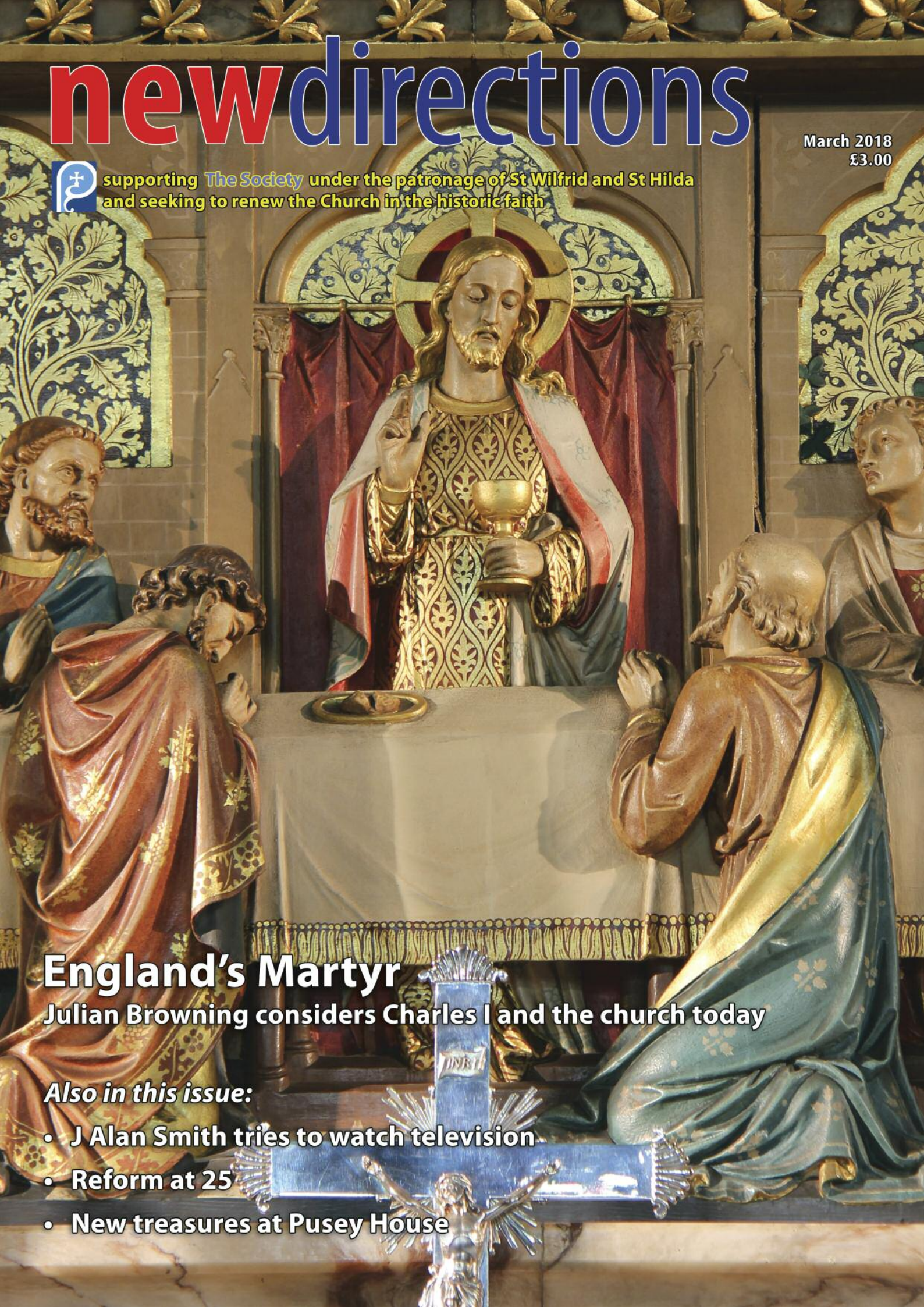


# newdirections

March 2018  
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supporting The Society under the patronage of St Wilfrid and St Hilda  
and seeking to renew the Church in the historic faith



## England's Martyr

Julian Browning considers Charles I and the church today

### *Also in this issue:*

- J Alan Smith tries to watch television
- Reform at 25
- New treasures at Pusey House



# 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](http://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](http://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](http://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](http://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](http://www.forwardinfaithlincs.org.uk/stnicholasboston.html)

**BOURNEMOUTH St Ambrose**, West Cliff Road, BH4 8BE. A Forward in Faith Parish, Resolutions ABC in place. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial (CW), 4pm Choral Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: [afpear2@gmail.com](mailto: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](mailto:fr.kevin@btopenworld.com) or Tel: 01202 460005

**BOWBURN, Durham Christ the King**, DH6 5DS; A parish of the Society, under the care of the Bishop of Beverley. Durham City's 'Forward in Faith' parish. Sunday: 11am Sung Mass and Sunday School; Weekday Mass: Wed 9.30am, Fri 6.30pm; Evening Prayer and Benediction 5.30pm last Saturday of month; Parish Priest: Fr John Livesley ssc 01388 814817

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

**BRIGHTON WAGNER GROUP The Annunciation** (11am) Parish Office 01273 681341. **St Bartholomew's** (11am) Parish Office 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Fr.Robert Norbury 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 BS5 0HH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Evensong 1st Sunday of month 6 o'clock (All Hallows), Weekday masses: Tuesday 7:15 p.m & Wednesday 10:30 a.m. (All Hallows), Friday 10:30 a.m. (Holy Nativity). Contacts: Fr Jones Mutemwakwenda 01179551804, [www.allhallowsseaston.org](http://www.allhallowsseaston.org) Father Steven Hawkins SSC. 07834 462 054 [fr.stevenhawkins@googlemail.com](mailto:fr.stevenhawkins@googlemail.com) [www.holynativity.org.uk](http://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](http://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) 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: [fr.terry@btdick.com](mailto:fr.terry@btdick.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](http://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](http://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](mailto: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: [stmichaelscroydon.com](http://stmichaelscroydon.com)

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

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

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

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

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

**LIVERPOOL St Agnes and St Pancras**, Toxteth Park (FIF under the Episcopal care of the Bishop of Beverley) Sunday: Parish Mass 10am; Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J L Pearson Church, with modern catholic worship, good music and friendly atmosphere. Contact: 0151 733 1742 [www.stagnes.org.uk](http://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](mailto:episcopuss70@gmail.com), [www.stpeterslondon docks.org.uk](http://www.stpeterslondon docks.org.uk)

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

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

Ashing at East Croydon Station.



# England's Martyr, England's King

## Lead Story

**Julian Browning** preached on the Feast of the Martyrdom of St Charles at the Banqueting House, Whitehall, under the auspices of The Society of King Charles the Martyr, on 30 January 2018

**O**n the black draped scaffold outside these windows, King Charles I flinched just once. He saw that the execution block was just a few inches off the floor. He knew then that his personal humiliation would continue to the very last minute of his life. Until that moment, on that cold chaotic January day in 1649, as the execution was delayed from the morning to the afternoon, all were agreed that the one person who remained serene, rational and prayerful was the King himself. He had that capacity. As he had written to his son from the Isle of Wight, 'we have learned to busy our self by retiring into our self. That is how we remember him now, in his last few hours of desperate grief. And yet, this attractive, infuriating, obstinate man, this serene and lonely King, has the knack of causing division and civil war even today.

For if you have told a group of your friends that you are going to attend a service commemorating the Martyrdom of King Charles I, there is bound to be one, who has done the Sturarts at school, and says: How can you? Don't you know that Charles I was weak, indecisive, vindictive, proud, incompetent, The Grand Delinquent, The Man of Blood, as he was called, and—the worst sin that our age can imagine—he failed, he lost. To which you should respond: Sainthood is not about character. That is Humanism. Saints are those who accept their share in Christ's mission. Martyrs are those who know life is worth living, because there is something or someone worth dying for. If your friend, who hasn't been listening, rambles on about how the execution had to happen for the sake of parliamentary sovereignty and for that slow dead march of progress towards a Whig democracy, you can spin round, on the raised heel of your Cavalier boot, remarking that King Charles I was not brought to trial because he wasn't a democrat, nor because of his character. He was not put on trial in the ruthless modern way of digital inquisition and character slander, but because he had made war on his own people, thus breaking a solemn contract. And yet the real object of the trial was not to get at the truth, but to pass a sentence of death. That the prisoner knew.

The King flinched once on the scaffold, but he recovered himself, and tried to make a speech, for which, in his careful way, he had prepared notes on a piece of paper four inches square. The attempt was pathetic because the Army, with this speech in mind, had kept the people out of earshot. There were mounted soldiers facing the crowd. But the wind carried snatches of his speech back through the window to where we are sitting. They are the last words of old Tory England, a nation of solemn contracts agreed and kept between God, the

Monarch, and the people. 'A subject and a sovereign are clear different things... I am a Martyr of the people... I die a Christian according to the profession of the Church of England... I have a good Cause and I have a gracious God.' Then, as you know, he removed his George, the insignia of the Garter, and gave it to Bishop Juxon with the one word: 'Remember.'

How can we remember him? Remembrance is much more than recall. Remembrance is the pulse of love. Remembrance is the bloodstream of the past giving life to the present. Do this in remembrance of me. Do this out of love

for me. Do this so that you can live with my life. To remember is much more than getting facts right. It requires us to understand deeply our connection as human beings and as Christians with this strange king.

**We are led by the same Holy Spirit which descended on Charles at his coronation, we are accompanied by the same Christ who kneels down with Charles on the scaffold.**



**The Explanation of the EMBLEM.**

<i>Underneath some cross nail, fasten'd, grave-stone,</i> <i>A long forlorned form, below it, deep sleep, repose.</i>	<i>Though sleep'd with weights of misery,</i> <i>Painful, Depress'd, I higher rise.</i>
<i>As, vast unknown, Eternall Vestige, furrow</i> <i>Great Royal, Ropes immortall repels.</i>	<i>And as th'immov'd Rock, cut-brave's</i> <i>The keystone Winder and rapping waves</i>
<i>Clarice's tombstone, calidate fidei, crept.</i> <i>Victor at eternall-felicitate facit triumpho.</i>	<i>So triumph I And shine more bright</i> <i>In sad affliction's Darken night</i>
<i>Two Edgewise rails, gently, moun'tain,</i> <i>At once Gaviden's froward eales Coronat.</i>	<i>That Splendid, but yet toldless Crown</i> <i>Reverently I trample down.</i>
<i>Spindlen, a fern leafless, go' spee' new, back</i> <i>Barbaric, After not eill trellise melitum.</i>	<i>With you I take the Crown of thorn,</i> <i>Thrust sharp, yet easie to be born.</i>
<i>Avernum, fidei filia, raptur-beatam</i> <i>In Calce' vultu Specto, Raptis peratam.</i>	<i>The heav'nly Crown, already mine,</i> <i>I view with eyes of Faith divine.</i>
<i>Paul Nazium with frow' and Christ Gesta fidei</i> <i>Angelic' raptum est, d'vina Gloria, raptis</i>	<i>I fight vain things, and do embrace</i> <i>Glorie, the just reward of Grace.</i>

*TO XI' who slaves the world, till to Kingdom.* A.D.

Preachers at this Feast often try to make this connection by drawing a parallel between then and now. It's tempting to do so: the collapse of church and state then, the divided national church now, we could go down that route with huge enjoyment, but I don't think it works. It was different back then.

Our preoccupations today are as nothing compared to the loss of everything which confronted King Charles as he crossed the park to the beat of the drums to Whitehall and his death—walking not like the proud icon of the portraits you will see at the Royal Academy, but looking old and strained, his hair long and grey.

Besides, the study of the past with one eye upon the present is unhistorical. It distorts the past. That distortion leads to the incoherent vengeance being wreaked upon our imperial past in the universities today. So how about a personal approach to remembrance, the sort of sympathy we know when reading a good biography? We understand the subject. We enter his or her life. Surely Christian empathy, we think, can come to our aid, so that we can enter into this tragedy; and it is heartrending when Charles says farewell to his children, Elizabeth aged thirteen and Henry aged eight, when the soldiers jeer at him, when he sees the axe on the scaffold. But I think we overestimate our powers of sympathy. Can we go back and enter the scene? Can we really enter the sufferings of another person? That's the question. I'm not sure we can. For if you suffer in life, the pain is yours and yours alone. No one else can experience this. If you do suffer, as we all must do, it does not mean that others feel pain even though their love is great; hence the loneliness of life. King Charles remains alone.

And so I bring you to the heart of the matter, as the brave king passes through the corridors of the palace at Whitehall, and then through this room (boarded up it was then, just a guardroom) between two lines of soldiers and walks out to his death; it is his aloneness, his isolation, which he shares with us, and we with him. We are not here to be Royalist for a day. This is not a pageant. We come to this service to commend the King's soul to God's care, and also, as at every Communion, to meet our God alone—as Charles meets his God now.

Nothing came easily to King Charles. He wasn't meant to be King; he was the younger prince. He had to overcome his stammer and a nervous disposition. He needed a rigid timetable to function at all. He used the arts, music and painting—about which he knew so much, as you will discover at the Royal Academy—and the masques in which he acted, to bring some order to the confusion of his experience, the misfortunes of his reign. His devotional life wasn't easy; it was a hard grind, a heroic attempt at self-control, facing his con-

science each day; there was a strictness to his life which was more Puritan than Catholic. It is as if he knew that ultimately he was on his own, and God alone was his friend. And so in his last moments, Charles, whose every move was watched from the day he was crowned, who had played his kingly role

so publicly as a player on the stage, he who had no privacy at all in his final days, is the most isolated of Kings. This is the loneliness of the Cross, the experience of the outsider, the rejected one, with nothing left to give but one self. Into thy hands I commend my spirit. And yet, extraordinary as it sounds, in the grim isolation of his

final days, as he tried to say his prayers while soldiers tramped through his room, Charles uncovered a reserve of Christian hope. Any Christian vocation to sainthood, yours, mine and that of King Charles, goes through the paschal mystery, through defeats and sorrows to resurrection and perfect free-

dom. We lose ourselves in order to find the freedom of a child of God. In that surrender, the loneliness of life is dissipated, burned away in the fire of divine love; the desert shall rejoice and blossom as the rose. Where the spirit of the Lord is, there is liberty, wrote St Paul to the Corinthians: liberty, freedom, that fruit of the Spirit. We will remember Charles's martyrdom as we should, when we see passing through this room, not Parliament's prisoner, but a free man laying down his life. As he said on the scaffold: 'I go from a corruptible to an incorruptible Crown, where no disturbance can be, no disturbance at

all.' Maybe this might be said about us one day, that, throughout our lives, we were no longer prisoners of our fears, but free spirits, living life with God, an eternal life.

Out on that scaffold, Charles asked again whether the execution block could be raised a little, but his request was declined, and the King of England was beheaded lying down, like a criminal. We who remember that day, and there are fewer of us now, believe we honour his memory by worshipping God in the Church Charles refused to surrender, in the same apos-

tolic faith, with the Sovereign as Supreme Governor, and in a catholic order which was dismantled then and is sorely fractured now; yet nevertheless we are led by the same Holy Spirit which descended on Charles at his coronation, we are accompa-

nied by the same Christ who kneels down with Charles on the scaffold, and all Creation remains under the loving and all-forgiving gaze of the same God, to whom be ascribed as is most justly due, all might, majesty, dominion and power, henceforth and for evermore. Amen. **ND**

*Fr Julian Browning is an Assistant Priest at All Saints' Margaret Street, and a member of the Editorial Board of New Directions.*

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**He crossed the park to the beat of the drums to Whitehall and his death—walking not like the proud icon of the portraits you will see at the Royal Academy, but looking old and strained, his hair long and grey.**

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**There was a strictness to his life which was more Puritan than Catholic. It is as if he knew that ultimately he was on his own, and God alone was his friend.**

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# Silver Jubilee for Reform

David Banting discusses 25 years of Reform

Reform is 25 years old this year. Such an anniversary warrants reflection and review, if not celebration and thanks. The C of E is properly the Reformed Catholic Church of England. If so, then a network committed to the principle of *ecclesia reformata semper reformanda* (a reformed church is in need of continual reform) is perhaps necessary and to be welcomed. The current programme before the national Church of renewal and reform is entirely appropriate, so long as it is renewal by the Spirit of God and reformation according to the word of God. Article XXI soberly reminds us that Councils (of the Church), being human assemblies, may err, 'whereof all be not governed with the Spirit and Word of God.'

So, Reform is a survivor. It was launched with a big vision of the evangelization of the nation through the national church, and to that end the reform of the Church of England. The backdrop in the late 1980s was a combination of issues: mission and money, issues in human sexuality, the ministries and ordination of men and women, the centrality of marriage, the shape and ethos of episcopacy—all reflected in the five key topical issues that Reform published in its Covenant in 1993. The immediate occasion was the vote to permit women to be ordained to the presbyterate. To be accurate, the issue was whether the headship or oversight of women was biblically permissible and appropriate or not, as was revealed writ large in the later debate over women in the episcopate. Since the outset, Reform has often been misunderstood and misrepresented as simply not valuing the ministry of women and being against their ordination, and has accordingly been disliked. However, the preamble to Reform's Covenant is careful and clear: 'Reform affirms the unique value of women's ministry. While we believe in the divine order of male headship, we actively support the inclusion of women in the ministry teams of local churches, and are often seeking ways to create new posts and to make more training and funds available.'

Five topical issues were originally highlighted in Reform's 'understanding of God's way of life for his people' in its Covenant. After restating its overall aim was 'to win the nation for Christ' and setting out its doctrinal basis, the five topics were articulated as:

1. The special teaching responsibility of ordained leaders within the every-member ministry in the body of Christ, and the need to provide for its continuance.
2. The unique value of women's ministry in the local congregation, but also the divine order of male headship, which makes the headship of women as priests-in-charge, incumbents, dignitaries, and bishops inappropriate.
3. The vital importance of monogamous life-long marriage for the care and nurture of children and the well-being of society.
4. The rightness of sexual intercourse in heterosexual marriage and the wrongness of such activity both outside it

and in all its homosexual forms.

5. The urgent need for decentralization at national, diocesan and deanery level, and the need radically to reform the present shape of episcopacy, to enable local churches to evangelize more effectively.

