail to do. But to our on-going astonishment, this same Jesus - Lord, Saviour, King, Friend, Companion, Lover and God, refuses to let us fall..... he whom I have attempted to served so poorly thus far continues to serve and save us so well....

In our wandering journey of vocation, it is only in Jesus that we can find the Way, and the Truth, and the Life. Some will identify Jesus in a process of great statements, theo-



logical gymnastics, or political activity. But the truth lies in feeding the hungry, clothing the naked, visiting the prisoners, and providing water for the thirsty.

Perhaps I need more time to work out what how this fits together in my own life as my training commences - but it is in this truth that the true vocation for ordained ministers, and for all of God's people, lies. We are called to this truth despite the changes in the Church and in the world and must continue to strive to seek out God's purpose for our lives.

Philip Godsell, Ordinand
(Monmouth Diocese)

AS I continue on my faith journey I find it increasingly difficult to accept that the only option to me to serve

God in the Church in full time ministry is as an ordained minister.

I hear God's call on my life daily, a call which requires of me 'my life, my all' in utter service to Him.

I also am convinced that He is calling me to live and work in Wales, to make the message of the Good News known to the people of Wales as a living truth.

Praise God that there is talk of encouraging vocations in all areas of ministry in the Church.

I pray that this may be fought for by those in authority, campaigned for on principle by Credo Cymru and prayed for by all members of the Body of Christ so that we may truly see God's kingdom here on earth.

Anonymous
(St David's Diocese)

Byddwch lawen; cadwch y Ffydd! – Be joyful; keep the faith!

“Synodical government, lay leadership and the episcopate”

THE recent Report of the Church in Wales Review (hereafter “the Report”) observed that “[u]nlike other churches in the Anglican Communion it does not have a fully developed system of synodical government. This may save it from some of the clumsiness of the system, as experienced elsewhere, but it means that there is no proper flow of ideas and resolutions from parish or deanery to Diocese and from there to the Governing Body and the Representative Body.” (*Church of Wales Review* (July 2012) 4).

The implication was that the constitutional arrangements of the Church limited the upward movement of ideas, from both clergy and laity, with the episcopate having a stronger role. To redress this balance, the following was recommended:

“Recommendation I

1. The Governing Body and bishops should make it clear, if necessary by Constitutional amendment, that motions can come from parishes, and deaneries (or whatever body might replace them), to Diocesan Conferences, and from Diocesan Conferences to the Governing Body, and that such motions would be welcome.
2. Consideration should be given to renaming the Diocesan Conference a Synod, and in the light of the development of Area Ministries, a new system of elections may need to be established.” (*Church of Wales Review* (July 2012) 5)

Although the Church is episcopally-led, in that the bishops retain the collegial and individual leadership roles traditional to the episcopate, in most of the constituent churches of the Anglican Communion the Church is synodically governed. The purpose of synodical government is to facilitate the full participation of the laity in the government of the Church (Lambeth Conference (hereinafter “L.C.”) 1867, Res. 4, 5, 8, 10; L.C. 1897, Res. 24; L.C. 1920, Res. 14, 43; L.C. 1930, Res. 53. Synods were utilised in the Anglican Communion from 1785; the Canon Edward Norman, “Authority in the Anglican Communion” (1998)).

It is not merely not a matter of concession to “fashionable theories of representation” (Stephen Sykes, “Introduction; Why Authority?”, in the Stephen Sykes (ed.), *Authority in the Anglican Communion* (1987), 20; the John Howe, *Highways and Hedges* (1985), 50f), though this may have influenced the choice of synodical government at times in the history of the church. Even when monarchical episcopacy prevailed, representation and participation remained important aspects of Church government, at least insofar as synods and convocations gave a voice to the junior clergy, if not to the laity also.

All members of the church, the *laos*, are equally important, even if their roles and functions differ. Synodical government involves the whole of the people of God in the process of church governance.

