

newdirections

July/August 2018

£3.00



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

'Mary, do not be afraid'

Graeme Rowlands on the importance of pilgrimage

Also in this issue:

- Damian Feeney explores mission
- Colin Podmore on Anglicanism
- Michael Fisher considers the Prayer Book

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. Sundays: Said Mass 9am, Solemn Mass (Traditional Language) 10.30am, Evening Service 6pm; easy access and loop. Tel: 01253 351484 www.ststephenblackpool.co.uk

BOSTON 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 www.saintchadtollerlane.org.uk

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 01 273 727362. **St Paul's** (11am) Fr Robert Norbury 01 273 727362. (Sunday Principal Mass times in brackets.)

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS 0HH. **Holy Nativity**, Knowle BS42AG. 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.allhallows-easton.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. PE245BL. Tel 01754810216 or 07981878648 email: father.terry@btidick.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.churchofthegoodshepherd-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 01246855245. 0124685552

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 02086869343, Curate Fr Philip Kennedy 02036094184. Website, with full details: stmichaelscroydton.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. Serving Traditionalists in Calderdale. 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.ellandoccasionals.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, Legsby 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 01 328 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 (A Society Parish under the Episcopal care of the Bishop of Beverley) Sunday: Parish Mass 10am; Daily Mass. Sunday School. Glorious J L Pearson Church, with modern catholic worship, good music and friendly atmosphere. Contact: Fr.Derek Lloyd CMP. 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: episcopuss70@gmail.com, www.stpeterslondondocks.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 (15:49): 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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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*.

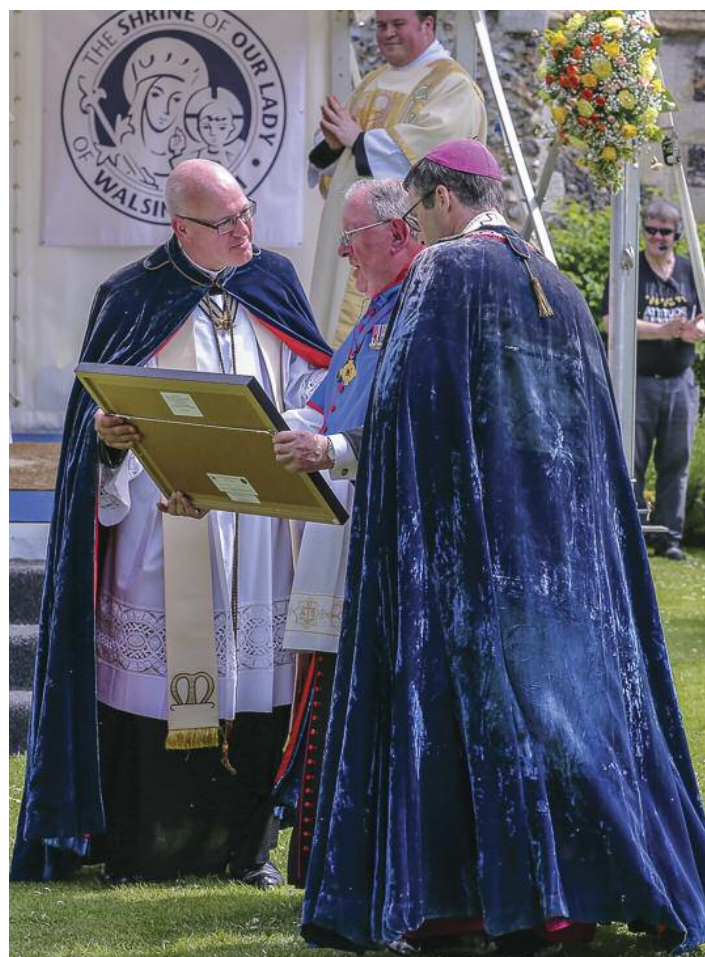
‘Mary, do not be afraid.’

Graeme Rowlands reminds us of the importance of pilgrimage

If you look carefully amongst the chaos of my study you will find a little booklet written by Fr Hillier, my predecessor but one, and published by the London Committee for Walsingham in 1943, when it cost 6d. It’s called ‘Constructing a Decoration?’ Inside there is a fine line drawing of Our Lady of Walsingham wearing her original mantle and crown, and held in a large pair of hands, which are presumably not the hands of Fr Hope Patten but of God. Basically, the book tells us that devotion to Our Lady, as offered at this shrine, is

Devotion to Our Lady, as offered at this shrine, is not an optional extra for those who like that sort of thing, but an essential part of the practice of our faith.

not an optional extra for those who like that sort of thing, but an essential part of the practice of our faith. He writes: ‘True devotion to Our Lady is not like artificial flowers stuck on to make religion look pretty: it is a natural, authentic and luxuriant blossoming that draws its life from the very roots of Christianity from the incarnation.’ This is a shrine of the fact that God became man; Mary invites us into her house to reflect on what that means for us, to carry that truth away with



us, to live by it. If we get that right, we shall have discovered a firm ground for our hope which no one can take from us. If we get it wrong, we might as well give up now. That is a faith which we receive from the Universal Church. This shrine was re-established on the basis that we are part of the catholic church throughout the world, sharing the same faith and administering the same sacraments. The foundation stone in the

there should be a universal primate for a united Church, and that is the successor of St Peter.

Holy House tells us that it was restored in the pontificate of Pius XI, Hope Patten being parish priest of Walsingham. It also included the name of the Bishop of Norwich, but he asked for it to be removed; how happy I am to see that the cement filling is chipped away and he is there again!

We have moved on since then and, through the Anglican Roman Catholic International Commission (ARCIC), come to agree that there should be a universal primate for a united Church, and that primate is the successor of St Peter. The level of cooperation between the Anglican and Roman Catholic



shrines here is wonderful to see, with the mutual support in ministry and witness secured by an ecumenical covenant to be published later this year. This is a vision which much of the Church of England has lost through further division, fears about validity, lack of confidence as we minister to a world which struggles to understand why we exist at all. We can help the church to recover that hope, to work towards that unity which is essential for our witness. Our Lord prays: 'May they be so completely one, that the world will realise that it was you who sent me.' This will only happen if we can also restore that

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pattern of priestly service and care and that understanding of the sacraments which are the basis by which we live, but this is now often forgotten within the Church of England plc.

I have never been a great one for going to meetings and conferences of clergy, but on those occasions I am forced to go all the talk is about leadership, strategic planning, fresh expressions of being church. There is absolutely nothing about priesthood, about service, about love and care for our people, about the life we need and receive from the sacraments. Those who come on pilgrimage here, priests and lay-people, those who faithfully minister here day by day, have an inestimable treas-



ure by which to teach the church again what we should actually be doing. That is the level of sacrifice which God asks of us. It is no accident that the substitute for sacrificing Isaac is a ram caught by its horns in a thorn bush: we have offered that lamb on this altar this morning. A faith immersed in the incarnation, a vision of what the Church should be, an under-



standing of priesthood and sacraments, these are the treasures given to us here by Mary, our Star of Hope, our Mother, our Queen. I shall let Fr Hillier speak the last words to you: 'It is for us, in our home of the incarnation, to resist the rising tide of heresy which threatens to engulf the faith, or what is left of it, in this country, to raise again the triumph song of the Council of Ephesus—Mary is the Mother of God. We must make our voices heard in defence not of a pretty piece of decoration, but of the solid rock of the Godhead of Our Lord and Saviour Jesus Christ.' **ND**



Fr Graeme Rowlands is Registrar of the Guardians of the Shrine of Our Lady of Walsingham. This sermon was preached at the 2018 national pilgrimage to Walsingham. (Photos by Graham Howard)

Maintaining the Faith

Richard Norman speaks to the Society of the Maintenance of the Faith

Now, more than ever, the creation and maintenance of strong Christian communities seems essential for the mission of the Church in the world. Vatican II's dogmatic constitution *Lumen Gentium* explains that the Church is a 'messianic people... a lasting and sure seed of unity, hope and salvation, for the whole human race. Established by Christ as a communion of life, charity and truth, it is also used by him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth.'

We live in an age exalting the individual, and yet an age also in which the fundamental nature of each individual has been so significantly emptied of meaningful substance by a post-modernity which the American Dominican scholar Thomas Joseph White has described as 'an era of spiritual impoverishment and metaphysical pessimism.' We catholic Christians find our truth and meaning in Christ, whom we encounter in the Church—in her sacraments, her ministry, her fraternity. We find our truth and meaning, then, in sacred society, in the parishes and communities to which we belong, in the fellowship of communion, in common life, in the public expression together of our faith. And yet ours is likewise an age, in the words of the essayist and commentator George Weigel, biographer of St John Paul the Great, 'threatened by an aggressive secularism that regards religious conviction as merely a personal lifestyle choice and that seeks to drive communities formed by such convictions out of public life.'

We catholic Christians find our truth and meaning in Christ, whom we encounter in the Church—in her sacraments, her ministry, her fraternity.

It is an act of rebellion against the prevailing currents of disintegration to come together as the Church, this supremely subversive society and yet this image of the sublime order written into earth and heaven by almighty God. It is an act of courage to stand by our catholic convictions, which resist the falsification of the idea of the human person, of the world around us, of the metaphysical realities by which we encounter the Lord. It is a cause of celebration to mark this annual festival, to recognise this commitment to sacred society, to share the good news of the gospel taking root and spreading through the parishes in your patronage and care.

George Weigel, again, reflecting upon the so-called Benedict option—the call to survive the disintegration and atrophy of Western society through retreat into, and construction of 'intentional communities of virtue based on the truths that make for genuine human flourishing'—commends the insight to which such associations might bear witness, namely 'that the life of the Beatitudes not only makes for a happier personal

and familial life, but [also] for a nobler public life, in which the ideas of solidarity and the common good return to prominence in our public moral culture.' But Weigel resists the final abandonment of the secular sphere, instead revising the Benedictine option into what he terms a 'Gregorian option' after the saintly pope, who gave his mission to our own St Augustine. Such a philosophy would see 'intentional communities [become] the launchpad for education, cultural and social renewal, and evangelisation,' that oft-encouraged move from maintenance to mission, from passengers to pilgrims, from the faith of our fathers to the hallowing of our nation, as after Communion we shall sing.

It is an act of rebellion against the prevailing currents of disintegration to come together as the Church, this supremely subversive society and yet this image of the sublime order.

SMF strives 'to keep faith with the past and to assert the importance of the parish in the Church's mission of pastoral care and service to God's children'—in other words, to build on the past to provide for the future. There is no future in a society formed 'by the culture of the imperial autonomous Self' which crumbles into dust under the feverish inspection and dissection to which contemporary mores subject it. Our faith tells us where instead to find a future, in the common life and society of 'people who are willing to proclaim, and live, a different, nobler view of the human person than the infantile caricature' proposed by the world. For we, a people of the resurrection and of the ascension, set our eyes upon the 'vision glorious,' upon the Christ whom we encounter in word and sacrament, and whose risen life we then embody as we come together in his name.

Let us renew our commitment to this sense of sacred society, founded indeed upon the Lord's own example of sacrificial love. One hundred and thirty-three years ago, on Pentecost Sunday, Fr Richard Meux Benson (of the Society of St John the Evangelist) wrote that we 'can have nothing if we would individualise it. We have all things if we lose ourselves in God.' By our common life, life together in these sacred societies, we can renew both ourselves and our world in resurrection life. This is the vision we hold before us, just as the apostles beheld their Lord at his ascension, and this we can achieve in the power of his Holy Spirit, given to the Church that first Pentecost, just as we cry again today: 'Come, Holy Ghost.' **ND**

Father Richard Norman is the vicar of St George's Bickley. This sermon was given at the Society of the Maintenance of the Faith Festival.

What the Church of England teaches about Confession

The need for Confession

“..If there be any of you who...cannot quiet his own conscience...let him come to...some discreet and learned Minister of God’s Word, and open his grief; that by the ministry of God’s holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding all scruple and doubtfulness.”

Order of Holy Communion

The power of the Keys

“Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto...Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.”

*Book of Common Prayer
The Ordering of Priests*

“After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.”

*Book of Common Prayer
Visitation of the Sick*



The Seal of the Confessional

“If any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we...do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever the crime or offence so committed to his trust and secrecy...under pain of irregularity.”

*The Canons of the
Church of England*

From the Bishop of Wakefield

From the Chairman of Forward in Faith

At its June meeting the Forward in Faith Council considered the letter from Miss Hole published in last month’s issue of *New Directions* and asked me to respond.

In our statement on ‘A Catholic Life in the Church of England,’ published back in 2015, the Council of Bishops of The Society wrote: ‘We are particularly conscious of the situation of those who identify with The Society but live at some distance from one of our parishes.’ Addressing how we could ‘fill the gaps,’ at least with regular celebrations of the Eucharist, is one of the many issues that we face. Our Projects Officer Anne Gray has made a start by identifying those areas that – like Miss Hole’s home in rural Worcestershire – are more than 20 miles from one of our parishes.

Our branches in the areas with few of our parishes naturally tend to be less strong than those with many parishes, but there are good examples of very small branches maintaining regular celebrations of the Eucharist for members in areas where we have no parishes. We shall be writing to the branches to encourage them to look at this issue in their areas, in conjunction with the Bishops’ Representatives.

Meanwhile, I would encourage any member of Forward in Faith who is deprived of the sacraments to contact their Bishop’s Representative. (Their contact details are available by clicking on the Dioceses tab on the Society website and then on the name of the diocese concerned.) I will also be writing privately to Miss Hole.

+ Tony Wakefield
The Rt Revd Tony Robinson



Forming Missionary Disciples

Damian Feeney offers a vision for a mission focused future

It's very good indeed to be here at Wakefield Cathedral. Thank you Bishop Tony and Forward in Faith in the Diocese of Leeds for the kind invitation to be with you today, in order to explore the task before us as members of The Society. We will take the information and ideas we have gathered over the last couple of years and reflect upon what all that will mean for us as Society chapters, operating in a whole range of dioceses up and down the Church of England. What follows is an attempt to promote the document *Forming Missionary Disciples*. I'll say something about how it came about, there will be an exploration of the core themes of the document, and finally there will be some thoughts about how we might advance the ideas contained in the document further and bring our plans to reality.

The document began its journey back in April 2016, with a meeting in York convened by Bishop Philip North, with myself as his sidekick. Present at the meeting were clergy, invited by Society bishops from their constituent dioceses and episcopal areas—about 20 in number—as well as a number of Society bishops, including all the provincial episcopal visitors. We met in York and we worked hard, played hard and, above all, we prayed hard. It was as good and positive and joyful a meeting of clergy as I have experienced since ordination. The role of the Society bishops was to facilitate, to encourage, and otherwise to keep quiet. It was tough, but they managed it, perhaps in the knowledge that their turn would come later. The process went through a number of stages, until the document which was presented to the National Assembly—and which you have before you today—was finalized. That it was presented in the same session as Anne Gray's excellent statistical analysis and demographic information meant that we were joining the dots, and doing so efficiently and successfully.

I have a dream, friends—a dream that diocesan officers will from this day forth be inundated with requests for resources and support, for help with events, and the like, from Society parishes.

Thanks to Anne Gray's excellent work, we are in a position to know and understand ourselves better than ever before. 421 'Resolution' parishes, a population of 3 million, with 84% of our parishes in more deprived areas, with 176 of our parishes in the bottom 10%. 1.4 million people live in these 176 parishes. Of the 1% most extremely deprived parishes, nationally, 23 out of 126 are Society Parishes. That's where we are located. That's where God has placed us.

Many of us will be in dioceses where diocesan strategies are already in place. We carry some interesting straplines around. 'Come follow Christ', says my own diocese of Lichfield, 'in the footsteps of St Chad'—a clear reference to the first Bishop of Lichfield. The strap line 'Making Mercia Great

Again' remains, alas, on the cutting room floor. Some of those strategies will have had listening processes attached to them, and will have been formulated as a result of that listening. None of them will have gone through quite the rigorous processes that the Society strategy has; never has so much endeavour gone into one side of A4.

Perhaps the first question—a generic one, and a common one—is 'what's the point?' We have been inundated by Mission Action Planning, by vision and mission statements, by a period of time in which strategic ways of mission have been emphasized to the virtual obliteration of the more classic, intuitive models of operation. Well, pendulums have a habit of swinging, and I've no doubt that the time will come when we will achieve a more balanced approach to understanding mission than the model which the church nationally seems to be inhabiting. In any case, 'Forming Missionary Disciples' is deliberately concise. It is also distinctively catholic, and is intended to be a template which will serve the needs of Society parishes up and down the country without being too prescriptive as to detail. When this document was approved by last year's Forward in Faith National Assembly one question was asked, and it was an extremely fair one. The language, it was suggested, wasn't sufficiently sacramental in emphasis. If that's the case, there is an argument that in so brief a document that's perhaps not surprising, because this isn't the 'how', it's the 'what'. What areas should we be concentrating on in our parishes in order to emphasize the distinctive nature of Society parishes? As we will see, the success or failure of this document will be determined not by its language but by how it is applied, and how effectively and with what enthusiasm it is adopted—not by assemblies, but by the people and priests of our parishes.

A second question, which I feel sure has occurred to many of us, will concern the fact that many of us will have been party to, and part of, similar looking initiatives in the diocese of which we are a part. I think we need to be pragmatic about this. By all means, seek the points of convergence in this document and whatever your diocese offers. The Diocese of Lichfield has done a very clever and coherent thing in its most recent exercise, undertaken following Bishop Michael Ipgrave's arrival in the diocese. In the footsteps of St Chad, we are following three core areas: discipleship, vocation, and evangelism. Simple and all embracing, it finds clear points of convergence with the Society document, and so it should be relatively straightforward to see this as a helpful and more focused contribution which more accurately reflects the needs and godly aspirations of catholic parishes.

