

newdirections

January 2012
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serving Catholics and Evangelicals seeking to renew the Church in the historic faith

Looking back ... moving forward

Sara Low and Nicholas Turner
reflect on editing New Directions



Also in this issue:

- The Archbishop of Canterbury
- Books: Reading and resources for Lent
- The Bishops of Chichester, Ebbsfleet and Beverley

parish directory

BARRY near rail, bus and town centre *Gredo Gynnu (FIF Wales)*
St Mary's, Holton Road Sunday: Solemn Mass 8am and 11am, Sunday Club 11am, daily Mass, except Friday; **St Cadoc's, Coldbrook Road** Sunday: Solemn Mass 9.30am, Vespers 6pm Saturday with Benediction 1st Saturdays. Daily Mass in Parish except Friday. Priest to be appointed - 01446 406690

BEXHILL on SEA **St Augustine's, Cooden Drive, TN39 3AZ**
 Sunday: Mass at 8am, Parish Mass with Junior Church at 10am. Further details: Father Robert Coates ssc on 01424 210785

BIRMINGHAM **St Agatha, Stratford Road, Sparkbrook (B11 1QT)** "Any similarity between the Church of England and St Agatha's is purely coincidental!" (A Diocesan Official - 2007) Sunday Mass 11am. Secure Parking. Canon John Herve ssc - 0121 449 2790

BISHOP AUCKLAND **St Helen Auckland, Manor Road, West Auckland** Medieval church, *Forward in Faith, Resolutions ABC*. Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekday Mass: Mon 7pm, Tues, Fri, Sat 9.30am, Wed 10am, Rosary Mon 6.30pm. Parish Priest: Canon Robert McLeer ssc 01388 604152 www.sthelenschurch.co.uk

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

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

BOURNEMOUTH **St Ambrose, West Cliff Road, BH4 8BE**. *A Forward in Faith Parish with Resolutions ABC in place*. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, modern Rite, 6pm Evensong, last week: Choral Evensong. Parish office 01202 766772

BOURNEMOUTH **St Francis of Assisi, Chaminster Road (corner of East Way)** *A Forward in Faith Parish* under the care of the Bishop of Richmond. *Resolutions ABC*. Sunday: 8am Low Mass, Parish Mass 10am, Evening Prayer and Benediction 6.30pm - first Sunday of each month and major festivals. For information about all services during the Interregnum contact Barbara Geatrell 01425 470370 or Hubert Allen 01202 529336 (Parish Office) Churchwardens www.stfrancis-bournemouth.org.uk

BRADFORD **St Chad, Toller Lane** (B6144, 1 mile from city centre). Sunday services: Low Mass 8.30am, Solemn Mass 10.45am, Evensong and Benediction 6.30pm. Weekday Masses 8am (except Wednesday 7.30pm and Thursday 9.15am). Parish Priest: Canon Ralph Crowe ssc 01274 543957. *Resolutions ABC*. English Missal/BCP www.stchads.dial.pipex.com

BRIDPORT **St Swithun** *Resolutions ABC*. Sunday: Low Mass 8am; Solemn Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 12 noon, Wed 9am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

BRISTOL **All Saints, Pembroke Road, Clifton** (near zoo and suspension bridge) Sunday: Mass 8am, Family service 9.30am (Mass 2nd and 4th Sunday), Solemn Mass 11am (children's group), Evening Service with Benediction 6pm. Feast days: 7.30pm Solemn Mass. Daily Mass. Confessions: Saturday 11.30am, 5.30pm or by arrangement. *Resolutions ABC (Ebbfleet)*. Information, appointments: Fr Richard Hoyal 0117 970 6776

BRISTOL **Christ Church, Broad Street, Old City Centre BS1 2EJ** *Resolutions ABC*. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts

(see website). Parish Priest: Fr Richard Hoyal 0117 9706776 www.christchurchcitybristol.org

BRISTOL **Holy Nativity, Wells Road (A37), half a mile from Temple Meads Station** *A Forward in Faith Parish, Resolutions ABC*. Sunday: Solemn Mass and Junior Church 10am, Friday Mass 10.15am. The parish is in interregnum. Contact: Philip Goodfellow, Churchwarden 07733 111 800 phil@goodfellow.org.uk

BROMLEY **St George, Bickley** Sunday: Low Mass 8am, Sung Mass 10.30am. Daily Masses: Mon 7.30am, Tues 9.30am and 7.30pm, Weds 10am, Thurs 9.30am, Fri 9.30am and 6.30pm, Sat 9.30am. Times of Confession and other information from Fr Owen Higgs on 020 8467 3809

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass; *Gredo Gynnu*. **Bute Street St Mary**: Sunday: Solemn Mass 11am; **Pentre Gardens St Dyfrig and St Samson**: Sunday: Solemn Mass 9.30am; **Paget Street, Grangetown St Paul**: Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr Ben Andrews 029 20 228707

CHARD **The Good Shepherd, Fumham**. *Resolutions ABC*. Sunday: Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am. Contact: Heather McCann on 01460 64531

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

COLCHESTER **St Barnabas Church, Abbott's Road, Old Heath, Colchester** *A Forward in Faith Parish. Resolutions ABC*. Sunday: Said Mass 8am, Sung Mass 10am. Weekday Masses: Mon 6pm, Tues 10am, Thur 7pm, Holy Days 7.30pm. Check website for other daily services www.oldheath.org.uk Vicar: Fr Richard Tillbrook ssc 01206 797481 fathercap@hotmail.com

DEVIZES **St Peter's, Bath Road, Devizes, Wiltshire** *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbfleet. Resolutions ABC*. Sunday: Low Mass (BCP/EM) 8am, Sung Mass 10am, Exposition, Devotions and Benediction (First Sundays) 5pm. Thurs Low Mass 7pm. Mass on major Saints Days and other Festivals (times vary). Fr Peter Moss ssc 01380 724785

EASTBOURNE **St Saviour's** *A Forward in Faith Parish with Resolution ABC*. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information from Fr Jeffery Gunn 01323 722317 www.stsaviourseastbourne.org.uk

FOLKESTONE **Kent, St Peter on the East Cliff** *A Forward in Faith Parish under the episcopal care of the Bishop of Richmond. Resolutions ABC*. Sunday: 8am Low Mass, 10.30am Solemn Mass, 6pm Evensong. Weekday Masses: Mon 10.30am, Tues 7pm, Thur 12 noon, Sat 8am. Daily Offices. During Interregnum: 01303 254472 www.stpeterschurchfolkestone.org

GRIMSBY **St Augustine, Legsby Avenue** Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith Parish under Bishop of Richmond*. Sunday: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekdays: Mon, Wed and Sat 9.30am, Tues and Fri 7.30am, Thur 7.30pm. Vicar: Fr Stephen Jones 01472 877109

HARLOW **St Mary Magdalene Harlow Common (southern side of Harlow, Chelmsford diocese)** *Resolutions ABC*. Sunday: Low Mass 8am, Parish Mass 10.30am, Evening Service and Benediction 6.30pm. Weekday Masses: Tues 7.30pm (preceded by Exposition at 7pm); Wed 9.30am; Thurs 10am; Sat 9.30am. Vicar: Fr John Corbyn ssc 01279 453848

