

newdirections

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supporting The Society under the patronage of St Wilfrid and St Hilda
and seeking to renew the Church in the historic faith



Miracle in Zimbabwe

Nicolas Stebbing CR on a new hope for Zimbabwe's people

Also in this issue:

- Reports from Ghana and Papua New Guinea
- Ian McCormack reviews the Oxford Movement Handbook
- Michael Fisher considers bishops

parish directory

BATH Bathwick Parishes, St Mary's (bottom of Bathwick Hill), **St John's** (opposite the fire station) Sunday - 9.00am Sung Mass at St John's, 10.30am at St Mary's 6.00pm Evening Service - 1st, 3rd & 5th Sunday at St Mary's and 2nd & 4th at St John's. Contact Fr Peter Edwards 01225 460052 or www.bathwick-parishes.org.uk

BEXHILL on SEA St Augustine's, Cooden Drive, TN39 3AZ Saturday: Mass at 6pm (first Mass of Sunday) 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 1QT) "If it is worth believing in, it is worth travelling for" Sunday Mass 11am. Contact Fr John Luff 0121 449 2790 www.saintagathas.org.uk

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

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

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

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. A Parish under the patronage of Ss. Wilfrid & Hilda. 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: afpear2@gmail.com

BOURNEMOUTH St Katharine, Church Road, Southbourne, BH6 4AS. Resolutions passed under the House of Bishops Declaration. Sung Mass at 10.30am on Sunday. Said Mass every Wednesday at 10am. Parish Priest: Fr Kevin Cable Obl.OSB, (FIF/Society Priest). fr.kevin@btopenworld.com or Tel: 01202 460005

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 Sung Mass and Sunday School; Weekday Mass: Wed 9.30am, Fri 6.30pm; Evening Prayer and Benediction 5.30pm last Saturday of month; Parish Priest: Fr John Livesley ssc 01388 814817

BRADFORD St Chad, Toller Lane (B6144, 1 mile from city centre). Society Parish. Sunday services: Solemn Mass 10.45am, Evensong 6.30pm. Weekday Mass Wednesday 7.30pm. English Missal/BCP. For all other services and information during the Interregnum please see our website

BRIGHTON WAGNER GROUP The Annunciation (11am) Parish Office 01273 681341. **St Bartholomew's** (11am) Parish Office 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Fr Robert Norbury 01273 727362. **St Paul's** (11am) Fr Robert Norbury 01273 727362. (Sunday Principal Mass times in brackets.)

BRISTOL Ebbsfleet parishes All Hallows, Easton BS5 0HH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Evensong 1st Sunday of month 6 o'clock (All Hallows), Weekday masses: Tuesday 7:15 p.m & Wednesday 10:30 a.m. (All Hallows), Friday 10:30 a.m. (Holy Nativity). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhallowseaston.org Father Steven Hawkins SSC. 07834 462 054 fr.stevenhawkins@googlemail.com www.holynativity.org.uk

BROMLEY St George's Church, Bickley Sunday - 8.00am Low Mass, 10.30am Sung Mass. Daily Mass - Tuesday 9.30am, Wednesday and Friday 9.30am, Saturday 9.30am Mass & Rosary. Fr Richard Norman 0208 295 6411. Parish website: www.stgeorgebickley.co.uk

BURGH-LE-MARSH Ss Peter & Paul, (near Skegness) PE24 5DY. A resolution parish in the care of the Bishop of Richborough. Sunday Services: 9.30am Sung Mass (& Junior Church in term time) On 5th Sunday a Group Mass takes place in one of the 6 churches in the Benefice. 6.00pm Sung Evensong (BCP) Weekday Mass Thursdays 9am. Other services as announced. All visitors very welcome. Rector: Canon Terry Steele, The Rectory, Glebe Rise, Burgh-le-Marsh. PE24 5BL. Tel 01754 810216 or 07981878648 email: father.terry@btclack.com

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass **St Mary, Bute Street** Sunday: Solemn Mass 11am; Parish Priest Fr Dean Atkins SSC 029 2048 7777 www.stmaryscf10.co.uk

CHARD The Good Shepherd, Furnham. Under the Episcopal care of the Bishop of Ebbsfleet. Sunday: Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am, Wed 6.30pm (with Healing and Reconciliation on the 4th Wed of the month). Contact: Fr Jeff Williams 01460 419527 www.churchofthegoodsshepherd-chard.weebly.com

CHESTERFIELD St Paul, Hasland, Derbyshire Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 3.30pm. Masses: Tues 7.15pm (Benediction last Tues of month), Sat 8.30am. **St James**, Temple Normanton, Chesterfield, Derbyshire Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Churchwardens 01246 855245. 01246 85552

CHOPWELL Saint John the Evangelist NE17 7AN A Society Parish ABC. Sunday - Sung Mass 10am. Daily Office & Mass as displayed. Parish Priest: Fr Paul R Murray ssc 01207 561248 p.r.murray@durham.anglican.org

CROYDON S 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 7.30am. Sat 11.00am. Vicar Fr Tim Pike CMP 0208 6869343, Curate Fr Philip Kennedy 02036094184. Website, with full details: stmichaelscroydon.com

DEVIZES St Peter's, Bath Road, Devizes, Wiltshire Society of St. Wilfrid and St. Hilda parish under the episcopal care of the Bishop of Ebbsfleet. Sunday: 8am BCP Low Mass; 10am Sung Mass. Wednesdays - 7pm Low Mass. On major festivals & Saints' Days - times vary. Contact Fr. Vincent Perricone 01380 501481

DONCASTER St Wilfrid's, Cantley DN4 6QR A beautiful and historically significant church with much Comper restoration. A Society Parish under the Episcopal care of the Bishop of Beverley. Modern catholic worship with a friendly atmosphere. Sunday: 8am Mass and 10am Parish Mass. Wednesday: 9.30am Mass (followed by coffee morning). Friday: 8pm Mass. Saturday 9.30am Mass. Visitors very welcome. Contact: Fr. Andrew Howard ssc. (01302) 285316, mob. 0774 0932758 fatherahoward@gmail.com

DONCASTER Benefice of Edlington S John the Baptist with Hexthorpe S Jude, Sung Mass Sundays 9.00am Edlington and 11.00am Hexthorpe, 7pm on Weekday Solemnities, Confessions Edlington 6.45pm Wed and Hexthorpe 7.30pm Fri or by appointment. Normal Weekday Masses: Tues Edlington 9.30am, Wed Hexthorpe 9.30am, Thurs Edlington 7pm, Fri Hexthorpe 7pm. Divine Office recited each day (7.30am and 6.30pm Edlington) (8am and 5pm Hexthorpe). Other occasions see noticeboards. Contact: Fr Stephen Edmonds ssc - 01709858358 fr.s.edmonds@gmail.com

EASTBOURNE St Saviour's A Society Parish. Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information during Interregnum contact John Vernon, Churchwarden. www.stsaviourseastbourne.org.uk

ELLAND All Saints, Charles Street, HX5 0LA A Parish of the Society under the care of the Bishop of Wakefield. Sunday Mass 9.30am, Rosary/Benediction usually last Sunday, 5pm. Mass Tuesday, Friday & Saturday, 9.30am. Canon David Burrows ssc, 01422 373184, rectorofelland@btinternet.com www.ellandoccasionalists.blogspot.co.uk

FOLKESTONE Kent, St Peter on the East Cliff A Society Parish under the episcopal care of the Bishop of Richborough. Sunday: 8am Low Mass, 10.30am Solemn Mass. Evensong 6pm. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. <http://stpetersfolk.church> e-mail: stpetersfolk@yahoo.co.uk

GRIMSBY St Augustine, Legbsy Avenue Lovely Grade II Church by Sir Charles Nicholson. A Forward in Faith Parish under Bishop of Richborough. Sunday: Parish Mass 9.30am, Solemn Evensong and Benediction 6pm (First Sunday). Weekday Mass: Mon 7.00pm, Wed 9.30am, Sat 9.30am. Parish Priest: Fr Martin 07736 711360

HALIFAX St Paul, King Cross: Queens Road, HX1 3NU. An inclusive resolution parish receiving sacramental provision from the Bishop of Wakefield. Sunday: 10.30 Solemn Mass; 16.30 (Winter)/18.30 (BST) Evening Prayer Last Sunday: 18.30 Evensong with Benediction (Occasionally Choral) Monday: 12.00 Mass Friday: 10.30 Mass Parish Priest: Fr Kevin Barnard 01422 360740 www.stpaulskingcross.co.uk

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

HEMEL HEMPSTEAD St Francis of Assisi, Hammerfield, Glenview Road, HP1 1TD. Under the episcopal care of the Bishop of Richborough. Sunday Sung Mass at 10am. Solemn Evensong and Benediction at 6.30pm (4th Sunday). Traditional rite and ceremonial sung to Merbecke. Contact Fr Benjamin Weitzmann 01442 247503.

HEMPTON Holy Trinity (near Fakenham, Norfolk). A Society Parish. 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. Contact Fr John Burgess on 01328 863410

KINGSTON-upon-THAMES St Luke, Gibbon Road (short walk from Kingston railway station) Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am, Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. Wed, 7pm Exposition, 8pm Mass. First Sat of the month, 11.15am Mass of Our Lady of Walsingham. For further information phone Fr Martin Hislop: Parish Office 020 8974 8079 www.stlukeskingston.co.uk

LIVERPOOL St Agnes and St Pancras, Toxteth Park (FIF under the Episcopal care of the Bishop of Beverley) Sunday: Parish 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. Contact: 0151 733 1742 www.stagnes.org.uk

LONDON E1W St Peter's, London Docks A registered parish of the Society of S. Wilfred & S. Hilda. Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Contact: Fr Robert Ladds, 0207 488 3864, or 0753 028 5389. E-mail: episcopus70@gmail.com, www.stpeterslondon docks.org.uk

LONDON EC3 St Magnus the Martyr, Lower Thames Street (nearest Tube: Monument or Bank) A Society Parish Under the Episcopal Care of the Bishop of Fulham. Mass: Sunday 11am, refreshments following, Tues, Wed, Thur and Fri 12.30. Visitors very welcome. www.stmagnusmartyr.org.uk Fr Philip Warner rector@stmagnusmartyr.org.uk

LONDON HA1 St George, Headstone, Harrow HA1 4RJ A Forward in Faith parish in the episcopal care of Bishop Robert Ladds. Prayer Book Catholic, professional/scholarship choir, historic organ, furnishings by Martin Travers and Faith Craft. Mass (1549): Sunday 11am; Wednesday 9.30am. Fr. Stephen Keeble 020 8427 1253. www.stgeorgeheadstone.org.uk

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

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Children in Zimbabwe helped by
Tariro



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*.

Father David Chislett is made the Vicar of
All Saints, Benilton

Miracle in Zimbabwe

Nicolas Stebbing challenges us to be part of lasting change in Zimbabwe

Miracles do happen! Prayers are answered! For years the situation in Zimbabwe has looked unchangeable: Mugabe would be in power till he died; things could only get worse; the economy would steadily decline. Then suddenly, in a week, change came. Mugabe was gone. His dreadful wife was gone. There was practically no violence. It was almost unbelievable. How did it happen?

I think we Christians need to insist very firmly that our prayers made it happen, which is just a way of saying that God made it happen. For years and years we have prayed for peaceful change, and nothing seemed to change until the moment was right. Then Grace Mugabe overstepped herself. The military came in with a well-made plan. The people were allowed to show what they really felt and, within days, we had a new president and a new government. The miracle is not just that it happened, but that it happened so peacefully. That is the clearest proof that God was there.

It is lovely to see also that the years of orchestrated hatred have had so little effect. On that great day when thousands came out on the streets the handful of white people who joined them were welcomed with open arms. People vied to have photos taken with white people. Men and women hugged their white brothers and sisters and said 'we want you to stay'.

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This is not a return to white rule or out-dated colonialism. It is simply that we are all Zimbabweans. The government's relentless attempts to blame all evils on 'the whites' have failed.

So what do we have instead? The new government is, of course, part of the old. Emmerson Mnangagwa was Mugabe's deputy. He has blood on his hands and is in part responsible for the decades of violence against the government's opponents. We have no illusions about him, or the cabinet he has appointed. He is not nicknamed 'Crocodile' for nothing. Yet Zimbabweans are quietly optimistic that things will go well. Mnangagwa is not another Mugabe because he does not have Mugabe's charisma, and nor is he the one who led the country to independence. He will be judged on his performance. He also understands economics, which Mugabe didn't. He will be better guided by the business community who think well of him. He knows the country needs investment and has already removed some bad laws to enable this. He has to give Zimbabwe free and fair elections or Africa and the world will reject him.

Not everything is good. There has been some reform of the Electoral Commission but not nearly enough. Farmers are being allowed back onto the land but in very small numbers and to very small farms. That will help the economy, but there



is far too much land still in the possession of government ministers and supporters who do nothing with it. The country has not yet returned to the proper rule of law. The government is still essentially unconstitutional. In other words, don't stop praying yet. This revolution has started well, and quiet slow revolutions are always the best. The tragic Arab Spring shows us that. This revolution has a long way to go before it is secure.

Zimbabweans know this. We are used to troubles. We live in the present and get ready to duck if the bullets start flying. So the charity I help to run, Tariro, is still one of the essential pieces working keep Zimbabwe together and to build a future. There are lot of such charities doing great work under the radar. There is also the amazing work of the churches without whom education, hospitals and social care would long since have collapsed. The church has been the major opposition party for the past 20 years. The fact the recent revolution came so peacefully shows how effective it has been.

The Anglican church is flourishing with big, enthusiastic congregations, excellent schools and much else that would make people here green with envy. Yet there are problems. All of southern Africa (i.e. south of Kenya) was evangelized by the Universities' Mission to Central Africa and the Society for the Propagation of the Gospel (as it was then called). It is broadly catholic in its rituals and self-understanding. Yet for decades

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now Anglo-Catholics in England have been wrapped up in their own troubles and seem to have forgotten the world outside, except maybe the little bit of it around Rome. Catholic teaching has become very thin. Congregations in Zimbabwe are big and vibrant but they know very little about the church and its sacraments. Such teaching as they get comes from evangelical or pentecostal sources. Would it not be good to try and help them rediscover the riches of the faith they were once taught?

It would bring great benefit to the catholic world here to undertake this mission: it would give us a new sense of belonging to worldwide catholicism, not just an English corner of it, and it would be greatly appreciated in Zimbabwe and help equip the church there for the new Zimbabwe that is growing out of this revolution. It would not be very expensive or time consuming, and it would also be enormous fun—my contacts out there would see to that! In every kind of mission activity, those who give benefit at least as much as those who receive.

I made this challenge a couple of years ago and got no response. Has the time for a response now come? Would you like to give it a try? **ND**

Fr Nicolas Stebbing CR is a priest of the Community of the Holy Resurrection in Mirfield and a trustee of Tariro. For more information about the charity please visit their website www.tarirouk.com.



More than a Holiday—an Experience!

Stephen Savage makes an unforgettable journey to Ghana

In April I have a special birthday. To mark the year and make it memorable I decided to do some 'special' things.

Here in Leeds I meet many people from Ghana, most from Kumasi, the second largest city. For ten years I have longed to visit the country about which I have heard so much. In 2012, Ghanaian friends did me the honour of naming their son after me and inviting me to be his godfather. This is an important and life-long role in Ghana, not some kind of social convention lasting only one afternoon. I had a major responsibility in the baptism service and at the reception afterwards, and my involvement continues. We in Britain have a lot to learn. There are some countries in Africa which regularly feature on the news in the UK. As Ghana is peaceful it gets overlooked, despite having a massive need for aid for the development of its infrastructure. Those who leave have good reason, being concerned for the future of their children, but it is not easy.

Two years ago, I attended a lecture about the Church in Ghana given to the Anglo-Catholic History Society (www.achs.org.uk) by Fr Andrew Grant, a canon of Kumasi, who worked in Ghana for many years and is now retired and living in London. Later I learned that he was organizing a trip and with alacrity I registered my interest. He enabled me to achieve my ambition in February. I am enormously grateful, and still reflecting upon and recovering from a fascinating tour. I loved it, and would like to return. The

people are welcoming and keen to talk about their country, of which they are proud. I enjoyed their food, climate, landscape, the ever-changing street scenes, and their company. Most, however, live in desperate poverty. Their government is investing in education, but what is there at the end of it? Jobs are few. The young find joy in football, music, dance and church. They are so friendly and yet there is a sadness about many of them—I saw it in their eyes—as they can see no bright future. They subsist, but can see no possibility of things improving. Despite all that they walk upright, smartly, with a

**The church was full and the
decibels mighty. Twice I went
out to rest my ears!**



sense of personal pride, not slouching or sullen. The country's most valuable resource is its young people.

There are many churches of all shades of opinion, well-attended, with lively, enthusiastic, totally committed Christian people. The Anglican Church in Ghana has a definitely Anglo-Catholic style, mainly because of the lasting influence of two Bishops of Accra: Mowbray Stephen O'Rorke (1913–23), who is commemorated at Walsingham, and John Orfeur Aglionby (1924–51). We attended an unforgettable Sunday Mass at St Justin's Church, Nkawie, which began at 9am and ended at 12.30. Fortunately, the priest, having given his all,

did not have to race off elsewhere to do a repeat. The church was full and the decibels mighty. Twice I went out to rest my ears! It took all afternoon to recover, but I am not complaining. It was an amazing mix of ancient and modern, of characteristically African and traditional CofE, partly in English and partly in the Twi language. Everything was done decently and in order. There was a form of Matins, leading into the Eucharist, a revised rite, west-facing and with absolutely impeccable serving. During the Introit a server dusted the altar quite thoroughly. The thurible was crammed full of charcoal, there were dense clouds of incense and more 360 degree swings than I ever saw, or did myself. There was African music and dance but also Anglican chant and even some Merbecke, a small organ, large drums, keyboard and more. In order of the day of the week on which one was born, the people danced forward at the offertory to present their gift with joy and danced back to their seat. This took quite some time. I was pleased to be *kofi* (born on a Friday). What did take me by surprise was the second offertory, for which I was totally unprepared.

At Afari we briefly toured the Diocesan Training Centre for Women, which was helped considerably by the Diocese of Southwark. Unemployed girls receive training in catering and dressmaking in the hope that they might become economically self-supporting. On Ash Wednesday, Kumasi Cathedral was full at 6am and again later. The servers, of student age, so impressive in red cassocks and well-ironed cottas, had been



drilled to military perfection, doing everything with absolute care and genuine devotion. They glowed with pleasure when I thanked them for their efforts. I was pleased to meet Archbishop Daniel Yinkah Sarfo, who studied at Leeds University, and the Dean of St Cyprian's Cathedral, Isaac Kojo Anokye, who was so friendly and gave us a tour of the modern cathedral. How wise of their predecessors to have chosen an African to be their patron saint.

On arrival, I sat in the nave, naturally, but we were expected and a grandly robed verger appeared to lead me up higher, into the chancel. It was an acting out of the Gospel story! Over 650 schoolchildren received the Imposition of Ashes. I was handed the microphone and asked to address them, which I did for 10 minutes or so, having had no time to worry about it. The spirit does give utterance! Fr Kyremeh, Diocesan Director of Education, as we would say, was beside me to translate my words into Twi. As I left, for tea and freshly baked bread in the Dean's office, the younger children wanted to 'high five,' with vigour! Altogether it was a unique and unforgettable experience.

Incidentally, all the children, in perfect school uniform of shorts or dress and a colourful shirt, are at school at 6am every day for 'cleaning time.' There is no argument about this. Doors and windows are open all day because of the heat and this is a dusty environment. Schools cannot afford to employ cleaners and so the students of all ages do it. It is just accepted as part of the regular routine. Lessons begin at 8am.

Close to St Cyprian's Primary School is the old St Cyprian's Church, once used by the monks of the Order of St Benedict (OSB) of Pershore and Nashdom, who worked here from 1923 to 1931. Dom Bernard Clements is the best known, working mainly as Principal of St Augustine's College, the seminary, for five years. He was effective, and 19 priests were ordained during that time. Dom Gregory Dix arrived in 1925 but returned to England because of ill health. The seminary and the buildings used by the monks still stand, partly used as diocesan offices. Generally they are in a poor state and redevelopment is planned.