A third question—one I encounter frequently—concerns the value of such documents in the life of the church. Didn't we do perfectly well without them? Don't we now obsess about things like this? Perhaps we do, but no one can claim that we don't need a renewed vision, a sense of purpose and direction. Many of us feel 'under fire' from more than one direction. This document, and its implementation across the Society, reminds

us that we belong to a catholic ecclesial body within the Church of England. More than that, our God-given task is to grow, and we are to grow in a way which glories in the cross of our Lord Jesus Christ and all that has been revealed to the Universal Church. It also highlights for us what a growing Society church should look like, pinpointing the things we are already doing well and highlighting areas for improvement. It reminds us that no one priest, no one PCC, no one parish, can excel at everything, and that there are some things for which we might need assistance from outside. Perhaps it might encourage us to speak to people in our dioceses for support, advice and help. Let us use the people, and the structures, God has given us! I have a dream, friends—a dream that diocesan officers will from this day forth be inundated with requests for resources and support, for help with events, and the like, from Society parishes. Then, when those diocesan posts come to be reviewed, dioceses will be under pressure to appoint the kind of support we need. Just a thought.

Perhaps the first question—a generic one, and a common one—is ‘what’s the point?’ We have been inundated by Mission Action Planning, by vision and mission statements.

Much as there is a political upside to this document, I want to stress the obvious: that we are interested in mission because we are interested in the world which God made, and gave his son for. We who seek to stand at the foot of the cross wish to draw others to that same place, because it is the only place worth standing. We long to play our part in recalling the world around us from the folly and idiocy of sin, and to live in right relationship with one another and with God. The Church has a particular and distinctive role in God’s mission to the world, and we in our turn have a distinctive part to play in that task. This document is meant to act as a template for a most sacred undertaking. Today is not simply about giving parishes a sense of togetherness, but the revealing of an ethos which will inhabit and inform the structures of the ecclesial body in which we live.

There are six sub-headings or categories following on from the initial preamble. That preamble reminds us of some of our context, as those who are led by the Holy Spirit, formed by the scriptures and the sacraments. It reminds us that our core task as God’s people is to draw people to new life in Christ. We do so as loyal Anglicans, dedicating ourselves afresh to mission. The six sub-headings are perhaps unsurprising. They are ‘Forming God’s People,’ ‘Nurturing Young Disciples,’ ‘Offering Excellence in Worship,’ ‘Celebrating Sacramental Priesthood,’ ‘Being intentional in Evangelism’ and ‘Serving the Common Good.’ It is my intention to explore these one by one, and to draw out any specific strands which might speak to us today as we ask the key question about how this translates to the everyday life and mission of a Society parish.

This first section places great stress on the need for our churches to be places where all the baptized are formed into missionary disciples. This takes place through a number of

specific, repeated encounters with God through worship, prayer, the study of scripture and through the joys of pilgrimage. This is the core diet for all Christians, of course, but in our case we will bring the distinctive insights of catholic Christendom to bear. All of these encounters will be informed and enriched by the sacramental economy which lies at the heart of our being. The very act of worship places us in a context where we come to understand, better and better, the reality of our relationships with God, with one another, and with our understanding of ourselves. Our lives of prayer, enriched through Eucharistic adoration, contemplation and intercession, operate with a particularity which is distinctive and daring, as the ongoing truth of God’s particular presence in sacramental form encourages us to share with him the very detail of our lives. Our study of scripture is most often within the context of the Eucharist, the sacramental life of the church, as Scott Hahn reminds us: ‘Liturgy is the place where the Scriptures emerge into light. Liturgy is the place where tradition lives... Liturgy is the place where the stream of Salvation History runs swift and clear... sweeping Christians into the current of the divine and sacramental economy.’

There is nothing about our lives that liturgy does not touch, but more about that later. The point about pilgrimage is especially important. The combination of heightened expectation of the journey, the joy of arrival, the ‘thin places’ where God seems more imminent still, the heady mix of worship and ever-present intercession, the conviviality and laughter of the pub... no wonder pilgrimages change people, and change them forever. All of this forces us to review what we offer across the board, finding opportunities to enable the converting ordinances from cradle to grave.

Following on from this is the healthy and wholesome recognition that it is through baptism that we receive vocation, and through baptism that we are called to Christian ministry. This really is the silver bullet. Get this right, and the rest falls into place. The language of liberation here echoes the Church of England report *Setting God’s People Free*. It does not merely emphasize the complementarity of ordained and lay ministry

Today is not simply about giving parishes a sense of togetherness, but the revealing of an ethos which will inhabit and inform the structures of the ecclesial body in which we live.

in the business of running the church; rather, it reminds us that there is nowhere that is ‘off limits’ to the gospel—no workplace, no point of gathering. The witness of the church in these many places are critical facets of our mission, and one which we sense is under threat. We need to come alive to the connections faithful people make between places of work, education, or the retired state, and the living out of faithfulness to Jesus Christ within those contexts. The renewal of the religious life is critical to the flourishing of the church. As a priest associate of one religious community, I am confident that one day, in the world to come, we will discover just what the prayers of contemplative religious communities saved us from,

and how one-dimensional life would be without that witness. Pray for the renewal of these communities and, what's more, start to seek out those who might even now be candidates for 'being alongside' communities prior to the novitiate.

The issue of leadership is not merely about discerning vocations among black and ethnic minority Christians, although that would be most welcome. It is about ensuring that all God's people are encouraged, supported and invited into the mainstream of God's grace, and that those at the heart of the church's life and activity are reflective both of the congregation and the wider community within the parish.

The question concerning catechetical materials is a vexed one. We invariably try to adapt existing materials (we adapt them because as they stand they don't quite hit the spot) or we write our own, whether it is for confirmation classes, adult catechesis, Bible studies or discussion groups. Various attempts have been made to 'bridge the gap' between existing catechesis and nurture courses, but the fact remains that this is an area which needs attention. Think what a difference a reliable, well produced, multimedia set of resources would bring. An attempt to make something like this happen in the Ebbsfleet area, in conjunction with Pusey House, was called 'Trinitas', but it foundered on a funding technicality and it's a great pity it didn't happen. We need material which is both a repository of the tradition, conveying the riches of our apostolic and hermeneutical inheritance, and also which takes as its starting point the reality of people's lives, beginning, if you like, 'from below' rather than 'from above.' In this the production and promotion of a rule of life, based on prayer, charity, mercy and generosity, is really important. It is about finding pegs to hang daily living upon. A renewed emphasis on teaching and formation, coupled with a renewed understanding of the centrality of liturgy, makes the church stronger from within.

When we think of liturgy, we think of beauty.

**Beauty is itself a converting ordinance,
because beauty is evidence of the divine.
How can we emphasize the presence of
beauty in our worship and common life?**

Our second area concerns the present reality and future hope, the time and energy we invest in nurturing young disciples. This has all the elements you would expect: quality of leadership where young people are concerned, and ministry to schools (both church and community.) There is an emphasis on specific and regular events for young people, with specific and differentiated materials to help them grow together and to create a 'throughdraft' of young people through choirs, serving teams, youth groups, uniformed organizations and school ministry. Many of these areas interlock and feed each other, and (it goes without saying) our procedures concerning the safety and welfare of our children should be utterly beyond reproach. That in itself requires an investment of time, as well as a great deal of patience. It can be hard sometimes to see the intimate connection between the frustrating and fast-moving world of safeguarding and the call to mission. But if we are to offer the abundant life which Jesus comes to bring us we have

to make that connection, because safety, trust and right relationship are evidence of the Kingdom of God.

Our third heading feels like safe ground for Catholics. To offer excellence in worship feels like more of a 'given' than other categories. The place of our liturgical life, its centrality and its vitality, is non-negotiable, and we know that it demands the very best of ourselves, both as individuals and corporately, if we are to bear fruit in our worship. It is also a subject which encourages a certain defensiveness among Catholic clergy: worship is what we are known for—we are proud of it, and we invest time and effort and energy in it. When we have a patronal festival, or Feast of Title, and others come, we become prickly, and sensitive. In one of my other guises I have been part of the Leading your Church into Growth team for about thirteen years. I've had the joy of teaching at many conferences, big and small, but the teaching team will guarantee that it will be sessions on worship that will attract the most animated discussion, the greatest level of fallout, even if all the other sessions have felt like we were speaking to cardboard cutouts.

**So much of what this document proposes is,
at heart, counter-cultural in a church where
we can feel alien at times.**

To encourage this excellence still further, and in recognition of the fact that all of us are constrained in our worship by a variety of local factors, this document pleads for an assessment of our worshipping and devotional life. Perhaps I might offer the following thoughts about this. First, if worship is about the drawing together of the divine and the human, where are the specific points of meeting, and how can we draw them out and make them more obvious and accessible without destroying the numinous nature of worship and liturgy? How do we enable those relatively unfamiliar with liturgy to negotiate their way through an act of worship? Do we worship at specific times through habit, or have we asked ourselves what the culture we serve needs? I think of the parish near me which launched a new service, later in the morning, because those who don't go to church don't tend to get up early on a Sunday morning. It's a massively challenging parish and it's hard to get people to come to church without offering the Mass at a time when they are out of bed, so a new Mass has been launched, later in the morning, in addition to the earlier one. Slightly less formal, but still beautiful, accessible and full of teaching, with wiggle room for those who are not used to it. The parish priest has taken the risk of splitting an already small congregation because he knows that, unless this happens, the church will cease to function. It's an example of a bold evangelistic strategy, in a tough UPA (Urban Priority Area) parish in the Black Country, in a Society parish. Tomorrow that service will witness its first four confirmations.

Our preaching continues to be of vital importance, and we need to be looking, strategically, at those we feel have such a ministry. More broadly, we might consider the whole area of the ministry of communication, of teaching, of storytelling. Who are the people who can speak, and to whom others will

listen, because they have something of value to say? I think of the trainee reader in my own parish who has taken to preaching like a duck to water, and isn't even licensed until September. Her social demeanour is larger than life, but her preaching style is quiet, serene, to the point, and wonderfully focused. She tells stories, makes connections, and has been a real gift to our community. The beautiful thing is that her potential was spotted by an existing licensed reader of many years' service, and he encouraged her to think the unthinkable. Our parish preaching would now be unthinkable without her.

When we think of liturgy, we think of beauty. Beauty is itself a converting ordinance, because beauty is evidence of the divine. How can we emphasize the presence of beauty in our worship and common life? How good is the acoustic in your building? Is it used as a place where music is performed, where art can be displayed, where our eyes and ears are opened to the possibilities of the arts as creative and converting forces for good, enriching our lives and lifting our eyes to further possibilities? I remember putting on a Passiontide service in which a visiting choir sang Tallis's *Lamentations* interspersed with scriptural reflections. This took place in a UPA estates parish, and to say that some doubt had been cast as to the numbers who would turn up was something of an understatement. The place was packed. Nowhere is off limits to beauty.

My suspicion is that there won't be another mission strategy in the Church of England which seeks to restore, and celebrate so overtly, the nature of sacramental priesthood. That in itself is a sadness, but as an ecclesial body we have a vital role to play in reminding the wider church of the apostolic inheritance evidenced in the three-fold historic order. It seems at times as if this understanding is being supplanted by a generic understanding of leadership, which blurs understanding and gives a core place to the understanding that leadership is somehow primarily about self, about the gifts possessed by an individual rather than the relational outworking of God's grace in the local church through the complementary ministries given in and of the whole people of God. We need to remember who we are before God: his creatures, his Church, with a specific and distinctive role in his mission, recalling that it is God who calls, God who converts, God who sustains and redeems. For that task we need to recall ourselves, to teach and be taught, offer insights about the catholic nature of the church and recognize again in the gift of Holy Order something which stains not only those called to it but (and primarily) the whole Church, the whole world. To speak of the nature of leadership, to understand it as the means by which ordained and lay together seek to advance the life of the church is one thing. To replace or supplant the distinctive nature of Holy Orders with generic references to leadership is quite another, and it is a serious category error. All of this becomes more serious still in the light of the capacity of seminary life, constrained by length of course, resource and the unwillingness of many to encourage and sustain residential training. We hope and pray that there will be a constant supply of young men, formed in the catholic faith and in an ontological understanding of priesthood and diaconate, streaming forth from our places of training. At the moment there are not enough, and this is starting to show itself when vacancies occur. Very often the truth for

many is that the training courses on offer are uncomfortable places for many catholic ordinands to be. As a constituency we need to address this, challenge it where appropriate, and enable within the Society a culture of lifelong formation and care for our clergy. This is a complex task which will involve all the various catholic societies.

Under our fifth section—about intentional evangelism—we are reminded once again of the importance of planning. This isn't just in the sense of planning events, or projects, or indeed being well organized about the ongoing existence of the local church. Instead, it's about having a goal in mind, about targeting such resources as we have, and about discerning where the fruit actually lies. Parishes need to be supported in the task of discernment and of parish development, as well as forging the opportunities for sharing the good news. If we plan for growth we are optimistic, believing it to be God's desire that we flourish, that contact with the gospel will bring about conversion, that we will look again at the things we offer invitation to, and ensuring that we are as generous and welcoming as it is possible to be. All of this goes hand in hand with a desire to plant new churches. You can call them 'fresh expressions' if you like, just make sure they are distinctive—formed and based around what the church does, the gifts of God in word and sacrament—and that they gather people around the table of God's word and the outpouring of his sacramental generosity.

We need to come alive to the connections faithful people make between places of work, education, or the retired state, and the living out of faithfulness to Jesus Christ within those contexts.

A huge part of our understanding of ourselves, our calling as catholic Christians, and of our Anglo-Catholic patrimony, concerns the serving of the common good. This, of course, concerns our care for the poor and vulnerable, both through practical care and through advocacy. It concerns serving our locations, often in the most deprived and challenging communities. It concerns a greater concern for the wider glory of God's creation, doing less and less harm to the only earthly home we have. Our initial challenge at the York conference was to come up with only five headings. We wrestled with this one, this most particular and distinctive feature of the lives of so many of our parishes up and down the land. In the end, we felt we couldn't leave it out, and the process, as was right and proper, extended to accommodate the truth. So much of what this document proposes is, at heart, counter-cultural in a church where we can feel alien at times, in a society whose values fail to have regard for the poorest and most vulnerable, in local communities which have often had the heart ripped out of them in a post-industrial age, and where people are defined by what they no longer are.

One key question remains, and it is a process question, critical to whether this document will achieve what it sets out to achieve. It will only do so if all members of the Society are unanimous in our desire to make it happen, and if the key 'sec-

ond stage' issues are addressed. Here, then, are a series of 'second stage' ideas, formed at a meeting which took place in Leeds between those of us with some form of responsibility for mission within the Society, with Rachel Jordan, National Advisor for Mission and Evangelism.

First, immediate implementation of ideas, where possible, in parishes up and down the land. Where there are plans, projects, and potential: get on with them. We do not need a 72 page glossy brochure to persuade us to evangelize our people. Go and convert people, teach others to do the same, and get better at it by living it and doing it, until people respond. I am reminded (and chastened) by the words of Bishop Mervyn Stockwood, who once said: 'If some of my own clergy, who go around to their endless committees and yak and yak and yak away, would only get on with the job of trying to convert their own parishioners, I think that we should not be in quite the state of decline that we are.'

Of course, this is ambitious, and indicative of an ecclesial body that is hungry for growth in number, in discipleship, and in service of one another, the wider church and society in general.

Meanwhile, Rachel Jordan suggested some research to pinpoint, accurately, how we might grow—a piece of research similar to *Anecdote to Evidence*, asking where the healthy catholic parishes are, what helps catholic parishes grow, and how we can distill that into transferable wisdom.

The rollout of this initiative would continue with an *ad clerum* from Society bishops, introducing *Forming Missionary Disciples* (FMD) to parishes. At the same time, communication would take place between the Society and the dioceses, focusing on the relationship between diocesan strategies and FMD.

In the medium term, FMD would be attractively designed into a leaflet and launched with video back up, with copies to be sent to all parishes.

In the longer term it would make sense to have a series of annual themes strongly promoted by the Catholic bishops. These might include: faith sharing (giving laypeople confidence to invite, pray, tell their story and grow as witnesses);

intentional evangelism (we encourage every parish to hold an evangelistic event at some stage during a calendar year); youth/children (encouraging every parish to do something new to minister to children, schools and families); welcome to worship (a focus on the welcome ministry and quality in worship); holiness of life (encouraging people to go deeper with resources such as a rule of life, stewardship materials etc.).

If this sounds like a lot, the group recognized that at the moment we lack the capacity to implement the above beyond the very earliest stages. What follows, therefore, might look something like this. First, and in the short term, an application is made to the Strategic Investment Board for some capacity building funds and use these to employ an enabler on a short term contract. Their role would be—

- to develop FMD into a full strategy;
- to liaise with stakeholders, catholic societies etc.;
- to prepare an application for Strategic Development Funding;
- to raise funds from other sources; and
- to oversee the early stages of FMD implementation (this role would be largely organizational).

In the longer term, we need to develop a 'home mission agency' which would sit within the Society and would have a role in engaging catholic parishes in mission in line with FMD. This might comprise: a director with the skills of a catholic evangelist who could encourage, train, enthuse; an administrative support; a communications officer; and either a team of missionaries with portfolios (e.g. youth and children; vocations; evangelism; resources) or regional missionaries across the Society. These would form a network with a pool of lay skills and talents, specifically audited and available to places and parishes where the demographic works against the necessary skill sets being in place to enable good governance and administration. This would need to take account of the natural growth and development of partnerships and groups if parishes across the Society. It would also be necessary to free up people with particular gifts to take a lead on specific projects, perhaps through secondments and sabbaticals.

Of course, this is all a little way in the future. It is also ambitious, and indicative of an ecclesial body that is hungry for growth in number, in discipleship, and in service of one another, the wider church and society in general. We are not prepared to settle for anything less than a whole-hearted and faithful response to the call of God, within the church. In commending this approach to you this afternoon, and in thanking you for your kind attention, I pray that this strategy may find a home in the hearts of all our parishes; that we may recognize challenge, and face the future with joy and hope; and that we may rejoice in a growing, vibrant, and holy church. May the prayers of Our Lady, St Wilfrid, St Hilda and all the saints avail for us as we dream dreams, that we may be prepared to pay the price to make them come true. **ND**

This lecture was given by Father Damian Feeney at Wakefield Cathedral on Saturday 12 May 2018

Prayer on the streets of Cross Green

Father Darren Percival, Priest-in-Charge of S.Hilda's Parish Church, decided to set up an open prayer space in the community of Cross Green. This was to invite passers-by to take time to think and pray in the beauty of the little open space that Cross Green has.