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

HEMPTON **Holy Trinity (near Fakenham, Norfolk)**. *ABC, FIF*. The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 9.30am. Linked to the Shrine of OLW. Parish Priest: Fr Allan Buik ssc 01328 820030

KINGSTON-upon-THAMES **St Luke, Gibbon Road (short walk from Kingston railway station)** Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am, Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. For further information phone Fr Martin Hlop: Parish Office 020 8549 4551 www.stlukeskingston.co.uk

LEAMINGTON SPA **St John the Baptist** *Resolutions passed*. Daily Mass. Sunday: Low Mass 8am, Parish Mass 9.30am, Solemn Evensong and Benediction (1st Sunday only) 3.30pm. Traditional Catholic Worship in a friendly atmosphere. Parish Priest: Fr David Lawson ssc 01926 422208 www.fifparish.com/stjohnleamington

LIVERPOOL **St Agnes and St Pancras, Toxteth Park (FIF & ABC)** Sunday: Parish Mass 10am; Solemn Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J.L. Pearson Church, with modern catholic worship, good music and friendly atmosphere. Parish Priest: Canon Christopher Cook ssc 0151 733 1742 www.stagnes.org.uk

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

LONDON N1 **Holy Trinity, Hoxton** Sunday: 10am Solemn Mass and Sunday School. Midweek Services: contact Fr Andrew Newcombe 020 7253 4796

LONDON N17 **St Benet Fink, Walpole Road, Tottenham** *A Forward in Faith Parish under the care of the Bishop of Fulham*. Sunday: Sung Mass 10am. Friday: Low Mass 9.30am. Contact Fr James Hill - 0208 888 4541

LONDON N21 **Holy Trinity, Winchmore Hill**. *A Forward in Faith modern catholic Parish. Resolutions ABC*. Sunday: Mass 9am and 10.30am. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday: Rosary 9.30am, Mass 10am, Reconciliation 11am. Confessions Saturday at 11am or by appointment. Contact: Stephen Whittam on 0208 886 5217

London NW9 **Kingsbury St Andrew** *A FIF Parish under the Episcopal care of the Bishop of Fulham* Sunday: Mass at 8am and 10am. Tube to Wembley Park then 83 Bus to Church Lane. Parish Priest: Fr John T Smith ssc 020 8205 7447

LONDON SE13 **St Stephen, Lewisham (opposite Lewisham Station)** *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham*. Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 7am, Tues 7.30pm, Wed 12.15pm, Thur 8am, Fri 6.30pm, Sat 8am. Parish Priest: Fr Geoffrey Kirk 020 8318 1295

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

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

LONDON SW1 **St Gabriel, Pimlico** Sunday: Mass 8am; Sung

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SIMON COTTON
on All Saints, Brixworth,
Northants

The Society is launched in the North West

On the 1st of December, from across the North West, members of the Mission Society of St Wilfrid and St Hilda gathered in Preston Minster for the launch of The Society in the North West. The Mass was of 'All the Saints' and was attended by over two hundred lay people, twenty concelebrating priests, two Bishops and a Deacon. The Company of Voyces sang a Mass setting by Lyndon Hills. Over forty new members joined The Society. The Bishop of Burnley spoke about the future in a resoundingly hopeful fashion, underlined by the Bishop of Blackburn who offered his words of hope and encouragement.





LEAD STORY

Looking back and looking forward

In this 200th edition of *NEW DIRECTIONS* we asked past editors to look back over 200 editions

Sara Low (Editor, 1992 until 2005)

for three
hours once
a month
the room
hummed
with prayer,
ideas and
inspiration

It really began with a yellow blouse. I had put my name down to speak in the fateful 1992 debate and wanted to ensure I was called. Simple research told me that yellow was the most noticeable colour so I bought it, wore it and got to speak. The speech went well, the vote did not and the rest is history.

A new venture

John Broadhurst and Geoffrey Kirk had noticed my speech and that I had been in publishing and phoned to ask if I would edit a new venture, an orthodox supplement to the Church of England Newspaper. I agreed on the condition that it was to include all Anglicans and others who wanted orthodoxy and that it was never to become a 'house journal' for disaffected Anglo-Catholics and, secondly, that no subject was off limits. We wanted to be a force for renewal and reform.

We put together a team and met under the benevolent eye of John Martin, the CEN Editor, who didn't agree with us but wanted there to be 'fair play'. It was a misunderstanding of the nature of English establishment life that was, in the end, to cost John his job but without his courage there would have been no place for us to speak.

Before we had gone to press we had two letters from very different evangelicals. One was from the great teacher, parish priest and spiritual director, Preb. John Pearce wishing us well and the other was from Revd (now Bishop) Peter Broadbent lamenting our existence.

Brimming with ability

What was cheering was to discover that the orthodoxy constituency, far from having no talent – the lie fondly peddled at preferment panels – was actually brimming with considerable ability. We were never short of material. We were privately congratulated by the editor of the *Church Times* at being able to print stuff he didn't dare. The line was inevitably counter-cultural as the Establishment was so keen to become a spiritual rubber stamp for the moral enormities of the State. There was also no place in ND for the crippling culture of deference. (One of our editorial board was summoned to his bishop who was holding a copy of the magazine at arm's length over the

Episcopal waste paper basket. Theatrically he let it drop with the words, 'It is a pity that so much talent should show itself so opposed to the mind of the bishops!')

Another was curtly told by his bishop that his 'career' was now in ruins. We had a phone call one morning from an Archdeacon warning us that his lord and master (not Jesus) had expressed great displeasure at our most recent issue. The agreed response was always the same. Was the article true? Were the facts accurate? If they weren't we would publish an apology. If the complainant wished to put an opposing view they would be granted space. In twelve years we had to retract only one line and apologise to the vicar whose liturgical practice we had misrepresented!

From 4 pages to 32

Not long after John Martin's removal, ND had to start again. We were no longer welcome at CEN and it could have been curtains. As ever Geoffrey Kirk was ahead of the game and had constructed a plan for a 32-page *Tablet*-style magazine. We had to convince the Council that this meant FiF had to become a subscription organization. Seven thousand (the number coincidentally who had not bowed the knee to Baal [I Kings 19.18]) signed up immediately.

From a 4-page spread to a 32-pager was a huge ask but, with an amazing hard-working board, we hit the deadline and every one thereafter. Board meetings will always remain a brilliant memory for me. For three hours once a month the room hummed with prayer, ideas, inspiration and so much laughter. At the end of it we had articles to commission, copy to write, stories to follow and, day by day, it came together on my desk, usually long into the night after the day job phones stopped ringing.

Interviews and investigations went side by side with prayer and patristics, current affairs and Christology. We owe an enormous debt to those whose uninventable lunacies helped fill 30 DAYS. We really could not have made them up, though Geoffrey did his inimitable best with the exploits of Archdeacon Andrew Armitage-Shanks and his various scarcely fictional successors.

There were moments of high drama. Four bishops were on the phone before breakfast one morning condemning us for giving credence to

a scandal about the Church Commissioners' Finances. Of course it proved all too true. Another day saw one of our reporters meeting with a Fleet Street reporter to compare their leaked documents and who would print what.

Aimed at reform

The deeply flawed and corrupting appointment system came under our scrutiny and, while the heart of our discoveries have been agreed by the Church's own subsequent enquiries, sadly little has changed.