At Cape Coast we were invited to tea with Bishop Victor Atta-Baffoe and his wife, at their house. This is on the same site as the cathedral and school, with the seminary in which he does some teaching quite nearby. On another day we travelled north to Mampong. As the Sisters of the Order of the Holy Paraclete (OHP) Whitby, had founded the Babies'



Home, crèche and St Monica's School I was overjoyed that our group had the conducted tour, and a generous lunch. The complex is extensive, also containing a Teachers' Training College, Maternity Hospital and School of Midwifery. The OHP went to Ghana in 1926, invited by Bishop Aglionby, and by 1967 there were 20. They gradually withdrew, transferring their projects to Ghanaian management, and finally left in 1982. They are remembered with gratitude and affection. The Diocesan Administrator lives in the former convent and the chapel is used by the school.

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The Bishop of Asante-Mampong, the Rt Revd Cyril Kobina Ben-Smith, was very welcoming and pleased to show us the cathedral. As in Kumasi and Cape Coast I was able to convey greetings from St Hilda's, Leeds, which was appreciated. We share a common

devotion to St Hilda, who they do know about. The work continues, but without the Sisters, is still vitally necessary, and they need funds. Our group presented a generous donation, mainly from the people of St Laurence, Catford. Today two sisters of the OHP are at Jachie, where they run a much-needed eye-clinic, treating patients and testing vision in village schools to pick up defects.

At the castles in Cape Coast and Elmina, we heard in graphic detail about the dreadful conditions in which the slaves were kept whilst awaiting a ship to take them across the Atlantic. At Elmina, we observed the tremendous activity surrounding the arrival of the fishing boats. This must have occurred daily for centuries. It is a vitally important source of employment and of food. At Cape Coast we saw the grave of the Revd Philip Quaque (1714–1816), the first African priest in the Anglican Church. He is commemorated on 17 October. The era of the slave trade was a most shameful episode in European history. We owe them more than any-

one knows. I was interested to read recently that the beautiful Sneaton Castle, Whitby, the Mother House of the OHP since 1914 was previously owned by a Col. James Wilson who owned a sugar plantation, worked by slaves. How things do go full circle! **ND**

Stephen Savage is a church historian and writes from Leeds.



He Who Calls the Tune Should Pay the Piper

J. Alan Smith considers paying tax

In the United Kingdom, local government is, in essence, the local administration of national policies. The structure of councils of various types and their powers and duties are established by Acts of Parliament. Each council *must* do certain things and *may* do other things. Councils are financed in three ways: grants from the central government based on the responsibilities they have been assigned; locally raised taxes; and fees for certain services. This can lead to tensions between national government and local government when, in times of austerity, the national government reduces the grants, leaving local government to bear the responsibility for any reduction in services.

In general, taxation is based on the principle that the rich should pay more than the poor to finance services that are funded collectively. However, a simple wealth tax levied every year on everyone would be impracticable because of the need to calculate each person's wealth: in practice, at a national level, taxes on wealth are limited basically to death duties. National taxes are aimed mainly at the flow of wealth, looking at each person's income and expenditure where the transfer of wealth is expressed in monetary terms.

On the other hand, local taxation is based on property because property is about the only thing that cannot be moved from the jurisdiction of one council to that of another council where the tax rate is lower. Historically, there was the rating system. In the late 1980s, this was replaced by the community charge, otherwise known as the poll tax. In the 1990s, after the community charge turned out to be the fiasco that many said it would be, it was replaced by the present council tax, similar to the old rates system but one in which properties were grouped into a small number of bands.

All systems of taxation cause problems when they are called upon to bear too high a burden. When the marginal rate of income tax is above 50% the taxpayer feels that 'the government is getting more of my wages than I am.' In this context, National Insurance deductions count towards income tax. Similarly, when the VAT rate is seen to be too high, some people feel encouraged to conduct their transactions without bothering to inform the authorities about the details. This is called tax evasion, not paying taxes that the law says are due, as opposed to tax avoidance where people do not pay taxes on, for example, alcohol and tobacco by not purchasing those commodities. I mention this elementary distinction because, judging by comments made by some Oxford alumni, it does not appear to be covered by the PPE syllabus at that university.

The problem caused by the property taxes levied by councils is that the value of a person's property gives no



indication of the liquid wealth he possesses to pay the tax. In the 1980s the prospect of a recalculation of rateable values with consequential rises in the rates that a number of people would pay led the Thatcher government to propose the community charge. Under this system, everyone, with limited exceptions, in a particular council's area would pay the same amount—which led to its being called the poll tax.

The problem caused by the property taxes levied by councils is that the value of a person's property gives no indication of the liquid wealth he possesses to pay the tax

The basic objection to the poll tax was that it was essentially unjust. From deep within the Anglo-Saxon subconscious the feeling arose that 'this isn't fair dealing' and this feeling increased the natural tendency to evade it.

People generally would have been happy to pay a proportionate amount of tax towards services for the common good, whether or not they, personally, would have benefited from them. Similarly, they would have been quite prepared to pay a standard fee for a ticket to, say, Covent Garden or the FA Cup Final. But, as Churchill once said of Sir Alfred Bossom, the poll tax was neither one thing nor the other.

The introduction of the poll tax provoked considerable opposition. It was relatively quickly replaced by the council tax system we have today. The policy of austerity in the past few years led to restrictions in council tax rises, although there were resultant strains on the services provided.

Now it seems likely that the forthcoming financial year will see council tax rises on a larger scale, once again putting a strain on local taxes. What should be done? There does appear to be a clear answer. We should plan to change in a reasonably short period to a system in which those policies that the government decides *must* be provided by councils should be financed totally by government grants while those policies that the government says *may* be provided by councils should be financed by locally raised property taxes. **ND**

A beautiful tapestry

Luigi Licari discusses the corporal and spiritual works of mercy

Throughout the tapestry of salvation history two threads run: one of gold and silver; other of heavy, dark, gloomy lead.

The second: let's deal with now and dismiss him back to his eternal damnation. Once known as 'The Favourite of the Sons of God, The Prince of the Morning, Lucifer (Bearer of Light),' he has become the source of damnation. And in the season of fading light and growing darkness we recall in our liturgical celebrations that he is utterly defeated, for Christ is risen from the dead, conquering death by death, giving life to those in the grave. O Death, where thy victory? O Death, where thy sting?

Let's start with the effect of the destruction of Jerusalem. Jeremiah cried: 'Fallen is the virgin daughter of Israel; in the street no trade, no priest, no prophet, no king! With the destruction of the temple no Seat of Mercy.' And, although he raged at Adonai, 'you duped me, Lord, and I let myself be duped,' he and the other prophets did speak of the new heaven, the new Jerusalem descending from on high, of God's law being kept because we are given hearts of flesh, not of stone, and that law of love is now written in our hearts.

The Gospel at the feast of Christ the King reminded us of the corporal works of mercy, which the law of love commands us to keep. In Advent we recall *maranatha*, the Aramaic word taken into Greek with multiple layers of meaning:

The Lord has come.
The Lord is here.
The Lord is coming.
Come, Lord Jesus, come!

Isaiah, in those words so well known now thanks to Handel, says: 'Comfort my people. Comfort them.' Some translations offer: 'Console my people for their time of trial is at an end.'

And so, the Baptist cries out in the wilderness: 'Repent—your salvation, even in this season of darkness, is at hand.' With this proclamation, and his eventual beheading, the age of prophecy comes to a close. He is the last. There will be no more. For the Lord and Creator of all that is now stands amongst you. There is no further need for the mercy seat, for mercy has taken flesh and is here now.

If I may take a moment to deviate, let me talk about mercy. The Hebrew word is *hesed*. *Hesed* can be translated in two ways: (1) God's undying love; and (2) God's eternal mercy.

And *hesed* now walks amongst you, having taken flesh to Himself

from the Virgin's womb. Can you imagine what a family they must have been? Her cousin Zacharias was high priest, her cousin Elizabeth conceived in her old age to produce the Baptist, and the glory of our race came forth from Anna and Joachim—a family of holiness and holy people.

'And we, as the Body of Christ carry on with His work in the world today. What is that work? John tells us in today's Gospel: "Make straight the way of the Lord."'

But back to *maranatha*. We acknowledge that Christ has come. We hope for Christ to come again. And we, as the Body of Christ carry on with His work in the world today. What is that work? John tells us in today's Gospel: 'Make

straight the way of the Lord.' [John 1.23] And to understand the serious implications of that we can look back to the Gospel of Christ the King from Matt. 23, laying down our judgement based on our practice of the corporal works of mercy.

In conclusion, and at risk of being lengthy, indulge me while we review together the corporal and spiritual works of mercy:

1. Feed the hungry. The Tractarians would have us put this into practice ourselves here in our parish and not leave it to a state function. Skip a lunch, buy less, make extra food for meals and give it all to a local food bank or someone you know personally who makes do with little.
2. Give drink to the thirsty. Not everyone has access to clean water. Find a good charity you favour and give aid to them. And, not all of them are far-off places—they could be in places just near here, if we look. For example, during the London Bridge terror attack, we could have opened our doors for water, tea, biscuits for the frightened cold people and the police working to protect us who needed a rest.
3. Shelter the homeless. There are so many of those beloved by Christ in this category that it is hard to know where to start. So, first steps, work with a local charity, perhaps even with a neighbouring parish that has a night programme. Have you not enough money? Perhaps you could volunteer some time. Or help with our Christmas donations to the homeless shelter. Then, gradually, step by step, move out from there to consider the many fleeing violence as the Virgin Mother, St Joseph, and the precious divine child had to flee Herod.
4. Visit the sick. We have parishioners who might welcome a visit, or whose caretaker may need a day off. Or commit a period of time to hold a newborn baby born of a mother addicted to drugs who has no one to hold him at a period

in life when physical contact with another human is so critical. Again, when preparing meals, make some extra to give to our friends who can no longer care for themselves yet gave so much of themselves in times past.

The spiritual works of mercy are as critical to putting our faith into practice as the corporal.

I think we had better get going, for we know not the hour and don't want to be caught out when the bridegroom comes.

5. Visit the imprisoned. This one is more difficult because it takes some special skills and clearances to get into prisons. But there are other forms of imprisonment we should be able to discover with little effort.
6. Bury the dead. Pray for those who have died, especially those who had no one to mourn them. Be here when there is a requiem to add our prayers and voices to those mourning. Care for the families of those who have died. I remember getting enough food to feed half an army when someone in the family died, and all the friends and their families being with us regularly
7. Give alms to the poor. Skip the morning latte to help someone. In Lent, give the money we save by skipping alcohol or chocolate to those who are hungry. Consider the teens turned out for being other than what the parents wanted, or the new spouse wanted gone.

The spiritual works of mercy are as critical to putting our faith into practice as the corporal. I will list them now with fewer examples—so talk to your priests to get some examples of what to do if you need advice. And take them on as a penance for your sins when you make your confession.

1. Counseling the doubtful.
2. Instructing the ignorant.
3. Admonishing the sinner—but take care of the beam in your own eye first.
4. Comforting the sorrowful.
5. Forgiving injuries.
6. Bearing wrongs patiently.
7. Praying for the living and the dead, especially myself, your servant and a sinner in need of God's grace.

Well, that's quite a charge. But John made it sound so easy—just straighten out the road. Mary made it so easy with her *fiat*. I think we had better get going, for we know not the hour and don't want to be caught out when the bridegroom comes. **ND**

The Rev'd Luigi Licari ministers at St Magnus the Martyr, London Bridge

I would be grateful to any reader that can trace the source of this wisdom: 'I am thy prayer if thou wilt look on me.' I have been using it as 'key text' in some talks about prayer. I am sure I read it somewhere, some-time ago, but hours of Googling and Binging by several people have not unearthed its origin. No doubt the New Directions search engine will. That ten word phrase does take anyone who reflects on it to the nub of prayer. If prayer is an individual's experience of relationship with God then this relationship must begin with a God who desires relationship—for God is Love.

The desire which initiated relationships is seen in the accounts of creation: humanity is made in the image of God [Gen. 1], it is created to be reflective with and for the divine light and Word which is its source and origin. God breathed into humanity the breath of life. It is God's life that (literally) inspires humanity [Gen. 2]; this life is intimate and constant in the human psyche.

Scripture recounts how this friendship and intimacy with God has been fractured and distorted by

Ghostly Counsel

I Am Thy Prayer

Andy Hawes is Warden of Edenham Regional Retreat House

human self-will and disobedience (sin) and humanity now sees through a glass darkly and darkness is always crouching at the door of the heart waiting to extinguish the divine light [Gen. 3].

Christian prayer is founded on the belief that Jesus Christ has opened up the treasure of the kingdom with all the gifts and graces of the Spirit. He comes and breathes the life of the Spirit [John 20] to renew and empower with his risen life. He comes that we may have life [John 10] and give new life [John 3]. We are able to experience, as individuals, the love of God because 'he loves us first' [1 John 4].

So we come to 'I am thy prayer if thou wilt look on me.' For Christians,

prayer is dwelling in and with Jesus [John 15]. To keep our hearts and will fixed on him is both the object and purpose of prayer. Jesus is the Eternal Word [John 1] and through him all things were made and all things are words of the Word. We can, as St Ignatius taught, 'seek and find God in all things.' In 'all things' the Word that is Jesus is present. Everywhere is somewhere from which to look on Jesus.

Hans Urs von Balthasar wrote in his wonderful book *Prayer*: 'Man is the being who bears in his heart a mystery greater than himself.' He is like a tabernacle erected around a sacred mystery. He has no need, when God's word demands to dwell in him, to take specific means to open his heart. His inmost being is readiness, attentiveness, perceptiveness, and willingness to surrender to what is greater than him, to let truth prevail, to lay down his arms at the feet of enduring love. The place itself does not have to be built. It is there already, in the inmost part of man, and always has been. In other words, 'I am thy prayer if thou wilt look on me.'

‘We are an Easter People and...’

Servitor discusses the fundamental role of singing

Music is one thing that unites all people and all cultures everywhere and—so far as we can tell—has done so across the span of human history. Steven Mithen is Professor of Early Prehistory at Reading University, and a Fellow of the British Academy. In his books *Prehistory of the Mind* (1996) and *The Singing Neanderthals* (2005), he has argued that acquiring the ability to speak may have stimulated unprecedented powers of imagination, curiosity and invention in our human ancestors. Our distinctively human form of language is one of the most important features marking us out among all other species. But while scientists have continued to argue furiously about the origins of language in hominins and early humans, they have neglected the origins of music-making and its possible evolutionary significance.

Mithen offers inviting evidence that our long-distant ancestors could sing before they learned to speak. He has drawn together strands from archaeology, anthropology, psychology, neuroscience, and musicology to explain why we are so compelled to make and hear music. But music could not be explained without addressing language and could not be accounted for without understanding the evolution of the human body and mind. Hence the wildly ambitious project that unfolds in *The Singing Neanderthals*: an exploration of music as a fundamental aspect of the human condition,

encoded into the human genome during the evolutionary history of our species. Mithen's argument is that, in the course of the evolution of human language, tonality preceded syntax. We sing to babies from the outset; in many world traditions ululation is a means of expressing strong emotion, and it is found in certain Jewish traditions (the Misrahi in particular), among certain Ethiopian and Eritrean Orthodox Churches, and in a wider context in eastern and southern Africa and south and east Asia.

Singing or intonation would seem to be integral to almost every religious tradition.

In the western Christian tradition divine worship may be said, intoned or sung, and sung worship is generally regarded as lending an enhanced solemnity. In the eastern and oriental traditions sung/intoned worship is the norm, and for the most part instrumentation is forbidden in worship—as it was in the west in much early Catholicism and again at the Reformation, and as it still is in Jewish orthodoxy and Islam—whereas singing or intonation would seem to be integral to almost every religious tradition. And the music is no mere ornamentation: it is (or should be) a driver that helps to energize worship. That would chime with the saying attributed (wrongly, apparently) to St Augustine: ‘Whoever sings, prays twice over.’ But for all that, prayer is valid whether said or sung out loud or breathed silently from the mind and heart, in the tongue of angels or of humankind. **ND**

Life Profession in Walsingham

Sister Carol Elizabeth of the Society of St Margaret makes her Life Profession (*Photos by Graham Howard*)



Trembling on the Edge of Eternity

A sermon given by the late **Monsignor Augustine Hoey**

Sometimes I think that we grow overfamiliar with holy things. We take them all for granted. I wonder, for example, how much time each one of us has spent in preparation for receiving the Body and Blood of Christ this morning. I wonder, did we spend last evening in such a way that it was a suitable preparation for our Communion this morning?

In the early days of the Church our Christian forefathers used to gather together about midnight every Saturday evening; and they would then spend the whole night in vigil waiting for the Sunday Mass, which was celebrated just before the dawn—being the traditional hour of the Resurrection.

Well, we've come a long way since then, in the kind of preparation that each one of us makes.

Don't let us grow familiar with holy things. It is so easy to be familiar with the whole Mass - to forget the Awful Mystery in which we are shortly to be plunged. Having ears, we no longer hear: Our ears have grown deaf to the truth of the mystery of the Mass. Our eyes have grown blind. We are overfamiliar.

What do we really mean when we say that every single Mass is the proclamation and is the setting forth of the Birth, and the Death, and the Resurrection and the Ascension of our Lord and Saviour Jesus Christ? What do we mean by that?

How would you explain what you mean by participating, as we are each going to in a few moments, in the birth, the dying, the rising and the ascending of Christ?

On the first Christmas Day we know that God came down into our midst, that He clothed Himself in the flesh of a newborn baby boy. Outwardly there was nothing unusual to see. When those shepherds got to the stable, the child in the manger didn't look any different from any other newborn baby boy. The only difference was that the conditions of birth were more squalid and sordid than usual. There was no mysterious light playing 'round the head of the child or of our Lady or St. Joseph, such as we love to put on our Christmas cards. It all looked so ordinary . . . And yet you see those shepherds - and this is incredible, really, when you reflect upon it - they had the faith to see the truth beneath the ordinary outward appearance.

They had the faith to see what their eyes could not see: that this child was indeed God of God, Light of Light, and Very God of Very God. Amazing thing! And it is the same faith we have to bring with us to every Mass. Because our eyes do not tell us the reality; all we can see with our eyes is the outward appearance of bread and of wine. And we have to have faith, the faith that the shepherds had, to say, "I believe this is the Body and the Blood of Jesus Christ."

In every Mass you see how we participate in the birth of Christ as He comes again into our midst; and we have to bring the same act of faith as the shepherds brought.



It is quite clear to any of us that as we reflect on the Words of Institution which Jesus used at the Last Supper, that when He said over the bread "This is my Body," and over the wine "This is my Blood," we realize that these words only have any kind of significance when they are seen in the context of the crucifixion.

They don't mean anything without the crucifixion, do they?

Then what is the connection between the crucifixion and every Mass we celebrate? What does St. Paul really mean when he tells us that at every Mass we "show forth the Lord's death until He comes"? Does it mean that at every single Mass

Christ is crucified again? Does it mean that? No, it does not! Christ can never be crucified again in a physical sense. We know! We've often sung "once, only once, and once for all His precious life He

gave." He cannot be re-crucified physically. Well, then, what is the connection between Calvary and every single Mass? What does it mean when Jesus, speaking through the lips of His priest at the altar, says once again, "This is my body which is given . . . This is my blood which is shed"?

It helps me to think of it like this: that when a musician has composed a piece of music - as he writes down the last note on the paper - that piece of music, that composition is finished, finished once and for all. Because if he alters it, it is another piece of music. It is finished, it is completed! But although it is finished and completed we can go on playing it over and over and over again. So is the connection between Calvary and the Mass. Calvary is finished once and for all! But in every single Mass we, as it were, go on playing it over and over and over until the end of time.

But above everything else, the Mass is the proclamation of the Resurrection, because the Christ who comes into our midst at the altar is the risen Christ. It is no dead Christ! He

**They don't mean anything without
the crucifixion, do they?**

is risen! That's the Christian Gospel. None of us would be sitting here this morning if Christ had not risen! The Christian Gospel is not that "Christ is crucified," but "Christ is risen."

You read through all the early sermons of the Apostles, and that is what they preached about, always: "Christ is risen." This is the foundation stone of Christianity. And it is the risen Lord who comes to the altar. It is the risen Christ - the power of the Resurrection - that you and I take into our lives in the act of Communion.

