

parish directory

BARRY St Mary's, Holton Road, near rail, bus and town centre Gredo Gymru (Fif Wales) Sunday: Solemn Mass 8am and 11am, Sunday Club 11am; St Cadoc's, Coldbrook Road Sunday: Solemn Mass 9.30am, Vespers 6pm Saturday Benediction 1st Saturday of the month. Parish Priest: Fr Ben Andrews ssc 01446 406690

BEXHILL on SEASt 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 101) "Arry similarity between the Church of England and St Agatha's is purely coincidental!" (A Diocesan Official - 2001) Sunday Mass 11am. Secure Parking. Canon John Hervessc-0121 449 2790

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

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

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

BOURNEMOUTH St Ambrose, West Cliff Road, BH48BE.

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 of the month: Choral Evensong. Parish office 01202 766772. Email: stambrosechurch@btinternet.com

BOURNEMOUTH St Francis of Assisi, Charminster Road (corner of East Way) A Forward in Faith Parish under the care of the Bishop of Richborough. Resolutions ABC. Sunday: 8am Low Mass, Parish Mass 10am, Evening Service 6.30pm – first Sunday of each month and major festivals. For information about all services during the Interregnum contact Barbara Geatrell 01425 470370 or Dean Quinton 01425 672601 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.st.chads. dial piney com

BRIDPORT St Swithun *Resolutions ABC*. Sunday: Low Mass 8am; Sung 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

BRIGHTON WAGNER GROUPThe Annunciation (11am) Fr Michael Wells 01273 681431. St Barthlomew's (11am) Fr. David Clues 01273 620491. St Martin's (10am) Fr Trevor Buxton 01273 604687. St Michael's (10.30am) Fr Robert Fayers 01273 727362. St Patrick's (10.30am) Fr Steven Underdown 01273 747889. St Paul's (11am) Fr Robert Fayers 01273 727362. (Sunday Principal Masstimes in brackets.)

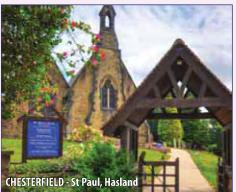
BRISTOLAll Saints, Pembroke Road, Clifton (near zoo and suspension bridge) Sunday: 8am Mass, 9.30am Family service (Mass 2nd and 4th Sunday), 11am Solemn Mass (children's group), 6pm Evening Service with Benediction. Feast days: 7.30pm Solemn

Mass. Daily Mass. Confessions: Saturday 11.30am, 5.30pm or by arrangement. *Resolutions ABC (Ebbsfleet)*. 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). During Interregnum contact Roger Metcalfe, Churchwarden on 01275 332851 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. Priest in Charge Fr Christopher Kinch 01179 712 496

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 0.20 8.467 3.809



CARDIFF St. Mary, Bute Street - nearrail, bus, Millennium Stadium, city centre and Bay Daily Mass; Gredo Gymru. Sunday: Solemn Mass 11am; St. Dyfrig and St. Samson, Pentre Gardens Sunday: Solemn Mass 9.30am; St. Paul, Paget Street, Grangetown Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777.

Associate Priest: Fr David Morris 0292 22 2177

CHARD The Good Shepherd, Furnham. Resolutions ABC Sunday: Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am. Contact: Heather McCann on 01 460 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 Ebbsfleet. 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 01380724785

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 Richborough. Sunday: 8am Low Mass, 10.30am Solemn Mass, 6pm Evening Prayer. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. During Interregnum - tel: 01303 254472 www.stpeterschurchfolkestone.org.uk - stpetersfolk@yahoo.

GRIMSBY St Augustine, Legsby Avenue Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith Parish under Bishop of Richborough*. Sunday: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekday Mass: Wed 9.30am. Contact MrT Jones 01472 871673

HARTLEPOOLSt Oswald's, Brougham Terrace. A Forward in Faith Parish under the episcopal care of the Bishop of Beverly. 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 Lockett ssc 01328 820030

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

LEAMINGTON SPASt John the Baptist Parish under the Episcopal care of the Bishop of Ebbsfleet - all 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

LIVERPOOLSt 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 modem 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 welkome. www.stmagnusmartyr.org.uk Fr Philip Warner rector@ stmagnusmartyr.org.uk

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

LONDON N21 Holy Trinity, Winchmore Hill. A Forward in Faith, Resolution A,B&C, modern catholic parish. Sunday: Every Sunday: Said Mass 9.00am and Sung Mass 10.30am with Junior Church. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday Mass 10am. For the Sacrament of Reconcilliation and other enquires contact Fr Richard Bolton at rdeb2010@btinternet.com or phone 0208 364 1583

London NW9 Kingsbury St Andrew A Fif Parish under the Episcopal care of the Bishop of Fulham Sunday: Mass at 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 Fullham. Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 10am, Tues 6.30pm, Wed 12.15pm, Fri 6.30pm, Sat 10am Parish Priest: Fr Peter Hudson 07908 640369

LONDON SE16St Mary Rotherhithe, St Marychurch Street SE164JEA 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.

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What is the Catholic Movement for?

Philip North explains why the Catholic Movement needs a changed mindset to re-engage with the wider CofE

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Anglo-Catholic movement,
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ast month I offered a survey of what the Catholic Movement offers the Church of England, So why then do we find ourselves in this mess? Why is Synod so consistently reluctant to offer the provision that we need? And why do we need to have this conversation at all? Why is it that we feel a need to justify ourselves? Why are we failing to make the contribution to the wider church that we should?

Partly the reasons are not of our own making. There is a strong, liberalizing tendency in the Church of England that finds us awkward and an embarrassment. We have been constantly misrepresented and deliberately misunderstood by those who find orthodoxy a blockage to the implementation of a very different agenda. However I want to leave that on one side. Part of the problem of this debate is that everybody wants to feel persecuted and we end up with a rather pointless pain competition. So let's leave the feeling that we are being sidelined and marginalized to one side.

One tradition within many

Because a great deal of the problem lies with us and with the ethos and mentality of the Catholic Movement. We came into being in order to convince the Church of England of its catholic identity. We exist for the conversation with the wider church, and yet somehow we have allowed ourselves to be ghetto-ized and we have ended up talking to nobody except each another. Why?

The first mistake, I suspect, was to allow ourselves to become a tradition within the Church rather than a movement calling for the reform and renewal of the whole. The Church of England has a wonderful way of dealing with difficult or challenging new opinions or movements which is to domesticate them by labelling them as one of the 'traditions' or 'constituencies' that make up a diverse church. A new group or movement is given its own little space and allowed to go on saying what it thinks as long as the others have equal space.