Nicholas Turner (Reviews editor, 2000 to 2005; Editor, March 2005 to January 2011)

It is still one of the most vivid memories of the past few years. Walking along the Leeds–Liverpool Canal on a grey November day in 2004, my mood as gloomy as the weather: I had just received a letter announcing the resignation of Sara and Robbie Low from the editing of *NEW DIRECTIONS*. Struggling to discover some possible excuse for not taking up the responsibility, I strode angrily on for miles in the cold and damp.

Knowing well enough, of course, that I would have to take on the task. This has, after all, been one of the great strengths of *Forward in Faith*: there is work to be done, and we get on and do it. It may be this sense of common commitment is not as great as it was, but it is still far greater than in any other similar CofE organization. I am not the only one landed with unwanted work (and it was difficult and demanding), so while I moaned like mad, I knew no one would take any notice, and nor did I expect them to. Unfortunately by the end, I had run out of energy, which was rather hard on my successor.

Our principal shop window

My real enthusiasm was in the production of the magazine, in what it looked and felt like. It is our principal shop window onto the world: it has always been a major commitment from FiF, and a valuable one. I know nobody claims to read it, and they all have a list of criticisms, but it was and is noticed.

We had two revamps during my time; first to full colour in 2005, and then with a redesign and the addition of four extra pages in September 2009. That, for me, was the high point. A month later Pope Benedict announced his offer of the Ordinariate, and the whole dynamic changed.

The opposition

My original dream had been to turn it into the monthly magazine of the new province, which was why I was keen to have the opposition write for us as well. Christina Rees obliged on a number of occasions, but it was telling that so many others, from *Watch*, *Gras* and *Inclusive Church* (yes, I asked them all many times), would not or could not write for us. Some promised, but in the end could not find the words, or perhaps they were warned off. Or perhaps, they realized that there was no point in engaging in any discussion. After all, they were winning the liberal battle: why risk debate with those destined to destruction?

Our aim in all this was to reform the Church of England. When that proved impossible, it was to gather those committed to Christian unity and seek a provincial settlement with its own ecumenical life and fulfil the dream of the Oxford Movement, reunion with Holy See. Some have crossed and some are crossing yet. Others, old friends and new, I pray, will follow and experience, as we have, the sheer joy, relief and release of so much energy for the Gospel.

Insofar as *NEW DIRECTIONS* worked to reveal this truth and bring us all to a point of decision, I believe it did its job.

Looking back, I wish there had been a way of turning this to our advantage. It gave us the theological high ground. We would listen to their views; they wouldn't listen to ours. Certainly I received much criticism from our own readers, and would have faced still more had I been more successful; but then another limitation was that ND has never paid anyone for writing or editing, not even archbishops. So when the Bishop of Winchester wrote his long piece on the *Civil Partnership Bill* for us, and not the *Church Times* for example, that was a quite a triumph.

my real enthusiasm was in the production of the magazine, in what it looked and felt like

Fast and hectic

What do I miss? The long Monday morning phone conversations with Geoffrey Kirk were great fun, and nearly always productive. Solving

the final production problems, by phone or email with Len Black, was exactly what magazine editing is about, fast, hectic but often with excellent results. By contrast, my consistent and relentless failure was the editorial board. The worst was another November day: I left home as usual at 06.00 and got back at 22.00, eight hours train and tube, and the entire meeting in the middle produced just one page of text. I am still ashamed at how completely useless I was: I simply never cracked it.

Realistically, even with the internet, rural North Yorkshire is too far away for such a job. I should have known more people, been in a position to network more enthusiastically, and been able to accept the various London-based church invitations. And I rarely felt more isolated than when facing the task I particularly loathed, and therefore left to the last possible moment, writing the dreaded editorial (only one, the other was shared out).

A satisfying challenge

Any last piece of advice to writers? If you can keep to the word count you are given, you will go far. I still find it amusing and incredible how month after month some writers would always exceed their limit, and then ask if the extra could somehow be squeezed in, just this once, because it is so important, because... Do what you are asked. That is part of the fun of it, and the challenge. Anyone can write 1000 words (or 2000): it is getting the point across in 500 (or 1000) that is the skill. When it works, and some of the articles I included were little masterpieces, it is wonderfully satisfying. Worth all the hours and the carping? Of course. **ND**

Adoremus 2011: 'History Makers'

Elise Gallagher reports from the Walsingham '18-30' Pilgrimage

'Yes, it's true today, that when people stand with the fire of God and the truth at hand, we'll see miracles, we'll see angels sing, we'll see broken hearts, making history.'

An '18-30s' weekend is not usually associated with the lyrics of the Delirious song 'History Maker' above, and although a certain amount of gin was consumed, this group of young adults thirsted for truth and divine direction as well as the beverages that the Bull Inn could offer.

2011 has been a year of celebration at the Shrine of Our Lady of Walsingham; it has looked back on the 950 years since Richeldis received the vision of Our Lady and used its history to inspire children, young people, families and those in need of healing and renewal, as well as the regular customers! But at a time when young Anglo-Catholics may be struggling to find their place, voice and role within the Church, Walsingham appeared once again as a refuge for those who perhaps needed to be surrounded by like-minded people and to be guided in the presence of Our Lady.

Making a difference

The weekend was focused on how each of us can make a difference in the world through our own ministry and calling, and how we can pass on the message of the Gospel in an increasingly anti-religious society. Fr Stephen Gallagher (Youth Missioner at the Shrine) explained how, when contemplating the theme for the weekend, the idea for looking at individual mission and vocation had become a concern to him since young adults often struggle to understand where they fit in proclaiming the good news

and living out God's word in our daily lives. To this end, we heard from three different speakers who talked to us about their personal journeys with Christ and the importance of mission.

Thinking about mission

Bishop John Salt OGS, the former Bishop of St Helena, started off the proceedings by giving us an insight into the life of a missionary in Africa. Not being able to give a specific age or moment when he received a 'call' to this life, it became clear that Bishop John's heart for mission had started with his birth and continued to grow in him throughout his life.

Giving himself officially to a missionary society at 21 years of age, Bishop John never knew where this could lead him, both physically and spiritually. He knows now that his calling was to South Africa where he spent much of his life before becoming the Bishop of St Helena, an island in the South Atlantic Ocean. In an age when being a missionary can seem somewhat extreme and colonial, hearing from Bishop John only succeeded in showing the importance of giving one's life over to Christ to do with us what he will. Mission starts in the heart and Bishop John certainly fired up our hearts and minds into thinking about our own mission.

Finding peace

Saturday morning's session continued along this theme, starting with the insight of Priest Philip, the Russian Orthodox priest for the Shrine. Giving us a little bit of his own biography, Priest Philip was keen to open our minds to seeing the good, and seeing God, even in the most

young adults often struggle to understand where they fit in proclaiming the good news





challenging and difficult parts of our lives. His own calling started in the Anglican Church, but after years of feeling uncomfortable with the workings of the church, he felt compelled to leave the priesthood. After years of laity and guidance from Orthodox friends and spiritual directors, he found himself at home and able to do what God wanted from him in the Russian Orthodox Church. When he truly gave his heart to God and let him lead him, he found solace and peace once again in his life and faith. Although Priest Philip had experienced such hard times with his ministry, his faith, trust and love in the Lord never faltered; Christ remained at the heart of his mission.