Continuing with our choirboy's perusal of the *Quicumque Vult*, in the last edition he will find, when it speaks of the Incarnation, an identification of Jesus of Nazareth with God in heaven. It recognizes a continuity of being between the one like unto a son of man who had tabernacled amongst us, and Him who is and who was and who is to come. The living one, the source and fountain of all being, the 'I am,' the alpha and omega, is one who speaks of himself as identically the same, who was dead and now lives. Here is the continuity between the Jesus of the gospels and the Christ of history, the pre-existent and the eternally present. This is the vision our choirboy will see.

It is the vision of St John on the isle of Patmos, who sees the crucified Jesus

enthroned on high at the centre of heaven's worship, glorified indeed. For St John this glorified being is the Jesus whom he had known in the flesh—Jesus the same yesterday, today and forever.

He is not two distinct persons, a man called Jesus Christ and another who dwelt in him and at the same time

He is not two distinct persons, a man called Jesus Christ and another who dwelt in him and at the same time was not he.

was not he. That is the Nestorian heresy. Nor did he adopt our human nature and dispense with it when it was no longer necessary, which is the adoptionist heresy. The pre-incarnate *logos*, the man Jesus, the risen Christ, the Lord of glory—all are one in identity and conti-

nity of being. Jesus, in his claim 'I and the Father are one,' is vindicated. A Trinitarian formula alone is adequate to do justice to the facts.

What the *Quicumque Vult* gives us is the faith of our fathers, which had opened out before them a new world—the transvaluation of all values. A new and astounding conception of God was theirs, and this was the result of their belief in the divinity of their master. They must proclaim it that God is like Jesus. God it was in human form who 'became flesh and dwelt among us.' We beheld his glory, which consisted in showing mercy and pity. The disciples of Jesus looked back and saw in the earthly life of the incarnate lord a wonderful revelation of the character of God. **ND**

God is a god of promises and these promises are expressed by covenants—from the covenant with Noah and the sign of the rainbow, through the covenants with Abraham and David through to the new covenant sealed with the blood of Christ, God has worked out his purpose with humanity through promises and vows. When we make promises, and especially when we make solemn vows, we are being drawn into the purposes of God. Taking myself as an example, I am bound to God by the promises and vows made at my baptism and strengthened at confirmation. I am also bound to God and to my wife by marriage vows, and also by the vows and promises made at my ordinations. These provide both a framework and landscape in which I work out my own salvation in fear and trembling.

In spiritual direction I have found that reminding individuals of the vows and covenants they have made in their lives can be a profound help and guide. The vows we have made, and the grace that God provides in his response to those vows, have created the spiritual heart of our lives. They have bound us to God and to others and shaped our relationships, both human and divine. It would appear that once 'absorbed' into our general con-

Ghostly Counsel

Promises

Andy Hawes is Warden of Edenham Regional Retreat House

sciousness these vital bonds can lose vitality and cease to be a source of strength and direction.

In the marriage rite when the rings are blessed the priest prays that the rings may 'remind them of the vow and covenant they have made this day.' The wedding ring is a constant physical reminder and connection. The Eucharist is, of course, the cause (as the Prayer Book teaches) of 'a perpetual memory of that his precious death until he comes again.' The key to living a covenanted life is to live a life with remembrance at its heart. The vows and their power to guide and enliven only diminish when they are forgotten.

This remembrance is the engine of the liturgical year, driving back into consciousness all that God has done and all that he has promised. Cherishing the anniversaries of our own vows brings back to the forefront of memory and imagination these well-springs of our life in Christ.

It is so simple and obvious when presented in this way, and yet we so often forget. Remembrance—the renewing of our knowledge of God through our faith history—is an important element in our spiritual life. It is important to distinguish this recalling of covenant and vow from nostalgia. Prayerful remembrance and thanksgiving connects us to our spiritual well-springs. Nostalgia chooses to prefer and remain in the past—that is spiritual death. It is the meaning of the covenant and the vow in the present that counts, for in this present time they still bind us to God and one another. Our prayer must always be that God will enable us to be faithful to our promises, for as we recognise in making many of them, 'the Lord is our helper.' In keeping them we are constantly open to God's grace; in forgetting them we are in danger of forgetting God.

Walking the Willesden Way

Chris Phillips charts the history of church, shrine and pilgrimage in Willesden

The first reference to a church in Willesden occurs in the record of a visitation from St Paul's in 1181. Indeed, when the officers of William the Conqueror visited Willesden to obtain statistics for the Domesday Book, they could not even find a priest living among the villeins. It is just about possible that there was no church at the time, but it's perhaps more likely that the priest in nearby Kingsbury was looking after it, or that the Dean of St Paul's, as rector, made direct arrangements for services. If we are to look further back in time for evidence of the foundation, we must be prepared to be slightly more speculative.

There is no evidence for a Saxon building on the site of the present church, but we must assume that there was one. Of course, the Saxons built in wood and so it's no surprise that any evidence has perished. We can prove beyond reasonable doubt that King Athelstan (grandson of Alfred the Great, AD 924–940) granted the land, because we have a charter issued towards the end of his reign confirming the deed.

In lots of villages the parish church dominates the surrounding settlement, but in Willesden this was not so. Why was this? I am slightly fearful of answering this question, because a lack of documentary evidence means we cannot be certain. It is said that Athelstan was passing the site on his way to battle further north. Finding a group of monks from the monastery of St Erkonwald at a spring (presumably the 'well by the hill' from which we derive the name Wells-don, now Willesden), he asked for their prayers. Following his success in battle, and in thanksgiving for their prayers, he granted the lands to the monastery and a church was built on the site of the encounter. No doubt the spring, if it did indeed rise here, was a very convenient place to conduct baptisms and to evangelize the local people who came to use the waters.

Following his success in battle, and in thanksgiving for their prayers, Athelstan granted the lands to the monastery and a church was built on the site of the encounter.

There is no doubt that Athelstan granted the ten manors in Neasden and Willesden to what is now the Dean and Chapter, but sceptics may point to the church's position being explained due to the rectory manor being at the far end of the village. As for the legend of a spring, or a holy well, we must admit that contemporary scholarship has doubted its existence. The church is sited on a hundred feet of London clay, and so the chances of an aquifer being present are quite small. Yet despite some scepticism, there remains a strong commitment among local people to the tradition of the holy well. Whatever its origin, however, there has been quite a serious problem with flooding in the vault for some years now, which is causing damage to the stonework of the building. Investigations are

soon to take place that have the potential to establish the facts beyond doubt for the first time—I for one am excited about what this might uncover!

Let us continue our story: some years later, Archbishop Lanfranc reconstituted the abbot and clergy of the monastery as the Dean and Chapter of St Paul's. The Dean and Chapter retain the living to this day, and eight prebendal stalls in the Cathedral have their traditional manors in the original parish of Willesden. These continue to remind us of Athelstan and his gift.

Despite some scepticism, there remains a strong commitment among local people to the tradition of the holy well.

The current church building dates from Norman times, though it has been substantially altered over the centuries. The oldest monument is the font, made from Purbeck marble in the eleventh century. The earliest inventory of which we still have record was conducted in 1249. The church is said to have contained two large sculpted images of Our Lady at this time. Exactly when the cult of the Virgin of Willesden became popular we cannot be sure, but because devotion to Mary had grown so rapidly after the Norman conquest this might not have been unusual. Neither can we be certain why Willesden was chosen as the place, rather than one of the many other churches dedicated to Our Lady in the local area—notably Harrow, founded by Lanfranc and blessed by St Anselm himself, or Hendon, which was an important landmark for those travelling along the Edgware Road. Perhaps there was something attractive about the position of the church, away from the nearby village centre and in a relatively secluded spot at the end of a long lane arched by trees, beyond which lay marshland and the River Brent. Or perhaps a miracle took place there—certainly there are local stories told about historic visions of Mary. And perhaps the foundation story of the monks and the well is explanation enough. The reputed healing properties of the water, until recently pumped into the church for pilgrims to use, has drawn people to the church for many years. Perhaps these things can combine to help us understand the choice of Willesden as a pilgrimage site.

Location is doubtless a factor for another reason. Although the Middle Ages was the heyday of pilgrimage, as Chaucer so vividly evokes, not everyone had the time or the money to travel great distances to Canterbury or Walsingham. Far easier was the short journey to Willesden.

The pilgrimage is referred to in a play called 'The Four Ps' written in c.1520–1522 by John Heywood: 'At Crome, at Wilsdon, and at Muswell, at Saint Richard and Saint Roke, and at Our Lady that standeth in the Oak. To these with other many one devoutly have I prayed and gone praying to them to pray for me unto the Blessed Trinity.'

Also, by the late fifteenth century many wills were written in English and we find references to 'Our Lady of Willesden'—in 1500 the will of one William Page refers to 'the parish of our Blessed Lady of Willesden,' which shows pilgrimage must have been well established by then. However, as with the relative mystery about the foundation of the church itself, there is no other earlier documentary evidence for it.

Indeed, a letter in the Vatican Archives from my predecessor in 1474, William Helperby, records that he pleaded poverty to the Pope and received permission to live away from his vicarage. This seems to suggest there cannot have been a pilgrim trade to profit from at that time, but perhaps this period of hardship contributed to the genesis of the pilgrimage?

In 1486, the year after the Battle of Bosworth, Henry VII married Elizabeth of York, uniting the houses of York and Lancaster and ending the Wars of the Roses. Elizabeth was deeply devoted to Our Lady and gave regular disbursements from her private purse to shrines across England. There is no evidence to suggest that she was herself a pilgrim, but her account book of 1502–3 shows that she sent an emissary around some 15 shrines of Our Lady around Lady Day 1502. Willesden received 30 pence, which ranked it joint fourth in terms of her generosity. Perhaps she was feeling especially generous because she was pregnant with her seventh child (sadly she and the child died shortly after the birth on Candlemas Day 1503).

We have a letter discovered in the nineteenth century, dating from the eve of the Dissolution of the Monasteries, which describes the shrine itself at the high-point of the pilgrimage. There was 'an iron screen, with hangings, a canopy besides cloths and sticks for candles... the image being of wood in colour like Ebon of ancient workmanship save that the upper part is plated with silver.'

The Dyers' Company presumably had a good trade relationship with Willesden, as one of their number gave a sum of money to improve the road between Kilburn and Willesden. William Lychfield, Vicar of Willesden as well as *Magister Scholarum* at St Paul's, was buried in the chancel when he died in 1517. This suggests the importance of the shrine at that time given that he could easily have merited burial in the cathedral.

Perhaps a miracle took place there— certainly there are local stories told about historic visions of Mary.

Notable pilgrims in the early sixteenth century include Erasmus, who made quite a cynical report of his experience: he argued that among the people faith had been replaced by superstition and devotion had become idolatry. St Thomas More also came on pilgrimage and was known to have been

moved by his experience (Willesden is referred to in his *Dialogue Concerning Heresies*). The popularity of the cult by this time is attested to by the number of pilgrim badges which have been found in the mud of the Thames. One can imagine, then, the desire of the reformers to stamp out the cult at Willesden.

It is wonderful that there is some ecumenical light beginning to emerge after centuries of mistrust and misunderstanding.

In the summer of 1538, the image was taken away by the King's commissioners, and it is more than likely to have been burned in the great conflagration that took place in the courtyard of Thomas Cromwell's house in Chelsea in September that year, in which images from Walsingham, Ipswich, Worcester and many others were destroyed. The pilgrimage was suppressed and a fine was imposed in perpetuity on the Vicar of Willesden, which he only stopped paying when Fr Dixon became vicar in the early twentieth century. Naturally I am very grateful to him for that!

By the time of the composition of the *Second Book of Homilies* (1562), a companion to the Book of Common Prayer designed to ensure that parochial clergy preached what was considered sound doctrine, the landscape of religious life in England had changed dramatically. Yet Willesden had clearly not been erased from the memory of the faithful, as it is mentioned in one part of a homily *Against the Peril of Idolatry*, in which devotion to Our Lady of Walsingham and Our

Lady of Willesden is compared to pagan worship.

In the nineteenth century, with the lifting of much of the anti-Catholic laws and the restoration of the Roman hierarchy in England, a Roman Catholic shrine was established in nearby Harlesden.

Today, St Mary's is very much a parish church, with all the governance and community life that entails. Yet the charisma of the shrine remains much-loved and central to the ethos of the church. There is an annual summer pilgrimage (this year on 21 July, at which the preacher will be Fr Philip Barnes). Mission and outreach to what is a deprived inner-city area blighted by gang violence and drugs is at the centre of our sense of parish vocation. St Mary's is seen as a beacon of peace, calm and hope in what can sometimes be a troubled part of the city. Yet for all its difficulties, there is a good community spirit. People frequently have large, close-knit families here, and there is a lot of friendliness and generosity. Pilgrims, whether as individuals or parishes, are assured of a warm welcome. **ND**

Fr Chris Phillips is the parish priest at St Mary's Willesden. This talk was given to the Ecumenical Society of the Blessed Virgin Mary in Chichester, 5 May 2018.

O Sacred Heart!

David D'Silva explores the mystery of Christ's life, death, and resurrection through the image of the Sacred Heart

My absolute favourite film—a film I can watch, get to the end of, and immediately re-watch at least twice—is *The Librarian: Quest for the Spear*. This swash-buckling tale tells the story of thirty-something-year-old Flynn Carson, who is, to put it lightly, a genius. When we first meet him, Flynn has twelve bachelor's degrees, six master's and four doctorates. In the film, our nerdish equivalent to Indiana Jones is selected to be the librarian at a very unusual library, filled with books, yes, but also objects like Noah's Ark, the Goose that lays Golden Eggs, Pandora's Box, Excalibur, and a fragment—a third—of the spear used to pierce Christ's side on the cross: the Spear of Destiny.

In the story, a group of international villains steal the library's fragment in an attempt to reform the spear and use it to take over the world (as many dictators throughout history had attempted to do, figures like Charlemagne and Napoleon). The whole premise of the spear in this story is that because it has come into contact with Jesus Christ, with his very flesh and blood, it has become imbued with his divinity; the spear has been changed, and has become more than just a spear. This should not come to us as a surprise, as the premise is very similar to how both medieval and modern storytellers have treated the Holy Grail; we've just got Flynn instead of Indy or Arthur.

But more than that, it's what we see in the Christian faith. Time and time again in sacred scripture we see that when individuals and groups come into contact with the person of Jesus Christ, fully human and fully divine, miracles occur and their lives are forever changed. Indeed, are relics not a further example of how proximity in this life—even in spirit—to the Godhead through the person of Jesus Christ changes our very bones, our very flesh and blood, the very core of our being? Surely this is the eternal life found in the bottom of every chalice, placed on every altar for the last two millennia? And this is where my favourite film gets it wrong. These changes wrought by Jesus Christ are not about worldly domination, gained at the point of a spear, but acts of love, mercy, and truth.

This is why the spear is so important to us: not because it has given special aid to earthly warfare, but because it revealed to us the seat of divine love and mercy as it hung on the cross, the Sacred Heart of Jesus. The Sacred Heart is one of the most well-known images and devotions in the catholic faith, and takes Christ's physical heart as the representation of his divine love for humanity, a love which was demonstrated on the cross at Good Friday, a love which flowed from our Lord's side, his heart having been pierced by the spear.

The Sacred Heart is important because a heart is important to our bodies. The heart has become a symbol for our very selves: it pumps our life-giving blood through our bodies and without it we would die. This is why we talk about putting our whole heart into something, about wanting something 'with all our hearts'. And if this wasn't enough, we further complicate things by not merely treating our hearts as a piece of simple

biology, as a very clever piece of kit, a fancy muscle with four chambers, an exit and an entrance. On 14 February the whole world seems to be covered, not with pictures of St Cyril and St Methodius, or even with St Valentine, but with simplified images of a heart. We have made the heart a symbol of love.

And what is love? Love is not something that can be understood through the cold examination of science, it cannot be fashioned out of necessity. It comes and goes without explanation. It is the cause of great excitement and great pain and suffering, for both the object and the holder of this most powerful emotion. Love cannot be quantified, it cannot be weighed, it cannot be measured... except in the case of the love of God and his son, Jesus Christ, who showed the depth of his love when, for our sake, he opened his arms on the cross. The Bible uses the image of our hearts to refer to the very depths of ourselves, the very core of our beings, with which we make the decision to follow God. And it is God who speaks to us through our human experiences, and who has chosen the heart as the symbol of Jesus Christ. Why? Because the heart of Jesus was a human heart like our own, it beat up to 100,000 times a day throughout his earthly existence, and it stopped as he gave up his spirit on the hill of Golgotha. And yet, so complete was his sinlessness, so complete and perfect was he, was his love for us, that his heart, his love, ransomed us from sin and death.

The heart of Jesus was a human heart like our own, it beat up to 100,000 times a day throughout his earthly existence, and it stopped as he gave up his spirit on the hill of Golgotha.

In the Gospel according to St John, Christ says 'let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water.' (John 7.38) That water mixed with the blood, which was released by this evening's instrument of the passion, was the water of salvation—the Holy Spirit. The spear released a gushing torrent of grace on the Hill of Calvary, which would flood the world with God's love and mercy. God, from his son's Sacred Heart, poured forth a flood, not a flood of destruction like that of Noah, but a flood of salvation which healed the divisions of our human sinfulness. And all from a human heart like ours, a heart like ours should and can be.

In art, the heart of Christ summarises the paschal mystery—the death and resurrection of Jesus Christ, prompted by that divine love released into the world by the spear. In images, the Sacred Heart of Jesus is pierced by the spear, it is encircled with thorns, light radiates from it, it is set ablaze with the burning love of the almighty, and atop of it sits a cross.

There are many beautiful images of the Sacred Heart, and of Jesus, but one of my favourite images of Christ the King has

Jesus crowned in a three-tiered tiara, his left hand holding a sceptre, his right held up in a blessing, and in the very centre of the picture is the Sacred Heart. It is my absolute favourite, and yet there is something missing; there is no orb to go with the sceptre.