"I am the bread of Life," says Jesus. "He that eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day. Every Communion we make is a pledge - a guarantee, if you like - of our resurrection to which we look forward after the physical experience of death.

And so the risen Lord is coming to you and me this morning. He is coming into our hearts. But alas, so often we receive Him into our hearts, and what do we do? We treat him not as if he were alive, but as if he were dead.

We roll the great stone across the door of our hearts, and we entomb Him there; we imprison Him there. And yet Christ has come to each one of us in order that we might take Him. He wants to go with us into the place where we work, into the place where we live, and to the people we meet when we take our pleasure and recreation. He longs to go, He longs to speak! How can He speak unless it is through our lips? How can He walk where He wants to walk unless it is on our feet? How can he love as He wants to love unless it is with our hearts? And so he comes to us in all the power of his risen life, in Holy Communion. He comes to us that he may go with us, that we may take Him.

But the Mass is also the Ascension, because as we kneel at the altar and receive the Bread of Life and the Cup of Salva-

Our Lord takes us up with him into the heavenly places, into the bosom of the Father.

tion, our Lord takes us up with him into the heavenly places, into the bosom of the Father. Every act of Holy Communion is an ascension with Christ into heaven.

Oh yes, I know we can't see anything: it all looks just the same. We don't hear anything unusual: we all heard it before, so many times. We don't feel anything. And we certainly can't understand it - completely. Nevertheless, we do ascend with Christ in Communion to Heaven. And so you see what I mean. And one could go on talking about this forever, because the depths are so profound, the mystery is so great; and all that is implied by saying that the Mass is the setting forth, the living out of the Birth, the Death, the Resurrection and the Ascension of Jesus Christ. The Mystery so great, the wonder beyond all wonders, that really we should fall flat on our faces before the holiness of Jesus - born, died, rising, and ascending.

For me there are some words with which I'm sure you are familiar, which best express a kind of disposition we should bring with us to Mass. They're words which are used very frequently by Christians in the Orthodox Church; and I'm sure you've often sung them. This is how I think we should feel:

"Let all mortal flesh keep silence,
And with fear and trembling stand,
Ponder nothing earthly minded,
For with blessing in his hand,
Christ our God to Earth descendeth,
Our full homage to demand." **ND**

This sermon was originally preached in the Parish of St Mary of the Angels, Hollywood in 1980

The Editorial Board wish you a happy and holy Easter.

Letter to the Editor

The Death Penalty

From Christopher Pierpoint

Sir

I was sorry to read the comments on the death penalty in this country in the Editorial of your March issue. Has the writer ever read the 39 Articles?

*Christopher Pierpoint
Llandrindod Wells
Powys*



Priest Needed in Melbourne Australia

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Rome & Jerusalem: Virgil and the *Fourth Eclogue*

Peter Mullen exhorts us to hear the prophecies from pre-Christian Rome

The Roman poet Virgil lived in the first century BC. He was a man of broad sympathies and he is often referred to as the gateway between the classical and the Christian worlds. In about 39BC he published his *Fourth Eclogue*. Here is part of it:

Now the last age by Cumae's Sibyl sung
Has come and gone, and the majestic roll
Of circling centuries begins anew:
Justice returns, returns old Saturn's reign,
With a new breed of men sent down from heaven.
Only do thou, at the boy's birth in whom
The iron shall cease, the golden age arise?
Under thy guidance, whatso tracks remain
Of our old wickedness, once done away
Shall free the earth from never-ceasing fear.
He shall receive the life of gods, and see
Heroes with gods commingling, and himself
Be seen of them, and with his Father's worth
Reign o'er a world at peace.

Among early Christians, who saw this poem as a prophecy of the Christ-child, were Lactantius, the emperor Constantine and St Augustine. Dante regarded Virgil as a prophet and adopted him as the main character and guide in *The Divine Comedy*. A word of caution is required: we should understand what prophecy is and what it is not. Prophecy is not prediction in any straightforward sense. The prophet does not have a crystal ball in which he sees images of the future. Prophecy is very largely an unconscious process—as of course is poetry. T.S. Eliot writes:

... [T]hat some form of ill-health, debility or anaemia may (if other circumstances are favourable) produce an effect of poetry in a way approaching the condition of automatic writing—though in contrast to the claims sometimes made for the latter, the material has obviously been incubating within the poet... it seems that at these moments, which are characterised by the sudden lifting of the burden of anxiety and fear which presses upon our daily life so steadily that we are unaware of it, what happens is something *negative*: that is to say not “inspiration” as we commonly think of it, but the breaking down of strong habitual barriers—which tend to reform very quickly.

The poet does not sit down and intend to write a poem about, say, a sea voyage. Poetry is not that kind of conscious

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mechanism. What usually happens is that the poet ‘hears’ a few words in a particular rhythm and, if things work out well—and they do not always work out well, in which case the poem is abandoned—after a while he has something approaching a poem which he can proceed to knock into shape. Where those few words in a particular rhythm come from is something which depends entirely upon the poet’s experience of life, his interests, what he has been reading and whatever habitually goes on in his head. Thus someone who spends most of his life going to football matches, reading match reports in the newspapers and talking about football with his friends might, if he also happens to try his hand at verse, be expected to write a poem about football. A devout person, if he writes anything at all, will most probably produce spiritual imagery in his work.



I leave entirely to one side whether the poet-prophet is in some way inspired, though certainly Christian theologians and teachers believe that the prophecies of Isaiah and other Old Testament writers look forward to the coming of Christ. When I read Virgil’s *Fourth Eclogue*, I cannot help being reminded of the following passage from the prophet Isaiah: ‘For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.’ [Isa. 9.6–7]

If Isaiah’s words are reckoned in some way to prophesy Christ, on what grounds do we disallow Virgil as being among the prophets? So if you are thinking of visiting Jerusalem, try to make time to stop off at Rome on your way back. **ND**

Bishop at Large

Michael Fisher reflects on the proper relationship between bishops and their priests

Writing to the Christian community established by St Paul at Ephesus, St Ignatius of Antioch (35–109) said that the clergy ‘are attuned to their bishop like the strings of a harp, and the result is a hymn of praise to Jesus Christ from minds that are in unison.’ In those early days of Christian expansion episcopal areas were relatively small, consisting of a single city or town, like Ephesus or Antioch, in which there would have been several congregations meeting for worship. As it became impossible for the bishop to preside at every one, he would appoint priests to deputise for him at the celebration of the Eucharist. The word ‘vicar,’ we should remember, means a deputy, i.e. a person who quite literally acts ‘vicariously’ on behalf of someone else, and in this case standing in the bishop’s place at the altar. I’ve occasionally made this point on Sunday mornings by telling the congregation ‘I’m here this morning only because my bishop can’t be.’ Every Eucharist is therefore the bishop’s Eucharist, whether he’s physically present or not, and so he is usually remembered by name in the Eucharistic Prayer. This notion was given practical expression in the days of city-bishoprics when fragments of the bishop’s Host were taken by deacons to the other churches, to be placed in the chalice during their own Mass, signifying the union of the bishop with all of his people.

Today, those words of St Ignatius become a visible reality in the annual Chrism Mass as the priests gather around their bishop to concelebrate the Mass with him—‘attuned to their bishop as the strings of a harp’—having renewed their vows, along with the deacons who have traditionally had a close relationship with the bishop ‘to serve the bishop and to fulfil the bishop’s command... and to acquaint the bishop with such matters as are needful.’ (Hippolytus, *The Apostolic Constitution*, 215AD) If the priests act vicariously as the bishop’s hands, the deacons are his eyes and ears—a practical outworking of the essential integrity of Holy Order.

Although the Chrism Mass was not unknown within the Anglican church prior to 1994, I think it is true to say that since the establishment of the PEV system it has become more widely celebrated and understood as an essential part of the observance of Holy Week, with ever-increasing numbers of

laity in attendance to support their clergy and to witness the renewal of priestly and diaconal vows. The Anglican position on holy orders is stated plainly and concisely in the preface to the Ordinal of 1550, later encapsulated in the Book of Common Prayer where it still remains. ‘It is evident unto all men diligently reading holy Scriptures and ancient authors, that from the Apostles’ time there have been these Orders of Minister in Christ’s Church; Bishops Priests, and Deacons...’ What then of the controversial questions of ‘Form, Matter and In-

The word ‘vicar’, we should remember, means a deputy, i.e. a person who quite literally acts “vicariously” on behalf of someone else ...

ten-tion,’ so critical in the late-nineteenth century debate about the validity of Anglican orders? The statement of intention contained in the preface ‘that these orders may be continued, and reverently used and esteemed, in

the Church of England’ makes it clear that this was no innovation or break with the past, but a natural continuation of catholic orders as understood by the universal Church, in direct line of succession reaching back (at least) to the time of St Augustine of Canterbury. As to the essential form and matter of the rite itself, the laying-on of hands with prayer was deemed sufficient, as is now formally recognized in the Church of Rome too. However, in the Prayer Book Ordinal, apostolic succession, catholicity of orders and delegation of authority are further emphasized and underlined in the words spoken by the bishop at the laying-on of hands, and immediately afterwards: ‘Receive the Holy Ghost for the office and work of

a Priest in the Church of God, now committed unto thee by the imposition of our hands...’ and ‘Take thou authority...’ It is arguable that the omission of these imperatives from the ASB and *Common Worship* ordinals has blurred the sharp edges of what was once an explicit and clearly defined rite.

Unequivocal though the Ordinal may be in its statements about catholic authority and apostolic succession, these concepts were progressively obscured and ignored following the so-called ‘Glorious Revolution’ of 1688 and the subsequent politicization of the Anglican episcopate. In many

of our cathedrals, those massive marble monuments to eighteenth century prelates tell their own story: a plinth bearing a lengthy eulogizing inscription surmounted by a life-size figure lolling siesta-like upon a couch, his elbow-propped head sporting a mitre that he would never have worn in life—contrasting



sharply with the recumbent effigy of a medieval predecessor clad in full pontificals, hands clasped in prayer, and with a simple inscription inviting prayers for his soul.

Both the evangelical and catholic revivals of the nineteenth century resulted in the reinvigorating of the episcopate, and a return to the classic Anglican position as to its nature and function. There was, for example, the energetic Henry Ryder (1777–1836), the first evangelical to be raised to the episcopate, and in 1824 translated from Gloucester to Lichfield, where he established a church building association to provide new churches in neglected industrial parts of the diocese, and did much to invigorate the parish system of spiritual and pastoral care of souls. His monument in Lichfield cathedral shows him kneeling humbly and devoutly in prayer, while his current successor's attendance at the Ebbsfleet Chrism Mass at the cathedral reflects an unprecedented degree of support for the clergy of the Traditional Integrity, and commitment to the Five Guiding Principles.

In the mid-1800s, the 'Oxford Men' were recalling the church to its catholic and apostolic roots through their *Tracts for the Times*, which were to have dramatic effects right across the country. Realization that the mere possession of an Oxbridge degree was no longer sufficient preparation for Holy Orders led to the establishment of theological colleges (one of the first of these being Cuddesdon in 1854) to promote priestly formation, provide a thorough grounding in theology and a proper understanding of the Anglican patrimony, all under the watchful eye of the diocesan bishop and often in the shadow of the cathedral. These matters are no less relevant today. One hears stories of ordination courses in which priestly formation, Anglican identity, liturgy and the proper conduct of worship play second fiddle to the 'liberal agenda.' This is particularly true (so I am told by some who have taken part in them) of certain non-stipendiary minister and ordained lay minister courses. Much therefore depends on the calibre of training incumbents to offset the deficiencies.

Anyone who watched the recent BBC2 series 'A Vicar's Life' will know that it gave an honest and refreshing insight into the life and work of clergy in a variety of parishes in the diocese of Hereford, showing them to be hard-working, prayerful, with 'troops-on-the-ground' committed to communicating the Gospel and the love of Christ for all his people. No Society parish was featured, but this didn't seem to matter. All of the churches were Eucharist-centred, and the clergy went about their business appropriately dressed and so readily identifiable. One of them, Fr Matthew Cashmore, had made a bold decision to wear his cassock at all times—good for him! The series provided a most welcome antidote to the ways in which Anglican clergy are often portrayed in TV 'soaps' as sitting lightly to their vows, with a good deal of spare time on their hands,

and extending the bounds of charity by hopping into bed (or the back of a van) with the local villain, while on their rare appearances their bishops come over as weak and indecisive, with chocolate mitres ready to melt at the first hot blast of popular opinion.

A former principal of Cuddesdon, Bishop Edward King (1829–1910), is remembered chiefly as one of the 'martyrs of ritualism.' More importantly, however, in his years as Bishop

of Lincoln he lived out the Tractarian ideal of episcopal ministry in terms of accessibility to his clergy and concern for the poor. 'A bishop,' he wrote, 'is not somebody who is separated from clergy by a whole load of administrative responsibilities. A bishop is a priest who has a certain number of extra, symbolic,

coordinating functions, but remaining fundamentally a pastor in the Church.'

The growth in the later twentieth century of diocesan administration, synods, boards, committees and officialdom has had the opposite effect, distancing bishops—however dedicated, visionary, and ably supported by their suffragans—from parishes and parish clergy. This may be seen, for example, in the current system of appointments. Long gone are the days when a diocesan bishop summoned a senior curate and told him, 'Mr X, I have a living for you. I expect you to be in by the end of next month.' Instead we now have a quasi-presbyterian system of advertisements, parish profiles, job-descriptions, patronage boards and competitive interviews which foster a view of the parish priest's job as being much like any other profession, open to competition, with the bishop seeming to have little direct role in the appointment of his local representative which is what, by definition, he is supposed to be. Lengthy vacancies are another, almost inevitable, consequence of this.

Whatever may be thought of the principle of alternative episcopal oversight by those who are not of our integrity, the fact remains that, untrammelled by the sheer weight of administrative duties, the PEVs have been able to provide a model of sacramental and pastoral care that is closer to the 'Lincoln' model. The gathering of clergy around their bishop at the Chrism Mass is no mere piece of window-dressing; it is

a demonstration of how things really are. One of my last memories of Bishop Michael Houghton, second Bishop of Ebbsfleet, shortly before he died in 1999, is when he turned up early for a College of Readers' meeting at my church, having mistaken the time. I was just about to say my evening Office. Though he

had already said his, he offered to join me, so there we were in the side-chapel, a priest and his bishop at prayer together before the Blessed Sacrament, 'attuned like the strings of a harp.'

ND

Fr Michael Fisher writes from the Diocese of Lichfield.

Realization that the mere possession of an Oxbridge degree was no longer sufficient preparation for Holy Orders led to the establishment of theological colleges.

Long gone are the days when a diocesan bishop summoned a senior curate and told him, "Mr X, I have a living for you. I expect you to be in by the end of next month."

Elated Distraction

Peter Anthony explains why one must be mad to seek ordination

How mad do you have to be to want to be ordained? It's a serious question. Just how out of your mind have you got to appear if you want to become a priest? I know sometimes, when one looks at the antics of the House of Bishops of the Church of England, it does indeed feel like the insane have taken over the asylum. But I mean something a bit different. To give up a well-paid job in the secular world or the prospect of having one, and to offer yourself for a vocation in which you are called to spread the gospel of a theoretical being who might not even exist, must look to the outside world like madness. But don't imagine there's anything new in that. For it is an idea we find both in the scriptures and in the Fathers, and which I'll come back to in a moment.

I'm so happy to be preaching on this day—the Saturday of the first week in Lent. The reason is this: in the old rite, this was the only day in the year, apart from the feast day itself, when the gospel of the Transfiguration was read. When the new calendars and lectionaries of the twentieth century were constructed, it's the main reason a Transfiguration gospel was moved to tomorrow morning, the second Sunday of Lent. Nobody really knows why this gospel reading got attached to this obscure Saturday, but it might have something to do with it being an ember day in Rome: on this day, ordinations fre-

quently took place there. Indeed we have a Transfiguration homily preached by Leo the Great almost certainly on this day at an ordination in the mid-fifth century. In that homily, Leo comes back to an idea that recurs in patristic commentary on the Transfiguration. The idea is this: for the disciples to experience that great vision, they had to be slightly out of their minds.

Leo says, 'Peter the apostle was so inspired by these divine revelations of mysteries that he wished to spurn and despise

worldly things and his mind was taken with a kind of elated distraction for eternal things.' There's a hint here that in his 'elated distraction' Peter is kind of out of his mind. So wonderful is the vision before him that Matthew, today's gospel writer, describes it in terms of

The important point Leo makes is this: to love Jesus you've got to be sort of crackers.

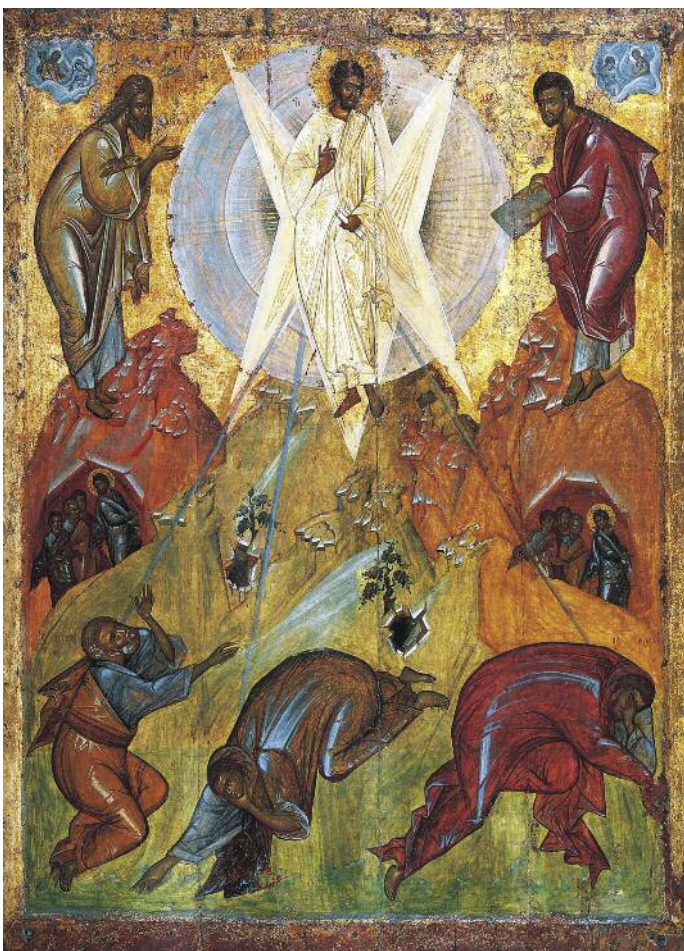
Peter not knowing what to say. The important point Leo makes is this: to love Jesus you've got to be sort of crackers—you need to be madly in love. And if you want to serve him as a priest you've definitely got to be crackers and head over heels in love with the one you feel called to serve.

The mountain-top vision stands as an image for what a priestly vocation is like. However you felt God's prompting—be it a dramatic moment or a still small voice—somewhere, somehow, an encounter with the living God has so overwhelmed you, so changed you, so humbled you, that you simply want to be with him. You want nothing more than to luxuriate in his presence, and throw everything else to the wind. Just like a teenager in love for the first time, we are gripped by a kind of love madness—our priorities are suddenly transformed. We no longer value what the world values. We simply want to be with the beloved.

But Jesus calls you to take something of that encounter and go down the mountain and return to the world with that experience in your heart. For it will be the energy, the power, the inspiration behind all you do, as God pours his spirit into you and calls you to serve him as priests and deacons.