**through teaching, we heard
how other people's lives had
been guided by God**

The religious life

Sister Theresa, Reverend Mother of the Sisters in Walsingham, then came to speak to us about the religious life in a secular society, her calling and how we can translate that mission into our own lives. First and foremost, Sister Theresa was keen to stipulate that, no matter the change in society, the secular world and the Church, the religious life had stayed the same and always would. In her mind, the tradition, the rituals and most aspects of her life as a nun had remained, while she as an individual had changed and grown in her faith and mission.

She gave a wonderfully down-to-earth account of her unexpected calling as a young girl at university; a girl who was studying Classics at Kings College London; a girl who wore jeans and followed fashion religiously; a girl whose parents were not regular churchgoers. Becoming friends with three others, two boys and a girl, who had felt called to the religious life, she became engrossed with thoughts of the convent and after having spent a lot of time thinking it over, decided to take her vows and ignored the strong feelings of love she had felt for one of her male friends.

God's love had been stronger than that of anyone else she had known. Her moving story gave way to the realization for those gathered that sacrificing what we sometimes long

for does not mean losing out. God gives back to us ten-fold and will never see us wrong if we only give our lives and hearts to him.

Sister Theresa's testimony gave us food for thought and led to many questions about how we could live out our lives for Jesus even if we didn't feel called to the religious life. Her answer: being. Not preaching, not campaigning, not fighting but being ourselves. Being the people that God wants us to be and showing God's love to others in our every being.

Powerful testimonies

Then it was the turn of the laity; the fantastic four of the Yr4God team who talked about the History Makers in their own lives and how these people have inspired them to be History Makers to others. These powerful, honest and very real testimonies gave way to a discussion that showed that, no matter the struggle, no matter the hardships, no matter the secular society in which we live, God will always guide and protect us along the way, if only we come to him and ask for his help.

This weekend gave us the opportunity to come to God and ask for his help. Through teaching, we heard how other people's lives had been guided by God. Through the Eucharist, anointing, laying on of hands, confession and benediction, we, as young adults, came closer to God and in his presence asked to be guided.

Filled with the glory of the Lord and knowing that we had laid our intercessions at the feet of Our Lady, we left that holy shrine with courage, faith and hope that we would be able to witness to God's love and let him work through us all the days of our lives. **ND**



Anglican Patrimony

Christopher Trundle on John Keble's poetry
and the subtleties of the liturgical year

Foe of mankind! too bold thy race:
Thou runn'st at such a reckless
pace, Thine own dire work thou
surely wilt confound: 'Twas but
one little drop of sin We saw this
morning enter in, And lo! at
eventide the world is drown'd.

John Keble, Sexagesima Sunday

One of the most popular devotional books of the nineteenth century was John Keble's *The Christian Year*, a collection of poems for each Sunday and Holy Day of the liturgical year. It was published anonymously in 1827 and became an immediate success. Remarkably, despite the large number of copies sold and editions made, the book's popularity did not continue into the twentieth century.

Keble's noble aim, though, had been to unite the thoughts of the reader to the themes of each feast as found in the Prayer Book's liturgy and lectionary. Standing within the fine tradition of Anglican devotional literature, this liturgical companion drew public and private prayer together, clearly placing the liturgy of the Church and its Calendar at the heart of individuals' prayer lives.

A change in mood

The stanza above, part of a reflection on mankind's expulsion from the Garden of Eden, speaks of the fragility of humanity in the face of sin. The poem draws on the Gospel appointed for Sexagesima Sunday in the Prayer Book, namely the Parable of the Sower.

One of the sad consequences of liturgical reform is the disappearance of the three Sundays before Lent named Septuagesima, Sexagesima and Quinquagesima. After the forty days of Christmas there is, in the Prayer Book at least, a change in mood as we begin to look towards Lent and the Passion. Notably, these Sundays were retained after the Reformation in common with the Extraordinary Form of the Roman Rite and the rites

of the Eastern Churches.

The Prayer Book Collects appointed for these weeks suggest this change of focus as we move from the celebration of the outward manifestation of Christ to the world to the inward examination of our own hearts and souls. This Lenten consideration of our motives and actions is aptly shown in the Book of Common Prayer Collect for Quinquagesima:

'O Lord, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.'

This practice of observing a time of pre-Lent preparation is thought to have begun as a means of observing the full number of fasting days (Sundays and feast days not being included in the Lenten observance).

A rich source

It would, of course, be easy to say that these names are rather too old-fashioned and that the modern Roman practice of reverting to Ordinary Time and green is much clearer and simpler. This, however, lacks a great deal of the richness of our ancient liturgical inheritance and, indeed, that of the Church Universal.

As Keble understood, the subtleties of the liturgical year are a rich source of prayer and devotion. As we conclude our celebration of the Incarnation, let us begin to look forward to the completion of the work of our salvation.

Therefore in sight of man bereft
The happy garden still was left,
The fiery sword that guarded
shew'd it too; Turning all ways, the
world to teach, That though as yet
beyond our reach, Still in its place
the tree of life and glory grew.

John Keble, Sexagesima Sunday 

Safety in being endangered

2012. Olympics Year. How many golds for Team GB? Safe bet that Team GB has far less chance of topping the table than Team Gras has of gaining 'purples' from Synod for their ladies in waiting.

Despite the hopes of some orthodox optimists, it looks certain that the ladies' next wait will be for Wippell catalogues (2014 edition?) advertising mitres. The best that the 'trad lads' can hope for is a Following Motion, the Synod's equivalent of (Welsh readers close your eyes) 3rd Place Play-Off in the Rugby World Cup.

If Teams FiF and Reform are in the cold, don't despair. Think of how concerned people are about those other frozen folk – the polar bears. Like orthodox Anglicans, an endangered species.

You can bet that many a Gras girl wanting us out in the ecclesiastical cold is a warm-hearted supporter of the WWF and its concern for endangered species. Hearts that warm to the fast disappearing orangutan are bound to feel the same about a Con Evan, and want to protect them as well. Also, is a Catholic any less cute than a koala?

So traditionalists, if you don't see Following Motions following, stop conflicting and start looking cuddlesome. Then you'll find Synod delighted to set up reserves for yet another endangered species.

Many UK Nature Reserves have more endangered species than those who live in the wild. Bet most diocesans, including the new ladies, would find facing a FiF reserve less dangerous than being asked to accompany Rowan on another trip to Zimbabwe.

What about the odd outburst from Fr X, 'red in tooth and claw', matching his cassock piping? But conservationists say it's the nature of wild animals to be wild at times. Why should Catholics always be tamer than tigers, or Evangelicals than elephants?