The orb, representing the world and held in the hands of an emperor, king, or queen (or indeed, under the foot, which is a bit more ominous) has been a symbol of earthly rule for thousands of years. Here is an image of our Lord Jesus Christ, king not of an island, of a country, a continent, or even an empire, but of the whole universe, and yet this sign of earthly domination is missing. It is not even as if the orb has been abandoned as a symbol of monarchical authority by Christian rulers: after he had a vision, the Emperor Constantine simply adorned the top of it with a cross. It was then that I realised why I loved this picture of the Lord so much—because, my brothers and sisters, the orb is present, refashioned, remoulded in the light of the passion, death and resurrection of our Lord and Saviour Jesus Christ: the Sacred Heart is the orb. The glorious, opulent, bejewelled crown of an earthly ruler atop the world, is replaced by the spiky, wooden instrument of torture which was the crown of thorns. The rays of dazzling light are not created because of the richness of polished gold, but because of the furnace of divine love, burning within it. And all topped with the cross, the true summit, not of the world, but of the whole universe.

The Sacred Heart, then, is the orb, the symbol of Jesus Christ's dominion over the universe. Yes, 'dominion,' but not a dominion of fear, of might, or of power. It is a dominion of love, of perfect, unflinching, unquenchable, divine love, the love of the master and king who came not to be served, but to serve. The love of a shepherd who gave his life for his sheep. That love which was released as a tsunami from a human heart, on a cross, by a spear.

Time and time again in sacred scripture we see that when individuals and groups come into contact with the person of Jesus Christ, miracles occur.

What is it that was released? Blood and water on which Jesus Christ, the bridegroom, feeds the Church his bride. On the one hand, he feeds it with the two Dominical sacraments; Baptism (the water), and the Eucharist (the blood). But there is more to it than this. Just as in Genesis, where from the rib of the first Adam's side came his bride, Eve, so too from the side of the second Adam comes his bride, the Church. This mystery, so beautiful, so marvellous, so intrinsic to our salvation, is not only made known to us because of the spear, but made a reality through its pointed edge. And if that wasn't enough for us, the wound, the gaping hole in Christ's side, reveals to us the great mystery of our salvation, of our sanctification. It reveals to us the seat of divine mercy. The Spear of Destiny allows us to see, to experience Christ's Sacred Heart.


In the Book of Genesis after the flood, God says to Noah: 'I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth; neither will

I again destroy every living thing as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease.' (Gen 9.20–22) What we see being released by the Spear of Destiny is a flood, which as God promised did not destroy mankind and creation as he had done before, but washed it clean with divine mercy, with grace. That's the tidal wave which pours across the whole of creation.

The Sacred Heart, then, is the orb, the symbol of Jesus Christ's dominion over the universe. Not a dominion of fear, of might, or of power. It is a dominion of love.

We see and experience this throughout our daily lives in the Sacrament. These outward signs of inward graces are the flood of redemption which flows from our Lord's side. The water of Baptism, the water and wine which becomes the precious blood of Christ in which the martyrs bathe. And this, my brothers and sisters, is the key for us, the key to the door of our salvation. But also the key to how we are to respond to this tidal wave of salvation. We must ride on the crest of that wave of righteousness, and in doing so bring it to all the people of the earth. Because, dear friends, the great joy of the spear is that it revealed to us something totally human, flesh, blood, muscle: a heart, something which makes up as much of our own bodies as it did the Lord's. And this is something which was totally divine in its completeness: Christ's mercy, his love, his humility. **ND**

Father David D'Silva is the assistant priest in the Parishes of St John the Baptist, Edlington and St Jude, Hexthorpe, Doncaster, England



THE DIOCESE OF NORWICH
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Parish Priest

Walsingham, Houghton & The Barshams

The Bishop of Norwich, in conjunction with the Bishop of Richborough and the Patrons of the Benefices, wishes to appoint a Parish Priest for six well-known villages in North Norfolk.

The PCC of Walsingham & Houghton and the PCC of The Barshams have each passed the Resolution set out in the House of Bishops' Declaration on the Ministry of Bishops and Priests, and thus receive the sacramental care of the Bishop of Richborough within the life of the Diocese of Norwich.

The Parishes seek a priest who will lead, encourage and deepen the sacramental life, prayer, devotion and spirituality of all who live and work in these villages, as well as those who visit them, especially Pilgrims. He will seek to build on the existing strong relationships with the Church Primary School, and with the Anglican Shrine of Our Lady.

Closing date: 25 July Interviews: 9/10 August
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Onward Goes the Pilgrim Band

J. Alan Smith considers the impact of the Irish abortion referendum

The most important thing to remember about the Irish Republic's referendum on abortion is that voting, whether in referendums or elections, does not settle moral arguments. It merely helps to determine what the law of the state will be.

The article in the Irish constitution that is to be replaced is based on natural law. The medical fact that an individual human life is a continuum from conception to natural death and the teaching that innocent human life should be protected led in 1983 to the constitutional amendment that the life of the mother and the life of the unborn child should both be valued.

The removal of this article from the constitution is based on human rights law. Apparently an unborn child up to 12 weeks gestation is not human. Whether the change proposed in Ireland will produce greater equality for born females is arguable. What is virtually certain is that one place it will produce equality is in the womb. Given that approximately 50% of unborn children are female, then approximately 50% of those aborted under 12 weeks' gestation will be female, except that, in cultures where the birth of a boy is preferred to the birth of a girl, then the proportion of females aborted could be higher.

The significance of the 12-week limit is uncertain. There is no basis in medical science for asserting that at 12 weeks a foetus becomes human. It may be that the period was chosen to make the killing of the unborn child easier or it may have been thought that a 12-week limit is what the electoral market will currently bear.

The clash between natural law and human rights law could be the major culture struggle of our time. Natural law develops slowly as the physical sciences offer new insights. A good example is provided by the subject of abortion. Medieval thinkers were handicapped by the fact that the biology of preg-

law. Rather, any developments in natural law are considered and then introduced into state law if the change can be justified.

On the other hand, human rights law starts with a declaration of human rights. This can be very useful, as in post-war Europe when most European states had experienced oppres-

We in the pro-life movement shall continue to hold to our belief in the sanctity of innocent human life from conception to natural death.

sive regimes and could benefit from a general understanding of how states ought to behave. The problem starts when a declaration of human rights in very general terms is given the status of statute law and it is left to the judicial system to interpret the result which, of course, is done in the light of the opinions of the dominant classes. Their interpretations are then given

a status which cannot be changed by parliaments. The result is an ever-decreasing power of parliaments that represent the views of the people to pass laws of which the people approve. It is not at all clear that any two systems of human rights law, developing at different times in different places, would be essentially the same.

Meanwhile, there are the expected calls from British politicians waving the human rights banner for the law in Northern Ireland to be changed to be in line with what the law in the Republic will be. Here the problem becomes political. The paradox is that the party in Northern Ireland that most closely supports the social teaching of the Roman Catholic Church is the Democratic Unionist Party (DUP), which draws its support mainly from the Protestant community - although there is statistical evidence that it also draws support from thinking Catholics (as opposed to tribal Catholics.) Theresa May knows that, for her to continue as prime minister, she relies on the support of the DUP, who would oppose an extension of abortion to Northern Ireland. She should also take note of the proportion of Conservative and Unionist Party members and voters in Great Britain who would prefer the views on pro-life issues of the DUP to those of some of her ministers.

Meanwhile, we should not regard the recent referendum result as a lost cause any more than we should regard the referendum result in 1983 as a gained cause. We in the pro-life movement shall continue to hold to our belief in the sanctity of innocent human life from conception to natural death and, like the Gods of the Copybook Headings, at appropriate times we shall limp up to explain it once more. **ND**

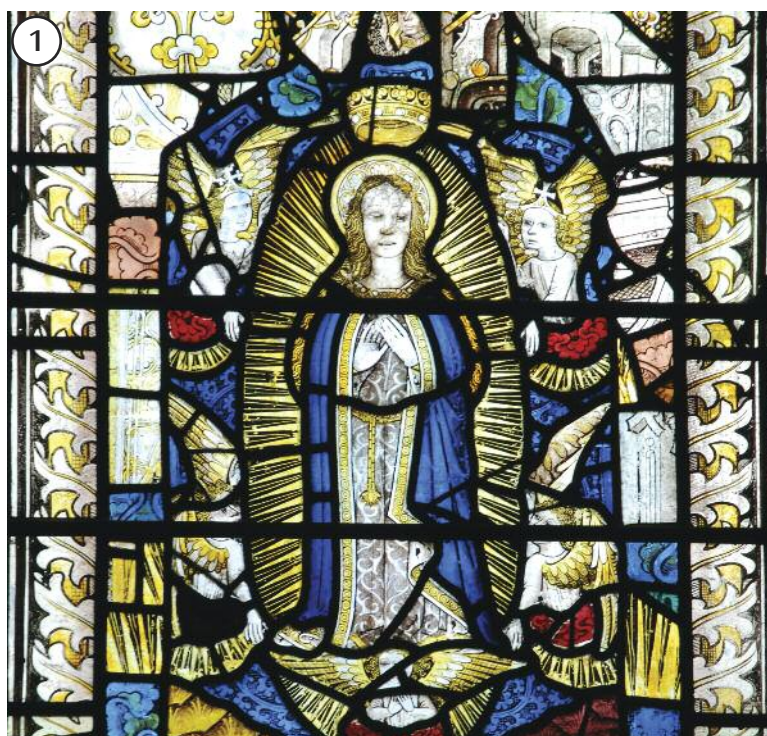


The removal of this article from the constitution is based on human rights law. Apparently an unborn child up to 12 weeks gestation is not human.

nancy had not progressed further than Aristotle's conjecture that the soul of the foetus was first vegetative, then animal, and then human. The last stage, when the foetus becomes human, was described as 'ensoulment'—when the human soul entered the body. Pope Pius IX adopted Rome's present position in 1869.

But natural law is not automatically introduced into state

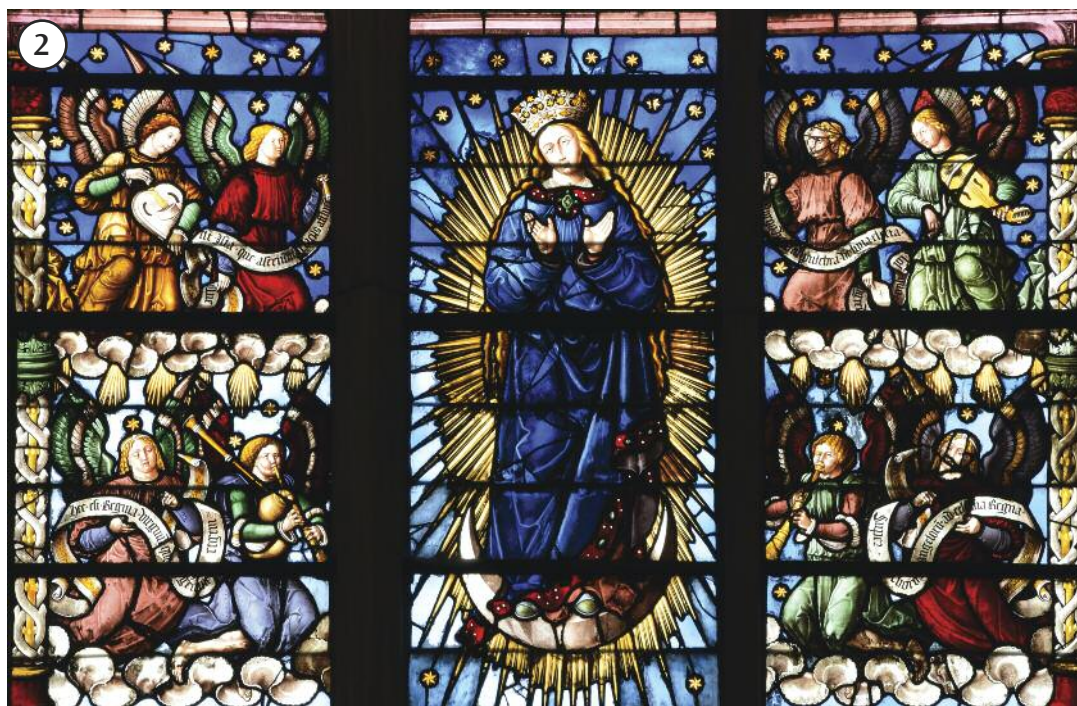
ASSUMPTION OF MARY



Though the definition of the dogma of the Assumption only goes back to 1950, the belief goes back much further in the Western and Eastern Churches (in the latter as the Dormition), expressed by theologians including Gregory of Tours (d. 594) and S. John Damascene (d. 749). Thus by the latest Middle Ages people were familiar with ideas like “Mary is taken up into heaven, the angels rejoice.”



Here are four late-medieval representations of the Assumption, depicting Our Lady surrounded by angels. Two are in stained glass, at **East Harling** (1: Norfolk) from c. 1460, and the cathedral of **Troyes** (2) in France (1524, the work of Jean Soudain). The others are in stone, from **Sandford-on-Thames** (3: Oxon) and from the Seven Sacrament font of **Great Witchingham** (4: Norfolk). The latter, though much defaced, retains its colouring from when it was made, around 1490. **ND**



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Editorial

On church noticeboards across the country there used to be notices headed 'What the Church of England teaches about Confession.' The notice set out from the Order of Holy Communion in the Book of Common Prayer why there was a need for confession, from the Ordering of Priests what was meant by 'the power of the keys,' and finally from the Canons of the Church of England what was understood by the seal of the confessional. The Canons, it seems, are very clear: 'If any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we...do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever the crime or offence so committed to his trust and secrecy...under pain of irregularity.'

It therefore came as something of a shock to read that the Diocese of Canterbury had issued guidelines that seemed to go against the canon. Let us be clear the sacrament of confession is not some fad used solely by Anglo-Catholics, but a part of what it is to be an Anglican, deeply rooted in the Book of Common Prayer, the Ordinal and the Canons. The diocese instructed that, before each confession, the confessor should inform the penitent that should they confess any criminal activity then the confessor would report it to the police. One assumes that, being told this, the penitent would simply deliberately withhold the sin from the confessor (an act which is in itself a serious sin and unhelpful spiritually). It is important to remember, in terms of safeguarding, that telling a confessor of something that has been perpetrated against you is not covered by the seal, and neither is telling the confessor of something you intend to do. Therefore, saying during a confession that you intend to commit a crime does allow for the confessor to go to the relevant authorities. Furthermore if a crime is confessed then the confessor would instruct the penitent that as part of their act of contrition they had to go to the police. Confession is not a place to seek to hide secrets, but rather a place in which they can be brought before God, acknowledged and forgiven. Neither is confession a replacement for spiritual direction or therapy; it is a sacrament in which a person can put them-

selves right with God. Their intention must be 'to sin no more,' to put the past behind them and to move forward reconciled to God the Father. The act of making a confession is a spiritual one and its benefits are spiritual; the act indicates a desire to be reconciled to God and to make amends. It is important that the confession is made open and honestly or there is simply further deception not only of the self but also of God as well. The nature of the seal allows for complete openness and honesty because the penitent is speaking God and laying bare the deepest thoughts of their hearts and lives. To break the seal would also be detrimental to the life and spirituality of the confessor. The confessor sits *in persona Christi* and this is an important part of what it means to be a priest, to be one who has the power of the keys: 'Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.'

Readers associated with the Community of the Resurrection will recall when at compline in the 1980s the community prayed for 'our Brother Timothy in prison.' They were praying for Father Timothy Stanton CR, imprisoned by the apartheid regime in South Africa for refusing to break the seal of the confessional. He was willing to suffer imprisonment because no government or authority, however powerful it may imagine itself to be, has the ability to force a priest to break the seal. It seems almost believable that the wickedness of apartheid should lead to such injustice; is this now to be repeated here in England, not by an oppressive government but by the General Synod? Let us all pray that this will not be the case.

This issue has brought together Anglicans from many different parts of the church. Should we be surprised that there are attempts to change the nature of the sacrament of confession? Probably not—after all, if you can change the nature of the sacrament of holy order and holy matrimony, what is to stop you changing other sacraments as well? Those who seek to defend the seal of the confession would do well to consider how they defend the other sacraments. An erosion of the nature of confession is an attempt to erode the very nature of the Church and her sacraments just as it has been done before.

the way we live now

Christopher Smith continues a train of thought on theological dialogue

I have recently been reflecting on priesthood, having preached at some important anniversaries on or around Trinity Sunday and preparing to preach at an ordination later this month. Of course, I turned to my hero, Eric Mascall, for inspiration. Although we often say that, in heaven, sacraments shall cease, there is an important sense (says Mascall) in which the liturgy will not cease:

‘For the worship of heaven is an organic, symphonic, differentiated and corporate worship; and it is significant that in the Apocalypse it is described under the figure of the Eucharist. So... in the general resurrection (which is the Resurrection of Christ’s Body the Church), there will be transfiguration but not destruction... And in this perpetual Liturgy, wherein the Church will forever contemplate and adore the Father, gazing at him as it were through the eyes of Christ who is her head, everything will be transformed but nothing will be destroyed.’

As St Thomas put it in that well-known phrase which must have been in Mascall’s mind as he wrote that passage, ‘Grace does not destroy nature, but perfects it.’

The matter of grace has been a knotty one in theological discourse down the years, and when I say ‘down the years,’ I mean since St Augustine and Pelagius were thrashing it out in about the year 400 AD. And I just wonder, since I tossed out an inchoate desire for a symposium or conference with some of our more orthodox evangelical friends in my article last month, whether I might tempt them to a discussion on the subject.

If I am to attract evangelicals, I imagine (and forgive me if I’m stereotyping) that they will prick their ears up if I take two of the Thirty-Nine Articles as my starting point: Articles X and XVI. Article X in fact is taken from the writings of St Augustine, and reminds us

that, because of the rebellion of Adam, we have no strength of our own to do good works, but that we can only do them with God’s grace going before us to give us that good will, that good desire, and working with us to put it into practice. We need the prompting of the Holy

The matter of grace has been a knotty one in theological discourse down the years, and when I say “down the years,” I mean since St Augustine and Pelagius in 400 AD.

Spirit even to wish to do right. It’s what St Augustine calls ‘prevenient grace,’ grace that goes before us. ‘Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help’—and St Augustine called the gift of that continuing help ‘co-operating grace.’ He took the term from the very end of St Mark’s gospel, where the evangelist says that ‘the Lord worked with them (*Domino co-operante*) and confirmed the message by the signs that attended it.’ It’s an idea which shines through the writings of St Paul again and again: ‘By the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me.’