You can see this phenomenon happening very clearly at the moment with Fresh Expressions.

You hear people talking about 'Fresh Expressions Worship' and 'Fresh Expressions Churches' That movement was intended to change our whole way of thinking about the way the church is structured for mission and yet we are making it into just another tradition or a fourth subset of Anglican life. It is a marvellous way of taming rebellion. And that is what happened to us. We accepted our role as one tradition amongst many and so became more absorbed with the health of our own constituency than trying to change the mindset and thinking of others.

Becoming respectable

We then allowed ourselves to become respectable and establishment. We had Bishops and Archbishops and were increasingly given a responsibility for the whole church. That may not seem like bad news, but once you become respectable, you lose your appeal to the young. You have to compromise your views in order to make them acceptable to the wider church. And then the seeds of division began to open up with the development of a more extreme, papalist Anglo-Catholic wing determined to keep alive the atmosphere of rebellion and naughtiness. That latter group began to develop an ethos of exclusivity, a feeling that they alone were in possession of the truth and displayed an archness, even a distance, to those of other persuasions.

Then, over the issue of women's ordination, the movement divided and did so with considerable bitterness. One group accepted the development but have since struggled to articulate their position as catholic in the sense defined by the founders of the movement. Another group doggedly maintained an orthodox position but felt under attack, unwanted and at times persecuted.

A ghetto movement

And that is where we find ourselves today. The traditionalist Anglo-Catholic movement, for all sorts of complicated reasons, has developed a mentality of apartness. We have become a ghetto movement. We use ceremony, rites and ritual to mark ourselves off from others. The PEV system

has given us our own Bishops which means we can stand aloof from Diocesan structures. We have used the Forward in Faith statement on communion to justify some very extreme theological stances which have opened us up to the charge of having a theology of taint. We mix only with our own and clergy often boast about openly their non-engagement with Deanery, Diocese and colleagues of other traditions. We have a deeply ingrained culture of cynicism and of criticism of the wider church. We want provision in order to have a sanctuary, our own safe space where we can go on worshipping in the way we like whilst ignoring what is happening in the rest of the church.

True to our roots

I am of course stating my case deliberately very strongly. What I am describing is a shared ethos rather than seeking to attack the attitudes or behaviour of individuals. The vast majority of our priests work incredibly hard and are wonderful pastors and shepherds. But I am sure that most of you will be able to see some grains of truth in what I am describing. And it can't carry on. If the Anglo-Catholic movement is to have a future, we must change the mindset. Why? First because apartness is not our charism, and when a movement moves away from or betrays its charism, then death will soon follow. We came into being for the conversation. We came into being to bear witness to the truth of the catholic identity of the Church of England. That is what we are for, and if we are not engaging with others and having that conversation, we are not being true to our roots. Provision cannot and must not be a sanctuary. We must spurn safe places and ghettos.

Provision must be the springboard from which we can restart the work of witness and proclamation. To have a future, we need a new mood of engagement with the wider church, a fresh willingness to play our part and to make the sort of contribution that I was describing earlier. I am not talking about betraying deeply held convictions, I am not saying we should sell out or change our views. The very opposite is the case. There is no point in witnessing if we are going to change what we believe. But we do need to re-examine where the boundaries are and be prepared to push at the edges of conscience. Evangelism should never feel safe or comfortable.

The Ordinariate

And the second reason we need to change the mindset is the Ordinariate. For years many Anglo-Catholics dreamed of a structural solution from Rome, an easy way of slipping across en masse and achieving our ecumenical goal through conversion rather than

convergence. Well, our prayers were answered. That offer is now on the table. And we have declined it. The implications of accepting that offer and joining the Ordinariate are very clear. The people who have done so have shown great integrity and courage. But not joining the Ordinariate has equal implications. It is just as much a positive and life changing decision. The Holy Father has put an offer on the table for us as traditionalists, and we have said no.

That means that we have re-committed ourselves to an Anglican future. The bitter half-life we have lived since 1992 is no longer available to us. Nor is it acceptable to go on indefinitely limping along with two opinions, constantly threatening to leave and them never quite doing so. In many ways that is the most damaging option at all and it has meant that entire ministries have been put on hold. We must stay or go. If we think the game is up, the project has failed, we have lost the debate and the Church of England has embarked irreversibly along the course of state Protestantism, then we have no excuse any longer for remaining. But if we stay we must do so joyfully and positively, contributing richly and constructively to the life of the wider church. For we have so much to give, and the Church of England has so much it needs to receive.

Having the conversation

At a meeting of the College of Guardians at the start of the month, one of those around the table expressed the view that in the future there would inevitably be fewer Anglo-Catholics. I and some others opposed that presumption with some vigour. I looked around the five parish priests sitting at the table all of whom are running churches which have seen strong numerical growth. I thought about the large intake this year at St Stephen's House, almost all traditionalists. I thought about the hordes of young people who continue to pack Walsingham for the Youth Pilgrimage. We are not a movement in decline! Death is not inevitable. We can turn this round, and if we really believe that we are guardians of important truths about the nature of Christ and his Church then we will turn it round. But we need a changed mindset if we are to fulfil our vocation and make the rich contribution to the life of the Church of England that we are called to make.

The days of Anglo-Catholic apartness must end and we must be prepared to re-engage with the wider Church at every level and in every way possible within the boundaries of conscience. Why? Because we exist for the conversation, and if we are not having the conversation or think we have lost the debate, there is no longer an excuse for sticking around. We change or we leave or we die. ND

provision must be the springboard from which we can restart the work witness and proclamation

God bless the Pope!

Alex Garner and Alice Christofi report from Rome on the Installation of Pope Francis

hile waiting to be let through into St Peter's Square in the dawn light of Rome, on the morning of 19 March 2013, it became immediately apparent that the vast majority of the thousands of other pilgrims who had turned up at such an hour were not British. Certainly there was the sight of the flags of many different nations, and the sound of a multitude of languages as people chattered excitedly in the chilly air.

What confirmed it, however, was the unrestrained crush of people as everyone pushed and jostled to inch closer to the front, even though a barrier of police and security officials was preventing anyone from proceeding down the Via di Porta Angelica until 6.30am. The nuns were the worst offenders; a small (literally) group of Indian sisters held each other's hands in a chain as the sister at the head unapologetically burrowed through the tightest of crevices between people, dragging the others in her wake. It really was most un-British.

