The Martyrdom of Love

Martin Warner on the example of Bishop Edward King

Also in this issue:

- Robin Eastoe on mission in the Exeter estates
- Sister Mary Michael CHC on mutual love
- Tom Carpenter on the theological agenda at work in the Sheffield affair
BATH Bathwick Parishes, St Mary’s (bottom of Bathwick Hill), St John’s (opposite the fire station) Sunday - 9.30am Sung Mass at St John’s. Monday to Friday 8am; Evening Service at 7pm. 1st, 3rd & 5th Sunday at St John’s and 2nd & 4th at St John’s. Contact Fr Peter Edwards 01225 460602 or www.bathwick-parishes.org.uk

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

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 2QT) ”It is worth believing in, it is worth travelling for” Sunday 11am. Contact Fr John Luft 0121 449 2790 www.stsaintagatha.org.uk

BISHOP AUCKLAND St Helen Auckland, Manor Road, West Auckland medieval Church. A Parish of the Society of St Wilfrid and St Hilda. Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekend Mass: Monday 7pm, Tuesday, Thursday, Saturday 9.30am, Sunday 9.30am and 11am; 5pm. Parish Priest Fr Dean Atkins SSC 01202 766777 www.mtsr.co.uk

BLACKPOOL St Stephen on the Cliffs, Holmfield Road, North Shore A SWSH Registered Parish. Vicar: Canon Andrew Sage SSC Sundays: Said Mass 9am, Solemn Mass (Traditional Latin) weekdays from 6pm; easy access and loop. Tel: 01253 351484 www.ststephenblackpool.org.uk


BOURNEMOUTH St Ambrose, West Overcliff Drive, BH8 8BE A Forward in Faith Parish, Resolutions ABC in place. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial (CW), 4pm Choral Evensong. 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: apearce2@gmail.com

BOWBURN, Durham Christ the King, DH6 5DS A parish of the Society, under the care of the Bishop of Beverley. Durham City’s ‘Forward in Faith’ parish. Sunday: 11am Mass and Sunday School; Weekend Mass: Wed 9.30am, Fri 6.30pm; Evensong and Benediction 5.30pm last Saturday of the month; Parish Priest: Fr John Livesey SSC 01388 841817

BRADFORD St Chad, Toller Lane (B6114, 1 mile from city centre). Society Parish. Sunday services: Solemn Mass 10.45am, Evensong 6.30pm. Weekday Masses Wednesday 7.30pm. All resolutions passed. English Missal/BCP. For further information phone Fr Michael Parry 07775 810743 or contact the Parish Office 01204 234268

BREWELL St John the Evangelist SE17 7AN Forward in Faith Parish in the Diocese of Southwark. Sunday: Parish Mass 10am. Daily Office & Mass as displayed. Parish Priest: Fr Paul R Murray SSC 02075 612449 p.murray@durham.anglican.org

CROYDON St Michael & All Angels, Poplar Walk. Affiliated with SWSH. Sunday: Low Mass 8.00am, Family Mass 9.30am, Solemn Mass 11.00am, Evensong & Benediction 3.30pm (1st & 3rd Sunday). Daily Mass Mon – Fri 12.30pm also Wed 7.10am. Sat 11.00am. stmichaelscroydon.org.uk

DEVIZES St Peter’s, Bath Road, Devizes, Wiltshire Society of St Wilfrid and St Hilda parish under the episcopal care of the Bishop of Bournemouth. All resolutions passed. Sunday: 8am BCP Low Mass; 10am Sung Mass Wedd. 7pm - Low Mass on major festivals & Saints’ Days - times vary. Contact Fr Vincent Perricone 01380 301481

DONCASTER St Wilfrid’s, Canton DH6 4OP A beautiful and historically significant church with much Cornpop restoration. A Society Parish under the episcopal care of the Bishop of Beverley. Modern Catholic worship with a friendly atmosphere. Sunday: Mass 8am and 10am Parish Mass. Wednesday: 9.30am Mass (followed by coffee morning). Friday: 8am Mass. Saturday 9.30am Mass. Visitors very welcome. Contact: Fr Andrew Howard SSC 01302 283536, 07744 952738 fatherahoward@gmail.com

DONCASTER Benefice of Edlington St John the Baptist with Hethope X50, Sunge Mass Sundays 9.00am Edlington. 11.00am Hethope Thursday: 7pm on Weekday Solemnities, Confessions Edlington 6.45pm Wed and Hethope 7.30pm Fri by appointment. Normal Weekday Masses: Tues Edlington 7pm, Wed Hethope 11.30am, Thurs Edlington 7pm, Fri Hethope 7pm. Divine Office recited each day (7.30am and 6.30pm Edlington) (8am and 5pm Hethope). Other occasions see noticeboards. Contact: Fr Stephen Edmonds SSC - 01709853858 frs.edmonds@gmail.com

EASTBOURNE St Saviour’s A Forward in Faith Parish with Revisional ABC, Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information during interregnum contact Fr. Nick MacNeill on 01323 485399 www.stsavours-eastbourne.org.uk

ELLDON All Saints, Charles Street, HX3 5QG A Parish of the Society under the care of the Bishop of Wakefield. Sunday: 10.30am Mass; Benedictation usually last Sunday, 6pm Mass, Tuesday 7pm. Saturday and Friday 9.30am. Contact: rct@eastyorkshiresociety.org

FOLKESTONE Kent, St Peter on the East Cliff ABC, A Forward in Faith Parish under the episcopal care of the Bishop of Richborough. Sunday: 8am Low Mass, 10.30am Solemn Mass. Evensong 4pm. Weekdays - Low Mass - Tues 7pm, Thur 12noon. Contact Father David Adlington or Father David Goodburn SSC - tel: 01303 254472 http://stpetefolkechurch. e-mail: stpetefolke@yahoo.co.uk

GRIMSBY St Augustine, Legby Avenue Lovely Grade II Church by Sir Charles Nicholson. A Forward in Faith Parish under the Bishop of Richborough. Sunday: Mass 9.30am, Solemn Mass 11.00am (First Sunday). Weekday Mass: Mon 7.00am, Wed 9.30am, Sat 9.30am. Parish Priest Fr Martin 07736 711360

HALIFAX St Paul, King Cross Queens Road, HX1 1JU. An inclusive resolution parish receiving sacramental provision from the Bishop of Wakefield. Sunday: 10.30 Solemn Mass; 16.30 (Win- ter)/18.30 (BST) Evening Prayer Last Sunday of the month 18.30 evensong with Benediction (Occasionally Choral) Monday: 12.00 Mass Friday: 10.30 Mass Parish Priest: Fr Kevin Burnam 01422 360740 www.stpaulskingcross.co.uk

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 10am. Linked to the Shrine of OLW.

KINGSTON-upon-THAMES ST THOMAS THE LAKE, Gibbon Road (short walk from Kingston railway station) Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am. Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. Wed, 7pm Epitaphium, 8pm Mass. First Sat of the month, 11.30 Mass of Our Lady of Walsingham. For further information phone Fr Martin Hislop: Parish Office 020 8974 8079 www.stthomashaliford.co.uk

LIVERPOOL St Agnes and St Pancras, Tarsh Park (FIF) under the episcopal care of Bishop of Beverley) Sunday: Mass 10am; Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J L Pearson Church, with modern catholic worship, good music and friendly atmosphere. Parish Priest: Canon Christopher Cott 0151 733 1742

LONDON E1W St Peter’s, London Docks A Forward in Faith parish in the fullmerton Bishop. A registered parish of the Society of St Wilfrid & St Hilda. Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Father T E Jones SSC 020 7481 2198 www.stpeteroldlondonports.co.uk


LONDON NW3 All Hallowes Gospel Oak, Hampstead, NW3 2LD A Society Parish under the Bishop of Fulham SParish Mass each Sunday at 10am. For further details: Prebendary David Houlding SSC

Continued on page 33
Dr Serenheidd James stood down from the Editorship of New Directions before the March edition went to press.

Articles are published in New Directions because they are thought likely to be of interest to readers. They do not necessarily reflect the views of the Editor or those of Forward in Faith.
The Martyrdom of Love

Martin Warner reflects on the life, teaching and example of Bishop Edward King

On 21 November 1890 the saintly Bishop King received the judgement of the Archbishop of Canterbury, Edward White Benson, in the case concerning unlawful ritualism that had been brought by a disgruntled parishioner in Lincoln, and funded by the militantly Protestant Church Association.

The scene in Lambeth Palace was one of near Papal splendour – scarlet robes, silver maces, and full-bottomed wigs. The archbishop, having successfully laid claim to a court that had not been convened since 1699, was seated on a dais; he was attended by his chosen assessors and before him was the glittering primatial cross of Canterbury. Grand and historic though this was, Bishop Stubbs of Oxford was unimpressed: “It is not a Court; it is an Archbishop sitting in his library.”

Many of us, reading the details of the controversy and the terms of the judgement about the mixed chalice, the lighting of candles, and making the sign of the cross, might be tempted to regard the matter as hopelessly irrelevant and trivial. But the liturgical freedoms that we enjoy today were won by the endurance of Edward King through the process of that trial and the humility and dignity with which he bore it.

The judgement that Benson delivered was received as a victory for the ritualists. More significantly, it was a scholarly and far-reaching statement about the ecclesiology of the Church of England. As the Guardian observed, it demonstrated that “The Church of England of the present is historically one with the Church of England of the past... She was not a creation of Henry VIII or Edward VI.”

Among those who rejoiced in this judgement was Lord Halifax, the indefatigable supporter of Anglo-Catholicism, particularly in the North. Irritated by the way devotion to the Blessed Sacrament was being inhibited within the Church of England, he was famously to say to another archbishop, Cosmo Gordon Lang, ‘I cannot conceive any thing more splendid than that your Grace should be executed on Tower Hill. Nothing but the martyrdom of an archbishop can save the Church of England. I crave the honour of it for you and that I should live to be there, so that I might plunge my handkerchief in your blood, and pass it on... as the most precious of heirlooms.’

No such martyrdom befell that primate, and we might rightly understand that there was good humour in Halifax’s words, since he and Lang were old friends.

But there is also a degree of seriousness in the language that Halifax was using. It is a seriousness that King would have understood.

Central to King’s life and ministry as a Christian and as a bishop was the freedom of the Church to worship in the manner instituted by her Lord, Jesus Christ, who ‘did institute, and in the manner instituted by her Lord, the holy gospel command us to continue, a perpetual memory of his precious death until his coming again.’

The recovery of the Eucharist as the defining action of the Church was central to King’s evangelistic strategy as Bishop of Lincoln, the huge diocese that served the counties of Lincolnshire and Nottinghamshire. In 1886 only 120 parishes had a weekly celebration of the Eucharist; in the overwhelming majority of parishes, it was monthly. A decade later, 222 parishes in Lincolnshire alone celebrated the Eucharist every week and on holy days.

But this numerical growth was not the mere achievement of liturgical reassessment. It demanded a commitment from those who exercised the priestly ministry that was itself a form of martyrdom in their radical and all-consuming obedience to Jesus Christ and the call to serve those for whom he had shed his own blood.

King, that most attractive of human beings, was clear that the demands of this vocation were life enriching, not mawkishly limiting: ‘The more I see of life, the more wonderful it is.’ This world, King says, is where we learn to make friends; it is in the glory of eternity that we enjoy what friendship betokens.

King was no sentimentalist. The priestly vocation is not for the faint-hearted. He writes to a friend about impending ordination: ‘I have always regarded the feeling of the slenderness of the thread of Faith to be a warning that one must hold on with the whole being...there is nothing for it but an absolute aufzugeben [abandonment].’

This complete abandonment to the will of God is the template of the spiritual discipline that is essential to the evangel-
istic and proper celebration of the liturgy, in which, by the utterance of human words, Jesus Christ, the eternal Word, is materially present beneath the outward signs of bread and wine, as the good news of abounding grace and a pledge of the glory that is to be ours.

The abandonment King speaks of is not the loss of identity, personality and unique qualities from which the exercise of priesthood must feed, and without which it becomes desiccated and dull. These things that constitute our humanity are the gifts of God to every priest for use in the exercise of the priestly vocation. They are the means to that end which is the proclamation of Jesus Christ.

‘Nothing anonymous will ever persuade,’ King observes. It is a person’s distinctive faith and conduct that give life and power to what they preach. This is not about what you feel; it’s about the core of who and what you are and the mysterious paths of your searching for God that have shaped you and compel you still. If you cannot dare to expose your own searching for the living God, you will not entice others to embark upon the only exploration that makes the difference between life and death.

‘Pondus meum amor meus.’ That’s how St Augustine of Hippo sums it up in his Confessions: ‘Love is the weight by which I act. To whatever place I go, Augustine continues, ‘I am drawn to it by love. By your gift, the Holy Ghost, we are set aflame and borne aloft, and the fire within us carries us upward.’

Lending the full weight of all our gifts, experience, will and discipline is what preaches and persuades. The weight of love in the life of Edward King drew others to the mystery and disclosure of their destiny in the Eucharist, where that love is made evident in the foretaste of its perfection in heaven.

May we who minister in the Church of England today lend all that we have and all that we are to this work and martyrdom of love.

The Rt Revd Dr Martin Warner, Bishop of Chichester, is the Chairman of the Council of St Stephen’s House, Oxford. He preached this homily at the House’s commemoration of Bishop King, its founder, on Edward King Day, 8 March 2017.