After 25 years of relentless debate and revisionist trajectory, these seem remarkably prescient and central to the core doctrine and morality of the church. Reform began its Covenant by stating its unequivocal intention to 'bind ourselves together in fellowship to uphold, defend and spread the gospel of Jesus Christ according to the doctrine of the Church of England. We affirm the definition of this doctrine is set out in Canon A5 as follows: "The doctrine of the Church of England is grounded in the holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures, in particular such doctrine is to be found in the 39 Articles of Religion, the Book of Common Prayer, and the Ordinal."

My training incumbent, Keith Weston, always used to say that 'unvarnished Anglicanism was evangelical Anglicanism,' and my father-in-law, Philip Hacking, would add that 'evangelical Christianity is evangelistic Christianity.' Certainly, as I first became an incumbent (in Oldham in 1990, ten years after my ordination), I found Reform such a breath of fresh air when it proclaimed its existence for the salvation of the nation, not necessarily the salvation of the national church. Such a call had not been heard since William Temple's posthumous Report *Towards the conversion of England* (1945). I was envisioned and galvanized.


I wish always to be delivered from parochialism and be given a 'divine discontent' with my own and the church's spiritual state (hence *semper reformanda*) so that I may keep the main thing the main thing, that is 'to hold on to the Word of Life and to hold it out to others' [Phil. 2.15–16]. Yes, Reform has often been accused of 'getting the tone wrong' and being more contentious than 'contending for the faith' [Jude 3], but, as Socrates found, a gad-fly may be necessary for a horse, but rarely popular. Yes, Reform can sound (or be made to sound) as though it is against women's ministry, but the numbers of women that signed up to the 'Better Provision' appeal during the debate on the legislation for women bishops gave the lie to that. Its theology and actions may be robust, whether in the integrity of complementarian principles, or the need for episcopal accountability, or the conscientious use of money, or the vital centrality of the Bible's only definition of marriage and human flourishing, but these are held and exercised with as much conviction and good conscience as we can. Even when accepted or granted, they are hard won and hard held. Personally, I accept that I and Reform may get things wrong in tone or emphasis or even understanding, but I always hope for a reciprocal humility and striving to understand from others.

Those who find themselves in a theological or cultural mi-

nority often find it also hard to retain some necessary nuance or appearance of empathy, since the debates and ‘battles for the soul’ seem to rage so fierce and strong. Even within Reform, we have had to work hard to accept that in some areas we will differ from each other in the application of a principle or the choice of strategy to respond to situations or to achieve our aims. For example, in the women bishops debate, the description ‘conservative evangelical’ was typically used, but the term ‘headship evangelical’ had to be coined. However, among such evangelicals there is still a range of which, where and when lines are to be drawn in applying the principle of male headship. I for one am grateful for the judicious wording of the Reform Covenant which only points to the issue of oversight, and therefore the biblical appropriateness of men to be in the roles of ‘head of the family’ as incumbents locally or bishops in the wider church.

Another example—it is now many years since Reform agreed that, for the reform of the church, we would be ready to accept a twin-track approach and not to off-side colleagues who adopted ‘the other track.’ For some, the way would lead them to leave (or be obliged to leave) the existing structures

of the church and seek to pioneer and reform from outside, usually prioritizing the big vision of reaching the lost. For others, they felt able more or less to remain, even if rather on the margins by their own choice or that of others, and to maintain their contending for the faith from within, often prioritizing the call to faithfulness in the decision-making bodies of the church. These are two different responses and strategies, but they are both seeking (in the words of the ReNew Conference’s aim) ‘to pioneer, establish and secure healthy local churches for the evangelisation of the nation.’

So I thank God for Reform. If it did not exist, something similar would be needed. It has given me great partnership in the Gospel right across the country. It has supported me in low times. It has nerved and focused me to keep faithful and maintain a sense of purpose, momentum and integrity... ‘till Christ returns or calls me home.’ 

*The Revd Canon David Banting is Vicar, St Peter’s, Harold Wood, a Reform Trustee (national chairman, 2000–07), and a member of the General Synod (2000–05 & 2010–present).*

# Chrism Masses 2018 The Society

under the patronage of Saint Wilfrid and Saint Hilda

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

Richborough	Wednesday 21 March	7.30 pm	S. Hugh, Eyres Monsell, Leicester
Richborough	Saturday 24 March	11.00 am	Guildford Cathedral
Beverley	Sunday 25 March	6.00 pm	S. Aidan, Grangetown, Sunderland
Wakefield	Sunday 25 March	6.00 pm	S. Hilda, Cross Green, Leeds
Burnley	Sunday 25 March	6.00 pm	S. Catherine, Burnley
Beverley	Monday 26 March	12.00 noon	S. Leonard, Loftus-in-Cleveland
Richborough	Monday 26 March	12.00 noon	Chelmsford Cathedral
Ebbsfleet	Monday 26 March	2.00 pm	S. Mary, Bathwick
Beverley	Tuesday 27 March	11.30 am	Manchester Cathedral
Chichester	Tuesday 27 March	12.00 noon	Chichester Cathedral*
Ebbsfleet	Tuesday 27 March	11.30 am	Exeter Cathedral
Fullham	Tuesday 27 March	11.00 am	S. Andrew, Holborn
Richborough	Tuesday 27 March	12.00 noon	Canterbury Cathedral
Beverley	Wednesday 28 March	12.00 noon	S. Catherine of Sienna, Sheffield
Ebbsfleet	Wednesday 28 March	11.30 am	Lichfield Cathedral
Richborough	Wednesday 28 March	12.00 noon	Shrine of Our Lady of Walsingham

\*with renewal of ministerial vows - for all the clergy of the Diocese of Chichester.

# Speaking to and for the nation

J. Alan Smith discusses the organization and finance of the BBC

This article looks at the BBC in three parts (I studied Caesar's *Gallic Wars*, Book 1 for O-Level and, sometimes, it shows). The three parts are: First, do we still need the BBC? Secondly, who should control the BBC? And thirdly, how should the BBC be financed?

Economic liberals would argue that, just as there is no need for a national, state-owned daily newspaper, there is no need for a state-owned broadcaster. Whereas in the early years of wireless and television the limits of the available technology prevented anyone who so chose to set up a wireless or TV broadcasting station, today there are not the same limitations and so the BBC should be privatized, possibly in several constituent parts, and left to compete in the private sector. I would argue, on the other hand, that the best place to start from is where we are and that we should seek to improve the BBC in ways that would make it generally acceptable.

The next question is to consider the management of the BBC. Two models can be discarded immediately. The first is control by the government of the day in which the BBC is run as a Department of State, the editorial content follows the government line, and the cultural view propagated by the BBC is that which predominates in the governing party. The second is a totally independent oligarchy supplied with public money to run the BBC, but who acknowledge no duty to account for their actions to anyone outside the organization and who recruit staff from people like themselves.

I should like to offer the following model, which avoids direct control by the government of the day while making the BBC to some degree responsive to public opinion. Set up a BBC Council of, say, 60 people, elected by the House of Commons on a time-phased basis, using a system of proportional representation. Every five years, say, the House would elect 20 people from among its Members to serve on the BBC Council for fifteen years; MPs, once elected to the BBC Council, would retain their positions there even if they lost their seats in the House. Such a system would represent as far as is possible public opinion over the previous ten to fifteen years, providing some degree of public input to the management of the BBC. The BBC Council would, in turn, appoint a Board of Governors who would report to the Council from time to

time.

The final question is to consider how the BBC is financed. I would recommend that the BBC should be financed out of general taxation. Initially, the BBC would be guaranteed an income for, say, the next ten years based on the current income from licence fees index-linked to cover the effects of inflation. Thereafter, each year the government would propose the

amount for the year after the ten already agreed, once again index-linked. The discussion would be based, among other things, on the views of the BBC Council. Under normal conditions, the amount allocated to the BBC over the next ten years could be increased

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**Set up a BBC Council of, say, 60 people, elected by the House of Commons on a time-phased basis, using a system of proportional representation.**

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but not decreased.

But what about the licence fee? Here I must declare a non-interest. I have reached the age of 75 and am no longer required to pay for a TV licence. For many years, the TV licence in my household had been in my late mother's name so we were not required to pay for a TV licence for some time: this is another nonsensical aspect of the system.



In my opinion, the TV licence fee is an idea whose time has passed. In the early days of wireless broadcasting, when few people had wirelesses, it made sense to finance the BBC by a charge on those who had wireless sets. In the initial days of television in Britain, when the only people in Britain who could receive television signals were those within range of Alexandra

Palace, it would have been grossly unfair to finance television broadcasting from general taxation. However, now that the overwhelming majority of the population can receive BBC television programmes from terrestrial transmitters, when the same programmes can be received by satellite and cable channels, and when BBC programmes and others can be downloaded from websites to home computers, the possession

of a working television set in a property no longer provides a rational basis for a tax.

Nevertheless, the fundamental argument against the TV licence is that it is a form of poll tax. As Mrs

C.F. Alexander might have put it:

'The rich man in his castle,  
The poor man at his gate,  
Will pay the TV licence fee,  
Regardless of estate.'



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**In my opinion, the TV licence fee is an idea whose time has passed.**

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# The Pilgrim Journey

**Brian Hanson** discusses Walsingham and the relationship between the Church of England and the Roman Catholic Church

I made my first pilgrimage to the Shrine in 1956 when I was a teenager. It was a weekend pilgrimage with the Society of Mary leaving by coach from the church of St Magnus the Martyr in London after Mass celebrated by Fr Fynes-Clinton, who was a Founder Guardian of the Shrine having been appointed by Fr Hope Patten in 1928. Of course there were no motorways in those days and the journey took a good four hours or more. On arrival Fr Fynes-Clinton marched us in to the Holy House for our first visit, and then we were assigned to our accommodation. In those days the Shrine had a limited number of bedrooms and I found myself in a council house on the Holt Road—one cold tap in the scullery and a privy down the bottom of the garden! Despite that, I was hooked. I realized that Walsingham was a holy place which was in a real sense the gate of Heaven. I haven't missed a year since.

I remember thinking Fr Hope Patten a very forbidding-looking figure wearing the tallest biretta I had ever seen. This was something to do with the Community of St Augustine which he had set up and of which he was (naturally) the Superior. I think I only spoke to him once and that was to say 'good morning,' and the reply was a grunt.

My parish church was what was called Prayer Book Catholic (in other words high church but very much C of E) so one felt rather daring going on pilgrimage to this very extreme Shrine. I can remember being quite shocked at reading the foundation stone: 'Restored in the Pontificate of Pius XI.' You have to remember that relations between the two Churches were not good in those days—we used to refer to the R.C. Church as 'the Italian Mission down the road.' And yet that was all to change during the Pontificate of John XXIII and Vatican II.

Colin Stephenson in his book, *Walsingham Way*, says that Hope Patten had 'this strange dichotomy in loving the Roman Church passionately but very much disapproving of and even disliking Roman Catholics.' Whenever a house came on the market in Walsingham Hope Patten would urge some Anglican benefactor to buy it 'so that the Romans don't acquire a foothold.'

In 1958, the first episcopal pilgrimage happened, consisting of half a dozen colonial bishops attending the Lambeth Conference; to have bishops on pilgrimage was an important day in the life of the Shrine. And yet, as is well known, it was on this day that Fr Hope Patten collapsed during Benediction, was carried to his cottage and died in his four-poster bed surrounded by the bishops and Guardians. As Colin Stephenson says in his book: 'With his love of the dramatic he could hardly have arranged a more sensational death.'

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**I realized that Walsingham was a holy place which was in a real sense the gate of Heaven.**

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It was to take another 14 years before the Shrine began to be acknowledged as a part of the C of E. Mervyn Stockwood, the controversial Bishop of Southwark, came in 1972 to bless the new south cloister. That was followed by Michael Ramsey coming to preach at the National Pilgrimage in 1978, but that was four years after he had retired as Archbishop of Canterbury. The first serving Archbishop to preach at the National was Robert Runcie in 1980 and, interestingly, he had accepted the invitation whilst still Bishop of St Albans and he was strongly advised by the Lambeth staff to cancel, but decided to honour the engagement. That year there were more protesters than ever in the Common Place. We had to wait until 1985 before a Guardian was consecrated to the episcopate when David Hope became Bishop of Wakefield. We now have three Guardians in the episcopate. I'm sure Fr Hope Patten (who had so many fights with bishops) would be puzzled but amused.

Returning to Anglican/Roman Catholic relations, it was soon after Hope Patten's death that a thaw in our relationships was noticeable. In 1960, Archbishop Fisher paid the first visit of an Archbishop of Canterbury to the Pope since the Reformation. Vatican II was convoked by Pope John XXIII in 1962 and the Roman Catholic Church was transformed; this also had repercussions for the Shrine. You have to remember we were taught that the Sacrament should be received fasting and

no celebration happened after midday. In my church, if you wished to receive the Sacrament you went to 8 o'clock; at the 11 o'clock sung Eucharist only the old and infirm were permitted to communicate. I can remember before the National seeing every altar in the Shrine church in use as priest after priest



said Mass because, of course, there was no such thing as con-celebration. We tend to forget the great changes which fol-lowed Vatican II both for the Roman Catholic Church and the Shrine.

In 1961, Fr Colin Stephenson, then Administrator of the Shrine, had a private audience with Pope John lasting three quarters of an hour, at which the Pope wanted to know all about the Anglican Shrine. The fact that such a Shrine was able to exist within the C of E made the Vatican realize that there was an important sacramental dimension in the Church which could be built upon in the ecumenical dialogue. Michael Ramsey's visit to Pope Paul VI in 1966 was an historic mile-stone because it was at that meeting that they signed the Com-mon Declaration which led to the setting up of the Anglican Roman Catholic International Commission (ARCIC). It was also at that meeting that Paul VI gave Ramsey the episcopal ring which said so much about their friendship, and maybe his view of Ramsey's orders? Who knows.

And so it was into this world that I became Assistant Legal Ad- viser to the newly formed General Synod in 1970. Sir John Guillum Scott was the first Secretary-General, having been Secretary of the Synod's predecessor the Church Assembly. Oliver Woodforde, the Synod's first Legal Adviser, retired in 1974 and I succeeded him even though Michael Ramsey thought I was too young; but that's another story.

Returning to ARCIC, the two Churches soon realized that they held more in common than the things that separated them. As the Synod's Legal Adviser, one of my tasks was to ad- vise the English ARCIC conversations; one felt that one was living in exciting times and that a rapprochement between the two Churches was on the cards. For example, 1981 was the Golden Jubilee of the Restoration of the Holy House and goodwill messages were sent by Cardinal Basil Hume and Pope John Paul II; something which would have been unthinkable twenty years before.

And then John Paul came to England in 1982, and we all recall that photograph of the Pope and Archbishop Runcie praying together at the Martyrdom of Thomas Becket in Can- terbury Cathedral. All members of the General Synod were invited to the service and the then Secretary General, Derek Pattinson, decided that we should all travel there in a special train paid for by the Central Board of Finance (can you imag- ine that happening today). There wasn't time for the Pope to travel to north Norfolk to pay a visit to the national Shrine of Our Lady, as was his custom, and so it was arranged that the image should be taken to the Papal Mass at Wembley Stadium borne jointly by the Administrators of the Anglican and R.C. Shrines.

At the end of the visit, a new Common Declaration was signed by the Archbishop and the Pope in which thanks to God were given 'for the progress that has been made in the work of reconciliation between our Communions. A dialogue which has as its goal the unity for which Christ prayed.' Look- ing back, one can see that this was the high water mark in our

relations with the R.C. Church. Women were being ordained priest in other Provinces of the Anglican Communion at this time but the attitude of the Vatican seemed to be that, as long as the Mother Church remained firm on the issue, talks and friendship could continue.

I was invited to become a Guardian of Walsingham in 1984 and I had to go to the Sec Gen to see whether I should accept the invitation. Because of the improving relations between the two Churches, he saw no problem and I have to say no General Synod member ever objected to my being a Guardian. I do wonder whether, in these more political days, it would have been quite so easy for the Synod's Legal Adviser to be seen to be in sympathy with one section of the Synod's membership. As Guardians of the Shrine, we became aware that the Church of Rome saw the Anglican Shrine as a strand within Anglican- ism with which it could foster friendship between the two

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Communions. In 1987, the Papal Nuncio, Archbishop Barbarito, led a Roman Catholic pilgrimage to Walsingham and there were con- versations about the next steps. We began to hear talk of two Shrines within the one domain. And then in 1992 the women

priests legislation came to the General Synod for Final Ap- proval and, as someone said 'it fell to a Guardian of the Shrine to tell the Synod to divide.' As a result of that vote the C of E found that R.C. doors were quietly closed in a matter of months.

But is all lost? Are we back to the bad old days of the 1950s? Absolutely not. I was one of the Guardians who took Our Lady's image to Lourdes at the pilgrimage led by Archbishop Rowan Williams in 2008, jointly arranged by the Shrine and the Society of Mary. The goodwill was palpable. Altars were made available to us; the Archbishop was invited to preach at the International Mass in the Basilica of Pius X before a con- gregation of 5,000 pilgrims. There was an Ecumenical Confer- ence where papers were presented, which were frank but understanding of each other's standpoint.

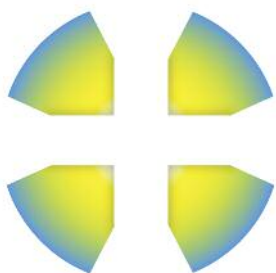
And only last year Fr Ramiero Cantelamessa, the Preacher to the Papal Household, preached at our National Pilgrimage. In addition, for a number of years now the Administrator of the Anglican Shrine has been attending the annual Interna- tional Conference of Marian Shrines as an equal partner. There is much goodwill at Walsingham between the two Shrines and, because of the incredible events of the 70s and 80s, I believe we could never revert to the Cold War which ex- isted between our two Churches in the 50s. But as Catholics in the General Synod, I suggest it is your responsibility to be vig- ilant and promote ecumenical relations with the Roman Catholic Church. **ND**

*Brian Hanson was legal adviser to the General Synod. A version of this talk was given to the Catholic Group in General Synod at their annual dinner.*



# The Anglican-Methodist Proposals

A statement from the Executive of Forward in Faith



## FORWARDINFAITH

**A**nglo-Catholics are among those who are most committed to the full visible unity of Christ's Church. We are therefore grateful to those who have worked to produce the present proposals for a development in Anglican-Methodist relations, which the Forward in Faith Executive Committee considered at its meeting on 31 January. It is a matter of regret that we must oppose them in their current form.