Welcoming and ecumenical

The situation did not improve once the barriers were removed and people began to stream through, down the road, through the security scanners and into the Square. Despite refraining from running, we were able to get a good spot in the Square with a clear view of the Basilica's Steps. While the jostling and pushing continued unabated throughout the whole morning, it was difficult to feel too annoyed by it. Yes, we might do such events with more decorum in Britain, but it would be difficult to match the fervent, excited atmosphere of this particular gathering.

We were fortunate to enjoy such a beautiful, sunny day. As we stood, pinned together by the crush, waiting for the start of the mass, the atmosphere seemed almost carnival-like, welcoming and ecumenical.

The colourful vibrancy of the mainly young pilgrims was matched

by the singing, chanting and laughter that broke out frequently over the buzz of animated conversation going on around us. There was much to fill the waiting time with: trying to identify the flags around us, watching a parade of bishops, cardinals and dignitaries making their way up the aisle toward the front, observing the busy preparations going on around the altar and reading the comprehensive and beautifully produced order of service.

Love and empathy

About three-quarters of an hour before the ceremonies were due to

this Pope's focus upon care for the poor and most vulnerable is deeply in tune with that of his people

begin, Pope Francis himself emerged riding on the back of an open-topped Pope-mobile. The crowd's excitement was raised to fever-pitch as the new pontiff made his way, waving, up and down among the faithful. Despite his short tenure, it was obvious that those present already felt a great love and empathy towards their new pope. This was movingly illustrated as, unexpectedly, Pope Francis stopped his procession to kiss and bless a severely disabled man. This instinctive and loving act garnered applause, whistles and shouts of 'Bravo!' from among those watching, a sign that, for the vast majority of ordinary Catholics, this Pope's focus upon care for the poor and most vulnerable in society is deeply in tune with that of

The mass itself proceeded much as expected, most people mumbling or remaining silent for the, seemingly unfamiliar, parts of the Ordinary (Missa de Angelis) that were assigned to them, but joining in elsewhere with the prayers and in reception of the Blessed Sacrament. Although the

atmosphere mellowed somewhat as the mass began, it remained positive throughout, and people listened in silence to the readings and to Pope Francis' sermon, interjecting every so often to applaud.

One of the nuns standing nearby knelt to pray on several occasions, and despite the crush, people shuffled aside to make space for her unselfconscious act. Although many present were doubtless tourists rather than pilgrims, such acts made one realize the power of devotion and charity that this Pope was already inspiring and, God-willing, will continue to inspire, among Christians, and indeed non-Christians, throughout the world.

Christ-centred service

By the time the final Blessing had been uttered, the procession moved back inside the Basilica and the bells begun to ring, it was obvious that we had been present at a historic papal inauguration. From the reactions of those present, it is clear that, despite the veneration and love in which Pope Benedict was, and is still, held, there is something about Pope Francis that is inspiring great love and affection from Catholics old and young throughout the world. His own diverse international background was reflected in the diversity of pilgrims present, many of whom had obviously travelled thousands of miles to be there.

As Anglicans, we did not feel at all self-conscious in our presence, but were happy adding to the ecumenical nature of the event, underlined by the presence of Ecumenical Patriarch Bartholomew.

Pope Francis' message of charity, concern and love towards the very poorest of society is itself ecumenical but should resonate particularly with any Anglo-Catholic, and, if his message is embraced by those in his own communion, then Christians throughout the world can look forward to a more hopeful future of Christ-centred service together.

A traveller's tale

Bishop Peter Ramsden on his visit to England to attend the enthronement of the new Archbishop of Canterbury

he temperature was 33°C when I left Port Moresby and -2°C on arrival at Heathrow. I was in England to represent the Anglican Church of Papua New Guinea at the enthronement of the new Archbishop of Canterbury. Our primate had retired at the end of last year and the senior bishop was on his way to Australia for a bishops' meeting. Did I mind going? Not at all! Two nights at Pusey House warmed me up and seeing my mother and sons encouraged me further, then it was on to Canterbury as the substitute Primate's substitute.

All provinces represented

Hospitality was warm and generous for the invited ecumenical and Anglican Communion guests on the evening before and of the enthronement, and as far as I

could see a good sign was that all the provinces were represented, including those who had not been at the Lambeth Conference in 2008. Surrounding St Augustine's chair we all had excellent seats at the enthronement or rather at the 'Inauguration of the ministry of the

105th Archbishop of Canterbury' as the service programme wisely put it. Some would have made changes here and there but the overall effect was of a solemn launching of a new ministry in hope and trust. Archbishop Justin himself reminded us of Our Lord's words to all who travel in deep waters: 'Take heart. It is I. Do not be afraid.'

The bigger picture

But for me, surrounded by the Anglican primates, one statement penned personally by Archbishop Justin had significance, even though it went without mention in the press.

He turned to face us and said, 'Knowing us to be linked by God's action with bonds of affection, through our common baptism and history, in the presence of all here and those who over the years have taken the gospel to every point on





earth, I solemnly commit myself before you to the service of the Anglican Communion, that together we may proclaim the Gospel of Christ who reconciles us to God and breaks down the walls that divide us. That evening at the Nikean Club dinner he had a further chance to make an addition

to the programme in the form of a final toast – to Pope Francis. Both are good examples of recognizing the bigger picture, the necessary picture as we pray and work for unity and truth.

- Palm Sunday

No doubt March 21 was a good day to be gathered at Canterbury, it being St Benedict's day and the commemoration of Archbishop Thomas Cranmer, but it was hardly convenient for those of us with two days' travel ahead of us wanting to be home for the start of Holy Week. Instead of attempting it I enjoyed the Palm Sunday blessings of St Matthew's Ponders End, North London, in the fine company of Fr Michael and Claire Childs – Fr Michael as a St Stephen's House student spent a placement in PNG four years ago. In flurries of sleet it was a cold but purposeful palm procession along with Fr Richard Knowling and parishioners from St Alphege's Edmonton back to St Matthew's for mass.

A special privilege

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ministry in hope and trust

Two days later I resumed Holy Week in Port Moresby. This year I spent the Triduum in Morata squatter settlement with Fr Reginald Makele and his people and with Solomon Island students studying at the University of PNG. The Stations of the Cross took three hours in the baking sun to make our way to the tin roofed church of St Aidan. On the way the story was told which both transcends and challenges every culture in the world.

It was a privilege to represent the Anglican Church of PNG with Christians from around the world at the inauguration of the ministry of Archbishop Justin – but in this Holy Week it has been a special privilege to be made even more vividly aware of the universal Church as I have been walking and praying in Ponders End and Morata settlement with people both freezing and sweltering along the way of the cross and yet equally touched and responsive to the invitation to choose life. Alleluia, the Lord is risen indeed!