---

**FORWARDINFAITH**

**Chrism Masses 2017**

Bishops of The Society will be celebrating the following Chrism Masses:

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
<th>Time</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Richborough</td>
<td>Wednesday 5th Apr</td>
<td>7.30 pm</td>
<td>S. Hugh, Eyres Monsell, Leicester</td>
</tr>
<tr>
<td>Richborough</td>
<td>Saturday 8th Apr</td>
<td>11.00 am</td>
<td>Winchester Cathedral</td>
</tr>
<tr>
<td>Beverley</td>
<td>Sunday 9th Apr</td>
<td>6.00 pm</td>
<td>S. Aidan, Grangetown, Sunderland</td>
</tr>
<tr>
<td>Wakefield</td>
<td>Sunday 9th Apr</td>
<td>6.00 pm</td>
<td>All Saints, Elland</td>
</tr>
<tr>
<td>Burnley</td>
<td>Sunday 9th Apr</td>
<td>6.00 pm</td>
<td>S. Stephen on the Cliffs, Blackpool</td>
</tr>
<tr>
<td>Beverley</td>
<td>Monday 10th Apr</td>
<td>12.00 noon</td>
<td>S. Helen, Carlin How</td>
</tr>
<tr>
<td>Richborough</td>
<td>Monday 10th Apr</td>
<td>12.00 noon</td>
<td>Chelmsford Cathedral</td>
</tr>
<tr>
<td>Ebbsfleet</td>
<td>Monday 10th Apr</td>
<td>12.00 noon</td>
<td>Bristol Cathedral</td>
</tr>
<tr>
<td>Beverley</td>
<td>Tuesday 11th Apr</td>
<td>11.30 am</td>
<td>Manchester Cathedral</td>
</tr>
<tr>
<td>Chichester</td>
<td>Tuesday 11th Apr</td>
<td>12.00 noon</td>
<td>Chichester Cathedral*</td>
</tr>
<tr>
<td>Ebbsfleet</td>
<td>Tuesday 11th Apr</td>
<td><strong>1.30 pm</strong></td>
<td>Exeter Cathedral</td>
</tr>
<tr>
<td>Fulham</td>
<td>Tuesday 11th Apr</td>
<td>11.00 am</td>
<td>S. Andrew, Holborn</td>
</tr>
<tr>
<td>Richborough</td>
<td>Tuesday 11th Apr</td>
<td>12.00 noon</td>
<td>Canterbury Cathedral</td>
</tr>
<tr>
<td>Beverley</td>
<td>Wednesday 12th Apr</td>
<td>12.00 noon</td>
<td>Ss John &amp; Mary Magdalene, Goldthorpe</td>
</tr>
<tr>
<td>Ebbsfleet</td>
<td>Wednesday 12th Apr</td>
<td>11.30 am</td>
<td>Lichfield Cathedral</td>
</tr>
<tr>
<td>Richborough</td>
<td>Wednesday 12th Apr</td>
<td>12.00 noon</td>
<td>Shrine of Our Lady of Walsingham</td>
</tr>
</tbody>
</table>

*with renewal of ministerial vows - for all the clergy of the Diocese of Chichester.
† We apologise that the time was stated incorrectly last month.
**Mission in the Estates**

Robin Eastoe describes his parish’s strategy for reaching out

‘How do we attract younger members to our church? How do we engage people who do not come to church?’ Are those questions familiar? I have found that almost every church of whatever shade of churchmanship asks those questions. They are reflected in the vast majority of parish profiles I see as parishes look for dynamic new incumbents to lead them forward.

Here in Heavitree – the Eastern part of Exeter – we face those problems like everyone else. We have not found the answers, but maybe it is worth setting down some of what we have done in two particular parts of our church life; not because we have wisdom denied to others, but because this might encourage others to write about what they are doing. An exchange of ideas on questions we are all asking seems a very good use of New Directions space! The two areas are the development of a Sunday service aimed specifically at children and families, and our ministry on the estates of the parish.

Each Sunday we have a service titled ‘30 Minute Worship.’ Twice a month it is a mass, and twice it is non-eucharistic. When it is a mass, at least two-thirds of the congregation, child or adult, will receive a blessing rather than the Sacrament. This development of a Sunday service aimed specifically at children and families seems to be at home. Although it is a service where children could make a noise or run around, in fact they rarely do so because the service engages them. It requires a certain amount of skill to take the service, but then that is true of any service where children are present.

30 Minute Worship has to move fast. We have only one reading – the Gospel, a short Creed, and an address that needs to be no more than five minutes long. We begin the service by getting a child to ring a handbell (33 times, one for each year of Jesus’ life), and for the address we get the children to come and sit out the front with the priest. We have two hymns or songs, chosen from a fairly limited range so children get used to them. But all the elements of a mass are there. We have a confession, we sing Kyries, Sanctus, Benedictus and Agnus Dei – all to the Israeli Mass setting from Celebration Hymnal. There are a few Glorias we use, but the most common is the Peruvian Gloria because it has lots of response and is easy for children. The Gospel is properly proclaimed. We have a full eucharistic prayer. It holds attention and creates a reverent atmosphere. But at the same time it also allows children to be children, and families seem to be at home.

The Gospel is properly proclaimed. We have a full eucharistic prayer. It holds attention and creates a reverent atmosphere. But at the same time it also allows children to be children, and families seem to be at home. Although it is a service where children could make a noise or run around, in fact they rarely do so because the service engages them. It requires a certain amount of skill to take the service, but then that is true of any service where children are present.

Numbers vary, but no one can say this is a church with no children! There is no reason to think that parents bringing their children to 30 Minute Worship would bring them to the more formal Parish Mass. The service has grown gradually, but now regularly outnumbers those at the Parish Mass which follows it. Not the answer to every problem, but a definite attempt to meet the needs of an area with no more, but no fewer, families than you would find elsewhere.

So what about the estates in the parish? There are four estates, which were originally social housing, though now a significant proportion are owner-occupied. Exeter has many large, thriving churches, and I often meet parishioners who tell me they attend them. But on the estates they do not tell me this – very, very few worship anywhere. We have tried various ideas; one of our churches with a large estate behind it has held open-air coffee mornings on some of the green spaces. In the same church we have a monthly film evening. We have tried open-air services, carol services, events in schools, Messy Church in a children’s centre. There is little response. So do we give up? Certainly not!

We are at present advertising for a Team Vicar who will minister on estates. Our hope is that someone will feel God’s call to minister sacrificially to people who are among the poorest not only in Exeter but in the whole county. We have weekly assemblies in two of the schools which serve the estates, so Bible stories are told and enjoyed. We seek to work with other denominations, for no one finds estate ministry easy. Above all, when some money from the sale of a property was available, we made the decision to employ a Community Worker in one of the estates, so that the church could be seen to be serving the community, not just looking for likely converts. This has made a big impression, and hopefully the appoint-

---

**Team Vicar for estate ministry in Exeter**

The parish of Heavitree with St Mary Steps, Exeter is looking to appoint a Team Vicar, modern but traditional Catholic, for the St Paul’s Area of Exeter. The area includes the post Second World War Burnthouse Lane Estate which has a population of about 4,000.

It is a lively estate with two schools, a children’s centre, a health centre and a community centre, as well as a pub and some shops.

The post requires energy and commitment, and a careful pastoral ministry, but there is great potential to reach out and serve.

A 4 bedroom house goes with this post.

The Heavitree Team covers a large urban area of East Exeter. www.heavitreeparish.co.uk Find us on Facebook

Team Rector: Fr Robin Eastoe SSC

For further details of this post and for an application pack please contact:

The Archdeacon of Exeter’s Office, Emmanuel House, Station Road, Ide, Exeter EX2 9RS - Tel: 01392 425577

Email: archdeacon.of.exeter@exeter.anglican.org

Closing date: 24 April Interviews: 17 May 2017

This post is subject to an enhanced DBS disclosure.

*continued on page 10*
Good Friday at Holy Trinity, Sloane Street, that vast Arts and Crafts church in Upper Chelsea where Missionary Aesthetic tends to go over the top, coaxed by John Betjeman, who places there an angel singing:

Swing the warm censer round my bruised heart,
Drop, dove-grey eyes, your penitential showers
On this pale acolyte.

Queuing for the Veneration of the Cross, the observant and curious worshipper looks beyond the Cross to the High Altar, and there, instead of the bare mensa prescribed by the liturgy, stands revealed an overwhelming depiction of the Entombment of Christ (1890) by the sculptor Harry Bates (1850-1899). This is the best kept secret of Holy Week in London. The marble altar front, work of the highest quality and of great beauty, sees the light of day only once a year, on Good Friday.

Much could be written about the place of Harry Bates in the Arts and Crafts, the Aesthetic, the New Sculpture, and the Symbolist Movements, contexts which art historians continue to untangle. More could be written on the frontal’s artistic antecedents, such as Hans Holbein the Younger, ‘Dead Christ in the Tomb’ (1521), or Giuseppe Sanmartino, ‘The Veiled Christ’ (Naples 1753), but for this article let us just look at what we see.

At first astonished glance we see what the correspondent for the Magazine of Art in 1890 called the ‘dead Christ supported by angels’. We are attuned to dying Christs in crucifix form, but here is a dead Christ in a claustrophobic coffin of cold white marble within a heavy rose coloured frame. The stooped angels in attendance emphasise the confining space. Pressing down, like a tomb inscription, on the lifeless body is the text FECIT SEJPULCHRUM SUUM CUM MAL-EFICIIS ET CUM DIVITIBUS IN MORTE SUA (Isaiah 53.9: He made his grave among the wicked, and with the rich in his death), from the fourth Suffering Servant song. The tight ribcage, the drooping arm, the wounds all speak of mortality and death, not tucked away in an All Souls chapel, but at the high altar of an airy, light-filled church dedicated to the life of the eternal Trinity. It becomes easier to understand why the congregations of Holy Trinity have kept the Bates Entombment under more conventional altar frontals which conform to the liturgical seasons.

Yet all is not as it seems.1 It rarely is, in religion. Our literal readings of art and Scripture often let us down. The frontal is, after all, in the right place; the altar is where we pass with Christ from death to life. The altar records the presence of Death, but prepares us for Resurrection. There is no linen shroud now, or rather it has been peeled back so that Christ’s limbs are free. Within the rising sun of his halo, Christ is about to awake. Christ’s head and feet almost move outwards towards us. The focus of the two angels, who move with deliberate care, is on Christ’s head and feet – Gospel references to the washing of feet and to the anointing of the head. This is no longer an abandoned figure but the Son of God, being prepared for life with the Father.

A cut-price sermon suggests itself. You have heard it before. What do you see in this altar, and in your human existence: death or life? Are you risen with Christ, or not? Are you coming with us, or not? But maybe there comes a time when we can stop choosing. Christ has chosen to take us with him, whoever we are. For the great human experience to which all are called is to live with death and resurrection at the same time, ‘as dying, and behold we live’ (2 Corinthians 6.9). This is not a choice between a living and a dead Christ. Jesus was raised to eternal life with all his wounds: One Body, not two. Each of us has one life, not two. I do not hate my life, nor do I want it to end; nor do I want to be someone else. To be risen with Christ is to have the power to shape our lives together in true freedom. The Bates Entombment shows us the God who accompanies us through all that we most fear, in quest of that freedom. That is the hidden beauty of this altar.
Sooner or later, when we approach any masterpiece in the Christian tradition, we have to toss aside the guidebook and make the experience our own. The visual arts, like the written Word, open doors between this world and the next. For my part, this is a representation of that unimaginable moment which cannot exist in time: the moment God raises Jesus from the dead, with great tenderness, naming his Son as the Christ in the letters in the sun which encircles his sacred head. It is in the darkest places, in the tombs we build around ourselves, that God moves to restore us to life with himself. This is first light, the crackling of fire at the dawn of Easter Day. This is a moment we would anticipate at the Veneration of the Cross on Good Friday, when we look past the Cross to the altar. The horizon of the Christian life is not death, but resurrection, the life in which fear and death have been displaced for ever.

Staring at this startling image, I have to learn to see two things at once, death and resurrection. ‘The darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike’ (Psalm 139). The Bates Entombment holds the potential for our resurrection life, a different way to live: lives of revelation, vulnerability, and compassion.1 Surprising, no? We thought it might be about triumph, joy, and glory, but just as Easter pictures are difficult to paint, so joyful lives of triumph and glory are hard to sustain. The Bates Entombment, among other depictions of the Passion, suggests a quieter, more reflective Easter. The wounds of Christ do not disappear; they are not changed, they are glorified. By those wounds, we are healed, drawn away from our selfish lives towards this scene of God’s compassion for his Son. Real life now reveals a gracious and a loving God, who does not abandon the vulnerable and the defeated, and whose compassion has no limits. In that real life, the Easter life, with the spirit of the Risen Christ within us, we know God’s overwhelming love for all creation, so different from the human love which betrays. This is a divine love which conquers our death, a love revealed to us at first light on Easter morning, when the stone and all that hides God is hurled aside, and the One with wounded feet and anointed head, raised from the dead, walks again in the garden.

Staring at this startling image, I have to learn to see two things at once, death and resurrection. ‘The darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike’ (Psalm 139). The Bates Entombment holds the potential for our resurrection life, a different way to live: lives of revelation, vulnerability, and compassion.1 Surprising, no? We thought it might be about triumph, joy, and glory, but just as Easter pictures are difficult to paint, so joyful lives of triumph and glory are hard to sustain. The Bates Entombment, among other depictions of the Passion, suggests a quieter, more reflective Easter. The wounds of Christ do not disappear; they are not changed, they are glorified. By those wounds, we are healed, drawn away from our selfish lives towards this scene of God’s compassion for his Son. Real life now reveals a gracious and a loving God, who does not abandon the vulnerable and the defeated, and whose compassion has no limits. In that real life, the Easter life, with the spirit of the Risen Christ within us, we know God’s overwhelming love for all creation, so different from the human love which betrays. This is a divine love which conquers our death, a love revealed to us at first light on Easter morning, when the stone and all that hides God is hurled aside, and the One with wounded feet and anointed head, raised from the dead, walks again in the garden.

Julian Browning is Hon. Assistant Priest at All Saints, Margaret Street.

