

newdirections

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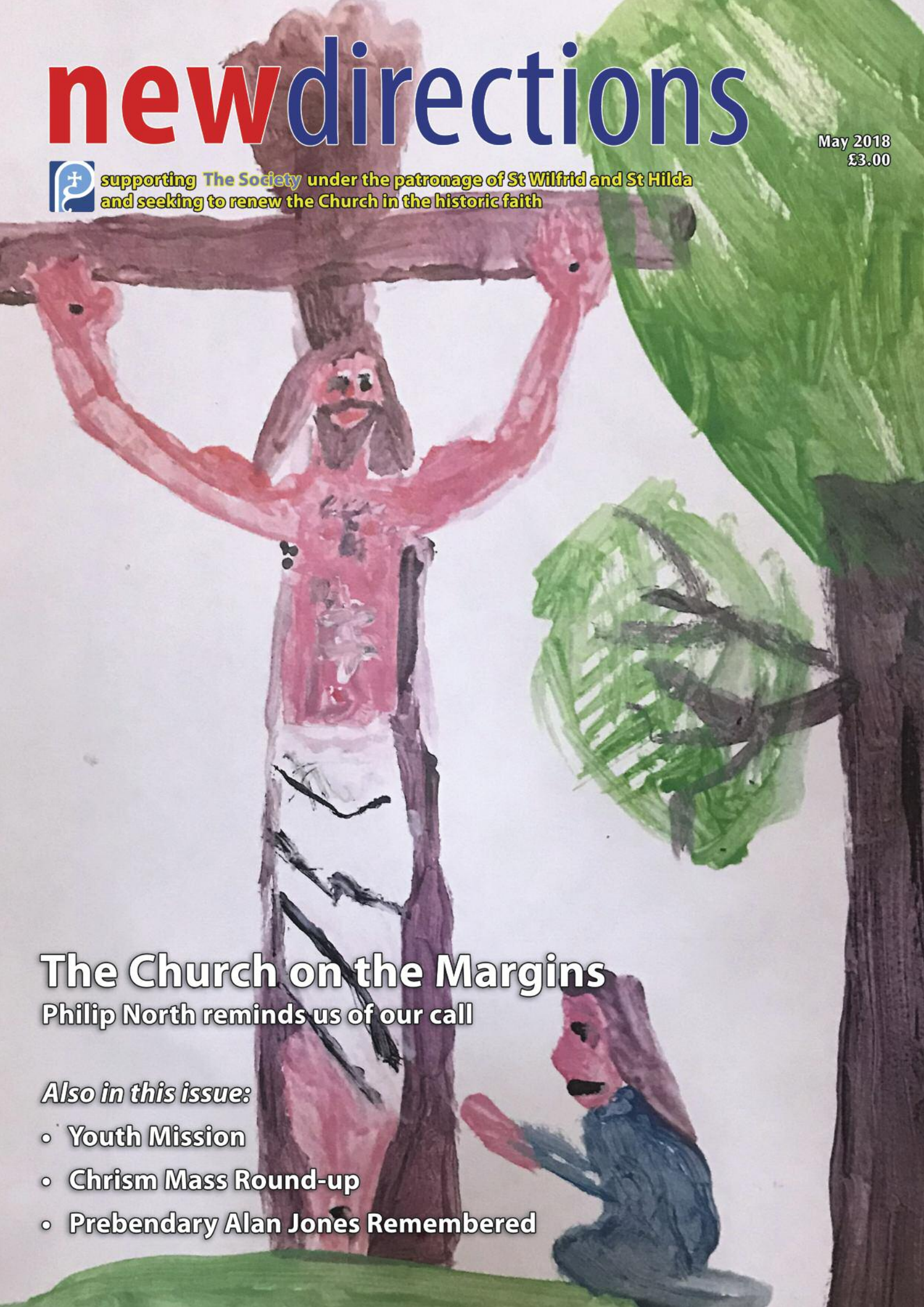
supporting The Society under the patronage of St Wilfrid and St Hilda
and seeking to renew the Church in the historic faith

The Church on the Margins

Philip North reminds us of our call

Also in this issue:

- Youth Mission
- Chrism Mass Round-up
- Prebendary Alan Jones Remembered



parish directory

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

BEXHILL on SEA St Augustine's, Gooden Drive, TN39 3AZ Saturday: Mass at 6pm (first Mass of Sunday) Sunday: Mass at 8am, Parish Mass with Junior Church at 10am. Further details: Father Robert Coates ssc on 01424 210 785

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 1QT) "If it is worth believing in, it is worth travelling for" Sunday Mass 11am. Contact Fr John Luff 0121 449 2790 www.saintagathas.org.uk

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

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

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

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. A Parish under the patronage of Ss. Wilfrid & Hilda. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial (CW), 4pm Choral Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: afpear2@gmail.com

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

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

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

BRIGHTON WAGNER GROUP The Annunciation (11am) Parish Office 01273 681341. **St Bartholomew's** (11am) Parish Office 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Fr Robert Norbury 01 273 727362. **St Paul's** (11am) Fr Robert Norbury 01 273 727362. (Sunday Principal Mass times in brackets.)

BRISTOL Ebbsfleet parishes All Hallows, Easton BSS OHH. 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 Father Steven Hawkins SSC. 07834 462 054 fr.stevenhawkins@googlemail.com www.holynativity.org.uk

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

BURGH-LE-MARSH Ss Peter & Paul, (near Skegness) PE24 5DY. A resolution parish in the care of the Bishop of Richborough. Sunday Services: 9.30am Sung Mass (& Junior Church in term time) On 5th Sunday a Group Mass takes place in one of the 6 churches in the Benefice. 6.00pm Sung Evensong (BCP) Weekday Mass Thursdays 9am. Other services as announced. All visitors very welcome. Rector: Canon Terry Steele, The Rectory, Glebe Rise, Burgh-le-Marsh. PE24 5BL. Tel 01754810216 or 07981878648 email: father.terry@btclack.com

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

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

CHESTERFIELD St Paul, Hasland, Derbyshire Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 3.30pm. Masses: Tues 7.15pm (Benediction last Tues of month), Sat 8.30am. **St James**, Temple Normanton, Chesterfield, Derbyshire Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Churchwardens 01246855245. 0124685552

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

CROYDON S Michael & All Angels, Poplar Walk. Affiliated with SWSH. Sunday: Low Mass 8.00am, Family Mass 9.30am, Solemn Mass 11.00am, Evensong & Benediction 3.30pm (1st & 3rd Sunday). Daily Mass Mon - Fri 12.30pm, also Wed 7.30am. Sat 11.00am. Vicar Fr Tim Pike CMP 02086869343, Curate Fr Philip Kennedy 02036094184. Website, with full details: stmichaelscroydon.com

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

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

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

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

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

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

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

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

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

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

HEMPTON Holy Trinity (near Fakenham, Norfolk). A Society Parish. The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 10am. Linked to the Shrine of OLW. Contact Fr John Burgess on 01 328 863410

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

LIVERPOOL St Agnes and St Pancras, Toxteth Park (A Society Parish under the Episcopal care of the Bishop of Beverley) Sunday: Parish Mass 10am; Daily Mass. Sunday School. Glorious J L Pearson Church, with modern catholic worship, good music and friendly atmosphere. Contact: Fr. Derek Lloyd CMP. 0151 733 1742 www.stagnes.org.uk

LONDON E1W St Peter's, London Docks A registered parish of the Society of S. Wilfred & S. Hilda. Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Contact: Fr Robert Ladds, 0207 488 3864, or 0753 028 5389. E-mail: episcopopus70@gmail.com, www.stpeterslondon docks.org.uk

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

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

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

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

The Bishop of Beverley's Chrism Mass at St Leonard's Loftus.

The Church on the Margins

Philip North looks to the margins of the church and society for hope and an antidote to fear

I got into a fight a few weeks ago. It was in Jerusalem on the last day of a ten-day pilgrimage. We had a bit of free-time, so we clergy ditched the pilgrims and headed off to the dodgiest part of the old city in search of cheap falafel and adventure. We were quickly ushered into a small and filthy café by its owner—a huge and obese giant of a man—and placed an order. We were just waiting when another man even bigger than the owner—as vast as this whole church—came blustering in, shouting and bawling in Arabic. The owner put up with this for a bit but then lost his temper, grabbed the guy by the neck and landed a massive punch. A huge fight broke out, cutlery, plates, glasses, humous scattered everywhere, tables and chairs flying about. We got up to flee but the waiter, fortunately a much smaller man, decided he was not willing to lose the custom and stood in the doorway, pushing us back towards the fight. A huge crowd was gathering. The police were on their way. In the end we had to shove the waiter unceremoniously to one side and run as fast we could to the relative safety of the Holy Sepulchre.

The work that you do is far too important to be undermined by the fear that stalks our church and our movement.

We were really shaken and the rest of our day was poisoned by fear. What if the owner came after us? What if he was part of some mafia group? What if we got lost and ended up going past the café again? Our precious half-day was spoilt. Fear is an important emotion because it can keep us safe. Yet more often it is a damaging one: it strips us of joy, it closes down possibilities, it limits our potential.

We are part of a church that all too often is ruled by fear. We are fearful of decline, fearful of irrelevance, fearful of our loss of influence, fearful of losing our precious buildings, fearful of mockery in a culture that can seem a long way from the values of the gospel. At times our desperate activism, our missionary endeavour and our well-intentioned plans and strategies are motivated not by zeal for the gospel but by fear



of what the future might hold unless we do something, anything, now. And within that frightened church, the catholic tradition of which we are proudly a part has also become gripped by fear. The catholic movement was born in the nineteenth century to recall the Church of England to its identity as part of the wider catholic church of God, carrying her apostolic inheritance and defined by her sacraments. Yet over time we have accepted domestication as one tradition amongst many and then watched on as we have been increasingly pushed to the margins of the Church of England.

Today we are part of a near post-sacramental denomination where to value the priestly vocation and to lay claim to a Eucharistic identity is seen in many circles as archaic and bizarre. The plans for a new covenant with the Methodist Church in which Methodist ministers would be received as Anglican clergy without episcopal ordination severely undermines the principle of apostolic succession upon which the catholic revival was founded. The constant questioning of the integrity of the seal of the confessional is a profound threat to catholic life because it betrays the sacramental principle and if that is lost then it is not just catholic life that is undone but basic religious freedoms. The provisions and assurances that will enable us to work with Jill Duff as the new Bishop of Lancaster have the downside that at times it can feel like we are in a ghetto. Traditionalist catholic clergy are too often overlooked when it comes to senior roles, and whilst it is a proud boast that we are still alongside the poor and that 72% of catholic parishes are in the 20% most deprived areas in the country, the converse of that is that we cannot offer young priests the variety of experiences that keeps a ministry fresh. It is no wonder that as catholic in the Church of England, there is a spirit of fear, a strong sense of marginalization.

And so we must do what we always do when concerned about the our future. We return to the scriptures and tonight to the words of Jesus spoken in the synagogue in Nazareth. There Jesus quotes from Isaiah 61: 'The spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor.' *To the poor.* And what Jesus speaks he then lives out in his life as he proclaims the Kingdom to the most



The Bishop of Fulham's Chrism Mass (Mike Still)

irrelevant, side-lined and broken people he can find—peasants, fishermen, prostitutes, little children, subjugated women, the uneducated, the broken and the sinful. Why? Because renewal always comes from the margins. If you read on in Isaiah 61 the prophet foretells that it is they, the poor, who will restore the ruined city and repair the shattered walls. If we want renewal, it is no good looking to white, executive-class churches, to the wealthy and the respectable and the empowered. No, look to the edges, look to the unrespectable and the overlooked and the broken. That is where God is at work. That is where the light of salvation will shine.

And that is where a marginalized catholic movement can be found. That's where we are. Instead of being paralysed by fear, let's wake up and proclaim afresh the good news to the poor who are our people. And we can do that. We have the capacity. We have it not within ourselves, but in Christ, for at moments of fear and marginalization we see afresh that we depend on him utterly for everything.

Tonight we bless oils—oil for the sick, oil for those to be baptized and the oil of chrism which recalls us to the priestly character we all share in the eternal priesthood of Christ. Those oils point us to our deepest identity. We are an anointed people, anointed with and by the crucified Christ to proclaim

Look to the edges, look to the unrespectable and the overlooked and the broken.

good news to the poor. We carry the stench and marks of death, we carry the wounds and agony of the cross. And as we do so, we proclaim life, for the victory has been won. 'It is finished,' Christ says from the cross. He has won! There is no need for fear and anxiety, only for joyful proclamation, a proclamation rooted in absolute assurance of the triumph of the cross. That is the good news we proclaim, and it is news that lifts human life from sin and misery and destines us for glory. Jesus has won the victory. We are his anointed people. In his strength alone we proclaim and serve and transform.

So priests, take heart, do not be afraid. And in the words of John Henry Newman, magnify your office. I want to thank you, on my own behalf and on behalf of the people you serve, for your faithfulness, commitment and gospel love. The hard work and the loyalty of the clergy of this diocese is legendary. Many of you are engaged in heroic ministries alongside vulnerable people in tough places. The work that you do is far too important to be undermined by the fear that stalks our



church and our movement. Do not allow that fear to drag you down. Remember that the gift of Holy Order that you received through the laying on of episcopal hands is a universal one, an eternal one, an apostolic one. You are not a functionary, not a worker, not an employee, but you are a priest of the catholic church, ministering the sacraments that carry the saving power of the cross. Magnify that office, live it out in every aspect of your lives, speak words of salvation, make a stand for justice, proclaim good news with every breath in your body. It is through you that good news is proclaimed to the poor and so from you that renewal will come. Today as you commit yourself afresh to the priestly task and have the privilege of renewing your promises, magnify your office.

And to all God's faithful people united in a common baptism, remember you are his, you are Christ's. You are his forever, bought at the price of his blood, and he will never, ever let you go. When you became a Christian you did not sign up for a club or intellectually accept a plan of salvation; you adopted a whole new identity. There is no aspect of your life that the gospel does not touch and change. So live out joyfully your anointing into Christ. At Easter when you have the privilege of renewing baptismal promises you will commit yourself afresh to receiving Christ afresh each week in the Eucharist. As you feed on Jesus, the bread of life, promise also to carry him into the world as his witnesses. Through your generosity, your love, your words of faith, your testimony, be the presence of Christ in your families and communities places of work. Don't just proclaim the good news. Be the good news. For Christ is in you and he is the hope of glory. If everyone who is baptized played their part and used their gifts in making Jesus known, then what a movement back to Christ we would see across our nation.

We could let fear hold us back and shut us down, or we could keep our eyes fixed on Jesus. Because he is at work; on the edges, in the margins, amongst the confused and the poor and the broken, he is at work. Look and see, for even now he holds aloft the cross of triumph, the cross that is the sure guarantee that human life is lifted up from absurdity and raised to glory. Let us cast aside a spirit of fear and even from the margins, proclaim the good news in word and deed, with boldness and with joy. Fix your eyes upon Jesus. Only Jesus. Amen. **ND**

The Rt Revd Philip North is the Bishop of Burnley. This homily was preached at the Bishop of Burnley's Chrism Mass.



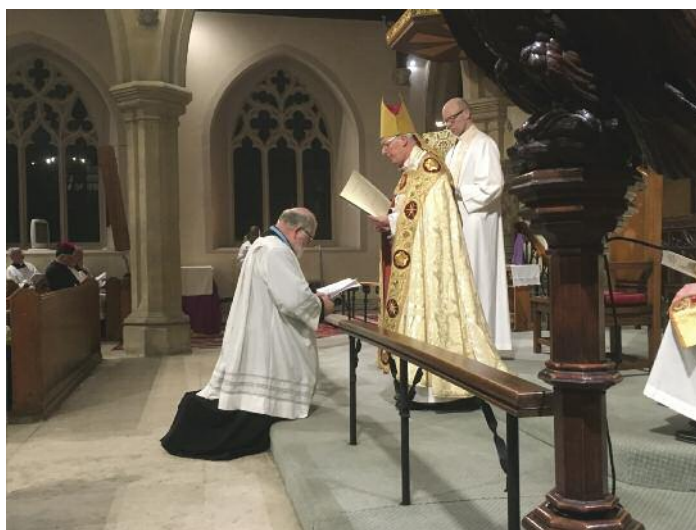
St Joseph, Pray for the Church!

Jonathan Baker considers the role of fatherhood in the family of the Church

Anglo-Catholics are good at celebrating feasts of the Blessed Virgin Mary, and quite right too, for all Christians should honour Our Lady, the one through whom Our Lord received his human nature, the one who bore him in her womb, fed him at her breast, and sorrowed for him at the foot of the cross. But on this festival we are invited to do something less typical of catholic devotion or Christian piety more generally, and that is to honour the husband of Mary and the foster-father of Our Lord, St Joseph. This too is a very good and proper thing for us to do, and, it seems to me, that this is a particularly appropriate festival on which to inaugurate the ministry of Fr David Chislett as the new parish priest of All Saints, Benhilton.

The first verse of tonight's reading from St Matthew is in fact the last verse of his genealogy of Jesus, with which Matthew begins his gospel. It's an idealised genealogy—14 generations of the tribes of Israel, fourteen generations of kingdom of Israel, fourteen generations of the dispossessed of Israel. Into the otherwise exclusively male list of names, St Matthew intersperses those of four women—Tamar, Rahab, Ruth and Bathsheba—all of whom had something unusual or even illicit about them, women who were not of the chosen people of God, women who were (to put it politely) of dubious reputation. Perhaps by including them, St Matthew was hoping to tell his readers that God could act, as it were, outside the usual channels, thus preparing them for the greatest surprise of all: that Jesus was born of Mary, though (as St John has it) not of the flesh, nor of the will of man, but of God.