As the report *Mission and Ministry in Covenant* (GS 2086) makes clear, significant questions and concerns have been raised, not least in the House of Bishops. Will these proposals bring us closer to unity, or might they, by creating two related but distinct episcopates within England, merely serve to entrench separation? Given the Methodist Church's model of corporate oversight, can the office of 'President-bishop', to be held for one year only, be recognized as a 'local adaptation' of the historic episcopate upheld in the Catholic Church in East and West through the ages? We note that further work is to be done on these questions, but are concerned at the suggestion that work on such substantial issues could be completed by July.

Of even greater concern are the consequences of these proposals for catholic order in the Church of England. To permit those who have not been ordained by a bishop to minister as Church of England priests, even for a 'temporary' period (which might last for sixty or seventy years) is for us not a 'bearable anomaly' but a fundamental breach of catholic order. We deeply regret that the report rules out further consideration of this issue. As loyal Anglicans, we uphold the doctrine and discipline regarding Holy Orders that is enshrined in the historic formularies of the Church of England, and in the 1662 Ordinal in

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**Of even greater concern are the consequences of these proposals for catholic order in the Church of England.**

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particular. We shall oppose any proposals that would effectively set that doctrine and discipline aside. We note that it is to the inheritance of faith embodied in these formularies that all who minister in the Church of England must affirm their loyalty by making the Declaration of Assent.

We remain fully committed to the search for the full visible unity of Christ's Church, but we do not believe that it can be advanced by sacrificing catholic order and Anglican integrity. **ND**

*When the General Synod debated the proposals on 9 February, it passed an amendment which effectively contradicted the report by asking for the issue of non-episcopally ordained ministers to be looked at again. In the House of Clergy 21.5% and in the House of Laity 26.5% nevertheless either voted against the motion (as amended) or abstained. It is clear that if the proposals are not changed in this regard, the level of opposition in the Synod will be significantly higher.*



**The Society of Mary**  
*Loving God by loving Our Lady since 1931*

## May Devotion and AGM 2018

*will be held in:*

*S. Silas the Martyr, S. Silas Place, London NW5 &  
Holy Trinity, Hartland Road, London NW1*

**Saturday 5 May 2018**  
**12 noon in S. Silas the Martyr**

### **Solemn Pontifical Concelebrated Mass**

*Principal Celebrant: The Superior General, The Rt Rev'd Robert Ladds*

*Chaplains of Mary, Mother of the Church who wish to concelebrate are asked to notify Fr Graeme Rowlands at S. Silas the Martyr by Saturday 28 April*

**followed by the Procession of Our Lady  
through the streets to Holy Trinity**

**1.45 pm Lunch in Holy Trinity Church Hall**  
*Lunch costs £10 and is payable in cash on the day*

**3.15 pm AGM of the Society of Mary in Holy Trinity**

**4 pm Solemn Vespers, Sermon & Pontifical Benediction in Holy Trinity**  
*Preacher: Canon Paul Cartwright, Parish Priest, S. Peter & S. John, Barnsley*

# Reconciliation of ministries

Thomas Seville CR discusses reconciliation with the Methodist Church

The path to the re-union of churches can be compared to going up a mountain—I think of that lovely beauty, Helvellyn; the lower slopes are steady going, calling for much effort to be sure, but basically a large area of ground is covered and the view of the higher slopes soon becomes exciting. There is not a great distance to go but as one nears the summit, one has to tackle a tricky ridge with steep drops on either side, and one slows down.

With our Methodist brothers and sisters, the ascent of those lower slopes has been accomplished happily since the signing of *A Covenant between the Methodist Church in Great Britain and the Church of England* on All Saints' 2003, and then after reflection on issues where practices differ and much shared experience, a resolution was made to take up the delicate question of ordained ministries or, as the recent report *Mission and Ministry in Covenant* puts it, 'a new step towards full visible unity in a relationship of communion with one another...' Such a step involves the Methodist Church in GB adopting an episcopal ordering in which their president is ordained bishop in the historic succession and all future ordinations to the presbyterate would be ordained by the president or by the president bishop. Part of the ecumenical strategy adopted by those entrusted to steering the work of the Covenant process (the Joint Implementation Commission) has been to ensure that entering into the historic episcopate is something that 'fits' the way the Methodist Church has ordered herself. Given that the Church of England has recognized that the Methodist Church is a

true church 'belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ and as truly participating in the apostolic mission of the whole people of God,' celebrating the sacraments of the eucharist and baptism and having an ordained ministry given by God and an instrument of grace, it can be no part of a responsible view of their ministry to suggest that it is something utterly different from what the Church of England has been given in the Catholic ordering of ministry. Rather the contrary, because we have welcomed the covenant and in line with much ecumenical reflection recognized that the sacramental celebrations of Methodists and the ministry of their presbyters are those of the Church of Christ, fruitful, blessed and faithful. Methodists, however, certainly in this country, moved away from an ordering of the ministry which depended on bishops in historic succession in the eighteenth century, controversially, but in the light of what was felt to be a missionary imperative. It has left a deep and painful memory of bishops in Methodism in this country which makes their way to receive that ministry into their system all the more worthy of respect. Should it not be possible to do something quickly and simply, a service of reconciliation and a bit of legal

business and then it would be sorted?

Well, not so fast. This is where the way up is littered with rocks and care is needed; as older readers may remember, we have slipped badly here in the past and had to turn back; falling off the ridge three times should make us sure to keep our balance this time. One thing is clear that there can be no room for services of reconciliation which look like an ordination. Although such an approach—whether conditional or absolute ordination—may be pleasing to some Anglicans, at the very least it is in conflict with the recognition of Methodist ministry. Indeed such an approach was excluded in 2014 when the General Synod and the Methodist Conference asked the Faith and Order bodies to 'address the question of reconciling, with integrity, the existing presbyteral... ministries of our two churches, which would lead to the interchangeability of ministries.' [My emphasis.]

So how do we regard those presbyters not ordained by a bishop, the vast majority of Methodist ministers in Great Britain? What does this mean for our commitment to the apostolic succession of bishops?

This is a sensitive question; if a church can be seen to live by the tradition of the apostles, in her faith and sacramental practice, then what can be said about a ministry which is conferred by prayer and the laying on of hands, successively, but is not conferred through the ministry of a bishop in historic succession? The Church of England has followed the practice of ordaining presbyters by bishops, with a few exceptions, both before and after the Reforma-

tion, in England; but making exceptions in England has not been possible since 1662.

I argue that this is a question which is best asked by starting with the question of the church rather than the question of ministry. One might say that one of the results of a century of ecumenical work has been to move from an idea that the reality of ministry determines whether you have a church to whether you have a church determines whether you have a ministry. Formerly, certainly among Catholics, there was a tendency to ask first about the reality of a ministry—a pedigree of bishops as it were—and then to suppose that if that was answered adequately, you could look kindly on whatever churchliness you could find. Frankly, this is simply not viable as a piece of Catholic ecclesiology—it is why the Church of England does not recognize the orders of one ordained by a bishop who has no more church than his ailing aunt and housekeeper. One is better beginning with the reality of a church life continuing through time; if that is there, then a real ministry must be there; indeed there is a case for saying that to recognize a church as a church is to recognize ministries. There is, however, the problem from the Anglican perspective of how to in-

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**An exception is being made, and this is termed an anomaly. Personally, I regret the use of the term anomaly, which suggests to me that all those Methodist ministers will be out of kilter, anomalous.**

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tegrate the ministries—the *real* ministries—of those who have not been ordained by a bishop but are now to be in communion with a bishop in historic succession. Is this a rock on the ridge where we find we cannot go further?

It is proposed to reconcile ‘with integrity’ the ministries of the Church of England and the Methodist Church in Great Britain, a proceeding which will allow Methodist ministers to serve as priests in the Church of England, legally and sacramentally in communion with a bishop, as well as with the connexion of the Methodist Church, where all future ordinations will be by a bishop. This means that no ordination is envisaged other than that of the Methodist bishop; no rite which puts the ordination of Methodists in question. On the other hand neither is one envisaging two classes of Methodist presbyters but one, interchangeable with Church of England priests, all other things being equal.

As I have noted, this will be a big change for the Church of England, although some other provinces of the Anglican communion have proceeded on similar lines. There is also the example of the 1992 Porvoo Agreement with Lutheran churches, some of which had preserved the historic succession and others which had recovered it after having lost it; all were recognized as being in the historic succession of bishops. Such a recognition arises out of the perception that apostolicity is a feature of the church as a whole—ministers and people together, called as a people, chosen and sent, hearing and passing on the Word of God: ‘the continuity of the ministry of oversight is to be understood within the continuity of the apostolic life and mission of the whole Church’ (*Porvoo Agreement*, §46). It follows from this that if something is not there in the customary form, the basic reality of the church is not lost.

The Porvoo churches—there are now fifteen, nine Lutheran—are all episcopally ordered; the Methodist Church in Great Britain will be. What however to make of Methodist presbyters who are not? This is a problem which faces the practice and teaching of all churches sharing the way to the visible unity of the church, when one form of ministry is not episcopal in the way understood by another. The reconciliation of episcopally ordered ministries and those which are not has been described as ‘the obstacle that defies resolution.’

If re-ordination is out of the question, how about ordain-



ing them all conditionally? Setting aside the question of legality, it is clear that the visible difference between conditional and normal ordination is slight and, as I noted earlier, there can be no question of introducing something which looks like ordination. The church quite rightly recognizes that there is a ministry here, a true and fruitful one, and what one would be doing with conditional ordination would look like putting that under doubt. One of the reasons for why this issue presents such a problem is that it looks to many in churches without bishops in historic succession as if their ministry is being devalued when something seems to be ‘added’ to their ministry.

What about ‘validity’? Is not this not part of our ‘catholic inheritance’? Well, up

to a point, Lord Copper. The issue of the ‘validity’ of orders is a touchy one for many Anglicans and was made particularly so when Leo XIII ruled that Anglian orders were ‘absolutely and utterly void.’ What was done then was largely done in juridical terms and not done very well; moreover ‘validity’ is not the only way of approaching the reality of an ordained ministry; indeed when the ARCIC report on Ministry was being prepared, so it is said, the issue of the ‘validity’ of orders was not treated as there was no consensus on how helpful concept of ‘validity’ was.

In short, ‘validity’ is originally something which was used to apply to the sacrament of marriage, a legal term, which was not consistently applied by theologians to sacraments in the R.C. Church until after the Protestant Reformation. However, important as validity may be, it is not the key to unlock what makes a rite faithful or real. More important is the reality of the church in which the Gospel is preached and the sacra-

ments are administered, as I noted in my earlier piece; are these rites celebrated in and by a community confessing the God of Our Lord Jesus Christ, one in dependence through time on the

faith and church of the apostles? The question is one of how the sacraments are seen related essentially to the mystery of the church, not whether they satisfy criteria for isolated performance.

We have already recognized that the Methodist Church of GB is theologically a church. It is because of that recognition as *church* indeed that it becomes possible to recognize their ministries (there is a case to be made for the view that when

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**These proposals will not bring about  
the union of two churches; it will  
advance it, however.**

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you recognize a church as a church, then you recognize the ministries of that church (*ipso facto*). Because we can see in the understanding of faith and of the church by the Methodist Church of GB, there is good reason for recognizing that their ordained ministries are the same as ours and that legal measures to allow them to exercise them in the Church of England may be taken.

An exception is being made, and this is termed an anomaly. Personally, I regret the use of the term anomaly, which suggests to me that all those Methodist ministers will be out of kilter, anomalous. There is surely a more adequate treatment of their ministries. I would suggest that it is more to the point to see something new arising for the ministries of both churches. In the case of the Methodist ministries, there will be a difference in that they will not be a presbyter and moreover in communion with a church with individual bishops. Their ministry will be the same but crucially different in terms of new relations which have opened up. It will be a new relation for Methodist presbyters who will become presbyters in a relationship to a bishop in historic succession. That change in relationship is what makes the difference.

How might such a new set of relations be inaugurated? It is proper to see that this needs to find expression in that place where both churches obey the word of God and make remembrance of Christ, namely in the Eucharist. This is to act in the Spirit, for in the sacrament of the Lord's supper, the nature of the church and therefore her ministry is made both effective and explicit.

There are proper ways of expressing an exception in order to honour better a rule. Some would no doubt argue that a linear run of episcopal ordinations is close to being an absolute; as I noted earlier I do not think this is viable. Rather I would note that, for the sake of unity, for communion, the church can draw on the Spirit which God has given her so as to set aside certain laws or apply them in new ways for the sake of what the mercy and love of God demands, in this case the unity of His church, for reconciliation and the mending of what Bishop Jonathan Baker terms 'a tear in the fabric of the Body of Christ.' This lies behind the practice in many churches of making exceptions which as it were prove the rule. What is proposed is an exception made for a greater good; there is no abandonment of episcopal order, there is no recession from dogma or from Catholic order. Indeed, one of the key effects of the proposal is that presbyters who have not been in communion with a church led by a bishop, will not be so. The form, the public face of their ministry will be different in a small but significant way. Though they will not have been actually ordained by a bishop, because of the new relation of churches their ministry will have in effect been regularized.

Such an approach has not been advanced in this context before as far as I am aware. However it is worth noting that in an agreed statement between the Roman Catholic Church in

Australia and the Lutheran church in that country, a challenge is made to Roman Catholic members of the dialogue to ask their church authorities to consider that the Spirit of God might be leading them to recognize the authenticity of the Lutheran ministry and of eucharistic celebrations of the Lutheran Church.

From a slightly different tack, there is the report of International Methodist-Catholic Dialogue Commission where it notes that the mutual recognition of ministry will depend on 'a fresh creative act of reconciliation which acknowledges the manifold yet unified activity of the Holy Spirit throughout the ages.' The report adds that this will involve a joint act of obedience to the word of God.

This is clearly intended to leave open the question of how the reconciliation of ministries will be effected, if neither re-ordination or abandoning the commitment to the succession of bishops in the community of the

church is envisaged.

A fresh act, a charismatic act (as befits the commissioning of ministry, not an administrative act), a joint act of obedience, crucially based on having reached doctrinal consensus, which reconciles churches not just ministers.

This seems to be a statement of theological requirement, not a practical suggestion; the way it might be expressed remains unclear. The purpose however is clear, namely to set 'Methodist ministry within a more recognisable framework of apostolic succession.'

Of course this is exactly what these proposals before us seek to do.

These proposals will not bring about the union of two churches; it will advance it, however, and for this reason, the Methodist Covenant and the motion in 2014 were warmly welcomed in synod and not least by Anglo-Catholics. Moreover, there are practical and legal issues, to which I have made no reference and issues which touch other areas such as who presides at the Eucharist and the elements of the Eucharist (why, in the age of nice boxes of Pinot Grigio do we still use

communion wine?). Such are not issues on which to withhold recognition of ministry. In short, I do not think that the proposal to receive the ordained ministries of the Methodist Church of Great

Britain in the way proposed leads either to two classes of Methodist ministers or qualifies the commitment to ordination by bishop in the Church of England. What is being proposed is something in accordance with the Christian calling to be merciful, to allow that mercy to make up for what through human sin has been obscured, putting together what should never have parted. I began on an edge going up Helvellyn; let us not fall off this time, let us make the summit. **ND**

Thomas Seville is a member of the Community of the Resurrection, Mirfield. He represents the Religious Communities on the General Synod.

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## What is being proposed is something in accordance with the Christian calling to be merciful.

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# “GET INVOLVED! A CALL FOR LAITY”

**Andrew Gray and Stephen Hogg** encourage you to ‘Get Involved!’

I am no theologian, but if the Bible ever carried a sub-title those two words would surely be a contender. Jesus repeatedly calls us to be his followers, and that means getting involved. It is for that reason that a small group of General Synod members are taking the lead in forming a Lay Group to help Society parishes.

Finding volunteers is difficult at the best of times, and it is not a problem unique to the Church. However, it is particularly challenging in deprived areas. All too often, parish priests struggle to fill PCC positions. It can be depressing and isolating for the Priest, who finds himself micro-managing administrative tasks which take him away from the work of Mission and Evangelism. Churches are not going to grow if they spend most of their time and effort treading water. Finding a Treasurer from among the congregation is always like pulling teeth. Now try doing it in a sink estate on the outskirts of Forgotten Britain.

Philip North has written extensively of the need to work with the most deprived churches. Therefore, a core group of lay Synod members have decided to step forward and are forming “Anglo Catholic Laity”. Forgive the unimaginative title – we may think of a better one.....

...but more importantly, **we need you.**

We are creating a “skills bank” of volunteers who can lend assistance to parishes which request it. The idea is simple – if a church cannot fill a position voluntarily, we will supply someone to offer outside assistance. Perhaps your parish needs help providing a grant application, or commercial advice on the best use of the parish hall.

We would love to be a resource to help do that. The database we are compiling will include laity from society parishes who can provide that support, guidance and practical help. This might include:

- Independent examination of accounts
- Grant application support
- Peer review of mission plans
- Design and testing of websites
- Administrative assistance
- Networking and introductions to third parties

Whatever your area of skill, whether currently employed or retired, we would love to hear from you. We will not disclose your details to anyone else (or volunteer you) without your prior consent!

Please email Tjeerd ([tjeerd.bijl@gmail.com](mailto:tjeerd.bijl@gmail.com)) with your name, address, contact number, profession (whether current or retired) and the areas in which you would feel happy to assist.

We are already getting a lot of interest in this project, and look forward to hearing from you!

Get Involved. **ND**

*Andrew Gray is a General Synod Representative for the Diocese of Norwich. Stephen Hogg is a General Synod Representative for the Diocese of Leeds*

## Crafternoon Tea at St Luke’s, Shepherd’s Bush

A fortnightly outreach and advice session for the local community.



# Community Engagement

**Stephen Wright** writes about ministry at the Parish of St Paul's, Hasland with Grassmoor, and St James the Apostle, Temple Normanton



**A**lthough St Paul's has always been a community-orientated church, this really changed and became a great opportunity for the parish when in 2013 Hasland and Grassmoor were designated as a 'Big Local Area'; when we, like 150 areas up and down the country, were awarded £1m. to be spent in the area over the next ten years.

Out of the blue, I was invited to chair the group, at that time consisting of three of us meeting in a NEDDC office. I was curious about how my name came up—'Well Stephen,' I was told, 'you tick all of our boxes. You have worked in the community for the last 50 or so years and therefore have a good local knowledge.' I have taken well over 1500 funerals over the years from the community and therefore have reached out to many families. I have stood at the local council elections and was recognized as a member of St Paul's.