---

1 I am indebted to Jason Edwards for the insights in his article on the Holy Trinity altar front in Sculpture Journal, 17.1 (2008).
Unity for Mission

John Charles Ryle (b. 1816) was the first Bishop of Liverpool – from 1880 until his death in 1900. Staunch Evangelical though he was to the end, he came at last to see that the continued wellbeing of his beloved Church of England, as the established church of the land, mattered more than trying to drive out ritualism and high-church doctrine. Despite inconsistencies on the way, his final stance could be described as: live and let live, while getting on with the real job of mission. Have we something to learn here?

Ryle was in fact an ecumenist ahead of his time, seeing the need for courteous relations and dialogue not only between the denominations but actually within his own church. There was a perpetual threat of attrition in the late nineteenth-century Church of England, with believers opting for Nonconformity or Rome because of the acute divisions within the established church. But Ryle pointed out that there are always disagreements in any family: a marriage without them would be ‘mighty flat’, to quote Dr Johnson. Many of the issues involved were only secondary, in Ryle’s estimation. Such minor differences should be tolerated: facing East, wearing a surplice, daily services, etc. In the spirit of a Cardinal Mercier, or an Abbé Paul Couturier, he urged ‘the great duty of promoting brotherly kindness and avoiding quarrels’. The way to achieve this was to meet up with one another, since the opposing parties were living in mutual ignorance of each other’s viewpoints. As Ryle put it in one of his many pamphlets: ‘I often think they [high churchmen] know no more about us [evangelicals] than a native of Timbuktoo knows about skating and ice cream.’

Much could be achieved, he felt, through the reading of one another’s writings, but nothing could replace actually meeting face to face, especially where prominent churchmen are concerned. They should set aside all else and have only the Bible and Prayer Book with them as they conferred. In the ultimate, Ryle was asking for greater mutual trust, with the recognition that both parties were actually on the same side. Despite disagreements of mind, their hearts were in the same place. Do we see it like this now?

Though Bishop Ryle did not believe the parish system to be sacrosanct, he did recognize that the right man had to be found for each local church. Then every incumbent should get on with his job according to his way of doing things, his churchmanship. The clergy were not merely administrators or self-styled social workers, however. Two things alone mattered for Ryle: preaching the gospel and visiting. Old fashioned? Hardly. As vital now as then, surely?

Ryle admitted that he could not square the circle. How far could extremists go without excommunicating themselves, and anyway, who had the ultimate authority in the Church of England to exclude them? In answer, he urged Ritualists to show restraint and be content with what they had achieved. Meanwhile, Evangelicals should stay where they were but should not be obliged to accept what went against their consciences. Surely such attitudes are still viable?

At all events, both sides were encouraged to show ‘charity, consideration and kindness of language in communication’ towards each other. If they had to differ, Ryle proposed that they should ‘agree to differ pleasantly’. After all, neither side actually had a monopoly of the truth, so they should agree to work together and share insights. It was not that doctrine was unimportant, rather evangelism was vital and must be carried on despite internal disagreements. Such remains our plea today.
**Evangelization and the Laity**

The burning need to preach the Gospel led Ryle to advocate an additional kind of ministry. Where an incumbent had grown stale and disillusioned, an evangelist, under the bishop’s authority, should be brought in to remedy things. Moreover, the laity were not to sit back idle. Ryle was adamant that they should have a part to play in all aspects of church life except in those things proper only to the ordained ministry. He had strong words to say about this: ‘Above all let every parochial incumbent make a point of teaching every communicant that he is an integral part of the Church of England, and is bound to do all that he can for its welfare. On this point, I grieve to say, the Methodists and Dissenters beat Churchmen hollow. Never will things go well with the Church of England until every individual member realises that he is “part of the concern”.

And women were not excluded here. Ryle instituted what he termed ‘Bible Women’. They were sent into some of the worst of the Liverpool slums where men could not go, to preach the faith as much by their works of mercy as by their teaching and example. There are obvious similarities here with the work done by the early sisterhoods of the Catholic Revival.

Ryle’s desire for lay involvement anticipated later developments. He wanted lay representation in Convocation and in the bishops’ bouncils which he felt should be set up. However, he was hampered by the ever-present reluctance of the Church to change its ways. As he amusingly put it: ‘Like some fossilised country squire who lives twenty miles from a railway and never visits London, the poor dear old Church of England must still travel in the old family coach, shoot with the old flint-locked, single-barrel gun, and wear the old jack-boots and long pigtail.’

**Looking to Ourselves**

So what would Ryle think of us today? He was deeply apprehensive in his earlier years about ‘Ritualism’, even seeing its continuing growth as a sign of the coming of the End Times. He was not averse to satirizing it as mere ostentation and an insincere ‘holiness’: ‘This holiness was a delusion, which satisfied only silly young women, brainless young men and Italian bandits. “Real” holiness consists of a tender conscience based on the Ten Commandments, the Sermon on the Mount, and the last half of all of Paul’s epistles.’

How do we measure up to this now, whether as Catholic or Evangelical Anglicans? We can only expect to maintain our honoured place in our much-loved Church of England if our aspiration to holiness is totally without guile or humbug and our genuine love for one another at least aspires to the standards of 1 Corinthians 13.

Sister Mary Michael is a member of the Community of the Holy Cross at Costock.

---

**Mission in the Estates**

The development of the Team Vicar will enable us to develop this much further. Estates make up roughly half the population of the parish; they deserve 50% of our time, resources and priestly ministry.

So we have found some answers to attracting children and families. We have found no answers to ministry in estates, but some valuable guidelines. We have struggled with the challenges, but have not given up or felt overcome. My hope in penning this is that others will respond – with ideas that have worked or failed, with insights and suggestions, with accounts of their own joys and sorrows. In Acts we read of a Church which did spread but also met with opposition, persecution and failure. In a humble and small way, we follow.

Fr Robin Eastoe is the Team Rector of Heavitree and St Mary Steps, Exeter, and one of the Bishop of Ebbsfleet’s Representatives in the Diocese of Exeter.

---

**THE CLEAVER ORDINATION CANDIDATES FUND**

**THE CLEAVER ORDINATION CANDIDATES FUND**

*Founded in 1916 under the chairmanship of Viscount Halifax, the Fund supports and encourages ordinands committed to a traditional Catholic understanding of the priesthood and episcopate, and urges the importance of continuing sound theological learning among the clergy.*

The Fund offers:

- Book grants for ordinands in each year of formal pre-ordination training
- Grants to clergy for postgraduate study
- Book grants, library subscriptions, etc., for clergy ordained for ten years or more, to encourage continuing theological study
- Grants to clergy for sabbatical projects involving serious academic research and writing

The Trustees meet four times a year to consider applications. For details of how and when to apply go to [www.cleaver.org.uk](http://www.cleaver.org.uk)

Registered Charity No: 313473

10 ■ newdirections ■ April 2017
Mission and the Mass Part 2

Damian Feeney continues his thoughts on Mission and the Mass

The Second Vatican Council establishes and reinforces the intimate relationship between Christ, Spirit and Church in and through the Eucharist. From the blood of Christ on the cross comes forth ‘the wondrous sacrament of the whole Church.’ Christ is present in this Church especially in her liturgy, and most especially in the Eucharist, through priest, species, word and gathered community. This and all celebrations are a ‘sacred action surpassing all others’ which are an expression of the Mystical Body of Jesus Christ, ‘by the Head and his members.’

That liturgy assists in the proclamation of the Gospel is strongly acknowledged in the *Catechism of the Catholic Church*. Indeed, liturgy is proclamation, catechesis, and public celebration. It is also a key player in the business of shaping belief and doctrine. The ancient phrase *Lex orandi, lex credendi* is seen as a summary of this relationship – that as the Church worships, so the Church believes. As Angela Tilby points out, this is a key principle within the Anglican tradition, and an area where she perceives a difficulty in some fresh expressions of church. She writes:

Until quite recently we have always been able to say that if you want to know what Anglicans believe take part in our liturgical worship. I am not sure that all fresh expressions initiatives would permit that discernment to be made.

In seeking a richer basis for ecclesiology, which itself informs and gives greater theological cogency to fresh expressions, Avery Dulles’ model-based analysis acts as a useful point of departure. He begins by stating the difficulties which lie behind all ecclesiology, and which have been latterly been brought to the surface by fresh expressions of church, when he says:

Christians cannot agree about the measure of progress or decline because they have radically different visions of the Church. They are not agreed about what the Church really is.

Nevertheless, Dulles brings clarity to such questioning in outlining a number of models which are recognizable today in ‘inherited’ models of the Church. In particular, four of these models offer useful comparisons for the Fresh Expressions movement: the Church as Mystical Communion, as Sacrament, as Herald and as Servant. The first pair place obvious emphasis upon the community, gathered around the common point of encounter and unity, evidenced *par excellence* in the sacramental life of Christ within the Church.

The adoption by the Second Vatican Council of the title *The Mystery of the Church* is, for Dulles, representative of the whole ethos and understanding of the Council. The mystery is not only within the nature of the Church but also points to the mystery of Christ, who formed the Church within his economy of salvation. Key within Dulles’ understanding is the use of images which suggest attitudes and points of view. He also points out (p.22) the rapidity with which one model gained prominence over another in the twentieth century after a marked period of stability. Given this, and the dangers highlighted by Dulles (p.23) in adopting paradigms (which have a tendency to shift, and flow in and out of vogue) his work provides both structured insight and helpful analysis. In the whole network of images which Dulles offers, a fruitful whole seems to emerge. No expression of the Church adheres solely to one given model of church; nor, given the incomplete nature of the church can any expression express the fullness of what it means to be the Church. Given this diversity, Dulles is careful to begin his commentary by using images which emphasize community and communion. From here he moves into what is a key area of understanding and divergence with the present discussion, The Church as Sacrament, which emerges from a synthesis between institutional and communion models of church. Dulles quotes Henri de Lubac, who succinctly develops the sacramental analogy which intimately relates God, Christ and Church. He writes:

Christ is the sacrament of God, the Church is...the sacrament of Christ; she represents him, she really makes him present She not only carries on his work, but she is his very continuation, in a sense far more real than that in which it can be said that any human institution is its founder’s continuation.

So, for example, The Mother’s Union cannot be said to be the ‘continuation’ of founder Mary Sumner: but we, the Church, are the continuation of Jesus Christ.

Drawing further on de Lubac, Dulles (2002, p.56) refers to the social nature of the sacraments, thus providing a strong sense of continuity, progression and cohesion. He also makes the connection between the generality of the ‘basic’ sacrament of the Church (p.56) to the particularity (and primacy) of sacramental expression (p.57). The community of faith, drawn together in the Eucharist, is seen as the ‘goal of apostolic works’.

**Sacrosanctum Concilium** states that the Church reveals herself most clearly when a full complement of God’s holy people, united in prayer and in a common liturgical service (especially the Eucharist), actively participate in the official worship of the Church...

Hence the connection between sacramental paradigm and...
sacramental life is found. The Church expresses its life as sacrament through the specific sacramentality found in its liturgy. The Church is not merely dealing with ‘signs’ which point to reality, but with ‘full signs’ which are that which they signify, constituted both within event and community. By this means the Church is faithful to the maxim Lex orandi, lex credendi.

All of this is summarized by Ratzinger, who recognizes sacraments as ‘the fulfilment of the life of the Church,’ and thus not merely individual concepts, acts or events with no relationship to the being of the whole Church. He further points to sacraments as communal events, and as such indicative of the wider question of the unity of all humanity. Finally, he draws together the issues of human togetherness and union with God.

...the Church is not merely an external society of believers; by her nature, she is a liturgical community; she is most truly Church when she celebrates the Eucharist and makes present the redemptive love of Jesus Christ...

Ratzinger’s view is not merely restricted to a view of the Eucharist as representative of the fullness of the Church’s expression. Because the Church is communion, Church and Eucharist are one and the same.

...she (the Church) is God’s comming with men in Christ and hence the comming of men with one another – and, in consequence, sacrament, sign, instrument of salvation. The Church is the celebration of the Eucharist; the Eucharist is the Church; they do not simply stand side by side; they are one and the same.

Flowing, therefore, from a view of the Church in which mission is received, and of which the Church itself is the fullest expression, comes a sense of the identity of the Church being most fully and faithfully expressed within the sacramental relationship between God, Christ and Church. Sacramentality is not merely an emphasis or a preference; rather, it is essential as an expression of the nature of the Church; without it, the Church ceases to be the Church.

It is in the writings of von Balthasar that the intimacy of relationship between Christ, Church and Eucharist attains its greatest depth. In addressing the question as to why Christ did not complete his unique mission, leaving it to the Holy Spirit and the Church, Healy and Schindler point to a three stage argument in von Balthasar’s writing. Firstly, an appeal to the patristic notion ‘that which has not been assumed cannot be restored’ (Gregory of Nazianzus, Epistle 101) reminds us that Christ’s death was necessary to redeem the death of other humans. Secondly, Christ’s death is the highpoint of the revelation of infinite love, and is the moment of the handing over of the Spirit. Thirdly, the constant presence of the Spirit throughout the incarnation points to the Eucharistic ‘universalization’ as something not alien to Christ, but a gift which is enabled through his relationship to the Holy Spirit and the church.

There can be nothing of the Spirit in the Church that does not coincide with Christ’s reality, christologically, that does not let itself be translated into the language of the Eucharist – the surrender of Christ’s own flesh and blood. (ET4, 237-8)

It has a given particularity and tangibility which is rendered more explicit, more particular still, by the Eucharist which it fulfils and which flows from it. Here, the Eucharistic ecclesiology offered by von Balthasar sets a bracing missionary challenge to the Church. The Church cannot relegate or sublimate the Eucharist. It is difficult to imagine a practical scenario in which a fresh expression which begins with no sacramental expression or clear understanding of how Eucharist is to be expressed can incorporate the Eucharist subsequently in such a way that it becomes the core, defining activity, the place where the world will find itself as the Church pours out herself for the life of that world.