But let's leave aside for now that fascinating question of the women in Matthew's list. The genealogy is designed to emphasise that in Jesus, all the promises of God to the house of Israel are fulfilled. The redeemer does not spring out of



Our Lord works his purposes neither through hurling thunderbolts and raining down fire, nor by sitting, as it were, on the sidelines of his creation and watching indifferently to see what we make of it.

nowhere, but has been long prepared for through the centuries of God's patient, faithful, generous dealings with his people, even if they have not recognised or responded to his loving purposes for them and for the whole creation. Joseph is not simply Mary's betrothed: it is promised to him even before the Lord's birth that he will truly be his foster-father, because the angel of the Lord gives to him, to Joseph, the privilege and the

responsibility of giving Jesus his name, the name which means, literally, 'O Lord, save.' And in Jewish tradition, the husband of a child's mother, even if that child was not biologically his own, became his, became adopted by him, by the means of giving that child his name. As

one writer has put it, the feast of St Joseph is 'a celebration of adoption.' I think it is not too far-fetched to suggest that the celebration of an institution and induction is also a sort of 'a celebration of adoption.'

Fr David and the people of All Saints are not exactly strangers to one another as Father has celebrated the sacraments here often, and was a sure support during Fr Peter's sabbatical and during the recent period of vacancy. But this is a new phase and a new relationship, and priest and people now make a kind of covenant in which they commit to work together in this place for the sake of the Kingdom of God. Being a step-parent, whether or not you go through the business of legally adopting your step-children, can be a tricky business (I know, I'm one myself) but of course it can also be immensely rewarding, a widening of the circle of one's relationships which can be a blessing. It is a relationship which really has to be based on trust with nothing taken for granted. Joseph trusted God, utterly; he has the faith not to do what would have been so easy to do, what everyone would have understood him doing if he'd done it, to put Mary away quietly and get on with re-making his life. But Joseph trusted God, he was obedient,

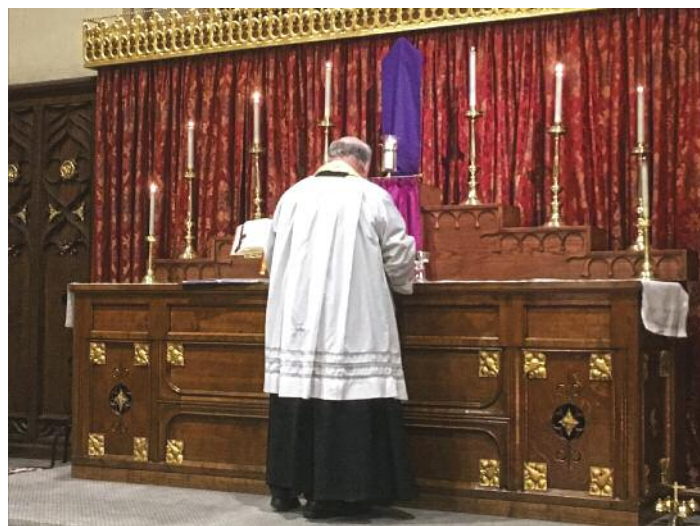


he was faithful, he demonstrated (as of course did Mary his wife) what it really means to be a disciple.

Joseph, the holy guardian as we call him, went on to play a vital part in the unfolding story of salvation, the unfolding story of the birth, infancy, nurture and coming to maturity of the incarnate word. Without Joseph's courage and steadfastness, without him taking with utter seriousness the vocation to be a husband and a father, who knows what calamities would have befallen the Holy Family, who knows how short the story of our salvation might have been cut. Did God have a 'Plan B' had murderous Herod's soldiers got to Jesus and killed him in infancy? Well the answer to that question is not ours to know, but what we do know is that the saving purposes of God seem to require the co-operation of many human agents, including that of Joseph, to bring them to fruition. This chimes very deeply with what we believe about the God of Abraham and Isaac and Jacob, the God and Father of Our Lord Jesus Christ: that he works his purposes neither through hurling thunderbolts and raining down fire, nor by sitting, as it were, on the sidelines of his creation and watching indifferently to see what we make of it, but by working through the lives of men and women, by changing hearts and transforming communities. There's something very important there about parish life and parish ministry I'm sure, and with a little encouragement I could go on for hours, but we've all got a party to go to so I won't delay us much longer.

One thing I will say in conclusion is this: St Joseph may not be Our Lord's biological father, but, as we've heard, he is his foster father in a way which carried great weight in the Hebrew culture of the age. Fr David comes to be your new Vicar, and he comes as a father of his own children (and as a father who has born no small loss and tragedy in that vocation) and he comes as a spiritual father, as a priest in the Church of God, as your priest in this place.

Both kinds of fathering, of fatherhood, are absolutely crucial, and both, on the wider stage, could not unfairly be said to be in some kind degree of crisis. So many children lack a good model of what it means to be a father, and the vocation to be



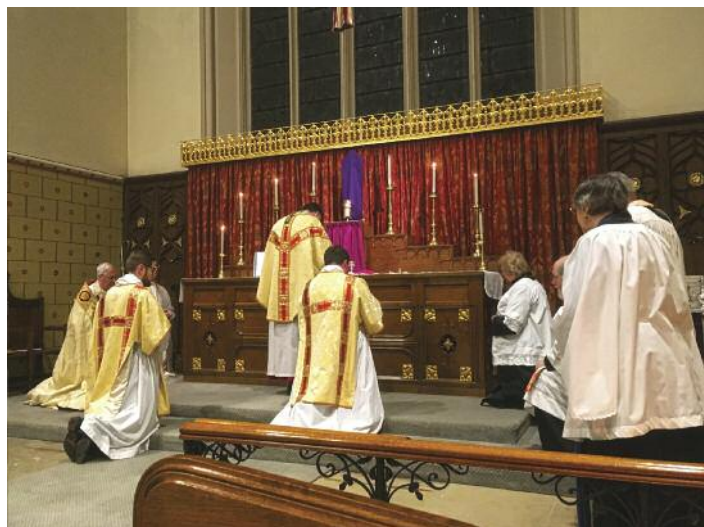
a father, to be, dare one say, an adult male with responsibilities in the domestic sphere, is one which needs cherishing and some degree of rescuing today. In the church, the spiritual fatherhood of priests has been compromised and even destroyed for many because of the grievous crime of child sexual abuse, and the abuse of vulnerable adults, which we are re-living through the proceedings of IICSA even at this very moment. But the Church needs priests—no, *humanity* needs priests, after the likeness of Jesus Christ our great high priest—in order that men and women might truly flourish and find their home in God. Tonight, then, we can ask St Joseph's prayers for all fathers and for all priests, and for priests who are doubly fathers, like your new vicar—and me.

St Joseph may not be Our Lord's biological father, but, as we've heard, he is his foster father in a way which carried great weight in the Hebrew culture of the age.

Fr David, in its parish profile the people of All Saints asked for a preacher and a teacher. We know you rejoice to teach and many of us have been enriched, deeply, by your teaching in spoken and written form. They asked for a spiritual guide, they asked for a pastoral heart; I

believe you will offer them both these things. They asked for a priest who would rejoice in the opportunities for ministry afforded by the close relationship this parish has with its church school next door—again, I think all the evidence suggests that things can only go well. They asked for a team player, for someone who understood the need to make better known all the good things that happen here, to put All Saints on the map. They asked for an evangelist. Above all, they asked for a faithful catholic priest, who would hand on, through word and sacrament, the faith once delivered to the saints. The profile also spoke of that which is 'invariably lofty and spacious but of somewhat flamboyant design,' but that bit was about Teulon's architecture and not the qualities sought in the new parish priest! **ND**

The Rt. Revd. Jonathan Baker is the Bishop of Fulham. This homily was preached for the collation and induction of Fr David Chislett, All Saints, Benhilton, on St Joseph's Day 2018.



A Communion that Flourishes

Jonathan Goodall reminds us of the paschal cause and purpose of communion in Christ

‘Bless the Lord, you priests of the Lord, sing praise to him and highly exalt him for ever.’ [*Song of the Three Young Men*, verse 62]

Every year for the past four, I have spoken in this celebration about the oils from which this celebration takes its name, oils that are signs of the Holy Spirit’s action in our journey of faith. This year I want to speak more directly to the priests and deacons who today also recommit themselves in apostolic service.

It is said (and well said) that this Eucharist reveals, it makes visible, the communion of presbyters as co-workers with their bishop. It is an opportunity to renew among us the joy of communion, and to show ourselves ready to deepen it. So in this short homily I want to reflect on the foundations of this communion.

Before embarking, I want to express my immense gratitude for all of you, for the many signs of the communion which already flourishes among us, and for the desire that many of you express for it to become more fruitful. I want also to recollect in this moment all the sick or burdened priests I have visited in the last few months, or who have written to me in advance of today, to express my admiration for the great dignity and the spirit of faith with which they live through often difficult trials of health, personal opposition, or suffering. And I also think of the priests who died this year, who in their last months summed up lives fully offered to the Lord, and no doubt purified by trials.

It is easy for us to forget that today’s liturgy—which can seem rather busy with special ceremonies—happens at a precise moment. It serves not only as a preparation for, but also as an orientation to the Mass of the Lord’s Supper on Thursday evening, and thus to the whole Paschal Mystery beyond, which is the true basis of our communion as priests.

There are these days many motives, positive and negative, for us to cultivate a deeper fraternity. Positively, we want to show that we are ready and committed to the proclamation of faith, the work of prayer, and service within and beyond the Church. There is an increasing desire among us to strengthen friendships so as to be able to support each other in offering to Christ a fuller consecration, and to the Church a less divided self. Less positively perhaps, we look to one-another for greater solidarity, both in the face of our society’s increasingly cautious or critical attitude to the clergy, and mindful of the scale of its anxieties and divisions. Torn between the sheer variety of activities and expectations, many priests become drained; they take fewer opportunities for the prayerful recollection that would give them new energy and inspiration. Externally stretched and interiorly drained, it is easy to lose the joy of a

vocation which feels to be an increasing burden.

But all these reasons, whether positive and negative, are all external reasons to seek solidarity. If we entrust our ministries to them for motivation, we will not take the necessary long-term and lasting action. I want you therefore to reflect with me now (and pray with me through the coming days) on the true origin of our communion as presbyters and deacons: a communion in the death, resurrection and glorification of Christ, made present in the Eucharist.

It is the Paschal Mystery that is the ultimate root of our communion—and our spirituality—as priests. We are included in it through the baptism which we share with all our brothers and sisters, and then—by the prayer and the laying-on of the bishop’s hands—we are given the grace and authority to preside at its celebration in the Eucharist. The eucharistic gathering is the ‘Church *simpliciter*’: that is, it the Church in its purest, simplest, most complete act. In the Eucharist, the Church draws on what is deepest in its life, and lives out its identity. In it, in other words, the prayer of Christ becomes our prayer; the word and gospel of Christ becomes our word and gospel; the life and spirit of Christ becomes our life and

spirit in the sacramental gifts.

Our ministry has its culmination in praising God at the head of this assembly which is one in Jesus, who was consecrated with anointing for the life of the world (as our readings from Isaiah 61 and Luke 4 reminded us) and is alive in his Church’s offering (as

our reading from Revelation 1 reminded us). That is what gives strength, unity and joy to our ministry. It is by penetrating ever deeper into that mystery by our prayer and service, not by strategizing about our institutional problems, that we shall strengthen our presbyteral communion with one another. And if our communion with one another is strengthened, then our mission is surely strengthened.

It is in relation to this vision of the eucharistic Church as the context of our teaching that the scriptures find their primacy, in the same sense as when the risen Lord lifted the hearts of the Emmaus disciples, he used what was said about him in the scriptures to prepare them to recognize him in the breaking of the bread and, then, to announce to his brothers the victory of life over death.

The same is true of the personal and contemplative dimensions of our prayer. Both find not only their highpoint but also fresh resources in the Eucharist. We ought not to trivialize our weaknesses and difficulties in personal prayer (see Rom. 8.26): the clergy do not have any special gifts in this area! We all know and experience that prayer is a very hard task, but it is sustained and supported by our eucharistic prayer; if our personal and contemplative prayer is flagging, it may be at least in part because of a lack of connection to the Eucharist.

There is an increasing desire among us to strengthen friendships so as to be able to support each other in offering to Christ a fuller consecration, and to the Church a less divided self.

Priestly spirituality is a eucharistic spirituality. The two realities (both personal prayer and liturgical prayer) must flow into and out of one another, mutually reinforcing.

And so too, all other essential features of the Church. The whole of her vocation to be the salt of the earth and the light of the world, and our part in it—her proclamation, invitation, catechesis, witness, mission; the various forms of service, closeness to the poor; even issues of discipline and institutional collaboration—all have their centre and goal in the liturgical assembly.

All of this should remind us, then, that the liturgical life of the parish must be cultivated by any means possible in the hearts and habits of parish communities. It is crucial that the parish community's sense of itself, and the reality of both mutual service and outward-facing service, should flourish above all in the celebration of the Sunday Eucharist.

Now, in part I have focused our thoughts in this way so as to be able to underline that we who are trying to shape a collective contribution to the Church of England through The Society (and no doubt others also) have a job on our hands. Many varieties of Christian practice are spreading in the world in which, at present, eucharistic practice is not obviously central, and in which eucharistic theology is very slender. There are parts of our own Anglican family and our own church in which the Eucharist appears to have slipped away from its cen-

tral place. We urgently need to remind ourselves both why and how it is that the Eucharist defines what kind of body the Church is. We need to discover why it is that some forms of Christianity which are very popular do not have the Eucharist as central to their practice in any form, and engage with them. We need to understand and live the Eucharist far deeper ourselves, and to share any wisdom that God has given us.

I hope that these few words have helped to recall again, on the brink of the Paschal Triduum, that the foundation of our communion as co-workers for the Lord is not in

the present strategies of our church life, nor in our response to the difficulties we face, nor in our desire to be better equipped for service, but in the eucharistic assembly celebrating the Paschal Mystery. Today we ask God to protect that communion, because its ultimate goal is in the heavenly liturgy, where Christ sits at the right hand of God, towards which we move as pilgrims. Until that moment, and looking to that moment, our communion in faith, liturgical and personal prayer, pastoral service and fraternal friendship will be the support and the comfort of all our perseverance. **ND**

The Rt Revd Jonathan Goodall is the Bishop of Ebbsfleet. He preached this homily at the Regional Chrism Masses in Bath, Exeter and Lichfield.

It is the Paschal Mystery that is the ultimate root of our communion—and our spirituality—as priests.

The liturgy of the Easter Season is full of hope. God is a God of hope and it is this Divine Hope that springs in the 'soul eternal'. Above all the experience of hope is an experience of life in the Spirit. Hope is 'Christ in you, the hope of a glory yet to come.' (Colossians 1). Life in the Spirit is a life informed by the Love of God which 'hopes all things, believes all things, and endures all things.' (I Corinthians 13). In his letters St John makes clear that this hope within, this experience of the same spirit that raised Jesus from the dead, should have a transforming effect on the believer.

He writes in his first letter 'whoever hopes in him [Jesus] purifies himself as he is pure.' Life lived in the light of the resurrection will be a life of purity. It is at this point that many readers will recoil. Purity is a word more associated with the ritual cleansing of the Old Testament than the life of the Christian community. The instruction to 'purify ourselves' stirs up negative associations with 'puritans' and 'puritanism'. In fact there is something 'counter intuitive' in the Christian psyche to 'purifying ourselves'. This is because the New Testa-

Ghostly Counsel

Pure Living

Andy Hawes is Warden of Edenham Regional Retreat House

ment (Hebrews 9 and Titus 2: 13-14) teaches us that Christ's self-giving death is the source of purity – a purity that is beyond humanity's reach. Seeking purity seems contrary to a Gospel of God's grace.

Yet, there it is in the gracious wisdom of John: 'whoever hopes in him purifies himself as he is pure.' The spiritual 'dynamic' or 'power' at work in this purification is the hope that is Christ. A spiritual life that is not grounded in hope is by an irrefutable theo-logic not Christian. This is why the Easter Season provides such a wonderful opportunity for renewal in discipleship and ministry.

The Gospels and Acts provide the Christian with such rich and vivid images of hope, and the Epistles such clear teaching on living a 'risen life'. From the moment we renew the vows of our Baptism on Easter Day we are given every encouragement to set 'our minds on the things which are above, where Christ is' (Colossians 3: 2-3)

This 'purifying' of ourselves is not then an act of self-will. It is not the out-working of some drastic self-destructive asceticism. It is rather the joyful response of the soul to the indwelling of Christ, it is the response of love to Love. This is surely what John means when he states as a clear and obvious truth 'whoever hopes in him purifies himself as he is pure.'

This response to the 'Love that loves us first' is found in the communicants' prayerful and penitential preparation for Holy Communion. As the Easter Gospels remind us it is in the breaking of the bread that Christ reveals himself. Purity of life is a mark of holiness, and holiness must be the aspiration of us all. For, until we come to this holy purity we shall not see God.