Alan Edwards

Ecce Sacerdos Magnus

Oliver Coss reflects on Bishop Martyn Jarrett's recent announcement of his retirement in September 2012

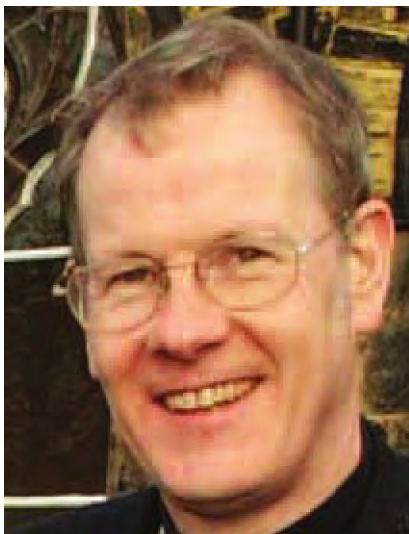
One of the few regrets I have about my move to Birmingham, earlier this year, was that it took me out of the Northern Province and, sadly, beyond the jurisdiction of the Northern episcopal visitor, who today announced his retirement. During my three and a half years of curacy in York Diocese, which fell during the period of *sede vacante* in Whitby, it was to Bishop Martyn Jarrett that many clergy turned. Before the very welcome appointment of Bishop Warner, and during some highly troubling years, his support and guidance to the catholic constituency in York Diocese, as well as to me personally, was an immeasurable asset. When the former finally arrived, York clergy thoroughly enjoyed praying for '+Sentamu our archbishop, and Richard, Martin, Martyn, and Martin his assistants.'

Level-headed and reflective

It is, however, more than the mere spelling of his name that distinguishes the Bishop of Beverley: having served previously as Bishop of Burnley, Martyn was the only provincial bishop who had previously served as an institutional bishop. Through his extensive work in so many areas of importance and concern in Anglican life, he has been a bishop who spoke with authority within the institution, because people trusted that he, along with so many of us, had pledged his troth to the CofE. He was not about to ditch rashly the girl who brung 'im in favour of a better date. Consequently, and this is particularly important, his level-headed and reflective way of processing the various goings-on have provided catholics with an effective barometer which told us where we stood. Few were not of the opinion that when the chips really were down, we would know it because of the Bishop of Beverley. It makes these words, spoken by the bishop in General Synod in 2010, particularly hard to bear: *'That honoured place has been taken away by the provision Synod has chosen not to make. If I have a broken heart, I also have a pension; but remember those who were foolish enough to believe the promises and assurances I gave them in Synod's name, and do the right thing by them.'*

Stormy weather

The barometer was pointing to stormy weather, it was as much proof as was needed to enforce the reality that some could not stay any longer: for others, it felt like Bishop Martyn – who has always put a good catholic face to the institution, being also a good institutional face to the catholic – had finally seen the writing on the wall which had, for so long, been all too evident. After July



we will be left to ponder the sort of shape the CofE might be in had it not been for his ministry

2010, pursuing the catholic cause seemed improbably like walking on water, and it took the weight of a sincere pastor to remind his clergy that God is faithful and if walking on water was what he called us to, we were, like St Peter, not to doubt. The bishop will leave the Northern Province's catholic parishes in very good shape, and we will be left to ponder the sort of shape the CofE might be in had it not been for his ministry. In other circumstances we might have hoped that the priory church at Worksop would soon be at the centre of a new diocese in the North. It was not, and probably never was.

Mirth

During my time as a junior priest in the North, the junior catholic clergy would be invited up to Roundhay for the day each autumn. Fond, often in equal measure, of being the centre of mirth as well as the purveyor of it,

Martyn and Betty's dining table was never sombre – even in difficult times. On those occasions, he would invariably recall a Eucharist, at which we both were present, celebrated by the Bishop of Peterborough at Swanwick. During the purchase of offerings for the mass, some less than wise fellow had drastically overestimated the amount of tiger-bread from Tesco that would suffice for the holy sacrifice. Present at the service would be about 300 people, many of whom were from other communions and who would not communicate anyway. After communion I, and the others who had been asked to administer the sacrament, trotted to the sacristy and after a moment of confusion, the secretary of the CCU, in a spectacular moment of canonical ignorance, uttered 'So what do we do with all this, then?'. Barely microseconds elapsed before the sacristy door flung open with a flourish, to reveal the Bishop of Beverley, flanked by Fr Philpott, ready to do the right thing – ensuring that Our Lord didn't end up as someone's toast in the morning.

A new future

The timing of all this is apposite and proper, but will certainly not be last we hear of him. When September 2012 comes he will, as a man of Synod and a catholic bishop, have seen the completion of the greater part of his work over the last two decades. After September (and we pray a new bishop is consecrated before the ensuing nonsense becomes law) we shall face a new future and a different way, whatever the outcome of the vote. In this we will continue to have Martyn's fellowship, prayer and support: but, most of all, we shall have arrived – safely – at this point because of him and others like him. **ND**

faith of our fathers

Arthur Middleton on how John Bramhall addressed the problems facing seventeenth-century Irish Anglicanism

When John Bramhall was appointed to the Irish bishopric of Londonderry, he set out to raise the theological standard of his diocese among his clergy. Writing to Laud, he said that 'I doubt much, whether the clergy be very orthodox.' He found a Calvinism masquerading as Anglicanism.

He made great efforts to instruct his clergy, partly by preaching and partly by private conversation, resulting in him bringing some of them to 'more sober and charitable thoughts of some doctrines, against which the prejudice of their education, and the esteem they had for their former Bishop, made them zealous.' Some of the clergy he removed 'as branches that brought forth no fruit' (*Vesey's Life of Bramhall*). He found the condition of the clergy and services in the diocese deplorable and almost the whole resident clergy absolute irregulars, 'the very ebullition of Scotland, but conformists very rare, and those rather in judgment than practice...in place of (the altar) a table ten yards long, where they sit and receive the Sacrament together like good fellows' (*Bramhall to Laud*, 20 Dec. 1634). 'I have had anabaptistical prophetesses run gadding up and down, and the doors of Churches barricaded up for a quarter of a year'.

Calvinist influence

This masquerade of Calvinism in an Anglican cosmetic is due also to the appointments policy. Puritanism was introduced by an early Provost, and consistently continued by his successors. Theologically the state of the Irish Church was complicated by the presence of Presbyterian ministers who had been admitted to its service. This influence over the theological instruction of the future ministry had its natural effect. Men trained there absorbed a good deal of Genevan ideals and Calvinist Protestantism.

Most of the northern clergy were

at this period Nonconformists, both in principle and in practice. They conformed just so far as would ensure their security and maintenance under the protection of the legal establishment. In some of the dioceses this was all that the bishops required. Dr Ward, Professor of Divinity at Cambridge, pointed out that the sacramental opinions of the Irish bishops could not be reconciled with the doctrine of the English Church as given in the Catechism. This was the doctrinal condition of the Irish Church at Bramhall's consecration.

Laud's aim in appointing Bramhall to Ireland was to secure the closest agreement between the Church of Ireland and the Church of England by every means in his power. Bramhall greatly facilitated this work. He could see no reason why the two Churches should differ in their official declaration concerning theology and he naturally desired to see the Irish conform to the Church of England.

Today's masquerade

The problem confronting Bramhall was different in that for him the lack of orthodoxy was a pervasive Calvinism masquerading as Anglicanism and competing for the Church of Ireland. Nevertheless, it is not dissimilar to our own. In his office as bishop he was a guardian, defender and transmitter of the apostolic faith and order in which role he restored Anglican orthodoxy. This can give us hope and inspiration.


Some years ago Christian Research was commissioned to conduct the most comprehensive survey of belief in the CoFE. Its findings were alarming and shocking. The survey identified two wholly different, competing churches within the CoFE. Conservative evangelicals and Catholics united in a total confidence in the apostolic faith and traditional scriptural morality, and liberal Anglicans united in their agnosticism and a huge rejection of Christian



moral teaching. Chief among these agnostics was *Affirming Catholicism*. The research demonstrated that credal orthodoxy is at an all-time low and yet the masquerade is to presume this to be Anglicanism as it competes for the CoFE.