Although synodical government, which the Report recommends the Church in Wales consider adopting, is not new – indeed it is quite the reverse – it withered in

the middle ages to early modern times, and was only comparatively recently that it was restored. In 1857 William Gladstone (the former Chancellor of the Exchequer and later Prime Minister of the United Kingdom) (David Bebbington, *William Ewart Gladstone: Faith and Politics in Victorian Britain* (1993)) advised Bishop George Selwyn (the first Bishop of New Zealand) to utilise a synodical form of government (Stephen Sykes, “Introduction; Why Authority?”, in the Stephen Sykes (ed.), *Authority in the Anglican Communion* (1987), 20), and Selwyn himself thought that strong lay participation was essential in a Church (John H. Evans, *Churchman Militant* (1964), 138-41, 146-7, 163-4).

We must observe two points which ought to be considered. The first is the rationale for adopting the synodical model, and the second is the nature of the relationship between Bishop and synod.

For the first, the Report recommends the Church in Wales consider a synodical form of government, principally because not having a fully developed synodical system means that there is “no proper flow of ideas and resolutions from parish or deanery to Diocese and from there to the Governing Body and the Representative Body.” (*Church of Wales Review* (July 2012) 4) It might be questioned whether this is a theological or ecclesiological justification, since a flow of ideas might be achieved through other means (such as through existing structures). Perhaps rather than merely considering synodical government there might be reason for re-examining the fundamental constitu-

tion of the Church in Wales, with its Governing Body and Representative Body.

While it may be true that there is “no proper flow of ideas and resolutions from parish or deanery to Diocese and from there to the Governing Body and the Representative Body” (*Church of Wales Review* (July 2012) 4), it would be unfortunate if a new arrangement were to create any additional complexities or problems, particularly as the rationale for change has not been fully considered or debated.

The second question is nature of the relationship between Bishop and synod, and is potentially more difficult to address. The Bishop is the chief pastor of a diocese, with teaching and pastoral, as well as liturgical functions. A synodical government model which divides authority between bishop and people, however defined, can present theological as well as practical difficulties. We may have moved from the monarchical model of episcopacy common in the middle ages to a more democratic model – for ecclesiological if not social or political reasons – but that does not mean that the Bishop should be reduced to the status of *primus inter pares* among the people of God, and liable, like the Pakeha Tikanga in New Zealand, to be outvoted by other sections of the church, even on matters of theology and liturgy.

Noel Cox, Curate,
St Padarn's Church,
Llanbadarn Fawr, Aberystwyth,
Head of the Department of Law and
Criminology and Professor of Law,
Aberystwyth University

Wales to Walsingham

2012 so far has been the year of the Diamond Jubilee and the year of the Olympic Games both in their own way celebrations and also a recognition of real dedication. The Olympics show us that very intense, physical dedication required to become a top class athlete and compete against others from across the world. It is enough - one would imagine - to be strong and deft enough to compete in a sport such as the javelin or the high jump, but the athletes that seem really to push the boundaries of human capability are those who compete at endurance sports. It is this which requires the most dedication.

In this Olympic year then it is unsurprising that the Walsingham Youth Pilgrimage was focused on this athletic theme. Every year pilgrims between the ages of 11-18 gather with their leaders for five days of worship, bible study, prayer, activities, fellowship and fun. This year was no different except for the fact that we were running for the whole five days. We were ‘Running for Righteousness’.

Each day encouraged the pilgrims to think about faith and its endurance. The story of salvation was told through the motif of the flame of faith being passed on. Firstly God gives the flame of faith, Gabriel offers this flame to Mary who bravely accepts. The story of Walsingham itself was told by thinking of Mary passing on the flame to Richeldis when she appeared to her in a vision. Richeldis was then able to pass the flame on once more to pilgrims by building the house Mary showed her, a copy of the Holy House in Nazareth. The biggest challenge was to pass on the flame ourselves and how we do that in our daily lives.