Collegiality

Jonathan Baker reflects on the mysterious collegiality between a bishop and his priests

This is the fifth Chrism Mass at which I have presided as Bishop of Fulham. We get bigger every year! What a joy to see so many of you here! Thank you, my brother bishop, brother priests, and holy deacons for your attendance today. Thank you, beloved brothers and sisters in Christ, for your presence and support. It's a delight to welcome every one of you. This Mass is structured around two separate elements—you might call it a game of two halves—which have been brought together in comparatively recent times to form one liturgical action. They are, or course, the renewal of ordination promises, and the blessing and consecration of the holy oils. It is not difficult to see the connection between them, for the oils are among the fundamental tools of the trade at the disposal of all those called to the ordained ministry. If priests are called and ordained, supremely, to offer the holy sacrifice of the Mass, then through the priestly ministry of anointing, the Holy Spirit's presence is imprinted and comes to dwell afresh in the souls of the faithful. St Cyril of Jerusalem, in his 'Lectures on the Christian Sacraments' brings together explicitly the parallel between the ministry of celebrating the Eucharist and that of being the minister of anointing: 'Beware,' he writes, 'of supposing this [that is, the holy chrism] to be plain ointment. For, as the Bread of the Eucharist, after the invocation of the Holy Spirit, is mere bread no longer, but the Body of Christ, so also this holy ointment is no more simple ointment, nor (so to say) common, after the invocation, but the gift of Christ; and by the presence of His Godhead, it causes in us the Holy Spirit.'

At the Chrism Mass, we naturally think of all the many ministries—and all the gifts of the spirit—which flow (literally!) from the sacrament of holy anointing; the strengthening of catechumens to live the baptised life and to resist evil; the assistance given to the sick to bear their suffering with fortitude, to be made hospitable to divine healing in body and soul, to be prepared for death and eternal life; and that orientation to mature discipleship which comes through confirmation and for particular ministries. We think most naturally of ordination, but should not exclude from our horizons those uses of the chrism which we might call 'sacramental' with a lower-case 's', such as the anointing of wedding rings in the service of Christian marriage.

This year, rather than going more deeply into the mystery, say, of anointing in the context of the church's ministry to the sick and dying, vitally important as that is, I want to use just one facet of the rite of the consecration of the chrism as a point of departure for some further reflection on the first of the two 'lungs' of this celebration, the renewal of ordination promises.

Specifically, I want to reflect on the 'sign' of the presbyterium, the college of priests, gathered around your bishop. (I'm sure the laity gathered here today will forgive a sermon which addresses the clergy in particular, as sermons tend to do on this occasion.)

In the rites associated with this Mass, the bishop alone blesses the oil of baptism and the oil for the anointing of the sick. But, as you all know very well, for the consecration of the chrism, priests too extend their hands over or towards the oil, to show that they share with the bishop in the work of building up, teaching, sanctifying and governing the churches: of which work, the holy chrism is an effectual sign.

I want to encourage all of us to use this Chrism Mass as a means of grasping afresh this sense of identity of a priestly college.

This small, and indeed wordless, ritual action is thus a powerful symbol of an authentic theology and ecclesiology of the collegiality of priests one with another and one with their bishop, an ecclesiology primitively and thoroughly expounded of course by

the second century bishop and martyr St Ignatius of Antioch, who wrote to the Christians at Ephesus, 'your presbytery, which is a credit to its name, is a credit to God: for it harmonises with the bishop as completely as the strings with a harp.' It is not only the rich vision of St Ignatius, but that of others among the Fathers—Irenaeus, Clement, Origen, Tertullian, the list goes on—and the witness of the New Testament texts themselves when read through the lens of organic development – which leads us to agree with Fr David Coulter that that the 'ancient church never thought in terms of a solitary priest but only of a presbyterium, united with the local bishop... a college that surrounded the bishop, helping him to do the work of the church.'

So much is familiar. But I want to encourage all of us to use this Chrism Mass as a means of grasping afresh this sense of identity of a priestly college, united in communion with itself

Our unity is an effective symbol of unity of a profound extent, in the service of nothing less than the salvation of all humanity.

in and through the bishop's ministry, and of treasuring it for the gift which it is. It is a life-giving gift. It is certainly not about throwing up high fences to separate us from brothers and sisters in mission with whom we share not only the same

territory but the same history, the same pattern of ministry, the same pastoral charge, the same canonical structure, where our partnerships—as all the bishops of the Society have stressed—carry real ecclesial weight. But it is about drawing on a deep source of strength which is the deeper still for being held in common. It is a spiritual unity, but one which assists us with reconciling the dignity and privilege of the calling God has laid upon us with the knowledge we must all have of our own failings. Cardinal Müller, writing then as Prefect of the Congregation for the Doctrine of the Faith, says this in his introduction to a recent collection of Pope Benedict XVI's ser-

mons and addresses on priesthood, speaking of the ministry of all priests: 'We heard our call without any merits of our own and seek to do justice to it every day despite our weaknesses.'

Let me read those words again as I think they are so powerful: 'We heard our call without any merits of our own and seek to do justice to it every day despite our weaknesses.' But Müller in the same essay quotes with approval words of Pope Francis from a sermon

preached at an ordination early in his reign: 'Carry out the ministry of Christ the Priest with constant joy and genuine love.' Putting those words with Müller's own, we have a fine summation of the priestly character: a fundamental awareness that God's calling upon our lives is his gift, not our deserving; knowledge of our weaknesses; constant joy and genuine love. Each of those marks of the priestly heart, the priestly character, is, it seems to me, fostered by a strong sense of shared bonds of collegiality and communion.

If the collegiality we share is not, as I said a moment ago, about throwing up high fences to divide us from those with whom we share one ecclesiastical household, still less of course is it about creating an inward-looking clerical caste indifferent to the needs of the world and disengaged from God's mission in this age and place. The apostles and their successors—in episcopal and priestly and indeed diaconal ministry—receive the commission to build up the church, and building up must be what we are about. Indeed we can go further and say that insofar as the words and actions of the ordained replicate sacramentally, as efficacious signs, the words and actions of God in Jesus Christ, they must be fruitful, they must be life-giving, they must consecrate the body of the faithful not for its own sake, but for the sake of the world.

The most life-giving, the most missional, the most effectual fruit of priestly ministry is of course the very thing we are engaged in together now: the celebration of the Eucharist, the offering of the Mass. St Ignatius and those others among the Fathers teach us that when the bishop with his presbyters and deacons are joined by the people of God around the altar, the entire *ekklesia*, the whole Church is present. Thus the Eucharist is the sacrament of the mystical body as well as the sign of the real presence, and while we might naturally think of the ministry of the individual priest at his altar in connection with the latter, that sense of the sacrament of the mystical body—the unity of the mystical body—is well served by our understanding of priestly collegiality, united with the mystery of the bishop, which I have been focussing on in this homily. 'The two great signs of the present decadence of mankind,' wrote the French Jesuit theologian and later Cardinal Jean Daniélou, in 1958, 'are the corruption of death and the rupture of unity—the restoration of incorruptibility and of unity will mark the return of mankind to its true condition. Of this, the Eucharist is at once the sign and the instrument.'

Our unity—our unity as priests and bishops, the unity of all gathered here around this altar—is not then simply a matter of local, trivial or domestic significance. It is an effective symbol of unity of a profound extent, in the service of nothing less

than the salvation of all humanity.

Last year, as I recall, the sermon I preached at the Chrism Mass had quite a lot to say about the challenge of affordable

housing in London. This year I have been drawn to roam across a rather larger canvas. I hope that is not, once in a while at least, a Bad Thing. We can all become so absorbed in the detail, the daily challenges, trials, and opportunities, of ministry, that we can forget that we

are engaged in work which is bound up with nothing less than the unfolding of God's redeeming work. Our ministry in our parishes, our schools, our hospitals and care homes, across this great city, is part of a supernatural drama of which we glimpse only fragments. One writer in *The Guardian* (not a publication you will often hear me quote) said recently, reflecting on that sobering research recently published on religious adherence among the under 30s across Europe, that perhaps Christianity needs to embrace 'its difference, its strangeness, its weirdness, its mystery.' As long as we do not confuse mystery with obscurantism for its own sake, Amen to that.

Thank you then, my brothers in the priesthood, for your ministry in those parishes, schools, hospitals and all the many other arenas and contexts for your work. Please pray for, support and encourage one another—and your bishop—so that the outward sign of collegiality of which I have been speaking becomes a true spiritual reality. With constant joy and genuine love, make visible the victory which God has already accomplished in the passion, death and glorious resurrection of his son. Amen. **ND**

The Rt Revd Jonathan Baker is the Bishop of Fulham. This homily was preached at the Bishop of Fulham's Chrism Mass.



Priest Needed in Melbourne Australia

St James the Great, East St Kilda is an Anglo Catholic Parish within the Diocese of Melbourne, Australia.

We seek a Priest who will bring vitality and continued growth to a small inner city parish. Our Priest will maintain our liturgical standards, develop a pastoral relationship with our folk and broaden the Parish's links with the wider community.

The Right Reverend Genieve Blackwell | Assistant Bishop
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bishopgenieveblackwell@melbourneanglican.org.au

Mission Report

Adam Wogan reports on Easter outreach efforts in Scarborough

Like many parishes, we at St Saviour's, Scarborough have taken part in the LYCiG (Leading Your Church into Growth) course, during which we were asked to consider how the church might be able to encourage growth in three areas: spirituality, servanthood, and numbers. In an effort to develop this work we undertook what we called our 'Holy Week Mission.' Our aim for this mission was to offer opportunities for our church to engage with the people of our parish. As is true with other traditionalist parishes, we at St Saviour's find that many from our congregation are drawn from a very large area, due to the relative lack of other such churches in our diocese. Consequently, this can make us feel disconnected from our parish, something that we think must change.

In planning our mission, it was important to discern what we could realistically achieve. It is very easy to allow minds to run away with the idea of huge evangelistic events and missionary ventures (something which curates have a particular skill of doing), but without the support of the congregation these ideas will remain just that: ideas. With an aging congregation and a small but dedicated group of active volunteers, we decided that our efforts would be most fruitful if we targeted specific groups using the contacts that we as a church already have, namely our relationship with the children of our parish.



We organized a children's craft and coffee morning in which we taught the children the story of Palm Sunday and Holy Week, sang songs, dressed up in outfits, made banners for church and ate a lot of Easter goodies. This was well supported and started our week off with a great deal of energy and enthusiasm. We were thrilled that our local school, Gladstone Road Primary, upon hearing about our mission asked if they could visit the church as part of their RE syllabus. The children of years 1, 2, 4 and 6 were taught what we as Christians believe,

Our aim for this mission was to offer opportunities for our church to engage with the people of our parish.

created decorations and crafts for church, and all contributed to the creation of our Easter garden picture. These activities provided excellent visual representations of children's encounters with God, all of which are now on display in church.

Further to this, our church was led in prayer and meditation before Our Lord in the Blessed Sacrament in a service that was more accessible than the traditional Evensong and Benediction. This was a beautiful and powerful service which revealed the healing and strengthening power of Christ in the lives of his people.



in our hospitality to our people, the people who we are called to serve and the people to whom we have the privilege to proclaim Christ's life-giving gospel.

Renewed by the work of the Holy Spirit among the people of our parish, we celebrated with joy the resurrection of the Lord. With a deeper commitment to him we build on his work in our community, and as we look towards the Ascension we pray Christ's final words to his disciples, 'Go, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.' **ND**

Fr Adam Wogan is the curate of St Martin on the Hill, Scarborough.

As we approached the Triduum the vicar, Fr David Dixon, and I led an evening teaching session entitled 'Holy Week explained: why we do, what we do.' This, again, was very well supported and was well received by the people, who ranged from those who had attended church for over 60 years to those who were new to the faith and the recently confirmed.

This was a beautiful and powerful service which revealed the healing and strengthening power of Christ in the lives of his people.

We were taught at St Stephen's House that the key to any church event is the catering (thank you Fr Feeney) and our mission was no exception. Dozens of cakes, legs of lamb for sandwiches, over 500 chocolate eggs and a dozen bottles of prosecco all provided the atmosphere we were hoping to achieve. We wanted our love for Our Saviour to be reflected



A Youth Mission

Paul Williamson describes the continuing expansion of his youth ministry in Hanworth



I turned down St George's, Hanworth, the first time Bishop John Hughes called me to take the parish. There were many holes in the roof, no flush toilet, no hall, no school, no heating, and no youth. The adults largely did not like children or want them in church. Those few who did want Sunday school and youth work gave of themselves and all they had to support a programme for young people, engage with them, and try to connect with them with the church.

We have provided boys and girls Beavers, Cubs, and Scouts, junior and senior youth club, a music group and Sunday school. There have been attempts at junior choir, servers' club, and various other initiatives. At its peak there were over 30

Each event would either start with a Mass in church or include one as part of the week. Mass was said beside the Fraser River in Canada, beside Lake Siljan in Sweden, and many other places.

Venture Scouts, more than 30 Beavers, a combined youth club of over 100, and we continue with Air Cadets and other uniformed groups, as well as the Scout group and youth club.

Central to this work was a series of expeditions and activity meetings, often on Dartmoor or in the Brecon Beacons. Twice we sailed a wooden ship to the Channel Islands, went white-water rafting in Wales, Austria and Canada, pony trekking, cycling in Normandy and Sweden, and hiking in Germany and many other places. 27 Duke of Edinburgh Gold Awards were achieved.

Each event would either start with a Mass in church or include one as part of the week, and journeys started and ended with a prayer. Mass was said beside the Fraser River in Canada, beside Lake Siljan in Sweden, and many other places provided a memorable setting for the Holy Mysteries. Usually most adults and one-third to a half of young people were communicants.

Latterly, in the absence of older youth in great numbers, the 8–14 age range have enjoyed weeks in Norfolk, Wales and the Isle of Wight, with attendance of 30 plus 7 leaders. A wide range of adventurous activities, many of them in the water,



There are many tales to tell: memories of the UK's muddiest assault course, of Fr Paul surfing, of copious amounts of ice cream, and of much derring-do and achievement by young people.

have been provided at accredited activity centres. The circus, a pier show, fun-fair and go-karts have been enjoyed to the delight of all.

There are many tales to tell: memories of the UK's muddiest assault course, of Fr Paul surfing, of copious amounts of ice cream, and of much derring-do and achievement by young people. The events have changed and guided their lives. Now, after 25 years, the time has come to put to so many the claims of Jesus Christ our saviour. A huge contact list has been prepared, a budget of £12,000 drawn up with nearly £2,000 raised by Easter. There will be mail shots four or five times, banners and publicity, an activity week in Wales (already funded by the Lottery), a Youth Fest Day outing to Hastings, a day pilgrimage to Walsingham, and a thanksgiving in the Autumn.

At the centre of the mission will be three special Masses with Bishop Rod of Maidstone (Reform and Church Society), the Archdeacon of Middlesex, and Bishop Timothy Bavin of Alton Abbey. They will explain the wonders of our faith: the Holy Spirit, the Holy Trinity, and the Holy Communion. Each service will have refreshments such as barbecue or buffet luncheon.

There will be a concerted visiting period to actually go to the homes of young people, and at this time a general leaflet with a response form will be delivered to every home in the parish, advertising an open day as well as weekday events and small meetings.



We are hoping to produce some leaflets to give away on the major sacraments and Christian life, specially written to suit our situation. All young people attending will be given a free New Testament.

The follow-up will continue for a year, by which time we pray that our new youth centre and our new church school will be rising. We hope all this will serve the young people of future generations, not least by passing on the torch of faith for them to take up and pass to others. Please pray for us at this time. Thank you. **ND**

Fr Paul Williamson is Parish Priest of St George's Hanworth.

A Precious Gift

Tony Robinson illuminates the link between the consecrated oils and Christ's work in the world

Some friends whose wedding I celebrated almost thirty years ago visited me last Christmastime. Before they married, they told me the story of their first date. They were in college, and after a nice dinner together they went to get ice cream cones. Before they finished the cones, however, they both had to rush home to study for a test. She decided to put her half-eaten ice cream in the freezer so that she could keep it as a souvenir of her first date with this man she strongly felt would be her husband one day. Occasionally she would pull it out and look at it, but she couldn't bring herself to eat it. For her, it had become like a consecrated thing, a holy reminder of a budding love that would grow into the love of husband and wife, of father and mother, and soon into the love of grandparents. To her there was sacredness in that very ordinary ice cream cone.

It was to consecrate the whole world with his love that God sent his anointed one, the Christ, to the poor, the lowly, the blind, the sick, the captives, and the sinners, so that God could teach them their true nature. They were not outcasts and worthless as the world often considered them, but were precious and sacred to him. Once they realized how beautiful they were, their lives changed radically. The poor rejoiced in the good news, the blind revelled in the light, and the oppressed, even if they were still slaves or locked away in prisons, gloried in a freedom that no one could take from them. What had been like a heap of ashes, something to be thrown away and discarded, this high priest Jesus Christ, anointed by the Holy Spirit, changed into a diadem, a royal crown. He consecrated them by pouring out his own love, his own spirit, upon them, so that what was contemptible or just plain ordinary could become radiant.

And perhaps that alone would have been a precious gift, but there was much more. He anointed others with his spirit and his love so that they, too, could be priests who, in his name, would consecrate the ordinary, the tawdry, and the rejected and make them glisten with the true nature God had bestowed upon them from the beginning, but which they had covered over with a listless spirit or a mournful attitude. We are the priestly people who are so ordinary, yet are consecrated by the fragrant oil that Christ himself pours out upon us.

When we are sick, we often feel helpless or hopeless. We mourn the health that we otherwise take for granted. We may feel oppressed by loneliness. It is to the sick then that Jesus Christ sends his holy people, through the ministry of the priests, with this soothing balm, this healing oil that is poured out in the anointing of the sick. And whether physical healing comes with the anointing or not, their feeling of being in dust and ashes can change into a feeling of being radiant because of the love and care of those around them. How ordinary it is to deal with sickness! We all know people who are sick at this very moment, but we, this priestly people of the Church, are

called to turn their mourning into joy.