One commonly cited objection to this understanding lies in the question of reception. To have a missionary situation in which all cannot receive lacks an essential inclusivity. I agree that it does. Rather than abandon the model, why not look again at the question of who may or may not receive? The Anglican practice of linking the act of reception to confirmation comes under severe scrutiny here. Of course preparation, prayer and baptism are essential to the fullness of the encounter with Jesus; but perhaps it is possible that someone may be drawn to the divine by the immediacy of the divine response of generosity and grace. In any case, it never seemed right to ask such questions in a supermarket concourse or a school room.

This in turn leads to a further question raised by the use of the Eucharist as a core evangelistic medium – the question of those who are not incorporated into the eucharistic life of the worshipping community – it might be argued, those for whom the Eucharist is being offered within the context of mission. This question is inferred by Dulles who asks

Does the grace of Christ operate beyond the borders of the visible Church? What could this mean? If the Church is defined as the visible sacrament of Christ’s invisible grace, the question may be rephrased to read: Can the grace of Christ be present and operative and yet fail to reach its appropriate corporate expression?

Clearly this question has profound implications for any understanding of the role of the Eucharist in mission. Can this grace be encountered by such? Dulles makes general statements here concerning God’s love for all, and that others besides Christians are recipients of grace.

This is coupled with a reminder that the Church is never fully the Church in this world in any case. He is clear in his understanding that ‘others besides Christians are recipients of God’s grace in Christ.’

When the Church is present, celebrating the Eucharist, she is the unique sacrament of Christ, who is in turn the Sacrament of God. The grace which emanates from this
Catholic Evangelism must emphasize bringing people to Jesus in the Eucharist

The Revd Damian Feeney is Vicar of Holy Trinity, Ettingshall, Catholic Missioner in the Diocese of Lichfield, and a member of General Synod. This is an edited version of a lecture delivered at St Matthew’s, Carver Street, Sheffield, on 23 September 2016.

#reaffirm5

Luke Miller used Twitter to call for reaffirmation of the Five Guiding Principles

The power of social media to be both good and bad is extraordinary. When it became clear that there was something of a campaign against Bishop Philip North, I reached for my phone and sent out a simple tweet:

It would be good today for many of us across the @c_of_e to reaffirm commitment to the Five Principles in support of @BPBurnley #reaffirm5

One hundred and forty-four characters, which seemed to touch a nerve. (For those who are not used to Twitter, the hashtag (#) allows tweets to be grouped together around a theme.)

I had wanted to do something positive: not to campaign for or against Bishop Philip, but to issue a call to the Church Of England, in all its wonderful mainstream, to reaffirm what together we had said we would do in seeking to thrive alongside one another under the Five Guiding Principles even while we have different views. So #reaffirm5

As it became clear that people are beginning to use the hashtag, I tried a couple of things to encourage more to do so. First, I suggested that people should tweet their pictures showing mutual flourishing and good disagreement in action. Then a couple of bishops (the Bishops of Ely and Willesden) began to pick it up, so I tweeted:

Thank you @Bishop_S_Conway for being the first Diocesan Bishop to use the #reaffirm5 hashtag. Great support from many inc @petespurs

Things began to snowball. I had my second busiest day on Twitter ever: 23,464 engagements with my Twitter feed. On the following day, the Saturday there were a further 16,500, largely on the same theme. The #reaffirm5 began to trend, meaning that so many people were using it that it came up as a suggestion from Twitter itself for people to go and have a look at.

Most people saw it in the positive light in which it was meant. While there were some who thought that it was some sort of emotional blackmail, there were many – of all sorts of views – who made use of it.

Towards the end of the day I wrote:

Luke Miller@ArchdeaconLuke

It is wonderful that so many @c_of_e have taken the opportunity today to #reaffirm5 and recommit to each other in mission. DG

It was good in a small way to have been able to help to shift opinion, and with so many others to mould the discourse towards a positive restatement what we hope to do together.

The Ven. Luke Miller is the Archdeacon of London.

@WealandsBell

If @c_of_e can’t stand by #reaffirm5 as we absolutely promised, we have nothing distinctive for Church or World & should just shut up shop.

@jennybridgman

As ADDO I ask ordination candidates to #reaffirm5.

Tonight, with them, I’m delighted to do the same and I hope&pray for +Philip’s flourishing

Chelmsford Diocese @chelmsdio

All Chelmsford’s archdeacons are committed to the five principles of ‘mutual flourishing’ #reaffirm5

Rosemary Lane-P @Rose44Lain

Very happy to #reaffirm5 with @ArchdeaconLuke and others. What does inclusion mean otherwise?

This #reaffirm5 logo can be downloaded from http://www.forwardinfaith.com/Declaration.php
Turning the Pages

Anna James introduces her work in the Library at Pusey House

When engaged on the Arabic Catalogue at the Bodleian I have, as I rose to the drudgery, envied the very bricklayers whom I saw at work in the streets.—Edward Bouverie Pusey

It has long been rumoured that there are more librarians per capita in Oxford than anywhere else in the world; and so when it was suggested that a library would be the most fitting memorial to the life and work of the great E. B. Pusey, one Victorian wag (probably Henry Labouchère or Horace Voules) claimed that opening yet another library on the doorstep of the Bodleian seemed "uncommonly like carrying coals to Newcastle," and that the project was only likely to benefit the architect and the bookseller. (Truth, 23 Nov 1882)

Pusey’s own stock of books formed the founding collection of Pusey House Library, and it was greatly to the benefit of the University that Pusey’s personal library remained at Oxford. Although not a classic bibliophile, he was a judicious collector of books. He only bought works that he could not access in Oxford, meaning that many of his books are unavailable elsewhere in the University, and in some cases, even in the UK. We do not possess every book owned by Pusey – he sold some of his most valuable books to support the building of St Saviour’s, Leeds, in the early 1840s. However, proving the truth of Ecclesiastes 11.1, a wealthy solicitor who was converted at St Saviour’s later left a major bequest which paid for the building of Pusey House in the early twentieth century. Pusey House is built on books.

The Library is inevitably and rightly Victorian in tone; but its oldest book is a fifteenth-century commentary on the book of Job. Its newest book is currently on order at Blackwells. In the early days, any sound books on theology were purchased – in 1882 the University did not have a Theology Faculty Library – but over time, the collection has been honed to focus on Patristics, Church History, and Catholic theology. Pusey House is also home to an important archive of papers of Catholic Movement figures, societies, and religious communities.

The Library is open and free to anyone who is interested in our collections; and in term-time visits can be bookended with Morning Prayer, Mass, and Evensong to provide a balanced diet of spiritual and intellectual nourishment. In 2016 we kept the Library open all year to enable scholars to visit and use archives over the summer vacation, and we intend to do the same this year.

To help existing and prospective readers, we have begun online cataloguing of our 75,000 printed books. Already, more than 2000 of our records, including all new acquisitions, can be seen at Search Oxford Libraries Online (www.solo.bodleian.ox.ac.uk), alongside material kept in other iconic buildings like Duke Humfrey’s Library and the Radcliffe Camera. Our older records may also be accessed online through digital images of our card catalogue at www.puseybooks.blogspot.co.uk. There is still some tweaking to be done to these images, but we hope the information will be useful as an interim measure while we work our way through the remaining 73,000 items in the collection. That is a task likely to take a decade or more.

For those interested in our archive collections, we have also uploaded some of our paper archive catalogues as PDFs to www.puseyarchives.blogspot.co.uk. With the help of a volunteer from Finland, we also have text versions online which can be used for cross-archive keyword searches. Again, this is very much a work in progress, and probably not a permanent solution, but it provides a medium-term stop-gap to make our records available online, and saves a few readers from disappointing speculative journeys. Regardless of what C. S. Lewis...
may have had to say on the impossibility of temptation to virtue, the catalogues are already beginning to attract new readers who might otherwise never have found Pusey House.

A library is always a work in progress

A library is always a work in progress, and Pusey House Library and Archive is no exception to this rule. If you want to know more and keep up to date with developments in the Library take a look at our website, www.puseyhouse.org.uk/the-library-and-archive.html, where you can also subscribe for free to the Library Supporters’ Group to receive a termly newsletter informing you of new books, archival discoveries, and ongoing library projects. Or you could simply come and visit us in Oxford, and see it in person.

Anna James is Librarian & Archivist of Pusey House.
Talking to the Pope about George Herbert: it sounds perhaps as incongruous as making cocoa for Kingsley Amis, but I actually did so in my own church and on the eve of the commemoration at our altar of the seventeenth-century priest and poet. It had taken three letters of invitation to elicit any response from the papal household, but when it became clear in early autumn last year that the Holy Father had expressed a wish to visit All Saints’, Rome, to mark our 200th anniversary it was impossible not to become a little emotional. Being moved to the depths of my being was saved for the moment of the hug he gave me as he got back into his car on departure.

Planning began with Fr Tony Currer, the official at the Pontifical Council for Promoting Christian Unity dealing with Anglican and Methodist affairs. It was his first ‘hands-on’ experience of organizing a papal visit too. His suggestion of a joint renewal of baptismal vows led by the Pope and Bishops Robert Innes and David Hamid was one of the first defining features of the liturgy: a fruit of his own significance as Co-Secretary of ARCIC III. That there would be elements of evensong seemed inevitable, considering the timing (Sunday afternoon) and our traditions. Not so obvious was the inclusion of a chorus to be led by the large Nigerian quota of the congregation during the sharing of the peace. Churchwarden and ordinand (ERMC) Dr James Hadley led on our commissioning of an icon of Christ the Saviour to mark the anniversary, and he also researched the rite for its blessing used by the Pope and the bishops.

That this was all to be set in what was experienced on the day as an aura of profound prayer and goodwill might have seemed unimaginable at times during the complexities of its planning and delivery. But the event’s tone was firmly established in the dealings we had with Vatican officials: Padre Leonardo Sapienza, head of protocol, and Mons. Guido Marini, the Pope’s MC, were delightful to work with and gave every impression of enjoying their contact with us, as did the many audio/visual technicians and members of the Vatican gendarmerie who became regular visitors to All Saints’ in the days before the visit. If I needed assurance of the effectiveness of my own words of welcome to the Holy Father, it was delivered by the rather stem-looking head of security gripping my arm and whispering how moved he had been by them.

Enough of what I said: what effect did Pope Francis’ homily and answers to questions have? For me the crux of the sermon came in his saying that to welcome him to All Saints’ as Bishop of Rome was to acknowledge reciprocal gifts and responsibilities: that this was a setting out of the steps that Roman Catholics and Anglicans needed to take to achieve full, visible unity. The Holy Father’s vision of mutual accountability was most surprisingly evidenced in his answers to questions posed by congregation members: in remote places where we found ourselves without the support of a community of our own tradition we would and should find a home amongst brother and sister Christians formed differently; in response to the crisis rolling itself out in South Sudan it should be the most natural thing in the world for the Pope to be joined by the Archbishop of Canterbury on a visit of solidarity and mediation. Was this last answer a casual slip of sensitive diplomatic information or the Holy Father’s strategic leak of a plan which was encountering some resistance at inter-governmental level? We’ll never know, but it is undeniable that there was a persistent twinkle in the papal eye.

This extraordinary moment in the life of a pretty regular Church of England community was clothed in the relaxed naturalness which has become Pope Francis’ hallmark – of course he arrived and left in his customary Ford Focus. It seemed ‘normal’ for him to be there, as much as it was a making of history. So back to Herbert: a little bit of ‘heaven in ordinary’.

The Revd Jonathan Boardman is the Chaplain of All Saints’, Rome.
The See of Sheffield – statements

Statement by the Council of Bishops of The Society, 9 March 2017
We wish to express publicly our sympathy and concern for Bishop Philip and our understanding of the decision he has felt compelled to take. The pressure on him over the past few weeks will have been enormous.

We share the disappointment of those of all persuasions in the Diocese of Sheffield and in the wider Church of England who were looking forward to his ministry as Bishop of Sheffield. It is a cause of great regret that the Church of England will not benefit from his leadership, and his advocacy for the poor and marginalized, as a diocesan bishop.

The implications of what has happened for the stability of the settlement that enabled women to become bishops in the Church of England, and also for the integrity of the whole process whereby the Church of England discerns that God is calling someone to a diocesan see, are a cause of grave concern.

As we enter more deeply into Lent, a period of prayer and self-examination, we call on all concerned to engage not in mutual recrimination but in a period of calm reflection about how our church can recover from this wound.

* TONY WAKEFIELD
The Rt Revd Tony Robinson
Chairman of the Council of Bishops

Statement on behalf of Forward in Faith, 9 March 2017
Forward in Faith wishes to echo all that the bishops of The Society have said in their statement following the announcement of Bishop Philip North’s decision to withdraw acceptance of his nomination to the See of Sheffield.

We are grateful to those of different views from our own, including many female clergy, who have publicly expressed support for his nomination and for the Five Guiding Principles and the House of Bishops’ Declaration. In particular, we wish to express our gratitude to those female bishops who have honourably defended the settlement that was agreed in 2014. As they have emphasized, the continued possibility of traditional catholics being chosen as diocesan bishops was an integral part of that settlement: the House of Bishops’ Declaration imposes no stained-glass ceiling on mutual flourishing.

In the coming weeks, we shall be considering what action now needs to be taken – and by whom – to restore confidence in the House of Bishops’ Declaration, and to correct definitively the false statements that have been made about the Declaration, the Five Guiding Principles, and the beliefs of traditional catholics. We hope that this can be done in partnership with those who bear responsibility for the Church of England at national level.

We envisage making a further statement in due course.

* TONY WAKEFIELD  The Rt Revd Tony Robinson
Chairman
LINDSAY NEWCOMBE  Dr Lindsay Newcombe
Lay Vice-Chairman
ROSS NORTHING  The Revd Ross Northing SSC
Clerical Vice Chairman

Further Statement on behalf of Forward in Faith,
16 March 2017
The predominant responses to last week’s news regarding the See of Sheffield have been dismay at the nature of the campaign that was mounted against the outcome of the Church’s process for discerning God’s call to the See of Sheffield, and sorrow at the result of that campaign.