Deficiency of knowledge

The *Hind Report* confirmed what Christian Research had revealed: that there is a clear deficit of theological knowledge and skills among the clergy. Not only is there a deficiency in biblical knowledge but a clear lack of historical perspective concerning the nature of Anglicanism, worship and doctrine.

The appointments system is not without blame in bringing about a theological crisis within the Church of England. Since the Sixties it has been increasingly tailored, at every level, to produce a liberal and elitist establishment. Since 1992 this has been intensified with the grossest kind of discrimination against those opposed to the feminizing of the threefold ministry. To many of us it is apparent that the Christian Church in general and the Anglican Communion in particular have reached a moment of crisis. However one describes this crisis, fundamental to it is the emergence of two incompatible and competing religions within the Church, that are not mere differences of 'emphasis' but profound differences about the content of Christian belief and the character of Christian life. This is today's masquerade. 

Brave New World

Martin Hislop muses from the South Bank

A colleague from across the Thames said to me earlier this year, 'You must be relieved with the new regime in Southwark?' I suppose he assumed that anything was an improvement on the *ancien regime*. He was somewhat surprised when I revealed that on the contrary things were worse for traditionalists. The relentless modernist agenda is being pursued with a vengeance and recent appointments and actions have simply entrenched the ill-liberal intolerance of the South Bank franchise of the North American Anglican disease.

Ideological game plan

The recent Southwark Diocesan Synod which met in early November was a classic manifestation of the ideological game plan that seeks to marginalize and ultimately eliminate all those who through benighted attachment to outdated values or, more likely, baser prejudice are unable to embrace the brave new world of equality and justice, as defined by the ascendancy.

A speaking list was drawn up that superficially suggested balance but in reality the troops had been mustered, the tactics pre-determined and not an inch was to be conceded to the traditionalists. The debate on the main motion from General Synod was a foregone conclusion. It was the Following Motions that went to the heart of what Southwark was all about.

Following Motions

Three Following Motions were presented. Motion A was similar to motions presented by Evangelicals and Anglo-Catholics in many dioceses and requested in effect assured episcopal care by virtue of the primary legislation and not by dint of delegation from a Diocesan bishop of whatever gender.

The innovators who have torn up any recognizable understanding of Catholic and Apostolic Order invoked a newfound devotion to episcopal integrity. Which, translated, means they want all the power and any

provisions for misguided dissenters will be an act of generous bounty from purported Mother in God and their co-consecrators.

Having declared wholehearted support for women bishops in terms of the draft measure the Bishop of Southwark abstained in the vote by houses on this Following Motion, but the Bishop of Kingston declared his opposition to any provisions as envisaged by the motion and hence guaranteed his vote would kill off the motion in the House of Bishops. Needless to say the vote failed in all three Houses. Then we came to the Following Motions B

**the troops had been
mustered, the tactics pre-
determined and not an inch
was to be conceded**

&C that in essence both advocated no concessions. In the debates that ensued speakers hectored the Synod that the majority had spoken, it was a matter of justice, and the General Synod and in particular the House of Bishops should do nothing to impede the implementation of women bishops and in such a manner as to allow for no questioning of their Authority or Power. Interestingly the House of Bishops abstained on one but voted in favour on the other that specifically called upon the House of Bishops to take no action to make any further provision for traditionalists!

New appointments

A new Residentiary Canon has been appointed. The new Canon Treasurer is a women priest who is 37 and will combine her Cathedral duties with responsibilities as Diocesan Director of Ordinands. Now the selection of a young women priest to fill a vacant Cathedral Stall is of itself of no particular question, although other women clergy might wonder why they were passed over for someone only

ordained priest in 2003. But when the person is given the important task of overseeing the identification, nurture and training of future priests, the vast majority of which will serve in parishes, it is to be hoped that such a person would have at least some realistic understanding and experience of parish life. Apart from three years rather limited experience as a curate in the hardly taxing environment of Hampstead, the new DDO has spent the past six years as chaplain of an Oxford college.

Then we have the appointment of the new Dean of Southwark. Andrew Nunn has been a diligent Sub-Dean who has had to work for many years under the mercurial fiat of the late Colin Slee. There is no doubt he will bring to the office of Dean an application and pastoral care that will serve the Cathedral and its flock well.

Agenda

This appointment, however, is also about positioning one of the leading affirming catholics in a position of influence in the Diocese and beyond. The reach of that agenda is revealed when it is realized that the Southwark Bishop's Council wishes to keep Andrew Nunn as a Southwark proctor on General Synod for at least a year, despite him now being a Dean (and therefore not eligible to be elected as a proctor), because they want him to remain on the Crown Nominations Commission so that he can play his part in ensuring Chichester Diocese does not have another traditionalist bishop.

In recent weeks a number of new honorary canons have been announced and yet again not a single traditionalist clergy amongst them.

The Bishop's Council is bereft of clergy or lay people from ABC parishes, as are ranks of area deans, and yet no attempt has been made to co-opt people to redress the imbalance. And so it goes on. Nothing has changed. The Southwark hegemony will not rest till all vestiges of non-conformity let alone dissent are eliminated. **ND**

devotional

The value of devotional manuals

Arthur Middleton

The Primer, dating from the beginning of the fourteenth century, became an important and popular book of devotion that contained elementary religious instruction in a style of personal devotion inherited from the past and expressed in liturgical language. There is a rich tradition of such Christian literature, not only in the universal Church but in our Anglican tradition.

These Primers soon acquired their own identity as books of personal devotion when other material was added. This additional material included the Little Office or Hours of the Blessed Virgin Mary, the Beatitudes, some Psalms (usually penitential), the Ten Commandments and the 'fifteen Os' of St Brigid. The earlier ones probably contained the Creed, Lord's Prayer, and Ten Commandments, the Litany and the Vigils of the Dead.

Meeting everyday needs

In Marshall's Primer he claims that Christian people should learn 'by heart': 'the Ten Commandments of Almighty God, and the Belief, called the Creed, the Prayer of the Lord, called the Pater Noster. For truly he that understandeth these three, hath the pith of all those things which Holy Scripture doth contain.'

The prayers in these Primers were very popular and they re-occur in almost every reformed manual for a hundred years. Their informality, their application to day-to-day need, the personal note in them recommended them to both sides in the theological battles of the Reformation. In the wake of the Oxford Movement such manuals of personal devotion began to reappear in *The Treasury of Devotion* (edited by T.T. Carter, 1869), revised by Dom Robert Petitpierre in 1957. Other publications began to appear, such as the *Catholic Book of Private Devotion* and *The Centenary Prayer Book* to mark the Centenary of the Oxford Movement. Various communicants' manuals also appeared, such as the *St Hugh's Prayer Book*, given to new communicants. In the wake of the Sixties this type of devotional manual fell into disuse.

Times may well have changed but the need for aids to personal devotion and edification remains. They are more than books of prayers. There is a need for *A New Treasury of Devotion* for the translation of devotion and doctrine into Christian living, into practical divinity.