Bach's Passion for today's Church

George Austin views the St John Passion in a new light

devotion is to listen at home to one of Bach's Passions and this year's was the St John, my favourite. Every year the emotion, the meditations differ, never quite so much as this year. Before it began, I had looked at a postcard of the Mount of Olives sent by a friend to remind me of my own visit to the garden of Gethsemane some thirty years ago. The city of Jerusalem, walled and glowing, is way below and glorious in its biblical memories.

Interrogation

The difference for me began when the narrative moved on from the betrayal of Jesus by Judas Iscariot to the arrest of Jesus, taken down the hill as he was by the soldiers and servants of the High Priest. There seemed to be a pause as the shocked disciples recovered from what had happened, and then Peter and 'the other disciple' – presumably John? – decided to rush down after them.

The lovely aria that follows – 'Ich folga dir gleichfalls' – suddenly became a picture in my mind of the two men running, in a headlong canter, to the column of soldiers way below by the city wall. And as a result the story, the Passion, now came to have for me a more modern context.

The interrogation of Jesus was no longer a trial by the Jewish religious

leaders but by an ultra-liberal General Synod, determined to silence for ever this troublesome preacher. When asked by Pilate if they wished their king to be released, the House of Bishops replied 'We have no King but Caesar. When we became bishops, we – by oath – handed over to the monarch not only our temporal powers but also our spiritual powers.'

A cross to bear

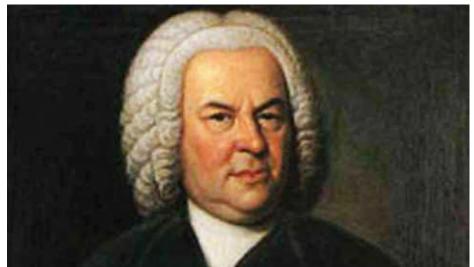
'But what of the rumours that he has healed the sick and raised the dead? That he was born of a virgin, that when he dies he will be resurrected on the third day, and that he will ascend to heaven. Or more astonishingly that he is in fact the Son of God?' All this they were asked and a tumult broke out.

'Some of us believe all this, some only a part and a few barely at all,' a senior member replied. 'But we are a comprehensive and inclusive church and we respect all points of view.'

'So there is nothing that you must definitely believe in this inclusive church?'

'Nothing at all – save of course that women can become priests and bishops, and this we shall soon require of all clergy.'

And this will be the cross, promised by Jesus, that we, brothers and sisters, his orthodox followers, will have soon to bear.



Beret serious

men and women in light blue berets wandering around your parish. Mormons abandoning their previous formal attire following the smash-hit musical *The Book of Mormon*? Liberal clerics deciding that blue or pink stocks are so passé and that berets are the 'in' fashion?

Wrong on both counts. The newcomers are UN Peace Corps style staff working for the Archbishop's Director of Reconciliation, Canon David Porter. Justin, being an ex oil exec, will be familiar with the UN's peace-keeping role. Many oil producing areas are areas of conflict. Add his experience in post-Saddam Iraq and also Nigeria.

Justin obviously thinks that the conflicts in the CofE will make Syria seem like Shangri La. Already there are reports of Mow-ite militia blockading FiF-held enclaves. Not to be outdone, the PEVionary Army has launched a counter attack on *Watch* HO.

If you also wonder why Colin Niblett has been investigating non-delivery of copies of ND, it's because Reesite 'girlrillas' have been advancing on Gordon Square in an attempt to capture the new Director of FiF. Why do you think there are two Colins now in the cloisters? Haven't you seen I Was Monty's Double?

Reform's also blockading Giles Fraser's BBC bunker. Lesbi-gay fighters have moved to protect the 'Gaffer.' Said a *Grauniad* editorial: 'Reform's latter day Cromwellians want another Gay Pride's Purge' (if your History GCSE was recent, see Wikipedia for the original Colonel Pride).

Watch for adverts recruiting for Porter's platoons. Recruitment won't be easy. Messy Church folk will only join if the beret colour matches their plasticine of the day. FiF's reaction: 'Berets? How Protty! Alright then, provided they're blue & white, honouring the Argentinian Holy Father. Hold on. Check with Fr Gratian, the canon lawyer. Ask him whether Article 37 covers the Falklands'.

Alan Edwards

All power and authority

Digby Anderson on the oft-denounced virtues of humility and submission, and the difference between power and authority

hat were the virtues of Our Lord Jesus Christ? We must know what they were for we are bound to embrace and exhibit the virtues we find in his character and in his deeds. Perhaps the most important was love. Then there were courage and perseverance and dedication to truth. But there is a group of virtues which are of special current interest. A title for them might be the Majesty of Divine Humiliation. Our Lord condescended to be born in the likeness of men as a baby in a stable. His life was one of meekness and humility, that of a servant. Finally he was obedient, to death even to death on a cross. He humbled himself. In his trial before that death he abased himself. Chambers gives as other words for meek and abased, submissive and lowly. Look again at that list; condescension, humiliation, humility, service, obedience, meekness, abasement, submission, lowliness. These were the virtues he willingly embraced.

The quest for power

Now travel 2,000 or so years, put aside Holy Writ and take up an advanced feminist tract. What are the characteristics of women's wretched condition under patriarchy which are roundly denounced? Why, humbleness, meekness, humiliation, service, obedience, submission and lowliness. Women must be strong and refuse these conditions. What Our Lord taught, his very own virtues, the Sisters must reject. Instead they need power, the very thing he explicitly rejected when confronted by Satan, before Pilate and from the cross on Golgotha.

Power, of course, is the key. The opposite to each of the list of Our Lord's virtues is power, earthly power. Advanced feminism is a child of Marxism – one of many. For Marx and even more for Lenin, power was the key. The relationship between classes, capitalists and proletariat, men and women, was dichotomic. The wealth of the capitalist was at the

expense of the proletariat.

The submission of women was caused by the dominance of men. The losers in relationship could only be helped by the expropriation of the winners and the redistribution of power and wealth. The relationship was one of struggle for power. Should you be interested, you can still find this nonsense among the liberation theologians. There is only one way for poor countries to become rich and that is buy redistribution.

Despite the proof of the contrary in China, India, Brazil, countries where economic success has been achieved

it is time to ditch the language of class rights, equality and power and the politics of envy

by other means, and by the Soviet Union and eastern Europe where massive, confiscatory redistribution actually impoverished the lower classes, there is no shortage of useful idiots happy to embrace it. Perhaps the new pope will find it attractive. Certainly the feminists are still obsessed with empowering their sex and disempowering men. The first of these is simply anti-Christian. The second is worth considering. A persuasive case can certainly be made that some men are obsessed by power, power over women, power over other men, over children and even domestic pets.