We are not merely a train of thought in the mind of the Creator, but neither are we independent of that Creator.

He wrote that to the Christians in Corinth, in the very familiar passage in which he so clearly affirmed the bodily resurrection of Jesus. And Article XVI deals with the fact that we may receive the Holy Spirit in baptism and then depart from grace by committing sin, but by God’s grace we can ‘arise again and amend our lives,’ and so (against the Anabaptists) it wrong to ‘deny the place of

forgiveness to such as truly repent.’

It’s worth reminding ourselves of something that we don’t often think much about, which is that we believe the created order of which we are a part to be real and dependent. We are not merely a train of thought in the mind of the Creator, but neither are we independent of that Creator. We are the creation—the continuing creation—of omnipotent and personal love. We need to have that in mind if we are going to think about grace, and it’s increasingly difficult to keep that point ‘live’ when we want to enter into dia-

logue about God with a civilization which has become radically de-supernaturalized in its outlook. This inability to see beyond the creature to the Creator would once have taken the form of pantheism, but now manifests itself as sheer atheistic naturalism. ‘The world is accepted as ultimate reality, but that ultimate reality is not conceived as divine.’

This is why we so often feel we are engaged in a dialogue of the deaf, not only with the secular world, but also with elements in our own church. I sometimes sit in the Chamber of General Synod and wonder whether we have any residual sense not only of interdependence with the wider church catholic, but even of our own dependence upon God Almighty! We have to

accept our dependence on God before we are able to accept God’s grace, and only then will we be able to comprehend that Catholic understanding of grace, which is the real participation of the creature (us!) in the life of God. ‘And to pass from the finite to the Infinite,’ as Mascall put it, ‘we have not to depress the finite, but to surpass it.’ **ND**

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PICASSO 1932

Tate

until 9th September, 2018

'You don't resist Picasso ... a woman doesn't resist Picasso.' So Marie-Thérèse Walther, Picasso's muse and mistress from 1927-1935. Picasso left Marie-Thérèse for Dora Maar shortly after Marie-Thérèse gave birth to their daughter Maya. They had never married – it would have cost Picasso too much in French taxes to have divorced his wife Olga Khochlova. Picasso said that the catfight he provoked between Marie-Thérèse and Dora Maar was one of his choicest memories. Marie-Thérèse committed suicide shortly after Picasso's death.

It is odd that Tate, which promotes justice for women and minorities, should have put on a (highly popular) show which features an artist who cheerfully described and treated its main female character as a doormat. Odd too is the catalogue which steps decorously around Picasso the man, even though the works on show are intensely personal. Maybe the celebrity of artists puts them above the suspicion of abuse. And perhaps having an affair with Picasso was like life in the trenches in World War 1 – not a happy experience but one which made many of those who took part feel intensely alive. Certainly, this show presents some of the finest, most life-enhancing works of Picasso's middle years.

The early Thirties were a time when Picasso was in danger of becoming a grand old man of the art world. He was very well off, wore English suits and his chauffeur drove an Hispano-Suiza. Partly to put himself back on the modernist map Picasso organised a retrospective of his work for the summer of 1932. The Tate has brought together a

number of the earlier works displayed in that retrospective, largely from the Musée Picasso in Paris, and they are some of the highlights of this show.

But alongside those earlier works – and Picasso mixed up the chronology of the hang to ensure he wasn't pigeon-holed (or understood – the show was a critical flop) – there were new works, primarily of Marie-Thérèse Walther. They are the heart of this show. They deserve to be seen together and their impact is strong.

The Marie-Thérèse portraits were painted over twelve days. Tate helps us

Thérèse. Indeed, since Picasso rarely painted from life these works have to be seen as the Marie-Thérèse of his imagination. They are also Picasso's response to Matisse's odalisques. In these paintings he copied Matisse's subject matter of the voluptuous naked woman and Matisse's stage settings with their hangings and patterned wallpaper. More crudely painted but more finely judged than Matisse's works, Picasso's portraits have an energy which is not of the harem. They are sensual and colourful – great slabs of colour, thick black lines, waves of paint moving across the canvas like an octopus (the analogy derives from Picasso's interest in octopi, and the shunga works of Hokusai). But they're no more sexy than graffiti on a lavatory wall.

Fortunately, Picasso beautified his sex drive since for all the naughtiness he is first and foremost an artist – paint comes before the erotic. And we can assume Picasso does in a way capture an essence of Marie-Thérèse. That was one of the things he said he tried to do in his art so at one level the cubism or surrealism or the classicism were just the scaffolding for that attempt to portray an essence through markings. The great 1932 paintings take elements of those earlier styles to make a new and very attractive style.

They also honour Marie-Thérèse by taking her seriously. Critics have often treated Marie-Thérèse as a bimbo who went dress-shopping unlike the more serious/neurotic mistresses who stayed at home to discuss art with the Master. But Marie-Thérèse should remind us that for all the artistic seriousness of Picasso's work and ideas, his motivations were of the earth.

There are other paintings, sculptures, prints and drawings in the show. The landscapes in the rain around Picasso's house at Boisgeloup are especially charming. The pictures of drowning women less so.



see this outburst of creativity in its totality and appreciate it for its rapidity of execution. The paintings are in flat blocks of colour. The picture plane is right up against the canvas. Marie-Thérèse is typically shown asleep, probably post-coital, and presumably dreaming of Picasso the Bull. Indeed, in 'The Dream' part of her face has become a penis. It's no surprise that Picasso's main dealer at this time refused some of his more gynaecological pictures (Tate is not so squeamish).

But - there is a tenderness in these paintings. The curves are beautiful, stylised, an erotic dream of Marie-

Owen Higgs



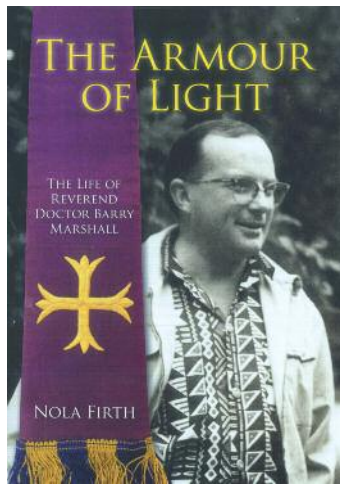
THE ARMOUR OF LIGHT

The Life of Reverend Doctor Barry Marshall

Nola Firth

Lothian Custom Publishing 124pp, hbk.
ISBN 9780199580187

[Obtained from Book Depository,
www.bookdepository.com]



Fr Barry Marshall was the Principal of Pusey House who never was. He arrived in Oxford from Australia in June 1970 to take up his appointment from September. In August he fell from a stepladder and sustained fatal head injuries. He was forty-seven. Under his successor the House suffered financial difficulties and a crisis of identity that almost brought about its closure. A disadvantageous agreement with the University kept it open but in much reduced circumstances. It took several years for it to enter a new phase in which it recovered its confidence and mission. In the oral tradition of the House, it was felt that had Marshall lived history might have been very different.

Marshall was a radical, 'he dealt in root ideas.' He was much influenced by the liturgical changes which became fashionable in the years following Vatican II, installing a nave altar and a circle of cushions around it in his chaplaincy. He vigorously opposed infant baptism as a 'social' convention rather than a commitment to Christ. He felt similarly about marriage and recommended civil ceremonies for those who wanted a church wedding only for the background photographs but who lacked the necessary Christian commitment. He opposed racial discrimination, was vocal in his opposition to apartheid, chided the church for its historical complicity in slavery: a turbulent priest.

Underlying these radical passions, was his recognition of the materialism and secularisation of society and the inadequacy of the church's response. Convinced that Christianity had never really been tried and, much concerned with priestly formation and the priestly life, he once wrote, 'if he is simply and solely a pastor, he degenerates into a domestic

chaplain to those who ask for help ... it is easy for the church to drift into treating priests in this way. But if he is also a prophet under the Word of God, he is not false. He is a servant of God who is a consuming fire.' One who read his unpublished doctoral thesis commented that it was 'academically neither dispassionate, nor non-adversarial.'

Subversively witty, companionable, he 'mixed fun and solemnity and eschewed pomposity.' A gift for friendship made lasting impressions, however briefly or sparingly he had met them. One remembered his 'chirpy voice and laugh, a grace partly studious and mostly boyish. He had the Anglo-Catholic gift of laughing at itself while making a serious point.' 'What is the point of this jiggery pokery unless you're going to do something in the world?'

Before his teens his parents divorced so acrimoniously that they engaged in a five year court battle. In the Outback he had a solitary upbringing, more sheep than people, and was educated by correspondence course. Exceptionally bright, he had an innate sense of responsibility, was an accomplished artist (drawings mainly). He was sent to boarding school where he was influenced by a High-Church master (Keble, Oxford and Christ Church St Lawrence, Sydney). He served in the forces during the War, studied at Trinity College, Melbourne; after ordination joined the Brotherhood of the Good Shepherd (Bush Brothers) and served as Brother Timothy in the remotest part of the Outback to scattered groups, sharing their material privations. His ministry was punctuated by study for a doctorate at Christ Church, Oxford. After a further stint in the Bush, during which he broke his back and

punctured a lung in an accident, he was appointed Chaplain to his alma mater. At Trinity College he served what was clearly a charismatic and significant, innovative ministry, engaging fully, strenuously and acerbically in the ecclesial conflicts of the day. It is a credit to the book that while it illustrates his remarkable gifts, it does not shy away from less attractive features of his combative character. He turned down a bishopric but after an exceptionally well-received and vividly remembered chaplaincy, he accepted the invitation from Pusey House. A ministry that was cut off before it began.

This generously illustrated book with its vivid memories of students and friends (remarkable so long after his death) is a welcome tribute. It may have a particular resonance for those who know Australia. A few errors have crept in: he would have been the seventh Principal of Pusey House not the fourth – p. 95: Jabberwocky was written by Lewis Carroll, not C. S. Lewis – p. 44.

He was a fine priest who had achieved much for Christ's Kingdom in a short time, yet had the potential for so much more, had time and fate allowed.

*William Davage
Barry A. Orford*

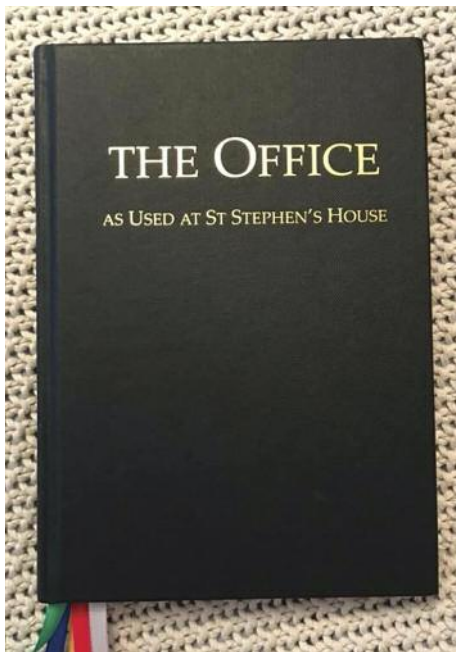
THE OFFICE As Used at St Stephen's House

Kyle G. McNeil, Ed.

St Stephen's House, 624 pp, £20.

At the heart of the life of any priest must be prayer, and St Stephen's House seeks to form those who train there in a disciplined and vital interior life. It is only by being grounded in this work of God that the apostolic work can be sustained, as Bishop Martin Warner reminds us in the preface to this volume. He also points out that, whilst electronic resources can be useful, there is no substitute for the paper and board reality of a book. It's very specificity locates us in the material world in which God became incarnate. Furthermore, it has the capacity to be moulded by the one who uses it as well as signifying by its location in the church the threshold of sacred encounter which we find there.

The spur to prepare this volume was the arrival of more ordinands than



Briggs and Frere psalters. Not only that but sung evensong had become rather complex: there were a number of hymn books in use and a collect card had to be produced each week. This office book, published to bring all this together in a single volume, provides all the material needed to sing morning and evening prayer in their entirety throughout the year to simple plainsong tones. It is a proper sewn volume with five ribbons, printed in two colours on bible paper resulting in a book only 22mm thick. As for the content, the book draws on the rich patrimony of the Anglo-Catholic tradition, bringing together the BCP and modern Roman Catholic office. So together with the Coverdale revised psalter and canticles, proper material is ordered according to the General Calendar with some local saints inserted (Charles, King and Martyr and Edward King, Bishop for example). The Prayer Book forms the backbone of the collects, whilst additional material, such as the antiphons for the *Venite* and canticles as well as collects for new feasts are rendered in its language and style.

The hymn section draws upon the *English Hymnal*, *English Catholic Hymn Book*, *Anglican Breviary* and other sources to provide English translations of the office hymns that accord with the modern calendar. The daily ferial hymns that reference creation are all there. There are proper hymns for all the major feasts of the church year (and some more minor ones), often with verses that other editors have omitted. A full set of hymns

for the common offices completes the selection. There are also some entirely new translations – the hymns that are now provided to be sung in the office of the dead have been rendered into metrical hieratic English along with the proper hymn for the new feast of Our Lord Jesus Christ, Eternal and Sovereign Priest.

For those not currently at St Stephen's House, this versatile book can be used in a number of ways. It could be used simply as a hymn book for morning and evening prayer in any setting. Or, because the antiphons and collects follow the General Calendar, those that use the Divine Office would be able to sing the hymn and gospel canticle with its antiphon at Lauds and Vespers. Or, it can be used its entirety, which allows the singing of the whole office either following the structures found in *Common Worship: Daily Prayer*, but in traditional language, or that of the Book of Common Prayer. All the details of how to use the book are set out clearly in the editorial introduction. The whole enterprise – the work entirely done by students on a voluntary basis – speaks volumes of the seriousness with which corporate prayer and the development of the interior life at St Stephen's House are treated.

Guy Willis

Copies of The Office: As Used at St Stephen's House are available to purchase only by emailing officebook@ssho.ox.ac.uk.

12 RULES FOR LIFE An Antidote to Chaos

Jordan B Peterson

Allen Lane 2018, 403pp, £9.99

ISBN 0345816021

How had thinking so simple, clear, direct, deep and traditional found a voice on BBC and gone viral on YouTube? This lay behind my ordering Canadian psychologist Jordan Peterson's new book on how to live your life that I imagined would be in a different league from other self-help books.

I struggled with the individualist focus until I grasped it would be the natural approach of a psychologist, i.e. set your own house in order before you criticise the world (another of Peterson's

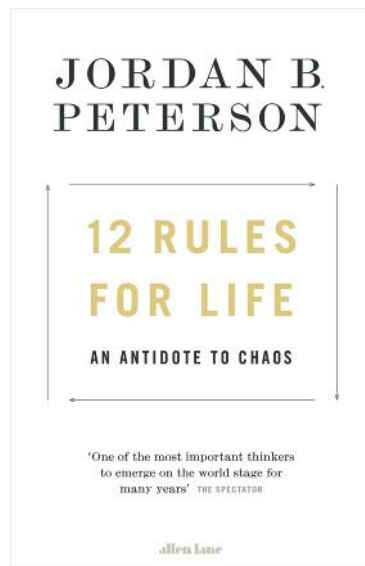
rules), and the fact that the book is being marketed as one for self-help. As the author opened up how social activism can be fuelled by grievance more than generosity, I recalled spiritual counsel on holiness as key to fruitful activism; how much you do mattering less than how much love is in the action. Another thing that grated with me was his 'realism' about winner-takes-all human achievement and a new take on Matthew 25:29, 'the Matthew Principle ... the harshest statement ever attributed to Christ: "to those who have everything, more will be given; from those who have nothing, everything will be taken."' Peterson defends hierarchy in business and elsewhere as something forged by achievement. 'The order that is most real is the order that is most unchanging - and that is not necessarily the order that is most easily seen. The leaf, when perceived, might blind the observer to the tree. The tree can blind him to the forest. And some things that are most real (such as the ever-present dominance hierarchy) cannot be 'seen' at all.'

Seeing, opening eyes to what's real, however unpalatable, is a refrain flowing through this hard hitting, controversial book. I found the heavily illustrated section on parenting insightful. 'You can discipline your children, or you can turn that responsibility over to the harsh, uncaring judgmental world - and the motivation for the latter decision should never be confused with love... Infants are like blind people, searching for a wall. They have to push forward, and test, to see where the actual boundaries lie (and those are too-seldom where they are said to be)... What no means, in the final analysis, is always "If you continue to do that, something you do not like will happen to you." Otherwise it means nothing. Or, worse, it means "another nonsensical nothing muttered by ignorable adults." Or, worse still, it means, "all adults are ineffectual and weak."

As a softie churchman I'm embarrassed by the Sermon on the Mount and few writers have so winsomely used it to invite me pull my socks up as Peterson does. 'Aim high' is his frequent rejoinder true to Christ. 'Start to stop doing what you know to be

wrong. Start stopping today. Don't waste time questioning how you know what you're doing is wrong, if you are certain that it is.' The book starts with the rule to 'stand up straight with your shoulders back' and goes on to encourage 'metaphysical standing up' based on positive self-regard linked to the meaning of life. The central section of the book is on pursuing what's meaningful rather than what's expedient. It contains Dostoyevsky's story of Christ brought before a cynical, ruthless Inquisitor representing the worst aspect of the church's legalistic dogmatism. Christ endures him, kisses and confounds him in a pointer to his divinity triumphing historically over sinful human failings in his church. Religion is important to Peterson - Christianity especially - but this as the pursuit of goodness more than obedience, though that unfashionable quality is addressed throughout *12 Rules for Life*.