We can go through life thinking that we do not need anyone but ourselves, or that this life on earth is all there is. We can become captives in a world that thinks it is free but that enslaves itself by thinking there is nothing beyond one's own reflection in the mirror. But Jesus gives us the oil of catechumens that anoints captives and sets them free, opening up to them an incredible adventure that involves crossing a treacherous but life-giving river. This is the river of living water that opens the eyes of the blind so that they can see beyond the mirror to their brothers and sisters all around them and to eternal life with God, and that calls them out of the putrid tomb of sin so that they can be untied and set free. They are anointed so that they who have grown to trust in the guidance of a priestly people that can consecrate the weak and lowly can themselves be strengthened to become a part of that priestly people.

Then there are your priests and your bishop, this group of lowly and ordinary men, with many gifts but some flaws, with many talents but some shortcomings, whose hands have been anointed with sacred chrism so that they can consecrate all they touch. They are special reminders or sacraments to all God's priestly people that our mission is to consecrate everything in the world and to offer it as a living sacrifice of praise to God.

The sacred chrism once anointed them in baptism and confirmation as it does all God's priestly people, but they were anointed yet again so that the precious ointment of the Holy Spirit can change the ordinary into the sacred. They do this most profoundly when they call down the Holy Spirit, like the dewfall, to change ordinary bread and common wine into the body and blood of the saviour of the world. They consecrate sinners and draw them toward being saints when they pour out Christ's merciful love in the words of absolution. They take a diversity of ages, races, languages and ways of life, and pull them together to make one body in Christ. In the ordinariness of meetings, of social gatherings, and of reflecting on the word who is made flesh ever anew in the ordinary lives of people, they shepherd a eucharistic people, a priestly people anointed to bring good news to their families, their schools, their places of work, and their communities. We celebrate them in a special way today as we witness them renewing their priestly promises, promises that they will touch the world to make it holy.

These oils we bless and consecrate tonight may seem as lowly as an ice cream cone. But by the power of the Holy Spirit they become sacred, so that with them God's priestly people can consecrate the world. **ND**

The Rt Revd Tony Robinson is the Bishop of Wakefield. This homily was preached at the Chrism Mass at St Hilda's Cross Green.

It was to consecrate the whole world with his love that God sent his anointed one.

In Jesus caritas, Dorothy

David Chislett encourages us to read the letters of Dorothy Day

One of the 20th century Christians I greatly admire is Dorothy Day (1897–1980), an influential worker among the poor, and co-founder of the American Catholic Worker Movement. In 1933, Dorothy Day and Peter Maurin started *The Catholic Worker* newspaper. They then set up ‘Houses of Hospitality’ and many other means of reaching the marginalized with the love of Christ.

Although not without religious leanings in childhood, by the time she had become a journalist, Dorothy was an agnostic. In fact, she was living a bohemian life, which included two long-term affairs and an abortion. She says that after the birth of her daughter in 1926 she began to feel drawn towards God. Eventually converted in 1927, Dorothy wrote these words in *From Union Square to Rome* describing this part of her journey:

‘Many a morning, after sitting all night in taverns, I went to early Mass at St Joseph’s Church on Sixth Avenue. It was just around the corner from where I lived, and seeing people going to an early weekday Mass attracted me. What were they finding there? I longed for their faith. My own life was sordid and yet I had occasional glimpses of the True and the Beautiful. So I used to go and kneel in the back pew of St Joseph’s.’

Many years later, Dorothy wrote about her journey in terms not so much an embrace of a new philosophy of life as an overwhelming discovery of God’s love. Also, she found God’s love, not primarily in a private way, but in the community of faith and love, the Church. Right from the time of her conversion, this undergirded everything she did and everything she taught. As she wrote in her autobiography, *The Long Loneliness*:

‘The final word is love. At times it has been a harsh and dreadful thing and our very faith has been tried through fire. We cannot know God unless we love each other and to love him we must know each other. We know him in the breaking of bread, and we know each other in the breaking of bread, and we are not alone any more. Heaven is a banquet and life is a banquet, too, even with a crust, where there is compan-

ionship. We have all known the long loneliness and we have learned that the only solution is love and that love comes with community.’

The ‘cause’ for Dorothy Day being declared a saint by the Church is in progress.

In 2012, Dorothy’s letters were published, having been sealed for 25 years after her death. Under the title *All the Way to Heaven: The Selected Letters of Dorothy Day*, the letters date from the early 1920s until the time of her death, giving the reader a glimpse of her daily struggles, her hopes, her costly sacrifices, and her unwavering faith.

One of the letters was written to Charles Butterworth, a graduate at Harvard Law School who joined the Catholic Worker community, serving as business manager. For years it bothered him that he had not been to jail. The opportunity arrived when some FBI men came to the community

hunting for an army deserter. Charles found the man in the kitchen and told him about the visitors. The deserter escaped out the back way and Charles was arrested.

Here is Dorothy’s letter to him:

“‘Thou lovest justice and hatest iniquity, wherefore God, thy God, has anointed thee with the oil of gladness above thy companions.’”

May this be true of you this day.

Standing before a judge, appearing in court, is harder than a jail sentence. Whatever happens, I know God has you close to him. As for me, I know you were right to do exactly as you did, and do not worry about the overtones and exactitude of expression of what has already taken place. God takes care of everything, and rights our mistakes, makes straight our paths.

This morning at six I was reading St. John’s passion and when Jesus was brought before Pilate, he was “asked about his disciples and his doctrine.”

He certainly answered nothing about his disciples—he just said he had been preaching openly.

Our lives are open to all. We belong to a Kingdom not of this world, tho we are in it. May you be a constant reminder, a witness, of this other Kingdom, this glorious and beautiful Kingdom where we are willing and obedient and joyful subjects.

Remember St Catherine of Siena said, “All the way to Heaven is heaven, because He said, ‘I am the Way.’” So may heaven be in your heart this day. We love you very much, and as for me, you have done so much to make me happy since you came to us, that mine is a very grateful love.

In Jesus caritas, Dorothy’ **ND**

Fr David Chislett is the Vicar of All Saints’ Benhilton.
His blog can be read at www.fministry.com



As Christians we are a marked people that too often are inclined to ignore the fact. The ceremonies of Baptism include a rite, what in the early church was called the rite of sphragis, that is to say, the imposition of the sign of the Cross on the forehead of the candidate for Baptism. This rite is a very ancient tradition; St Basil saw it as being among the unwritten traditions that go back to the Apostles: "Who taught us to mark with the sign of the Cross those who put their hope in the Lord." Though the position of the rite has varied, more commonly, it seems to have been given after Baptism, and this is what we find in Cyril of Jerusalem and Ambrose. For them it is associated with the anointing with chrism.

The Sphragis

Baptism is the participation in the Logos, the destruction of sin, the vehicle to carry us to God, the key of the kingdom of heaven, the robe of incorruptibility, the bath of rebirth, the seal (*sphragis*). The word sphragis in ancient times designated the object with which ownership's mark was stamped on sheep or cattle. Clement of Alexandria recommends that Christians should have for seal (*sphragides*) a dove or a fish or a ship with sails unfurled, but not mythological figures or swords. These seals were used especially to seal official documents and wills. So St Paul uses the symbol when he tells the Corinthians that they "are the seal of his apostolate in the Lord" (1 Corinthians 9:2), that is to say, that they are the authentic sign of it. But more particularly – and here we come to the baptismal symbolism – the word sphragis was used for the mark with which an owner marked his possessions. Used in this sense the word sphragis had various applications which are of particular interest to us here: the sphragis was the mark with which the shepherds



branded the beasts of their flock in order to show ownership. It was the custom in the Roman army to mark recruits as a

they belong either to the flock of Christ or the army of Christ. These different interpretations are connected with the

This rite is a very ancient tradition; St Basil saw it as being among the unwritten traditions that go back to the Apostles.

sign of their enlistment and this mark was called the signaculum and consisted of a tattooing made on the forearm.

The Bible and Liturgy

The Fathers of the Church gave a different emphasis to the baptism sphragis. The sign of the cross with which the candidate for baptism is marked on their forehead shows that henceforth they belong to Christ. And this can signify that

different themes of baptism. The theme of the flock is in harmony with the idea of supreme importance in Baptism, of the Good Shepherd who knows his sheep and defends them from wicked shepherds. By receiving the sphragis. The catechumen is seen to be incorporated into the flock of the Shepherd. The sphragis is a guarantee of the protection of the Shepherd, at the same time as it is the mark of His ownership. The sphragis imprints in the soul the image, the likeness of God, according to which man was created from the beginning. **ND**

VIERGES NOIRES 9



The shrine of ND du Rempart was originally set up in a chapel above the Porte Villeneuve during the 16th c. religious wars in Toulouse. Formerly there was a procession from the church of ND du Taur to the oratory each May 17th, culminating in a solemn Mass.

The coolest town street in provincial France must surely be the Cours Mirabeau in Aix-en-Provence, but the rue du Taur in Toulouse is another with much to be said for it. It is book-ended by the Place du Capitole at one end and the basilica of S. Sernin (the finest Romanesque church in France) at the other.

The rue du Taur takes its name from the bull which martyred Saint Saturninus (usually abbreviated to Sernin) c. 250; the church of ND du Taur stands where his body is said to have been relinquished. Built characteristically of the local brick, the church has a striking 14th c. clocher-mur. Step inside and you are in a cool, dark, aisleless building, the best sort of city church to pray in. Right ahead at the far end, above the altar, is the dark and vested 16th c. figure of Notre-Dame du Rempart, brought here when her previous shelter was demolished in 1783. You won't find her in most lists of Vierges Noires, but no doubt that is how she is regarded. **ND**



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Editorial

In April, in a room in Westminster, Jane Ozanne a member of the General Synod launched the Ozanne Foundation. The gathering included bishops, priests and lay campaigners. Among the supporters of the Foundation are the Bishop of Liverpool and the Dean of St Paul's Cathedral. These senior clerics have under the banner of the Foundation called for the exemption from the Equalities Act held by the Church of England to be revoked. The aims of the Foundation centre on issues of sexuality and in particular the issue of same sex marriage. It might be added that a perhaps unintentional result of removing the exemption would be to undo the 5 Guiding Principles. A further knock on effect is perhaps more drastic: the Church of England would no longer be allowed to insist that her ministers and employees had to be Christian. It seems bizarre that Bishops and Priests would support such a move, let alone committed members of the Church of England. It would be to remove from the make-up of the Church of England any vestige of being able to claim to be a Church. A Church in which the ministers don't have to be Christians, and all in the name of equality. It seems dangerous to try to solve a theological problem by appeal to a secular Act. This movement seems to be going against the whole thrust of the Church of England, rather than seeking to unite various strands and traditions it seems to be a movement that says 'if you don't agree with us, you had better leave.' This sort of attitude, prevalent during the debates about the ordination of women to the episcopate, needs to be put to one side in favour of trying to work together in mission and to deepen understanding of different traditions. The Five Guiding Principles aim to do just that, to allow us (all of us, whatever theological view) to deepen our faith and to flourish. In order for this to happen there needs to be a deepening of trust among us and also a desire to collaborate in mission and ministry to the highest degree possible. This is happening on the ground in many good and fruitful ways; very often the headlines and the sound bites from the likes of the Ozanne Foundation do not reflect this. It suits a narrative that is spun which says the Church of England is totally divided.

Collaborative ministry gets a bad press among some people. The idea of collaborating and working with anyone can seem an anathema in among our parishes and in our deaneries. Perhaps out of a fear of losing souls to other places of worship or a desire to be totally in control we can build imaginary walls around our parish boundaries. And this is understandable: the yearly returns ask for breakdown of the numbers of people worshipping in church, the parish share has to be paid and the Church is pressing us to engage in more mission and evangelism. Naturally we feel we want to make sure *our* parish is flourishing. This however is not the message of the Gospel. We are called to ensure that the *whole* church is flourishing and growing. In order to do this Jesus sends the disciples out in pairs, to collaborate in ministry, and we should take this to heart. Alone we are simply a group of people gathering to worship God, but alongside other groups we become the Church, which is the body of Christ. Naturally in the Church of England that is divided on certain matters of doctrine there will need to be clear lines in the sand as to what can be collaborated on and what can't; but this should not put us off. Rather, this should be seen as an opportunity to learn from others and to share our understanding and good practice. The yearly 'Thy Kingdom Come' time of prayer seems to be one such example of way in which Christians of different traditions can work together. In one sense it is a sign of how far the Church of England has come. It would have been totally unthinkable 50 years ago for the Diocese of Canterbury to be holding something called a 'Novena of Prayer' sponsored by the Archbishop. Yes there would have been periods of prayer but the beautiful language of a 'novena' would have been seen as too Catholic. So this time of prayer is a good opportunity to work with different parishes in the Church of England and also ecumenically, a time to set aside difference and focus on praying for our nation, the church and the world. In doing this people will see how Christians can work together, can collaborate, and then perhaps the phrase 'see how these Christians love one another' will be said in admiration and not in derision. **ND**

the way we live now

Christopher Smith on ministries presbyteral and episcopal

I can't imagine many of our readers follow terribly closely the comings and goings among the group of seventy-odd holders of the office of suffragan bishop in the Church of England; I certainly don't. But there was one who caught my eye recently, because he is about to do something rather admirable:

he is going to be a parish priest again. His name is Mark Rylands. He was an incumbent for eleven years before taking a cathedral job and being made a suffragan bishop at 48. Now he's going to be a parish priest in Exeter diocese, and he says: 'For the last 16 years, as both diocesan missionary and area bishop, much of my ministry has been to encourage, challenge and help churches and church leaders. I have heard God calling me now to "go and walk the talk."

Good for him, I say, for not sitting around hoping to be promoted from the suffragans' bench to the diocesans': a smaller pool of 42, but large enough to keep the 72 interested! Even so, I can't help thinking he's done it the wrong way around, and that it would have been better if he'd served for 25 years as a parish priest, and then been raised to the episcopate now, in his late 50s. After all, clergy like it when they feel that their bishops have done proper duty at the coal face. It adds to their credibility.

Perhaps the heart of the problem lies in what seems to me to be an unhealthy modern understanding of hierarchical 'careers'. If you really want to be a bishop, you'd better not stay too long in parish ministry. We all collude in this in our different ways, Anglo-Catholics having spent a generation telling bishops that they ought to be more like princes, and then being surprised when they behave like managers. We ought really to have been telling them to be more like apostles, and then we would have a much healthier perspective on it all.

Perhaps Fr Michael Fisher would allow me respectfully to take issue with part of what he wrote in his column last month on 'the proper relationship between bishops and their priests'. With, I think, Dom Gregory Dix and Fr Arthur

Couratin on my side, I'd like to invert that sense that bishops have 'their' priests, and suggest that the priests have *their* bishop, their apostle, called out from the presbyterium because he is experienced and wise. And that also means letting go of the current obsession with every mass being 'the bishop's Eucharist

The bishop had no governmental authority of his own, but earned moral authority through his holiness and his willingness to die for Christ.

whether he's physically present or not, which the inferior cleric, the parish priest, only celebrates because the bishop can't be everywhere. Whose Eucharist is it really? Jesus's, innit?

Dix takes as his starting point the texts of some early ordination prayers, comparing the prayers for the ordination of a bishop with those for the ordination of a priest. Both call on the Father to send the same Spirit which Jesus 'imparted to thy holy Apostles who established the Church'. The bishop is to 'feed thy holy flock', to 'serve thee as thy high-priest blamelessly liturgising by night and day', to forgive sins, to ordain, and to exorcise. The priest is to be filled with 'the spirit of grace and counsel that he may share in the presbyterate and govern thy people in a pure heart'. Both orders, then, share in the succession of the apostles, but, says Dix, 'from the modern standpoint it is almost as though the two prayers had been mixed up', with the sacramental functions residing in the bishop alone, and the government of the Church residing in the presbyterium—the body of priests of which the bishop is one member. Elsewhere, we read that the presbyters are to have the care of the church and punish wrongdoers, while the bishop does the liturgical stuff and interprets the scriptures—'but [even] if he be unlettered, let him be meek and abounding in charity to all'.

So according to Dix, the sphere of the pre-Nicene bishop was the 'otherworldly Godward activity of worship in

all its aspects. But the day-to-day administration of the Church's life in this world, the sphere with which "jurisdiction" is concerned, this is not the affair of the bishop as such, but of the presbyterate.' And he attributes this to the context of the earliest days of the Church, when Jewish Christians still

worshipped in Jewish communities governed by 'a Sanhedrin of "presbyters" [elders] elected for life by the whole community.' It was that body which had authority to cast someone out of the synagogue, which caused the great anxiety of the parents of the man

born blind in John 9 and which soon afflicted more and more Christians, who in time developed their parallel structure. Hence it was to the presbyterium that heretics like Marcion and Noetus appealed against their excommunication.

Meanwhile, the bishop paralleled the high priest of the temple, having unique, sacrificial, liturgical functions, but referring back to the Jerusalem Sanhedrin for decision-making, as in the Lord's trial—'What think ye?' So, the bishop had no governmental authority of his own, but earned moral authority through his holiness and his willingness to die for Christ. It is the presbyterium which must vote on the deposition of clerics and which can veto an ordination against the bishop's wishes, and even before the bishop recites the eucharistic prayer, 'he must turn to the Church and say, "Let us make eucharist." Only with the assent of the Church—"It is meet and right"—can he pronounce the prayer... He is the Church's minister, not its ruler.'

Now, of course, even if Dix is right, all this changes pretty quickly once Christianity is tolerated within the Roman Empire. Even so, bishops as branch managers and parish clergy as check-out staff is not a healthy model for our ecclesial life. The best and wisest bishop governs by consent, and so quickly earns the respect of the presbyterium. 'He is the Church's minister, not its ruler.' **ND**

views, reviews and previews

art



ALL TOO HUMAN Bacon, Freud and a century of painting life

Tate Britain

until 27th August

It's not entirely clear what the title of this show refers to. Probably it's the human bodies painted by the artists. It could be the interest in the human landscape. It probably isn't the intellectual coherence of the hang, though it should be.