An ugly spectacle

A dedication to power certainly makes such men very poor Christians. They have much to learn from the gentler sex and the Church should encourage them to do so; if it can find enough members of that sex who are still gentle (gentle being another term related to meekness).

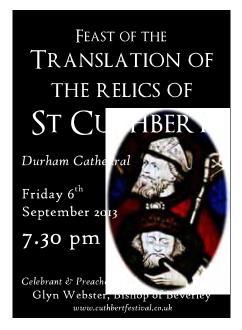
However, the true problem with the different obsessions with power among feminists and powerful men is

with the concept itself. There are two problems. Neither Marx not Lenin and the feminists ever explained why the powerful wanted to achieve and keep power. The obvious answer is that power enables you to have whatever you want and having what you think you want makes you happy. Does it? Certainly some men who feel obliged to compete in the power race find that burden heavy. It is not, of course, riches but the pursuit of them that is the source of evil. However, even using power to consume happy goods can prove a burden too. The spectacle of men or women in full and exclusive pursuit of wealth, power and status is plain ugly.

Embracing the call

The second point is fundamental. Power is not the same as authority. Our Lord had authority even before Pilate and on the cross. There are both men and women called to tasks of authority, probably different tasks. The call to authority should not be denied but embraced. Doctors, entrepreneurs, craftsmen even manual workmen can be called to serve others. They may acquire wealth in so doing. That should be taken lightly and spent generously and well. Authority may or may not bring earthly happiness but it can, unlike power but with difficulty, be combined with the Majesty of Humiliation.

It is time to ditch the language of class rights, equality and power and the politics of envy. It is time to rediscover that of vocation and status obligation.



faith of our fathers

Arthur Middleton on C.S. Lewis and the importance of reading old books

ome years ago I was invited to view the library of a Regional Theological Course. It had no book older than twenty years. In the Introduction to *St Athanasius on the Incarnation*, (whose feast day is May 2) translated and edited by A Religious of CSMV, C.S. Lewis makes a plea for the reading of 'old books'. He says, 'there is a strange idea abroad that in every subject the ancient books should be read only by the professionals, and that the amateur should content himself with the modern books'.

As a tutor in English Literature he claimed that if the average student wanted to find out something about Platonism, he would rather read some dreary modern book ten times as long, than read a translation of Plato's *Symposium*. 'He feels himself inadequate and thinks he will not understand him. But if he only knew, the great man, just because of his greatness, is much more intelligible than his modern commentators. The simplest student will be able to understand, if not all, yet a very great deal of what Plato said; but hardly anyone can understand some modern books on Platonism.' Lewis's main concern as a teacher was to persuade the young that first-hand knowledge is not only more worth acquiring than second-hand knowledge, but is usually much easier and more delightful to acquire.

The mistaken preference for modern books and shyness of original sources is 'rampant in theology' and its obsession with newfangledness. Christian study groups too often study, not St Luke, or St Paul, or St Augustine, or Thomas Aquinas, or Hooker, or Butler, but other people's thoughts about them. 'I do not wish the ordinary reader to read no modern books. But if he must read only the new or only the old, I would



"If at first you don't succeed try, try again."

advise him to read the old. Lewis's reason is that the amateur is much less protected than the expert against the dangers of an exclusive contemporary diet. 'A new book is still on its trial and the amateur is not in a position to judge it. It has to be tested against the great body of Christian thought down the ages, and all its hidden implications (often unsuspected by the author himself) have to be brought to light. Often it cannot be fully understood without the knowledge of a good many other modern books.'

'The only safety is to have a standard of plain, central Christianity ('mere Christianity' as Baxter called it) which puts the controversies of the moment in their proper perspective. Such a standard can be acquired only from the old books. It is a good rule, after reading a new book, never to allow yourself another new one till you have read an old one in between.

Because every age has its own outlook that sees certain truths and is liable to make certain mistakes, 'We all, therefore, need the books that will correct the characteristic mistakes of our own period. And that means the old books'. Lewis points out that all contemporary writers share to some extent the contemporary outlook – 'even those, like myself, who seem most opposed to it.' What strikes him when he reads the controversies of past ages is 'the fact that both sides were usually assuming without question a good deal which we should now absolutely deny. They thought that they were as completely opposed as two sides could be, but in fact they were all the time secretly united – united with each other and against earlier and later ages – by a great mass of common assumptions'.

We may be sure that the characteristic blindness of the twentieth century – the blindness about which posterity will ask, 'But how could they have thought that?' – lies where we have never suspected it, and concerns something about which there is untroubled agreement between Hitler and President Roosevelt.

'None of us can fully escape this blindness, but we shall certainly increase it, and weaken our guard against it, if we read only modern books. Where they are true they will give us truths which we half knew already. Where they are false they will aggravate the error with which we are already dangerously ill. The only palliative is to keep the clean sea breeze of the centuries blowing through our minds, and this can be done only by reading old books.'

He is not claiming anything magical for the past. People were no cleverer then than they are now and they made as many mistakes as we. But they were not the same mistakes. They will not flatter us in the errors we are already committing; and their own errors, being now open and palpable, will not endanger us. Stepping out of our own century, and measured against the ages 'mere Christianity' turns out to be no insipid interdenominational transparency, but something positive, self-consistent, and inexhaustible.

Give thanks to the Lord for he is gracious

Nicolas Stebbing exhorts us to remember the wonderful things God has done for us

People who know us well in the Community of the Resurrection know that we complain a lot. Like all English people we complain about the weather. We complain about the Church, we complain about each other, we complain about having too much work to do, we complain about the Community....and so it goes on. In that respect we are probably like any other family.

Complaining

And yet, it must occur sometimes to some who hear us complain, 'If they feel like that why do they stay? Why indeed did they ever come and join this Community, if life in it is so dreadful?' It is time to remember the goodness of God and the wonderful things he has done for us. He has not just done wonderful things in the past; he will do wonderful things in the future, but if we are busy complaining we probably won't notice them.

Again we have to ask ourselves, if people come to see us with the thought that they might join us, what will they see? Will they want to join a Community that is always complaining? Will they wonder if they can spend 40 years in such a company? Couldn't there be a little joy?

Well, I cannot speak for my Brethren, only for myself. Despite my own complaining (and there is lots of that) can I really give thanks to God? It takes a bit of thinking about but, Yes, I can.