With this group I came up with the strategy of firstly finding out from the community what were their priorities, and so went about on an ambitious programme of obtaining the views of the wider community, some 14,000 residents. We enlisted the help of our local churches and local groups and organizations in the communities. We did this by inviting each group to enlist the views of congregations and groups with a set of questions which could help us to set priorities. In order to encourage groups to do this we offered each group a small grant to cover the cost of carrying out the work and to use any underspend on any item for their group. St Paul's really got behind this and we handed the project over to our young people, who distributed and collected the question-

naires. We had an underspend and decided to invest on a good quality keyboard, which we could take to the nursing homes and other venues.

From the questionnaires emerged 6 main areas of concern, which became our main priorities, namely: senior citizens, working-age families, children and young people, places—green and open spaces, living environment, and community facilities.

The significance of this is that I based the project on the Mission Action Plan rolled out by the Diocese of Derby in 2012 (one of the very few useful things that has come from the diocese in recent years). St Paul's really got behind this and as a result many more members of the congregation are really involved in reaching out into the community, including nursing homes, with six eucharistic ministers taking the sacrament to the four nursing homes in the parish, as well as re-vitalizing

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**This is an example of the Church not actually itself leading the project, but by being involved having a direct influence in its delivery and engagement with the community.**

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our communications and engagement with the parish and beyond; engaging with the local Methodist church by doing Messy Church, held on a bi-monthly basis and with an average of 30 children attending; a singing group of 20 or so enthusiastic singers, who sing for pleasure at local nursing homes, day centre,

pubs, and anyone who invites them; a worship and mission group that plans and leads special services of healing and reflection. As a direct result of our MAP, St Paul's has a renewed confidence in our mission and engagement with the community.

Now back to Big Local. I digressed to point out that because out of our three-year commitment to MAP I had the



confidence to base our Big Local plans on St Paul's Mission Action Plans and engagement.

Having established our priorities, we went about selling our vision to the community, inviting members of the communities to sign up to one of the six priority areas we had established.

Having attracted people to the working groups we set about forming a board of members to put the plan into action. Seven residents from Hasland and seven from Grassmoor were invited to form a board. All decisions regarding spending the million pounds were made by the board members, not by councillors or other bodies. We needed a brand name and invited suggestions from the community and came up with 'Grassland Hasmoor.' The board members are ordinary residents who share our vision for the community. Never before have residents from both communities sat round a table together to plan how to spend a million pounds. I make no bones about the fact that Big Local plans are based on St Paul's Mission Action Plans.

This is an example of the Church not actually itself leading the project, but by being involved having a direct influence in its delivery and engagement with the community. Members of St Paul's are actively involved with some of the working groups helping to influence and shape the way in which it happens.

Children and young people. In our first three years we have delivered activities for children and young people during the summer holidays four days a week (two days in Hasland and two days in Grassmoor), and this is now well established. Activities and seasonal events to meet the different needs of age and interest groups and sporting activities have been organized in both community parks, and funding given to pilot youth activity within the community.

Working-age families. Opportunities have been given for working-age families to increase employability through community enterprise and business skills projects, including the Pitstop Diner, which provides healthy low-cost meals in the heart of the community, and the community cinema.

Senior citizens. Inclusive activities for senior citizens have been supported, including coffee, chair-based exercises, men in sheds getting like-minded individuals to come together to make and repair wooden items, a mobility scooter ramp and a community garden potting table.

Green and open spaces. Working in partnership with local



authorities on footpaths and open spaces, stiles and gates have been replaced.

The living environment. We have addressed litter issues, and have provided bins and benches to enhance the attractiveness of both communities.

Community facilities. We have sought to enable all people to meet and access their community buildings, and community provision of defibrillators and training so people may use them with confidence.

All activities are led by local residents who are active in the working groups, involving some members of St Paul's and the local Methodist church, which closed four years ago, and as a result the local minister there and the lay pastor—who is on the board of Big Local—with the local community have completely re-furnished the church, giving it a new lease of life, and it is now a valuable community resource.

In conclusion, though this project is not 'a Church project' it is a project firmly based on the Mission Action Plan of St Paul's. It is being driven by, amongst others, myself and Brian, the lay pastor of the Methodist church. It is an opportunity for the parish to become involved and to get stuck in and a challenge for our new priest when he is appointed—as we are now in our 8th month of interregnum.

Although St James's parish is outside the Big Local area, we have had our own challenges, discovering a rotting floor 18 months ago. The insurance company did not accept liability, so what does a small church family and a population of 405 do? Well, it springs into action, obtaining funding from grants etc. and embarking on a complete refurbishment, which was

completed by Christmas so that we could return for our Midnight Mass. We are re-engaging with our Junior Academy: the children were involved with our remembrance service on Mothering Sunday and Easter, and there was an exhibition of the children's work in the summer term and a community celebration involving St James's. Now it is our challenge to attract our parishioners to their parish church, to join us as we go forward engaging in the mission of the Church. **ND**

*Stephen Wright is a Lay Reader.*



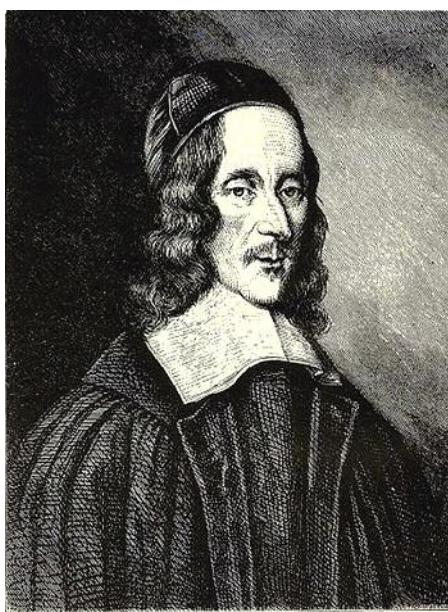
‘This is the famous stone  
That tumeth all to gold,  
For that which God doth touch and own  
Cannot for lesse be told.’

George Herbert, ‘The Elixir,’ in *The Temple*, Herbert’s Works, Vol. II, Bell and Dalday, (1859) No. 156, at p.212.

### The Flame of Prayerful Living

Blind people who will not look upon the real world of God, but persist in following their own corruptible sin, fall into the ditch. But there is a remedy, and this poem, which you will know as ‘Teach me my God and King,’ is called ‘The Elixir,’ a word that means ‘a remedy’—a word used in the ancient science of alchemy (that preceded chemistry). It is a kind of chemical mixture that can change metals into gold; or it is a preparation that is able to prolong life indefinitely, a supposed remedy for all ills. This is the cure all, wonder drug. The philosopher’s stone had the same power, and here George Herbert is alluding to this imaginary philosopher’s stone. But Herbert’s stone is not something imaginary; it is the touch of God’s love that turns all into gold. Everything he touches must be given a value that is equivalent to turning everything to gold.

Julian of Norwich claims that when the Holy Spirit touches the soul it longs for God rather like this: ‘God of your goodness give me yourself, for you are sufficient for me... If I were to ask less I should always be in want.’ This is what it means to have a deep desire for God. This is the reason why there is a deliberate avoidance of the modern word ‘spirituality,’ a word that Lancelot Andrewes himself did not use. Today, this word has come to be associated with ‘feelings,’ ‘feel good feelings,’ a self-regarding fulfilment or self-realization and not sufficiently with the *desire for God*. It has become a word that is used and understood in a vague, fuzzy and self-regarding way about uplifting feelings. The dictionary is more precise in defining ‘spirituality’ as ‘a distinctive approach to



religion or prayer.’ To deliberately use the term ‘Anglican devotion’ is to focus on this distinctiveness in the classical Anglican approach to religion and prayer, where the focus is not on experiencing a ‘feel-good factor,’ but on living the dogma of the revealed Christian mystery in such a way that, instead of the mystery being assimilated to our mode of human understanding, it is allowed to effect an interior transformation of spirit that enables it to be experienced mystically. It changes the heart and mind, renewing one’s whole mental and emotional attitude, which begins in self-renunciation and is accomplished and sealed by the Spirit, so that one’s life becomes conformed to the doctrine. In the Scriptural sense it purifies the character like gold in

**(Anglican devotion) changes the heart and mind, renewing one’s whole mental and emotional attitude, which begins in self-renunciation and is accomplished and sealed by the Spirit.**

an ‘assayer’s fire.’ That is repentance. Here lie the seeds of Anglican mystical theology that is consonant with the Christian Mystical tradition.

What is distinctive about Anglican devotion, what qualities are native and integral to the Anglican understanding

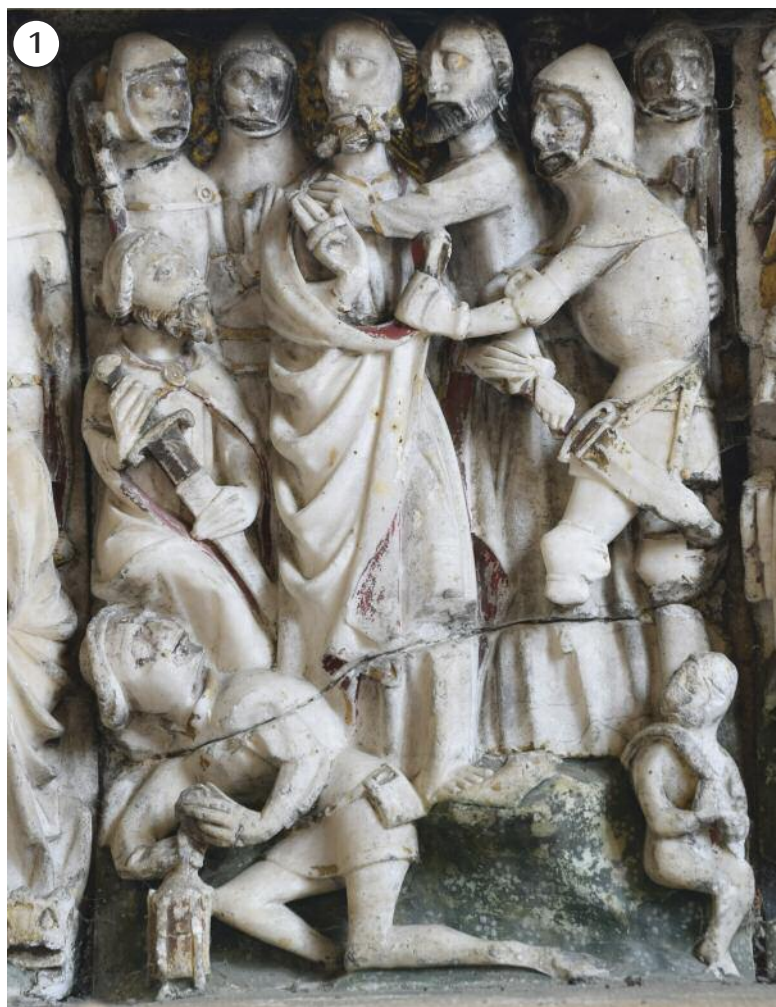
of devotion and religious practice? It is never an isolated individualistic pietism; always, it is concerned with dogma, doctrine, life, worship, and Christian discipline, which must colour and inspire the whole of life, where personal devotion and personal life are inseparable from liturgy and theology. In the people who produced this literature, prayer was their primary concern, their abiding preoccupation, and so it was the driving force of their lives because ‘they were all soaked in the primitive and medieval tradition of contemplation as the normal outcome of a life of serious prayer.’ Jeremy Taylor (1613–1667), Lancelot Andrewes (1555–1626), Richard Baxter (1615–1691), Thomas Ken (1637–1711), William Laud (1573–1645), George Herbert (1593–1633), John Donne (1571–1631) and Thomas Traherne (1636–74) *et al.*, John Byrom (*The Glowing Mind, Prayer in some Caroline Divines* (SLG Pamphlet 1991), p.7.) tells us that ‘all of them spoke the same language, at least where prayer is concerned; the language of loving desire for God.’ The seventeenth century was a theological age:

‘Everybody who thought at all was interested in the subject, and had qualified themselves both by study and by listening to sermons to take their part in the vigorous discussion of religious problems. People of all kinds among the educated classes wrote books about religion, or translated some foreign work which advanced their point of view, or put together their own collection of prayers and pious thoughts, sometimes for private use, sometimes to be handed round in manuscript copies among their friends, sometimes to be published in print. It did not follow by any means that they all lived specially holy lives; some did and some did not; but theology was the fashionable intellectual activity and every-one was engaged in it.’ (C. J. Stranks, *Anglican Devotion*, p.64). **ND**

published in print. It did not follow by any means that they all lived specially holy lives; some did and some did not; but theology was the fashionable intellectual activity and every-one was engaged in it.’ (C. J. Stranks, *Anglican Devotion*, p.64). **ND**



# HOLY WEEK IN ALABASTER



In the 14th and 15th centuries, alabaster carving flourished especially in the East Midlands, giving its name to 'Nottingham Alabasters'. They were exported, particularly to France, and even to Iceland. At the Reformation, most English examples were destroyed, though some were buried or sold abroad. Best known are panels inserted into retables, featuring scenes from the Lives of Christ and the Virgin Mary. Illustrated here are a panel from Drayton (Berks) and three from Notre-Dame in Louviers (Eure). Characteristic details include in the Betrayal scene (1: Drayton), Peter's half-drawn sword and the fallen servant's lantern; in the Entombment (2: Louviers) Mary Magdalene's characteristic long, flowing hair, also her jar of ointment. Mediaeval paint remains on the Scourging (3: Louviers), whilst the armour of the soldiers in the Resurrection scene (4: Louviers) enables dating of c. 1380-1400.

**For background:** L. Flavigny and C. Jablonski-Chauveau, *D'Angleterre en Normandie. Sculptures d'albâtre du Moyen Âge*, Rouen/Evreux, 1998; Francis Cheetham, *English Medieval Alabasters: With a Catalogue of the Collection in the Victoria and Albert Museum*, Second Edition, Boydell Press, 2005. **ND**



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# Editorial

**A**mongst one of the more pressing issues for Christians in the modern world is the issue of the sanctity of human life. We are fortunate to live in a country where the death penalty is no longer used, but there are many countries that continue to use the death penalty. There is much work to be done in trying to stop this practice. As Christians, and particularly as Catholic Christians, we see in all human life the hand of God our creator and our redeemer. We do however live in a country where abortion is allowed in many circumstances including in situations where a test is carried out for Down's syndrome. At the recent General Synod a motion was passed unanimously welcoming, supporting and affirming those people with Down's syndrome reaffirming that maxim that 'every human being is made in the image of God'. A member of the Catholic Group in General Synod, Emma Forward, tried to bring an amendment to the motion which would have made it clear that the Synod advised that pregnancies should not be terminated on the basis of Down's syndrome and that people with Down's syndrome were valued before and after birth. There are parts of the world where there are attempts by policy makers to make society 'Down's syndrome free.' This can mean only one thing. The test is taken and if the result is positive then an abortion would be advised. The Archbishop of Canterbury assured Synod that he would speak to churches of the Porvoo Communion about working against this. What was sad, is that Synod felt unable to support these amendments which reaffirmed clearly and categorially the value of all human life. The language of making society 'free' of one set of people or another has the chilling overtone of dictatorships around the world wishing to rid society of groups of people based on race, creed, disability, gender or sexuality. The Church of England as a moral voice in this country must not shy away from defending life just because it is afraid of offending groups of people. It is to be hoped that should any discussions about the issue of the sanctity of the human life come to House of Lords, the Lords Spiritual would as a body vote to defend human life in a world where human life can seem undervalued. There

needs to be a deeper understanding of what an Anglo-Catholic approach to the of the sanctity of human life might be. Is it time for us to be thinking about these issues in our parishes? What might you do to further the protection of the unborn? It is surely time for us to step up and speak out for those who have no voice. It is good that members of the Synod, not least Emma Forward, were willing to do so.

A session of 'Leading Your Church Into Growth' (LYCIG) took place at Walsingham in January for parishes of our constituency. It was by all accounts an excellent experience for those who took part. It is essential as our constituency settles down that we engage with these projects and look more closely at the mission and life of the church. It will be no good for us to sit back on our laurels and on the reputation of the Giants in the Land of the past. Our focus must be on bringing people to know the love of God in their lives and for engaging them in our communities. Projects like LYCIG can help greatly for doing this. The session in Walsingham had one great advantage – each priest who came was encouraged to bring a layperson with him. Doing this is an act of setting people free, we are, all of us called to do the work of mission whatever that might be. Whether it be out on the streets doing the work of mission or in church praying for those out doing the mission, each person is essential and vital for this work. Elsewhere in this edition Andrew Gray and Stephen Hogg, both members of the General Synod, appeal for the help of laity in spreading skills around our constituency. It is to be hoped their appeal will get a good response. We have been given a great opportunity to work for the upbuilding of the church. Do not fail to act on this. As traditional Catholics we can be rightly proud of our history and heritage, it has much to teach us. Our task is to continue the mission focus of our forebears and continue to help the church grow and flourish. The Society offers us the sacramental assurance to do this without the worries that affect others, perhaps that is the most valuable example we can offer the church. We have been set free to do our mission and to move Forward in Faith. **ND**



# the way we live now

**Christopher Smith** considers the matter of covenant, from Noah to the Methodists

**I**t's that time of year again, and I hope your Lent has begun well. Being a parish priest, of course, I trust you are availing yourself of some of the 'extras' in your parish, as well as keeping the less public disciplines of Lent. But do keep your ears pricked up in the course of our normal Sunday liturgy too. This year, listen carefully for the Old Testament readings, which in year B relate to the concept of the covenant: the covenant as a pledge on the part of both God and his people. It is fundamental not just to the religion of the Old Testament, but also to the Christian faith, the new covenant in the blood of Christ. Indeed, we often use the words testament and covenant interchangeably.

So we hear expressions of the covenant in the relationship with Abraham, in the Passover from Egypt, in the Law given through Moses, in the covenant with the House of David, and Jeremiah too foretold a new covenant after the destruction of Jerusalem as the people of Israel were entering their period of exile.

And we started on the first Sunday of Lent with the story of the covenant with Noah after the flood, a sign of the universality of God, for the covenant here is not made by God with his own people only, but with the whole world. The context for this covenant is human sin. Indeed, according to Genesis, God became so angry with the sinful ways of mankind that he determined to destroy his creation, saving the one good man he could find, Noah, and his family. That man will become the foundation on which human history can be rebuilt, and of course the symbolism of the man who saves mankind was not lost on the early Church. Jesus is the one who gathers God's people into the ark of the Church, and whilst the wood of the ark could only save eight, the wood of the cross saves an infinite number of souls.