Building up faith

Such a *New Treasury of Devotion* can have a cumulative effect in building up Anglicans in their faith when outwardly all seems lost. That great Anglican John Evelyn, the friend of Pepys and like him a diarist, complained that no real Christian instruction was being given in the parish churches. In his diary he wrote, 'there was now nothing practical preached, or that pressed for reformation of life, but high and speculative points and straines ... which left people very ignorant and of no steady principles.' What is the state of Christian instruction in our parishes today? **ND**

The essence of the Christian life is renewal. We believe that through the Resurrection and Ascension of our Incarnate Lord the whole of creation is 'being made new'. St Paul teaches that when anyone is in Christ, there is 'a new creation; the old order has passed away, and the new order has already begun.' Elsewhere he exhorts us to seek 'the renewal of our minds after the manner of Christ Jesus.' This partaking in the renewal of all things begins in our baptism and is sustained by our sharing in the Eucharist and in Holy Communion. It is a constant letting go of what lies behind, and a taking hold of that which is to come. It is a 'taking hold of that life for which Christ Jesus took hold of me.'

In this New Year this renewal of our lives will not happen by taking up some tired old 'New Year's resolution' such as going to the gym or eating fish on Fridays. This kind of half-resolved resolution usually peters out before we take up a new one on Ash Wednesday. The promise of 'new every morning' is not an excuse to set things up to fail.

Ghostly Counsel

A fresh start

Andy Hawes is Warden of Edenham Regional Retreat House

'Oh, it doesn't matter, I can always try again,' we say to ourselves. What is needed is a sense of urgency; we need to sift through the complicated motives at work on our resolve.

Clearly, the one motive that is bound to fail is when we say 'I owe it to myself to take up this or that.' The man who 'seeks to save his life will lose it' even if it is the simple self-serving of a fitness fad – the effort is in the wrong place. It might stand more chance if we elevate it to: 'I owe to my old mum to visit her once a week this year'; but even then it is on rocky ground. Before making that resolution one should ask the question

why you don't 'owe it to her' now. Is it maybe because she would rather be at bingo than wait in for you? It may be she does not recognize you or you cannot afford the train fare? No, let's be grown up about this.

The only reason we will make a fruitful new start in any aspect of life is if within it is the call of Christ to follow him. We must begin with prayer – and that prayer must be that 'anything I resolve to do must further your kingdom and give glory to you.' Simply ask Christ to show you how he is calling you now. The vital part of this is not to leave anything out of the 'arena' of your prayer. Let your prayer open up the call of Christ to the hidden habits, the ingrained attitudes; let it include all your resources of time, your gifts and talents and your money.

The Lord says, 'I make all things new' and 'I come that you may have life and have it in all its fullness.' For his goodness' sake, 'you have received the grace of God; do not let it go for nothing!' Take a step of faith and ask God for grace to begin again.

The NEW DIRECTIONS Interview

The Bishop of Ebbsfleet

The first in a series of interviews; this month with
The Right Revd Jonathan Baker, Bishop of Ebbsfleet

ND NEW DIRECTIONS: Now that the dioceses have voted on the Measure and considered the following motions, how do you see the outcome?

✠ **Bishop of Ebbsfleet:** I think the results of the votes in the dioceses can be read in a number of ways and of course *Watch* is reading them in one way. I think, however, that's not the only way to read them. They will, of course, say that in 42 dioceses out of 44 the Measure was passed, and that is the plain fact. However, I think 11 dioceses have passed a Following

Favourite composer?

Almost impossible – over the whole sweep, I think.

Early Music – anything by Victoria;

Modern music – anything by Britten.

Motion of one sort or another calling for much more adequate and generous arrangements. Two dioceses defeated the legislation, amongst them the diocese of London which, as we are often reminded, is not only the largest diocese in the Church of England but one of the very few that grows from year to year. So we've seen about a quarter of the votes and a quarter of the dioceses record a vote that the present Measure is unsatisfactory. I think that that gives the Archbishops and the House of Bishops enough to work with, to go on saying we've not got this right yet, and there is a better way and that the voting in the dioceses does justify more work being done on the legislation.

ND: So how do you see the Synodical process developing to July or possibly November next year?

✠ **Bishop:** Clearly February is going to be crucial. My understanding is that there are going to be at least two, probably three debates on the issue in February; one a debate on the report of

the progress of the legislation through the Diocesan Synods, secondly a debate on the Code of Practice, which of course we haven't seen yet and we await to see how useful it is, although

Favourite piece of music?

Classical: Victoria Requiem.

Popular: I can't answer this unless I know that my children are not going to read what I say because whatever I say they'll think it embarrassing, Beth Rowley is a lovely female singer and Lily Allen has a wonderful voice but her lyrics are far too rude for me to commend.

we know that fundamentally a Code of Practice on its own will not do. But then thirdly, it looks very likely that there will be a debate on the Following Motion that was passed in the diocese of Manchester, which was cast particularly as a Diocesan Synod motion calling for better provision and my understanding is that it is very likely that the Business Committee will

Favourite author?

I have to say Shakespeare, if that's not too dull!

put that on the agenda for February. It will be very interesting to see if that gains significant support. If it does, then that will be very persuasive in putting pressure on the House of Bishops to improve the Measure.

ND: Do you see the issue coming to the July Synod for the final vote, or might it be pushed on to November?

✠ **Bishop:** I don't have any privileged information about that. July has always been the target date and I would have thought that if the Measure can be amended without need to refer back to the dioceses, then July would still



be final approval. But I'm sure the November dates are being held in reserve in case the process is delayed.

ND: How have you found your absence from General Synod, where you were such a powerfully articulate voice, how has that affected your contribution to the debate do you think? Would you not rather be there to see the final scenes enacted?

✠ **Bishop:** I would in many ways... I intend to be in the Gallery, I shall be

Favourite book?

If I had to pick only one, simply because there is so much in them – I think I'm going to cheat and say either *Bleak House* or *Little Dorrit*.

cheering silently and praying hard and willing on members of the Catholic Group. I was on General Synod for eleven years and it's rather like Stockholm Syndrome, you do get attracted by your captor and however much we might resist the pull of the Synodical system as the Church of England has devised it, there is something about the fray and the heat of the battle which is quite compelling. So I will miss the opportunity to speak in the final crucial debate but there are many excellent speakers, lay and ordained, male and female, in the Catholic Group and I'm sure the arguments will be put very well and it will be for the Synod to turn deaf ears if they are not persuaded by the case that we put.

ND: How have you found your relations with dioceses and bishops since you've been consecrated?

✕Bishop: I have to say that most bishops have been very welcoming, very charming with one or two

Favourite painter?

Velázquez.

exceptions. I think there is a great personal warmth and respect for our position but it's not always translated into an understanding of what we need in terms of the legislation and the provision to flourish. I think there is a bit more of a problem slightly further down, petitioning parishes are sometimes seen as anomalies,

Favourite painting?

Anything by Velázquez.

difficulties, problems to be resolved but I think where parishes are doing well, are delivering in terms of local engagement and mission, that there is a great willingness in most cases for right to be done by them, and where my parishes are perhaps struggling then I think it's understandable that hard questions are asked of them, but in that we are really in no different a

What programme is unmissable on television?

Have I Got News for You.

position from the rest of the Church of England. I think my early relations with bishops and dioceses suggest that we have our destinies in our own hands; if we can grow our parishes and prove that we are irreplaceable in the local context, we will be supported.