God's call

God has called me to this life. That is a wonderful privilege. God's call singles each one of us out and makes it clear we are special to him. The life he has called me to has not turned out the way I thought it would and on reflection that is a good thing. It has not always been comfortable; it has not always been easy, but it has been full of excitement, changes, new experiences. It really has been fun.

This life is the religious life. It seems crazy to most people - no sex, no personal possessions, no freedom to do just what I want. Sometimes those are hard for me to live with, but actually I do not want the other kind of life. I love the freedom we have to serve God wherever he wants us to be. I love the largeness of this life, the big horizons, even if the winds sometimes blow quite cruelly through them.

I like the prayer. What I call prayer would not be much to write about - liturgical prayer, singing in

I love the largeness of this life, the big horizons, even if the winds sometimes blow quite cruelly through them

community; silent times in the dark without much seeming to go on. Prayer is that time spent with God which is impossible to describe but as necessary to a religious as food and sleep.

Experiences

I have loved the experiences: the travel involved in ecumenical work, the new countries I have visited, Romania, Germany, even India. I have loved meeting other religious, both Roman Catholic, Orthodox and Reformed, who share the same life as we do, only they seem to do it much better with love, generosity and freedom.

The Community

I love the new friends, people who have visited us here as guests and hugely enriched my life; students I taught who are now priests who welcome me into their homes, and the old friends who are still around in Zimbabwe and here. Religious life is a life which is rich in friendships.

I cannot say I always like my brethren. I am sure they do not always like me, but there is something very good about being bound together in a Community, living the same vows, caring for the same life, discovering other's differences sometimes delighting in each other's ways. It is interesting that often it is the brethren we find most difficult whom we talk about with most affection after they have died. Perhaps the challenge to love them has finally borne fruit! I do love the eccentricities of my Brethren. That is one of the richest parts of the diet.

New life

I have loved being back in Africa, especially Zimbabwe. CR has made it possible for me to do work there which seems useful and which I enjoy, and to combine it with my monastic life. It is not often we get everything (well, almost everything!) we want.

And then there is God. What can one say there? He is so big, eternal, all powerful - it is amazing he bothers with me, but he does. And he comes across to me as gentle, loving, caring, laughing, sometimes sometimes teasing. He is never angry though he is often sad. His touch gives new life, new fire, new joy to take me through life. It is only here, in this life, in this place, I can find him like that. That is the main reason to give thanks. ND

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devotional

Blessed are the pure in heart for they shall see God

St Gregory of Nyssa

hose who see God possess in this act of seeing everything that is good: everlasting life, eternal incorruption, unfailing bliss. With these things we shall experience the joy of the eternal kingdom in which happiness is secure; we shall see the true light and hear the delightful voice of the Spirit; we shall exult unceasingly in all that is good in the inaccessible glory of God. This is the magnificent consummation of our hope held out to us by the promise of this Beatitude.

But...since the seeing is dependent upon our purity of heart, my mind grows dizzy lest it should prove impossible to achieve because what is required of us actually exceeds our capacity... What do we gain from knowing that we can see God if at the same time we also know that the mind finds it impossible to do so? It would be just as if someone said that it is blessed to be in heaven because only then can we contemplate what cannot be seen in this life. On the other hand, what if this statement were also pointing out to us the means by which we journey to heaven? Surely it would be valuable for people to know how blessed it is to be there? But then again, as long as the ascent is still declared to be impossible, what is the use of knowing about the bliss of heaven?

But why should the Lord command something that vastly exceeds our nature and the limits of our power? Surely this is wrong reasoning! God does not instruct those without wings to become birds, nor does he demand those creatures who dwell on the earth to live in the water. The law is adapted to suit the capacities of each in every aspect of life: God never enforces anything contrary to its nature. So we also should realize that nothing is being set forth in this Beatitude that outstrips hope...

In this saying we learn that if our hearts have been purified of every creature and material sentiment, then we shall see in our own beauty the image of the godhead. In this short sentence the Word, I think, is giving us this advice: there is a desire within you human beings to contemplate the supreme good. When you are told that the majesty of God is exalted far above the heavens, that the divine glory is inexpressible, that its beauty is indescribable, and its nature inaccessible, do not despair at never being able to behold what you desire. It is within your reach; you have in you the ability to see God. For the One who made you also endowed your nature with this marvellous quality. For God imprinted on you the image of his perfection, as the mark of a seal is impressed upon wax. But sin has distorted the imprint of God in you, and this good has become profitless, hidden beneath a covering of filth. You must wash off the dirt that clings to your heart like plaster by a good life, and then the divine beauty will once again shine forth in you...

Edited by Arthur Middleton ND

It is a natural response to a deeply felt need, in anyone with any Christian sensibility, to ask God to meet it through his mercy. It is need of self or others that opens up the emotional and mental life to the presence of the divine. Awareness of need and awareness of God go together. A healthy member of an affluent society does not naturally turn to God in prayer; but personal or family crisis can soon bring him to his knees. In this month of 'Rogation' and the seeking God's blessing on creation and the work of men's hands it is timely to reflect on how the prayer of asking plays its part within the economy of God's grace.

First, asking need not necessarily be intercession. Some of the most profound Christian prayers are prayers of asking for the self; the prayers known as the prayer of St Francis and the prayer of St Benedict are two well-known examples. They meet the criteria that Jesus set out as being necessary for faithful, effective prayer of asking. They ask for something 'in my name' – a petition in harmony with the will of Jesus. They also ask to meet needs that other believers recognize as arising out of a desire to serve the Lord and not the self. Jesus'

Ghostly Counsel

Pray for one another

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

teaching that where 'two or three gather in my name and agree' (Matthew 18.19-20) is crucial to understanding how the prayer of asking works. It cannot work (that is to say be answered effectively by the Lord) without careful reflection or discussion when this is appropriate. The work of God's grace is found in the discovery of a common mind and will before this is transposed into a prayer of petition. This is very important for communities of any kind to remember, be it a married couple, a family or a parish community. The prayer of asking is fruitful when it arises out of study of scripture and waiting on God's word. There is the ancient connection between prayer and fasting. Prayer is a real partnership between God and man and

therefore makes demands in every area of human activity.

The letter of James makes some very caustic comments about the prayer of asking. It concludes that the 'prayer of a righteous man will save the sick man.' It follows that, although the person in desperate need will seek God with great earnestness, this crisis-driven prayer may not be as faithful as the prayer of asking that arises out of a mind and will formed by the diligent practice of spiritual discipline. The prayer of asking, when faithful, is not so much about changing the mind of God as sharing it.