Now, having noted that thing of cosmic significance, I wonder whether any of our readers remember the declaration of a rather humbler covenant in 2003,

between the Church of England and the Methodist Church. I certainly didn't, but, at the time, we affirmed some things and committed ourselves to others, and the document might then have been put in a drawer and forgotten about, but we did 'look forward to the time when the fuller visible unity of our churches makes possible a united, interchangeable ministry.' Note the order of things in that statement: the second thing is made possible by the first.

Last month, rocking up for General Synod, I learned that the previous Synod had, by some mysterious process, reversed the order. In 2014, Synod asked the Faith and Order Commission to bring forth 'proposals that would enable

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## **It seems to me... that the idea of uniting ministries without uniting churches is dubious.**

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ordained ministers from one church also to serve in the other.' So the matter of interchangeability of ministries was the cart which Synod asked them to put before the horse of the organic unity of the two churches. Do it that way round, and perhaps we can avoid the trauma of the failed attempts at unity in the late 60s and early 70s.

At the time of the 1969 debate, four theologians, two catholic, two evangelical, met to offer a response and an alternative to the proposals then on the table. They were Eric Mascall, whom you may remember I wrote about last month, Graham Leonard, then Bishop of Willesden, Colin Buchanan, and James Packer. Before the Convocations met in July 1969, they expressed anxiety about the way the proposed scheme 'did not proceed from any convictions about the nature of the Church,' and that it 'postponed' the questions of 'reform of church structures and patterns of life' which ought logically to be antecedent to a proper focus on 'the sort of unity it hoped to achieve.' 'The oneness sought,' they said, 'should be organic, visible and sacramental. We firmly believe that the

sacraments and the ordained ministry are in principle related to the structures of the Church.'

I imagine that the Faith and Order Commission would agree with that, and I would have suggested (had I been called to speak!) that we need to free them to put the horse back where it needs to be, in front of the cart. It seems to me, as it seemed to Mascall and co., that the idea of uniting ministries without uniting churches is dubious, suggesting that priests and bishops have an existence independent of their ecclesial context. I'd also like to see the abandonment of some of the fuzzy terms of Anglican ecu-speak, like 'historic episcopate' (given that episcopate may be ancient, but it matters because it is apostolic), and open up some concepts that really bite, and which we have negligently skirted round for half a century, like 'validity.' We will then have to let go of the dangerously fuzzy term 'recognize,' as in 'the Church of England *already recognizes* the ordained ministries of the Methodist Church and its means of oversight.' Do we believe that Methodist ministers are validly priests as we understand the term or not? Somehow, the Synod needs to be clearer with the Faith and Order Commission about what we want in the end, and so enable them to get horse and cart in their necessary order.

The development of human understanding of our covenantal relationship with God is hot stuff. We're not here because we're in some kind of social engineering project; we're here because God entered into a covenant with our Jewish forefathers, and he has entered into a new covenant with us. The horse is always before the cart on that journey, from the primitive human desire to bargain with the gods, through the covenant made and renewed with Noah, Abraham and Moses, to the new covenant foretold by Jeremiah and by Ezekiel, a covenant that can never be broken. And if we subsequently make covenants with each other, it is not hard-hearted to want to get them right. **ND**

# views, reviews and previews

**art**



## MODIGLIANI

*Tate Modern*

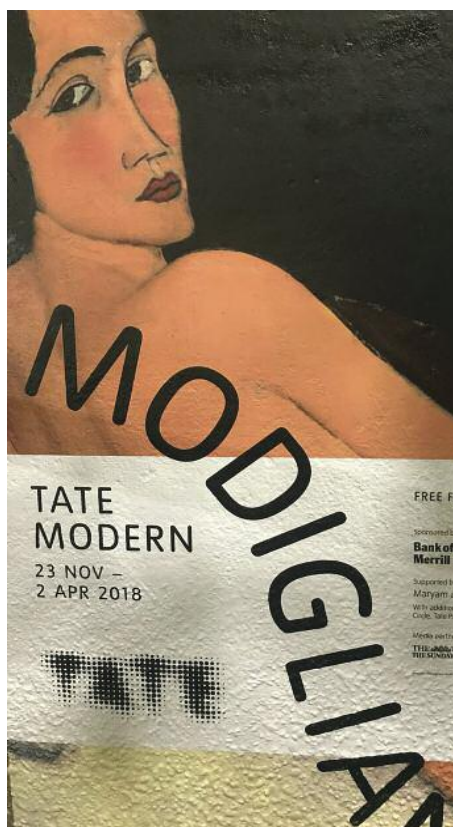
*until April 2nd, 2018*

**He was** shy, passionate, darkly handsome and sensitive – women adored Amedeo Modigliani (1884-1920). His mistress Jeanne Hébuterne loved him so much that within a few days of his early death brought on by drink, drugs and a weak constitution, she committed suicide. She was carrying their second child.

Not only did Modigliani look the part he was in fact a sensuous painter of the female nude and a lover of poetry. He was the quintessential struggling artist. But unlike other artists in Paris at the time the poetry he loved was of the last century. He never fully embraced any of the modern turns such as Cubism or Futurism. He was never at the curing edge like Picasso or a Matisse or a Brancusi, never a Fauve, let alone a Surrealist. He painted nineteenth century portraits in twentieth century dress.

Critical opinion on Modigliani has always split between those who love the colour and the sensuality and the easy read of his work, and those who thought him a Modernist for the Middle Brow. Tate – it has now re-branded itself to be alongside Kate and Kim and Kanye – has done its best to strip away the myths and reveal Modigliani as a great artist. And it has given us a comprehensive well-curated selection of his paintings and sculptures. But the clue to Modigliani's standing hides in the catalogue.

The essays here are clear, straightforward and short. They are also like ancient history – they bring to bear everything they can on their chosen topic because there's precious little known or to be said about the man himself. So, read the article on the development of make-up in the first two decades of the twentieth century for all sorts of interesting snippets, but once you've got that some of Modigliani's



women are wearing make-up there doesn't seem much more to be said. Next there's the article on the influence of cinema on Modigliani. It beautifully traces the growth of picture palaces in Paris and notes which ones Modigliani lived near. It suggests that the use of titles in silent films influenced the Cubists. And it records the one time when Modigliani is known to have gone to the cinema. His companion on that occasion, the bi-sexual Beatrice Hastings, born in Hackney and lover of Katherine Mansfield, wrote that once in the cinema he never looked at the screen. Instead he made love to her.

If those original pieces of Tate research tell us very little, there is at least one interesting article, that on Modigliani and his nudes. Modigliani's USP has long been his depiction of pubic hair which famously led a local inspector of police to close down his most successful exhibition. So the notes in the gallery say. Except the catalogue makes clear the show quickly opened again and as a contemporary put it, nothing was more likely to raise an artist's status than to be closed down for indecency. And for all the naughtiness of the rounded nudes,

and the uncomfortable expressions of some of the sitters, Modigliani is not as sensual as Ingres, or as obscene as Schiele or as plain discomfiting as Manet. There's not much point in Tate's lament that he wasn't a metrosexual, but he wasn't really a bad boy either.

The struggle by academics to say very much at all about Modigliani's legacy perhaps says it all. Yet, it's worth having a look at the show and different people will take different things from it. The lover of Modigliani's work will be well-satisfied with an excellent display. The seeker of influences can have fun spotting the artists he copied – Munch, Cezanne, Toulouse-Lautrec, Ingres (but not Braque or Picasso or the contemporary greats). And the asker of unanswered questions can ask why were Pierrots so popular? Did Modigliani know there was a war on? Could he have ever broken out of his exaggeratedly classical, hieratic, long-necked, off-centre faced, blue eyed, pared-down shapes or had he lived longer would he have become another Chagall, imprisoned in his limited range? Did he give up the sculpture because of the cost (no, he nicked most of his materials), or for his health (maybe) or (most interestingly) because like Matisse it was a sideline which helped him to understand what he was drawing?

And there are some good pictures though not all of them were appreciated by their sitters. Jean Cocteau refused to take possession of the portrait Modigliani made of him, relenting after the painter's death to say, "It does not look like me, but it does look like Modigliani, which is better." 'The Amazon', the Baroness Marguerite de Hass de Villers after a protracted and very difficult series of sessions with the artist also refused his painting of her, partly because he painted her red jacket as yellow. Yet the finished work – there is only a sketch in the show – has remarkable character and strength. It's not a typical Modigliani but it has sparkiness and life. Maybe, in the end he was a man of his times, just not a modern artist.

*Owen Higgs*





## PRIEST OF NATURE The Religious Worlds of Isaac Newton

Rob Iliffe

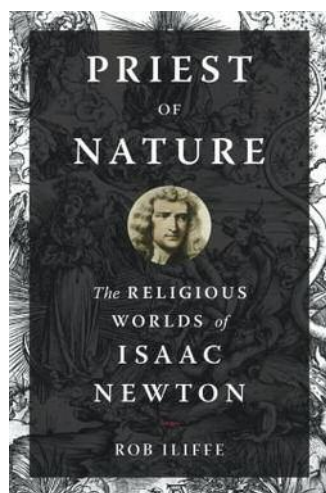
Oxford University Press 522pp

ISBN 978-0199995356 £22.99

**'He vindicated** by his philosophy the majesty of God mighty and good, and expressed the simplicity of the Gospel in his manners. Mortals rejoice that there has existed such and so great an ornament of the human race!' So translates the choir screen monument epitaph adjacent to its graphic globe honouring gravity theorist Isaac Newton (1642-1727) in Westminster Abbey.

Rob Iliffe's *Priest of Nature* is a study of 'the religious worlds of Isaac Newton' based on documents recently made accessible that reveal the 'utterly original but obsessively private religion' of this dominant intellectual figure of his age. Newton was born in 1642, strikingly as the English Civil War started, with an 'uncommon spirit of liberty' which eventually came to possess him as a thinker and a Christian pushing at age old authority. His amazing capacity of thought bore fruit in his *Principia* securing him high postings at Cambridge, the Royal Mint and the Royal Society but his thinking also extended to Christian origins and a ruthless challenging of tradition. Since his death attention to the exact nature of his religious beliefs has been delayed both by dismissal of their significance among his fellow scientists and embarrassment at their heretical elements among his fellow Christians. In a definitive work Oxford's Professor of History puts the record straight with a biography of Newton that engages with 'the spiritual views of the man who fundamentally changed how we look at the universe.'

Notebooks from Newton's youth evidence a personal relationship with God confessing 'he had not loved God for his goodness.' Iliffe documents the strict religious discipline at Trinity College, Cambridge where he became a fellow in 1656 and Newton's lifelong adherence to the Church of England, save during its



suspension during the Commonwealth. Although he despised Roman Catholics he was critical of Deists at the other end of the Christian spectrum with their dismissal of revealed truth and organised religion. Scripture was vital and vitalising to him and he rejoiced in the availability of the Greek New Testament and bible concordances which set him up to pursue assiduously the history of salvation from Creation to Apocalypse. He did this in as focused a way as he pursued his Optics and Mathematics, rehearsing again and again a conviction that true understanding was only granted by God. 'As Newton put it, it was difficult for the wise to understand the truths of religion, given that they were so "prepossest" with their own imaginations and too engrossed with worldly designs. Ultimately, true understanding of prophecy was a gift of God; if the wise were to understand, they had to purify themselves from sin before they could accept God's offer.' Part of this purification he saw, paradoxically, as countering the imagination which he saw as a destructive call towards idolatry, idleness and lust. Though so creative and full of imagination he warns repeatedly against the latter, one of many paradoxes about this great thinker.

Another paradox is that though God, Scripture and the Church were Newton's prime orbit his religious studies took him away from mainstream Christian belief. Iliffe notes how weak late 16th century Anglicanism was in its Trinitarian apologetic. Newton's poor formation in that Faith might explain his readiness to identify the Great Apostasy in the book of Revelation with the 4th century work of Athanasius, Anthony and others helping formulate Trinitarian

Faith. Though devoted to Christ Newton told one of his contemporaries 'Christ had reformed, that is, restored the religion of Moses - itself a restoration of those true elements of worship that were embedded within the Egyptian religion.' This ignorance of the unique faith of the Church through the ages may be a result of confusion in lay catechesis flowing from the Reformation with disagreements on ecclesiology having implications for Christology. Newton's particular pursuit of truth in scripture contrasts though with his peers who were ready to see the prophetic voice of scripture interpreting contemporary events such as the execution of King Charles I, restoration of Charles II, vacation of the throne by James II and ascent to it of William and Mary. Newton's anti-Catholicism was linked to the extraordinary understanding he had of the 4th not the 17th century, though he successfully stood as MP for Cambridge to counter James II's promotion of Roman Catholics to lead at his university.

*Priest of Nature* as a title resonates with an elite concept of the priest as one bearing esoteric knowledge. Newton understood himself as such a priest with his *Principia*, understood by very few in its day, elite knowledge and he thought the same of his religious writings. Ironically the principle of consensus dear to Catholic truth in which individual contributions melt into 'what seems good to the Holy Spirit and [the Church]' (Acts 15:28) was alien to such a single-minded adventurer. A flaw in his character was a suspicion of misrepresentation, linked to a litigious spirit, seen as a touch of paranoia isolating him from the wider network of thinkers. All the evidence is that his holding back his theological writings from publication was unrelated to their heretical nature but true to that caution evidenced in his scientific work. As his epitaph states Newton with his brilliance and humility was indeed 'a great ornament of the human race' but he seemed to know it! The contribution he made to the understanding of light and gravity seems irrevocable but that to theology, through hidden for over two centuries, is unlikely to be proven.

John Twisleton

## SHANDONG - THE REVIVAL PROVINCE

Paul Hattaway

SPCK 2018 £9.99

ISBN 978-0-281-07888-2 293pp

**There are** indisputably 100 million Christians among China's 1,400 million population. The growth of so many believers has come with much hardship and many miracles and most dramatically in the eastern coastal province of Shandong. This first of this series of China Chronicles covering church growth in Shandong comes from *The Heavenly Man* author, Paul Hattaway with a preface by Brother Yun. The series is aimed at the Church in China and overseas, evidencing the spiritual legacy of the last 160 years, building from Hattaway's 30 year missionary service in China.

*China Chronicles* starts publication of God's mighty acts there coincident with new persecution of the house church movement distances itself from state authorisation. Today such leaders are being imprisoned and their church buildings pulled down. For all of this the Evangelical movement can look back through centuries of persecution and hardship to ongoing resurrection of the body of Christ from occasions of despoliation. This phenomenon is especially evident in the easterly coastal province of Shandong, 'China's Revival Province' where 5 million residents identify themselves as followers of Jesus Christ, 40 times more than when Communism arrived in 1949.

The book has chapters covering decade after decade from the 1860s to 2010s each full of graphic stories of

miracles and healings alongside hardship and suffering. The stories seem to ring true even if they challenge western presuppositions with their matter of fact reporting of events like dead people being raised to life. Paul Hattaway has gathered some impressive testimonies that help make sense of the astonishing growth of the church in China. His sources are all Evangelical with rare mention of Catholics though the latter are included in the state approved figures for overall Christian allegiance in the appendix. This allegiance, extending beyond national allegiance, is perceived as a threat by the government. It traces back to heroic western missionaries like Lottie Moon, Marie Monsen and Scottish Olympian Eric Liddell.

Mao's wife once said Christianity was dead and buried and now confined to the history section of the museum. This history is a most remarkable counter to that misjudgement. It contains stories of how periodic lukewarmness and apathy among believers is challenged by the Holy Spirit through holy pastors. It can't but fuel the thought that if the Spirit can do this in China can't he do the same for the moribund realms of western church life? This is a readable book with a good storyline providing the reader with a generous tonic to their faith expectation.

John Twisleton

## HEALING WOUNDS IN THE FIELD HOSPITAL OF THE CHURCH

Eds. Alan Guile & Fr. Jim McManus  
CScR

Gracewing 2017

ISBN: 9780852449189

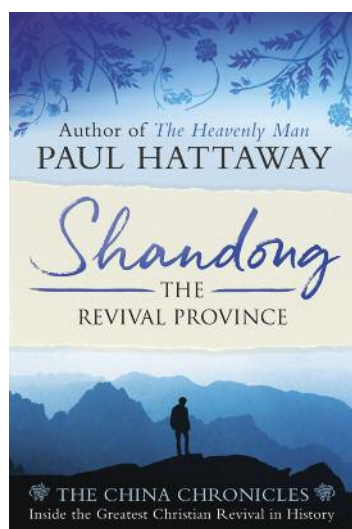
**I have** been impressed by this recent publication of essays, which successfully combine applied theology with a profound humaneness of insight. In April 2015 Oscott Roman Catholic College held a symposium inspired by His Holiness Pope Francis's then still recently expressed vision of God's church as, 'a field-hospital after a battle.' It is the Holy Father's belief that a Church's offering the 'medicine of mercy' serves to tend and relieve the frequently deep and invisible wounds of God's people which succeed only in impeding their relationship with Him. The authors' summation is that healing and reconciliation both

mental and otherwise are the responsibility of His whole Church.

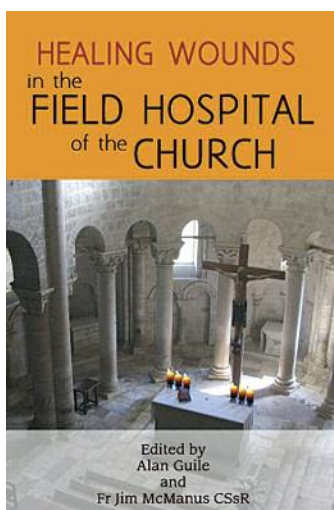
The scope of the text is broad, yet accessible. The twenty chapters discuss the healing ministry of the church both in its various types and its various contexts. For example, those with specific ministries to children and young people write in detail of their experiences alongside them in the 'binding-up' process ensuing from cases of neglect, attachment issues and loss, to cite but three aspects of the wide remit of this work. Further, there are explorations of inter-generational healing within the family unit as it has been manifested through the offering of the Mass; a brief but important chapter on exorcism and deliverance ministry by those directly experienced in it, moving in later sections to overviews of healing and evangelisation in prison amongst convicts, work done with victims of sexual abuse and the importance of the parish context in the outworking of recovery from trauma. Thought is also generously given to the roles of priest and laypersons within the ministration of healing and promotion of wholeness amongst the broken.