But – and there's a lot of buts to come – this is a show would should be visited because it contains a number of good paintings, not all of which are regulars at Tate shows. There's a range of excellent artists – Bomberg, Sickert, Spencer, Freud, Bacon, Auerbach, Kossoff, Rego, Kitaj, Saville, Uglow – so the visitor should find something to like. In particular, a number of the Bacons are rarely seen in public and his early works are particularly interesting.

The artists in the show all enjoy their medium. As the catalogue says, they use paint to say things they can't say in words which is hardly revelatory, but it is one of the links which gives the show some coherence. The first room of the show with works by Sickert, Bomberg, Spencer and Soutine has many of the best paintings and does suggest the show is about the human figure, but it also contains landscapes for no very obvious reason. So perhaps it's all about paint and the human landscape after all.

The centre of the show, chronologically and physically is made up of works by Freud and Bacon, and, to a lesser extent, works by Auerbach and Kossoff – the 'London school.' And one reading of the show is that it is about painters who

influenced Freud and Bacon, and the painters they influenced. Some of these influences are clear. Bacon and Freud talked and drank together a lot. Even when their work moved in different directions they shared a harsh view of mankind. But how Chaim Soutine was an influencer on them is not made clear. He did paint figures. He did use a lot of paint (if not in the near industrial quantities of Auerbach). But he hardly matches the sensitive brushwork of the early Freud or the anguish of Bacon. And the examples of his work at Tate Britain are poor. He was a mitteleuropean, but, unlike the equally mitteleuropean Freud, he was not a Londoner.

The other European import on show is Giacometti who did influence Bacon

and unclothed, of his lesbian wife, Paulina Preece, capture all too well a woman who has had an especially bad press.

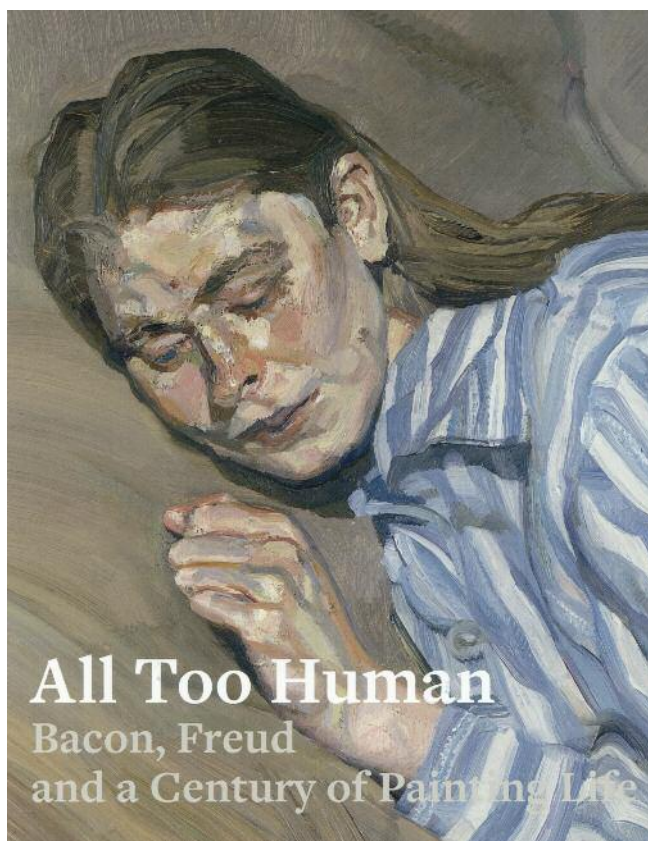
So it goes on. Even Kitaj's party pieces can't raise the mood. Maybe that's why in this rollcall of key British painters there's no Hockney. He is, after all, a painter of the nude and of landscape. Some of his work isn't cheerful. Perhaps it's because his use of paint is not as luscious as some of the other painters on show. But then, why include Paula Rego whose work is narrative and pastel, not portrait and oil, and who was not obviously influenced by Bacon or Freud? Maybe in the last two rooms populated entirely by female artists, chosen by all the female curating team, we are being

told what is the way ahead for British art. The politics of the oppressed is so often the underlying theme of Tate it maybe that that is what the show is really about, a symbolic dethroning of the Western male tradition. That would at least explain why Lynette Yiadom-Boayke and F.N. Souza have been included, neither of whom stand up well against their contemporaries.

Perhaps the best way to view the show is not as a show but as a museum collection, like Tate Britain's chronologically themed galleries. And as the sort of collection which is strong in some areas and not others. Take away the need to work out what the curators are upto and a burden is lifted. Then ponder Freud's coldly observed flesh and compare it to

the joy Reubens found in skin tone. Wonder whether any human interaction could be innocent after Paula Rego has painted it. Enjoy Auerbach's North London with its echoes of Paddington Bear. But don't try to see into the mind of the curators.

Owen Higgs



but whose one statue here looks lonely in all the prevailing gloom and Britishness. And it is often an unhappy show. Auerbach and Kossoff do manage to lighten the Freudian cool and the Baconian agony. But even the earlier painters do not raise the spirits. Bomberg's self-portrait has a certain Edwardian bluster about it. Sickert's 'Nuit d'été' is brilliant but seedy. Spencer's portraits, clothed



A HISTORY OF EXORCISM IN CATHOLIC CHRISTIANITY

Francis Young

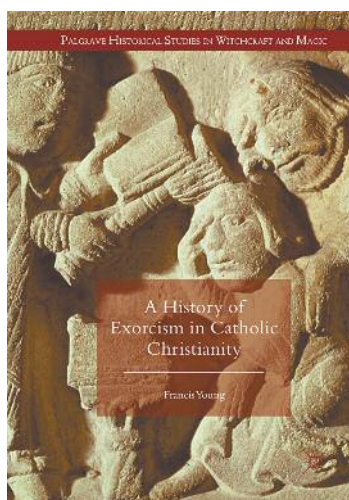
Palgrave Macmillan, 275pp., £63

ISBN: 9783319291116

I was thoroughly excited to receive a copy of this book from the author for review — the topic is something that I find increasingly important to examine. On the one hand, as Dr Young himself observes in the book's preface, recent times have seen an increased demand for exorcism, and therefore it is important to know the history of the Church's ministry in this field. On the other hand, within the contemporary church (and in society at large) the subject is usually treated in one of three ways: dismissive cynicism, bewilderment, or obsessive enthusiasm. None of the three is particularly helpful. Therefore it is important to have a resource at hand which offers an overview that retains its academic calm about the subject, while still proving to be useful for clergy and theologians as well; especially considering that before this work no such history of exorcism had been compiled in English.

This is not a book of popular theology, and it is definitely not one for satiating interest in the spectacular and the grotesque. Therefore Dr Young does not focus on possession and similar phenomena (the history of these topics has already been covered by others from many angles), but on the "theological, liturgical and legal foundation" and historic development of the practice exorcism in what he calls the "Latin West".

Dr Young, based on Sarah Ferber's work, notes that historically speaking exorcism experiences a resurgence when two conditions are present: "division within the church and fear of an external spiritual enemy". It is through these lenses that he examines its liturgical and dogmatic development, ranging from the Patristic period to present age. He examines the Latin and Greek Fathers' writings (Augustine, Origen and others); the Middle Ages, with a longer discussion of England; the Counter-Reformation (being the age of the codification the



1614 official exorcism rite and the emergence of some rather eccentric exorcism manuals preceding it); the Age of Reason; and the Age of Doubt. Dr Young also briefly considers how exorcism was practiced in the context of Catholic mission: in countries under Protestant rule (Ireland, Netherlands), in South America during the conquests, or during the age of missions to the Far East. In the final chapter, "The Return of Exorcism" he reflects on contemporary strands and debates within the Roman Catholic Church, written with the aid of a priest who to himself is an exorcist.

Although the book is primarily a work of history, it remains a useful resource for liturgists and theologians. Dr Young's in-depth examination of the exorcism rites of the Roman Church (ranging from 7-8th century sources through the well-known 17th century rite to the latest 1999 rite) provides comparisons for historians interested in liturgy and dogma, and the book also offers insight into the development of the theology of demonic possession and evil. The book could serve as a great springboard for further study into either topic.

One of the things that I appreciate most in Dr Young's method is that he insists that the historical sources he examines need to be read with theology in mind, something that academia often neglects. He fully takes the beliefs of his subjects into account, and resists judging them according to post-modern standards. But at the same time he does flag up some of the uneasy, controversial, or at times outright deplorable streaks in the history of exorcism: whether that be the murky connection between magic and exorcism and the potential cross-pollination between them, employing

exorcism as a way of religio-political machination during the time of the Reformation, or the sexual abuse by priests and mendicant friars during the age of colonisation under the pretext of exorcism.

Exorcism has been a much larger feature of the Church's self-understanding and mission than we often realise: so its study provides insight into church history more broadly. And if, as Dr Young observes as his closing remark, "the exorcists, it would seem, are here to stay", then perhaps we need to take the increased demand for exorcisms more seriously, and put this book on our reading list.

Dr Young's style is easy to understand by non-experts in the field (although some basic knowledge of some anthropological concepts might prove helpful), and the book is of reasonable length. The only thing I lament about this work is its price-tag — although I suspect it is primarily intended for libraries of universities and theological colleges, i.e. not the bookshelves of junior clergy like myself. For such institutions it would be a worthwhile purchase, and I would suggest that it is still worth acquiring for those with an interest in church history and liturgy, and of course those who find themselves engaged in the ministry of deliverance.

Readers might be interested to know that Dr Francis Young is currently working on another book on this topic, but this time from an Anglican perspective, titled "A History of Anglican Exorcism: Deliverance and Demonology in Church Ritual." It will be published by I. B. Tauris later this year.

Endre Kormos

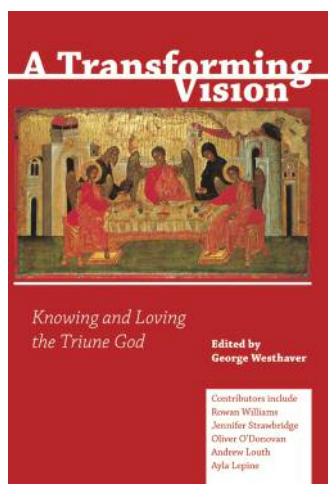
A TRANSFORMING VISION Knowing and Loving the Triune God

George Westhaver, Ed.

SCM Press, 252 pp, £35.

ISBN 9780334055686

It is a long time since one human mind has been able to be acquainted with all areas of intellectual enquiry, let alone master them; the sheer variety of areas of study makes academic specialisation necessary. Within the realm of theology there are many discrete disciplines - systematics, biblical studies, patristics and



so on - and each has their own body of work, their own language and their own internal culture. Whilst these divisions can bring many advantages to the furtherance of knowledge, something is lost when no one can hope to have an overview. But Theology properly so called is seeking after knowledge of God, in His Tri-unity, a statement which all Christian theologians, whatever their specialisation, should hopefully agree with.

Taking that as a starting point, the first biannual Pusey House conference *A Transforming Vision: Knowing and Loving the Triune God* was held between 29 June and 1 July 2016 – this volume is the published proceedings of that event. The conference and this book which sprang from it are seeking to establish an arena in which the big themes of theology (in this first conference, the Holy Trinity) can be considered from a variety of perspectives. Those different angles include both different confessional backgrounds and multiple academic specialisations but all within the context of Christian theology. Another essential element of the ethos of the conference was that the business of talking about theology would not be divorced, as it so often can be, from what we might call the practice of theology: prayer and worship.

The book of the conference gets across these twin themes. The excellent daily sermons preached at the conference liturgies by Bishop Jonathan Goodall are included in full with a helpful reminder of the biblical texts of the day, and these give a spiritual frame to the more academic texts of the papers. The range of subjects in those papers is wide, from the fascinating exploration of musical and visual perception as it re-

lates to the Holy Trinity by Jeremy Begbie to *Wisdom as True Worship* in the work of St Augustine by Paige E. Hochschild (amongst other chapters which take the Fathers as their starting point) right up to great 20th Century theologians in the papers on Bulgakov by Andrew Louth and von Balthasar by Lucy Gardner.

Each chapter contributed is of a high standard and can be read on its own, though obviously the point of the book is that they are collected together so that they can be read together. It was a pity that for Ayla Levine and Jeremy Begbie's chapters the images that accompany them were not printed in colour. However, with a relatively short print run this might have pushed the cover price too high to be practicable. The provision of both a Biblical and subject index is welcome and the layout throughout is clear and easy to read. It must be said that the book is almost worth buying just for the nine-page transcription of the concluding address given by Bishop Rowan Williams. It was, as far as one could tell, pretty much off the cuff, tying in even the lecture that had finished only moments before, and knits together the whole collection beautifully: if you do buy this volume, read this last chapter first.

The 2018 Pusey House conference, 'Totus Christus: Knowing and Loving the Son of Man' takes place from the 9 July to the 11 July, and we hope to review the published proceedings here in due course.

Guy Willis

ANGLICAN ABBOT Dom Denys Prideaux 1864-1934

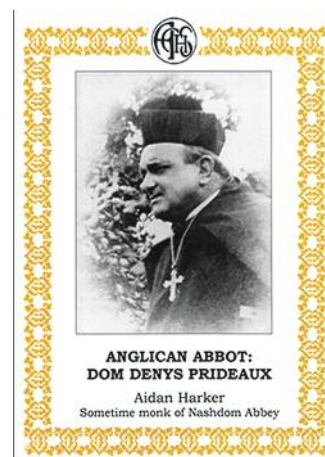
Aidan Harker

Anglo-Catholic History Society pp 197
ISBN 978-0-9560565-9-0

In *The Jubilee Book of the Benedictines of Nashdom*, published in 1965, which was a slim volume of 86 pages, the chapter entitled 'The Passing of Abbot Denys' states that 'no life of this remarkable character has been written ... it is only a very skilled professional biographer who would dare to undertake such a task.' This biography is so engrossing that it is difficult to set aside; our grateful thanks to Father Aidan Harker for completing

this long overdue record of the sacrifices and achievements of Abbot Denys.

Fr Harker has produced, after much research, a fascinating and extremely well written study of the life and achievements of Dom Denys Prideaux, founder and abbot of the Benedictine Community of Pershore and Nashdom, England. His contribution to the revival and re-establishment of Benedictine life in the Church of England following its dissolution during the reign of Henry VII was immense, and he succeeded in



founding a stable community where earlier attempts had failed.

As is true for many pioneers, life was not a barrel of fun. Abbot Denys ploughed a lonely furrow and had much to contend with. Through his wisdom, practicality, perseverance, wide reading and learning in both history and theology, he was able to convince the Church of England (or most of it at any rate) that Benedictine life should be restored. With regard to the Fourth Canon of Chalcedon – that no monastery may be erected in any diocese without the sanction of the local bishop – he worked out the justification for the reestablishment of religious life based on the authority of the diocesan bishop, without reference to Rome. Benedictine life predates the Reformation and cannot belong to the Roman Catholic church alone.

Abbot Denys was educated at the universities of Leipzig and Cambridge and trained at Cuddesdon. His wide reading and massive learning in many areas of church history, the spiritual life, of ascetic and mystical theology together with his knowledge of European languages, gave him an excellent background for and understanding of the monastic life. He was concerned not

with medieval re-enactment but of the Benedictine life in modern conditions and was aware of the need to be abreast of debates and developments in the church and society.

Nothing in life can be excluded from or divorced from the life of Christ and the Incarnation – apart from sin. Abbot Denys was firm on the necessity of taking on the ‘personality’ of Christ. He was the only person, as far as I can recall, who has referred to St Benedict as the ‘Patron Saint of Personality’. The Rule of St Benedict laid stress on Christ as both divine and human – as revealed in the written word of the Bible – as these together build up the complete man in Christ.

Whilst it is a pity that no index has been included, and there are a number of typographical errors in the text, these are really editorial criticisms – and Fr Aidan deserves our congratulations for this timely biography.

Dom Placid Lawson OSB

PRIME MINISTERS: BRIEF LIVES FROM WALPOLE TO MAY

Andrew Gimson

Square Peg 306pp £10.99

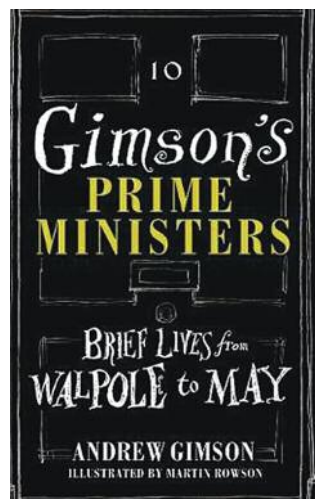
ISBN: 978 1 910 93143 1

Two quiz questions: (1) In which three years were there three different Prime Ministers? (2) Who was the first officially to be appointed as Prime Minister? Answers below.

In a series of deft essays here are those who have climbed to the top of the ‘greasy pole’ in Disraeli’s lapidary phrase. His pantheon of great premiers are accorded longer treatment; the duds rarely more than a page and a half. Yet in each he succeeds in capturing the essence of his subject. His heroes have their weaknesses, the also-rans redeeming features. Lord North, for example, who is known, if known at all, for presiding over the loss of the American colonies emerges as a much more substantial figure. He does not, however, wreath the first rank. They are Walpole, both William Pitts, father and son, Earl Grey of the Reform Bill, Robert Peel, William Gladstone, his great rival Benjamin Disraeli, Lord Salisbury, David Lloyd George, Winston Churchill, Clement Attlee (having read John Bew’s biography, the hitherto un-

derrated Attlee fully deserves his place and my admiration for him grows and grows), and that force of nature, like her or loathe her, Margaret Thatcher.