Nevertheless, the prayer of the faithful should expect to make a difference. It is part of the mystery of the divine-human partnership of the believer in Christ that the prayer of asking plays a real role in the working out of God's purpose. It is because of this that all four Gospels record Jesus' commandment 'to ask'. It is a fact that each person has the possibility of a unique ministry through the prayer of asking, for each person has experiences and insights that cannot be shared with others. In this way, Jesus says, 'your joy will be complete' (John 16).

Edward the Confessor

The Bishop of Richborough on the Saint's legacy of Christian faithfulness

'When Edward Confessor ruled over the land The Faverches' Manor stood here close at hand.'

ome days, especially in the late autumn, the early morning mist lingers in Stiffkey's fair vale, and at the vicarage in Walsingham you feel as if you are in the centre of a cloud, the air totally saturated with moisture. It can feel very gloomy, damp and oppressive at times, as if all the prayers and petitions, the needs and the hurts of pilgrims and the Church itself are lingering, waiting to be processed by the hard work of prayer in the Shrine and Holy House.

As some of you know, the vicarage sits at the edge of the Anglo-Saxon settlement where the Faverche Manor would have stood and where Richeldis received her vision. It was a difficult and uncertain time across Europe, even as far as the Holy Land itself with the increasing inaccessibility of Christian sacred sites. And in England increasing

worry over the succession to the throne, for who would succeed the childless and aging King Edward? A long, long way from a tiny remote village in Norfolk, with a handful of folk and a few homesteads and farms clustered

around a church and a small manor house. But it was here in the reign of Edward the Confessor that Our Lady decided to appear and almost a thousand years later, I imagine most, if not all, of us here are grateful for that appearing. And for the obedience and faith of Richeldis and the faithfulness of countless pilgrims through the ages, of which we are heirs and custodians.

Continuity

Over the years I got to know and love the East Window of St Mary's. It is a stained glass window you can gaze and gaze at, and among those depicted is the tall lean figure of Edward, his presence and his prayer a constant in the story of English spirituality. And like Richeldis, he was a builder, although on a much grander scale than in Walsingham! His inspiration and patronage for the Abbey Church of St Peter in Westminster has bequeathed to us a space that speaks unequivocally of the holy and of the sacred. A place where monarchs have been anointed and crowned and where, in times of great rejoicing and sorrow, the nation has knelt in prayer and supplication.

We, as a constituency within the Church, feel very deeply about that continuity. Yes, we are realists, we know our history, we are as aware as anyone of the upheavals and traumas that have inevitably beset the Church since the time of Edward the Confessor, not least the wound of the Reformation, a wound that is still so obviously hurting. But we also have a profound sense and understanding of God's faithfulness. The upheavals that we experience are not on the scale to those of the sixteenth century where, for those who held the faith, it was as if an impenetrable and permanent cloud had settled on

the nation. But, as the glorious doggerel of the Walsingham Pilgrim Hymn so confidently proclaims, even in the darkest of days, a few, the faithful, continued to witness and in their faithfulness, God's faithfulness was honoured.

'And so dark night fell on this glorious place Where of all former glories there hardly was trace. Yet a thin stream of pilgrims still walked the old way And hearts longed to see this night turned into day.'

Prophetic voice

our history tells us that truth has

never been revealed through

majorities, but by waiting on God

We are here today, we continue in our struggle for the soul of the Church, because we too want no more and no less than to honour God's faithfulness. He has planted in our hearts a reserve about the present mind of our Church and calls us in humility and gentleness, in whatever way we can, to voice that reserve.

The prophetic voice comes at great cost. We live with the

tension of speaking against the flow, against the majority voice that believes the opening of the threefold orders of ministry to men and women will be a renewing of the Church that will eventually be received by the Church Universal. But somehow, the story

so far for us, as indeed among the majority of Christians, East and West, does not convince. So we remain in this very difficult and uncomfortable space, seemingly out of step with the majority both in church and in secular society. It is not easy. But it never has been easy.

Being faithful

Our history tells us, again and again, that truth has never been revealed through majorities, but by waiting on God and conforming ourselves to him. And so we continue to be here, because we can do no less than be here, to be faithful to God's faithfulness. As St Paul says, "The Spirit comes to help us in our weakness. For when we cannot choose words...the Spirit himself expresses our plea in a way that could never be put into words. Historians differ in their verdict on Edward the Confessor. He certainly had a temper and an inordinate love of hunting and many of his political decisions are questionable.

What is clear, however, is that he loved God, honoured his Son in worship and his personal and spiritual life and left a legacy of Christian faithfulness and generosity that endures to this day. Can we do less? So in the Lord's name: Be happy, even when we are misjudged and misquoted. Even when we are ridiculed and marginalized. Even when we are bypassed and caricatured, trying always to discern in all that we do that it is for the love of God and in the service of his Son, Our Lord Jesus Christ. And so, confident in the faith revealed and entrusted to us, we joyfully lift our hearts to God and proclaim: Now to God the All Father and Son with due praise. And life giving Spirit, thanksgiving we raise.

This Homily was originally preached at the National Assembly Mass in 2012, the Feast of Edward the Confessor

The finding of the incorrupt body of Charles the First

Mark A. Wuonola on the anniversary of the finding of the body of King Charles I

he first of April 2013 marked the Bicentennial of the Finding of the Incorrupt Body of Saint Charles. The Prince Regent, later King George IV, had an interest in King Charles I. The reader will remember that it was he who brought to fruition the two centuries of negotiations that resulted in the return to England of the van Dyck portrait, King Charles I in Three Positions, from the sculptor Bernini's heirs. The portrait had been painted from three angles in order to enable the famous sculptor to sculpt a marble bust of King Charles.

Hasty interment

As difficult as it may be for us to understand from our vantage point, there was uncertainty that led to King Charles I's remains being exhumed in 1813. The interment in the vault in St George's Chapel at Windsor Castle on 9 February 1649 was conducted in haste and with no ceremony. This was under the Commonwealth: King Charles had been under house arrest, virtually imprisoned, for several years; Oliver Cromwell had been in control well before the trial and beheading of King Charles.

While the rebels had decided that King Charles must be beheaded, Cromwell saying hyperbolically, 'I will have his head off, with the crown on it,' what should happen afterwards had not been as well thought out as the death itself.