The book's sub-heading is *An Antidote to Chaos*. 'We require routine and tradition. That's order. Order can become excessive, and that's not good, but chaos can swamp us, so we drown - and that is also not good. We need to stay on the straight and narrow path. Each of the twelve rules of this book - and their accompanying essays - therefore provide a guide to being there. "There" is the dividing line between order and chaos. That's where we are simultaneously stable enough, exploring enough, transforming enough, repairing enough, and cooperating enough. It's there we find the meaning that justifies life and its inevitable suffering.' One of the richest theological themes is on how meaning can be brought to suffering among, for example, those who place faith in God's kingdom and the triumph of truth. The author is burdened by the intense evil of Soviet communism (he quotes Solzhenitsyn), Hitler and the Holocaust, seeing the biblical narrative as illuminating the source of this evil as the human refusal to walk with God. 'If we wish to take care of ourselves properly, we would have to respect ourselves - but we don't, because we are - not least in our own eyes - fallen creatures. If we lived in Truth; if we spoke the Truth - then we could walk



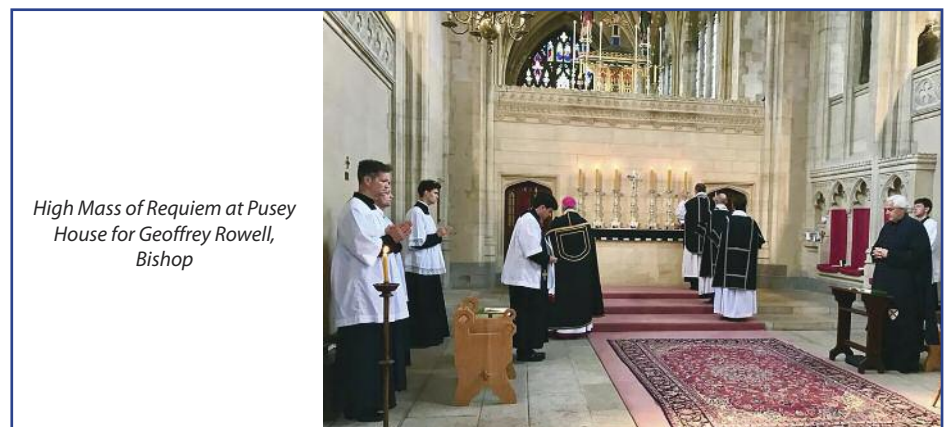
with God once again, and respect ourselves, and others, and the world. Then we might treat ourselves like people we cared for. We might strive to set the world straight. We might orient it toward Heaven, where we would want people we cared for to dwell, instead of Hell, where our resentment and hatred would eternally sentence everyone.' Jordan Peterson has some intriguing thoughts on creation. Maybe God, who is without limitation, acted to form limited beings so as to increase his glory through choices by human beings made in his image to grow into his likeness. The power of the book is in its wake-up call to such transformation, the gaining of character through suffering and refusal to hide from what is true.

In defence of free speech Jordan Peterson has recently challenged a Canadian law forcing professors to address self-identified transsexual students by their preferred pronouns, which has brought him mixed fame. This book digs deep into what helps individual flourishing. It is a positive yet challenging thesis and some of the challenge is to current rethinking of

gender and male-female relations. 'Our society faces the increasing call to deconstruct its stabilizing traditions to include smaller and smaller numbers of people who do not or will not fit into the categories upon which even our perceptions are based. This is not a good thing. Each person's private trouble cannot be solved by a social revolution, because revolutions are destabilizing and dangerous... the so-called oppression of patriarchy was instead an imperfect collective attempt by men and women, stretching over millennia, to free each other from privation, disease and drudgery.'

If Peterson pays a price for standing against the tide this is not evident in the book where the main autobiographical detail concerns the health crisis of his daughter and another price paid: that of prolonged suffering and its impact on his family. They look for what's meaningful and sustaining and find wisdom to shrink their time frame and live day by day rather than looking months and years ahead. This tactical approach complements the strategic thrust of a book rich with insights and illustrations about seeking a vision of transformation and following lines to accomplish that end. It is powerful in its realism about human waywardness and the problem of evil as well as in its applause of ancient wisdom including Christianity. 'Life is short, and you don't have time to figure everything out on your own. The wisdom of the past was hard-earned and your dead ancestors may have something useful to tell you.' That's a pragmatic quotation to conclude this appreciation of a book about adopting life-changing principles that will get people talking and hopefully get some of them changing for the better.

John Twisleton



Book of the month

THE OXFORD HISTORY OF ANGLICANISM, VOL. I: Reformation and Identity, c.1520-1662

Anthony Milton (ed.)

Oxford University Press, pp. xxvi + 500, £95

978-0-19-963973-1



The five-volume *Oxford History of Anglicanism* (full disclosure: I contributed a chapter to vol. 4) is likely to remain the standard history of the post-Reformation Church of England and its counterparts or offshoots elsewhere for decades to come. This first volume, covering the period in which Anglican identity was shaped, certainly lives up to the challenge that that poses.

25 relatively short chapters (averaging 20 pages), many of them by the current leading experts in the relevant fields, offer first an outline narrative and then cover a range of themes including church-state relations, the parish, liturgy, canon law, art, cathedrals, piety, and the Bible. Ireland and Scotland are treated in one chapter and North America in another, but otherwise this is very much an English story.

Modern scholarship, summarized and taken forward here, has exploded cherished myths about the English Reformation, many of them propagated by the high-church and Anglo-Catholic historians of earlier generations. At the time, the 'Elizabethan Settlement' of 1559 was not regarded as a 'settlement' at all or thought particularly likely to endure longer than the successive innovations and renovations that had preceded it. In the sixteenth century Canterbury was not viewed as a *via media* between Rome and Geneva. The century between 1559 and 1662 was marked by turbulence, not serene stability. The Church of England's identity was contested, ambiguous and unstable: as Anthony Milton remarks in his introduction, 'Few contemporaries embraced incoherence, uncertainty, and ambiguity as not only good things, but as inherently "Anglican" things.'

Much that came to typify the Anglican tradition, from the end of the sixteenth century onwards and especially in the seventeenth century, cannot be read back into the mid-sixteenth century. If some of the origins of later developments can be found there, that does not mean that they were inevitable or envisaged at the outset.

In short, not only were the nineteenth-century term 'Anglicanism' and the use of 'Anglican' as anything other than an ecclesiastical synonym for 'English' unknown in this period: the thing so described did not exist either. The authors of this first volume of the *Oxford History of Anglicanism* have therefore deliberately sought, as far as possible, to avoid reference to 'Anglicanism' altogether!

All of this makes for a helpful and stimulating book. With any revisionist approach there is a danger that the pendulum swings too far and the resulting picture is as distorted as its predecessor, albeit in the opposite direction. These historians are too good to fall into that trap: there are very few question-

able statements here. One of this volume's merits is the emphasis it places on charting the ways in which, over the century from 1559, the Church of England moved towards a position much more distinct from that of much Continental Protestantism than could be foreseen at the outset.

Any quibble can only be with the balance: some facts that would prove crucial for the later story are mentioned but not emphasized; some are missing. Elements of the picture that prove earlier portrayals mistaken are stressed, while others are somewhat downplayed.

In determining the doctrines and identity of a church, two approaches are possible. One is to analyse the opinions of its current leadership and members; the other is to study its formularies (including its ordinal and other liturgies), its law, and its structures of oversight, governance, legislature and discipline. A moment's contemplation of the present-day Church of England will indicate the difference that adopting one of these approaches rather than the other can make. This book generally prefers the former approach. The survival of the structure of provinces, dioceses, archdeaconries, deaneries and parishes, of the pre-Reformation canon law, the Convocations and the church courts, is mentioned but not emphasized.

In the past, the hermeneutic of continuity has certainly resulted in distortions, but the same can be true of a hermeneutic of rupture. The effort made to ensure that Archbishop Parker was consecrated by three bishops in the historic succession goes unmentioned here; the term 'succession' does not appear in the index. That some survivals were accidental and others were not accorded at the time the significance they would later accrue is certainly true, but how far they created a context that would be likely (albeit by no means certain) to develop in a more catholic direction deserves more reflection.

More could be made of Gordon Jeanes' comment, quoted by Bryan Spinks, that 'what was unusual in the English Reformation was the use of the liturgy as the central plank' (p. 152). This volume rightly reminds us that in this period the Church of England formed part of the spectrum of European Protestantism, but arguably it was more distinctive than is sometimes allowed here. More attention should be paid not only to its liturgy's distinctiveness but also to the significance that it always ascribed to that liturgy. Also, the fact that ambiguity was not regarded as a virtue does not necessarily mean that some of the ambiguities in the drafting of the Church of England's liturgical and doctrinal texts were not deliberate. (How could one be sure that all were unintentional?)

One is reminded once again of the personal influence of Elizabeth I on how the Church of England's identity devel-

oped. As Diarmaid MacCulloch comments, the 1559 tweaks to the 1552 liturgy were not only a signal to Continental Lutherans but probably also ‘chimed with the queen’s personal inclination to Lutheran views on eucharistic presence’; that ‘the new Church of England was different in tone and style from the Edwardian Church’ reflected her preferences. As Bryan Spinks remarks, more catholic elements of the 1559 Primer and the 1560 Latin Prayer Book both ‘suggested an ambiguity about Elizabeth’s ideal for her Church.’ The same is true of the 1559 Injunctions, which – unlike their predecessors – endorsed liturgical music, and ordered the use of wafer bread, bowing at the name of Jesus, and placing the Holy Table ‘where the altar stood’ when not in use. In Elizabeth’s Chapel Royal, the table always stood altarwise, vested, and adorned with cross and candles; her clergy wore copes, and choral music was composed and performed. Her dislike of clerical marriage contributed to the fact that after Parker’s death in 1575 it was more than a century before another married man became Archbishop of Canterbury. She appointed notable conservatives to her ecclesiastical household – including Lancelot Andrewes, whom she made one of her twelve select chaplains in the early 1590s. As MacCulloch has observed, ‘the accumulated vision of Hooker’s work is uncannily close to what we can glean of [her] idiosyncratic private opinions.’ The Chapel Royal out of which what eventually came to be called Laudianism later sprang was her creation.

All of this makes it difficult to agree with MacCulloch’s contention (p. 325) that it was merely due to ‘inertia’ that Elizabeth failed to revive the ultra-Protestant replacement for the medieval canon law that her brother’s Parliament had rejected (in MacCulloch’s opinion, ‘out of sheer spite’). That this ‘carefully drafted scheme, which ‘was vocally hostile to Lutheran belief on the eucharist as well as to Roman Catholicism’ held no appeal for Elizabeth seems unsurprising. To MacCulloch it is ‘one of the great might-have-beens of English history’, apparently because it would have introduced procedures for divorce. Whether the English Church’s lack of such provision was ‘the first respect in which the English Reformation diverged from the European-wide norm’ may be doubted, but it was certainly one of the many differences that might be enumerated.

Space is lacking here to discuss the significant developments whereby the early and mid-Elizabethan Church of England became the ‘Laudian’ church of the 1630s. Some mention should, however, be made of the book’s ending. One of its interesting features is the inclusion of chapters on the Westminster Assembly and the Cromwellian Church, as well as on Episcopalian identity during the Interregnum.

Hitherto, the Church of England had simply been the English Church. Now, many (by no means only ‘Laudians’) held that episcopacy, episcopal ordination, and the Prayer Book were so integral to that church’s identity that when the state rejected them they must be continued none the less. Episcopalianism acquired a quasi-denominational identity based



THE OXFORD HISTORY OF ANGLICANISM

VOLUME I

Reformation and Identity, c.1520–1662

EDITED BY

ANTHONY MILTON

on the three pillars of royal supremacy, episcopacy and the Prayer Book. In the fourteen years after Parliament officially abolished episcopacy in 1646 no fewer than 2,500 men chose to be ordained by bishops. The ‘great ejection’ in 1662 of those who refused to accept episcopal ordination and the Prayer Book needs to be viewed against the background of the even greater ejection by the Cromwellian church of some 3,000 clergy, of whom only about one-third found other posts. It was not in 1662 but during the Interregnum that episcopal ordination became a non-negotiable element of future ‘Anglican identity’.

That said, the clock was not simply turned back in 1660. The restoration, we learn in the book’s final sentence, was ‘followed by a further intense period of reformulation and adjustment, influenced by the experiences of 1640-60, and culminating in time with the creation of a distinctively Anglican identity.’ Thus a book which for the most part eschews reference to ‘Anglicanism’ finds it in its conclusion – in 1662.

In this work of academic history much that contributed to that Anglican identity is rightly attributed to what might be called the accidents of history. A catholic Anglican might discern in some of those accidents the providence of God. **ND**

Colin Podmore

I have never taken a 'package' holiday as such, but when I was 13 I went on a school choir trip to Holland. We stayed in a youth hostel in Scheveningen with triple-decker bunks, sang concerts in a few churches, and visited the Keukenhof bulb fields. It was fun, and one got a quite different impression of various schoolmasters and of the school chaplain. I especially recall the fact that Mike Boyce, who was also in the choir and from my house, spent the entire crossing from Harwich to the Hook below deck being seasick. Mike was the most successful naval officer I have ever known—Chief of the Defence Staff at the time of the Iraq war and thereafter, on retirement, a baron and finally knight of the Garter. His seasickness propelled him into submarines, and the rest is history. One great grandfather, both grandfathers, and my father were in the forces. Both my godfathers were in the Royal Navy, and one of my godmothers (from Tasmania) was mother to one of my dad's best friends, Tommy Luxmoore, who went down with the Hood, and after whom I was named (along with my mum's father, also a Tommy).

When I was a child we never had family holidays. This was partly because we were a service family, and when dad had leave he wanted to enjoy being at home in our rented flat in Pompey. Yet, as a child with a father killed at Gallipoli when he was a baby, he and his mum used to go and stay on a farm outside Wells in Somerset belonging to some people called Chilcott (whose adopted great-granddaughter Susan, a sublime soprano who died young, memorably played the Governess in *Turn of the Screw* in Brussels). For my dad as a kid, holidays were a chance to ride ponies and see how a farm worked. He was always very keen on gardening, and in the 1940s there were chickens and a massive loganberry bush growing along much of one wall in our small garden

My first holiday, apart from the three months we spent in Denmark in

1946 when dad was minesweeping in the Baltic, involved a train journey from Fratton station with four changes to get to Burnham-on-Sea where Uncle George and Aunt Evy lived in big house

Learning to be a good guest is at least as much fun as having the wealth to indulge one's tastes by staying in an expensive hotel.

called Abbeywood. Aunt Evy was my first favourite relative, though I had to hear an awful lot there about the brilliance of my cousin Adrian Hollis who was her grandson, and son of Roger Hollis who was later head of MI5. Hearing about someone else's outstanding brilliance when one is young and untested can be discouraging, though Evy was incredibly sweet and sent me Kipling's *Jungle Books* at my next birthday and Christmas. A year later my mum went to George and Evy's Golden Wedding celebration dinner. Also at Burnham I met other cousins my age who are still dear to me, as well as tiny ancient aunts never seen again. Family began to mean something.

Perhaps my best holidays were spent with my godfather Dave Gordon, who had been at Dartmouth with my dad from 1927 and had had a series of wives before his current one, an artist called Anne Hayward. Dave, Anne and their

When I was a child we never had family holidays.

little daughter Fiona lived in a flat above one wing of Cobham Hall in Kent, opposite the flat where Hugh and Margaret Williams (struggling with straitened circumstances and a son about to go to Eton) wrote *The Grass is Greener*, a hit West End comedy (later filmed) about an aristocrat who sneaked down to his butler's flat to watch telly, not having one himself. Cobham Hall was a ramshackle estate in those days, with neglected gardens and a semi-ruinous mausoleum. The chapel in the house had never been consecrated be-

cause the earl in the nineteenth century had fallen out with the Bishop of Rochester during dinner before the planned consecration. The present Lord Darnley had been through a number of marriages, and now had two young daughters—Lady Melissa and Lady Harriet—with whom I was welcome to play. Lord Darnley and his wife gave us tea and cakes—

he was pretty ancient but child-friendly. In a jungle-like section of the gardens lurked the decaying 'Dickens Chalet' given to the author by a former earl. From a large pond in the courtyard of the house I was allowed to take some goldfish, but not all of them survived my early and rather sad discovery that a washbasin with a plug in it cannot be trusted.

Dave's Indian first wife had been a champion bridge player. He was an excellent player too and taught me the game. He was also a semi-professional stamp collector (who made money from collecting rare covers as well as stamps). He gave my existing enthusiasm for collecting a big boost, and gave me sackfuls of unusual stamps too. Wandering round the grounds of Cobham Hall that included a somewhat ruinous Repton dairy was mysterious and suggestive. The house of course had a bedroom where Queen Victoria had slept, as well as coats of armour and treasures such as rare eighteenth century Chinese wallpapers. And Anne had a red American soft-top sports car to dash around in.

Learning to be a good guest is at least as much fun as having the wealth to indulge one's tastes by staying in an expensive hotel, something which as a journalist I occasionally managed to do. Travelling and seeing and meeting the unfamiliar is incredibly rewarding. However, travelling on the scale of anti-like hyperactivity that we can now observe as part of the immense global holiday industry is an ecological threat to the planet and to all the creatures and plants, as well as human beings, that now struggle to share the goodness of life.

A Courtyard in Jerusalem

Ann George appreciates the importance of owning a television

My sole experience of having a television in the home was when my mother rented one for about 18 months when I was 13 years old. She sent it back to the shop because no-one watched it. In many ways Auntie's television suffered the same fate. To be honest, there was not much to watch on television in Jerusalem if you didn't speak good Hebrew; in fact, the only time I actually remember seeing the television working in Auntie's front room was for the broadcast of Princess Diana's funeral.

The television was very small and square, with an aerial balanced on top, reminiscent of the first one I had watched, at the age of 6 in a friend's house, when I was bewildered by an episode of 'The Lone Ranger'. The day of Princess Diana's funeral Auntie had decided to invite both her lodgers, the Italian lady and me, to lunch, and the Italian lady was firmly ensconced in an armchair directly in front of the telly watching the live broadcast from Westminster Abbey when I walked in. I watched and listened rather fitfully whilst helping Auntie to set the table and bring the food in. By this time the service had well and truly started, and I suddenly realized that under no circumstances could I sit and eat Auntie's marvellous lunch to the accompaniment of national mourning and Book of Common Prayer phraseology. I asked for the television to be turned off. Auntie was perfectly willing to do so and Uncle was already focussed on his lunch, but the Italian lady demurred. In the end, in desperation, I said, 'I'm sorry, Auntie, but if that television stays on I shall have to leave. None of you have any idea what they are actually saying and singing in that service; it is not an entertainment and I can't eat to its accompaniment.' Auntie immediately turned the television off and the Italian lady sulked and pouted all through lunch.