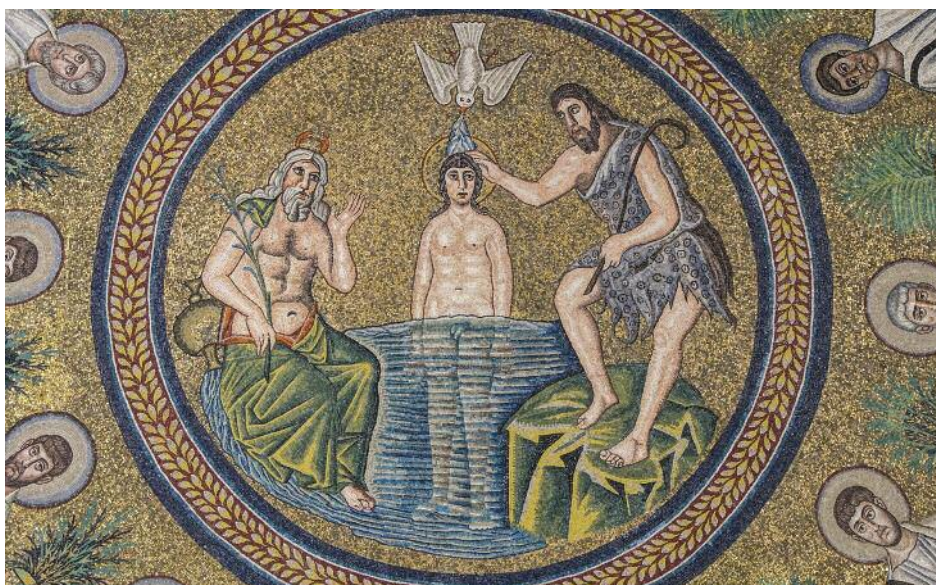
As you pursue the sense of vocation God has put into your heart, don't worry if at times you feel odd or strange, or mad or demented—or indeed surrounded by others who definitely are. It's supposed to be like that, and you are living out a deeply scriptural and patristic idea. For as Paul teaches us, '...we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.' **ND**

The Revd Dr Peter Anthony, Vice-Chairman of the Cleaver Ordination Candidates Fund, preached this homily at Mass on the fund's annual study for ordinands, held at Pusey House on Saturday 24 February.



Egeria was a nun, probably from Gaul. She made a pilgrimage to Egypt, the Holy Land, Edessa, Asia Minor and Constantinople between 381–384. She recorded many liturgical practices. In the early Church, baptism figured prominently. Year after year, crowds of new believers were admitted to the sacrament. The Church's rejoicing over Christ's victory at Easter was enhanced by the solemn baptism of the candidates who had appropriated this victory for themselves. In each Christian baptism was the culmination of years of preparation: it was his or her resurrection to new life.

In the third century, each candidate for baptism went through a three year period of probation, known as the catechumenate. Stringent conditions were attached to admission; the Church did not want half-hearted Christians



candidates were allowed to be present at the first Mass, now called the Liturgy of the Word but formerly known as the Mass of the Catechumens. After the sermon they were dismissed. They were

redemption. The Apostles' Creed was systematically explained to the candidates who were required to learn it by heart so that before their baptism they could each recite it in the presence of the bishop. They were also initiated into many Christian practices: they were obliged to fast, to pray on their knees and to keep night vigils. Exorcisms were pronounced over them daily, in order that the devil's power over them might be gradually weakened and broken.

During Holy Week, the candidates were told to wash themselves in readiness for the sacrament of baptism. The sacraments of baptism, confirmation and the eucharist were administered during the Easter Vigil and then during the whole of the following week the bishop explained to the newly-

In the third century, each candidate for baptism went through a three year period of probation, known as the catechumenate. Stringent conditions were attached to admission; the Church did not want half-hearted Christians.

who might endanger its principles. Applicants were examined regarding their motives, their condition in life, and their morals. Certain occupations were considered incompatible with Christianity; these included anything connected with pagan worship, theatre, or the gladiatorial games. Even spectators at such displays were excluded. Soldiers were not admitted, since they had to swear an oath to a pagan emperor and were often obliged to execute unjust orders, and nor were officials of the state, because they could not avoid taking part in pagan rites. Even artists and teachers were treated with great reserve since their work usually involved depicting the pagan gods and explaining pagan literature.

The three years of the catechumenate were a period of moral testing, a sort of religious novitiate, accompanied by a regular course of instruction. The

also given special teaching on scripture from catechists, who paid particular attention to the moral lessons to be drawn from the biblical texts.

At the end of three years an enquiry was made into the conduct of the

The sacraments of baptism, confirmation and the Eucharist were administered during the Easter Vigil and then during the whole of the following week the bishop explained to the newly baptized the meaning of what they had received.

candidates during their probation. Those who proved ready then received several weeks of intensive preparation for baptism at Easter. During these weeks they were instructed in the whole course of salvation history, the old Testament prophecies and their fulfilment in Christ, the life and passion of Jesus Christ, and the good news of

baptized the meaning of what they had received. It was held that the full meaning of the sacraments could only be grasped by means of the grace of the enlightenment that they themselves imparted. The children of Christian parents were baptized at the same time as adults. **ND**

OCTAGONAL TOWERS - 2



The Middle Ages often placed an octahedral top onto a square tower, but as remarked before (ND Dec. 2015), towers octahedral from the base up are very rare.

When Bishop Adam Orleton dedicated Sedgeberrow church (1: Worcs.) on September 16th 1331, a slender octagonal tower, topped by a stone spire, was part of the new build. The contemporary octagonal tower and spire at Fi-field (2: Oxon.) are similarly very slender.

In general, the octagons that you meet more substantial, whether in the 15th c. stone structure at Dilhorne (3: Staffs) or that at Barton S David (4: Somerset) which stands, most unusually, on the north side of the chancel. **ND**



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Editorial

A recent report has shown that fewer and fewer young people are practising Christians or becoming Christians. It would seem then that the role of Religious Education and of Church Schools has never been more vital. It was, therefore, shocking to read that the former Archbishop of Canterbury, Rowan Williams, had joined forces with Richard Dawkins (author of *The God Delusion*) and others to sign a letter opposing lifting the 50 percent cap on the number of pupils a new school can select on ground of faith. This cap has meant that the Roman Catholic Church has not built new schools at the rate one might expect, as to reject a pupil whose family is Roman Catholic because the cap has been reached breaks Canon Law. The letter states that it is 'difficult to bring to mind a more divisive policy, or more deleterious to social cohesion'. The authors argue that to lift the cap would be to 'label' children and cause entrenched divisions. This seems to ignore that fact that existing faith schools are already models of diversity and inclusion, where all faiths are taught, explored and experienced. In Catholic schools alone 26,000 Muslim children are educated, never mind the number of faiths represented in Church of England and Catholic schools together. The authors of the letter worry about a lack of diversity when it seems Faith Schools encourage and explore diversity, not stifle it. It is vital that all churches seek to assist in the education of our young people across the country, and that church schools in particular are outstanding centres of excellence. The likes of Richard Dawkins and other humanists, with whom Rowan Williams has allied himself on this occasion, would argue that church schools are places of proselytising and conversion. This is simply not the case, and Bishop Williams should know better. Through carefully crafted curricula and collective worship, church schools are places where young people can explore a diversity of ideas and opinions. Rather than stifling thought, they are places of exploration, both of pupils' own identity and that relationship with the world around them. The vocation of a Christian teacher is an important one in the life of the church and one that should be encouraged. The role of faith schools is very important in building a cohesive and vibrant multicultural society. It is sad when our Bish-

ops are unable to speak up in support of the growth in their number, which can only be of benefit to the church and to society in general.

Proposals to liberalize the laws for abortion in this country are to be resisted. The Society for the Protection of Unborn Children (SPUC) are running workshops around the country to highlight the damage this will do. They highlight that each week in this country 4000 babies are killed in the womb – this is the equivalent of 20 passenger jets crashing. Since the legalization of abortion 50 years ago there has been a whole industry built up around it which places pressure on women to have abortions, and also makes having access to an abortion far easier than it has ever been before. This new campaign also points to the damage abortion does to women, who are often not offered support to help with the trauma they may have suffered. As catholic Christians we have a very clear understanding of the sanctity of human life and the importance of the principle that every person and every life matters. In these days when the sanctity of human life is even more under threat, it is surely time to take any opportunity we can to think carefully about these issues and also to work with Christians from other denominations who share our commitment to this important area. Do look out for details of talks and seminars in your area to learn more about the SPUC campaign. Whatever their precise views on abortion, all Christians should have some knowledge of the facts and the issues surrounding those facts. We need to reflect on that important question of what it means to be created in the image of God.

As you read this editorial we will be well into Eastertide and the summer will be just around the corner. For many the summer is filled with festivals and celebrations in our parishes. If you don't already do so, why not support some of the parishes of the Society in your area as they celebrate the feasts of the church? By visiting and supporting one another we can build up a deeper fellowship as we walk the journey of faith as catholics in the Church of England. We have been given the structures to grow and flourish, and now we need to support one another in this vital work as we seek to go Forward in Faith together. **ND**

the way we live now

Christopher Smith reflects on freedom of speech and the proclamation of the Resurrection

It sometimes amuses me to reflect on the fact that, although I have the personality type of a Labrador, I have ended up with a cat as a pet. Perhaps it would have suited me to be on the receiving end of the unconditional affection of a dog, but then I'd still have mice, I suppose. And cats are not incapable of showing affection, even if it is evident that Bella is at her most affectionate when she is hungry or senses that there might be a cat-treat available if she puts that 'cute' look on.

Even so, only someone with too much time on his or her hands would try to train a cat, whereas a character called Mark Meechan, who has fallen foul of the Communications Act 2003, has trained his girlfriend's dog to beg for food by lifting one paw as if making a Nazi salute, and to come to him on the words, 'Gas the Jews.' Now you are probably as repelled as I am by that phrase, but we might want to ponder some aspects of this unusual piece of pug-training for which Mr Meechan has been convicted.

The Communications Act 2003 is one of those pieces of legislation beloved of modern governments that slips some minor provisions in with a more substantial one. In this case, the substantial provision is the setting up of the regulatory body called the Office of Communications, OFCOM. But tucked into the middle of the Act are some new criminal offences. Section 125 makes it illegal for you to piggyback on your neighbour's internet connection so that you don't have to pay for your own, and section 127 (which is what has done for Mr Meechan) creates an offence of 'Improper use of public communications network' (*sic*), including sending 'by means of a public electronic communications network' any 'message or other matter' deemed by the court to be 'grossly offensive' or 'indecent, obscene or menacing'. The maximum penalty is six months imprisonment or a fine at the top of the scale in the Magistrates' Court, which was until recently £5,000, but is now unlimited.

Why should any of this bother us? I myself have no social media accounts on which to publish such material (a state of affairs born of inertia, but one with which I am increasingly content), and I can't imagine any of our readers consciously setting out to be grossly offensive. Even so, matters of interpretation

As Christians, we have a message which many down the centuries have found challenging.

can spring surprises on the unwary, and, as Christians, we have a message which many down the centuries have found challenging. It is a message about a man who was crucified and who rose again for our salvation, who will come to judge, who will separate sheep from goats, and who is the only one through whom anyone can come to the Father. It is a message which any number of people claim to find grossly offensive, but we keep proclaiming it, not only in church, but also through any medium to which we can gain access. The old-fashioned way was that of the street preacher, and we have already seen cases in which they have been prosecuted under recent legislation. Although they appealed successfully against their convictions, Michael Overd and Michael Stockwell were found guilty under the Crime and

Heaven only knows what that bobby would have made of the events of Easter day, when Jesus caused a disturbances that changed the whole of creation.

Disorder Act 1998 two years ago, having got into some heated debate with a group who had heckled them, and with whom they engaged in debate about Islam. According to the arresting officer, the fact that the pair were 'causing a disturbance' trumped their right to free speech.

Heaven only knows what that bobby would have made of the events of Easter day, when Jesus caused a disturbances

that changed the whole of creation. 'Christ was raised on the third day in accordance with the Scriptures, he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time.' This is the creed of the Church in her earliest years, so that by the time St Ignatius of Antioch was being taken to his death in about the year 100, he was able to state with confidence that only the objective, bodily resurrection of Jesus 'could explain the transformation of craven and confused men into martyrs'. For this is an event without analogy, the Event of events, the central moment of all history: an event not in some abstract form, but in a specific place, at a specific time. Here is the most radical change imaginable: from eternal death to eternal life. And it leaves its mark on the body of Jesus, who carries his wounds into eternity. No wonder the disciples were all of a dither: what could possibly have prepared them for all that? This wounded glory is the glory of which Jesus spoke in his prayer to the Father at the Last Supper, and only when that glorification has taken place can the Holy Spirit be sent to inaugurate and sustain the life of the Church.

And the wounded Christ cannot cease to have the utmost solidarity with his wounded Church, and surely, this is what keeps our persecuted brothers and sisters strong in the faith during their trials. The risen Christ knows what they are experiencing from his own experience as the wounded and risen Christ, sent by the Father, who sends the Holy Spirit to sustain his Church.

Easter does not lead away from the cross, but is eternally referring back to it.

I cannot muster up much admiration for Mr Meechan, wanting to make his girlfriend's dog less loveable, but his right to freedom of expression is also ours, and we have shocking things to say. We have never imagined a time when we would be forbidden from saying them, but if we do not continually exercise that right, we will lose it. **ND**

views, reviews and previews

art



CHARLES 1 KING AND COLLECTOR

Royal Academy
until 15th April

This is the Academy's 250th Anniversary show, a spectacular which recreates the art collection of King Charles 1st. Charles collected over 1,500 paintings and 500 sculptures, most of which were sold off after his execution. About 200 pieces, largely those which remained in England, were taken back by Charles 2nd. Of the 100 paintings and sculptures on display at the Royal Academy, about 75 come from the Royal Collection. The exhibition hype that Charles' great collection has been brought under one roof for the first time in years is true-ish, but misleading. Most of the works on show come from various royal palaces. And most of the great works which Charles collected have stayed in their current homes

of the Louvre and the Prado and points West and East – there's no Leonardo 'St John the Baptist' or 'Salvator Mundi', no Caravaggio 'Death of the Virgin', no Raphael 'Holy Family of the Pearl' or 'St George and the dragon', no Titian 'Venus with organist'.

That said, the Academy's salespitch is like the Van Dyck paintings of Charles, the story is not quite true but we shouldn't mind because what we look at is beautifully done. That Van Dyck knew what he was dealing with is suggested by a sketch of Charles, now in the Rijksmuseum. It is the only surviving drawing of the king by Van Dyck and it shows a nervy chap, very much not the swaggering monarch of the great equestrian pictures. Three of those are placed together and the impact is gorgeous. The finest is the Louvre's 'Charles 1 in the hunting field', the monarch turned out in shimmering silks with no thought on his dis-

dainful face of anything as dirty as hunting. Warts and all it isn't.

Works by Van Dyck dominate the show. Their colours and the sense of fabric and the great soulful – or are they empty? – eyes are the essence of the monarchy Charles wished to project. They're altogether more civilised and Italianate than the tough, Northern, hieratic paintings (not on show) which Holbien made of Henry VIII or the Gloriana images of Elizabeth I. Charles did collect some excellent North European paintings – the Frick's 'Three soldiers' by Breughel the Elder and Her Majesty's 'Burkhard of Speyer' by Dürer stand out – but his heart was in the Catholic South. Indeed, Charles swapped a book of Hol-

which Charles bought lock, stock and barrel and one of the few items Cromwell decided to keep, perhaps seeing it as a reflection on his own martial triumphs. Enhanced photographs are required to show how splendid and complex a series of panels Mantegna created.

However, it's our own imagination which we need to appreciate this show, not just in terms of what the galleries of Whitehall Palace looked like but also the impact on the nation's taste which Charles had. The making of the collection was a political act and during the Puritan triumph ownership of colourful foreign pictures could be politically suspect. In time, though, Charles was the man who set an abiding standard of



bien drawings for one Raphael, the late and interesting 'Holy Family of the Pearl'. His son was able to retrieve the Holbiens but not the Raphael.

Charles' passion for Raphael and the Italian Renaissance is witnessed by two large-scale sets of works. One is the Mortlake tapestries which were woven following the design of Raphael's cartoons of scenes in the life of St Peter. These were some of the finest tapestries produced in England in the seventeenth century and are on loan from the Mobilier National, Paris. They take up one room of the exhibition and are much less faded than the Vatican versions (seen at the V&A when Pope Benedict visited the U.K.).

Even larger, though more faded and hard to read, is Mantegna's 'Triumph of Cæsar' which is usually on display at Hampton Court Palace. This was one of the prizes of the Gonzaga collection

good taste. As Rubens, ever the courtier, put it, he was the greatest amateur of his day.

So, go to this show for some splendid pictures. Enjoy the sky in Titian's 'Allo-cution of the Marquis Del Vasto to his troops' and the rich tapestries in Veronese's 'Mars and Venus'. Ignore the screeds of dull Italian stuff but take time on Gentileschi's 'Joseph and Potiphar's wife'. Above all spend time with the two Van Dyck self-portraits. One is the version recently acquired by the National Portrait Gallery. The second, with a similar turn and bust pose, is owned by the Duke of Westminster. It features a huge sunflower long *avant* Van Gogh. The incongruity of the contrast between the high and technically masterful finish of the painting and the gross bright yellow flower is one of the rare occasions when painting is genuinely amusing.

Owen Higgs



ANCIENT WORDS FOR A PRESENT GRACE

Arthur Middleton

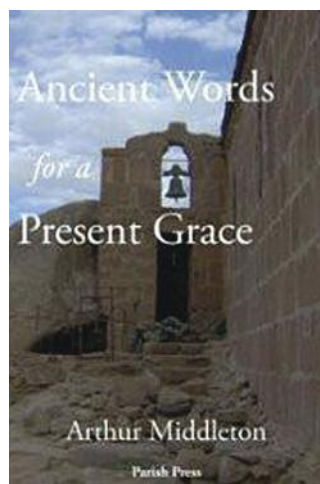
The Parish Press, \$17.95

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Ancient Words for a Present Grace is concerned with just that, taking the reader by the hand and exploring the inherited tradition through contemporary Christian living. This is the ideal book to spark meditation on both the deepest and most basic aspects of traditional worship, demonstrating the impact reiteration can have, and taking a moment to dwell on that which is often taken for granted.

In my case, the exposure to this work is well timed. Living and working in Pusey House in Oxford, my life is punctuated by the pattern of daily Eucharistic celebration and the Offices. Indeed, as the sacristan, it is usually my task to prepare our beautiful chapel for worship, and assist in the continual liturgical outpouring of the House. Consequently, much of my time is concerned with words; the words of the Office and the Mass, of corporate prayer and of fellowship. I found in this book a concise exploration of the significance of these very words, and the grounding they hold in the Anglo-Catholic tradition which shapes our lives and our worship. Canon Arthur Middleton reminds us of the power of speech, that 'It is a medium in which we articulate our self-giving and through which God is present to us and when in the company of others it makes us present to them.' We express our thoughts and beliefs, thereby giving them power, objectifying them while giving clarification. What's more, when we say these words together they live as part of the communal life of Christ's Church, as they have done for generations of Christians before us.

Whilst one may be tempted to fly through this relatively small book, he would do so at his own peril. Structurally, it regularly invites the reader to contemplate his own spiritual life. One must recognise the presence of grace in



his immediate vicinity, within and without him, in the person next to him, in the sacrament, in the spoken word. Much is often made of the magical language of the Book of Common Prayer, and the enchanted world it presents to us; this work also dwells in the same sacramental cosmos. And yet, *Ancient Words for a Present Grace* binds its theological and ecclesiological insights with English history and divines, from the meditation on Henry Hammond as the 'Embodiment of a Classic Anglican', to the practical wisdom of Richard Hooker concerning prayer. But these meditations are not directionless; they follow an introductory calling for a return to the Church Fathers, which happens 'when we recover and make ours the experience of the Church not as mere "institution, doctrine or system"... but as the all-embracing, all-assuming and all-transforming life, the passage into the reality of redemption and transfiguration.' The book then paces itself throughout five chapters, beginning with the fundamental tenets of 'The Joy of God Revealed', and concluding with 'Faith and Orders', the ecclesial structure we now inhabit.

Despite the possibility of a book like this to let its love of the inherited tradition outshine its focus on the here and now, it never loses sight of the grace which pervades the present. Canon Middleton remains in his meditations both insightful and practical, highlighting the resulting difficulty that arises from sincere engagement with grace. On the Eucharist he observes: 'This Bread will not give us a gospel of prosperity or life in the feel good zone. It will hand us a Cross as our weapon for life and the solution to death.' This is not knowledge

for its own sake. Reflecting on Julian of Norwich's discussion of prayer, for instance, Canon Middleton emphasises the need for a sustained obedience and self-discipline in order to bring about the transformative effect of prayer. This is especially the case, he repeats, bearing in mind the challenges and temptations of our society today. The result is, he reminds us, that 'people desperately need their parish priests to provide pastoral care to guide them through the modern psychological theories, the impact of sexually explicit media, entertainment, and the fallout from the extravagant and unequal wealth that characterises contemporary life.' The Church must, therefore, recognise not only her identity and credentials, but what these mean for her mission and activity here and now.