The book is generated from a fine experiential pedigree. Alan Guile felt called to give up his job as a professor of chemical engineering in 1984, in order to set up home in a new area and devote himself entirely to the ministry of prayer for interior healing. Six hundred people have visited him and his wife at their home since then, to be listened to and prayed with – not merely Catholics, but even he recalls, 'one who had been a Buddhist [until he] came into the Church after prayer ministry.' (p. 23.) Similarly the last forty years of Fr. Jim McManus's priestly ministry have centred on developing programmes, retreats and courses focused on healing. Both men have written widely on the subject and express themselves cogently and compassionately concerning it. Their overviews are validated by the expert offerings of various contributors.

The book is strikingly ecumenical. We have HH the Pope's exhortation to, 'heal the wounds' always before us, together with trenchant examples from scripture (Jesus' attitude to healing) and liturgy (the prayers of the Church) to







support the thesis offered by the book. What appears to rest at its heart however is that universal vocation of the baptised to evangelism. 'Go forth and tell' seems to be a suitable dictum for the propagation of all healing work, since the Gospel itself is 'salvation for everyone who believes.' (Rom 1.16)

I am impressed by the strong sacramental poise of the text, outlined transparently as it is in the opening chapters, wherein is also the biblical precedent for healing as well as the mandate of the Roman catechism. All of this strengthens the foundations of what are sustainably diverse and interesting discussions throughout.

There is much to commend the volume to the laity as well as to religious and those in diaconal or presbyteral orders. It is exciting that there is equal weight on discussions about both statuses; the religious and lay state treated as vocations entire in themselves. Once again, the emphasis continuously seems to spool back to our universal vocation as those baptised into Christ. Oneness and healing as 'everybody's pigeon' cannot be understated in this reading. For the editors and their contributors both, the attainment of healing comes about when the Church is being Church: helping one another as God's gathered people. Whatever our individual role or status then, we have to act as the agents of the healing we wish to see.

Chapters are helpfully supported by the anecdotal examples and testimonials of those who have received or administered healing ministry in the area under particular discussion. These excerpts are deployed saliently; they are highly subjective and often emotive, and do much to sustain engagement with what might otherwise be a toilsome read. Narrative is ably balanced with statistics, and this varies the volume's presentation and expands our thinking helpfully. Because of the topical breadth of the essays, it is

possible to connect with or discover an aspect of healing by which one is stimulated or even enthused.

Chapter nine on the healing of children and teenagers was of especial interest to me as someone with an education background. It is worth noting that the many practical explanations demonstrating resolution in individual cases in this and other discussions really help us to appreciate the seriousness of the subject. Whilst it is arguable that this might be overdone in the inclusion of appendices detailing two key stories referenced earlier, it is also good that publications are beginning to give credible voice to the notions of 'need' and 'condition' and searching to bring amelioration and relief to them. This in itself is timely; Anne's story and the reconciliation of the Cenecolo brother with his parents should encourage us to reflect on our own brokenness and our need for the mercy of God.

Healing often falls foul of denominationalism. Guile and McManus remind us with fresh and insightful teaching that we ought all to be 'evangelical,' and their book promotes this vision for the betterment of a Church and world which earnestly needs to see and believe.

*Br.Marc Voase CR*

## Book of the month

### **EARTHLY GLORY** **Five Lost Churches of Bradford**

*Wallace Cooper and Stephen Savage*

Private publication. No ISBN. 126 pages.

£7 (inc post) from Mr W. Cooper, 8 Hornbeam Court, Oxford Road, Guiseley, Leeds LS20 9BW.

**H**aving ministered for fifteen happy years in one of Bradford's Anglo-Catholic parishes I am delighted by this reminder of fine priests and laypeople I knew or had heard about. Fr Ron Bullivant has done a great service in persuading Wallace Cooper and Stephen Savage to write such a lively and informative book, and The Anglo-Catholic History Society to support it. The six pages devoted to the millworker and inspiring missionary, Joseph Kershaw, who preached in the open air despite barracking, and opened a mission church in Holy Trinity parish are alone worth the price of the book.

The parishes described here, St Jude's, St Mary Magdalene's and Holy Trinity fell victim, like many inner city churches, to what the authors gently call 'the changing demo-

graphic structure' as people arrived from abroad, but their stories deserve to be remembered, not only for their pioneering teaching of the Catholic Faith in Bradford, but because those nineteenth and twentieth century priests and people have much to tell us about the mission of parishes today. There is much to inform and entertain. All three parishes were built in poor districts to evangelise and serve, and this they did. St Jude's was the first church in Bradford to abolish pew rents and turn the nave into 'a free and open space for everyone,' despite opposition (where will the money come from without them?). In 1845 Fr Eddowes pulled off the pew doors and declared the church free.

We are taken back into all the fun of the Anglo-Catholic world, into its battles with bishops and Kensitites, though not



many went as far as the priest hoping to be appointed St Jude's who was imprisoned in 1864 for attempting to shoot a judge. Fr Fullerton's sermons are recalled, including his cautionary tale about the young lady who yawned during a sermon and dislocated her jaw. And Fr Branscombe's advice that the ladies of St Mary Magdalene's should wear lace veils or scarves rather than 'a hat resembling a parasol or a large inverted shallow basin.' We are reminded of the old protestant confrontations, like the delay in consecrating St Mary Magdalene's until 'Catholic ceremonial, the vestments and other artifacts were banished from the church' because it was designed, they claimed, as 'a perfect Mass house'. Protestant agitators shouted out in Services and Sunday School, and bricks were thrown through the windows. The Protestant Reformation Society employed an agent to visit peoples' homes to contradict the teaching given at St Jude's. Needless to say it was the palpable holiness of the priests and their marvellous pastoral care, especially of poor people, that eventually won the respect of previously unsympathetic bishops and townspeople. So the daily Mass, reservation, confession, vestments, incense, statues, candles and crosses, ashes and palms, and all 'catholic privileges' were gradually introduced and the churches were filled with people.

Most of the converts came from the parish, and these churches were not generally eclectic. But their influence spread far and wide, so much so that the first church-plant took place in 1862 when fifty or sixty people, who had formed a Guild to promote devotion and good works in Bradford's low Parish Church, and who sang in the choir, taught in Sunday School, held night classes and conducted Mission Services decamped as a body to enrich the life of St Jude's. The curates too moved off to Anglo-Catholic parishes. Not for years did Anglo-Catholics get the bishop they deserved; Bishop Blunt, who said in 1931 'When I went to Bradford I found Anglo-Catholics feeling frozen out. I did a good deal to get on terms with them.'

The priests were seen early each day praying in their churches, and they became notable teachers. One observer recorded Father Redhead catechising the children about John the Baptist in St Mary Magdalene's in June 1894. Five points were committed to memory, first that John obeyed God, that he took second place, that he preached repentance, boldly rebuked vice, and died a martyr. After that they sang a hymn and were required to repeat the lessons they learned the previous week, four points from the Gospel and five reasons to be kind to animals. In their Confirmation classes today how many youngsters are required to grapple with the Athanasian Creed and the heresies of Apollinarianism and Nestorius, as they were at Holy Trinity? 'We were, I think,' wrote Father Arnold, 'well-alive to the task of winning others for the Lord.' Anticipating the Vatican Council he went on, we had 'a sense of being the Holy People of God – a closely knit band, in which

## Earthly Glory

### Three Lost Churches of Bradford



Wallace Cooper and Stephen Savage

there was no marked distinction between clerical and lay. The laity did so much not only practical work ... but spiritual work too.' Joseph Kershaw was not alone in preaching in the streets. Pageants, processions and plays were part of the strategies. Like St Philip Neri they realised that Services simpler than Mass were required to convert people, and as he did they encouraged good music.

Like Pope Francis, the Anglo-Catholics wanted a 'Church of the poor for the poor.' This was the heart of their life, to preach the Good News to the poor. The energetic Father Eddowes persuaded Sisters of the Community of All Saints from Margaret Street to open a convent in 1873, where they 'lived as poorly as the people around' St Jude's. At first the locals

were suspicious of them, but the quality of their lives and selfless service quickly quelled the opposition. They opened a hostel for young women working in the factories and went on to found two schools. One was for 'ragged children' because so many were malnourished, and the other was fee-paying. The latter became Bradford Girls' Grammar School, and the sisters then turned the empty building into a hospital where they nursed: eventually it became Bradford Children's Hospital, which only closed in 1987. Fr Branscombe urged the poor in St Mary Magdalene's to remember the Works of Mercy, and to put money in the Poor Box for those who were practically starving through a slump in trade.

The best Bishop that Sheffield never had, Philip North, in his hard-hitting address to New Wine, criticised the hike in fees for funerals and weddings that 'calmly priced the poor out of the ministry of the Church.' It was the same in 1872, so Fr Eddowes abolished all fees for banns, weddings and funerals, asking for a voluntary offering instead 'so that in every sense the church would be free.' A century later in Bradford I found couples living together because they could not afford a wedding, so SMACO was formed 'St Margaret of Antioch's Catering Organisation.' With generous discounts from a wedding car company and a photographer, and permission from the Bishop to waive fees, we provided choral weddings for 100 guests, including a splendid reception prepared and served by parishioners, for £100.

Long before the days of ecumenism, in 1912 when General Booth, the founder of the Salvation Army, died, Father Branscombe spoke of his 'love for the poor and outcast and his zeal and love of the Lord.' 'I own that I feel thoroughly ashamed of myself as a Catholic priest, when I measure my life at the side of such a one.' But Canon Fenton Morley, the Vicar of Leeds, detected a difference between Anglo-Catholics and Evangelicals on this, explaining to the people of Holy Trinity that whereas Anglo-Catholics lived and worked amongst the poor, evangelicals generally established voluntary societies and aroused public attention.

*Michael Rear*



You would think *Carmen* was a work Covent Garden should do for itself - as it always has. A new production was announced with Mariame Clément directing. But no. The new director of opera Oliver Mears wanted to get weaving immediately. So our new *Carmen* is a well run-in production borrowed from Frankfurt Opera staged by Australian Barrie Kosky whose work is often genial. I will argue against Kosky this time. But he knows his tricks. Cal McCrystal director of English National Opera's *Iolanthe* is a newcomer to opera (except for a forgettable Haydn). He assisted director Nick Hytner with the physical theatre jokes that made Richard Bean's Goldoni update *One Man Two Guvnors* a grand money spinner hit. So putting him in charge was a flash idea for new ENO boss Daniel Kramer, equally an operatic novice, faced with the chance to (as he writes in the programme) "curate one operetta in the 2017/18 season" - except this messy sketchy staging doesn't qualify as even a curate's egg.

When I was grabbed by the music of Bizet's *Carmen* aged four sitting with my father's mother at the back of the gallery of the King's Theatre, Southsea in 1947, *Carmen* in English at Covent Garden (as with the Carl Rosa production I was seeing) had just launched the new opera company there. *Carmen* is an extraordinary infectious vehicle with some somewhat less than perfect elements forming its libretto and human landscape. That was why Annabel Arden at the Grange craftily got Meredith Oakes (my wife) to work in two narrators who underlined what its themes amounted to - with quite a bit of new English dialogue plus

every note Bizet composed for singing in French. Performance, like life, involves compromises. Even great works may have flaws. I thought these were effective aids to the whole with its musical glories and extraordinary mysterious fatalism. So what's wrong with Barrie Kosky's approach?

He has cut all the dialogue, and substituted a female voice over with a slightly jokey text moving the narrative along from a *Carmen*-like point of view. Instead of any telling sense of location he uses an enormous black flight of steps across most of the stage moving sometimes backwards and forwards to make

### Even great works may have flaws.

room for energetic but fairly meaningless male (mostly) dancing at the front. Crowds settle on the steps in various formations but with wearing clothes that evoke the story. When the scenes and dialogues are in French and sung, they are also acted in more or less the conventional way - and Kosky is (when he wants) an extremely accomplished director of performers. So, in spite of not very wonderful singing and average conducting, audience attention is held and what makes *Carmen* a masterpiece (its music) is honoured by quite a bit of *Carmen* action.

But Kosky has added in some really feeble bits of music from the first thoughts of Bizet (who died soon after the premiere at the Opera Comique in Paris) and omitted a great deal of the action and context in the first two acts which now go on for ever without getting anywhere much. And this pretentiously intelligent approach by Kosky -

which reflects the power he now holds and the way he sees himself after much success in his career - in fact undermines and reduces the power of the central performers (though Micaela's beautiful torch song in the invisible mountains in the third act keeps its honoured but muddling place). This is a *Carmen* solution that is too clever by half, much less good than the experience with which the world is familiar, but an approach that no doubt made Kosky seem suitably in line with current German fashion whether he believes in it or not. In fact he is far too theatrical a creature to go along with dramaturgical nonsense unless it suits his purpose - doing his own thing. And since Bizet's last work has always needed a hand to be able to stagger to its fiercely truthful desperate end, Kosky can feel he was perfectly entitled to try and do his bit.

Gilbert & Sullivan's *Iolanthe* is a great and very entertaining piece - and the ENO staging suffered from a lack of faith in it shown by warm-ups and pratfalls and a horse dropping its business on stage and other supposedly entertaining extras (McCrystal demonstrating "his comedic talents are second to none" as Kramer wrote). Plus dubious casting - especially the crucial leading role of Strephon which was almost anonymous in the hands of Marcus Farnsworth, though Ellie Laugarne as his Phyllis had a very fetching voice. Direction of chorus work and larger-scale scenes was generally missing though things improved after the interval with numbers involving just a few and accomplished artists (Bens Johnson and McAteer, for instance). Timothy Henty's conducting was usually too slow and precious, and did not seem to relish the soul of the work. Even the late and much lamented designer Paul Brown was not by any means at his best - unsurprisingly when one read Graham Vick's moving tribute to him in the programme and could see the nature of the collaboration with a proper director that enabled him to be the very fine artist he was. **ND**



# March Diary

Thurifer has been out and about

**B**elatedly I have read *Outlandish Knight: The Byzantine Life of Steven Runciman* by Minoo Dinsha: outstandingly good, beautifully written in sinuous, nuanced prose. His publishing debut, it shows that genes tell. Son of the novelist Candid McWilliams and the Oxford don Fran Dinshaw, his biography combines meticulous research, judicious commentary, phrases mordant, allusive, illuminating, sharp, beguiling. One sentence does little justice to the whole but gives some flavour: Sir Basil Zaharoff, whose 'real first name was Zacharias, was... the marrying kind, on occasion bigamously. He put this to the proof for the last time in his mid-seventies, by his union in 1924 with his long-time Spanish mistress, Marie de Muguiro y Beruete, Duchess of Marchena, whose previous husband, a Spanish Prince of the Blood and violent lunatic, had only just died.' Runciman, historian of the Crusades, academic, traveller, connected with literary, political, espionage milieus, occultist, Calvinist yet an acquaintance of Msgr Roncalli (Pope John XXIII), defender of Orthodoxy, Grand Orator to the Ecumenical Patriarch, honorary Whirling Dervish, lived a long life. Many exotic blooms come and go but a steady pace and an agreeable wit help to navigate the narrative. This is not hagiography but a penetrating study of several interlocking worlds and families and Runciman's sometimes brittle and febrile characteristics are not glossed but are seen in the context of a fascinating, clever and compelling personality. Mr Dinshaw's is a precocious and serious talent, not unlike his subject.

Runciman was part of a remarkable nexus of political and literary families in Northumberland in the last century. Percys at Alnwick, Runcimans at Doxford, Grey's at Howick, Trevelyan's at Wallington, Riddleys at Blagdon. Conservatives at Alnwick and Blagdon, Liberals (and later Socialists) at Wallington, Doxford and Howick. The Grey family own Hawick. The 2nd Earl was the Prime Minister of the 1832 Great Reform Bill. He has a monument, like Lord Nelson's, in Newcastle upon Tyne. In a later generation, Sir Edward Grey was the Foreign Secretary in the reforming Liberal government of 1908–1916. His poignant words in 1914 still echo. 'The lamps are going out all over Europe, we shall not see them lit again in our life-time.' He wrote several books in his later years, *The Charm of Birds* and *Fly Fishing* evidence of his abiding interests as a countryman. The Riddleys at Blagdon were more political than literary but the present Viscount (writing as Matt Ridley) is a journalist and author on environmental issues and Jane Ridley, grand-daughter of the 3rd Viscount, daughter of the politician Nicholas Ridley, is a popular, fine historian. Runciman's father was a member of the Cabinet with Edward Grey and survived into National Government and Conservative cabinets until World War II. It was his eponymous commission that preceded the Munich Agreement. The great 'Whig' historian G. M. Trevelyan was

born at Wallington, son of the politician and historian Sir George Otto. G.M's elder brother inherited the baronetcy and served in the first Labour Cabinet as President of the Board of Education in 1924 and again between 1929–1931. Between those two periods the presidency was held by Lord Eustace Percy.

In 1881, Andrew Crozier switched on an electric light in the Library of Cragside, Northumberland. It was the first house to use hydroelectricity and Crozier was chosen because as a page boy in Lord Armstrong's household he was the youngest, not yet a teenager, and was the most likely to outlive the family and other staff and be able to witness to that historic domestic moment. He lived a further seventy years. On 24 September 1928, Thomas Auton laid the foundation stone of the Metropolitan District Railway Company in St James' London, now the headquarters of Transport for London. He had been an employee for 43 years and housekeeper from 1899 to 1928. Both Crozier and Auton have achieved a small piece of immortality. We are used to seeing foundation stones and plaques bearing the name of royalty, the aristocracy, various of the great and the good, it is heartening to read of the more

modest and unspectacular securing a corner of the national story.

Parish notes: two significant examples of the benefits of longevity occurred at the end of January. Canon David Wyatt marked 50 years as the Vicar of S. Paul's, Paddington, Salford. He was appointed to a parish where the church was scheduled to be demolished along with most of the parish. He

fought to save the church, including a threat to chain himself to the railings. He succeeded. He repaired and refurbished the church, its interior a jewel by Stephen Dykes-Bower and was ready to offer a ministry to his new parishioners. At a sprightly 81 (he was appointed before a retirement age was specified) that ministry continues undiminished, wonderfully supported by his wife. A large party and an interview on the Sunday programme marked the event and, from the background merri-ment of the interview, it was a very happy day. In Notting Hill, Fr John Brownsell, having reached the mandatory age of 70, retired after 45 years at All Saints, from curate to Team Vicar to Vicar. It is certainly rare and may be unique in this more mouvementé age when career development is the norm. His farewell Mass was attended by 250–300 people. Of course, there was a tinge of sadness but the atmosphere was one of completion, of a task done. He preached a moving homily on the Nunc Dimittis. He was departing in peace having seen so many examples of Christ's light and salvation in the lives of so many. The evening before there was a programme of his favourite music and its significance, from classical to pop. To both these fine priests, either in office or retirement, *ad multos annos.* **ND**



Thurifer



# Fr Stuart Ramsden RIP

Rodney Marshall remembers a faithful priest

Well, dear friends we've come together today to say our farewell to one of the best-known and best-loved priests in our diocese, and indeed in the whole of the Church of England. His fame or notoriety has spread far and wide. One of Fr Stuart's boys, Fr Mark Millward, was in South Africa a few years back and was talking to an African bishop. The bishop asked him where he was from. 'England,' said Fr Mark. 'Oh,' said the bishop, 'England. Do you know Fr Stuart Ramsden?'