It must have been the following summer, soon after the episode of the eclipse, when the television again became an important topic in the courtyard. It was the last day of the school year: American Graduation Day, indeed, and very boring it had been, too. My role in this school occasion was to make sure that the junior pupils sat quietly on the grass and didn't get sun-stroke while the Y13 students 'graduated', and finally threw their mortar boards into the air. I wandered back home with nothing more in my mind than a cool shower and a sit-down, but soon realized that I was not going to get either very quickly when I turned into the courtyard and heard the most terrific row.

I had never heard Auntie rant at Uncle before. She had to speak very loudly to him in the usual way, because he was very deaf and also losing his sight, but at this moment she was obviously very, very cross. I peeped into the front room and saw Uncle lying propped up on his mattress by the door, eyes shut and looking rather the worse for wear. Auntie saw me and immediately started to towards me, but Uncle growled in Eng-



lish, 'Woman, bring me arak!' Auntie turned aside, picked up the bottle of arak and filled the glass on the table beside him. Then she came out to me, sat down at the white plastic table and prepared to bare her soul.

It was a sorry tale. It seems that, many years ago, Uncle decided to sell his barbering business in the Old City and retire. He sold it to a man who, as part of the agreement, said he would pay the tax due to the Israeli authorities from the transaction. Uncle had told Auntie that the tax had been paid... ..but it hadn't. Now, many years later, and after many changes of ownership of the business, the tax-man had caught up with Uncle, and a posse of customs officers had turned up in the courtyard demanding the unpaid tax, with interest. When Auntie had said that she did not have the money to hand the customs officers had confiscated the television set.

At that point I had great problems in stopping myself from laughing out loud. Auntie was incandescent with rage, however, both with Uncle (who was now very, very drunk) and with the customs officers for daring to walk off with her property. She told me that she had been informed that, in order to redeem the set, she had to go to the customs office with the money – cash only – and she was going to go the next day, Friday.

I was concerned that she was going alone. I certainly would not have wanted to have dealings with Israeli customs on my own, and in my mind was my recent memory of her distress during the eclipse episode. 'Auntie,' I said, 'If you go on Sunday I can go with you, but I can't do it on Friday as I have a meeting at school.' Auntie thanked me politely but assured me she was perfectly capable of redeeming her treasured television set on her own.

And she was. When I returned from school on Friday lunchtime it was back in its place on the table, the aerial balanced on top of a lace-trimmed mat, and Auntie all ready to tell me of her triumph. However, she was a little put out; it seems that the customs officers were extremely surprised to see her, especially when they found out how much money she was giving them in return for a 1950s television set. **ND**

Diary

Thurifer considers music and politics

Within a couple of weeks I was fortunate to hear two of Beethoven's choral masterpieces, his Ninth Symphony and *Missa Solemnis*. The latter was given by the London Symphony Orchestra and Chorus conducted by Michael Tilson Thomas. It is a mighty and demanding work. Someone once said that it was Beethoven's attempt to convince himself that there was a God. It is difficult to believe he was not convinced when the *gloria* is so impassioned. Perhaps his doubts were more evident in the *credo*. Thus far it was a gripping performance. You could understand why Beethoven wrote on the manuscript, 'from the heart to the heart.' After those huge demands, there was a pause, entirely understandably. Several members of the chorus drank from bottles of water, as did the conductor—again, entirely understandable, but for a few seconds the spell was broken and it took a little time for the *Sanctus* to find its feet. At one point several chorus members stood too early. A few bobbed back down. After a few bars the full chorus rose. However, the outstanding, ravishing violin solo by the leader, Carmine Lauri, revived the spell. The earlier performance of the Ninth Symphony was given by the Los Angeles Philharmonic Orchestra and LSO Chorus (even better than in the *Missa*) conducted by the wunderkind Gustavo Dudamel. A thrilling, whiplash performance, taken at breakneck speed but never losing colour, texture or detail. Pinpoint technical accuracy did not lead to a lack of emotional impact. There is a recording of Furtwangler conducting the Berlin Philharmonic during the War (see YouTube: Goebbels in prominent attendance, with cutaways to rapt Aryan youths and wounded soldiers) that for spiritual depth transcends its setting and surroundings but for sheer joy Dudamel was hard to beat one spring evening in London.

*

If you live long enough history comes back to haunt you. The death of Jeremy Thorpe in 2014 triggered memories and books about a scandal forty years earlier. Michael Bloch was able to publish a biography of Thorpe written years before and, more recently, John Preston wrote a highly entertaining book, *A Very English Scandal*, which formed the basis of a BBC production which was seen in May. It seems as incredible now as it seemed then that the leader of a major political party could be party to a conspiracy to murder. It may be, however, that we are more cynical or realistic and nothing will surprise us. I remember that as the trial unfolded and was, memorably, summarized every evening by the reporter Michael Cole, that what seemed a ludicrous mixture of farce and tragedy became all too plausible. The verdicts of not guilty came as a surprise. The programme admirably captured that flavour. The hitman, Andrew 'Gino' Newton, was played by Blake Harrison as a Pythonesque, amoral chancer but one with a crisis of conscience before he eventually shot the dog whilst failing to kill Norman Scott. Hugh Grant was superlative as Thorpe and led an excellent cast, among them the excellent Alex Jennings.

Amidst an authentic re-creation, two scenes have raised questions. Thorpe's partial, elliptical, fumbling explanation of his relationship with Scott to his wife Marion over a supper of cod in parsley sauce (a nice period touch) was queried. Only they know what was said between them, but the scene was psychologically compelling both for Thorpe but even more so to explain Marion Thorpe's stoicism and her life-long support for an increasingly ailing Thorpe. It distilled her background as a refugee from fascism, her friendship with the Britten-Pears set at Aldeburgh, and her experiences, as wife of the Queen's cousin, the Earl of Harewood, which gave her an insight into the stoic qualities of royalty and the aristocracy. Russell T. Davies, the writer, and Stephen Frears, the director, convincingly invented and realized the encounter. Waiting for the verdict, Thorpe's QC, George Carman, revealed his bisexual dalliance and Thorpe responded with an explanation for such feelings. It came out of the blue and jarred, but then I remembered Dominic Carman's book about his father and it seemed entirely plausible. Only at the last hurdle did the production fall. Court scenes are a minefield for a director and a cornucopia for the pedant. Since when have witnesses 'taken the stand' rather than gone into the witness box? It may, sadly, be current usage now, but not then. Why was Adrian Scarborough directed to leave his place and wander up to the witness box during his cross-examination of Scott (Ben Whishaw brilliantly compelling, by turns attractive, vulnerable, manipulative, needy, neurotic)? Which *ignoramus* could caption Mr Justice Cantley as 'Chief Justice'? His infamous summing up



was given full measure and an extract from the memorable spoof from Peter Cook was also included: 'You will now retire, as I should have done long ago, carefully to consider your verdict of not guilty.' The final verdict was delivered by Patricia Hughes as Thorpe's mother, Ursula: 'You're ruined. You know that don't you?'

*

The death of John Julius Norwich (second Viscount Norwich) in June severed another link with a more civilized past. He was a stalwart on Round Britain Quiz where, partnered by the late, lamented Irene Thomas, they tackled questions along the lines of what connects some Merovingian king, an eighteenth century recipe for syllabub, the Derby winner for 1874 and Aston Villa. He also wrote popular history, notably on Byzantium, Venice and Sicily under the Normans, and this year his last book, a history of France from Gaul to de Gaulle, was published. Professional historians disdained him. Accused of reviving discredited ideas and theories, he happily conceded that 'deep down I am shallow... I have never discovered a new historical fact in my life.' But he was an enthusiast and could communicate that enthusiasm and *joie de vivre* to a general readership. Dusty historians can write learned papers to other dusty historians with footnotes that can go on until the crack of doom, but for history to live more widely it needs the like of him. We rarely hear the voice of a well-read and well-stocked aristocratic mind on the airwaves. The mindless, ignorant faux plebeian drawl of the irredeemably superficial to which we are too often subjected is no substitute.

*

Jonathan Meades descends to television or the public prints from time to time like an avenging angel. A recent BBC 4 documentary on jargon was a forensic annihilation (see iPlayer). His coruscating prose, diamond-sharp satire, sarcasm, lambent wit and ridicule pierced the 'net curtain of language' in most areas of public life: politics, art, business, media, sport. He catalogued jargon's obscurity, evasiveness, pomposity, obfuscation, dishonesty, a tin-eared and tawdry excuse for thinking and straightforward communication. He is the Hazlitt of his age. He concluded with: 'We shall go on mocking.'

*

The first quarter of the eighteenth century was a golden age for castrati, well captured in the film of the career of the great Farinelli who took opera houses by storm. An early twentieth century recording exists of the last castrato, Alessandro Moreschi, and rather disconcerting it is. He died in 1922. Fascination with the high tenor voice remains albeit with less drastic ways of achieving it. We seem to be in a golden age of the counter-tenor. It was almost single-handedly revived in England by Alfred Deller and he has been followed by many others, not least the marvellous James Bowman and currently Iestyn Davies at the height of his considerable artistic and musical powers. Beyond these shores I particularly like Philippe Jarousky, the up-and-coming Polish singer Jakub Jozef Orliński (whom I heard in 'Rinaldo' earlier in the year), and an American, John Holiday, who recently made a sublime contribution to a performance of Bernstein's Chichester Psalms. I added another to my personal pantheon in June, having heard the Ar-

gentinian Franco Fagioli, accompanied by the virtuoso Venice Baroque Orchestra, in a programme of Handel and Vivaldi. Full of voice, flamboyant of gesture, dramatic and theatrical, he scaled the heights and mined the depths with some notes from the lower register, before he ended his second encore with a flamenco stomp. Quite a performer. **ND**



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Theology and Disenchantment : A Retrospective Glance

Stephen Wilson traces the history of a heresy

Although distance may not always lend enchantment, distance in time may sometimes lend perspective. The *Church Times* of 30 April this year paid tribute to Dr David Edwards, Provost Emeritus of Southwark, who had died the previous week, by re-publishing his review in 1977 of *The Myth of God Incarnate* (ed. John Hick, SCM Press 1977). He described the book as ‘explosive,’ ‘radical,’ and ‘a challenge’ to settled beliefs. In the introductory chapter to *The Myth*, ‘Christianity without Incarnation?’, the patristic scholar Maurice Wiles (d.2005) set the tone by questioning whether ‘the incarnation of God in the particular individual Jesus of Nazareth’ is actually essential to Christianity, or whether there can be ‘a Christianity without (in this sense) incarnation?’ Thereby hangs a controversy.

Wiles’ answer to the first question was ‘no’ and to the second, ‘yes’. He suggested that ‘Incarnation, in the more precise sense in which I am using the term, is an interpretation of the significance of Jesus.’ He intimated an analogy with the varieties of interpretations surrounding (a) the Eucharist, (b) the relationship between the authority and inerrancy of the Bible, and (c) the relationship of incarnation to the virgin birth of Jesus. For him, abstract doctrines (e.g. transubstantiation) could become so associated with concrete applications (e.g. the physical transformation of the Eucharistic elements) that any denial of the concrete applications were perceived to be denials of the abstract doctrines, and hence heresy. ‘And so with the concept of incarnation, which is not something directly presented in scripture. It is a construction...’ Nonetheless, ‘the truth of God’s self-giving love and the role of Jesus in bringing that vision to life in the world would remain.’ And how remain, then? Perhaps as ‘the eternal divine purpose being achieved through him’ as he had suggested in his Hulsean lectures (published as *The Remaking of Christian Doctrine*, SCM Press, 1974)?

Unsurprisingly, *The Myth* provoked a furore. But we can now better understand this controversy not as a crisis of faith but rather as a failure of theological nerve, a sense of the ‘pastness of the past’—the distance between ‘then’ and ‘now’—inducing a kind of vertigo. Since then the mantle of modernism in its various guises has rather given way to the ‘post-liberal,’ ‘radical orthodoxy’ of George Lindbeck, and latterly John Milbank, Graham Ward and Catherine Pickstock, among others, though the ‘Sea of Faith’ school of deconstructionist theology would claim the post-modernist title for itself. But what does *The Myth* show us about the origins of disquiet, particularly among liberal protestants and (some) Anglican theologians of the time? One clue is in a quotation from historian of religion AD Nock, one which Edwards endorsed in his review: ‘The

Christian hope had its roots in Palestine; Christian theology and above all Christology have theirs in Alexandria.’ The metaphysical language of the Nicene Creed would be a case in point. Biblical criticism now has its accepted role in the milieu of settled faith and has long since ceased to be a threat; what, then, of the Church’s ‘historic formularies’?

To be fair, Dr Edwards’ review was critical of *The Myth* in many respects. Nevertheless, if the metaphysical language of the ecumenical councils really is as far removed from the language and thought-forms of Jesus and the Gospels as it is from ourselves (and we from both) does this actually matter? It does, of course. And this is a matter of ontology, the ‘science of Being’ of Aristotle’s ‘first philosophy’.

The ecumenical councils, principally Nicaea (in 325), Constantinople (381), and Chalcedon (451) sought to establish a ‘rule of faith’—a *regula fidei*—principally concerning Christ and the Trinity. Greek philosophy (and perhaps most especially Aristotle’s ‘pursuit of substance’) informed their efforts to express the Christian message in language adequate to extraordinary demands and extraordinary pressures. The demands came in the shape of the

revelation, believed to have been entrusted to the Church, and the need to express it in formal Christian doctrines, for the purposes of instruction, proclamation, apologetic and so on. The pressures occurred wherever some interpretation of that revelation was perceived as heresy.

Heresy is never mere falsehood. It occurs more particularly when one strand of the tradition becomes a controlling narrative at the expense of all others. An outstanding example of this tendency (there have been many others) was the Alexandrian presbyter Arius (d.336), in denial that Christ is *homoousios*—‘of one being’ or ‘consubstantial’ with—God the Father; because he thought this compromised divine transcendence. As ‘the image of the invisible God, the first-born of all creation’ (Col. 1.15) Christ is instead *homoiousios*, ‘of like substance’ to the Father, and created, not begotten. And not co-eternal, either; the slogan ‘there was (a time) when He was not’ became the Arian battle-cry. (But turn to Colossians and see for yourself how selective is an Arian reading of that first chapter.)

Patristic efforts to refine theological language were always oriented to the core element of the church’s confession, rooted in scripture, that Jesus Christ is Lord, and always and only answerable to that confession. Their coinage of theological language, including their use of ontological categories (substance, nature and so on) was more one of being interrogated by, rather than interrogating, the deposit of faith. Webster calls this a task of ‘conceptual expansion’ which makes creative use

We can now better understand this controversy not as a crisis of faith but rather as a failure of theological nerve, a sense of the ‘pastness of the past’.

of 'a small number of ontological categories, chief among them being *substance, person and nature*.' (John Webster, *The Blackwell Companion to Modern Theology*, Chapter 13: 'Incarnation', 2012).

This process of refinement involved stabilising the usage of such terms as *hypostasis* ('entity', 'subsistent individual' or sometimes 'person') and *prosōpon* (the Latin *persona*, or 'person'). But in the first place this meant the (sometimes elusive) concept of 'substance', *ousia* (*substantia*) and its daring and innovative employment in the *homoousion* at Nicaea—the statement that God the Son is 'of one being' (or 'consubstantial') with God the Father—in direct reaction to Arius' denial.

However distant the linguistic idiom of the councils may seem to us now, their concerns and their 'solutions' are ours. And at the time of the publication of *The Myth* there were others who were endeavouring to show that we must cultivate a sharpened awareness of the 'depth-grammar' of those early theological experiments. In a penetrating essay, 'Substance in Christology' (1972), the late, great philosopher and theologian Donald Mackinnon observed that 'the older British liberal critics of the traditional christology...rejected the use of substance in theology because it seemed to subordinate the concreteness of (Christ's) person to Greek metaphysical abstractions.' On the contrary, 'the doctrine of substance, properly understood, is a part of analytical philosophy rather than an essay in speculation.' In Christology, 'substance' is a metaphysical category, and specifically an ontological category, and the *homoousion* of Nicaea is an ontological proposition: 'while initially Christian theological practice might be innocent of any self-conscious involvement with ontology, the simplest affirmation, for instance, concerning Christ's relation to the Father, must include the sort of notions of which ontology seeks to give an account.'

To seek to express formally the relation of Son to Father meant that, 'from the first, commitment to the use of such notions as substance was inevitable.' In characteristically ruminative vein, Mackinnon concludes that the *homoousion* 'is totally misunderstood if it is treated as a possible substitute or alternative to such affirmations. Its role is essentially complementary... over against the simpler, yet more mysterious, evangelical affirmations, it is a second order proposition... it is not about Christ, but about statements about Christ.' Thus 'it is through the use of ontological categories that we are enabled to see precisely what it is that it may be confronts us in the person of Jesus.' (All the above quotations are from Sections III & IV of that essay, in *Christ, Faith and History: Cambridge Studies in Christology*, ed. Sykes & Clayton, London, Cambridge 1972, all emphases mine.) In the same volume, in 'Does Christology Rest on a Mistake?', Maurice Wiles sought to address the perceived twofold gulf between biblical, patristic and modern thought-worlds. Wiles would further develop his thinking in *The Remaking of Christian Doctrine*, and then his contribution to *The Myth*.

A more conservative contributor to *Christ, Faith and History*, the New Testament scholar Charles Moule (d.2007)

would later contribute to *The Philosophical Frontiers of Christian Theology: Essays presented to D. M. Mackinnon* (ed. Brian Hebblethwaite & Stewart Sutherland, Cambridge, 1982) There, in 'The Borderlands of Ontology in the New Testament', he proposes a relative scarcity of anything approaching 'ontological' language in the New Testament—making it all the more telling where it does appear, as in the 'I and the Father are one' of John 10.30 (*egō kai ho patēr hen esmen*). And there is the *logos*-language of the Johannine prologue, and the exordium (prologue) of the letter to the Hebrews though, he suggests, the 'Platonism' of Hebrews, 'is a Platonism of convenience, rather than a consistently held philosophy.'

However, Moule repeats James Barr's earlier warning that 'it is foolish and unrealistic to draw sharp lines between 'Greek' and 'Hebrew' thinking' and so I do wonder about the persistent and foundational language of presence in Old and New Testaments. The *locus classicus* is Exodus 3.14: 'I AM who I AM' and 'tell (them) I AM has sent you'? Then there are the associations clustering around the language of the *shekinah* ('the glory of the divine presence') and the divine 'dwelling-with', surely a constitutive element in the Christology of the Gospels and throughout the New Testament. And what of the language of *to plērōma*—'the fullness' (of God in Christ) in Colossians 1.12 and elsewhere—surely to be understood in close relation to the language of 'presence' (*parousia*) in its different forms?