Not all the conclusions and judgments will meet universal assent (H. H. Asquith is undervalued and underrated for my taste) and there is plenty of scope for disagreement and argument. However, all Mr Gimson’s verdicts are rooted



in wide reading and a firm grasp of history and human frailties. He also writes with wit. His essay on Edward Heath begins: ‘Ted Heath presented himself as the man who would rescue the country from Harold Wilson, but turned out to be not the kind of person one would wish to be rescued by.’ There are nice touches of personal history, such as the two Prime Ministers who gave their names to items of clothing (the Wellington boot and the Anthony Eden, a black homburg hat), and that Leo Blair (born 2000) was the first child born to a serving prime Minister since 1846 (Lord John Russell). These grace notes add a nicely human dimension.

In a good introductory essay the attributes to attain the position are set out, of which the most necessary seem to be luck and being in the right place at the right time. More often than you might think, however, obvious talent and ability will win through but often the crown prince remains uncrowned. Few Prime Ministers leave office voluntarily. Death, illness, party intrigue and plotting, usurpation and defenestration, the unfavourable verdict of the electorate do for most of them. Of the 20th and 21st century Prime Ministers only Stanley Baldwin and Harold Wilson went at the time of their choosing,

It is, of course, a ludicrously demanding job and, compared to rapacious bankers and the like, ridiculously underpaid. But seek it they do and occasionally they enjoy it.

Martin Rowson provides vivid, sometime benign, sometimes sharp, caricatures. That of a grinningly grotesque extra-terrestrial alien Tony Blair is as cruelly malicious as any you would find in the 18th century. Diverting and informative, a primer for those who want to find out more, the book is well worth its bargain price.

Answers: (1) 1782 Lord North, Marquess of Rockingham, Earl of Shelburne. 1827 Earl of Liverpool, George Canning, Lord Grenville. 1868 Earl of Derby, Benjamin Disraeli, William Gladstone (2). Sir Henry Campbell-Bannerman 1906 was appointed Prime Minister and First Lord of the Treasury; previously it had been only to the latter title.

William Davage


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New Springtime

Geoffrey Squire encourages us to re-assess our distinctive mission

We all know the history of the Anglican Catholic movement and what has happened to it in recent years; but what of its future, if indeed there is a future for it?

One of the reasons that I have not crossed the Tiber is because I believe that there is a real future for the Catholic movement, but there is still a danger that we could merely conserve the little corner that we have as just one of many 'traditions,' and fade away.

What we need is to really get the Catholic movement on the move again, but it will not happen if we go plodding along the way we often are at present. We need a renewed zeal to preserve all that we have retained, to reclaim that which we have lost, and to gain that which we have never had, and it is not just going to happen. We have to work at it at every level and that may mean changing the way that we do some things.

My book explores all that we commonly do at present, reviews it and considers possible new ways of re-presenting the unchanging faith to a very changed situation.

But where do we begin? We need to see the present situation as provisional, and within that provisional there will be something dynamic happening in most parishes. It may be new ordinands or a new children's choir or a youth club or a growing Sunday school or even a successful Alpha course. Whatever it may be we need to fan the flames and then robustly tackle other needs. Most of all, every parish needs to consider how it will carry out the great mission to the young, the many who have not heard the good news.

Then we need joined up thinking and action. We are rightly concerned about the great need for more priests, but if we had many more young people would we not be far more likely to get them?

This book suggests that everything associated with our church, including guilds and societies, liturgy and music, teaching and mission, needs an appraisal to see if it is in need of change to suit the present age. It urges that, whatever we do, we do well, with high visibility and maximum publicity.

It explains how we need to take care that we do not see ourselves as a club with a great fence around us to preserve us

from taint, but rather that we constantly nibble away at the boundaries to reach out to others who may be substantially with us or even totally with us, yet separated by accident of history. It speaks of how we must robustly defend all the es-

entials of the faith whilst being open to others, as without this there will be no movement but rather preservation.

No stone can be left unturned, as even an appraisal of the music or liturgy or street processions or the choir or youth club can bring dramatic results.

Major festivals and events have always been important to the catholic movement, and they can be today if properly organized, but it is in the parishes that the constant drip of a renewed and robust zeal will bear most fruit.

Historically, churches of the catholic tradition have had a special place for the poor and the marginalized, but what of today? Again we need an appraisal of how we reach out to and relate to the poor, those who feel rejected by the church, and those who feel that they are down-

trodden but have no voice. No corner can be left untouched.

My book urges working together with other Anglicans and other Christians wherever possible as we can learn from and support each other, and can often work with others to our mutual benefit. We may not like committees and synods but that is how the church of today works, and our presence there is vital.

I write as an Anglican Catholic traditionalist, but there is much in this book that will be of interest to Affirming Catholics, many in the middle ground and others.

We must robustly defend all the essentials of the faith whilst being open to others.

A new book titled 'New Springtime' and sub-titled 'New life for the Anglican Catholic Movement' has just been published by Pendlebury Press. Its normal retail price is £8.95 but it is on offer

from Amazon at £6.95. The ISBN number is 9781999984625. The author, Father Geoffrey Squire SSC, is a retired priest in the diocese of Exeter and the administrator of Youthlink (England & Wales). He is a member of many catholic guilds and societies, has a wide experience of different Christian traditions and is active in social justice issues. **ND**

Age brings change we don't like. The past beckons attractively. The future threatens. Friends die. Shops one counted on close. Shoes one always trusted are no longer being made. Changes in the language turn one into a stranger in one's own land.

My Oxford contemporary, David Stancliffe, when running the Liturgical Commission, came up with, 'It is right to give thanks and praise' in the Sursum Corda to spare us the horror of sexist language. But thank God for the Pope John Missal introduced to St Peter's Streatham by the Dean of Westminster when he was our vicar - and still in use. We have no problem with God's 'himness'. Our hearts need not be lifted to the Lord, nor thanks plus praise be wielded with no object in mind. Is it right to give thanks and praise like a flowing tap? It depends surely on who's at the receiving end.

And what about 'equal marriage'? Is gay marriage the same as ungay? Or is marriage unequivocally the foundation for generations of future children, granted to partners who have engendered them? What is unequal about gay marriage? Children are costly to raise, taking immense amounts of time and care. Pink pounds are powerful because most gay people do not go in for child-bearing or child-raising. That is the reality. Gay and straight couples unblessed by children have more comfortable and stress-free lives, though maybe less rewarding. The children of 'equal marriage' cannot be engendered by gay partners, but only by parents who do not share the same gender. Is rent-a-womb really less wicked than abortion? Children always want to know who their real parents are. To adopt is usually virtuous, but to be adopted, however fortunate, always feels like abandonment. To have two men or women as parents can be better than being raised by a single parent who may not be up to it. But who would rather not have a mother? Or not have a father? It seems to me that 'gay marriage' should not honestly be called 'equal marriage' because for the children

it is unequal. Only one of the gay partnership, at most, is the parent; the other is an adoptive parent. The sealing of a marriage with wanted children stemming from both parents is fundamental to human life. Does honesty always matter more than slippery political correctness?

The Inheritance at the Young Vic is an immensely long and gripping play of great interest and moral concern about homosexual men in the USA, and where they have got to after the impressively quick defeat of AIDS and the introduction throughout most of the western world of not only tolerance and legalization of homosexual activities but also the introduction of civil partnerships and

to classify oneself on the basis of sexual inclination or choose a gender on the basis of how one feels about oneself rather than what one is (though a few are born hermaphrodite)? The moral behaviour which *The Inheritance* demonstrates at its best and fullest is inescapably Christian - though untouched by the teaching of Paul and Leviticus on sexual morality. Nobody in *The Inheritance* seems to be a practising church-going Christian, but conclusions drawn by characters in this play about what they should do for each other are profoundly Christian. Christian churches' understanding of virtue is not the only means whereby the word in the Gospels comes to fertilize the life we share.

The absence of women from the play (with the exception of Vanessa Redgrave in the final winding down of the story as a mother of a gay son who had died of AIDS) is a quite accurate reflection of where we are now in the 'Out' homosexual world. Conservative evangelicals who get to see *The Inheritance* will have their prejudices or viewpoint confirmed. By the word: 'Inheritance' the playwright Lopez is thinking of a house that was a haven for AIDS victims, but also



(finally) gay marriage. Matthew Lopez's extraordinary almost six and a half hour-long play (in two parts) addresses many issues that will and should concern not just Christians but everybody with clear uncompromising eyes. Stephen Daldry's wonderfully-cast, straightforward, unpretentious direction may well be the very best work he has ever done. My wife Meredith worked with Stephen when he directed Ödön von Horvath's marvellous play *Judgment Day* in 1988, and our daughter Chloe, aged eight, played a small spoken role in it which of course I have never forgotten. I first encountered Tirso de Molina's challenging Catholic drama *Damned for Despair* in Stephen's superb production at the Gate Theatre 25 years ago.

What is inheritance without children, and what are children without parents of each gender? Is it safe or wise

of the liberation that today's homosexual community has been able to reap. AIDS became notorious as a 'gay' plague, though in fact in Africa the disease has been no more targeted on homosexuals than syphilis was in the late 14th century when it first arrived from South America. Nowhere in this play is there any recognition or discussion of the fact that human beings learn more from a partner of a different gender, and are more profitably challenged, than if they simply have to deal with the like-minded who share their tastes - though there is some recognition of the fact that sexual activity is to some extent a choice and a taste. The sons of one of the leading characters, a billionaire property magnate and Republican party member, are not sympathetically portrayed. But an awful lot of this saga rings true. **ND**

May Diary

Thurifer sings Ave

Can you hear the birds singing *Te Deum* to welcome Mary's month of May? In a pleasing symmetry it opens with the Society of Mary (SOM) Festival and ends with the National Pilgrimage to Walsingham. They are linked this year as Fr Graeme Rowlands, the Chaplain-General of SOM, will preach at the National. Those who go on pilgrimage or retreat at the shrine participate in rich devotional fare as well as comfortable accommodation and good food. Part of a visit is recreation and can often include a visit to Wells *juxta mare*; excellent beach, fish and chips and a trip on the light railway. For the church-crawling buffs there is much to enjoy.

A favourite with many is the Church of Our Lady St Mary, South Creake. An imposing exterior of chancel, nave and tower reveals a spacious and light-filled interior. In its medieval appearance it appears untouched by the ravages of protestantism and iconoclasm. But all is not what it seems. The church had not avoided the vicissitudes of history and the Catholic Revival begun in 1833 did not reach South Creake until the 1920s when a series of High Church priests, not least among them Fr Michael Smith, restored the Mass as the central act of worship, enhanced by bells and smells, installed screen and pews, statues and banners, and vestments. The rood was not installed until the 1980s. It may be a re-creation but it is one that works.

Perhaps somewhat overshadowed is St Peter's, Great Walsingham. The nave and tower (the chancel lost at the Reformation) are set apart from the village. It is alone but not forlorn. There is grace in its proportions and some lovely details, not least the south porch, a fifteenth century addition. The interior is structurally unaltered. The medieval font has a Jacobean canopy which adds a touch of colour. Some medieval glass survives, a fragment of the original scheme. An image of Our Lady at prayer gloriously survives the depredations of puritan intolerance. The pews have poppy heads, carved animals and grotesques, a happy combination.

Many will know the lovely, simple, unprepossessing exterior of Houghton St Giles on the road into Walsingham. Fewer will know its interior. It is worth stopping or walking to it from the village. It is a nineteenth century interior but with significant medieval survivals. The fifteenth century rood screen retains much of its colour, vivid reds and gold, gentle blues and saintly iconography. Faces have been cruelly defaced, as on similar screens in other churches. The theme of the panels is Holy Women and their children. As well as the Virgin and Child,

the images include St Elizabeth and St John Baptist, St Mary Salome and her sons St James and St John. The Four Latin Doctors are represented, Saints Gregory the Great, Jerome, Ambrose and Augustine of Hippo. And two popes, St Silvester and St Clement. The altar rails are seventeenth century and

there is good nineteenth century stained glass.

A little further afield seek out the village of Bale. Here once stood a mighty oak but no more. The National Trust maintains the small site

and remarkably does not charge an arm and a leg to look at it. All Saints, a few yards away, is small but a gem of the mid-fourteenth century built a little before the Black Death struck the village. Its glory, however, is medieval glass of the Norwich school; several scenes are now set in one window. Scenes of the Annunciation surrounded by angels and, slightly incongruously, a depiction of Daniel and Samuel in the central light. Consecration crosses can be seen on the nave walls and the remains of a wall painting of St Christopher carrying the Holy Child. Do not miss the delightful octagonal front which dates from 1470. If you are passing Upper Sheringham, All Saints is

worth a brief stop to see a fine rood screen with loft and also note the bench end carvings, including one of a mermaid.

In the forty or so years I have been visiting Norfolk, it was only late last year that I went to Binham Priory (St Mary and the Holy Cross). Approached from the west through the remains of the monastic gatehouse the church (once the nave of the priory church) looks like a badly completed jigsaw. The west window stone lights were filled with bricks in 1809—yet it is a masterpiece. The north aspect seen from the ruins of the monastic living quarters is tall but truncated

with the loss of the chancel. The clerestory windows are neatly uniform but the middle and ground tiers are a hotchpotch of shapes, sizes, and in-filling. Inside the nave of the priory church comprises seven bays. You can follow the construction east to west. Begun in 1130, the zig-zag decoration gradually moves from Norman to Early English. There is a seven sacrament octagonal font (the eighth panel shows Christ's Baptism). The remains of a rood screen can be seen displayed on the south wall. Bingham came in the first phase of monastic foundations of the Normans. It could have been as early as 1093. The priory followed the Rule of St Benedict. In late autumn the ruins are evocative and lachrymose. If you listen you may hear floating over the fields the monks chanting: 'Ave, ave, ave Maria.' **ND**

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



A Courtyard in Jerusalem

Ann George finds a stranger sitting on her doorstep

I was continually being amazed at the number of languages that Auntie had at her disposal. Apart from her native Lebanese Arabic, she was also fluent in Jerusalem Arabic (a very different form) and French; her English was improving daily and, as well as a smattering of Hebrew, she could make herself understood in Italian, which she used to communicate with a young woman from Milan who was renting a room round the corner by the etrog tree. She had even more linguistic skills, however, as I realized when I came home one day to find her sitting on her sofa inside the house with the door open, comforting Maria, a Greek lady who spent half the year trawling remote villages in Greece for homemade lace and embroidery, and the other half of the year selling it (probably very profitably) in towns and cities in Syria, Lebanon and the Holy Land. I had previously met Maria at the Melkite convent when I was renting a room from some Syrian nuns, and where we habitually spoke French. Here in the courtyard Maria was very much at home, holding and patting various parts of her waist and abdomen, moaning in Greek, and Auntie had her arm round her shoulders, murmuring consolatory Greek phrases into her ear. After Maria left, I popped in to greet Auntie and to ask her why Maria was so upset, was she very unwell?

Auntie looked at me in surprise, and then laughed. 'No, no, she eat too much and now she cannot wear best Sunday dress,' I joined in the laughter, little knowing that I would soon be only too glad of Auntie's prowess in Greek.

On the Thursday before the Orthodox Easter that year I returned to the courtyard at dusk, and found a heavily-built woman dressed in a long black skirt, a bundle of multi-coloured cardigans and a headscarf sitting on the doorstep that led to my kitchen and bathroom. She had set a large, bulging plastic bag next to her and her eyes were closed. I took a deep breath, opened the door to my living/bedroom and put my work bag inside. I then took another deep breath and went out to try to find out what was going on.

Auntie was in her kitchen, working on the various delicacies that she was going to have to provide for the feasting in a few days' time. She had no idea that we had an unexpected visitor, and bustled out to greet her.

It was indeed a blessing that Auntie could speak Greek. At her 'Kalispera' the woman opened her eyes and immediately, it seemed, stated her business in a positive flood of Greek. After quite a while, Auntie managed to get in a word or two, then she turned to me. 'She is pilgrim from Greece,



come for Feast. Walking and bus, she come. She stay and pray in church. She late, so no place in church here. She say stay and pray here tonight, tomorrow night, then go.'

I was very impressed that this pilgrim had come all by herself to Jerusalem by bus and on foot through several countries, but not so impressed that she was planning to stay the night on my doorstep, particularly as I would have to disturb her every time I needed to go to my kitchen or bathroom. Auntie then offered her the bed just inside her door where Uncle would often stretch out during the day, but the woman would not have any of it. We finally persuaded her to move to the doorstep of one of Uncle's cousins, George, who was abroad for a few months. So, with much grunting she got to her feet, picked up her plastic bag and moved to the doorstep behind the loquat tree, directly opposite my front door. Auntie wanted to give the pilgrim some supper but she refused. Horrified by the thought that she might die of hunger in the courtyard during the night Auntie took off her apron and went round to the local Armenian Tavern where they donated a plate of chips. For some reason the woman was ready to eat these.

Our pilgrim stayed the night on Cousin George's doorstep, but by the time I got up to go to work the next morning she had gone, presumably to the Church of the Resurrection, which opened at daybreak. Friday evening I could see her dark, still shape every time I crossed the courtyard, but she had disappeared by the time I got up on Saturday morning and we didn't see her again. She was, presumably, starting back on her long journey home immediately after the ceremony of the New Fire.