Our days on pilgrimage were packed full of this teaching. Bible study began the day at 9am, then Mass at 10.30 each day. Some afternoons were free for exploring the village and the shrine church as well as activities on site and a trip to the beach. Our group particularly enjoyed Tuesday evening which saw the 700 pilgrims walking the Holy mile, the last mile into Walsingham as dusk fell, many walking barefoot. On arrival in the shrine grounds silence descended on the

hundreds of young people as the Blessed Sacrament was on the altar in the garden. The young people were stunned by the beauty of this and knelt in amazement with their candles becoming the only light. They were also privileged to receive healing ministries on the Wednesday evening.

All our young people saw God revealed to them in so many ways in Walsingham. They were overwhelmed by the worship, fed by the preaching and teaching, made friendships which they hope will last until next year, felt part of a community of young people, sang new songs and found new ways to worship God, understood something more, had experiences that will stay with them their whole lives and received Jesus in word and sacrament.

Words from the young people from Wales who went on Pilgrimage this year.

“I loved Walsingham and I can't wait to go back next year”
“My favourite thing was Mass every day”
“I learned that you can know God spiritually and personally”

Some final words from Bishop Lindsay

“In this life, there are many people who will try to get hold of you. But there is no one with more desire to hold you than Jesus Christ... Jesus does not leave you alone in the struggle; his love for you is too great. So he fights the battle for us. Accepting that is the most wonderful thing you can ever accept. There was a very great Christian once, one of the great leaders of the church, he was a bishop actually and he did many great things as a bishop. He built new schools and new churches, he ordained many new priests and deacons and people loved him. When he was close to death he was interviewed by a television reporter, who said to him ‘What has been the greatest struggle for you, as a bishop, the most difficult thing?’ And the bishop looked at the reporter and said ‘ac-



cepting that Jesus loves me has been the most difficult thing, truly accepting it.’ This is the great treasure, the great thing to discover, this abiding love. You do not have to run the race alone. Sometimes when people leave Walsingham they say, ‘Well, bishop, back to reality’. They are wrong. This is reality: 24/7 life with the Lord. This is reality, trying to listen to His words. This is reality: receiving forgiveness. This is reality: to pray with one another. This is reality: singing God's praises, enjoying being with others, sharing the same space without ranker and argument, being able - even just for a moment perhaps - to be yourself, without being afraid. This is reality: being fed by Jesus. You have the great gift of choosing the direction of your life and who you're going to live with as you journey on - live with Christ! Live with Christ even if you feel you only know a little bit about Him yet, even if you aren't sure yet, truly, that He loves you, even if you're not sure yet what He wants you to do with your life, persevere! Keep running the race! He will reveal to you the great purpose he has for you in your life! Just finally, as you run the race, know you can always come here if you're out of breath, when you don't know where to go next. Not just here, but to the company of believers, the Christian community, your pastors, your friends in Christ. They will only be a touch away, and always waiting - without too many questions - to welcome you, to love you, to encourage you. Run the race, with Christ and do a great thing for Him.”

Byddwch lawen; cadwch y Ffydd! – Be joyful; keep the faith!

Church – building or body?

FOR a number of years, successive sessions of the Governing Body, have discussed or heard in reports given, that there are too many church buildings and that they are a huge drain on the resources of parishes that are battling to survive. The cost of maintenance of many of the buildings is seen as prohibitive and contributing in some cases to the demoralisation of parochial clergy and parishes.

This must be put alongside the context of the historic nature of many of our buildings and their internal layouts. Some are not user-friendly in the twenty first century and are not suitable for what we wish to offer in terms of worship, outreach and mission. Many clergy and parishes have been demoralised and disheartened by the advice and attitudes of Diocesan Advisory Committees (DACs) to change of use. Although in fairness this does appear to be changing.