Even that was imperfect: the death warrant had been prepared in advance of the court's verdict (guilty of treason) and sentence (beheading). In the event, its date had to be altered and several of the signatures had to be obliterated and replaced by others, since some of the signatories had left in disgust before the end of the show-trial! The original death warrant, on exhibit at the House of Lords, shows clearly the evidence of these alterations.

The rebels had not thought about where to inter the King. The first place considered was the Chapel of Henry VII in Westminster Abbey with King James I, his Queen, Anne of Denmark, and mother, Mary Queen of Scots (King Charles's parents and grandmother).

This sensible and sensitive option was ruled out by Parliament, worried that the central location would make it a pilgrimage site for royalists. Parliament decided that St George's

the King's obsequies
were conducted in silence
because the
Book of Common Prayer
had been outlawed

Chapel, Windsor would be preferable, the castle being enclosed. Herbert and Mildmay accompanied the King's hearse from St James's to Windsor. They considered Cardinal Wolsey's tomb-house, but technically it was not in the Chapel proper. (The Wolsey tombhouse was later completed and decorated by Queen Victoria as the Albert Memorial Chapel.)

Uncertainty

Excavation was then begun near the centre of the choir at the tomb of King Edward IV, but when a group of nobles loyal to the King arrived the next day a vault under the choir, which had been used for King Henry VIII and Jane Seymour, was chosen because of convenient access. All readers will know that the King's obsequies were conducted in silence because the Book of Common Prayer had been outlawed. Bishop Juxon was not willing to pray extemporaneously, as would have been permitted by the Governor of Windsor Castle. In haste, no marker was placed.

Due to the absence of a marker, and the intervention of over one and a half centuries, including the Commonwealth and Protectorate, there was uncertainty about King Charles I's actual place of interment. Even in 1660 when those present at the interment again gathered in St George's Chapel, they disagreed about the locus, partly because the chapel was in a disordered state because of its disuse during the interregnum. In the course of work early in 1813 to prepare a place for King George III's eventual interment, an accidental breach of the vault of King Henry VIII occurred. Perceiving this opportunity to settle the question of King Charles's place of interment, the Prince Regent sought to resolve the matter.

Identification

This was done on 1 April 1813, the day after the funeral of the Duchess of Brunswick. In the presence of requisite workmen and craftsmen, Sir Henry Halford (President of the Royal College of Surgeons and physician to King George III and the Prince Regent), observed by the Dean of Windsor (Dean Legge), the Duke of Cumberland, Count Munster, and Benjamin Charles Stevenson, Esq., and supervised by the Prince Regent, examined the Martyr King's remains once the lead coffin, containing a wooden coffin, had been opened.

The wooden coffin was very much decayed, and the body was carefully wrapped up in cerecloth. '[T]he left eye, in the first moment of exposure, was open and full, though it vanished almost immediately.'

The head was carefully disengaged from the cerecloth (the sutures with which it had been reattached to the body when it was embalmed had disintegrated) and it was held up to view; Halford inspected and sketched it. Some of the hair from the back of the head, the beard, a tooth, and half

of the severed fourth cervical vertebra were removed. The transverse surface of the severed vertebra was perfectly smooth and even, 'an appearance which could have been produced only by a heavy blow, inflicted with a very sharp instrument.

Thus, the circumstantial evidence, a leaden ribbon inscribed "KING CHARLES I 1648" soldered to the outside of the lead coffin, and the witnesses' unanimous agreement that the head was of the King whose portraits by van Dyck were so familiar, all confirmed that these remains were indeed those of the Martyr King. 'After this examination of the head which had served every purpose in view and without examining the body below the neck, it was immediately restored to its situation, the coffin was soldered up again and the vault closed.

Memorial stone and relics

During the short reign of King James II (1685 8), the choir of the Chapel was paved with the present black and white marble squares. In 1837, King William IV added the present memorial stone:

'In a Vault Beneath this Marble Slab Are deposited the Remains

Of Jane Seymour, Queen of King Henry VIII 1537 King Henry VIII 1547 King Charles I 1648 And An Infant Child of Queen Anne This Memorial Was Placed Here By Command of King William IV, 1837'

In 1888, the relics removed by Sir Henry Halford in 1813 and kept at Wistow Hall were presented to the Prince of Wales, later King Edward VII, in an ebony casket. On a silver plate inside the lid was engraved: 'En Caroli Imi REGIS Ipsissimum os cervicis Ferro eheu intercisum 1648 Et regiam insuper barbam.

The portion of the beard and tooth were folded in a piece of notepaper addressed 'The Hon. and Most Reverend The Dean of Windsor, tying them back to Dean Legge, who had wrapped them in it for Halford to take away and report in 1813. Quoting Fellowes:

'On 11th December 1888, the Prince of Wales informed Dean Davidson that he had received the relics from Sir Henry [St John] Halford [grandson of 1813's Sir Henry Halford] and that he desired to return them to the vault



in which the body of King Charles lay buried, he having obtained the consent of Queen Victoria to do so.

Sir Henry Halford examined the Martyr King's remains once the lead coffin had been opened

Two days later the Prince appeared at the Deanery and handed to Dean Davidson the ebony casket in which he had himself placed the following autograph memorandum:

'These relics of King Charles I are deposited by Albert Edward, Prince of Wales, in the vault containing the coffin of the King, on December 13, 1888.

Relics returned

In the meantime the Dean had had a leaden casket prepared on the lid of which the following inscription was engraved: 'The relics enclosed in this case were taken from the coffin of King Charles I on April 1st, 1813, by Sir Henry Halford, Physician to King George III. They were by his grandson, Sir Henry St. John Halford, given to H.R.H. Albert Edward, Prince of

Wales. On December 13th, 1888, they were replaced by H.R.H. in this vault, their original resting place.

After Evensong on 13 December, at 6 o'clock, Dean Davidson, with Canon Philip Eliot, Canon in Residence, and Canon J.N. Dalton, superintended the removal of the pavement stone above the vault and bearing the William IV inscription, and six of the black and white marble squares on the south side of the pavement stone.

About twenty bricks were then taken out, great care being shown so that no debris should fall on the coffin. This work was carried out by three workmen under the supervision of Mr. A. Y. Nutt, Surveyor to the Dean and Chapter. No one else was present in the Chapel. The Prince of Wales came alone, with no attendant, to the Chapel soon after 7 o'clock, and lowered the casket containing the relics through the aperture, placing it about the centre of the coffin of King Charles I.

The Prince then retired. The closing up of the vault was completed by about 9.30 p.m. The Dean and the two Canons and Mr. Nutt remained at the grave-side until the three workmen had finished their task, which was carried out with the utmost decorum and reverence. ND