In the usual way Auntie was always very hospitable, but she was quite put out by our unexpected guest. 'Only eat chips,' she grumbled. 'Why she not eat my good food?' **ND**

Chilled Red Wine

David Fisher expounds on the merits of chilled wine

About a decade ago I was travelling through France using Alistair Sawday's guide, *French Bed and Breakfast*. This was how I came upon a couple of nights in a *chateau* near to Lyons.

The owner was a genuine French count whose lineage went back to before the Revolution, but who actually hailed from Normandy. He and his American wife entertained their guests to a supper on the terrace of the *chateau* on our first night there. I forget the menu, except for its excellence. What did stick very firmly in my mind, however, was the wine.



The evening was very sultry, and my normal drink of heavyish red wine would have been very heavy indeed. The count, however, had the perfect solution. He had chilled several bottles of his own vintage and served them. A most delicious accompaniment to a delicious meal. The secret, he said, was to take a light red wine, perhaps no more than 12.5% alcohol, and chill it as one might any rosé or white wine, and then serve it on a warm evening. Very refreshing!

By the time you read this the English summer will be on the horizon. Take it from one who knows, however: chilled red wine as a hot summer alternative to white or rosé is much to be preferred. **ND**

David Fisher

St George with St John the Baptist, Nottingham

Parish Priest

St George's is a parish which stands in the Catholic tradition of the Church of England, which has passed a resolution in accordance with the House of Bishops' Declaration on the Ministry of Bishops and Priests requesting alternative Episcopal, sacramental and pastoral care. The Bishop of Southwell and Nottingham has invited the Bishop of Beverley, who is also an Assistant Bishop in the Diocese of Southwell and Nottingham, to provide this care. St George's is affiliated to The Society of St Wilfrid and St Hilda. For many years the parish was served by Kelham Fathers and Brothers, and more recently by SSC Priests.

The parish is situated in The Meadows, an inner city area of Nottingham near the River Trent and close to the centre of the city.

This new full time appointment recognises the many opportunities for growth in our diverse multi-cultural community with a strikingly young population, 61% at the last census being aged between 15 and 44, with 88% under 60.

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email: archdeacons@southwell.anglican.org;

tel: 01636 817206

or download from the Diocesan website:

<https://goo.gl/ZrymXR>

Closing date 20th May

Discernment Process: 5th July

For informal discussion and further information, please ring Sarah Clark, Archdeacon of Nottingham, on 07917693285 or email archd-nottm@southwell.anglican.org

We welcome applications from suitably qualified clergy from all sections of the community and we strive to be an equal opportunity employer. Enhanced DBS clearance is required for this post.

RIGHT, LEFT, AND CENTRE

J. Alan Smith considers the political spectrum

Much political discussion concentrates on where the participants are placed on the “Left-Right continuum”. Is Brown to the Left or the Right of Jones? Such a question can divert attention from the merits of the issue under consideration. But is the concept of the Left-Right continuum valid? If it is not then, not only does it distract us from the real issues, it is in fact a metaphor that is being asked to carry more weight than it can possibly bear.

Let us try to construct a model of the Left-Right continuum in which everyone with an opinion on politics is represented by a point on a line according to their views on a number of questions, each of which can be answered with a reply that is either Left or Right. Some questions such as public ownership or private ownership must be broken down into simpler questions: it is possible, for example, to be in favour of public ownership of the Royal Mail and in favour of the private ownership of car manufacturing.

Thus persons **A, B, C** ... are represented on the line by points **a, b, c**, ... If person **F** is to the Left of person **G**, then point **f** is to the left of point **g**. Having represented every person on the line according to their views on the questions, let us consider two adjacent points, **d** and **e**, **d** being to the left of **e**. This means that there is at least one question, say **Z**, on which person **D** takes the Left view and person **E** takes the Right view. It follows that not only does person **D** take the Left view on question **Z**, everyone represented by points to the left of point **d** takes the Left view on question **Z**, otherwise question **Z** could not be used to place person **D** to the Left of person **E**. Similarly, everyone represented by points to the right of point **e** takes the Right view on question **Z**. Therefore we may place point **z** between point **d** and point **e** to represent what we may call the watershed of question **Z**: every person represented by points to the left of point **z** takes the Left view of question **Z** and every person represented by points to the right of point **z** takes the Right view of question **Z**. It may be that several questions: **Z, Y, X**, ... place person **D** to the Left of person **E** in which case they may be represented by coincident points **z, y, x** ...

Now let us consider any two questions **S** and **T**, represented on the line by points **s** and **t**. There are three possibilities:

- Points **s** and **t** are coincident, in which case everyone who takes the Left view on question **S** also takes the Left view on question **T** and everyone who takes the Right view on question **S** also takes the Right view on question **T**.
- Point **s** is to the left of point **t**, in which case everyone who takes the Left view on question **S** also takes the Left view on question **T** and everyone who takes the Right view on question **T** also takes the Right view on question **S**.
- Point **s** is to the right of point **t**, in which case everyone who takes the Right view on question **S** also takes the

Right view on question **T** and everyone who takes the Left view on question **T** also takes the Left view on question **S**.

It would seem that there are two significant flaws to the concept of the Left-Right continuum. First it assumes that every question can take either a Left or a Right answer or can be deconstructed into questions that can take either a Left or a Right answer. Of course it would be possible to exclude from consideration questions that cannot be broken down in this way but if too many questions are omitted because they do not fit the model then we may wonder whether the model based on such questions that remain has any use in political analysis. Secondly I do not believe that every possible pair of questions can be related in one of the three ways described above.

Had we been able to construct an acceptable Left-Right continuum it would have been possible to use it to determine the fabled ‘centre ground’, the Holy Grail of political parties everywhere. From the continuum, discount the first 25% from the Left. Then discount the first 25% from the Right. Those who remain form the centre ground.

Regrettably one must abandon the hypotheses of the Left-Right continuum and, of course, the centre ground. These we must leave to children and those adults who have not put away childish things. **ND**

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The Reverend Prebendary Alan Jones (1947–2018)

Richard Grigson remembers an inspirational friend, mentor, priest

To be the assistant curate of Fr Alan Jones at St Francis of Assisi, Friar Park, was to have an experience which is unique in the Church of England. Recently I was being interviewed for a training role by someone from the diocese and I was asked, 'What was your curacy like?'

'Brilliant' I said, 'I had a good relationship with my training incumbent. I was trusted, encouraged, expected and supported.' My diocesan inquisitor was surprised by this, but I was so positive for two reasons: first, it was true—every word of it; second, I instinctively recalled the first rule of being Fr Alan's curate: when talking to anyone from the diocese, we always back each other up. (This rule held good even when I became some of those 'someones' from the diocese.)

One of the first conversations I had with Fr Alan, nearly 30 years ago, was at the time that my dad had just had cancer surgery. The surgeon had opened him up, had a look, and sewed him up to send him home. My unguarded reaction was to say about the surgery: 'We thought it would be alright.' At that point, Alan put an image into my mind which has stayed with me ever since. It was the image of the person clinging onto the burning building who has to let go, trusting that, below, there would be people who would catch them. It really would be alright, but only if I let go and trusted God's version of 'alright.' I'm sure he had used that image a hundred times before, and since. I've certainly quoted it myself. When I was asked to give the homily at his funeral Mass it struck me how much it sums up Fr Alan's approach: the inter-relationship between faith and certainty.

Sacramental certainty is central: provisionality would be pointless. The church itself moves from one state of certainty to another, by clarification. When I heard of the suddenness of his death my mind went straight back to his words about moving from one certainty to another: 'get on with it.' That certainty derives, eventually, from our doctrine of the incarnation: 'At various times God spoke through prophets [who occasionally misheard], but

now he has spoken through his son.' (Heb. 1.1)

Fr Alan Jones never went far from his roots in Bilston, in the Black Country. After university in Nottingham and training at Mirfield, and a brief sojourn in Coventry, he devoted himself to priestly ministry in the area which he knew best. Yet ministry in Sedgley, Friar Park, Wednesbury, and Ettingshall on the outskirts of Wolverhampton was to open up the vision for the people of God in those places. Just as he had a glimpse into heaven when he got off his bike, first pushed open the door of St James' Wednesbury and met the formidable Fr Husbands.

In making the quality of worship paramount, he was no high church antiquarian. He had no time for old fashioned navel-gazing high churchery. The worship of God is to be renewed by a glimpse into heaven as a preparation for ministry in the world. As he put it: 'we're here to worship God, not entertain the troops.'

Fr Alan and I knew where we were because we always worked from first principles. Some principles were absolutely clear. After being ordained deacon at Lichfield Cathedral in June 1988, my first funeral was in the following week, and I had two weddings the following Saturday. As he put it, 'you're either in holy orders or you're not.' A trainer of curates would not be allowed to do that today. In truth I don't think he was supposed to do it then, but it was a training in the importance of the bread and butter of parish pastoral ministry—an outworking again of incarnation, reaching out in the name of Jesus Christ to people at particular points in their lives, which has served me well to this day.

And there was fun: there were trips to Liverpool to be introduced to Peter Carrara, and to have a rummage in the second-hand room at Hayes and Finch. We came back via fish and chips at Formby or Southport. Fr Alan would make me drive so that he could give full concentration to what he wanted to say. That was just as well, because if he drove he would still give full concentration to what he wanted to say! Some situation would develop



In making the quality of worship paramount, he was no high church antiquarian.

on the road ahead which he would eventually notice and greet with the exclamation: 'Jesus Mary and her Husband.'

His was a clarity of principle, sometimes at personal cost. The closure of St James' Wednesbury must have been intensely painful, yet he recognised that, with the parish demolished, there was no job to do there. Move on, let go. Or there was the new ecclesiastical vista after 1992. The issue for him was simple: authority. The Church of England had done something which it had no authority to do, but this conflicted with his confidence in his own Holy Orders. It was not a question of being old fashioned, or high, or responding to feelings, or sexism. He certainly could not be dismissive of the achievements of women, as anyone who knows Fr Alan's wife, Karen, will attest.

That clarity made him easy to deal with—you know exactly where you were—and also impossible to deal with: there was no pushing back to an imagined line drawn in the sand, as the line was stated at the outset. There was the principle that if a difficult decision has to be made, for the good of the church make it clearly, and stick by it.

One of the many sayings of Fr Husbands which he quoted was 'If you try to keep people happy, nobody will be happy. Please yourself, that way one person will be happy.' Fr Alan was a great devotee of the principle of one man one vote. He was also absolutely clear that, as parish priest, he was that one man who exercised that one vote. But this was not bombast, it was the responsibility of pastoring the people of God. If I look back at some recent events in my ministry, at things which have not gone as well as they could have, I see that I should have made difficult decisions earlier and more decisively. I should have learnt better the lessons given by my training incumbent.

There was, alongside the principle, a pragmatism. When I was offered the move from Smallthorne, in Stoke-on-Trent, to become Rector of Stafford, I knew that it would mean setting sail from the safe harbour of Ebbsfleet into other waters. I phoned Fr Alan, clear about what this would mean. His immediate reaction was 'good.' Then he issued me with words of encouragement which were principled, pragmatic and pithily expressed. Indeed, so pithily expressed were they that they are quite unrepeatable. But encouragement it was, and which I value greatly.

And he could surprise. Invited into the fringes of a right-of-centre political group in Wednesbury, by those taken in by a forthright exterior, he criticised their sloppy, thoughtless opinions, because he had met and been influenced by that turbulent priest Trevor Huddleston at

Mirfield.

So what advice would my training incumbent have for me if he were listening to this sermon? Confronted by the totality of the justice and mercy of God, and therefore his own sin and God's overwhelming redemption, it is unlikely that he would be interested in listening to a sermon from me. But if circumstances were different, and I were delivering this homily in his presence, he would be sitting, eyes fixed on a spot on the floor about two metres in front of him. His face would be impassive, maybe allowing himself an occasional wry smile, or polite chuckle. He would probably be thinking 'Cut the character stuff. Tell us what the church teaches.' So, fathers, sisters, brothers, the gospel: Luke tells us about two people on their way to Emmaus, wrapped up in their confusion, after the betrayal and crucifixion of Jesus, faces downcast. They had their version of what should have happened, and they so clung on to that (as someone clings to the burning building) that they did not recognise the risen Jesus walking with them. Jesus opens the scriptures to them, and although afterwards they recalled that their hearts burned within them as he spoke, it did not shake them from their back-

ward-looking version of the paschal events. Only when they reached their supposed destination, which turned out to be a mere staging post, and the stranger broke the bread, as he had done so many times for the thousands on the hillside, and in the upper room, did they recognise that the Lord is risen.

Luke is insistent: they rushed back immediately to the eleven and their companions, to test their experience with the nascent magisterium of the church. There they spoke and heard of the resurrection of Jesus. Talking between themselves, a committee meeting with the creativity of the oozlum bird, gets them nowhere. Even the ultimate bible study does not shake them from their introspection, although their hearts were strangely warmed. It is only when they are in the presence of the broken bread that they recognise that they can let go of their disappointment in the face of the certainty of the joy of the resurrection. That is why, today, in the face of the certainty of death, we have the faith to assert the certainty of the resurrection. So we break the bread, and pour the wine. We offer the holy sacrifice of the Mass for the repose of the soul of Alan Jones, priest. May he rest in peace. **ND**

The Revd Preb. Richard Grigson is Rector of Stafford St Mary and Marston and Vicar of Stafford St Chad. He gave this tribute at the requiem of the Revd Preb. Alan Jones.

From the Archive: Totus Tuus

Joanna Bogle reflects on John Paul II's papacy and its ongoing legacy in light of his recent beatification

A spring morning in Rome, and by 7am the crowds have already packed out St Peter's Square, and are filling the long road that leads down to the river. By 10am it is impossible to get anywhere near that area, and people are gathered instead in piazzas around the city, staring at great screens as the drama of the liturgy begins to unfold. John Paul II is about to be formally declared Blessed by his successor, Benedict XVI.

We didn't get much of this on our TV screens here in Britain, as things were dominated by our magnificent Royal Wedding just two days before. And a beatification, even of a world figure whose funeral six years earlier had dominated all news, isn't must-watch viewing for most British on a Sunday morning.

Extraordinary drama

But in Rome, with something between one-and-a-half and two million people crowded into the city, focused on St Peter's, and everything else at a standstill, this was the latest in the extraordinary drama of the life and message of Karol Wojtyła, John Paul II. When he was elected Pope in 1978 – the first non-Italian Pope for over four centuries – his fellow Pole Cardinal Wyszynski, Archbishop of Warsaw, told him 'it will be the task of this Pope to guide the Church over the threshold of the new Millennium'. While the world pondered the reality of a Pope from what was then the Communist bloc, and the massive political earthquake that might (and did) eventuate from that, the drama of the pontificate of John Paul II was to see the papacy in a much wider role than that and with deeper implications which will have an impact for years to come.

Was he a saint? Naming someone as 'Blessed' is the first

stage in canonization and a declaration that the person is already in heaven, able to pray and intercede to God from there. Hence the awaiting of a 'sign', a miracle, prayers answered. As has been widely publicized, a French nun who invoked John Paul's intercession received an overnight cure from Parkinson's Disease, and after lengthy investigations this has been accepted as an authentic miracle – at the beatification ceremony she carried a relic of John Paul to Pope Benedict in celebration.

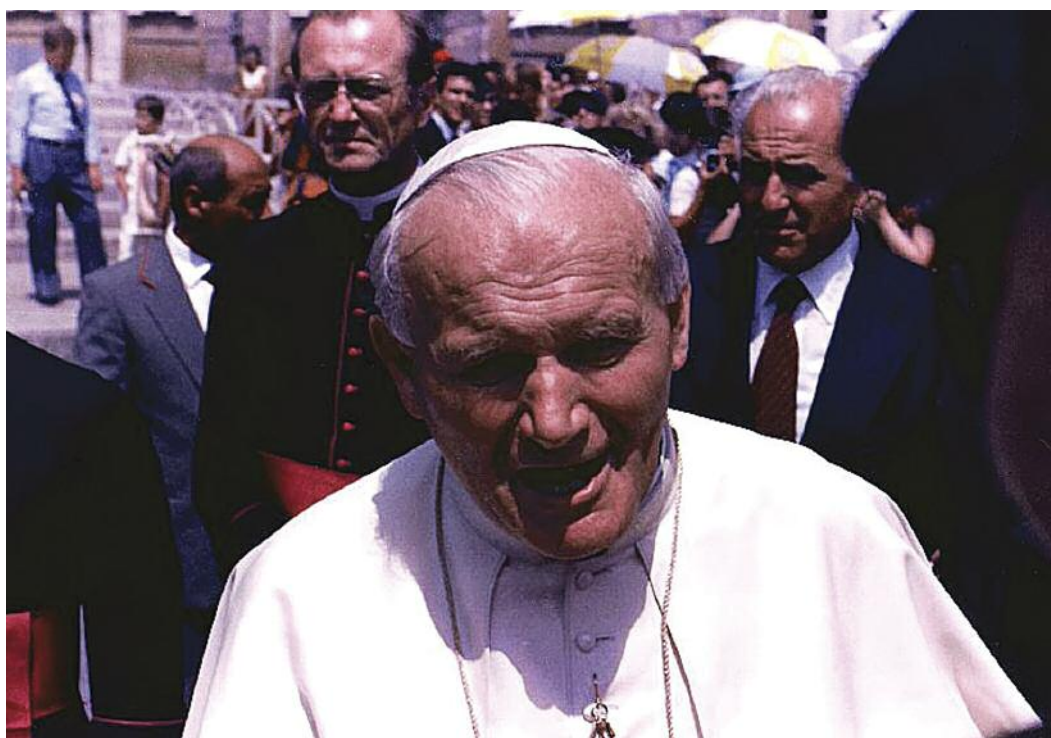
John Paul II wanted to bring people together across frontiers of ideology and even of religion, he wanted world peace, he wanted us all to make some sense of our lives.