Section 18 of the Church in Wales Review, deals specifically with Church Buildings and makes a number of observations and recommendations. The review notes that the buildings are “sacraments in stone,” and that their enduring presence points to something that abides when other things have passed away. Equally it highlights the point that caring for these buildings and their upkeep is not a waste of time or money.

The closure of a church building is recognised as being a sad thing, but inevitable in some circumstances for example when it cannot be turned to other uses, when it is not of great architectural value or too big or too costly to maintain.

Recommendation XXX

(1) Under Diocesan leadership a plan should be drawn up for each planned Ministry Area about the number of church buildings that are needed from a pastoral point of view, which should actively pursue the possibility of multi-use and which might have to consider closure.

(2) Two posts in the diocesan parsonage board inspectors team should be re-deployed to assist parishes in working with church buildings and obtaining funding for works to church buildings.

Here we have a confirmation of what has long been maintained, we have too many buildings. There is a need to be realistic and honest and take stock of the buildings that we have and their locations. Some of them are too big for today's congregations and others are located well away from the population centres that they now serve.

However there are good examples of how church buildings have been adapted or re-ordered to enable them to be multi-functional. Some have become centres and resources for the community, such as Llandeilo in St Davids diocese or many of the Canton Churches in Llandaff diocese. There are opportunities with some of our large buildings to adapt them not only for use by the wider community but also still able to maintain a smaller worship space.

We do need to seriously look at the number of buildings we have and ask do we need them all? Are they in the right place? Is the upkeep of these buildings hampering the mission of the Church?

The recommendation that we could actively pursue the possibility of multi-use for some buildings, and the closure of others is perhaps one of the most sensible and bold recommendations in the entire Review. Many clergy and laity are tired from constantly trying to fund-raise and obtain grants for the maintenance of buildings that are not fit for purpose.

Recommendation XXXI

A small team should be formed at provincial level whose task would be to liaise with parishes in which church buildings have been designated for possible multi-purpose use or closure, to help them think through the options and offer expertise.

Earlier this year Alex Glanville, the Head of Property at the Representative Body convened a gathering of clergy, laity and diocesan and provincial staff at St Michael's College for a three day event, looking at Enterprise, Entrepreneurialism and the use of Church Buildings, led by Lord Andrew Mawson, from “One Church, One Hundred Uses”, himself a URC minister. As one of those invited to attend, I can report that it was an interesting and thought provoking event which made us all look at the changing situation with public money and grants and at having to look more along the line of entrepreneurs with our buildings.

However in order for recommendation XXXI to work it will require the faculty system changing and being more user friendly, as well as the DACs being much more open minded and focused on the mission of the church, rather than just maintaining historic buildings. One of the great ironies is that we are being forced to maintain Victorian buildings, when the Victorians themselves adapted buildings with a wanton zealotry for their own use. Yes, when a building is a grade I or II* building there is a need to maintain significant and unique historical and architectural features, but equally there is a need to recognise that we do not need to preserve every building in amber. A provincial or even diocesan group that will help parishes think outside the box and enable them to both maintain the historical nature and yet adapt them for modern use would be an improvement and also a brains trust of experience and expertise.

Recommendation XXXII

Each congregation with a church building should form a “Friends of...” in order to draw in financial support for the building from those who value it but do not attend worship.

I happen to be the vicar of a Grade I listed building, and am very fortunate in that we have a Friends of St Mary's which over the years has not only contributed to the life of that building but has also been able to secure funding that has enabled major work to be carried out. They have also held a regular fundraising lunch, concert and host the Church Website, as well as purchasing items or carrying out smaller works that the congregation alone would not be able to afford. The make-up of the Friends' Management Committee has shown a diversity of involvement from the whole community, some are Christians, some are not, some are Anglican some are not, but they also provide a whole panoply of expertise and gifts that the Church now benefits from. Recommendation XXXII is a very sensible one, especially where larger buildings are concerned. Most Cathedrals have Friends organisations, it seems only right that this best practice be shared at parochial level.