We are encouraged that so many – women and men; bishops, clergy and laity; liberals, evangelicals and catholics – have gone further, pointing out that, as the Archbishop of York said in his statement, what has happened ‘clearly does not reflect’ the 2014 settlement that paved the way for women to be ordained as bishops while securing an honoured place within the Church of England for those who, for theological reasons, are unable to receive their sacramental ministry. This strong and widespread affirmation of the 2014 settlement gives us hope that, in the providence of God, some good may yet come out of an awful situation.

In his statement, Archbishop Sentamu stressed that when we disagree, we should ‘disagree Christianly, remembering at all times that our identity is in Christ alone.’ The response of the clergy and people of The Society in the Diocese of Sheffield to the provocation they have experienced has been exemplary. We wish to assure them of our full support at this difficult time. We are grateful to all of the bishops of The Society for their ministry in building up those of their clergy and people across the Church of England for whom this has been a bitter blow.

The need now is to build on the growing consensus in support of the Five Guiding Principles. The statements made by Archbishop Sentamu and a number of other diocesan bishops are very helpful indeed. In due course they will need to be accompanied by action to restore confidence in the House of Bishops’ Declaration and to correct definitively the false statements that have been made about the Declaration, the Five Guiding Principles, and the beliefs of traditional catholics. The Executive Committee of Forward in Faith has begun to consider what actions need to be taken, and by whom. We are engaged in discussions with others and will report further as plans develop.
In 1485, Henry le Strange of Hunstanton in Norfolk bequeathed ‘to be spent on my sepulchre xx li and that it be made a part after the sepulture at hingham churche ... of the morleys’.

He was referring to the massive redstone monument to Thomas, Lord Morley, who died in 1435, at Hingham (1: Norfolk). Morley’s tomb was not made for a while after 1435 and not painted until 1462. The le Strange tomb (2) is more modest in both dimensions and ornamentation; Hunstanton is a much smaller church than Hingham. The open space above the tomb chests clearly shows that these tombs were intended to receive the Easter Sepulchre towards the end of Holy Week, the donors hoping to gain merit in the next world from their association with the Holy Cross and the Blessed Sacrament.

Anne Harling was a rich Norfolk heiress who outlived three husbands. In her will made on August 28th 1498, she asked ‘to be buried in the chapell of Seint Anne, joyned to the chauncell of the churche of the holy appostellys of Seint Peter and Paule in Estharlyng, in the tombe w’ my late worshipfull husband, Sir William Chamberleyn [her first husband, who died in 1462], accordyng to my promyse made unto hym afore this tyme’. Still in its original location (3) linking the chancel with the N chapel, this tomb was likewise intended to play its part in the Holy Week liturgy.
Official

devotional

Arthur Middleton on the Secret of Easter

Usually the news at Easter concentrates on the boom in holiday crowds at airports. The primary purpose of this week – the commemoration of the death and resurrection of Christ – is seldom mentioned.

If England is to be re-converted to Christian faith and living, we will need to put Christ back into Christmas and bring the commemoration of his death and resurrection to the forefront of Holy Week and Easter. This will not be done by the easy lives of clergy and laity, but by self-sacrificial living and Christian devotion.

Were the whole realm of nature mine, That were an offering far too small; Love so amazing, so divine, Demands my soul, my life, my all.

It is easy to sing hymns about sacrifice and utter the word in our prayer, but when it impinges on our life it is not so easy to bear. Even when Holy Week requires us to give more time to worship and prayer, the majority of our own congregations will not sacrifice their time. Yet this week, the Easter gift of hope and salvation is the fruit of the most supreme sacrifice this world has ever seen. But what a difficult Gospel it is to preach in the supermarket world of today, even to committed churchpeople.

Recently I was reading about a priest who has persevered for twelve years in a parish of difficult estates. Plagued by break-ins (four in the first month of one year), he had sought to live out the Christian life and be a sign of Christian hope to the best of his ability. He continued to be faithful in the face of considerable opposition and with little sense of diocesan support. Now he is moving on to another parish of housing estates. I suspect that priest to be on the way to being a saint. He will have his failures and blind spots like the rest of us. But he has been faithful, trying to witness to Christ’s way of living, and even if the fruits of his labours seem to him meagre or unnoticed, he plays his part in the conversion of this land to Christian faith, catholic faith and life. Let us praise God for people and priests like him.

Jesus told us about the only way to growth in the Christian life. He compared it to a seed that is put in the ground. Nothing will grow unless the seed dies. It must die to bear fruit. It is the same with the Christian life. No green shoots will grow unless there is a willingness to take on board self-sacrificing love. That is the secret of Easter.

Today’s Lifestyle

Gregory Dix, an Anglican Benedictine monk, described a lifestyle during the middle years of the last century, which is just as apt at the beginning of this third millennium. As he reflected about the Eucharist as the pattern of a solution for a world falling apart, he described life in our nation as typified by an attitude of ‘self-regarding provision.’ You meet it in those people who say ‘I keep myself to myself’; or ‘look after your own’; or ‘I never do anyone any harm’ (as opposed to doing anyone any good); or ‘You make your own bed you lie in it’; ‘I’m sorry I haven’t time because of my social life, the things I want to do, the jobs in the house’; and one could go on. Those options have at their heart a person’s own satisfaction and comfort before anything or anyone else, a looking for an easy life, and a low doctrine of sacrifice. Such an attitude is plainly contrary to the Gospel, but is a popular attitude of our culture, popular with the media and encouraged by the pressures of the superstores.

The irony is that, despite the encouragement of this self-regarding attitude by the superstores and media, if we churchpeople appear to be self-regarding we will be rejected or ignored. If we take our baptism seriously, it was an entrance into the death and resurrection of Christ. For this introduced us into a way of living that cannot be practised without a way of dying. This way of dying is by no means an expression of resignation or despair. It is a constitutive element in a way of living without which neither can be living signs of the Spirit, because it is through this that what is genuinely new emerges and grows. People who have been willing to respond to God in such a dying and rising way of living reflect its fruits in their immense humanity, in which they are so much at ease with themselves and with others. A strong and confident faith radiates from them. ‘It is doubtful,’ writes Michael Ramsey, ‘if any of us can do anything at all until we have been very much hurt, and until our hearts have been very much broken.’ That is the belly of the paradox into which baptism places us in this way of living through dying. This is the way of Risen Christ in which we already live, and in which the Eucharist nourishes us. It leaves no room for self-regarding provision.

Yet what a difficult lesson it is to get across, even when teaching about Christian giving. For such teaching touches a person’s treasure, and where your treasure is, there will your heart be also. Jesus found that, as people turned away from his teaching about money and giving.

If we really are the Easter people, then we must take on board self-sacrificing love, because that is the triumph of Easter.
From the Revd Paul Nicholas SSC

Sir—

I have known the present Dean of St David’s for many years, going back to our College days, and was with him two weeks before Ash Wednesday talking to him about what was happening in the cathedral for St David’s Day.

You referred to Ash Tuesday and attacked the cathedral for not transferring the Feast of St David. The cathedral houses the shrine of our patron saint, recently restored to its original site by the present Dean. Because of this, the city obviously expects to celebrate St David’s Day on 1 March, and schools and dignitaries and citizens expect to celebrate the feast in the cathedral. Visitors come from all over Wales and further afield to celebrate St David. The niceties of the Church calendar would not be understood. The day starts at the well of St Non (David’s mother) with a procession to the city cross, where the bishop blesses the city, followed by a procession into the cathedral for mass.

The mass of ashing took place on Shrove Tuesday evening after Evening Prayer. At the mass on St David’s Day there was a procession to the shrine for prayers and ashing. All this shows a sensitivity to the fact that the cathedral houses the national shrine and to the importance of the season of Lent. To compare this with the fiasco in Leicester is completely unjust and unfair.

It is thanks to the Dean that the cathedral has a strong catholic ethos and that the ancient shrine is now fully restored.

PAUL NICHOLAS
SOLIHULL

St David’s Shrine

Clergy posts, the Bay, Isle of Wight


The Bay comprises six parishes representing the whole spectrum of Anglican tradition, which are eager to work together and help each other flourish as they share the love of Christ, serving 21,000 people in Sandown, Shanklin and Lake. With five schools, busy shopping communities, hotels and guest houses, a railway that connects each community to Ryde, and easy transport links to the mainland, there are plenty of challenges and great opportunities.

Following the Isle of Wight Plan, the team will work with existing and developing forms of ministry, which include a local minister, Readers, lay pastoral assistants and lay worship leaders.

The Bishop wishes to appoint three priests-in-charge – two to be Team Vicars-designate and one to be Team Rector-designate

Priest-in-charge, Christ Church, Sandown, and St John, Sandown

The Bishop of Portsmouth, with the Church Patronage Trust, wishes to appoint a candidate with responsibility for these churches, one Evangelical and one of central churchmanship, in a busy town with strong mission opportunities.

Priest-in-charge, St Paul, Shanklin, and St Blasius, Shanklin

The Bishop of Portsmouth, with the Church Patronage Trust, wishes to appoint a candidate with responsibility for these churches, one Evangelical and one of central churchmanship, in a busy town with strong mission opportunities.

Priest-in-charge, St Saviour, Shanklin and the Good Shepherd, Lake

The Bishop of Portsmouth, with the Bishop of Richmond, wishes to appoint a candidate who will lead two parishes under the oversight of the Bishop of Richmond. Both churches are affiliated to the Society of St Wilfrid and St Hilda.

For parish profiles and application forms, please see www.portsmouth.anglican.org/ Jobs.

For an informal conversation about any of these posts, please contact the office of the Archdeacon of the Isle of Wight on 01983 684432 or email: portsmouthanglewight@gmail.com.

Closing date for applications: 27th April 2017.

Interviews expected in May 2017.

Enhanced DBS disclosure required.

newdirections April 2017
A bishop’s concern

In his biography, Robert Nelson recorded that, before he died, Bishop George Bull (1634–1710) thought he might send his clergy a circular letter, to recommend to them some methods for promoting virtue and piety in his diocese. He died before it was sent. He wanted to promote the salvation of souls committed to his care by an increase of piety and virtue.

‘The first thing therefore that I would recommend to you, and which I do earnestly exhort you to, is to apply yourselves with great diligence to establish the practice of family devotion in all the families of your respective parishes. I need not prove to you ... that nothing helpeth more to keep up a sense of religion in the minds of men, than a serious, reverent, and constant performance of this necessary duty; whereby both the glory of God is much advanced, and many blessings do also accrue to those who in this manner daily adore and praise their Creator, the lover of souls.’

He goes on to recommend some small and cheaply-priced books, which explain and press this duty and include forms for the performance of it.

The importance of family devotions cannot be over-estimated – though what a momentous task this seems in the twenty-first century. Fifty years ago the Roman Catholic Church in this country was engaged in a mission to their members which had the catchphrase, ‘The family that prays together stays together.’

Bull goes on, ‘And to make this exercise of family devotion still more useful, you must farther exhort them, when they have leisure, as they often have on winter evenings, especially on Sundays, to introduce their family prayers with reading some portions of holy Scripture, and of other pious and religious books proper to instruct and persuade them to the diligent discharge of all Christian virtues.’

A school of Godliness

There had been practised in the sixteenth and seventeenth centuries a practical family piety in which the fathers were seen as ‘rulers of their own families’.

As Thomas Becon (1511–67) set out in his Catechism, ‘Every householder’s house ought to be a school of godliness, for as much as every householder ought to be a bishop in his own house, and so oversee his family that nothing reign in it but virtue, godliness and honesty.’ This spirit provided the firm foundation for the household piety of the sixteenth and seventeenth centuries.

To have children and servants is thy blessing, O Lord, but not to order them according to Thy work deserveth Thy dreadful curse.’ This prayer for householders from the Primer of 1553 assumes that children and servants come under the same authority, a most important aspect of contemporary thought at the time.

George Herbert wrote in A Priest to the Temple that a priest should take equal pride in his children and his servants, for he would find ‘as much joy in a straight-growing child or servant as a gardener in a choice tree.’ The encouragement of such a spiritual responsibility in the household created a need for practical and devotional aids.
Editorial

When Fr Philip North (as he then was) spoke in the debate in General Synod to give Final Approval to the Measure which would pave the way for women to be admitted to the episcopate, he urged all members of the Church, whatever their theological convictions, to work together to ‘win the peace.’ It was a passionate speech, from the heart and delivered with characteristic conviction: vintage Bishop Philip, who is by common consent a passionate and convinced advocate of the Gospel, gifted and energetic. Now the Diocese of Sheffield will be sadly deprived of his episcopal ministry. All readers of New Directions will be holding Bishop Philip in prayer, as another Holy Week approaches and Good Friday gives way to Easter.

What went wrong? In the jungles of south-east Asia, and well beyond 1945, some Japanese soldiers refused to believe that the war was over, and were determined to fight on. Anyone observing the campaign (and it was nothing less than that) in the social and print media in recent weeks which persuaded Bishop Philip he could not go forward to Sheffield could have been forgiven for believing that the Church of England had not, after so many years of often bitter debate, found the means of living at peace with different views about the rightness of ordaining women as bishops and priests. To those who had lived through the earlier struggles, it was clear that we were back in the testing days of 2006, 2007 and 2008. Opponents of Bishop Philip’s nomination reached all too easily for the language of ‘discrimination,’ as if that were the only metric for engaging with the issues at stake. Theological conviction, obedience, tradition, Christian unity and catholic consent: it was as if these terms had never existed and these arguments never been made.

The tragedy is that, not only had the Church of England resolved so clearly not to turn the question of the unqualified acceptance of the ordained ministry of women into the litmus test of a new orthodoxy, but there are also worked examples of how the concept of mutual flourishing can become a reality in the life of the Church which were simply ignored amidst the clamour. The Diocese of London has grown over twenty years under the leadership of a diocesan bishop who has ordained all deacons but no priests, a model which Bishop Philip might well have followed in Sheffield. Women’s ministry has been fostered and encouraged in the Diocese of Chichester, where the Diocesan is a bishop of The Society. Bishop Tony Robinson, Chairman of the Council of Bishops of The Society and of Forward in Faith, is the bishop and Father in God for all the priests of the Wakefield Episcopal Area, women and men alike.