Fr Ramsden is indeed well known, and more importantly much loved and respected, and it's in that love and respect that we come to celebrate his funeral rites. Let's begin this celebration in the place we should, with God's word in the Scriptures.

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**Those who are faithful to God in this life  
will spend eternity with him after death.**

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Both the scripture readings we heard speak to us of the Christian hope. The reading from the Book of Wisdom reminds us that those who are faithful to God in this life will spend eternity with him after death. In the Gospel, St John tells us that those who feed on the bread of life here on earth, though they die in this life, they will live for ever sharing the resurrection life of heaven. That is God's promise to his people and that, as Christians, is our hope as it was Fr Stuart's, a hope and conviction that made him the person and the priest that he was.

Every priest who celebrates the sacraments is the dispenser of the resurrection and life to his people. A priest's whole ministry is a resurrection ministry. Fr Stuart faithfully fulfilled his priesthood in the light of the resurrection and gave that life and hope to countless others, so death, when it came, held no fear for him.

The sadness and pain today is not Fr Stuart's, but ours as we come to terms with the loss of somebody we all love dearly.

I once went to Mass at St Thomas, Purston when Fr Stuart was the parish priest. There was a sung Mass, sermon, several hymns, and three baptisms, and the whole service was over in 50 minutes. As we all know

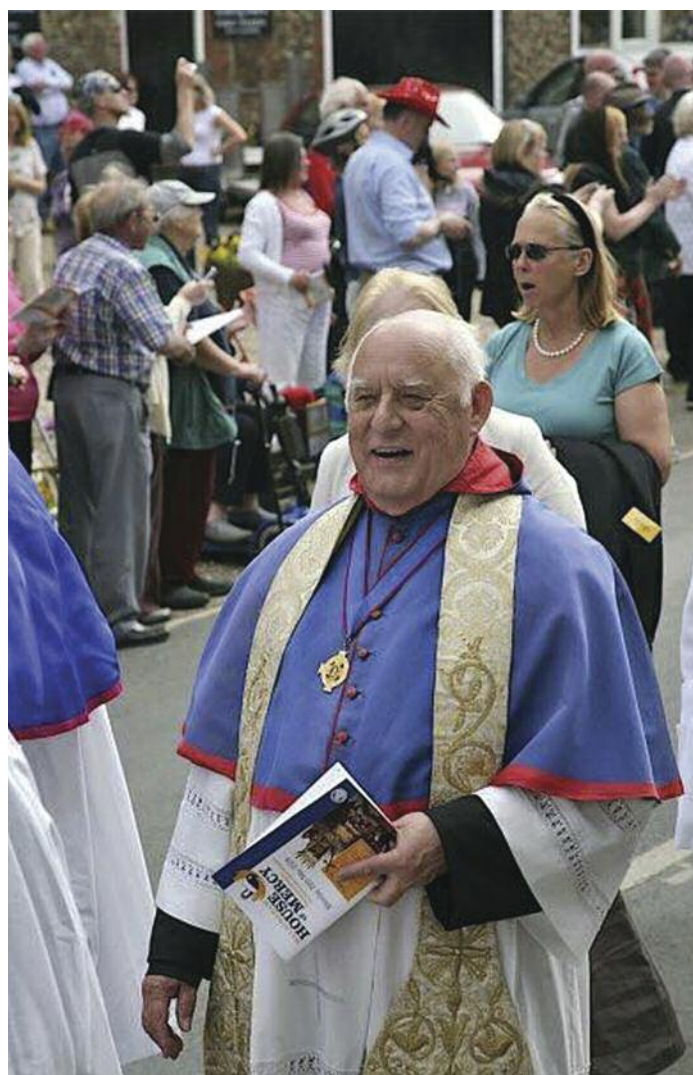
Father didn't like long services, and especially long sermons, but, of course, I can do what I like today because he's not here to shout at me. And that's the great sadness for us all today, Fr Stuart isn't here with us in the

flesh. I guess we all feel a bit like that because Fr Stuart has been such a big part of our lives for so many years. We all thought he was indestructible and his death seems like the end of an era and will leave a big gap in all our lives.

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**If you ever moaned about the state of the  
Church or the world you got short shrift,  
"it'll be all reet" was the stock answer, by  
which he meant God would sort it.**

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Stuart was a man of great kindness and generosity with a remarkable capacity for friendship. Friends once made usually lasted a lifetime and all of us are going to miss the cards at Christmas, Easter, birthdays and even anniversaries of ordination. Remembering all those dates for so many people is testimony to his thoughtfulness and care. And all of us have reason to be grateful for the prayers he offered for us each evening with his evening rosary. We can be absolutely sure he will continue to offer them for us in heaven.

Friendship for Fr Stuart was never sloppy and sentimental, and he would tell you in no uncertain terms when he thought

you were wrong, but you knew his friendship was real and that you could turn to him for help when it was needed. How many people struggling with problems, and especially priests, have been helped both spiritually and practically over

the years? Only God knows. And that friendship wasn't only reserved for people who shared his views. Yes, we all knew Fr Stuart in different ways, but there was one way we all knew him and that was as a priest.

For all of us here today, Fr Ramsden was first and foremost a priest. 56 years ago, at his ordination in Wakefield Cathedral, he had received a share in the eternal priesthood of Jesus Christ through the sacrament of holy orders and every day since then he has tried to live out that calling. Fr Stuart was a priest to his fingertips, and his priesthood defined who he was. The disciplines of prayer and worship which he learned at Kelham remained with him throughout his life. He was devoted to the daily Mass and the Divine Office. Even in retirement and often when he wasn't well, he would come to Mass at Athersley each day and we know that the Divine Office was said assiduously at home. During his last illness his greatest sadness was that he couldn't see well enough to say his Office.

That devotion to the Mass and Office were the basis of a very wide-ranging and varied pastoral ministry mostly in the Diocese of Wakefield (he hated the Diocese of Leeds). First as curate here at St Peters and then as parish priest at Charlestown, Middletown, where he built a new church, and finally for 27 years at St Thomas, Purston. Wherever you were you knew that in Fr Ramsden you had a parish priest. He was direct, not to say blunt and you knew where you stood, but at the same time he was kind, generous and compassionate; a true pastor to his people. The people of many parishes where he helped out in retirement, not least Athersley and Carlton, know this all too well.

Fr Stuart had a great sense of his own vocation and fostered and encouraged vocations in others; it was a source of great joy and pride that three of his boys from Purston were all ordained to the priesthood. And how many young priests over the years have been helped and supported by Fr Stuart?

Fr Stuart had a great affection for and loyalty to the old Diocese of Wakefield and especially its cathedral. He was immensely proud of being a canon and in his retirement he loved to say Mass there.

The other thing Fr Stuart was very proud of was being a Clerk of the Holy House of Walsingham. He had been a pilgrim to the shrine for many years and had taken numerous pilgrimages from his various parishes, his last visit was for last year's Healing & Renewal Pilgrimage; little did any of us know then that it would be his last.

Fr Stuart was also a member of SSC and, as with all the other parts of his priestly life he took the rule and discipline of the Society very seriously. I think he greatly valued the friendship and support of SSC and its members, the more so as he got older.

Fr Stuart was a man of great faith, certainly not a fussy or affected faith but a deep conviction that God would sort out any problem in the Church, the world or himself. If you ever moaned about the state of the Church or the world you got short shrift, 'it'll be all reet' was the stock answer, by which he

meant God would sort it.

Now I don't want you to think that I'm making Fr Stuart out to be a saint. I'm not and he certainly wasn't.

As we all know Fr Stuart could be very grumpy and sometimes his directness could border on the rude. He could also be infuriating in the way he would try and interfere with things, especially in church.

Another of Fr Stuart's weaknesses was that he had never grasped the concept of political correctness, it had completely passed him by. Some of the things he said and where he said them would make you cringe. Quite possibly his last words on

this earth were spoken to a young nurse taking him down to ITU in BGH. The nurse asked what a canon was and Fr Dickinson explained it to her. The nurse was very impressed and said: 'You must be a very important person.' Fr Stuart

just managed to lift his oxygen mask up enough to say: 'No, I'm not, you bossy cow.' But that was Stuart and it was these very weaknesses and frailties that endeared him to us and I suspect they were what God used to make him the kind, generous and understanding priest he was. Stuart knew his own shortcomings and was tolerant of them in others.

So we are going to miss Fr Ramsden. We are going to miss that tongue, as sharp as a Sheffield Steel Scalpel, yet hiding a heart as big as a dustbin lid.

We are going to miss that brusque, direct style which challenged you to disagree.

We are going to miss him interfering and threatening to upset our best laid liturgical plans.

But most of all we are going to miss his kindness, generosity and thoughtfulness, of which we have all benefitted. I suspect that whenever we speak of Fr Stuart in years to come it will be with a smile on our lips because he did bring fun and joy into our lives, and that can't be said of everyone.

We began with the Scriptures, so let's end with them. They spoke to us of the triumph of love over death and the reality of the resurrection. So now Fr Stuart meets the reality of what he has always lived, as the grace of the resurrection, so abundant in his life, now becomes a reality and his reward in death. What

he has lived, what Christ has given us, through him, he now becomes.

And as we offer the sacrifice of the Mass we commend to our loving Father the soul of Stuart his priest. It was from the Father that the gift of priesthood was given, a gift that enabled Fr Stuart to offer this Mass for us as we now offer it for him, the sacrifice which opens for us the Father's love and mercy and the pathway to the fulness of resurrection life.

May he rest in peace. **ND**

*Fr Rodney Marshall ministers in the Diocese of Leeds.*

**The nurse said: "You must be a very important person." Fr Stuart just managed to lift his oxygen mask up enough to say: "No, I'm not, you bossy cow."**

**I suspect that whenever we speak of Fr Stuart in years to come it will be with a smile on our lips because he did bring fun and joy into our lives.**



# New accessions at Pusey House Library

Anna James reports

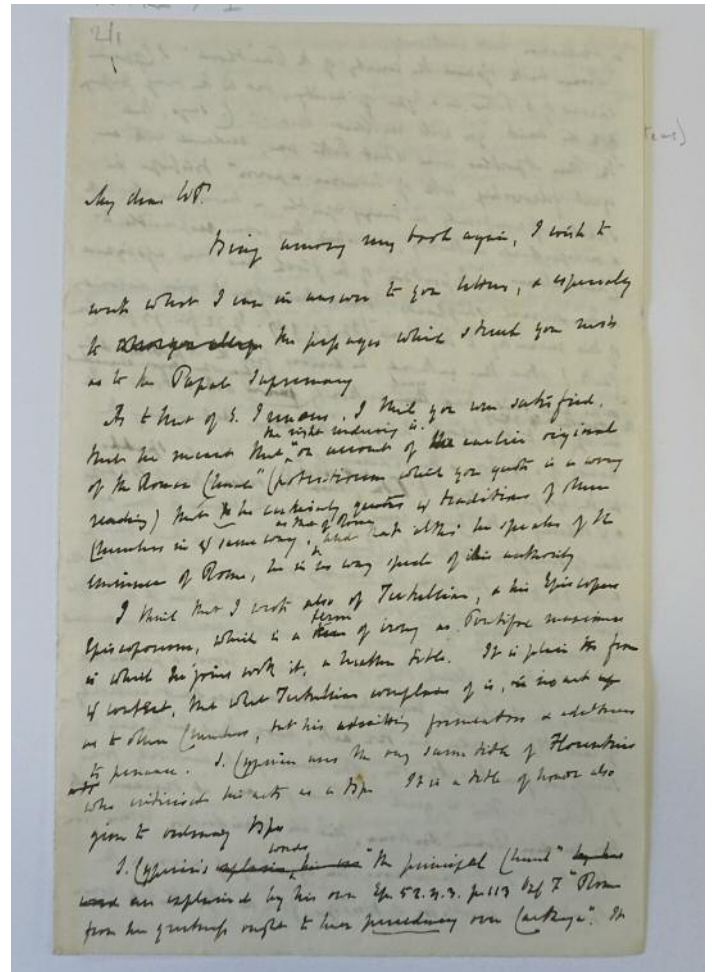
'If they should be written every one, I suppose that even the world itself could not contain the books that should be written.'

John 21.25

'Every library should try to be complete on something, if it were only the history of pinheads.'

Oliver Wendell Holmes, Sr., *The Poet at the Breakfast Table* (London, 1884), p.224.

The archives at Pusey House, built up by successive custodians over 134 years, have been officially recognised by The National Archives as one of the most important collections of papers of 19th century churchmen outside the National Libraries. The papers on Tractarianism and the Anglican branch of the Oxford Movement are unparalleled, but space being finite, we cannot attempt to acquire every relevant or related document ever written on the matter. The one area where Pusey House aims to be exhaustively comprehensive is (unsurprisingly) the papers of E.B. Pusey himself. So, when a collection of letters from Pusey to F.R. Wegg-Prosser was spotted on the open market by an eagle-eyed reader, the Library was very keen to acquire them. The collection was purchased with the assistance of a grant from the Friends of National Libraries, and is of core importance to our archive, both in terms of providing comprehensive coverage of the life and thought of Dr Pusey, and in providing primary material of the relationship between the Church of England and the Roman Catholic Church in the Victorian era.

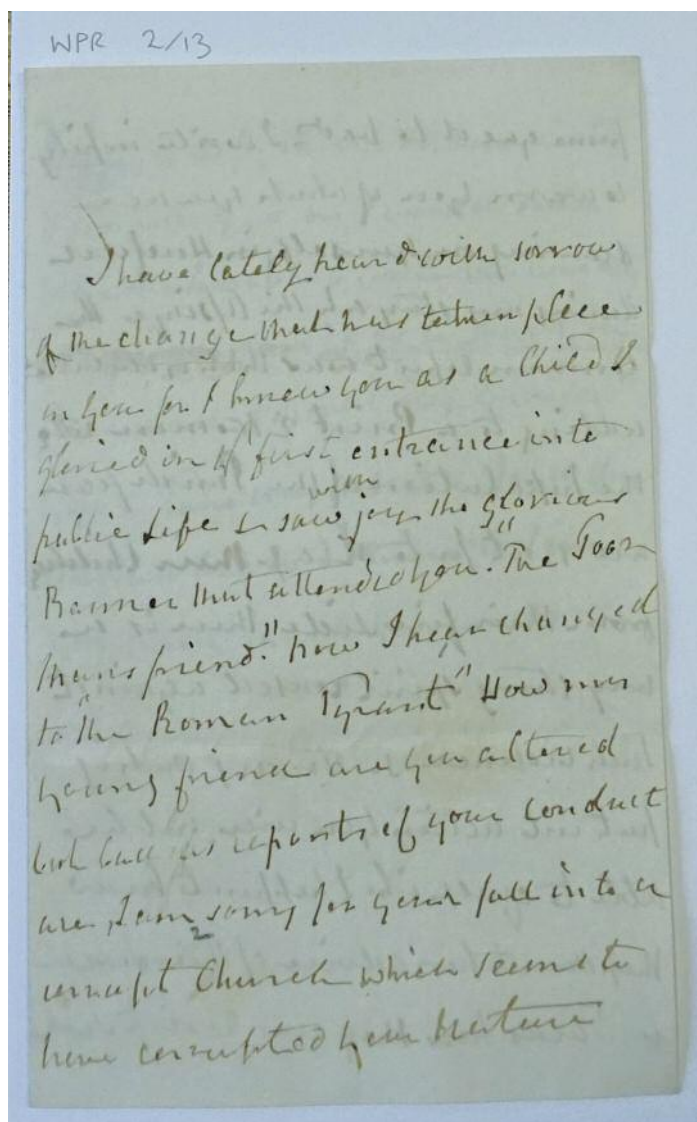


Francis Richard Haggitt (1824–1911) was the son of the Rector of Nuneham Courtney, a village seven miles south of Oxford. He attended Eton, was awarded a BA by Balliol College, Oxford in 1845, and then served as Member of Parliament for Herefordshire from 1847–1852, where he was associated with the Tory party. In 1849, he inherited a surname, a Herefordshire estate, and a quarter of a million

## The letters... affirm and elaborate upon Pusey's theological understanding of the place of Anglicanism in the wider Catholic Church and restate Pusey's doctrinal views.

pounds from his great-uncle, the Venerable Dr Richard Prosser, the Archdeacon of Durham. A devout man who took his faith seriously, the newly named Wegg-Prosser began to correspond with John Henry Newman in 1851 and effectively ended his political career with his conversion to the Roman Catholic Church in the following year. Wegg-Prosser subsequently devoted his energies towards his faith, founding a Benedictine abbey on his land at Belmont and becoming a leading layman, spokesman and supporter of the Roman





cause. A church built on his estate acted as the cathedral for the newly-formed Roman Catholic diocese of Newport for sixty years.

Wegg-Prosser's crisis of faith (or rather, crisis in faith) in 1851 sparked a flurry of letter writing, including extensive correspondence with Dr Pusey. It is clear from the tone of the letters that the pair were already well acquainted by this point (Pusey urbanely addresses his correspondent as 'My dear WP'). The letters (six from Pusey, one from Wegg-Prosser) affirm and elaborate upon Pusey's theological understanding of the place of Anglicanism in the wider Catholic Church and restate Pusey's doctrinal views on matters including the real presence, the immaculate conception and even the place of doctrine. He ranges over his subjects with characteristic scholarship, calling on knowledge of the Church Fathers and the Councils of the Early Church as a matter of course.