The recommendations referring to church buildings, made by the Church in Wales Review are perhaps some of the more positive and forward thinking from the fifty. Let us hope that when a full discussion of the review takes place, these more enlightened proposals will not be thrown out with some of the more radical and frankly lunatic ones.

Fr Paul Mackness

Vicar of Haverfordwest, Secretary St Davids Churches and Pastoral Committee



growth of the Church in Wales'.

There are short and longer prayers for morning, evening and night, prayers for during the day, a cycle of daily worship expressing the faith of the Church, prayers for penance and prayers for use at the Eucharist.

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Byddwch lawen; cadwch y Ffydd! – Be joyful; keep the faith!

Faith and Fun in sunny Breaan!

Di Mowatt from St Peter's, Crabbs Cross, Redditch, Worcestershire, recalls a brilliant day.

A GROUP OF very enthusiastic young people, parents, Sunday school workers as well as Fr Mike Bartlett took the coach to Breaan. All wrapped up for the day with sandwiches, crisps and the ever present bag of sweets we sang, laughed and gossiped the 100 miles or so to Somerset.

Along with many other pilgrims we made our way to the meeting point, joining old friends and new as we divested ourselves of our pac a macs, revelling in the sunshine. Fr Darren soon made us welcome and started us all off singing and learning the responses. What a voice he has, should

lunch. This was eaten on the grass or benches if you were quick enough, then on to the funfair. With wrist bands strapped firmly on, off we all trudged, some more willing than others to the "rides". A fun filled afternoon, full of ups and downs, round and rounds and stomach heaving side to sides followed. The kids had great fun as well as most of us oldies, helped by ice creams and the odd hot dog. "How do they manage to keep all that food in?" I ask myself.

Making our way home there was time for reflection, and relaxation. Most of the over 30s were asleep before passing Bristol, the



such as bread can be consecrated into something special. We then had a fantastic afternoon at Breaan Leisure Park where we enjoyed

rides such as the waltzers and the log flume, including some roller coasters for those who were brave enough!

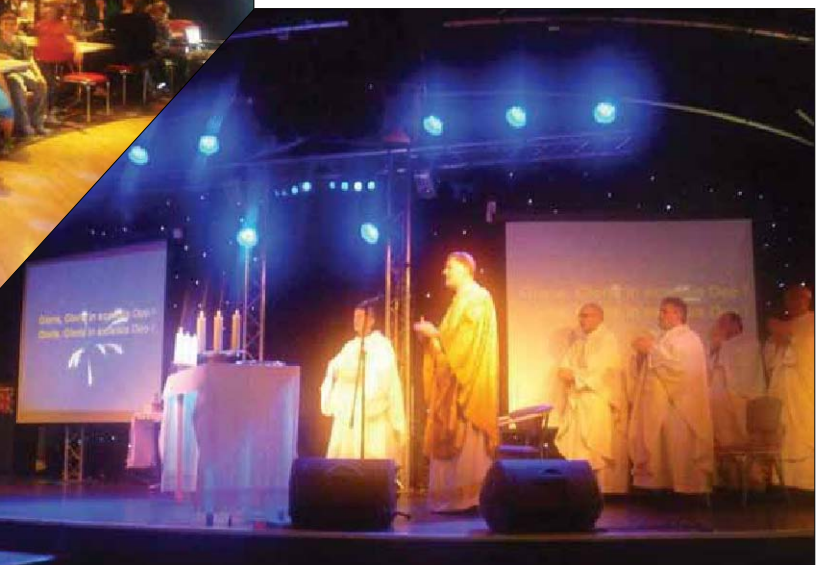
be on the telly. The service was thought provoking, making us all realise that out of something ordinary comes the extraordinary. When Bishop Jonathan cut up that £20 note gasps were heard all throughout the congregation. Has he money to burn we all said, but what a message, put in such an effective way.