While they do not belong to more fundamental categories of formal, 'hard' ontology, the language of *shekinah* and of *parousia*, of presence and indwelling, are surely 'ontological' categories of a kind. And as we have noticed, Moule himself (like Mackinnon) was intent on warning against too readily assuming a contrast between the idioms and thought-forms of scripture on the one hand and later, more formal modes of theological discourse on the other.

If our sense of the 'pastness of the past' can induce a kind of vertigo, this is surely owed in part to the intellectual changes occurring in European culture since medieval times. It was that gulf between 'then' and 'now', that lent itself to the Enlightenment's 'disenchantment' (Max Weber's *Entzauberung*) with the patristic and medieval legacy, further fuelled by the rise of biblical criticism in the eighteenth and nineteenth centuries which led to the later reaction in various twentieth century circles which tended to view all such change as irreversible and insurmountable.

I began with what I understand to have been a failure of theological nerve in some quarters, and suggested that apparent disparities of idiom between scriptural narrative and doctrinal formularies have contributed to this. In what follows I shall try (with more than a nod to some of the other *Myth* contributors) to show why this is linked to a deference of the 'secular given' which is specious, and why its caricature of an uncritical 'settled faith' is totally unfounded. **ND**

Father Stephen Wilson is an assistant priest at St Stephen's Lewisham.

Heresy is never mere falsehood. It occurs more particularly when one strand of the tradition becomes a controlling narrative at the expense of all others.

Abandoning Cranmer?

Michael Fisher investigates the real absence of Cranmer from our Prayer Book

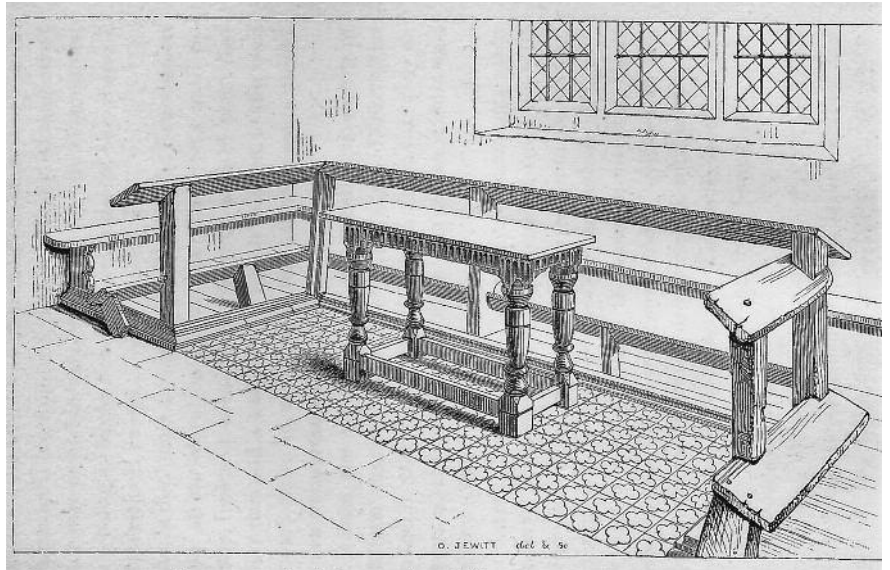
‘Have we totally abandoned Cranmer?’ An elderly parishioner asked me that question following the introduction of *Common Worship*. If I’d had the presence of mind I might have answered that ‘we’—i.e. the Church of England—abandoned Cranmer 459 years ago. The 1559 Prayer Book, issued just three years after Cranmer’s death, took an axe to the roots of his radical Eucharistic doctrine (wittily dubbed the ‘Real Absence’) and later on the 1662 Prayer Book cleared away the debris. It was no doubt the loss of the noble language of the Prayer Book which this elderly lady regretted, rather than Cranmer’s Eucharistic theology. How sternly he would have condemned her genuflections as wholly contrary to the spirit and letter of his 1552 Communion rite, and at worst idolatrous. For many others too, I suspect, it’s more a question of the language of worship rather than of its theology.

In the wake of last year’s 500th anniversary of Martin Luther’s firing of the Protestant starting-pistol, it may come as a surprise to some that Luther’s influence on the shape and content of the Book of Common Prayer (BCP) was slight and transitory. Cranmer’s brief flirtation with Lutheranism, reflected in the 1549 Prayer Book, ended abruptly as his attention was drawn away from Wittenberg to Strassbourg and Zurich where a much more radical Protestantism held sway under reformers such as Martin Bucer and Ulrich Zwingli. Luther maintained that the Real Presence of Christ in the Eucharist was incontrovertible, resting as it did upon the Dominical words ‘this is my Body,’ but without precise definition

As if to emphasize further the notion of ‘the Real Absence,’ any unused bread and wine remaining on the table could be taken home by the minister to augment his Sunday lunch.

of how it happened, while for Bucer and Zwingli feeding on the body and blood of Christ took place spiritually in the heart, not physically in the stomach, and so the bread and wine were and remained mere symbols, neither containing nor communicating any holiness or grace.

The clearest evidence of the shift in Cranmer’s thinking comes from a comparison of the 1552 Communion Service with that of 1549. In the 1549 Prayer Book the service was still—grudgingly—subtitled ‘commonly called the Masse.’ This disappeared in 1552, and with it everything that suggested it could be anything more than a bare memorial. Gone was Cranmer’s innovative invocation of the Holy Spirit upon the bread and wine ‘that they may be unto us the Body and Blood of Thy most dearly beloved Son Jesus Christ.’ Instead the in-



1. Chancel at Langley, Shropshire, showing arrangements for 1552/1559 celebration of the Holy Communion. The chancel has been levelled, and communicants’ pews placed on three sides of the table (drawing by Orlando Jewitt, in M Bloxam, *Companion to Gothic Architecture*, 1882).

stitution narrative (‘who in the same night that he was betrayed took bread... etc’) was simply recited by the minister without any of the customary acts of taking the bread and cup into his hands, while Cranmer’s deliberate omission of ‘amen’ at the end of it meant that it could scarcely be called a prayer at all, let alone a ‘prayer of consecration.’ Lest anyone should think that ‘give us this day our daily bread’ could even remotely refer to the receiving of the sacrament, the Lord’s Prayer was removed from its customary place before the communion and placed immediately after it. The 1549 words of administration—‘The body/blood of Our Lord Jesus Christ’—were replaced with a stark ‘take and eat this/drink this, in remembrance...’ thus stressing the purely memorial nature of the rite and to remove any vestigial notion of the ‘Real Presence.’ There was to be no repetition of the institution narrative should either of the elements run out, and no reservation for the communion of the sick: both were regarded as pointless. As if to emphasize further the notion of ‘the Real Absence,’ any unused bread and wine remaining on the table could be taken home by the minister to augment his Sunday lunch.

As for vestments and furnishings, the priestly vestments enjoined in 1549 were now expressly prohibited, the only garment allowed being the surplice (or rochet for a bishop) which were choir robes carrying absolutely no Eucharistic connotations. Such stone altars as remained were to be demolished, and chancels levelled. New wooden communion tables were to be placed either in the chancel or nave, but not where the altar had been, and with the minister officiating at the north side, the table often sat lengthways east-west. The combined result of all this was to make it totally impossible to use the 1552 rite to counterfeit the Mass as had—just about—been possible with the first Prayer Book. The final blow came with the appending of the notorious Black Rubric, at the insistence

of Edward VI's council, which expressly denied any 'corporal presence' and pronounced any kind of devotion to the sacramental bread and wine to be idolatrous.

Complete and thoroughgoing as the Cranmerian revolution was in its substitution of the Real Absence for the Real Presence, it was very short-lived. Within a few months King Edward was dead, and Mary Tudor restored the Latin Mass. Following Mary's death in 1558, there was a short hiatus as Elizabeth I and her ministers deliberated. The outcome was the 1559 Prayer Book. What appeared to be a simple reversion to 1552 included some small but highly significant changes to the Communion Service. The addition of a single word 'amen' turned the Cranmerian institution narrative into a prayer of consecration, while the joining together of the 1549 and 1552 words of administration of communion converted what Cranmer had studiously designed as a denial of the Real Presence into an affirmation of it. The 'Black Rubric' disappeared altogether, and a new Ornaments Rubric appeared to sanction a return to 1549 in respect of vestments and furnishings: loopholes which enabled seventeenth century divines such as Andrewes, Cosin and Laud to construct a revisionist theology and re-set their Holy Table altar-wise and furnish them with frontals, candlesticks and other ornaments. Holy Trinity Church, Staunton Harold is an outstanding example. Dating from 1653 and built in defiance of Cromwell and his suppression of the Prayer Book, it retains its Laudian-style furnishings, embroidered altar-covering and magnificent communion vessels, all within an architectural gem of late-medieval Gothic Survival. The 1662 Prayer Book added further embellishments to the rite, restoring the manual acts to what was now clearly labelled 'The Prayer of Consecration,' and making careful provision for the reverent consumption of what remained of the consecrated elements.

The puritans—who already thought that the 1552 Prayer Book was not radical enough and still riddled with 'the dregs

of popery'—saw all of this for what it was, and either rebelled or packed their bags and set sail for New England, while Catholics remained firmly recusant. For most Englishmen however, '1662' became the accepted norm, with its unique blend of what Henry VIII had termed 'old mumpsimus and new sumpsimus,' or as one of my university tutors expressed it, more prosaically, 'a rag-bag with so much stuffing inside that it was bound to survive.' The 'stuffing' included such things as saints' days, the observance of Lent, provision for auricular confession, and the retention of the threefold orders of bishop, priest and deacon, all of which puzzled continental Protestants and gave the Church of England a unique place among the Reformed Churches.

Have we totally abandoned Cranmer?' The answer is emphatically 'yes' as far as his Zwinglian Eucharistic doctrine goes, but we still rightly treasure the packaging in which it was wrapped.

Back to my elderly parishioner's question: 'Have we totally abandoned Cranmer?' The answer is emphatically 'yes' as far as his Zwinglian Eucharistic doctrine goes, but we still rightly treasure the packaging in which it was wrapped, i.e. Cranmer's noble liturgical language which stood the test of time and became part of our cultural heritage. There is something quintessentially English about BCP Evening Prayer as rendered 'in choirs and places where they sing,' namely a cathedral evensong.

There is, however, a double sting in the tail. In Cranmer's view, the cathedrals with their deans, chapters, endowments and independent constitutions were an anachronism, and bastions of conservatism. Had he and Edward lived a little longer, cathedrals—and cathedral music—would have suffered the same fate as the monasteries had done in the 1530s. Since music all but disappeared from the parish churches, it was only in the cathedrals and royal chapels that the superb Anglican choral tradition grew and developed in the way it did. Secondly, the joining together of the 1549 and 1552 words of administration at the communion created the lengthiest formula ever devised, with the result that the administration took at least twice as long. In time, some clergy adopted the highly dubious practice which, regrettably, still persists in some places, of subdividing it so that the first communicant hears the 1549 words, and the second the 1552 ones. The result is that while one half of the congregation receives a Catholic affirmation of the Real Presence, the other half gets Cranmer's ultra-Protestant repudiation of it. **ND**



2. 'Laudian' candlesticks and communion plate made for Holy Trinity, Staunton Harold, and now in the V&A Museum. (Photograph with permission and copyright from the Victoria and Albert Museum)

Father Michael Fisher writes on ecclesiological matters

touching place

NOTRE DAME CATHEDRAL, AMIENS, FRANCE



Starting at Sens around 1130, the great Gothic cathedrals of northern France were built over little more than a century. Each aspired to be a little larger than its predecessors. Like Chartres and Reims, Amiens owed its building to a fire (1218) that destroyed the Romanesque cathedral on the site. Work got under way very quickly, in 1220, and the main body was completed in 1269, giving us the awe-inspiring outline that stands before us today. The sculpture of the façade was finished, but the flanking W towers took longer to build, and the chapels fitting between the buttresses each side of the nave were likewise inserted in the 14th century. It is not just the west facade, the whole exterior merits attention, not least the Golden Virgin on the south porch, Ruskin's "pretty little French Madonna".

Passing inside, the interest is sustained. As you tread in awe around the building, you may be struck by the splendid tiled floor to the nave, made in 1894-7 in alternating patterns using light marble from the Pas-de-Calais and a dark Belgian stone; the golden pulpit of 1773 by J-B. Dupuis; the succession of altars round the nave and aisles. The peak is reached up in the choir, surrounded by magnificent 18th c. ironwork grilles and wondrous early 16th c carved stone screens - note especially the one on the S side depicting the life of S. Firmin right up to his martyrdom and beyond. Inside the choir the mediaeval stalls, challenged only by Auch and St Bertrand, are complemented by the elegant high altar and 'Glory' of 1768-1771.



Lovers of French cathedrals will have their favourite, which will probably be either Amiens, Bourges or Chartres. The darkness of Chartres is complemented by the light interior of Amiens. Enjoy them all.

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. 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: paroffsandp@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.sbarnabas.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 Orade). 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, Parish affiliated to the Society of St Wilfrid and Hilda and under the Episcopal Care of the Bishop of Beverley. Sunday Mass 9.15am 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. Major Festivals times vary. Fr David Dixon 01723 363828 frdavidmart@gmail.com stsaviour-scarborough.org.uk

SEAHAM: COUNTY DURHAM S John, Seaham Harbour SR7 7SA (with All Saints Deneside & S Mary's Seaham) Sunday 11.00am Solemn Mass & Sunday School (9.30am Solemn Mass All Saints & 1st Sun 11.00am Sung Mass S Mary's) 5.00pm Solemn Evensong & Benediction (2nd Sun). Mass Mon, Wed, Fri, Sat, 9.30am & Tues 6.00pm S Johns Thurs, 9.30am All Saints, Sat 10.30am S Mary's. Exposition of Blessed Sacrament Wed 8.45am - 9.15am S John's: Confessions by arrangements with Priests. Parish of The Society in the Episcopal Care of the Bishop of Beverley. Clergy: Fr Paul Kennedy SSC 0191 3665496 Fr Mark Mawhinney 0191 5816774 Fr Chris Collins 0191 5817186. www.stjohns-seaham.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

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](https://twitter.com/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 10.00am, 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, Benhilton A Parish of the Society in the care of the Bishop of Fulham. Sunday: Low Mass 8am, Solemn Mass 9.30am. Weekdays Low Mass: Monday and Tues 7.30am, Wed 7.30pm, Thurs 10am, Fri 7.30am, Sat 10am. For further information please contact Fr David Chislett SSC: 07860 636 270. Churchwardens: Linda Roots 020 8644 7271, 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 SSC, Curate. See website for full details of services and events holyltrinitytaunton.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.ffparish.com/stjohnstipton 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.vicaroftividale.co.uk

WALSALL St Gabriel's, Fullbrook, Walsstead Road, Walsall, off Junc7 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

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 Weekdays: please see www.walsinghamparishes.org.uk

WEDNESBURY, West Bromwich St Francis of Assisi, Friar Park WS10 0HJ (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.saintfrancis-friarpark.com

Continued on next page

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 Exeter.* 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 allsaintsandstsviour@btconnect.com Visit our website www.allsaintswsm.org

WEYMOUTH St Paul, Abbotsbury Road DT4 0BJ *Under the episcopal care of the Bishop of Exeter.* 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: Thur 12 noon. Contact: Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 732351 - email: office@holyltrinitywinchesster.co.uk - website: www.holyltrinitywinchester.org

WOLVERHAPTON St Paul's, Church Lane, Coven WV9 5DE. *A Society Parish under the episcopal care of the Bishop of Exeter.* Sunday Parish Mass 9.15am, Wed Low Mass 10.30am. Other services as announced on the Website. Further details and information during Vacancy contact Karen Jones, Churchwarden stpaulscovenparishoffice@gmail.com

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 BIRMINGHAM *Society Parishes* Kingstanding St Luke 0121 354 3281, Kingstanding St Mark 0121 360 7288, Small Heath All Saints 0121 772 0621, Sparkbrook St Agatha 0121 449 2790, Washwood Heath St Mark & Saltley St Saviour* 0121 328 9855

FIF, DIOCESE OF CANTERBURY *Society parishes* Deal St Andrew 01 304 381131, Eastchurch All Saints 07702 199844, Folkestone St Peter 01303 254472, Harbledown St Michael 01227 479377, Lydden St Mary 01304 208727, Maidstone St Michael 01622 721123, Ramsgate Holy Trinity 01843 863425, Rough Common St Gabriel 01227 479377, Temple Ewell SS Peter and Paul 01304 208727

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, Coppenthal, 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 Kenrick 0161 483 2483; West Kirby St Andrew, Society, Fr Peter Walsh 0151 632 4728*

FIF, DIOCESE OF COVENTRY *Coventry Centre: St John the Baptist (Fr Dexter Bracey 024 7671 1687); Holbrooks: St Luke (Fr Simon Oakes 024 7668 8604); Radford: St Nicholas (024 7633 7343); Tile Hill: St Oswald (Interregnum 07512 924401); Ansty: St James & Shilton: St Andrew (Fr Andrew Coleman 024 7636 6635); Nuneaton: St Mary the Virgin (Interregnum 024 7632 9863); St Mary & St John Camp Hill: (Fr Tom Wintle (024 7639 9472).*

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 Lawrence, 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, Burnthorpe 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 222007; 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/fifguildford

FIF, DIOCESE OF LEICESTER *Blackfordby and Woodville vacant, contact Miss Blossom Thompson 07813 214462; Leicester St Aidan, New Parks, Fr S Lumbly 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; Edenham (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 (Kirton) 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; Failsworth 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 Killwick 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; Tongue 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 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, 8am 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, Bisceot, 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 *Cookley St Michael and All Angels, Fr Jonathan Olanczuk, 01 502 470079, 9.30am Mass (3rd Sunday in Month); 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-Deame 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 *Society 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, Mid-week Mass and other service details from Fr William Perry ssc 02380 701896*

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**

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