We can rejoice in the number of ordained women who have expressed so deeply and unequivocally their support for Bishop Philip at every step of the way over the last few weeks. Their words and their willingness to stand up and be counted must surely put to bed once and for all the lie that the appointment of a traditionalist Diocesan is somehow bad news for women. The division in the Church which this sorry affair has exposed is not one that runs on gender lines, nor does it run between those who rejoice in the ordination of women as bishops and priests and those who, for theological reasons, are unable to receive their sacramental ministry. Rather it is between those who have worked for the peace of the Church, have seen in the Measure, the House of Bishops’ Declaration and the Five Guiding Principles the work of the Holy Spirit, and who are striving to make all of that work on the ground; and those who do not and will not. Not the least of the voices raised in support of Bishop Philip’s nomination was that of the Bishop of Newcastle, Bishop Christine Hardman, who participated in every single stage of the long process which led finally to the passing of the 2014 Measure and the admission of women to the episcopate. She, and other bishops who are women, graciously made it clear that they understood their own appointment and that of Bishop Philip to be two sides of the one coin.

Where do we go from here? The challenge is not one simply of reassuring traditional Catholics and conservative evangelicals that they do have the honoured place promised, and that there is no new ‘stained glass ceiling’. Certainly, there is work to be done in encouraging and affirming those who are in danger, just as a recovery in confidence was growing, of being demoralized once again. No, the job is that of restoring integrity with trust for all. The future of the Church of England depends on nothing less.
'I apologise to the many for whom this decision will come as a disappointment. There is clearly much to be done on what it means to disagree well and to live with theological difference in the Church of England.'

**Philip North, Bishop of Burnley: statement, 9 March**

'It is now time – during this season of Lent – that the Church spends time in penitence, repentance and reflection. If we are serious about our commitment to loving one another and to mutual flourishing within the Body of Christ, there must now be time for us all to reflect and recognise in Bishop Philip’s own words “The highly individualised nature of the attacks upon me has been hard. If as Christians we cannot relate to each other within the bounds of love, how can we possibly presume to transform a nation in the name of Christ? I hope though that this conversation can continue in future without it being hung upon the shoulders of one individual.” I agree with him entirely.'

**John Sentamu, Archbishop of York: statement, 9 March**

'This is what the Church of England will be like if the intolerant exclusive ‘inclusives’ win. Prayers for Philip North #reaffirm5'

**Pete Broadbent, Bishop of Willesden: @petespurs, 9 March**

'A sad day for the Church of England. Not very proud of us today.'

**Jan McFarlane, Bishop of Repton: @BpRepton, 9 March**

'Sad, sad, sad. Sheffield has lost a superb bishop and our unity-in-diversity is set back. Jesus calls us to get over ourselves…'

**Jo Wells, Bishop of Dorking: @BishopDorking, 9 March**

'Five principles were drawn up to help the church move forward in our call to unity on women bishops… [One] of the five principles, which specifically addressed those who had misgivings about the “sameness” of vocations across gender differences. “The Church of England remains committed to enabling them to flourish within its life and structures.”… Philip’s appointment was… a golden opportunity for us to keep our promise and make it a reality. It was also a chance to understand where our unity as a church lies - not in political correctness, in sameness or conformity, but in the love of Christ. It lies in a recognition of the wonderful variety and difference in the gifts God has given us, and in our mutual respect and trust… The appalling hounding, vilification and name-calling meted out to Philip North, a faithful brother in Christ, has produced a severe set-back to this vision of the Church. It has manifested the same spirit evident in the worst aspects of our culture today – the power of ignorance and the supremacy of intolerance. We have much work to do to separate ourselves from the post-truth, sloganeering, and media-hype of our age. We are in an era of name-calling, where truth disappears within a hundred offensive epithets… I am sorry he felt pressed to resign from what could have been a fruitful and forward-looking episcopacy, and regret the emotional and psychological pain he has gone through. But I am even more sorry for the church that is so weakened by failure to keep its word. I hope the church can learn the right things from this tragic episode, and examine its conscience about the promises we have made. May we resist the canonisation of illiberalism, the creation of new orthodoxies based on intolerance of tradition, and the tyranny of mouthing acceptable slogans. The call of the church today is, surely, to sound a prophetic note of hope to the struggles of a divided and hurting culture. It is not to sink into its mud.'


'The fact that the highest paid clergyman in the Church of England (Martyn Percy) can use the deanery of an Oxford college as a sniper’s post to take down a convincing advocate for the very poorest in society (with a columnist for the Guardian feeding him his ammunition) will send one message and one message alone – we care more about our own sub-Freudian internal wranglings than we do about the care of God’s people.'

**Fergus Butler-Gallie, ordinand at Westcott House (quoted in an article by Andrew Sabisky): www.ibtimes.co.uk, 13 March**

'I led the final part of the synodical process whereby in 2014 the Church of England legislated for the ordination of women to the episcopate and reaffirmed the decision to ordain women as priests… The Declaration (in paragraphs 11 and 12) clearly envisages the possibility of there being diocesan bishops who might not ordain women, and indicates the arrangements which should be made in such circumstances… The settlement which we put in place in 2014 is, I believe, a structural expression of conviction and grace… Bishop Philip’s nomination to the See of Sheffield was entirely consistent with the 2014 Declaration by the House of Bishops. That nomination must also have been made with the agreement of most (perhaps all) of the six Sheffield Diocesan representatives on the Crown Nominations Commission. I note also the number of senior ordained women who have made public their support for Bishop Philip.'

**James Langstaff, Bishop of Rochester: www.jameslangstaff.co.uk/?p=165, 14 March**

‘Linda Woodhead writes yet another article attacking traditionalist theology and the five guiding principles. I don’t know how many traditionalists she knows (she writes with no respect for their theology) but the ones I know are bruised, angry and vulnerable. Frankly, theology isn’t going to be the most significant thing to them as long as they feel so. Consequently I’m

continued on page 25
Faithful to the Church or Trusting the World?

Tom Carpenter discerns a different division, and a new unity

If something good is to emerge from the controversy over Philip North’s nomination to the See of Sheffield, it can only come from the ranks of those who supported him. This coalition contains, let us remember, priests of the Society and campaigners for women bishops, women bishops themselves and those who minister to parishes that cannot receive their ministry, and others, of apparently contradictory loyalties, for whose common commitment to Christ Bishop North is, on earth, responsible.

The cause of this convergence was the campaign of the Dean of Oxford, the Revd Professor Martyn Percy, and the clergy who hastily established the campaign SAME, Sheffield Action on Ministry Equality. Both opposed Bishop North’s appointment, but their real target was the settlement the Church of England made before women bishops were first ordained in 2015. This settlement was about the ‘mutual flourishing’ of those who accepted the development and those who did not. To Percy, ‘Far from being a clever oxymoron (i.e. juxtaposing elements that appear to be contradictory, but which contain some deeper, unifying point), or being mutually gracious and respectful across divisions, pointing to some deeper spiritual paradox, “two integrities” is neither credible nor desirable.’ In the light of which, he called on Bishop North to ‘clarify his position.’ Given the sentence just quoted, being lectured on clarity by Martyn Percy is not unlike being told to respect your elders by the late Dr Harold Shipman, but let that pass.

That bishops, priests, and laypeople disagreed with Percy was heartening, but nothing will be gained unless they understand what all this was about, and this is not easy, for traditionalists, or for ordained women. Since 1992 there has been one division in the Church of England about women’s ordination: between those who could accept it, and those who could not. That difference remains, but there is now another: between those who, on this question, are faithful to the Church, and those who trust the world.

Characteristic of the opposition to Bishop North’s appointment was the ease with which the media understood them. Their protest fitted the grand narrative of ‘liberal progress’, another step along the road to equality. According to Percy, ‘The Five Guiding Principles seek a middle-way between inclusion and exclusion. They are muddled. We would not tolerate, quite rightly, a post-apartheid South Africa that still gave honoured places in government to those who held racially-segregationist views.’ More pithily, he remarked: ‘The public will neither comprehend nor welcome this rather fogyish sacralised sexism of the religious organisation known simply as “The Society”, whose Council of Bishops includes Bishop Philip North.’

The media does not, by and large, understand Christianity in anything other than its most ‘progressive’ form, and other things were happening in the world. We might complain about unfairness in the way this was reported, but if I were asked to talk for five minutes on an unfamiliar subject, I would do so in a way that fitted into what I knew already, and what I thought my listeners knew.

The response of Bishop North’s supporters, however, was not easily packaged for the media to distribute. Bishop Christine Hardman, for example, said that the Church would be ‘undermined if it is subject to campaigns which seek to overturn decisions which are carefully and prayerfully made. I wouldn’t have expected my appointment as the Bishop of Newcastle to be challenged by those who take a different theological view to my own.’ This is true, but, through no fault of her own, it is not as easy to grasp as Percy’s lazy slander.

The behaviour of Bishop North’s opponents has been called un-Christian. Perhaps it was. More important is the fact that their theology is too. Let us take the Revd Dr Jeremy Clines, Chaplain to the University of Sheffield and contributor to the SAME campaign. His latest academic project involves ‘redubbing’ the prayers in Common Worship. This is his explanation of the enterprise:

Redubbing means changing prayers, not writing entirely new texts. I always begin with the Church of England’s Common Worship texts, and so to redub is ‘to refit,’ ‘to repair’ and ‘to make reparation’ to the existing prayers in relation to the following concerns:
1. Gender neutral and inclusive language;
2. Simplified sentence structure and vocabulary;
3. A desire to retain metaphors that are accessible;
4. Earthing the text: i.e. making sure creation gets a look in;
5. Making them prayers for as many as possible, not just those in the 'church';
6. Keeping children and empowerment in mind at all times.

The fifth concern is the most important. Dr Clines has so little confidence in the uniqueness of the Church that even its liturgy does not belong to it. One of his compositions appeared on SAME’s website:

God of power and peace,
your Spirit cast out
Jesus the Christ-servant
into the wilderness.
Angels and animals were with Jesus.
Just as Christ stayed in your love
may we stay with you even
when the journey is hard.
Gift us, too, with the company of
animals and messengers of peace.
Amen.

As Percy said in the same article quoted earlier, ‘A concern for order and unity in the Church is undoubtedly what drives many opposing the ordination of women. But a concern for order and unity in all creation – no less Godly – is as vital for our Church and world.’

Whatever this is, it is not orthodox Christianity. One of the blessings of recent years is that traditionalists and non-traditionalists have stopped calling into question the faithfulness of the other side. Since the opponents of the 2014 settlement are united not just by their objections to ‘mutual flourishing’ but by their capitulation to the world, it is not unreasonable to deny them that courtesy.

Eric Mascall concluded his autobiography Saraband by saying that he thought ‘The one bright feature in our present situation is the remarkable drawing together of...those of firm traditional allegiance.’ Where Mascall was, I think, wrong was in thinking that the division was between those who could receive the priestly ministry of women and those who were unable to do so. As the Sheffield debacle has shown, it is between those, on either side, who trust the Church, and are prepared to be unfashionable in defending it, and those who are not.

The Revd Dr Tom Carpenter is the Assistant Curate of Goldthorpe in the Diocese of Sheffield.

Opponents of the settlement are united by their capitulation to the world

Eric Mascall concluded his autobiography Saraband by saying that he thought ‘The one bright feature in our present situation is the remarkable drawing together of...those of firm traditional allegiance.’ Where Mascall was, I think, wrong was in thinking that the division was between those who could receive the priestly ministry of women and those who were unable to do so. As the Sheffield debacle has shown, it is between those, on either side, who trust the Church, and are prepared to be unfashionable in defending it, and those who are not.

The Revd Dr Tom Carpenter is the Assistant Curate of Goldthorpe in the Diocese of Sheffield.

The See of Sheffield – Comments

not sure they’re really going to react to yet another broadside with anything but dismay and further feelings of marginalisation. I can only assume that Linda has forgotten that theological principles were once used to justify the marginalisation of women. Perhaps her belief that traditionalists are utterly wrong leads her to think that they are fair game for the same treatment. So she kicks them while they’re down. Neither does Linda like the Five Guiding Principles. Well, tough. They’re here to stay. There is no way we can tear up the agreement and commitments we made such a short time ago. Philip North’s resignation is understandable given the pressure he was under, but it has robbed us of the opportunity to test the Principles. So to ask us to revisit them is misguided: they remain the way most of us (in my estimation) are wishing to live together. I hope we can find a way of reaffirming them at General Synod and I look forward to Linda trying to persuade the Synod of their inadequacy. Linda is, of course, welcome to dissent from the Church of England’s hard-won decision, as are others. But we are a diverse church of conservatives and liberals and anything that narrows that diversity, even for sincerely-held theological principle, is to diminish our witness to a diverse nation.

Simon Butler, Prolocutor of the Lower House of the Convocation of Canterbury: open posting on Facebook, 20 March

‘The Five Guiding Principles affirm that the Church is a community, not an organisation, and that its business is love, not unanimity... The current situation has shown vividly how painfully little trust exists in the Church of England across differences about the ordination of women... Affirming Catholicism believes that the church is not a place in which there need to be winners and losers. Rather, other ways of living with difference are possible. These require of all involved patience, tolerance and openness – and in this way the fostering of trust.’