We made our way out into the sunshine, uplifted and ready for

youngsters were still singing and a good time was had by all. Will we be going next time. YOU BET. If you didn't come this year you missed a treat. See you next Year.

Darcie and Brodie add:

On Saturday June 6th, the youth group went to Breaan. First, we had a mass led by Bishop John and his important message of the sermon was how ordinary things



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Caption Competition

A VERY GOOD crop this time round, but sadly Frs Caster, Naylor and Stather couldn't bring themselves to enter, so we are left to speculate:

Fr David Herbert was on to something with **Mess with us at your peril** and Dr Brian Hanson might not have been joking with **The Fathers were thrilled to learn the name of their new Diocesan and when she was going to be enthroned.**

Entries, please, to: ForwardPlus@forwardinfaith.com or by post to: Forward Plus, Caption Competition, Forward in Faith, 2A The Cloisters, Gordon Square, London WC1H 0AG



Lynette Sutton went quite topical with **They had heard about clause 5(1)c and wondered if it was a new strain of the Clergy Flu Virus** whilst Giles Orton went all Pythonesque with **No one expects the Spanish Inquisition!**

Carmen Harlow was probably nearest the truth with **The first one to blink buys the next round** but Dr Serenhedd James trumped everyone else with the deliciously seditious **Better Together**. A book token token will wing its way to wherever it is he lives this week.

FiF Council Member Fr Richard Norman has sent any number of photographs in for the Caption Competition over the last couple of years, but unaccountably not this one of him entering into the spirit of the Walsingham Youth Pilgrimage.... Over to you!



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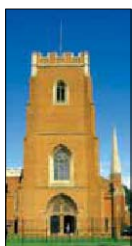
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Autumn Kitchen

Thank you!

I am indebted to one of our readers, Mr R Cashmore, from

Leicestershire, for the following recipe.

Partridge

These game birds are now readily available. They can be bought frozen and stored in your freezer ready for that special occasion.

To serve 4

INGREDIENTS

2 Partridge
4 Tblsp. Butter (melted)
4 Tblsp. Bread (shredded)
4 Juniper Berries (crushed)
½ Lemon (grated rind only)
1 Teasp. Dried Marjoram
1 Egg (beaten and seasoned with salt and pepper)
1 Small Onion or Shallot (chopped)
1 Small Carrot (chopped)
½ Pint Chicken Stock (cube)
6 Tblsp. Dry White Wine

METHOD

Preheat oven to Gas Mk.4; 190C.: Fan170C. Rinse birds inside and out. Pat dry with kitchen towel roll before brushing cavities with some of the melted butter. Season with salt and freshly ground black pepper.

Place the Bread, Berries, Lemon Rind, and Marjoram in a bowl and combine with the rest of the melted Butter. Add enough beaten Egg to bind this stuffing mix before filling the cavities.

Truss each bird by securing the legs together to retain the stuffing. Place the birds in a lightly greased roasting tin with the Onion, Carrot, Stock and Wine.

Cover with lid or foil and roast in the oven until tender (about 1 hour). Baste during this time. Once cooked allow the birds "to rest", covered, in a warm place while you boil the strained liquid.

Make the gravy with this reduction and serve with the stuffing and your choice of potatoes and vegetables.



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

Wordsearch Solution



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.

Crossword Solution



THERE WERE GIANTS IN THE LAND

A series of portraits of great Anglo-Catholics

PILGRIMS AT Walsingham will no doubt have encountered Mother Teresa or one of the sisters from the Priory of Our Lady ministering at the Saturday night laying-on of hands, or at the Parish church for the Sunday Mass. These sisters in their distinctive grey habits belong to the Society of St Margaret, founded nearly 160 years ago by Dr John Mason Neale, one of the greatest and influential priest-scholars of the latter half of the nineteenth century; a prolific translator and writer of hymns, a restorer of churches, a historian, a novelist, a liturgologist and an apostle of unity.