In short, the meditations of *Ancient Words for a Present Grace* combine those two very things, put alternatively as the 'authoritative foundation and continuity', which constitute 'catholicity' in the book's closing pages. Canon Middleton has produced a call to arms for Catholic Anglicans, and any Christian, to recognise the profound inheritance of the living Church, and her responsibility to use this gift from our forebears to draw out the grace which yet abounds.

Richard Keeble

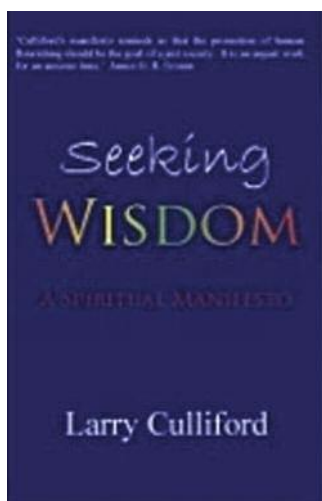
SEEKING WISDOM A Spiritual Manifesto

Larry Culliford

University of Buckingham Press, 124pp,
£7.99 ISBN 9781908684981

Reading '*Seeking Wisdom*' on the train brought comment from a man sitting opposite 'at least its a short book!' Getting how to put the world right into 124 pages is indeed an achievement and the 'spiritual manifesto' is simple: you do so by putting *yourself* right. When psychiatrists advise on that many of us shrink back but Larry Culliford is no plain psychiatrist but a committed Christian who looks to the 'sacred, all-powerful, unifying life force, or cosmic energy' which is the Holy Spirit.

Repentance - putting ourselves right - is presented as 'adopting personal Spiritual Development Plans, to reduce the destructive power of the false "everyday ego", while increasing the highly



beneficial influence of the true “spiritual self.” Through openness to the Spirit we capture a universal sense allied to God’s compassion for all which is achieved by letting go of worldly materialist values and engaging positively with suffering.

Culliford’s gift is in opening up a big picture, placing his readers within it and showing how we as individuals can change the world. Sections are headed politics, leaders and followers, religion, education, health, capitalism and art prefaced by accessible psychology with an eye to spiritual deepening. We grow in six stages from egocentricity, social conditioning and conforming to convention so as to be individuals who seek integration (altruism) and what’s universal. So many stop halfway and fall short of altruism and aspiration towards universal wisdom and compassion which is why the world is in such a state, runs the author’s thesis which goes on to coach us forward.

The author’s stated ‘Rationale’ is this quote from Thomas Merton: ‘We are already one. But we imagine that we are not. And what we have to recover is our original unity. What we have to be is what we are.’ Culliford presents a vision of the world that awaits this awakening and deepening into sacred unity. He has a challenge to Christian enthusiasts in his themes of integration and challenge to dualistic thinking which seems part and parcel of Christianity and Western culture as a whole. The manifesto and big picture thinking will attract spiritual seekers in and outside of religion and commend to them the addressing of self-seeking as the enemy both of progress and sound spirituality.

John Twisleton

TO LIGHT A FIRE ON THE EARTH: Proclaiming the Gospel in a Secular Age

Robert Barron with John Allen Jr.

Image Books, 2017 260pp, £19.99

ISBN 9781524759506

Proclaiming the Gospel is, in some ways, very much in vogue at the moment. The Church of England is encouraging engagement and proclamation from the centre. The Archbishop of York has been leading bishops of the Northern Province from diocese to diocese in an effort to spread the Message. Dioceses, too, are taking up the call in a variety of ways, with my own Diocese of Blackburn rolling out Vision 2026 to encourage every parish church to be working on discipleship, prayer, and lay-leadership in order to reach their parish for Christ. Our very own Bishop of Burnley has been at the forefront of many of these initiatives whilst rightly reminding us of our obligation to the poor. But how can we reach a secular nation, a nation which despises Christian teaching, with the Gospel? Old methods seem to have limited effect, and some of the new-fangled approaches owe more to marketing strategies than to sound doctrine. In other words, how can we reach out without selling out?

One man has been reaching out without selling out for a number of years, and doing so in a remarkably fruitful way. If

you haven’t yet come across Bishop Robert Barron then it’s likely that you stay away from the internet. Barron has for a number of years been using YouTube to speak, defend, and promote Christian theology in a place where many of our young people spend their time, the internet. Via film reviews, Q&As, and through his highly popular ‘Catholicism’ TV series, Barron has been reaching both lapsed-Roman Catholics and those who have never had any faith with the gospel. So successful has Barron’s media ministry, *Word on Fire*, been that he was recently sent from his hometown in Chicago, to be an Auxiliary Bishop of Los Angeles. Amongst his other episcopal responsibilities, he will proclaim the Gospel to the nexus of the media world.

How has he achieved what many of us struggle with, to reach a secular nation for Christ? Has he sold out, and presented a liberal gospel which pats people on the head, without convicting their hearts? A new book, written by a Catholic journalist, but largely quoting Barron’s own words from extensive interviews, seeks to find out. Barron grew up in the post-conciliar period and whilst at secondary school was grabbed by the writings of Augustine of Hippo, Thomas Aquinas, and Thomas Merton. After attending Notre Dame University he was called to the priesthood, and eventually studied under von Balthasar in Paris, where he came to reject liberal

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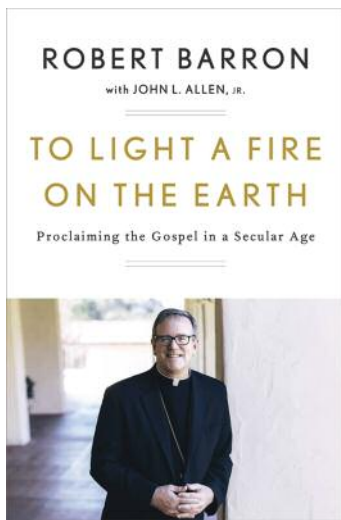
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theology, casting himself instead as 'post-liberal'. On returning to Chicago, and with the backing of his mentor Cardinal George, Barron launched his *Word on Fire* ministry to reach those who were leaving the Church in their droves. How would Barron do this? The answer for

traditional Christians, is as heart-warming as it is unexpected: faithful proclamation of the traditional Gospel in a simple, winsome, and appropriate way. Post-moderns may have rejected objective truth, but they remained committed to beauty and goodness. So Barron became convinced, and his success has borne this out, that one should *not* start a conversation with an unbeliever on the subject of doctrine, but rather start with beauty and goodness and allow these transcendental realities to guide the unbeliever to the Truth behind them: Jesus Christ.

Barron with Allen unpack this approach and then in subsequent chapters show us how to engage an unbelieving world on topics such as 'Prayer and the Supernatural,' 'The Bible,' and 'Obstacles to Faith' such as the clerical abuse scandal. Barron speaks out against a "beige" Christianity that is bland and apologetic

and instead advocates for a message centered on the priority of Christ. A message which challenges both the atheistic assumption that truth is found only through science, the relativistic assumption that personal experience rules the day, and the comparative religion approach which denies the exclusive claims of Christ.

This book is largely auto-biographical, and as a result it is simple, engaging, and easy-to-read. This book shows how one man has spoken the orthodox Christian message to the world, and in the process, demonstrates ways in which might have a go ourselves. So whether you are a layperson trying to speak to your non-Christian friends, or a parish priest trying to reach those who attend on Sunday, this book will help you to begin to think clearly about evangelisation even as it warms your heart.

Michael Print

Food and Drink: A Biblical Gin!

'From ivory palaces stringed instruments make you glad;
daughters of kings are among your ladies of honour;
at your right hand stands the queen in gold of Ophir'

Ps. 45:9

For those of us fortunate enough to recite the Divine Office we will from time to time come to recite Psalm 45, and in the Grail Psalter repeat the words: 'At your right hand stands the queen in gold of Ophir.' We might then repair to our parsonage houses and drink a gin called Ophir!

In Salisbury, in the Market Place, one of the ancient pubs has recently been refurbished and the first floor has been converted into a gin bar. Here, one can buy many varieties of what an old friend of mine used to refer to as 'the clean drink.' One of the gins on offer is Opihr. Before tasting this particular gin, I noted that the spelling was very close to the that of the psalm, but did not reckon that the psalm and the gin were related. Oh, fool that I was! The notes that come with the bottle make it clear that Opihr, pronounced opeer, is the same as spoken of in the psalm. It is the place, probably in southern Arabia, from which King Solomon obtained gold to the grace the Temple in Jerusalem. Now we have it in a bottle!

I have at this point to say that I am bound to like this gin: after all, it comes from Greenalls in Warrington, my home town. However, having bought a bottle thanks to a Father's Day gift from my daughter, I am even more disposed to enjoy it. It is truly a gin with an oriental spirit. Ophir was situated on the spice route and the oriental spices used to flavour this gin—cubeb berries from Indonesia, black pepper from India



and coriander from Morocco—give a truly oriental taste. I usually take it with Fever Tree Aromatic Tonic; the Angostura Bitters added a further complexion to the taste.

You will find this gin for about £20 if you search around. And as you enjoy the taste, you will of course be reminded of the psalm and the Temple in Jerusalem. A truly biblical gin.

David Fisher

Book of the month

THE OXFORD HANDBOOK OF THE OXFORD MOVEMENT

Steward J. Brown, Peter B. Nockles, James Pereiro (eds)

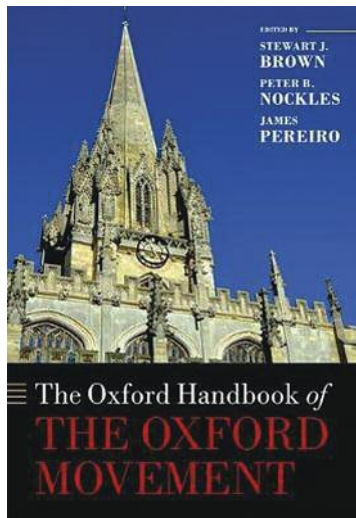
OUP, 672pp, hbk, £95

ISBN 9780199580187

The great historian of English monasticism and sometime Regius Professor of Modern History in the University of Cambridge David Knowles once observed that in his own writing and teaching, 'it was right to appeal to as wide an audience as possible, not with apologetics but with history in which Christianity was taken for granted as true.' Sarah Foot, the current Regius Professor of Ecclesiastical History in the University of Oxford, declines to go so far, but aspires in her own work to 'write and teach a history of Christianity in which I take for granted that those whose pasts I study, unless they provide direct evidence to the contrary, accepted their faith as true.' Sad to say, such even mindedness and generosity of spirit is increasingly rare in the writing of ecclesiastical history. Today, too much religious history is written as if its protagonists were dupes or dunderheads for believing the things they believed, and this is especially true of religious movements which appear too conservative for today's supposedly enlightened times. It would appear that the snowflake generation struggles to understand or tolerate religious orthodoxy – even those who make it their profession to study its past.

As *The Oxford Handbook of the Oxford Movement* has been eagerly awaited by many who study the history of our Anglo-catholic forebears, it is a joy to be able to report that the *Handbook* is almost entirely free of this defect. As Peter Nockles acknowledges in his chapter on 'Histories and Anti-Histories,' the Oxford Movement has always divided opinion sharply and produced many 'unashamedly partisan' accounts on each side. Yet this volume does well in treading the fine line between the Scylla of uncritical thinking and the Charybdis of sneering anachronism. A further problem which bedevils many edited collections specific to Anglicanism (historical and ecclesiological) is the absence of chapters by Anglo-catholic writers. So it is also pleasing to report that Colin Podmore, William Davage, Barry Orford, George Westhaver, and the late Geoffrey Rowell are among the contributors here.

The *Handbook* is an outstanding and valuable addition to the history of the Oxford Movement. But it is not without its frustrations. Like all the books in the *Oxford Handbook* series, it is too expensive for the general reader to purchase. It is to be hoped that libraries and institutions buy sufficient copies for a paperback release to be considered. The book was a very long time in the publishing, and that shows in a number of ways, primarily in the fact that the bibliographies show very little evidence of books published after 2015. There are some exceptions to that rule – though how many is made harder



than necessary to verify by the fact that the traditional (and functional?) bibliography is eschewed in favour of lists of 'references and further reading' at the end of each chapter. Along with the mystifying and on-going insistence by OUP in using the Harvard system of referencing (Irritating, 2017: *passim*), as opposed to the system of footnoting which bears the University's name, these quirks make the book considerably less user-friendly than it might otherwise be. In terms of the actual content,

the primary frustration is the usual one with books on the Oxford Movement: too much Newman and not enough Pusey, Keble, or anyone else. But the *Handbook* is far less guilty of this besetting sin than many other similar publications.

Fortunately, the frustration of omissions is more than counterbalanced by the joys of the unexpected and the under-appreciated. Here, the section of the book entitled 'Cultural expressions, Transmissions and Influences' is particularly strong, with chapters on Tractarian hymnody, architecture, poetry, fiction, and devotion and liturgy. Indeed, a handbook such as this *should* introduce the reader to a whole range of subjects, some more familiar than others; and here the *Handbook* functions admirably. The editors have also succeeded in attracting many of the best-known historians of the Oxford Movement writing today to contribute chapters on their specialisms: in addition to the editors themselves (Nockles on pre-Tractarian Oxford, for example, and James Pereiro on Tradition and Development), examples include Timothy Larsen on Biblical interpretation; Simon Skinner on the *British Critic*, and social and political commentary; George Herring on the Movement in the parishes; and Mark Chapman on the Movement's engagement with ecumenism.

The *Handbook* therefore serves, not so much as a comprehensive history of the Movement as a whole (probably now beyond the scope of a single volume), nor exactly as a beginner's guide (too much detail about too many things), but rather as a beguiling library of short introductions to different facets of a movement and a time in history which clearly continues to fascinate, intrigue, and resonate today. The interested and diligent reader will be spoilt for choice as to which book to pick up first to continue the many lines of enquiries started here. Not many individuals will choose to buy a copy of this book at its cover price, but every library should own one. Let the snowflakes sneer if they will: our movement deserves a history such as this one.

Ian McCormack

When I attended the voice trials in the song school at Chichester Cathedral in January or February 1952 I did not do much preparation. I had never sung in a choir, but my mother turned out to be able to play our next-door neighbour's old piano at Emsworth well enough to help me learn the tune of 'There is a green hill far away.' I think I had to read a bit of the Bible at sight, which was no problem for me, and there were some sound tests: singing the middle or top note in a chord which was being held down. Unlike these days, there were really quite a lot of boys going in for the opportunity. I don't remember if I was surprised to be given a place. I started in May, just before I turned nine.

Being musical, which I suppose was what it was all about, was not something I ever thought about; it was just there - like some other boys could play football well, as I found when I was a bit older and had to do compulsory sport for years and years without ever really liking it. At Chichester I soon settled into the working routine we choirboys had to follow, including spending quite a few extra weeks at school keeping up the sung services at the cathedral. It was all bonus being in a cathedral choir, with no downside. Having to work made one better at doing work. Practice makes one able to learn to learn. Being different, because of what was expected of one in competence and imagination, opened one up to seeing all sorts of things in a different way. And it was, of course, a quite special sort of community which one was a part of, away from one's family, though I enjoyed a very happy family, with my father usually away at sea and two active and determined grandmothers whom I saw all the time. Old ladies living in nearby houses and flats were my greatest resource. My sister was away boarding at the Royal Naval School, Haslemere.

My first real memories are from summer 1946 when my mother, my sister Jane and I went for three months to

Denmark, where our father was engaged in mine-sweeping in the Baltic. I remember him coming back from winning a delightful little furry toy monkey at the Tivoli. I had a bear which I called Shoobear, though the name Schubert meant nothing to me, which somehow got lost during all those packings-up and journeys, much to my grief. I loved Southsea and Portsmouth, especially after I learnt to ride a bike when I was 5 and basically could go anywhere I

Being different, because of what was expected of one in competence and imagination, opened one up to seeing all sorts of things in a different way.

wanted. I rode a bike to the little school I went to in Marmion Road, run by a lovely elderly lady called Miss Merrill, who had a sister with whom she lived in a basement flat nearer the Ladies' Mile. On one occasion when I was riding home and nearing the Kings Theatre stage door, the handlebars came off in my hands, and of course both I and the bike fell over into the gutter.

I did not like leaving Portsmouth to go and live on the edge of fields in Sussex. It meant giving up my ballet class when I was getting somewhere. It meant no



theatre down the road, and no beaches, stony or sandy. A child's freedom and innocence and interest are irreplaceable. From when I was 4 there had been a succession of work-permit girls living in a little bedroom next to the kitchen in our flat, helping Mum. The first, Lydie

Ehretsmann from Thann in Alsace, spoke no English when she arrived, aged 17. My parents kept up with all of them, and Lydie told me on one of my many visits to her in retirement from being infirmière at the Hôtel Georges V in Paris that she had come to England because she was so furious at having to take her Baccalauréat in French after years of being taught in German during the Nazi occupation: it seemed so unjust to her. She wanted to be a doctor but ended up as a nurse because of that. The other girls were all from Burgdorf in Switzerland and had all been at the same girls' school there. The last, Martha Brechbühl, turned 90 on March 3. Her father had been caretaker of the school and the whole family (eight children) had lived in the basement of the school, and slept in the attic together in the 1930s. There was an outside loo and a bath in the kitchen.

Martha was in the Salvation Army and never married. She worked in Burgdorf as PA to the man who ran the forests of the Bern canton. My younger brother Francis was her baby whom she took on the back of her bike to the Salvation Army meeting over in Westbourne, after we moved to Emsworth. There were 25 relatives at the lunch celebrating her 90th birthday, many nieces and nephews, and Francis's and my attendance was kept secret. I had re-connected with Martha in 1991 when I was researching my opera book, which involved an interview in Basel with a wonderful opera director called Herbert Wernicke. She has been to many operas in Bern with me. She has told me on more than one occasion that the 18 months she spent with my family were the happiest time of her life. That seems incredible to me. But Martha, like Susy and Dora and Lydie, were crucial figures in my childhood. I used to dream about having two mothers. I never felt insecure or depressed for long in my life. A world where women must do a job for a family to survive financially is not a world made for children. **ND**

April Diary

Thurifer travels to Spain

Holy Week in Spain puts our tepid Catholicism (Roman and Anglo) into perspective. During Holy Week in Malaga, the streets are refulgent with the sweet savour of incense, perfumed with the intoxicatingly powerful scent of thousands of lilies: a heady experience. It hits you with almost physical force. The pavements and roads are covered in molten wax from thousands of candles carried during the week. Sounds also heighten the emotional engagement. The steady beat of drums accompany the funereal processions as they slowly make their way through the city. Shrill, piercing trumpets punctuate the air. Shouts, cheers and applause express the devotions of the spectators as well as the periods of intense silence when quiet overcomes the large crowds. The procession of each confraternity sees hundreds of people, all of similar height, swaying in unison as they carry the two thrones (*tronos*), several tons in weight, upon which are images from the Passion of the Lord and of his Dolorous Mother, her face stricken in grief. For five hundred years these scenes have been enacted.

The Almeida in Malaga is a broad avenue with two parallel approach roads. The processions come down one side and turn into the Almeida. Monday saw two of the most moving experiences of the week. In the student procession, as the image of Our Lord made its stately way along the Almeida, that of Our Lady was carried down the approach road. As they came side by side both statues were slowly, agonisingly turned to face one another: a manoeuvre which took ten minutes. When completed the students bearing Our Lord lowered the statue to bow to his Virgin Mother. All was beautifully accomplished while the students sang '*Gaudeamus Igitur*'. Drums beat, the shrill trumpets pierced the night and the procession moved on.

A few hours later the procession of the *gitanes* moved slowly along the road to the viewing platform of civic and ecclesial dignitaries. By chance the image of Our Lord stopped directly in front of me while the bearers rested. Almost immediately, from a balcony above, a pure solo soprano silenced the already hushed crowd. For a few spine-tingling moments time stood still as the *sieta* (a passionate ululation akin to Irish keening), a paean of praise and lamentation to Christ and his mother, rose and fell, swooped and soared in controlled abandon. At its conclusion a profound silence fell before the crowd broke into ecstatic applause, and the hairs on my neck prickled.