Affirming Catholicism press release, 20 March

#Reaffirm5
Tom Sutcliffe bewails a lack of the exciting, different and classy – in Edinburgh, the world and the Church

I have been looking through the Edinburgh Festival programme – not the Fringe, which has grabbed too much attention in recent years, but the real festival (which this year runs from 3 to 28 August). Should I go, as I have almost every year since Brian McMaster took charge in 1992? Frankly, I gave it a miss last year and I may well do the same this year. The current festival director Fergus Linehan, who previously ran the Dublin Theatre Festival and then the Sydney festival, seems to have no sense at all of what might be exciting, different, and classy – which has always been the trick at Edinburgh. It’s as if he is frightened of programming anything risky.

He says he is making a bigger effort than usual to do opera, this year being 70 since the festival was started by Rudolf Bing to raise morale and restore serious performing arts quality after the war. But then he programmes La Bohème – stolidly commercial – from Turin alongside Gianandrea Noseda also conducting Verdi’s Macbeth. Other hackneyed choices include Don Giovanni, staged with the Budapest Festival Orchestra by its conductor Ivan Fischer as in New York in 2011, plus concert performances of Peter Grimes, the three Monteverdi operas, and Die Walküre. Scottish Opera is finishing its current season with a new Bohème staged by the French director Renaud Doucet. Bohème is not festival fare. If Linehan had chosen to do the first British performances of Ernest Bloch’s French-Swiss 1912 Macbeth in its English version created with Bloch’s approval by violinist-translator Alex Cohen, who in 1920 co-founded the City of Birmingham Orchestra, that would have been something.

Even theatre projects, up Linehan’s street, don’t much excite, though there’s a new two-part play The Divide by Alan Ayckbourn running for two weeks in Edinburgh before it goes to the Old Vic in London – and certainly Ayckbourn made it, then it must satisfy and matter. These days we are all expected to read and listen to the same stuff nobody need bother to take seriously. But we can and must take Beethoven and Mozart seriously, and Dowland, Shakespeare, William Byrd, Palestrina. The list is endless and not much of it is new or these days. Most pop music that people have pouring from their headphones, so they cannot hear birds singing or the wind or cars about to knock into them on their bikes, is aural wallpaper and totally valueless, while narrative in most films and telly rentertainment mirrors the tedious everyday. The pap we are fed by vaguely expert programmes, or coverage pretending to a sort of criticism-lite status (on the BBC shamingly), or just stuff put out as mere info, has no potential for real transformation and surprise. If you do not know what quality and greatness amount to from your own tasting, you are not going to be led to it by what you read or hear in broadcast or printed discussion.

Alex Ross, music critic of the New Yorker, has written a brilliant column on the fate of the critic in the Clickbait Age. ‘The trouble is,’ he says, ‘once you accept that popularity corresponds to value, the game is over for the performing arts. There is no longer any justification for giving space to classical music, jazz, dance, or any other artistic activity that fails to ignite mass enthusiasm. In a cultural-Darwinist world where only theuzziest survive, the arts section would consist solely of superhero-movie reviews, TV-show recaps, and instant re-action think-pieces about pop superheroes. Never mind that such entities hardly need the publicity, having achieved market saturation through social media. It’s the intellectual equivalent of a tax cut for the super-rich.’

Today’s dumbing-down resists any real recognition that there is truly a hierarchy in quality – in music and poetry and theatre and opera and dance. But this is one of the many truths which the Church by its nature and traditions strives to keep alive, and of which it is very often guardian and doorkeeper. We need more exposition of why great music and poetry really count, and what it is that they offer to those who can listen and learn and get that nourishment. The role of the critic is to resist the manufactured consensus, to interrogate the successful, to exalt the unknown, to argue for ambiguity and complexity: I quote from another US critic cited by Ross. As the American composer and critic Virgil Thomson put it, criticism is ‘the only antidote we have to paid publicity.’ Revelation is what culture is for. Nothing more nor less.
Bella the cat has just celebrated a significant birthday, which seemed to call for a drop of fizz: after all, you only turn five once. She has now been with me for just over a year, and has more than earned her keep in pest control. Readers may remember that she came from a rescue centre in North London, and has slowly gained confidence in her new home in Holborn. The frustrating enigma of rescue pets is that you never know what happened to them before they came to you. Bella may have been perfectly happy in her former home, but it would be helpful to know why she looks so terrified if she sees me pick up an aerosol deodorant, then hides under the bed when I actually use it.

It’s not only cats, of course. We are nowadays only too aware that damage done in childhood can result in damaged adults seeking to inflict damage on others for reasons the rest of us cannot know. Only a report from their social workers would enable us to understand the students who recently banned from school because the grown-ups were in a tizzy. Only a report from their social workers would enable us to understand the students who recently banned from church on a religious fear lurking at the back of a few minds that we might have a point. Didn’t Eric Mascall once say that ‘a theology which is more concerned to be contemporary than true will have neither the right nor the power to influence the contemporary world’?

But guess what – it may be possible that those whose behaviour we have found most problematic in recent weeks do not represent the attitude of the Church of England as a whole. Maybe some of our less volatile brothers and sisters are as shocked by the whole saga as we are. Maybe this will concentrate some minds on what ‘mutual flourishing’ might really mean. Maybe, just maybe, we will come out of this surprised by who our friends are.

Christopher Smith

Philip has been warned off by people who think we should only be tolerated if we keep to our ghetto, so that the ghetto can, little by little, be reduced until there is nothing left. So for the time being it’s ok to have the odd suffragan bishop who doesn’t ordain women, but not a diocesan.

What strikes me forcibly is that if Philip North can’t become a diocesan bishop from among our number, who on earth can? I don’t know what it is about Bishop Philip, but if you could bottle it and sell it, you’d make a fortune. Any attempt to reduce it to words will end in failure, but I saw the spark of genius when he and I were deanery colleagues. The ungracious part of me is jealous; the worthier part of me is in awe.

What diocese, then, would be foolish enough to push him away? Oh yes: the Diocese of Sheffield. Now, I know very well that there are priests of our tradition doing great stuff in South Yorkshire. But how about the diocese as a whole? Sheffield is medium-sized in terms of population, clocking in at about a million and a quarter. The number of those who define themselves as Christian on the Census form is 771,000. Of that ‘Christian’ population, only 1.6% go to Church of England churches on a normal Sunday, compared with 2.3% of the ‘Christian’ population as a whole in England. Only Liverpool (1.4%) and Durham (1.2%) come out worse by that metric, with plucky Hereford coming out on top at 3.5%. And what about confirmations? 193 candidates confirmed in 2015 in the course of 22 services – and I wonder how many of those were done by the Bishop of Beverley. The only dioceses that had fewer confirmation candidates in 2015 than Sheffield all have significantly smaller ‘Christian’ populations, and plucky Hereford had 23 services (111 candidates) out of a ‘Christian’ population of not much more than a quarter of Sheffield’s.

So why did they push away the one person who might have dragged their diocese out of the doldrums? Or is the problem really that a small number of people have allowed themselves to be whipped into a frenzy by some of those illiberal liberals working out their own problems by attacking Catholics? What short memories many people have. In 1992, when the Church of England voted for women priests, the then Bishop of Sheffield voted against the proposal, along with a dozen other members of the House of Bishops. And it was open to the Church of England in 1992 to declare that ours was no longer a legitimate position. It did not.

So if we were part of the overall economy of the Church of England in 1992, why are we so threatening today? Is it because we were really supposed to have died out by now? Is it because the Church of England is increasingly only interested in how it looks in the eyes of the world? Is it because there is an egre-gious fear lurking at the back of a few minds that we might have a point? Didn’t Eric Mascall once say that ‘a theology which is more concerned to be contemporary than true will have neither the right nor the power to influence the contemporary world’?
Of course, the intelligence is often hidden by the (relentless) playfulness. Again and again the grid-like patterns of buildings in Modernist style or the Pollockesque drip-like play of light on water are broken up by a splash or a bum. It’s no surprise that visitors to the show gravitate to the double portraits where just occasionally we see beneath the showman and the theorist. The finest of these is the 1972 ‘Portrait of an Artist (Pool with Two Figures).’ It shows the artist, and then boyfriend of Hockney, Peter Schlesinger looking down poolside at John St Clair, one of Hockney’s assistants, swimming under water. The picture harmoniously brings together the geometric pattern of the poolside, the play of light on water, and the clear air of California. In the background the trees and hills are done with a variety of styles and a vigour which is as fine as any of Hockney’s later landscapes. There is also the twitting of Modernism and a very precise rendering of light on cloth – Hockney always looks very closely, however casual his work might seem. And typically with the double-portraits the two figures do not share a glance. The swimmer is underwater, face down; the artist is looking at him. The painting was made as Hockney was breaking up with Schlesinger, and for once it has a mood which is all too credible.

Another moody double portrait is the 1968 ‘Christopher Isherwood and Don Bachardy.’ Here Hockney’s placement of objects and his bands of colour are deceptively naïve. This is a beautifully modulated picture where the drama lies in the interaction of the principals. Bachardy looks ahead, smiling, oblivious to the look the older Isherwood is giving him, which might be one of love or of such fury that he has probably a claw hammer to hand.

Another element of these portraits is Hockney’s use of acrylic to create flatness and depth, the natural and the artificial. This is especially on show in ‘Henry Geldhazer and Christopher Scott’ (1969). Eight years later Hockney painted Geldhazer on his own side-on with comb-over and straining paunch. In the earlier picture Geldhazer faces the viewer straight on, a powerful man in the art world, eclipsing and ignoring his friend. A photo of the two in front of Hockney’s picture shows a rather less impressive Geldhazer and a younger, more handsome and vital Scott. So much for realism, but then the abstraction of the room with a window looking out onto a typical New York skyline, the glass table and the finely rendered pink sofa on which Geldhazer sits should alert the viewer of the artificiality of the work. There is also a drip, which is unusual in Hockney’s highly-finished paintings. The drip reminds us how difficult a medium acrylic is, since it requires rapid application with no chance of correction afterwards. Hockney’s technical mastery of acrylic paint shows he is more than a celeb. It’s just all that Californian sun and Yorkshire cheerfulness which is so wearying.

Book in advance.

Owen Higgs
I Met Paul VI
The Pope by Those Who Knew Him
Rino Fischella
Gracewing 132pp £7.99
ISBN 978 0852449004

John XXIII is commonly called the Pope of the Council – rightly so, since he conceived the idea of an ecumenical council and his generous spirit infused it. However, it was Cardinal Montini, along with Cardinals Suenens, Alfrink, Konig and a handful of others, who rescued the Council from the Vatican conservatives, and it was Montini – as Pope Paul VI – who presided over the last three sessions, in which the main work of reform was done. It was Paul VI who then had the agonising task of holding the Church together as the decrees of the Council were put into effect. Here was a man whose whole life, as Vatican servant, diplomat, virtual Secretary of State and then Archbishop of Milan, prepared him for this great task of holding on to the essentials of the Church while allowing major change to take place at every level. It was a crucifying experience for him.

I once went to an audience with Paul VI. Having had a preconception of him as a rather cold, remote figure, I was astonished by his warmth, by the passion with which he spoke to us, by the real sense that here was a Father who loved us. The cries of ‘Papa, Papa’ were heartfelt. Peter Hebblethwaite’s biography of him shows what a talented and many-faceted person he was, with a love for people (especially students) and a passion for God. He loved the Church and was able to handle the tensions in the Council because he knew how to operate in the murky world of Vatican politics. He outflanked Ottaviani and his cohorts by appealing to the Council Fathers and making sure they had the right information on which to vote. Anyone who has read Owen Chadwick’s Britain and the Vatican in the Second World War will know how respected Montini was then by English diplomats and how delightful they found him.

Not much of this appears in the book under review. The author explains that this is not a biography but ‘a description of the results of his cause for beatification’. It is, therefore, mostly an account of his virtues, with some attempt to deflect certain criticisms made of his handling of the post-Council era. It is hagiography, and only touches on some painful parts of Montini’s life (such as when he was forced to withdraw from his work with students because of jealousy from the Jesuits!). If you like this sort of hagiography, £7.95 is not too much to pay for it. If you want something really descriptive of the man himself then turn (or return) to Hebblethwaite. He is much more readable!

Nicolas Stebbing CR

Christ in All Things
Exploring Spirituality with Teilhard de Chardin
Ursula King
Orbis Books 256pp $26
ISBN 978-1626981904

Forwardlooking thinking, true both to science and the faith of the Church through the ages, doesn’t grow on trees, but you’ll find it in Teilhard de Chardin. That, and a depth of spirituality helping you find Christ in all things and all things in Christ. To engage with Teilhard initially, you need an interpreter. His remarkable writings were under ecclesiastical censure until his death, so his thinking never entered a broad dialogue in his lifetime which would have eased some of his expressions that bridge science and Christianity.

Ursula King has provided a brilliant interpretation of Fr Teilhard in this substantial revision of her 1996 Bampton Lectures. It is especially timely, written for ‘a world of immense dynamism and forward movement, but also of deep questioning and unhappiness, where peace and harmony are in short supply, while an ever greater hunger and thirst for the presence of the spirit finds new expression.’ A French Jesuit theologian and scientist, Teilhard is renowned for his efforts to integrate Christian theology with the insights of evolutionary theory. Though Teilhard’s writings were marginalized during his lifetime, their rediscovery today is bringing spiritual blessings to many.

The author addresses Teilhard’s perception of ‘Christ in all things’ and how this priest’s holistic and mystical vision inspires a Christian devotion, serving dialogues between faith communities and science and their practical overflow. Attention is given to recently stated ecological concerns, such as Pope Francis’s 2015 encyclical Laudato Si, which finally gives Teilhard his church’s ‘imprimatur’.