Scholarship

John Mason Neale was born in Holborn, London, on 24 January 1818. His father, Cornelius, a firm evangelical, was ordained priest in 1822, but died within a year from consumption at the age of thirty-four. His wife, Elizabeth, was left with John and three younger sisters to bring up. The youngest, Elizabeth, became in 1857 the Mother Foundress of the Community of the Holy Cross, now based in Costock.

In 1836 Neale went up to Trinity College, Cambridge, where he soon proved to be a brilliant classical scholar and a gifted linguist. He read widely and took a great interest in medieval architecture. The teaching of the Oxford Tractarians greatly attracted him, and in 1838 he with several other undergraduates formed a society, which they called the Cambridge Camden Society (William Camden was a British antiquary, 1551-1623). The object of the Society was "to promote the study of Ecclesiastical Architecture and the restoration of mutilated Architectural remains."

Many churches were in poor condition and needed restoration. Seventeenth century Puritan influence had also filled them with box pews, galleries, and three-decker pulpits. Medieval colour had been covered over with whitewash or brown paint. The enthusiastic members of the Cambridge Camden Society set out to remedy these defects. They organised visits to churches all over the country, and reports were drawn up with recommendations for improvements. Never before had such a comprehensive survey of the churches throughout the land been undertaken.

In 1841 the Society started a periodical called *The Ecclesiologist* to deal with "Church Building at home and in the Colonies; Church restoration in England and abroad; the theory and practice of Ecclesiastical Architecture; the investigation of Church Antiquities; the connection of Architecture with Ritual; the science of Symbolism; the principles of Church Arrangement; Church music and all the Decorative Arts." The society grew rapidly. By 1843 there were over seven hun-

dred members. As a result of their work churches all over England were restored, and new churches were built according to their principles in this country and the colonies.

It would be true to say that hardly a church in the country was not affected by the Society. Altars and sanctuaries were dignified, decoration and colour were re-introduced and churches were restored to something of their medieval glory. In 1845 the name of the Society was changed to *The Ecclesiological (Late Cambridge Camden) Society*, and it continues to the present day.

Vocation and suffering

Made deacon in St Margaret's, Westminster, by the Bishop of Gloucester, he returned to Cambridge to be chaplain of Downing College, Cambridge, but resigned after six weeks for curacy at St Nicholas, Guildford. The evangelical Bishop of Winchester, suspicious of his ecclesiological views, refused to licence him. However, soon after his ordination as priest in 1842 he was offered the benefice of Crawley in Sussex. He loved the idea of being a parish priest, but like his father he suffered from consumption, and was too frail to take up the post. He married Sarah Webster, whom he had met in Cambridge, and moved to Brighton, where he continued his ecclesiological and other literary work, and started several historical novels.

His health was still poor. 'Consumption' was the name for the lung disease that has been called *tuberculosis* since the discovery of the tubercle bacillus in 1882. It is characterised by fever, night sweats, and coughing up blood, and was called 'consumption' because its victims were almost literally consumed by the disease. Kipling's friend, Sir William Osler, called it the "Captain of the Men of Death", because during the nineteenth century 19 million people died on the battlefield but tuberculosis killed 34 millions. Those who could afford to went to warmer, drier climates hoping to halt the progression of the disease. There is a mention of "the consumptive invalids of Madeira" in one of Kipling's novels. Neale spent the winters of 1843-5 in Madeira, writing. He was also able to study the Roman Catholic Church while he was there.