**Other letters have revealed a previously unrecorded attempt at reunion between Anglicans, Roman Catholics and Orthodox Churches... It seems to have produced little enthusiasm from any quarter.**

## **There are anonymous poison pen letters making threats of eternal damnation and temporal legal action against Wegg-Prosser for his conversion to Rome.**

In addition to the correspondence with Dr Pusey, there are also 27 letters dating from 1847–1886 from 13 other correspondents. These include Wegg-Prosser's fellow MP, J.G. Hubbard (later Baron Addington), the Orthodox chaplain to the Russian Embassy, Eugene Popoff, and Anglican priest, Roman Catholic convert and pre-Raphaelite writer on English craft, JH Pollen. Unexpectedly, these other letters have revealed a previously unrecorded attempt at reunion between Anglicans, Roman Catholics and Orthodox Churches spearheaded by Wegg-Prosser in 1850. It seems to have produced little enthusiasm from any quarter.

Although we have acquired only a couple of Wegg-Prosser's own letters in the series of correspondence, it seems from the replies that he received that he was in a state of irritability verging on paranoia in the early 1850s. Many of the letters start with apologies for having inadvertently caused offence, and veiled suggestions that the problem lies with the recipient, not the writer. In his third letter Pusey wrote somewhat petulantly: 'I have not the slightest idea, that it wd [sic] have any weight with you. Nothing that I have ever said, has had the slightest weight with you.' (WPR/1/3)

The tone of Pusey's final letter is verging towards the sneering, including the remark: 'I cannot, of course, tell whether contempt is a part of yr. character.' (WPR/1/6)

It is clear that most of the writers found the correspondence extremely frustrating. The stress felt by Wegg-Prosser at the time surrounding his conversion can be more easily understood on reading the final two letters of the collection. These are anonymous poison pen letters making threats of eternal damnation and temporal legal action against Wegg-Prosser for his conversion to Rome. The unknown writer claims to have known Wegg-Prosser since childhood, yet takes steps to disguise his handwriting. The venom and spite in these notes bring to life the very real difficulties and prejudice still faced by Roman Catholics in the 1850s.

The thing about the collection which pleased me most, however, is the first line of the first letter I read from Dr. Pusey:

'My Dear WP

Being among my books again...'

Pusey House WPR 1/2 f1. 

A catalogue of the Wegg-Prosser papers is being prepared, and will shortly appear online at

<http://puseyarchives.blogspot.co.uk/>.

*Anna James is the Librarian and Archivist of Pusey House.*



# Open for All

Alistair Hodkinson reports on development plans at Auckland Saint Helen



*The architect's drawing of the new extension*

One of the many impressive things about the beautiful Grade 1 medieval parish church of Auckland S. Helen is that, since 1170, it has managed to serve its County Durham community without a toilet. While it could be argued that this has worked fine for nearly 900 years, the PCC of S. Helen's decided to embark upon the most ambitious extension of the church building in over 500 years. Code-named 'Open for All', this extension hopes to do just that, by making the church open for all through the creation of a meeting room, toilet facilities and a refreshment area, and so equipping S. Helen's to serve its parish for the next 900 years and more.

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**It is our hope and prayer that this will enable, through Open for All, the people of the parish to discover S. Helen's for themselves as a sanctuary of God's peace and love.**

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*The work begins*



*The new extension will allow more people to access and use the historic church*

and for educational visits. Many elderly parishioners have been unable to attend services because of the lack of toilet facilities, and so it is hoped that the extension will provide the means of enabling them to worship once again in their parish church.

The PCC is extremely grateful to the catholic charities and trusts that have contributed towards the £350,000 total. Ultimately, having more people using the facilities means that the church itself will be able to open more throughout the day. It is our hope and prayer that this will enable, through Open for All, the people of the parish to discover S. Helen's for themselves as a sanctuary of God's peace and love. **ND**

*Alistair Hodkinson is the Assistant Curate in the parish of Auckland S. Helen.*



# FROM THE ARCHIVE: The Structures of Unity

Rowan Williams considers our accountability to one another

**A**S I write, I'm waiting to hear the outcome of the US General Convention's debates; it's an interesting time (to put it mildly) to be reflecting on the nature of Anglicanism. But the current controversies over sexuality are only one cluster of issues where fault-lines are spreading. I don't want in this brief article to try and shape a full scale strategy, even supposing I could, but to note what seems to me the basic theological core of several debates, and why what ND represents is significant in those debates.

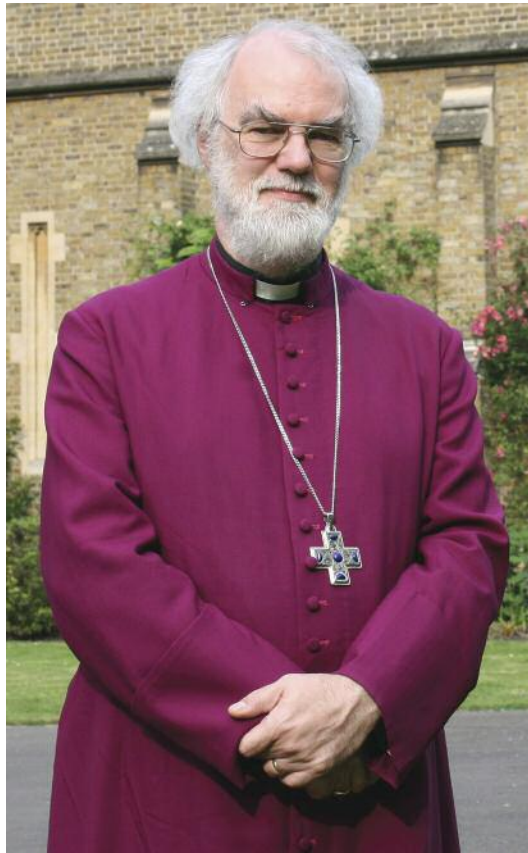
## Accountability

In a nutshell, what seems to be most deeply at issue is the question of whether as Anglicans – and of course as Christians in general – we are accountable to anyone or anything other than a humanistic wisdom. I'm not suggesting that people who take different sides in this or that controversy can be characterized simply as to whether they say yes or no to this question about accountability, only that it needs to be looked at quite hard.

Classically, for both Catholic and Reformed Christians, the life of faith begins from nowhere in this world. It is a supernatural gift. Consequently, the Church too is a supernatural body; the sacraments are God's ordinances, not simply a set of identifying rituals, the Bible is the Word written, not simply an historical deposit. Most importantly of all, unity is not human consensus but a common identity through incorporation into the risen and glorified Christ.

When we are reasonably clear about this, we know as Christians how to talk with each other, to argue with each other, to call each other to account and to conduct mission together. But this basic structure says something more. It tells us that the way Christians have 'classically' been (to use the rather neutral expression with which I began the last paragraph) is not just a matter of historical record. In the Body of Christ, we are accountable to each other for how we speak; and our Christian predecessors are not our ancestors but our contemporaries in Christ. There is an accountability to the Christian past that is not really different in kind from accountability to each other now.

The focal worry for Anglicans now is whether there are substantial areas of our church life where all this is simply not understood or taken for granted. In this sense, the great public



controversies – women's role, sexuality, interfaith relations – are only the tip of an iceberg. The problem becomes visible in small and local particulars. Does this act of worship, this new book of resources, this scheme of ministerial training or whatever look as though it began from a sense of accountability of the kind I have been outlining?

I can remember this coming home to me on a Sunday morning some years back after listening on holiday to a sermon which was so wholly concentrated on human aspiration rather than divine gift that I was genuinely baffled as to why it should be described as Gospel. It wasn't a piece of liberal theology or revisionist polemic; the church in question was a very ordinary and 'safe' one. It was just monumentally not about anything except us.

Sometimes it helps to remember that these matters need to be recog-

nized at root and confronted in terms that are more than political and issue-based. I have appreciated the fact that ND has tried to go to these places and address matters from there as well as doing the political job. There have been pieces by, say, Arthur Middleton and Christopher Idle and Paul Richardson that, over the years, have given me nourishment of a kind not always found in other journals. Critics of ND (there are one or two, they tell me) might acknowledge that pieces like these cover a multitude of... well, other things.

## Unity versus truth

In a way, much of this is about the unity versus truth tension to which ND has constantly drawn attention. But this is where I also want to put a couple of questions back. A couple of years ago, one of the Primates' Meetings in its communiqué said that

the breaking of communion should be restricted to cases where the basic 'grammar' of faith and practice had been altered, and proposed the Lambeth Quadrilateral as a rule of thumb for identifying that grammar. Trans-

lating this into the terms I've been using, this is about agreement over a common accountability, so that we know we're all speaking the same language.

Thus, for example, abandoning the threefold name in baptism makes it impossible to know whether we are still really talking about baptism – that is, about becoming directly involved in that supernatural reality which is the Body of Christ,

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**Unity is not human consensus  
but common identity in the  
risen and glorified Christ.**

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who is the second person of the eternal Trinity, active in us through the Spirit in consequence of his incarnation. Cut these threads and baptism is an arbitrary initiation rite, no more.

I think what the Primates were getting at was that unity becomes finally unintelligible and un-worthwhile when it itself ceases to be a theological category. Staying together is pointless unless it is staying together because of the Body of Christ. But equally, breaches of communion may be dangerous if the issue isn't in some way bound up with the supernatural character of the Body, namely, there may be matters of disagreement of real seriousness that still don't fracture the possibility of recognizing the language someone else is speaking. Has ND consistently spelled out why certain questions are evidently and crucially a matter of believing in the supernatural character of faith and of life in the Body? Has it a clear justification for defining theological unity (as opposed to a pointless and bland co-existence) in such close connection with the particular issues it has focused on?

### **The crux**

But here, you may well say, is the crux. What those matters are that define the theological character of unity is in itself a matter of controversy. Typically, some simply don't think that women in priestly ministry or policies about homosexual people constitute communion-breaking problems because they leave open the possibility of still recognizing a common language. But some simply do think this; for them, these are the tests of accountability – all the stronger, you could say, for being apparently marginal.

My challenge is not that the traditionalist should abandon such a position, but that they might acknowledge that we are dealing with a spectrum of matters here, on any account – as witness those (a substantial number in England and in the Communion) for whom same-sex blessings is a defining issue, but women's ordination isn't. That immediately suggests that people who share a serious view of accountability may come out in different places on some things. But what I and others who share some of my theological perspective have to take on board is that in a climate where there is felt to be a general drift from accountability and belief in the supernatural character of the Church, it may be very hard indeed to persuade some that a novel policy doesn't simply reflect an indifference to accountability.

The much-discussed ND questionnaire on the beliefs of various clerical groupings made the point devastatingly. It suggested that an uncomfortable number of us actually don't know how to do joined-up theology which seeks to work out the implications of grace and salvation as divine gift. But this isn't in itself a ground for assuming the worst about the possibilities of continuing exchange. I suspect that the ND constituency and its critics both need to ask how they can avoid a standoff-how they can express their accountability to each other in theological exchange.

At times, paradoxically, both sides lose sight of the super-

natural nature of the Church. The 'revisionist' may assume that the Church here and now determines its policies and limits and what it decides as a matter of current policy settles the question, so that a dissident from the new consensus becomes, ipso facto, not worth listening to. But the 'traditionalist' can do just the same, assuming that the calling of Christ into his Body is simply annulled for some because of their adoption of flawed or heretical perspectives. What are the implications of believing that another person's membership in the Body may still be in some sense real even if they are stretching to breaking-point the recognisability of Christian language?

It is because of all this that I think it worth working at structures in Anglicanism that don't either commit us to a meaningless structural uniformity or leave us in mutual isolation. If you're not going to be a Roman Catholic, with clear universal visible tests for unity, you're going to be involved in some degree of structural complexity – and

I'm assuming that as Anglicans we have enough theological reservations about the RC model of visible unity to make it worth our while exploring how 'structural complexity' can witness to the supernatural character of the Church.

By the time you read this, you'll know what the General Convention has done and something of the reaction to it. I suspect that those who speak of new alignments and new patterns, of the weakening of territorial jurisdiction and the like, are seeing the situation pretty accurately. But what then becomes the danger to avoid is an entirely modern or post-modern map of church identity in which non-communicating and competing entities simply eradicate the very idea of a 'communion' of churches.

There can be an untheological pluralism as there can be an untheological unity. The task is to keep in focus the conviction that what makes a church a church, even through the struggles of major disruption and disagreement, is a shared divine calling, so that we are never simply in a position to say once and for all, 'The Church's territory stops here' – so long as the fundamental acknowledgement of accountability is visibly in place in the practice of the sacraments and the use of Scripture and Creeds.

I don't expect the next few years to be anything other than messy as far as all this is concerned. The question is not

whether we can avoid mess, but whether we can hang on to common convictions about divine grace and initiative. There is a real issue there, not often enough named and faced. I think that ND has, over the years, kept up a

perfectly proper challenge about this in what can look like a theologically lazy environment. It's because of this that I can, at the end of the day, regard some of the bruises liberally dealt by ND as wounds received in the house of friends; and it is on that basis that I wish ND many happy returns. **ND**

*Rowan Williams was the 104th Archbishop of Canterbury. This article appeared in the September 2003 edition of New Directions.*

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## **Our Christian predecessors are not our ancestors but our contemporaries in Christ.**

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## **There can be an untheological pluralism as there can be an untheological unity.**

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# touching place

## S MARY, WELSH NEWTON, HEREFES



Welsh Newton is about as rural as you can get in England; despite its name, it is just on the English side of the border, though the area was Welsh-speaking as late as the 19<sup>th</sup> century, and a majority of the population remained Catholic. A chantry was founded here as late as 1547, the last such foundation in England and Wales.

The little church is largely 13<sup>th</sup> century, with just a small W tower with spire, and the distinguishing feature of the exterior is the dormer window on the S side of the nave roof. Just inside the door there's a plain round Norman font, but your attention is taken by the stone screen with three arches and early 14<sup>th</sup> century ballflower decoration. You realise that the purpose of the dormer win-

dow was to light the now-vanished rood. You're not here for the interior, though, pleasing though it is. To the right of the church, close in front of the large churchyard cross, is a gravestone with a modest inscription "I.K. Dyed, the 22<sup>nd</sup> of August: Anno Dom 1679".

John Kemble was born in 1599, five miles down the road at S. Weonards. He studied for the priesthood at Douai before ordination in 1625, returning to England that same year. He ministered in the area for 53 years until arrested in 1679 following Titus Oates' "Popish Plot". Warned of his impending arrest, Kemble declined to escape; he was arrested by a constable whose wife and children were Catholics. On the scaffold, Kem-



ble addressed the crowd "The failure of the authorities in London to connect me to the plot makes it evident that I die only for profession the Catholic religion, which was the religion that first made this Kingdom Christian", before consoling the distraught executioner, who did not wish to proceed.

Beatified in 1929, Saint John Kemble was canonised by Pope Paul VI in 1970 as one of the Forty Martyrs of England and Wales.

*Map reference: - SO 499180*

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. Sunday 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](mailto:standrews.kingsbury@london.anglican.org) - [www.standrewskingsbury.org.uk](http://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](mailto:stagneskenningtonpark.co.uk) 020 7820 8050 [frpaulensor@btconnect.com](mailto: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](http://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, Thurs 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](http://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/](http://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](mailto: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](mailto: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](http://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](http://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](http://www.sbarnabas.org.uk). Parish priest: Fr Jonathan Beswick 01865 557530



St Leonard, Loftus  
NORTH YORK MOORS

**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](mailto:frphilpott@gmail.com) email: [churchofstjohn1@btconnect.com](mailto:churchofstjohn1@btconnect.com) [www.sacredheartplymouth.co.uk](http://www.sacredheartplymouth.co.uk)

**READING St Giles-in-Reading, Southampton Street (next to the Oracle).** Medieval church. Forward in Faith, affiliated with The Society. Sunday: Matins - 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](http://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](http://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](http://www.sarumstmartin.org.uk), or call 01722503123. Parish Priest: Fr. David Fisher. 01722 500896

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

Major Festivals times vary. Fr David Dixon 01723 363828 [frdavidstmart@gmail.com](mailto:frdavidstmart@gmail.com) [stsaviour-scarborough.org.uk](http://stsaviour-scarborough.org.uk)

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

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

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

**STOKE-ON-TRENT, LONGTON SS Mary and Chad.** A Society Parish. Sunday: Parish Mass 10am. Weekdays: Mon 10am, Tues 6.30pm, Wed 10am, Thurs 11.30am, Fri 6.30pm. Confessions after any Mass or by appointment. Fr Kevin Palmer - Parish Office - 01782 313142 - [www.ssmaryandchad.com](http://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](mailto:frandrew@smallthorne.org) [www.smallthorne.org](http://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 Thurs 7.30am, Fri 7.30am, Sat 10am. Rosary Thurs 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](http://www.st-marymagdalene.co.uk) Visit our Facebook page

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

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

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

**TAUNTON Holy Trinity, Trinity St, Taunton, TA1 3JG.** Society Parish. Modern Catholic liturgy. Musical tradition. Sunday Services 8.10 & 6.30. Daily Mass. Fr Julian Laurence SSC, Vicar, Fr Adam Burnham, Curate. See website for full details of services and events [holyltrinitytaunton.org](http://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.fifparish.com/stjohnstipton](http://www.fifparish.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](mailto:frmennis@gmail.com), [www.vicaroftividale.co.uk](http://www.vicaroftividale.co.uk)

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

*Continued on next page*



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

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

**WELLINGBOROUGH St Mary the Virgin, Knox Road (near BR station)** A Society Parish under the episcopal care of the Bishop of Richborough. Sunday: Mass 10.30am. Daily Mass and Office. For further information see our Website: [www.stmary-wellingborough.org.uk](http://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](http://www.standrewswestkirby.co.uk) e-mail: [office@holyltrinity-winchester.co.uk](mailto:office@holyltrinity-winchester.co.uk)

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

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

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

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

## Diocesan Directory

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

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

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

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

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

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

**FIF, DIOCESE OF LEICESTER** Blackfordby and Woodville vacant, contact Miss Blossom Thompson 07813 214462; Leicester St Aidan, New Parks, Fr S 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; Edenhall (Bourne) Fr Hawes 01778 591358; Grimsby St Augustine Fr Martin 07736 711360; Skirbeck St Nicholas (Boston) Fr Noble 01205 362734; Wainfleet Group (Skegness) Fr Morgan 01 754 880029; Burgh-le-Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kilton) Fr Blanch 01205 624128. Non-petitioning parishes information: North Lincolnshire - Fr Martin 07736 711360; South Lincolnshire - Fr Noble 01205 362734

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

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

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

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

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

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

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

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

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

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

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



# Congratulations



Our prayers and best wishes to Fr Paul Benfield on his appointment as Registrar to the Diocese of Blackburn. Fr Paul is a member of the Executive of Forward in Faith and the Chairman of the Catholic Group in General Synod.



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