I read Christ in All Things on my annual retreat, mindful of the continuing commemoration of the centenary of World War One. My choice of book was linked to past fruitful engagement with Teilhard’s upward and forward thinking, developed from Colossians 1, Hebrews 1 and John 1. These scriptures speak of the cosmic role of Christ in the creation and fulfilment of all things. I was attracted by the author’s exposition of Teilhard’s rooting both in his geological research and, more fundamentally, in the carnage of the trenches. He saw involvement as a stretcher bearer and became close especially to the North African Muslim soldiers who fought for France. These ‘acknowledged Teilhard’s spiritual power and extraordinary status, affectionately calling him Sidi Marabout, a title of great esteem and honour. Sidi refers to a North African settled in France - so they must have seen him as one of their own; Besides his war service, Teilhard’s time as a geologist working in China proved formative, as he lived for a length of time deprived of the sacraments. Mass of the Universe was written as a devotion recited without bread and wine, with the awesome landscape as ‘elements’, for a
CHRIST IN ALL THINGS

Exploring Spirituality with Pierre Teilhard de Chardin

URSULA KING

dry eucharist. ‘Since first, Lord, you said, “Hoc est corpus meum,” not only the bread of the altar but (to some degree) everything in the universe that nourishes the soul for the life of Spirit and Grace, has become yours and has become divine – it is divinized, divinizing, and divinizable.’ Such passages provide us with new windows into the mystery of the Eucharist. The elevation of the host for Teilhard anticipates full transformation of the material order at Christ’s return. On that day he will meet and join his work in nature, joyous yet painful, which is shaping the evolving cosmos into glorious fulfilment. The author helps make Teilhard our own through her interpretation of him, and, through that interpretation, helps open our eyes of faith to see the love of God in Jesus Christ at the heart of all things, be they painful or glorious, fragile or beautiful. Writing of a mystical experience of looking into the eyes of Christ, Teilhard says: ‘I simply could not tell whether it denoted an indescribable agony or a superabundance of triumphant joy. I only know that since that moment I thought I caught a glimpse of it once again – in the glance of a dying soldier. In an instant my eyes were bedimmed with tears’. Here is Christianity earthed in suffering yet thrilling with supernatural hope, opened up to 21st-century disciples set in a world troubled by suffering and nearer to despair than hope. ‘If the world is becoming so dauntingly vast and powerful, it must follow that Christ is very much greater even than we used to think,’ he wrote. Teilhard saw Christ in the warmth of life, its radiance, power and beauty, as well as in diminishment and decay through suffering and death. His own death on Easter Sunday 1955 is prophetic for one whose life and understanding found integration and death. His own death on Easter Sunday 1955 is prophetic for one whose life and understanding found integration in the cosmic Christ. Pope Francis is quoted from Laudato Si: ‘The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure and maturity of all things.

Ursula King summarizes: ‘Christ in an all-inclusive, cosmic sense gathers all things within him. The open arms of Christ on the cross and his open heart pierced by the wounds of the world can be seen as an immense, cosmic outflowing and gathering in, open to all realities, to all peoples, to all faiths in the embrace of love and the act of feeding. For Christians, this is the centre.’

Christ in All Things is a visionary book, lifting from scripture and Teilhard aspiration for the whole universe to be set on fire by the love of God. It thrills with devotion to the Sacred Heart of Jesus, who said: ‘I came to bring fire to the earth, and how I wish it were already kindled’ (Luke 12.49). It presents spirituality alight with the fire of the Spirit, geared to renew life in the modern world. ‘The light of Christ, far from being eclipsed by the growing brilliance of the ideas of the future, of scientific research and of progress, is coming into prominence as the very central core destined to sustain their armour’. John Twisleton

Diary

Colin Podmore visits Wales

A couple of times a year I enjoy a weekend in mid-Wales. The valleys are especially green, and much of the landscape is breath-taking. In the small towns and villages the pace of life seems gentle: the people are friendly, relaxed and not in a hurry (which is great, as long as you aren’t in a hurry either). The relative lack of ‘attractions’ is itself an attraction. Though many of the churches are undistinguished, a significant number are remarkable for primitive simplicity, stunning screens, other medieval survivals, or high-quality twentieth-century adornment.

At Machynlleth the trains from Shrewsbury divide. One half proceeds north along the Ardudwy coast to Pwllheli on the Llyn Peninsula, the other south to Aberystwyth. The lines part a little further west, at the head of the idyllic Dyfi estuary. Here three counties and three ancient kingdoms meet: Merioneth (Gwynedd) to the north, Montgomery (Powys) to the east, and Ceredigion to the south. Machynlleth is the crossroads of Wales. From the clock tower at its centre one can drive south, past Aberystwyth, to Llanerchaeron, the elegant house designed by John Nash in the 1790s; or east to Llandidloes, a miniature market town nestling beneath the Cambrian mountains, where the Severn and the Wye rise just two miles apart; or north, to the darker mountains of Snowdonia and on to the coasts that surround them.
first, I think, learned the name of Vladimir Lossky as an undergraduate reading Law in the 1970s, when I found myself invited to tea (as were many other undergraduates and graduates) by Nicolas and Militsa Zernov. Nicolas presided over the gathering and treated it as a sort of theological, historical and literary seminar. He issued topics of conversation from his presidential chair and insisted on them being followed. But it was all done with such hospitality and interest in us that you could not be offended. Encounters with Orthodox Christians and an exposure to the Fellowship of Saint Alban and Saint Seraphim brought about an interest in Eastern Orthodoxy and an awareness of its theological renewal in the twentieth century. I can see that I bought my own copy of Lossky’s ‘The Mystical Theology of the Eastern Church’ about that time. So I was delighted to have the chance to ready Fr Aidan Nichols’ study of Lossky – the first book-length study of Lossky in English – and I enjoyed doing so.

We are given a helpful summary of Lossky’s life – I had not before realized quite how shockingly young he was when he died – or perhaps 55 seemed to me older when I was 20 than it does now! And then Aidan Nichols gives us a tour of key themes in Lossky’s theological work, apophaticism (all the issues to do with the unknowability of God), the relationship between the doctrine of the Trinity and the doctrine of Creation, our ideas of what it is to be human (‘theological anthropology’, to use the technical term), the role played in the life of the Church by the Mother of God and the saints, and the pattern of our salvation. In all of these Lossky is never without the theological and practical importance of the Holy Spirit and the particular working of the Spirit. It is true that if there is one thing the general non-Orthodox theological student and teacher knows about Lossky, it is his consistent and persistent diagnosis of a pneumatological deficit (pneumatology is that bit of theology that both Catholic and Protestant, and his assertion that the filioque clause in the creed we usually use at mass on Sunday) has led Western Christianity to hold, either consciously or unconsciously, ideas and images of the inferiority in the life of God of the Spirit in relation to the Father and the Son. Indeed, an Orthodox priest whom I held in high esteem did once admit in passing – and only partly in jest - that at times when you read Lossky you wonder if he really thought that everything that had ever gone wrong in the Church in the West was because of the filioque clause! One of the strengths of Nichols’ work is that we see Lossky’s full range of themes and realize that he was not always going on about the filioque!

I particularly valued the special attention Nichols intentionally gives to Lossky’s ‘final, posthumously published, lecture course Théologie dogmatique’. I had not come across this in English and, in any case, as Nichols tells us, the final French edition postdates an American translation of an earlier version. And I think it helps particularly in showing Lossky’s full range of themes.

As Nichols makes clear in his summary of Lossky’s life, Vladimir Lossky played a key role in the denunciation for heresy of fellow Orthodox thinker, Bulgakov, and having written himself on Bulgakov also, Aidan Nichols is well-equipped to show how a dialogue between the two bodies of theological work can be taken further. It seems that in the latter years of his life Lossky himself thought his youthful denunciation had been excessive, and any non-Orthodox who wants to know something of the theological renewal of Orthodoxy in the twentieth century has to know something about each of Lossky and Bulgakov. Indeed, Nichols wants to suggest that they have much more in common than Lossky, at least for most of his life and in virtually all of his writing, would have admitted.

It is customary for book reviewers to have a few minor niggles, and here are mine. A bibliography that went further than just the works of Lossky would have been appreciated – although one can construct it from the notes at the end of each chapter – and I am sure those who use the book in the future would have found a subject index helpful as well. And it is unfortunate that a proof-reading or editorial error occurs in just the second line of the first chapter, where we find ‘but in Wilhelmine in Germany’ where ‘but in Wilhelmine Germany’ is certainly meant. It is not good to start your readers looking for slips and errors so very early.

Jeremy Sheehy

Gracewing 256pp £14.99
ISBN 978-0852449042

April 2017  n  newdirections  n  31

Book of the month

Mystical Theologian

The Work of Vladimir Lossky

Aidan Nichols, OP

Theology dogmatique
overlooking its village square, Elham church is built of flint, with an exterior apparently 13th-15th c, complete with west tower and its octagonal lead-covered spire.

As you walk in, you spot that the arcades are a bit earlier, from the latter part of the 12th century, then you start to take in the furnishings. The pulpit’s Elizabethan, complete with that rarity, an hourglass for timing the sermon along with its stand. Inconspicuous 18th c texts on tablets decorate the nave walls on high, and there are a couple of 18th century benefaction boards. The organ is in the best position, at the back; if that doesn’t make the congregation sit at the front, nothing will. But then you notice the altar in the south aisle, complete with a reliable bearing three alabasters in the 15th century style; two with episodes from the life of S Thomas Becket flanking the martyrdom of S Catherine of Alexandria.

By this time you’ve noted the chancel and its contents - a striking painted reredos, baroque crucifix and candlesticks (albeit just a pair); a black and white marble floor to the sanctuary and tiled floor to the rest of the chancel; altar rails with cherubs, rendolent of 18th c. Belgian taste. A 15th century archbishop occupies a window, whilst a tall Saint Michael surveys the sanctuary from above, with no expression of surprise.

The restoration of a church generally stamps an identity on it, telling you in which century it was carried out; just think of those unmistakeable machine-like Victorian restorations. Here everything is understated, things somehow belong together. Another restorer would have swept away the texts and benefaction boards, but here the restorer was the cultured Frederick Charles Eden, who enjoyed such a synthesis of old and new, here as at North Cerney (ND April 2006).

Reflect: Is your life integrated, or are there parts that are inconsistent with your faith?

Map reference: - TR 177 438
Simon Cotton
The climax of one memorable excursion was a visit to Brecon, whose beautiful – and beautifully restored – mediaeval priory church became in 1923 the cathedral of the new Diocese of Swansea and Brecon. In the cathedral close, moulded out of the former monastic precinct, an exhibition centre, shop and restaurant meet the needs of tourist and pilgrim alike.

Given this experience of Wales’ newest cathedral, it was with eager anticipation that, on a recent Saturday, I contemplated a visit to Bangor, one of its oldest. The website dashed any hope that Evensong might round off the day: though it boasts a dean, a canon precentor and a high street chaplain (and doubtless some honorary canons too), no public worship at all is offered in the Cathedral on Saturdays, when the adjacent High Street and shopping centre might be busiest. Visiting would be possible – though only until 1pm. After driving for almost two hours (slow roads are part of the charm), we arrived at 12.15 to find each of the four doors firmly locked. A notice gave 12.30 (not 1) as the closing time, but not so much as a post-it note apologised that even that had not been achieved.

Happily, the municipal museum and art gallery opposite (in contrast to the Cathedral, buzzing with life) offered a refuge from the rain, a café, interesting exhibits, and a shop. Even here disappointment awaited, however. Books on sale mentioned the sixteenth-century Bishop’s Palace. Could we view this historic jewel, at least from the outside? Asking for directions at the information desk, I was told, ‘You’re in it.’ Perhaps embarrassed at the thoroughness with which the local authority had disguised Bangor’s second oldest building as municipal offices, the museum which replaced them offers the visitor no indication of its history or significance.

Happily, the National Trust succeeded where church and municipality had failed. On the edge of the city Penrhyn Castle, a huge, astounding piece of Norman (yes, Norman) revival architecture created at vast expense in the 1820s, was open as promised, welcoming, and well worth the journey.
Subscribe to New Directions

NEW DIRECTIONS is sent free of charge to all members of Forward in Faith UK *

To join Forward in Faith or subscribe to New Directions, please print off and post the forms on the website (www.forwardinfaith.com) or complete the form below as applicable:

I wish to subscribe to New Directions as:
- A Member of Forward in Faith UK
  - Individual Membership: £30
  - Family Membership: £42
  - I am a UK Taxpayer please send me a Gift Aid form
- A NEW DIRECTIONS Subscriber
  - UK: £30
  - Europe: £45
  - Rest of the World: £55

I enclose payment of £________________________

Cheques payable to Forward in Faith

CREDIT/DEBIT CARD PAYMENTS
BY TELEPHONE ONLY - MONDAY, WEDNESDAY OR THURSDAY, 9.30 AM TO 4.30 PM.

Name............................................................................................................................
Address.........................................................................................................................
........................................................................................................................................
........................................................................................................................................
Post Code/Zip....................................................................................................................

TO:
Forward in Faith, 2A The Cloisters, Gordon Square, London WC1H 0AG. Tel: 020 7388 3588 Fax: 020 7387 3539
Admin.assistant@forwardinfaith.com

If you do not have a UK bank account, please contact us to discuss payment methods by email (Admin.assistant@forwardinfaith.com) or telephone (020 7388 3588 – Monday, Wednesday or Thursday, 9.30 am to 4.30 pm)

* Members of Credo Cymru who are not also members of Forward in Faith should contact their Membership Secretary

---

classifieds

CAR SUPPLIERS – PRIORY AUTOMOTIVE

Priory are the Christian car suppliers who can provide any new or used car at the very best price. Let them take the hassle out of your next car purchase, all vehicles are fully checked before free delivery to your door. Part exchange a pleasure and budgets to suit all. Please call 0114 2559696 or visit www.prioryautomotive.com

EDENHAM REGIONAL HOUSE RETREAT CENTRE

nr Bourne Lincs. Near Peterborough. En suite accommodation in beautiful Georgian Rectory in ABC parishes. Individuals and small groups are most welcome. Private Chapel and spacious rooms are available for day visits, disabled facilities, self-catering flat. Contact Fr Andy Hawes, ERH Church Lane Edenham, Lincs PE10 OLS, 01778 591358 - athawes@tiscali.co.uk

GUILD OF SERVANTS OF THE SANCTUARY