All the processions are impressive and with their own particularities. One of the largest is the Royal Archbrotherhood of Our Lady of Hope (Nuestra Señora de la Esperanza). There are some 5,000 members, of whom some 600 carry the *tronos*

and process as penitents, hooded and cloaked, some barefooted and some wearing blindfolds as an additional act of contrition. The most popular procession attracts enormous crowds on Holy Thursday, the beginning of the *Triduum Sacrum*, from the Royal Congregation of Mena. This is the

By chance the image of Our Lord stopped directly in front of me while the bearers rested.

military confraternity and has contingents from the Spanish army and navy. They march singing their military anthem and at several points those carrying the *tronos* thrust it in the air and loudly declare their loyalty to the Virgin Mother. At the several stations there are displays of intricate, swift and complex arms drills. Rifles are twirled and twisted, thrown and caught with immense skill and concentration.

Although the Almeida and the Tribunal are the principal places to see the processions, one of the real excitements is to witness the processions making their way slowly and deliberately through the narrow side streets. Here you see at close quarters the size of the *tronos*, the strain of the bearers, hear the orders of the officials, and, with the press of the crowd, feel part of the whole experience rather than a foreign observer. The other extraordinary experience is to see the *tronos* enter the cathedral, be welcomed by one of the canons, process around the apse and emerge into the narrow *calle* where a sharp right turn has to be executed to continue the procession. This is done inch by inch, swaying from side to side, with hardly any room for error. Warm applause invariably greeted its successful outcome.

The liturgies in the cathedral were all seemly in their execution, although they may not have satisfied the strictest rubricist. The most impressive was the Stations of the Cross. The canons and bishop processed around the cathedral, with the crucified borne by members of a confraternity and followed by the officials in formal dress: women with mantillas, men in morning coats. It was accompanied by a fine, operatic setting of

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the *Stabat Mater* by the cathedral's Master of the Music, with choir, soloists and orchestra.

Easter Day was, oddly, rather anti-climatic. Not least because our attendance at the Vigil had to be curtailed after hearing the Exsultet (sung by a nun: as my friend commented 'a nun who once could sing') and the Gloria, as we had to catch the last train. We missed it. We had consulted the Holy Week timetable but had not realised that Holy Saturday is not part of Holy Week as far as the Malaga transport system is concerned. After a few minutes of panic contemplating a night on a park bench, common sense prevailed and we found a taxi. That was the only glitch in a splendid and moving week. Memorable. **ND**

A Courtyard in Jerusalem

Ann George attends the Feast of Feasts in the Church of the Resurrection

Although I have been on pilgrimage to the Holy Land twice and have lived in Jerusalem for 4 years, I have never been to the Garden Tomb, (the ancient tomb outside the Damascus Gate, which gives a good idea of what Jesus' tomb could have looked like) not, I hasten to add, for any doctrinal or partisan reason, but simply because an occasion never turned up. The Church of the Resurrection, however, has always beckoned me; I would often say my prayers at Calvary, walk through it and, on rarer occasions, pause at the tomb of Jesus (an Edicule, or copy, as the original tomb had been totally destroyed by the 11th Century) and light a candle from the flame always burning at the entrance, which is re-lit every year from the New Fire at the ceremony on Holy Saturday afternoon.

On the occasion of my third Holy Week and Easter celebrated in Jerusalem, I was offered an amazing and humbling opportunity: my Armenian friends asked me to join them at the Ceremony of the New Fire as part of the Armenian Community. They told me to come to their shop at midday on the (Orthodox) Holy Saturday with my hair well tied back, and to bring with me nothing except a pilgrim's candle bundle and a scarf to cover my hair completely.

Jerusalem had been filling up with pilgrims all week. The Ambulatory of the Church of the Resurrection had been used as a well-organised camping ground for the poorest and most pious of the pilgrims, mainly from Greece and Cyprus, and I knew that the huge Rotunda around the tomb would be packed with people from all round the world who had been waiting patiently and prayerfully for days. How would we get in?

My friends took me round to a side door of the church and we were met there by an Armenian monk who greeted us, made a cursory security check, asked the women in our party to cover their heads, then allowed us through to a narrow passageway which wound in a devious manner before emerging close to an altar of the Armenian Monastery within the Rotunda. As we stepped out under the dome the noise of thousands of people was deafening, and the sight of this space where not only were people packed in neat circles at floor level, but also in the clerestories above, made me think of the Last Night of the Proms, albeit without the flags. Every woman had her hair carefully covered, not particularly for religious reasons but because of what would happen at the ceremony.

We waited a long time. Finally, there was movement, a procession to the entrance of the tomb, the congregation quietened, and we saw the Greek Orthodox Patriarch of Jerusalem praying before entering the tomb completely alone. We waited again, it seemed forever, in absolute silence; the sense of anticipation was palpable. Then, just as it felt as if we



could not wait a moment longer, an enormous and fierce tongue of fire shot out of each of the strange, angled holes in the tomb's sides, holes that I had noticed before but hadn't properly appreciated what they were for. There was a shout of triumph touched with fear and then the New Fire started to be passed from one person to the other. In moments the whole space was full of fire, movement and light and I saw out of the corner of my eye men clasp ing lanterns with candles in them, who were darting through the crowds towards the exits. Suddenly I realised that the fire was being handed on to my candle bundle, it was alight, and, as I gasped at the sudden flare, a large hand enclosed in a leather glove grabbed at the wicks and put them out immediately. For a moment I was furious, but then understood it was a safety precaution and was thankful.

My friends nudged me to follow them to a door that led out into the Parvis, the entrance courtyard. This was also full of people and the fire was being passed, candle to candle, here also. As we pushed through the crowd I realised that the New Fire was gradually being passed up into the streets which were also packed with people waiting with candles. My friends explained that the men I saw rushing off with candles in lanterns were taking the New Fire to churches all over the Holy Lands, even, they said, to Cyprus and Greece. I don't know whether this was true, but they said that the New Fire was carried on a plane to Athens so that it could be shared at the Easter Vigil there.

I returned to my courtyard clutching my pilgrim candle bundle, and put it away safely. One day, I promised myself, I would share this flame with others. It came back to England with me, along with others lit at the candle in front of the Tomb of Jesus on other occasions, and over the years they all have been shared and lit again, but on these times the tapers have been lit and left alight, at Walsingham. **ND**

Adventure in the Land of the Unexpected

Edward Backhouse explains how visits to Papua New Guinea have affected his ministry

During my time preparing and training for ordination in the Church of England, I was fortunate enough to visit Papua New Guinea (PNG) on a placement programme. I first heard about the church in Papua New Guinea through Bishop Roger Jupp. He put me in contact with the country, and it has played a big part in my calling and vocation ever since.

The context in PNG is very different from that of the UK. Firstly the church there is very young. The pioneer missionaries Albert Maclaren and Copland King landed in PNG in 1891, which should help you to get an idea of just how new the Christian faith is in this part of the world. The second thing that one notices is the vast variety of ethnic groupings, with over 800 distinct languages and cultures; PNG really is the most diverse country in the world.

My first week in the country was spent at Newton Theological College. Here I met the men who were training to be priests in the Anglican Church there and their wives. The college is very remote and set in a clearing in the middle of the rain-forest. Electricity was only available from 6pm to 10pm and the bathroom facilities were the nearest river. I noticed that while in PNG it was much easier to pray. The bell would ring out the Angelus at 6am, 12pm and 6pm and everything would stop for that brief moment to remember the incarnation. The bell would call all the community to Morning Prayer, Mass and



Evening Prayer on a daily basis, and the sound of the singing—not just of the people but of all creation—could be heard echoing through the jungle. It made me reflect a lot on how hard it can be to pray here in the UK when we get distracted by the next piece of business or the next television programme.

The sound of the singing—not just of the people but of all creation—could be heard echoing through the jungle.

Then I visited a place called Dogura, a mission station set up by the first missionaries Albert and Copland in 1891. Here you can find the only European-style church building in PNG, the cathedral of Saint Peter and Saint Paul. Here I learnt the impact that the faith had had on the local communities. I was told how the cathedral and hospital are built on a plateau that is set between two villages that used to be at war with one another.

The church set up its mission there on that ancient battleground to bring the gospel of peace and unite the people. PNG is a very spiritual place, and the people truly have an understanding of God's work in the world. There is a strong tradition of storytelling, and stories are preserved from one generation to the next. They told me that Dogura very rarely has any cloud cover, but that during World War Two every time the Japanese tried to bomb the mission station several times the clouds were too thick for them to be able to see the mission station.

On my second visit I ended up going off the mainland and onto the island of New Britain, where the Bishop of the New Guinea Islands (now archbishop) Allen Migi greeted



me and took me to the post he had arranged, a mission station on the south side of the island. Once again the culture was different than that seen in the other locations I had been to, but still the faith was being taught and proclaimed and the village lived very much as a community at prayer.

Port Moresby was the last location that I spent time in and is often called the gateway of PNG as you can't go to the country without going through it. Serving in my placement church in the urban area of PNG was completely different again from the rural experiences. What should be mentioned is that the vast majority of those living in PNG, over 75% of the population, live with very little or no money. In the villages people have food gardens where they grow their own food and very much live off the land, selling only what is excess produce. In the city everyone shopped, much like they do here, in big supermarkets, although they remain expensive. There is a big shopping mall called Vision City with its own nightclub and cinema. There are many billboards around the city with Bible verses and messages from churches. Faith is very open in PNG, something that we have lost here in the UK. As I was training at that time for ordination in the Church of England this had a profound effect on how I saw ministry when I began my curacy. I have always been into mission and evangelism since I first started attending church at the age of 15, but somewhere on the training that spark was lost and one got caught up in all the academic ways of looking at things. PNG helped to bring me back to the great commission: 'Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.' Matt 28.19-20

This is what the church is about, the proclamation of the



The church set up its mission on that ancient battleground to bring the gospel of peace and unite the people.

good news of Jesus. Although PNG is a very poor country, the people are rich beyond imagination in their devotion to God and their commitment to the great commission.

There are of course struggles in PNG. I've already mentioned the language barriers with over 800 languages in the country. 80% of people live in remote villages with no access to electricity, roads, shops or all the other luxuries we take for

granted here. Education costs are out of reach for many families, and results in a lack of education and a third of the population being illiterate. There are major issues such as HIV/AIDS, domestic abuse and

witchcraft. Community is seen as more important than individuals.

The church, however, remains fully committed to its ministry of teaching, preaching and healing. I would recommend the experience of a visit to PNG for any Christian wishing to have their love for God rekindled. You will see prayer, and the answers to prayer, throughout this south Pacific paradise. You will learn what it means to walk with God in what is often called the 'Land of the Unexpected,' not knowing what awaits

you from day to day or whether the transport will come or not. I would also ask anyone reading this to consider supporting the church in PNG, where so little from us can do so much over there, for the church and the communities that they serve. You can find out more by looking at the website for the Papua New Guinea Church Partnership. www.pngcp.org.uk or you can follow us on Facebook.

I pray that all of you who have read this will be richly blessed, and will walk prayerfully with God where and how he wants you to.

ND

Fr Edward Backhouse is a committee member of the Papua New Guinea Church Partnership



Star Trekkers

A report from **St Benet's Kentish Town Gorge** on this year's Children's Pilgrimage to Walsingham

A group from our confirmation class took part over the past weekend in the Walsingham Children's Pilgrimage. We set off on Friday afternoon and arrived back on Sunday evening. We travelled jointly with a group of children from St Alban's, Holborn, and we are very grateful to them for allowing us to share their coach. We had a wonderful time exploring what it meant to be "Star Trekkers"! In other words, we were thinking about the story of the Epiphany, and what we can learn from the Wise Men who came to visit Jesus. Just like them, we need to follow the way to Christ through life. Mary acts as a star pointing the way to her Son.

What is the Children's Pilgrimage?

Each year in Lent, the Shrine of Our Lady of Walsingham organises a weekend pilgrimage intended for primary age children in Key Stage 2 (i.e 7-11 years old). The liturgies and activities are particularly suited to the worshiping needs of younger children as we have fun together and grow in faith. The whole Shrine is taken over by 300 children!

What did we get up to?

On our first evening we settled in to our rooms, and then gathered for a first liturgy in the Shrine Church. We noticed the church had been turned back to front, so we could worship facing the Holy House. After our first liturgy, we had hot chocolate and biscuits, and headed to bed. The next morning, after a hearty breakfast, we made our way to Roman Catholic Shrine. There we began the Liturgy of the Word of our Mass, and then processed along the Holy Mile back to the Anglican Shrine, where we celebrated the Liturgy of the Eucharist. The wind and snow were pretty tricky to deal with, but we soldiered on and made it back in one piece! In the afternoon, there were lots of creative activities for us to do, including face painting. Unfortunately the cold and snow mean the plans for a bouncy castle had to be abandoned! In the evening, there was a disco in the pilgrim refectory presided over by a local children's entertainer called Charlie Cheesecake. On Sunday morning, we had a Mass together in the Anglican Shrine, wolfed down a splendid roast lunch, returned for Benediction, and then headed home in the early afternoon. **ND**

For more information visit the Shrine's Website www.walsinghamanglican.org.uk (Photos by Graham Howard).



From the Archive: Truth and the Movies

In April 2004 New Directions reviewed the film *The Passion*. We reproduce this here as a new set of films about the life of Christ and his Resurrection are in cinemas

Alban Xavier, our man in Vancouver, reviews The Passion

We asked a student taking a gap year in Canada to go to Mel Gibson's *The Passion* in downtown Vancouver and tell it to the readers of *New Directions* as it really is – or as it seemed to him...

There is something inexplicably beautiful about hearing a familiar word or phrase expressed in a foreign language. At *The Passion of the Christ* (unless there has been a wild outbreak of Aramaic study in the UK) nearly everyone can share this pleasure. Gibson's courage in putting a film of such spiritual potency into mainstream Hollywood and maintaining the original Aramaic and Latin is a testament to the man's faith.

The film is an intensely moving portrayal of the last hours of Christ's life for both the believer and the 'doubting Thomas'. As an innocent bystander, but close observer of 'the faith', the film left me with plenty to reflect on.

Christ's compassion on the screen seems to be in stark contrast to the world around us. To see a man condemning himself to death for 'the redemption of man' seems strangely out of place in a world of power politics and 'I want it all and I want it now' popular culture. The Vatican, which as far as I know doesn't have a regular film reviewer, commented: 'a production of exquisite artistic and religious sensitivity.'

The eyes of Christ

Christ, unsurprisingly, is the centerpiece of the film, and Jim Caviezel turns in a master-class performance in acting. He beautifully conveys the humanity of Christ in the garden of Gethsemane. As he calls for the Father to 'let the cup pass from me', one cannot but feel a great affinity with him. Through the camera angles, we are frequently presented with Christ's immediate vision; and what he sees usually links to a flashback of his early life. Subjected to horrendously graphic and repetitive floggings, the physical body of Christ is horribly mutilated for the majority of the film. As a result, Caviezel shows compassion through his eyes, an intensely moving spectacle. It is an incredible talent to express huge emotion in a mere passing glance. His relationship with the Madonna (Maia Morgenstern) is conveyed purely through exchanged glances from the public squares in which he is on trial. The passion they both convey is truly inspiring. It is an extraordinary task accurately to convey the immense pain of the man who 'carried the sins of the world on his back'

Darkness visible

Satan and Judas, as is often the case, are the most intriguing characters in the film despite the former being theological artistic licence. There always seems to be so much more directorial and artistic scope for evil.

Judas (Luca Lionello) is a man constantly unsure of his actions, until the very moment of betrayal. His decline from a fearful man, begging the high priest to return Jesus, to a 'man possessed', dashing outside the city walls to his eventual place of eternal rest, is one of the gems of the film. Gibson has judged the character brilliantly and showed his ultimate humanity. In doing so, he turns the spotlight of self-analysis on the audience. It is an unnerving feeling to recognize a part of yourself in Judas.

Satan (Rosalinda Celentano) appears as a constant apparition to Christ and lurks in and among the crowds for most of the film. Her cold androgynous appearance is in direct contrast

to the warm glow of Middle Eastern good looks that surrounds Jesus and his disciples. Her appearances are always full of symbolism, displayed most effectively when she mockingly carries a hideous looking child to her breast (an antichrist-like depiction of 'the

Madonna and child.') There is also a wonderful moment where Satan, or so we are led to believe, appears to Judas as a fly-blown rotting donkey corpse (a powerful image of evil). Judas promptly hangs himself with the donkey's reins – the use of the donkey contrasting sharply with Christ's triumphal procession into Jerusalem.

Misgivings

This is undeniably an epic and moving depiction of the last hours of Christ's life. Gibson has brilliantly realized his objective. But a few things nagged at me about the film.

First, and pivotal to the film, is Gibson's judgment of the balance between the physical and the spiritual. Granted that as a visual medium, film does not necessarily convey spiritual struggle as well as literature or radio; but this does not mean it should be sidelined. Gibson has chosen to convey Christ's pain in a purely physical sense, and the extremes to which it is shown are often absurdly graphic. To show the nailing of Christ's hands and feet is one thing; to have Christ consistently and savagely tortured at various intervals is unnecessary. It is not, strictly speaking, biblically inaccurate; but might not Christ's spiritual suffering been explored more effectively, perhaps, through extended interaction with his disciples or mother?

Then there is Pontius Pilate (Hristo Shopov), who shows glimmers of great potential, but in the end falls slightly flat. Pilate's inner struggle over his role in Christ's death is beautifully portrayed in his puzzled inquisition of Christ: 'What is truth?' His *naïveté* in asking the Way, the Truth and the Life 'what is truth?' is one of the most important, but seemingly throwaway, scenes of the film. But the political motivation (his fear of Caesar or of rebellion by the Jews) seems exaggerated and contrived: the rebellious mob is more of a subdued rabble,

This is undeniably an epic and moving depiction of the last hours of Christ's life.

than a potentially anarchistic force. Our screens have been full recently with scenes of true rebellion in Haiti. This mob lacked the fear factor of real insurgents.

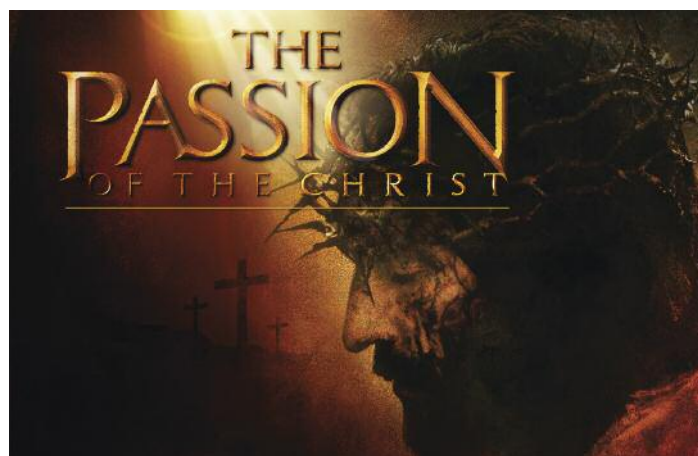
Samaria

I left the cinema and was immediately confronted by a desperate beggar, one of many in downtown Vancouver. I spared some change I couldn't afford and walked on, my own tiny bit of compassion lost to the night. An advert with a Samaritans phone in the background and the slogan 'because bisexuality, suicide and ecstasy don't usually come up around the dinner table' caught my eye. I longed for Gibson's overly graphic but beautiful depiction of the last hours of Christ again.

Gibson has taken a huge leap of faith and put his soul on the line in this film. A world as cynical as ours may chew up and spit out this great work without much time for reflection; but the film remains a 'must see.' *The Passion* hasn't converted me, but it is undeniable that Gibson has demonstrated that Christ and his teachings have permanence and give answers that the world of McDonalds and MTV can never provide.

I believe that Bob Dylan (for me God's current representative on earth) 'Sure as hell / you're bound to tell / no matter how hard you rub / you won't find it on your ticket stub.' For \$11.95 two nights ago I almost did.