In 1846 Neale was offered and accepted the Wardenship of Sack-

The Rev John Mason Neale

1818 – 1866

Founder of the Society of St Margaret



ville College, East Grinstead, Sussex. This was a seventeenth century almshouse, founded by the second Earl of Dorset for the shelter and maintenance of thirty poor and aged householders. There was a chapel attached to the College. remote villages and hamlets with their poor and sick folk and no one to care for them. Neale set out to establish a nursing Sisterhood to meet this need. Thus, in 1854 the Society of St Margaret was formed. The first two Sisters were resident at Sackville College, but in 1857 a house in East Grinstead close to the College became the Convent. In its oratory Neale was able to order the services free from episcopal control. A daily Eucharist was started in 1856, reservation of the blessed Sacrament in 1858, and a year later Benediction. Neale was one of the first to revive the use of the traditional eucharistic vestments. Numbers increased and some sisters were sent for training in a London hospital. These sisters went out from the Convent to nurse sick cases in the towns and villages around.

Extreme religious bigotry often threatened Neale and his Sisters who at times came under bitter attack. One of the nuns, Sister Amy, had joined the Sisterhood in defiance of her father, the Revd John Scobell. Whilst nursing, she had contracted scarlet fever and died. Her father insisted on her burial at Lewes, and claimed that Neale had inveigled his daughter into the Convent for the sake of her money. After the funeral service at Lewes Neale and his Sisters were attacked in the churchyard by a mob, and only escaped with difficulty to the railway station. Eventually, the Sisters through their courageous nursing of cholera and other cases throughout Sussex won the hearts of the people to whom they ministered. His daughter joined the community and was for many years Reverend Mother.

Doing the impossible

Neale was a prolific writer all through his life; hymns and novels, history and liturgical studies flowed from his pen. He had a working knowledge of twenty languages. The English Hymnal included 63 of his translations from Greek and Latin sources and nine original compositions. Though often hampered by ill-health he persevered in all his undertakings. Whilst in Madeira he started a history of the Eastern Church which remained the standard work on the subject for decades. This history, and his translation of the Orthodox liturgies brought him an appreciative message from

the Tsar, with a present of £100. Hartford College, Connecticut, awarded him a D.D., and Philaret the Metropolitan of Moscow sent a gift of Icons and a rare book inscribed, "God's blessing to those who investigate the truth in the ancient books and traditions of the Church, for the peace and ultimate union of the Churches of God." He also wrote a history of the Old Catholic Church in Holland, starting a movement which finally led to reconciliation between the Anglican Communion and the Old Catholics in 1932.

Catholic heritage

He had deep faith in God and was utterly convinced of the catholic heritage of the Church of England. He was never in any way attracted by Rome, though some of his opponents would have liked to have driven him there. "The Rock on which the Church is built is St Peter", he wrote, "but it is a Triple Rock: Antioch where he sat, Alexandria where he superintended, Rome where he suffered." He was quite unshakable in his adherence to the Church which had nourished him from the beginning, though he was conscious of its many weaknesses. He was deeply saddened by Newman's secession. The faithful and courageous Sisters of Our Lady's Priory at Walsingham remain true to their Founder's ideals. He possessed a remarkable determination and tenacity of purpose. He would never give up and never accept defeat.

A favourite saying was "What is possible may be done; what is impossible must be done." And he could do nothing by half-measures: "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10) was a favourite text. All his work displayed his infectious enthusiasm and drive. It was this which launched the Cambridge Camden Society, the Society of S. Margaret, and all his literary work.

Though hampered by constant ill health which led to his death at the age of 48, his profound faith carried him joyfully through the trials and tribulations of life: "What are they but his jewels of right celestial worth? What are they but the ladder set up to heaven on earth?" (EH 452)

East Grinstead

Neale is buried in the churchyard of St Swithun's, East Grinstead, close to Sackville College and the first Convent. The centenary of his death was marked by a visit to his grave by the then Archbishop of Canterbury, Michael Ramsey. Neale was a remarkable priest, inhibited and distrusted by the church establishment in his own lifetime, but now honoured by inclusion in the calendar for commemoration on 7th August, the date of his death in 1866. *Per angusta ad augusta. Along the narrow way to glory.*