ND: In the past few months you have become a bishop, you have remained as Principal of Pusey House in Oxford, you have been appointed Chairman of Forward in Faith, and also General Secretary of the Society of the Maintenance of the Faith. How have you, over the past six or seven months, been able to balance and manage those individually rather demanding roles?

✕Bishop: Well, it's marvellous having so much to do! Being bishop is the number one priority and I made it very clear when I became Chairman of Forward in Faith that the first call on my time and my energy was to all those who look to

What programme is unmissable on radio?

I'm Sorry I Haven't a Clue.

the Bishop of Ebbsfleet, whether they are members of Forward in Faith or not. All the PEVs are ex-officio members of the Council of Forward in Faith so I would be attending all the Council meetings anyway, whether or not I am chairman. I've long been a very committed member of Forward in Faith. I believe very strongly in the part it has to play so I'm very glad to have a significant role to play, ably supported by a very

What is the last film you saw?

It is called *The Help* which is a film about the experience of Negro housemaids in the southern United States in the 1950s and 60s before the Civil Rights Movement.

committed and helpful Executive, and the commitment of Stephen Parkinson particularly as the paid Director is invaluable. Pusey House remains hugely important to me. It's marvellous to be able to return there as my base when I'm not somewhere else, to have the support of my colleagues and the lively community at Pusey House and to be able to pray in the Chapel and to offer the Mass

What was the last live music you heard?

A recital of operatic arias at St John's Smith Square in memory of my deceased former English teacher and opera critic J. B. Steane.

there when I'm not on duty elsewhere. I think it's a very fruitful interaction between Pusey House based there at the heart of our origins in the Oxford Movement and the Catholic constituency in the parishes. I think

the clergy who look to me like to be able to think of Pusey House as their home and I think in turn members

What is your favourite food?

Roast belly of pork.

of the core community at the House like feeling that they belong to an institution which has this wider role. So that continues to be a very fruitful point of interaction. As for the Society for the Maintenance of the Faith, it's also very dear to me. I've been involved with it for many years, and, again, I have the support of excellent colleagues on the Council,

What is your favourite drink?

Early in the evening, Bombay Sapphire and tonic; over dinner a good Burgundy.

and I think that work can continue without any difficulty. Of course, I'm not alone amongst bishops in holding office in one or more of the Catholic societies. I might think of the Bishop of Pontefract who is chairman of the ACS and Bishop Martyn Jarrett, Bishop of Beverley, who is on the Council of the Church Union, Bishop Martin Warner, of course, who is Master of the Guardians at Walsingham, Bishop Norman Banks

What annoys you most?

People who won't shut up!

has taken on the Presidency of the Guild of All Souls – I think we share out these portfolios and it's an important way of maintaining close links between the bishops on the one hand and the Catholic societies on the other.

ND: You did not join those who responded to the Apostolic Constitution *Anglicanorum Coetibus* by joining the Personal Ordinariate. This was a surprise to some. How did you come to your decision?

✕Bishop: I've always made very clear my support for the Ordinariate and my good wishes and blessings go with those who have taken that route. It is a pioneering route and I think we all

wait to see how it will develop in the medium term and what its lasting and distinctive contribution to the life of the Catholic Church will be. I think in the end one can only speak slightly piously in terms of vocation, and I feel called to do at the moment what I am doing at the moment. I continue to believe in the witness of the Catholic Movement in the Church of England and, as I've said publicly now on a number of occasions, however

Who is your favourite historical character?

I suppose I'd be tempted to say Shakespeare again if that's not too dull

hopeless the ecumenical task looks at present, it makes it no less important, and it is again a matter of vocation that one persists in bearing witness to that calling to Christian unity within the Church of England, but I think that we are all confronted day by day by the choices and the difficulties of where we are now, and I'm very glad the Ordinariate is there, and I wish it every success.

ND: There has been some very sharp division between those who remain in the Church of England, at least some of them for the time being, and those who went to the Ordinariate and some very unhelpful and rather unpleasant things have been said. What are the relations between the Ordinariate and those who remain at present as you see it and your personal relations, if any, with the members of the Ordinariate?

✕Bishop: There has been a regrettable drawing of boundaries, perhaps on both sides. Some people who have remained have seen those who have gone as deserting the cause; some of those who have gone now speak in a rather harsher language about Anglicans and Anglo-Catholics than

Who is your least favourite historical character?

Thomas Cromwell.

perhaps we have heard for some years. I think what encourages me is that there are many members of the

Roman Catholic Church, particularly in England and Wales but also I think in Rome, who continue to value the witness that we make to the wider Catholic faith by maintaining our position in the Church of England. I hope that we can all unite around a

Who is your favourite fictional character?

Inspector Morse.

sense that we can all stand for revealed religion, for the doctrinal, and ethical, and moral truths of the faith and that maintaining that common cause in the face of a liberal and secular society is what really matters rather than going back to a position of casting one another out in terms of who is in the true faith and who is not and, in the words of Thomas More, 'we will all merrily meet in heaven'.

ND: You touched on it slightly in your answer there but how do you now see relations between what you might call loosely the Anglo-Catholics who remain in the Church of England and the Roman Catholic and the Orthodox Churches?

✕Bishop: I think that the particular position of Anglo-Catholics is understood by Roman Catholics who are knowledgeable about the history of English Christianity and who know the particular context from which we emerge in England, or perhaps I should say in the British

Who is your favourite actor?

I remember seeing Ralph Richardson once, and he was superb.

Isles, and I think, again, thoughtful Roman Catholics understand that we have a contribution to make to the presence and to the presentation of Orthodox Christianity – one Roman Catholic said to me that a strong Anglo-Catholic presence helps the Roman Catholic Church in England by reminding people it's not only Roman Catholics who believe in the sacramental life and the intercession of the saints and the moral and ethical principles on which we stand, it's also shared by

a significant number of Anglicans. So I hope that there will continue to be that mutual respect and that travelling together.

ND: At the Assembly of Forward in Faith you said that after an initial scepticism about the Society of St Wilfrid and St Hilda you were now a 'convert'. Can you tell us how that came about?

✕Bishop: I have been persuaded that if it's given a fair wind, and, of course, it must be given a fair wind by the rest of the Church of England and that's

Who is your favourite actress?

Helen Mirren and Kate Winslet.

one of the questions to which we don't yet know the answer, that the Society with its bishops acting collegially could provide the sort of sacramental and structured life that we have always said that we need. It's very early days, there are many questions as yet unanswered, there is a lot of work to do but I think there is an interesting and potentially fruitful idea emerging here. I did not have a Damascus road moment, but I come on reflection to think that yes, this deserves serious consideration and my support.

ND: If you were to be asked to prophesy, where do you see yourself and Forward in Faith and Anglo-Catholics generally by the end of the year 2012?

✕Bishop: I hope that we will have assurances of bishops with authority, bishops who are able to lead as Fathers in God, and that that will lead to a renewal in confidence and a renewal in vocations and we will be looking to a substantial rebuilding and renewal of the Catholic witness

If not doing what you are doing now, then what?

Bus driver.

in our Church, which is something that I think we need not just for the sake of the Church but for the sake of English Christianity. That would be the best outcome and the one for which at the moment we are all continuing to fight. **ND**