Alban Xavier is on his gap year travels in Canada



The Passion of the Christ

126 minutes of intense and bloody suffering

The qualifications are important, but this controversial film is worth seeing. It is a big film: the colour is intense, the movement bewildering, the drama overwhelming, even the music is all-encompassingly loud. I left the cinema drained and exhausted; but also unexpectedly joyful.

Is it anti-Semitic? No, but there is a serious failure of biblical scholarship, and were I Jewish I would undoubtedly feel aggrieved. When it comes to the trial, we must be clear (and make it clear) as Christians (teachers and preachers especially) that this is *not* how the Bible describes it.

Unconvincing politics

The sophistication of the filming is entirely contemporary, all the latest forms and techniques have been used, and this sits badly with an uncritical nineteenth-century presentation of the supposed history. Ours is an age more cynical of and interested in the mechanics of political power; that interest and cynicism should not be ignored. If you seek a political explanation of the Passion, and most filmed presentations have done so, then you must do more than merely combine elements from the four evangelists. You must provide some credible

framework, or else the trials become a mere sequence of unconnected and unconvincing events, of men shouting at each other and at Jesus. (And if you do that, and give Pilate the leading role, you must give the religious leaders better lines

than they have here.)

If the condemnation of Jesus is not political, then it is moral or theological? The crucial response, 'His blood be upon us and upon our children,' is not translated in the subtitles; as it is shouted, the camera focuses upon Jesus, so that we in the audience can also implicate ourselves in that guilt and salvation. If, as we believe, only those who can make that cry can be redeemed by Christ's passion, how is it that Pilate is allowed to say, 'I am innocent of this man's blood,' as though it were a statement of fact. The devil appears many times in the film; why did he/she not appear then? Why was no attempt made to highlight the profound irony of this text?

The strangest twist is the lack of Greek. The use of Aramaic and Latin is one of the most powerful features of the film, but why does it ignore the Greek? I cannot believe that Jesus and Pilate would have spoken Latin. True, few people will notice, but there seems to be a sub-text: why, clear contrary to the biblical record (John 19.20), is there no Greek on the notice on the cross? If there really is no hidden agenda, why make it seem as though there were?

It is unacceptable to pick and choose from the four gospels, and then say, 'It's in the Bible.' To destroy the integrity of the individual evangelists, and pretend that you are not putting something else in their place is poor scholarship, or something worse. The sheer power of this film, and its success in so many other ways, makes this a matter of real importance. Clergy, in particular, must give careful teaching; and if that means doing some serious study, so much the better. We may know that the Scriptures are not anti-Semitic, but we also know that men have so used them, and this film presents just such an opportunity.

His blood be upon us

It is an astonishingly bloody film. As one who cannot watch *Casualty* or any hospital drama because there is too much blood, this was one film I had no desire ever to see; I feared it would sour all my devotions this year and for years to come.

It is appalling, harrowing and emotionally disturbing, but it does make sense! Its uncompromising presentation gave a meaning to the flagellation I had not grasped before. I still cannot explain to myself how I was able to watch the hammering in of the nails, but it was something to do with the sheer power

of the filming. 'His blood be upon me.' The passionate intensity of the film draws one into the very details of the suffering. It hurt, but I still wanted to feel the blood. Different in form from the quiet participation in a Good Friday liturgy, but similar in intention.

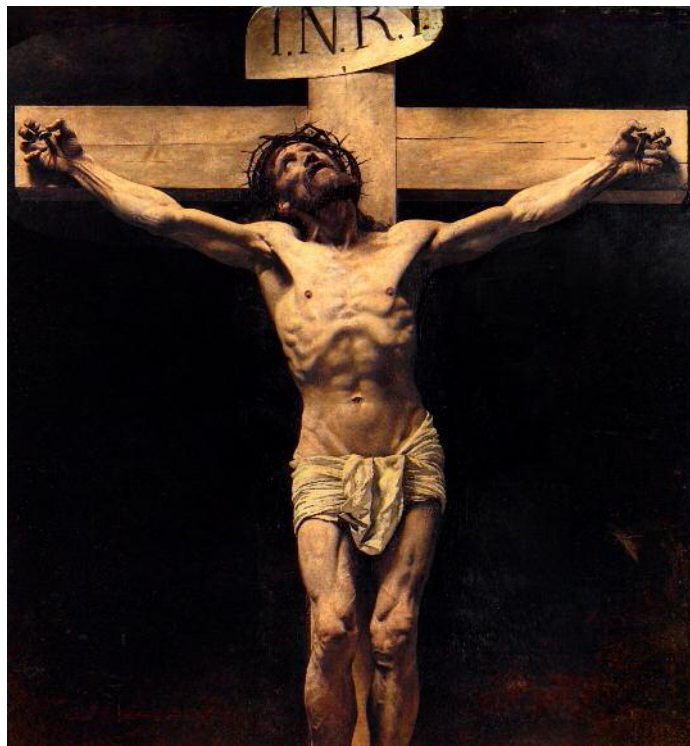
Direct film narrative cannot properly transcribe gospel, and there are inevitable failures: one should not take them too seriously. The manner in which Jesus heals Malchus' ear in the garden of Gethesemane, by simply picking it up off the ground and sticking it back on, is pure slapstick. The worst moment of sheer bad taste, for me, was when Pilate's wife brings clean white cloths during the scourging of Jesus to the two Marys, for them to wipe up the blood afterwards from the courtyard paving: I was half expecting a Monty Python voice-over saying, 'Incidentally, these relics will be on sale in the foyer.'

A good example of the effects of cinematic cliché were the two most poignant scenes between Jesus and his mother.

Will it convert? Will it make new Christians?

When she meets him on the way to Calvary, and there is a flashback to his childhood, we are drawn into a moment of immense tenderness, deeply moving. So too when she stands watching, with Mary Magdalene and John, at the foot of the

cross. But when she comes forward and weeps over his nailed feet and smears his blood over her face, it fell heavily into Hollywood bathos.



A serious work of art

So the production is uneven, but that is as it should be. The most effective parts were often the most chaotic, for they allowed the full range of unscripted, contradictory responses. The Roman soldiers gave increasingly subtle and nuanced performances as the drama unfolded, as though the actors were learning during the production.

The focus on the passion, with a well-chosen selection of contrasting flash-backs, and the use of two at least of the original languages are the defining characteristics of this Jesus film, and would alone be enough to make it worth seeing. Its uncompromising intensity occasionally tips over the edge, but takes it into a quite different league to many of its more reverential predecessors. This is a serious work of art. I am genuinely sorry that its political scholarship is so seriously flawed; but I remain deeply grateful for its commitment to painting so powerful a picture of the central event of all human history – the redemption of the world by Our Lord Jesus Christ. It is the most important overtly Christian film in forty years.

Will it convert? Will it make new Christians? No, of course not. The film can show a man suffering for love, it can show his death most powerfully, but it cannot make the viewer feel responsible for that death, or desire to be washed in his blood: that is the work of grace. This is not the gospel, but it may allow the gospel to be heard. **ND**

Nicholas Turner is Curate of the Parish of Broughton-with-Elslack



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The salary will be £32,000 p.a.

Closing date: 13th April 2018

Interviews: 24th April 2018 in Walsingham

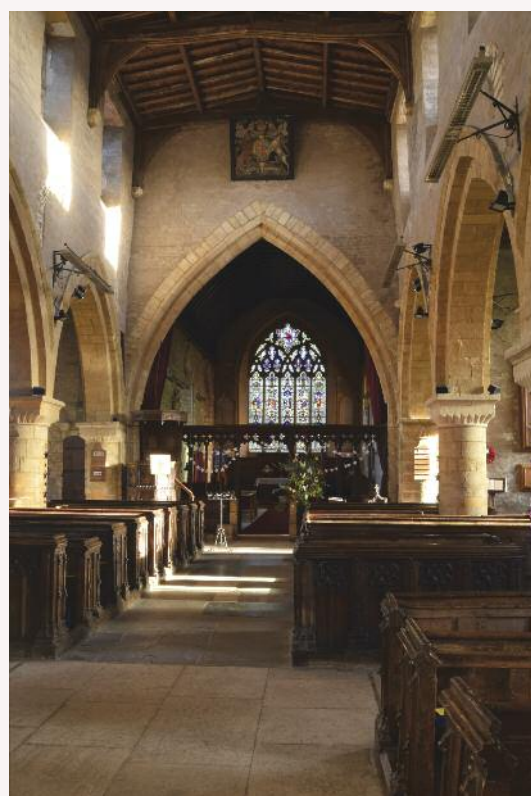
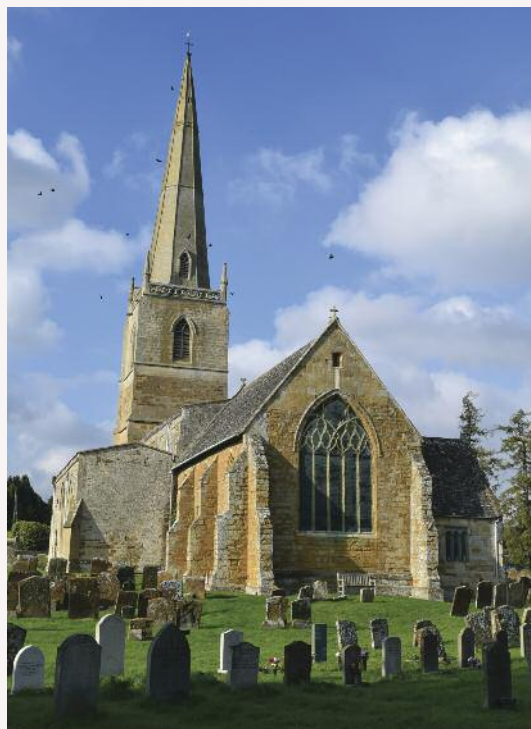
For further information and an application pack, please contact: Mrs Venetia Davies, PA to the Priest Administrator, The College, Walsingham, Norfolk NR22 6EF
v.davies@olw-shrine.org.uk

Enhanced DBS clearance is required for this post.

touching place

S GREGORY, TREDINGTON, WARKS

Walk round the exterior of this church, and it appears to be a substantial late 14th-15th c. edifice, dominated by a 14th c. tower with 15th c. octagonal spire. The chancel was rebuilt around 1300, and the high altar was consecrated in 1315; in 1399 Pope Boniface IX granted an indulgence to those visiting the chapel of St. Mary the Virgin in the church of Tredington, which contained a much-venerated image of our Lady of Pity (*Pietatis*) holding a figure of Christ crucified. The 15th c N porch, with Tudor roses in the roof, typifies a building that dominates this small and immaculately manicured village. Cross the threshold and immediately you're transported further back. There are late Norman arcades, complete with cushion caps, but your eyes move up and see the remains of Saxon windows above the arcades, showing there was a substantial pre-Conquest church as wide as the later mediaeval nave. A. W. Blomfield restored the church in 1899, right at the end of his life, a conservative restoration that retained a fine Jacobean pulpit, complete with back-board and tester, a nave-full of 15th c. benches and a 16th c wooden lectern in the S aisle.



A rewarding church to visit, but one that poses further questions. Tredington is just off the Fosse Way, the Roman road that linked Exeter (*Isca Dumnoniorum*) and Lincoln (*Lindum Colonia*). Back in the 8th c., when 'Tredincgtun' was given to the bishop of Worcester in 757 (it was in Worcestershire until 1931) Tredington was a much bigger parish, whose church was mother to a number of hamlets with their own chapels, like Shipston. The dedication to the Pope who sent Augustine to Canterbury doubtless goes back to Saxon times, perhaps to the 8th c.

Map reference: - SP 259436

Simon Cotton

Forms of words for making a bequest to FiF in your Will

I GIVE to FORWARD IN FAITH of 2A The Cloisters, Gordon Square, London WC1H 0AG the sum of _____ pounds (£) and I DIRECT that the receipt of the Treasurer or other proper officer of Forward in Faith shall be good and sufficient discharge to my Executor.

or I GIVE the residue of my estate to FORWARD IN FAITH of 2A The Cloisters, Gordon Square, London WC1H 0AG and I DIRECT that the receipt of the Treasurer or other proper officer of Forward in Faith shall be good and sufficient discharge to my Executor.

parish directory

continued

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

LONDON NW9 Kingsbury St Andrew A Society Parish under the Episcopal care of the Bishop of Fulham Sunday: Sung Mass 10.30am, Thursday Mass 10am – both followed by refreshments. Tube to Wembley Park then 83 Bus (direction Golders Green) to Tudor Gardens Contact: Fr Jason Rendell on 020 8205 7447 or standrews.kingsbury@london.anglican.org - www.standrewskingsbury.org.uk

LONDON SE11 4BB St Agnes Kennington Park, St Agnes Place. Under the Episcopal care of the Bishop of Fulham. 8 minutes walk from both Kennington and the Oval tube stations (Northern line) Sunday: 10am Solemn Mass. Daily Mass: Mon to Fri 10am - Bible Study after Mass on Wed. stagneskenningtonpark.co.uk 020 7820 8050 frpaulensor@btconnect.com

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) A Forward in Faith Parish under the episcopal care of the Bishop of Fulham. Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 10am, Tues 9am, Wed 12.15pm, Thurs 10.15am, Fri 12.15pm, Sat 10am Parish Priest: Fr Philip Corbett - 07929 750054

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

LONDON SE 26 All Saints, Sydenham A Society Parish under the care of the Bishop of Fulham. Grade II listed Church with stunning Fellowes-Pryne interior. Sunday - 10.30am Solemn Mass with Sunday School. Weekday Services as advertised. Parish Priest Fr Philip Smith 0208 7783065.

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10.30am. 6pm Choral Evensong (termtime). 7.30pm Mass. Midweek Mass: Tues 9.30am, Wed 7pm, Thurs 7.30am, Fri 10am, Sat 9.30am. www.st-gabriels.com

LONDON SW7 St Stephen, Gloucester Road (entrance in Southwell Gardens) A Fulham Jurisdiction Parish. Modern rite, traditional ceremonial, gospel preaching and good music. Sunday: Masses 9am and 11am (Solemn). Daily Mass: Tues 11am, Wed 7pm, Thur 10am, Fri 1.15pm, Sat 10am. Rosary - 2nd and 4th Saturday at 10.30am. Fr Philip Barnes SSC Contact: 020 7370 3418 www.saint-stephen.org.uk

LONDON SW11 The Ascension, Lavender Hill. Famous and flourishing ABC Parish, in the Fulham Jurisdiction. Inspiring liturgy with modern rites, traditional ceremonial, fervent preaching and good music. Sunday: High Mass 11am. Weekday Mass: Wednesday 7.30pm. Rosary: Saturday 11.30am. SOLW Cell organises pilgrimage, social and fundraising activities. Parish Priest: Fr Iain Young 020 7228 5340

LONDON SW19 All Saints, South Wimbledon. Society Parish Under the Episcopal Care of the Bishop of Fulham. Sunday Solemn Mass 11am. For other masses and services contact Fr Christopher Noke 020 8948 7986, the church office 020 8542 5514 or see www.allsaintswimbledon.org.uk/

LONDON WC1 Christ the King, Gordon Square The Forward in Faith Church. Mon to Fri: Mass at 12.30pm, plus: Thur at 12 noon: Angelus followed by Exposition of the Blessed Sacrament until 12.25pm. Other services: as announced. Contact the FIF Office on 020 7388 3588 or email: chaplain@forwardinfaith.com

MANCHESTER Failsworth The Church of the Holy Family. A Society Parish. Sunday Mass : 9.15am. For other Sunday and Weekday Services or further information please contact the Churchwardens - Peter French 0161 684 7422 or Jacqui Weir : 0797 4340682

MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; Saint Augustine, Pendlebury; Saint Peter, Swinton. A Society Parish. Sunday Masses: 8am

and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Clergy Fr Jeremy Sheehy 0161 794 1578 and Fr Michael Fish 0161 794 4298., Parish Office: 0161 727 8175 email: parrofsandp@btconnect.com

MIDDLESBROUGH The Church of St Columba Sunday: Mass 9.30am. Daily Mass. **St John the Evangelist** Sunday Mass 11am. For further information contact Fr Stephen Cooper 01642 824779

NORTH YORK MOORS S. Leonard, Loftus and S. Helen, Carlin How. Situated on the Cleveland Coast. Sunday - Mass at Carlin How 9am and at Loftus 10.30am. Further details on our website www.loftusparish.co.uk Parish Priest Fr. Adam Gaunt 01287 644047

OXFORD St John the Evangelist, New Hinksey (1 mile from the city centre; Vicarage Road, OX1 4RE) A Society Parish under the care of the Bishop of Ebbsfleet. Sunday: Parish Mass 10.30am. Contact - 01865 245879 or www.acny.org.uk/467 Come and discover Oxford's hidden Comper Church!

OXFORD St Barnabas and St Thomas. Services: Saturdays 5.30pm Vigil Mass (St Thomas). Sundays 8.00am Low Mass, (St Barnabas), 9.15am Matins (St Thomas), 10.30am Parish Mass (St Barnabas), 6.30pm Evening Prayer (St Barnabas). For Daily Mass see website: www.sbnababas.org.uk. Parish priest: Fr Jonathan Beswick 01865 557530



PLYMOUTH SACRED HEART, ST JOHN THE EVANGELIST, WITH ST SIMON, AND ST MARY THE VIRGIN. A Society Parish under the Episcopal Care of the Bishop of Ebbsfleet. **St John**, Sunday 11am (sung), Thursday 10am (said); **St Mary**, Sunday 9.30am (said), Wednesday 11am (said); **St Simon**, Tuesday 10am (said). Feast days as appropriate. Pastoral care - Fr S. Philpott. email: frphilpott@gmail.com email: churchofstjohn1@btconnect.com www.sacredheartplymouth.co.uk

READING St Giles-in-Reading, Southampton Street (next to the Oracle). Medieval church. Forward in Faith, affiliated with The Society. Sunday: Mattins - 10am; Parish Mass with Sunday School - 10.30am; Evensong - 5.30pm; Low Mass 6pm. Daily Offices and Daily Mass. Friday Bible Study at 11.30am. Regular study groups, see our website. Parish Priest: Fr David Harris 0118 957 2831 www.sgilesreading.org.uk

ST. LEONARD'S-on-SEA Christ Church with St Mary Magdalen and St Peter and St Paul. Daily Mass 10.30am and 6pm. Sunday Mass 8am Parish Mass 10.15am. Solemnities Solemn Mass 7pm. Fr Luke Irvine-Capel SSC. Rector and Parish Priest www.christchurchstleonards.co.uk

SALISBURY St Martin - the oldest Church in Salisbury. We can be found in St. Martin's Church Street just over the inner city ring road. Walk up St. Ann Street from the Close and through the tunnel. A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday: Mass at 8:00am, Parish Mass at 11:00am. For further information about the Daily Office, weekday mass and confession see www.sarumstmartin.org.uk, or call 01722503123. Parish Priest: Fr. David Fisher. 01722 500896

SCARBOROUGH St Saviour with All Saints, A FIF Parish affiliated to the Society of St Wilfrid and Hilda and under the Episcopal Care of the Bishop of Beverley. Sunday Mass 10am with refreshments to follow. Evening Prayer 4.30pm. Evening Prayer and Benediction on the last Sunday of the month. Weekday masses: Monday 2pm Thursday 10.15am Saturday 9.30am.

Major Festivals times vary. Fr David Dixon 01723 363828 frdavidsmart@gmail.com stsaivour-scarborough.org.uk

SHREWSBURY All Saints with St Michael, North Street (near Shrewsbury railway station). A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Resolutions ABC. Sunday: Mass 10.30am. For daily Mass times or further information, contact Fr Paul Lockett SSC 01 743 357862

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, DL16 6NE A parish of the Society, under the care of the Bishop of Beverley. Sundays: 9am Sung Mass, 2pm-4pm 'Sunday Club' for children ages 4-12, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am. Parish Priest: Fr John Livesley SSC - 01388 814817

STAFFORD St Peter, Rickerscote. A Society Parish. Sunday - Parish Mass 10.15am, 3rd Sunday 3.30pm Benediction. For further information contact Fr David Baker SSC 01 785 259656

STOKE-ON-TRENT, LONGTON SS Mary and Chad. A Society Parish. Sunday: Parish Mass 10am. Weekdays: Mon 10am, Tues 6.30pm, Wed 10am, Thur 11.30am, Fri 6.30pm. Confessions after any Mass or by appointment. Fr Kevin Palmer - Parish Office - 01782 313142 - www.ssmaryandchad.com

STOKE-ON-TRENT, SMALLTHORNE St Saviour. ABC Convenient for Alton Towers & the Potteries. Parish Mass Sunday 11.00am. For details of Children's Church see website. Weekdays: Tuesday, Thursday, Friday, Saturday 09.30, Wednesday noon. Contact Fr Andrew Swift 01 782 827889 - frandrew@smallthorne.org www.smallthorne.org twitter@SSaviours

SUNDERLAND St Mary Magdalene, Wilson Street, Millfield. A Society Parish under the episcopal care of the Bishop of Beverley. Sunday: Parish Mass 10.30am, Benediction 6.30pm, Mass 7pm. Weekdays Mass: Mon and Wed 10.30am, Tues and Thur 7.30pm, Fri 7.30am, Sat 10am. Rosary Thur 7.15pm, Sat 6.15pm. Confessions: Sat 6.30pm or by appointment. Parish Priest: Fr Beresford Skelton 0191 565 6318 www.st-marymagdalene.co.uk Visit our Facebook page

SUNDERLAND St Aidan, Sunderland, SR2 9RS. A parish of the Society under the episcopal care of the Bishop of Beverley. Sunday: Parish Mass 10.00 am, Evensong 6.00 pm. (Benediction last Sunday of the month 6.00 pm). Weekday Masses: Mon, Wed, Sat 9.30am, Tues 1.00pm, Thurs 7.30, Fri 8.00am. Rosary Mon 5.30 pm. Confessions Sat 6.15 pm. Contact: Fr David Raine SSC: 0191 5143485, farvad@sky.com

SUTTON All Saints, Benilton A Parish of the Society in the care of the Bishop of Fulham. Sunday: Low Mass 8am, Solemn Mass 9.30am (except Second Sundays: 8.30 a.m. Low Mass, 10.00 a.m. Family Mass). Daily Mass - Wed 10am. Sunday Churchwardens: Mrs Linda Roots (020 8644 7271), Mrs Carolyn Melius (020 8642 4276)

SWINDON Parish of Swindon New Town A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday masses: 9.00am S. Saviour's; 10.30am S. Mark's; 10.30am S. Luke's. Weekday masses as advertised. Contact 01793 538220 swindonnewtown@btinternet.com

TAUNTON Holy Trinity, Trinity St, Taunton, TA1 3JG. Society Parish. Modern Catholic liturgy. Musical tradition. Sunday Services 8.10 & 6.30. Daily Mass. Fr Julian Laurence SSC, Vicar, Fr Adam Burnham, Curate. See website for full details of services and events holymtrinitytaunton.org

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, DY4 9ND. A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday 9.30am Parish Mass; 11.00am Mass with Sunshine Club for children; 4pm Evening Prayer. Daily Mass: Monday & Thursday 7.30pm; Wednesday 9.30am; Friday 6pm; Saturday 10am & Confessions at 10.30am. www.fifparish.com/stjohnipton Parish Priest: Fr Simon Sayer CMP 0121 679 7510

TIVIDALE, Oldbury, West Midlands St. Michael the Archangel, Tividale Road and Holy Cross, Ashleigh Road. Society Parish. Sunday Worship: Parish Mass 11am (St Michael's), Evening Mass 6pm (Holy Cross). Contact Fr Martin Ennis 01384 257888 frmennis@gmail.com, www.vicarofividale.co.uk

WALSALL St Gabriel's, Fullbrook, Walsall, off Junc 7 or 9 of M6. Resolutions ABC. Sunday: 8am Mass, 10am Parish Mass, 4pm Evening Prayer, 5pm Evening Mass. Daily Mass. Parish Priest: Fr Mark McIntyre 01922 622583

Continued on next page

WALSINGHAM St Mary & All Saints, Church Street. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday: Solemn Mass, 11.00 am Week-days: please see www.walsinghamparishes.org.uk

WEDNESBURY, West Bromwich St Francis of Assisi, Friar Park WS10 0HU (5 minutes from junc 9 of M6) Sunday: Mass 9.45am. Weekday Mass: Tues and Thur 9.30am, Wed and Fri 7.30pm, Sat 10am. Lively worship in the Modern Catholic Tradition, with accessible preaching, and a stunning gem of a church beautifully restored. Parish Clergy: Fr Ron Farrell: 0121 556 5823 or Fr Gary Hartill 0121 505 3954 - Visit us at www.saintfrancisfriarpark.com

WELLINGBOROUGH St Mary the Virgin, Knox Road (near BR station) A Society Parish under the episcopal care of the Bishop of Richborough. Sunday: Mass 10.30am. Daily Mass and Office. For further information see our Website: www.stmary-wellingborough.org.uk

WEST KIRBY S. Andrew, Meols Drive, Wirral, CH48 5DQ. Sunday 8:00 am Low Mass; 10:30 am Sung Mass; Evensong 6:00 pm Third Sunday. Daily Mass. Traditional ceremonial with a warm welcome. Safe harbour in Wirral and Cheshire West, visitors welcome. Parish of The Society under the Pastoral Care of The Bishop of Beverley Parish Priest Fr. Walsh. 0151 632 4728, www.standrewswestkirby.co.uk e-mail: office@holyltrinity-winchester.co.uk

WESTON super MARE All Saints with St Saviour, All Saints Road, BS23 2NL. A Member of the Society under the episcopal care of the Bishop of Ebbsfleet - All are welcome. Sundays: 9am Mass, 10.30am Parish Mass. Weekdays: 10am Mass (Wed, Thur and Sat). Priest-in-Charge: Fr Andrew Hughes ssc 01934 204217 fatherandrew@sky.com - Parish Office 01934 415379 allsaintsandstaviour@btconnect.com Visit our website www.all-saintssm.org

WEYMOUTH St Paul, Abbotsbury Road DT4 0BJ Under the episcopal care of the Bishop of Ebbsfleet. Sundays (usually): Parish Mass 9.30am (creche and Sunday school); Informal Eucharist 11.15am; EP & Benediction 5pm (1st Sunday). For times of daily and Holyday masses see www.stpaulsweymouth.org or ring parish priest: Fr Richard Harper SSC 01305 778821.

WINCHESTER Holy Trinity. A Society Church under the Episcopal care of the Bishop of Richborough. Sunday: Sung Mass 10.30am. Weekday Masses: Tues 10.30 am, Thur 12 noon. Contact: Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 732351 - email: office@holyltrinitywinchester.co.uk - website: www.holytrinitywinchester.co.uk

YORK All Saints, North Street (near Park Inn Hotel) A Society Parish. Sunday: Low Mass 10.30 am, Sung or High Mass 5.30pm, Thursday Low Mass 12.45 pm. Visitors to this beautiful medieval church are always welcome; the church is normally open during daylight hours. - website: www.allsaints-northstreet.org.uk

YORKSHIRE near Skipton. Three rural churches which make up The Society parish of the Yorkshire Dales. Sundays: **THORNTON St Mary** Sung Mass, modern rite 9.15am. **MARTON St Peter** Prayer Book Holy Communion 10.45am. **BROUGHTON All Saints** Evensong 7pm. **HOLY WELL** Saturdays at Noon, summer. Canon Nicholas Turner ssc 01282 842332 bmtparish.co.uk

Diocesan Directory

FIF, DIOCESE OF CANTERBURY resolutions parishes Deal St Andrew 01 304 381131, Eastchurch All Saints 07702 199844, Folkestone St Peter 01303 254472, Harbledown St Michael 01227 464117, Lydden St Mary 01304 822865, Maidstone St Michael 01622 752710, Ramsgate Holy Trinity 01843 863425, Rough Common St Gabriel 01227 464117, Temple Ewell SS Peter and Paul 01304 822865,

FIF, DIOCESE OF CHESTER Chester St Oswald and St Thomas of Canterbury, Fr Stephen Sheridan 01 244 399990; Congleton St James the Great, Society, Fr Colin Sanderson 01260 408203; Crewe St Barnabas, Society, Fr Ralph Powell 01270 212418; Crewe St Michael, Coppenhall, Society, Fr Charles Razzall 01270 215151; Knutsford St John the Baptist, Society, Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, Society, Fr Robert

Nelson 0151 630 2830, Stockport St Peter, Society, Fr Kenneth Kendrick 0161 483 2483; West Kirby St Andrew, Society, Fr Peter Walsh 0151 632 4728

FIF, DIOCESE OF DERBY Calow: St Peter, Fr Kevin Ball, 01 246 462192; Derby: St Anne, Churchwarden Alison Haslam 01 332 362392; St Luke, Fr Leonard Young 01 332 342806; St Bartholomew, Fr Leonard Young 01 332 342806; Hasland St Paul and Temple Normanton St James vacant 01246 232486; Ilkeston Holy Trinity, Bp Roger Jupp 0115 973 5168; Long Eaton St Laurence, Bp Roger Jupp 0115 973 5168; Staveley St John Baptist with Inkersall St Columba and Barrow Hill St Andrew: Fr Stephen Jones, 01 246 498603

DIOCESE OF EXETER FIF Recommended Parishes: Abbotsham St Helen, Churchwarden 01 237 420338; Babbacombe All Saints, Fr P Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Churchwarden 01 626 821956; Exeter St Michael & All Angels, Heavitree; St Lawrence, Lower Hill Barton Rd; St Paul, Burnthouse Lane; St Mary Steps, West Street, Fr R Eastoe 01392 677150; Great Torrington St Michael, Taddipott St Mary Magdalene, Fr P Bevan - 01805 622166; Lewtrenchard St Peter, vacancy 01566 784008; Newton Abbot St Luke, Milber, Fr N Debnay 01 626 681259; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Peter and the Holy Apostles Fr D Way - 01 752 22007; Plymouth Mission Community of Our Lady of Glastonbury St Francis, Honicknowle, St Chad, Whiteleigh, St Aidan, Emesettle, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; Sutton-on-Plym; St Mary the Virgin, Laira; St Simon, Mount Gould, Fr Philpott, e-mail frphilpott@gmail.com; Plymouth Discovery Mission Community, St Bartholomew, Devonport; St Mark, Ford & St Gabriel, Peverell Park Fr R. Silk - 01752 562623; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, Fr P March 01 803 312754

DIOCESE OF GUILDFORD, Society Parishes Aldershot St Augustine, Fr Keith Hodges 01252 320840, Hawley Holy Trinity and All Saints, vacant contact the Churchwardens via the parish website. - For further details of all activities, events etc visit forwardinfaith.wixsite.com/fmffguildford

FIF, DIOCESE OF LEICESTER Blackfordby and Woodville vacant, contact Miss Blossom Thompson 07813 214462; Leicester St Aidan, New Parks, Fr S Lumby 0116 287 2342; St Mary de Castro, Fr D Maudlin 01572 820181; St Chad, Fr M Court 0116 241 3205; St Hugh, Eyres Monsell, vacant, interim Priest in Charge, Fr Simon Matthews 07763 974419; Narborough Fr A Hawker 0116 275 1470; Scraptoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

FIF, DIOCESE OF LINCOLN Resolution Parishes: Binbrook Group (Louth) Vacant- Contact Fr Martin 07736711360; Edenhall (Bourne) Fr Hawes 01778 591358; Grimsby St Augustine Fr Martin 07736 711360; Skirbeck St Nicholas (Boston) Fr Noble 01205 362734; Wainfleet Group (Skegness) Fr Morgan 01 754 880029; Burgh-le-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kilton) Fr Blanch 01205 624128. Non-petitioning parishes information: North Lincolnshire - Fr Martin 07736 711360; South Lincolnshire - Fr Noble 01205 362734

LEEDS FIF, WITHIN THE DIOCESE OF WEST YORKSHIRE and the DALES Belle Isle St John and St Barnabas, Priest in Charge, Fr Chris Buckley CMP 01132 717821, also priest with pastoral responsibility for the Parish of Hunslet St Mary. Cross Green St Hilda and Richmond Hill St Saviour, Fr Darren Percival SSC 07960 555609. Harehills St Wilfrid, Fr Terry Buckingham ssc: 01943 876066, Sunday Mass 10am

FIF, DIOCESE OF MANCHESTER Blackley Holy Trinity, Society, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, Society, Canon David Wyatt 0161 736 8868; Chadderton St Mark, Resolution Fr Steven Smith - 0161 624 2005; Failsforth Holy Family, Society, Jacqui Weir, Churchwarden - 07974 340682; Glodwick St Mark, Society, Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, Society, Fr David Hawthorn 0161 682 5106; Leigh St Thomas & All Saints, Resolution, Fr Robert Dixon 01942 673519; Lightbowne St Luke, Society, Fr Philip Stamp - 0161 205 2879; Little Lever St Matthew, Resolution, Fr John Wiseman, 01 204 700396; Middleton Junction St Gabriel, Resolution Fr Steven Smith - 0161 624 2005; Moss Side Christ Church, Society, Canon Simon Killick 0161 226 2476; Oldham St James with St Ambrose, Society, Fr Graham Hollowood - 0161 624 4964; Peel Green St Michael, Society, Fr Ian Hall - 0161 788 8991; Prestwich St Hilda, Society, Fr Ronald Croft 0161 773

1642; Royton St Paul, Society, Vacant contact Tony Hawkins 07792 601295; Salford St Paul, Society, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury Society, Fr Jeremy Sheehy 0161 727 8175; Tonge Moor, Bolton St Augustine, Society, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, Society, Fr Ian Hall 0161 788 8991; Withington St Crispin, Society, Fr Patrick Davies 0161 224 3452

FIF, DIOCESE OF PORTSMOUTH Fareham SS Peter and Paul, Fareham Fr Roger Jackson 01 329 281521; IOW: All Saints, Godshill, and St Alban, Ventnor Fr John Ryder 01983 840895; Good Shepherd, Lake, and St Saviour on the Cliff, Shanklin, Fr David Lawrence-March 01 983 407928; Portsmouth: St James, Milton, Fr Paul Armstead 023 9273 2786; St Michael, Paulsgrove, Fr Ian Newton 02392 378194; The Ascension, North End, Vacant (Churchwarden 02392 660123); Southsea Holy Spirit, Fr Philip Amey 023 9311 7159; Stamshaw St Saviour, vacant Churchwarden 023 92643857

FIF, DIOCESE OF ROCHESTER Beckenham St Michael, 11am Sung Mass; Belvedere St Augustine, 10am Sung Mass; Swanley St Mary, 10am Sung Mass; Bickley St George, 8am Low Mass, 10.30am Sung Mass; Chislehurst The Annunciation, Canon Low Mass, 10am Sung Mass; Elmers End St James, 9.15am Sung Mass, 10am Sung Mass; Gillingham St Luke, Parish Mass 10.30am; Higham St John, 9.30am Sung Mass; Sevenoaks St John, 8am Low Mass, 10am Sung Mass; Tunbridge Wells St Barnabas, 10am Sung Mass; all contact details from Fr Clive Jones 020 8311 6307

FIF, DIOCESE OF ST ALBANS FIF Recommended Churches Bedford St Martin, Fr Pimenta 01234 357862; Bushey Heath St Peter, Fr Burton 020 8950 1424; Hemel Hempstead St Francis, Hammerfield, Fr Weitzmann 01442 247503; Letchworth St Michael & St Mary, Fr Bennett 01462 684822; Luton: Holy Cross, Marsh Farm, vacant; Holy Trinity, Biscot, Fr Singh 01582 579410; St Mary, Sundon & St Saviour, Fr Smejkal 01582 583076. (Please contact clergy for details of services)

FIF, DIOCESE OF ST EDMUNDSBURY and IPSWICH Heveningham Benefice in Interregnum; Ipswich St Mary at the Elms, Fr John Thackray 07780 613754. Sunday Mass 10.45am - Mendlesham St Mary, Fr Philip Gray 01449 766359; Eye SS Peter and Paul - The Rev. Dr. Guy Sumpter 01 379 871986.

FIF, DIOCESE OF SHEFFIELD Bolton-on-Deane St Andrew, Fr Schaefer 01 709 898426; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr Stokoe 01302 371256; Edlington St John the Baptist, Fr Edmonds 01709 858358; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, Fr Edmonds 01709 858358; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Thurnscoe St Hilda, vacant; Mexborough St John the Baptist, vacant; Moorends St Wilfrith, Fr Pay 07530921952; New Bentley SS Philip and James, Fr Dickinson 01302 875266; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, Fr Leal 01 302 864304; Ryecroft: St Nicholas, Fr Andrew Lee 01 709 921257; Dalton: Holy Trinity, Fr Andrew Lee 01 709 921257; Doncaster SS Leonard & Jude (with St Luke) Vacant; Sheffield: St Bernard, Southey Green and St Cecilia, Parson Cross, Fr Ryder-West 0114 2493916; St Catherine, Richmond Road, Fr Knowles 0114 2399598; St Matthew, Carver Street, Fr Grant Naylor 01 142 665681; St Mary, Handsworth, Fr Johnson 01142 692403 (contact clergy for Mass times, etc)

FIF SOUTHAMPTON Parishes (under the episcopal care of the Bishop of Richborough) welcome you: St Barnabas, Lodge Road (off Inner Avenue A33 London Road) Sunday: Solemn Mass 10am, Daily Mass and other service details from Fr Barry Fry SSC 02380 223107; Holy Trinity, Millbrook (Off A33 city centre road from M271) Sunday: Solemn Mass 10am, Midweek Mass and other service details from Fr William Perry ssc 02380 701896

FIF, SOUTHWELL and NOTTINGHAM DIOCESE - Society churches Nottingham: St Cyprian c/o Fr Hailes 0115 9873314; St George, Meadows, Barbara Rosalind Jordan, 07943 939550; St Stephen, Sneinton, Frances Astill, 0745 0066889; St George, Netherfield, Mrs L Barnett 0115 9526478. Worksop: St Paul, Mrs M Winks 01909 568857; Priory Church of Our Lady and St Cuthbert, Fr Spicer 01909 472180, who is also the contact for SSWSH in the diocese

DIOCESE of TRURO - FIF Recommended Parishes FALMOUTH: St. Michael & All Angels, Penwerris, vacant, contact Miss B.A. Meade, 01 326 212865; PENRYN: St. Gluvius, Fr S. Wales - 01326 378638; TRURO: St. George, Fr C. Epps - 01872 272630

The armchair pilgrim

On my bookshelves there are several well leafed copies of books about the Camino. Beautiful descriptions of churches abound alongside tales of spiritual discovery as pilgrims make their way to the great shrine of St James. From the comfort of my arm chair I have even followed friends as they made the Camino and wondered at their stamina. Imagine my delight when the BBC decided to show a reality programme about walking the Camino. I was thrilled and to put it bluntly I am with Revd Kate Bottley (one of two Christian walkers in the group) when she says the hiking bit is 'out of her comfort zone,' I am also with her when she says of the spiritual side of the pilgrimage; 'bring it on.' This is no day pilgrimage to Walsingham with a jolly stop at Bishop's Stortford for a bacon roll, the Camino is about endurance - both physical and spiritual. I would recommend watching 'Pilgrimage: The Road to Santiago' on iPlayer if only for the interaction between the avowedly atheist members of the group and the two Christians. Of the other pilgrims Debbie McGee, last seen strutting her stuff on Strictly, wants to find out if there is 'anything there,' and Raphael Rowe won't even step foot in a church because he believes 'religion is the root of all evil.' Whether this is entertaining television or wicked voyeurism is hard to tell, to be honest I was hooked the moment Bottley and Rowe got into conversation. The Camino converts and it seems to me the seeds have been sown and just perhaps hearts have been changed. If anything the programme convinced me I need to leave the comfort of my armchair and get walking because along the way one might just encounter Christ.

Bunyan



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Statements by the Council of Bishops, our newspaper *Together* and the Society 'brand pack' are available on the Resources pages.

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LEEDS

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0115 973 5168 rajupp1@hotmail.com



The Right Revd John Gaisford SSC
(formerly Bishop of Beverley)

The Right Revd John Goddard SSC
(formerly Bishop of Burnley)

The Right Revd Dr John Hind
(formerly Bishop of Chichester)

The Right Revd Martyn Jarrett SSC
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