Love and service

A person is honoured as a saint because he or she is holy – prayerful, loving, faith-filled, serving God and neighbour, loyal to the Church and to Christian teachings. It is all about faith, hope and charity. Worldly success doesn't come into it, and of course a saint can make honest mistakes, can fail in all sorts of endeavours. What matters is the faithfulness, the devotion to God, the love and service of fellow-men, the loyalty to the Church and her mission.

Opposition to John Paul's beatification came from various quarters: some who passionately disagreed with his defence of Catholic orthodoxy, some who believed that John Paul could have done more to seek out and punish bad priests, some who loathed him because they hated the teachings of the Second Vatican Council and saw themselves as 'traditionalists' upholding truth against his errors.

Of these, probably only the second group really resonated: could John Paul have done more to tackle the scandal of bad priests? All the evidence is that he took swift action once the facts became known. He certainly initiated a massive sense of renewal and re-invigoration of the priesthood in the Roman Catholic Church: today's young priests, formed and forged in his pontificate, are notably orthodox in their beliefs, committed to evangelization, traditional in their liturgy, and confident in their priesthood.



Long-term fruits

Which brings us to the drama of his Papacy – those huge gatherings with literally millions of people at Mass, World Youth Days with young people on their knees before the Blessed Sacrament or lining up to go to confession, Pope John Paul flying in to be greeted by vast crowds and kneeling to kiss the ground as he arrived, and his preaching with those memorable phrases ‘Do not be afraid!’ ‘Open wide the doors to Christ!’

Was it all just drama? Were there long-term fruits? Leaving aside the collapse of Communism, what was achieved? Certainly a re-invigorating of a Church that had seemed to be reeling from post-conciliar shock in the wake of the Second Vatican Council and which was seeking a way of interpreting that Council with authenticity and vigour. By the Nineties the papacy, which had seemed a vulnerable and frail voice in public life in the Seventies, was a ringing and clear voice speaking to every continent and taken more seriously than perhaps ever before in its history.

**Yes, he is worthy to be named
Blessed. Invoke his aid in your
prayers. Ask him to beg God for the
things you need, large and small.**

John Paul II had dispensed with the papal tiara – this was no worldly office concerned with ruling some Papal States, but the office of Peter, with a task directly and in an absolute sense linked to the authority given to that Apostle by Christ. Teaching the nations, spreading the Gospel – this was what drove John Paul on his missionary journeys. All the speeches, the banter, the leading young people in song, the kissing of babies and the affectionate blessing of the sick and the elderly were part of this. Make no mistake, this was a missionary at work.

Uncompromising faith

This made people uncomfortable. John Paul II wanted to bring people together across frontiers of ideology and even of religion, he wanted world peace, he wanted us all to make some sense of our lives – but at the heart of it all was a Christian faith which was uncompromising. So those who rather liked his peace-and-goodwill messages were also confronted with something else: the reality of Christ, the possibility that Christianity might be true, that the Church might be more than just a worldly institution, that for all its faults it might carry a message that could not be discarded.

One family

As the years go by, John Paul II’s papacy will be seen in its accurate perspective. At a time when it was crucial to do so, he drew people together, and emphasized – as no other Pope in history had done – the true nature of human beings as one family. He was absolutely genuine in his desire to emphasize our common humanity and to see an end to war and to the hideous destruction of lives and hopes that war brings.

He was absolutely genuine in his desire to bring together people of different religions and emphasize what was in common in terms of service to the poor and striving for meaning in life and working for the common good. And he combined all this with a Christian vision of extraordinary force.

John Paul II was a philosopher. His chief theologian – and close friend and colleague – was Cardinal Joseph Ratzinger, who succeeded him as Pope. The drama of John Paul’s papacy rested on the strong theological insights of this man. And both were powerfully committed to the renewal of the Church promised by the Second Vatican Council, which hallmarked their ministry and that of the Church and the fullness of which we are seeing and will see over the next decades.

Ring of truth

There is no triumphalism here: at the turn of the millennium John Paul took the lead in having the Church examine her life and mission, apologizing for errors and injustices in carrying it out in the past. He saw humility and suffering as part of the Christian life: his own final years were marked by an illness which made it difficult to look dignified and which brought acute physical pain and incapacity.

There was no hiding. And the authenticity of this made the other things he had done in his ministry – the forgiveness of his would-be murderer, the gathering together of people from different religions at Assisi, the fraternal bonds with Christians of different traditions, the ground-breaking warm friendships with Jews – have a ring of absolute truth about them too.

I am an unapologetic fan of John Paul II. I believe his life was one genuinely devoted to God’s service, and that there were in it gifts that marked the Church in great and even glorious ways in accordance with God’s plan: the visit to a synagogue that opened wide a door of love and friendship with massive implications, the challenge to Marxism that saw the complete collapse of the ghastly Soviet system with its decades of misery and cruelty, the extraordinary evangelization of youth with a message of hope.

Genuine devotion

Yes, he is worthy to be named Blessed. Invoke his aid in your prayers. Ask him to beg God for the things you need, large and small. When we speak in the Creed of the ‘communion of saints’ we aren’t lying – we are affirming a truth that has concrete results. John Paul II was a great man and a great Pope, a poet, playwright, philosopher, teacher and man of prayer. He was a father-figure in an age where fatherhood was ignored or denigrated, a priest in an age which had thought it had no time for religion, a bearer of good news in an era which had seen hideous wars and the threat of nuclear annihilation. Thank God for John Paul II. **ND**

*This article originally appeared in
the July 2011 edition of New Directions.*

touching place

SAINT GILES-ON-THE-HILL, NORWICH, NORFOLK

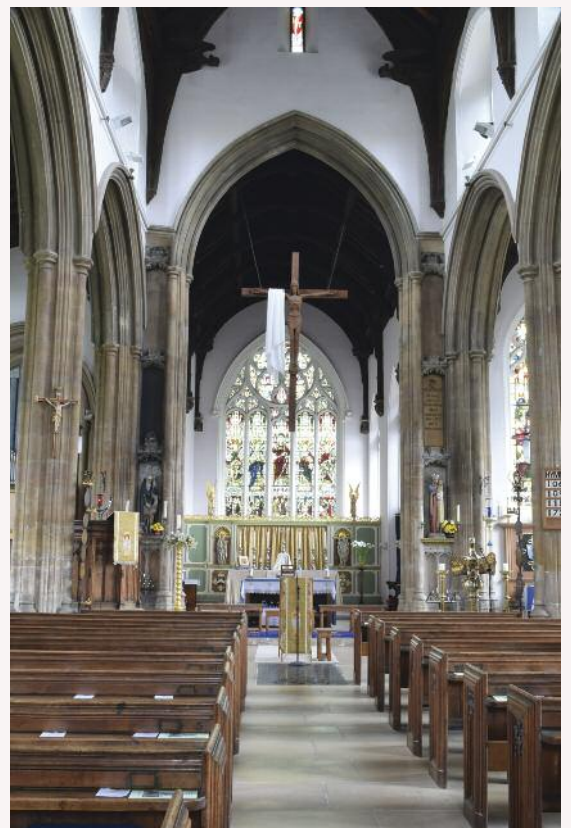


May's the month to come and see the wisteria around Saint Giles. Norwich is a city of Perp. churches, and S. Giles was about the first of them to be built. Money was left for the nave in 1386, and in 1401 Pope Boniface IX granted an indulgence to those who contributed to the repair, building or conservation of the church. It's mainly built of flint, though there's an ashlar-faced porch, probably new when John Brosyard asked to be buried there in 1455. The tower is contemporary with the nave, money being left towards that in 1424. The splendid early 15th c. nave roof looks down on large memorial brasses installed in the centre aisle for two Mayors of Norwich, Robert Baxter (1432) and Richard Purdaunce (1436). There's hardly any stained glass, so the interior is bright, the better to appreciate the generously distributed statues and shrines, complemented by classical monuments, especially drawn from the 18th c., complemented by several mayoral sword and mace rests, a civic detail found in many Norwich churches. Three tiered niches flank the tall chancel arch, the two lowest niches filled with statues of the patron saint and the Virgin and Child. The large eagle lectern given to St Gregory's by William Westbrook in 1493 came here when St Gregory's closed; in front of the south aisle altar is a small brass depicting a chalice and Host, commemorating a chaplain named John Smith, who died in 1499. This is the altar where on Wednesdays at 7 a.m. forty years ago, a very young churchwarden,

the compiler of these notes, came to love the great prayers of the Roman Canon, the one part of the liturgy that John Smith would have known, in the language which he would have used.

Map reference: - TG226086

Simon Cotton



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

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parish directory

continued

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

READING St Giles-in-Reading, Southampton Street (next to the Oracle). Medieval church. Forward in Faith, affiliated with The Society. Sunday: 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

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

SALISBURY St Martin - the oldest Church in Salisbury. We can be found in St. Martin's Church Street just over the inner city ring road. Walk up St. Ann Street from the Close and through the tunnel. A Society Parish under the episcopal care of the Bishop of Ebbfleet. Sunday: Mass at 8.00am, Parish Mass at 11.00am. For further information about the Daily Office, weekday mass and confession see www.sarumstmartin.org.uk or call 01722503123. Parish Priest: Fr. David Fisher. 01722 500896

SCARBOROUGH St Saviour with All Saints, Parish affiliated to the Society of Sts Wilfrid and Hilda and under the Episcopal Care of the Bishop of Beverley. Sunday Mass 9.15am with refreshments to follow. Evening Prayer 4.30pm. Evening Prayer and Benediction on the last Sunday of the month. Weekday masses: Monday 2pm Thursday 10.15am. Major Festivals times vary. Fr David Dixon 01723 363828 frdavidsmart@gmail.com 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 Ebbfleet. Resolutions ABC. Sunday: Mass 10.30am. For daily Mass times or further information, contact Fr Paul Lockett SSC 01 743 357862

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

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

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

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

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

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

SUTTON All Saints, Benilton A Parish of the Society in the care of the Bishop of Fulham. Sunday: Low Mass 8am, Solemn Mass 9.30am. Weekdays Low Mass: Monday and Tues 7.30am, Wed 7.30pm, Thurs 10am, Fri 7.30am, Sat 10am. For further information please contact Fr David Chislett SSC: 07860 636 270. Churchwardens: Linda Roots 020 8644 7271, Carolyn Melius 020 8642 4276

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

TAUNTON Holy Trinity, Trinity St, Taunton, TA1 3JG. Society Parish. Modern Catholic liturgy. Musical tradition. Sunday Services 8.10 & 6.30. Daily Mass. Fr Julian Laurence SSC, Vicar, Fr Adam Burnham, Curate. See website for full details of services and events 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 Ebbfleet. 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 Parish Priest: Fr Simon Sayer CMP 0121 679 7510

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

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

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

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

Continued on next page

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

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

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

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

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

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

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

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

Diocesan Directory

FIF, DIOCESE OF 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; *Crewes St Barnabas, Society, Fr Ralph Powell* 01270 212418; *Crewes 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 COVENTRY *Coventry Centre: St John the Baptist (Fr Dexter Bracey* 024 7671 1687); *Holbrooks: St Luke (Fr Simon Oakes* 024 7668 8604); *Radford: St Nicholas (024 7633*

7343); Tile Hill: St Oswald (Interregnum 07512 924401); *Ansty: St James & Shilton: St Andrew (Fr Andrew Coleman* 024 7636 6635); *Nuneaton: St Mary the Virgin (Interregnum* 024 7632 9863); *St Mary & St John Camp Hill: (Fr Tom Wintle* (024 7639 9472).

FIF, DIOCESE OF DERBY *Calow: St Peter, Fr Kevin Ball,* 01 246 462192; *Derby: St Anne, Churchwarden Alison Haslam* 01 332 362392; *St Luke, Fr Leonard Young* 01 332 342806; *St Bartholomew, Fr Leonard Young* 01 332 342806; *Hasland St Paul and Temple Normanton St James* vacant 01246 232486; *Ilkeston Holy Trinity, Bp Roger Jupp* 0115 973 5168; *Long Eaton St 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 222007; *Plymouth Mission Community of Our Lady of Glastonbury St Francis, Honicknowle, St Chad, Whiteleigh, St Aidan, Ernesettle, Fr D Bailey* 01752 773874; *Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; Sutton-on-Plym; St Mary the Virgin, Laira; St Simon, Mount Gould, Fr Philpott, e-mail* frphilpott@gmail.com; *Plymouth Discovery Mission Community, St Bartholomew, Devonport; St Mark, Ford & St Gabriel, Pevenell Park Fr R Silk* - 01752 562623; *Torquay St Marychurch Fr R Ward* 01803 269258; *Torquay St Martin, Fr G Chapman* 01803 327223; *Torre All Saints, Fr P March* 01 803 312754

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

FIF, DIOCESE OF LEICESTER *Blackfordby and Woodville* vacant, contact Miss Blossom Thompson 07813 214462; *Leicester St Aidan, New Parks, Fr S Lumby* 0116 287 2342; *St Mary de Castro, Fr D Mauldin* 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; *Scraftop Fr M Court* 0116 241 3205; *Wistow Benefice Fr P O'Reilly* 0116 240 2215

FIF, DIOCESE OF LINCOLN Resolution Parishes: *Binbrook Group (Louth) Vacant- Contact Fr Martin* 07736711360; *Edenham (Bourne) Fr Hawes* 01778 591358; *Grimsby St Augustine Fr Martin* 07736 711360; *Skirbeck St Nicholas (Boston) Fr Noble* 01205 362734; *Wainfleet Group (Skegness) Fr Morgan* 01 754 880029; *Burgh-le- Marsh (Skegness) Fr Steele* 01754 810216; *Fosdyke All Saints (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; *Fallsworth 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; *Lightbourne St Luke, Society, Fr Philip Stamp* - 0161 205 2879; *Little Lever St Matthew, Resolution, Fr John Wiseman,* 01 204 700396; *Middleton Junction St Gabriel, Resolution Fr Steven Smith* - 0161 624 2005; *Moss Side Christ Church, Society, Canon Simon Killwick* 0161 226 2476; *Oldham St James with St Ambrose, Society, Fr Graham Hollowood* - 0161 624 4964; *Peel Green St Michael, Society, Fr Ian Hall* - 0161

788 8991; *Prestwich St Hilda, Society, Fr Ronald Croft* 0161 773 1642; *Royton St Paul, Society, Vacant* contact Tony Hawkins 07792 601295; *Salford St Paul, Society, Canon David Wyatt* 0161 736 8868; *Swinton and Pendlebury Society, Fr Jeremy Sheehy* 0161 727 8175; *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 Michael, Paulsgrove, Fr Ian Newton* 02392 378194; *The Ascension, North End, Vacant (Churchwarden* 02392 660123); *Southsea Holy Spirit, Fr Philip Amey* 023 9311 7159; *Stamshaw St Saviour, vacant Churchwarden* 023 92643857

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

FIF, DIOCESE OF ST ALBANS FIF Recommended Churches *Bedford St Martin, Fr Pimenta* 01234 357862; *Bushey Heath St Peter, Fr Burton* 020 8950 1424; *Hemel Hempstead St Francis, Hammerfield, Fr Weitzmann* 01442 247503; *Letchworth St Michael & St Mary, Fr Bennett* 01462 684822; *Luton: Holy Cross, Marsh Farm, vacant; Holy Trinity, 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-Deame St Andrew, Fr Schaefer* 01 709 898426; *Cantley St Wilfrid, Fr Andrew Howard* 01302 285 316; *Doncaster Holy Trinity, Fr Stokoe* 01302 371256; *Edlington St John the Baptist, Fr Edmonds* 01709 858358; *Goldthorpe SS John and Mary Magdalene, Fr Schaefer* 01709 898426; *Hexthorpe St Jude, Fr Edmonds* 01709 858358; *Hickleton St Wilfrid, Fr Schaefer* 01709 898426; *Hoyland St Peter, Fr Parker* 01226 749231; *Thurnscoe St Hilda, vacant; Mexborough St John the Baptist, vacant; Moorends St Wilfrith, Fr Pay* 07530921952; *New Bentley Ss Philip and James, Fr Dickinson* 01302 875266; *New Cantley St Hugh, Fr Stokoe* 01302 371256; *New Rossington St Luke, Fr Leal* 01 302 864304; *Ryecroft: St Nicholas, Fr Andrew Lee* 01 709 921257; *Dalton: Holy Trinity, Fr Andrew Lee* 01 709 921257; *Doncaster Ss Leonard & Jude (with St Luke) Vacant; Sheffield: St Bernard, Southey Green and St Cecilia, Parson Cross, Fr Ryder-West* 0114 2493916; *St Catherine, Richmond Road, Fr Knowles* 0114 2399598; *St Matthew, Carver Street, Fr Grant Naylor* 01 142 665681; *St Mary, Handsworth, Fr Johnson* 01142 692403 (contact clergy for Mass times, etc)

FIF SOUTHAMPTON 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. *Workshop: St Paul, Mrs M Winks* 01909 568857; *Priory Church of Our Lady and St Cuthbert, Fr Spicer* 01909 472180, who is also the contact for SSWSH in the diocese

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

The Bishop of Richborough's Chrism Mass in Walsingham



(Photo credit: Graham Howard)



*Providing ministry, sacraments and oversight
which we can receive with confidence*

Visit our website
www.sswsh.com

For the names and contact details of the Bishops' Representatives in each diocese and lists of affiliated parishes in each diocese, go to www.sswsh.com/parishes.php

Information about The Society and about the registration of priests, deacons and ordinands is available on the About Us pages.

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

2A The Cloisters, Gordon Square, London WC1H 0AG
020 7388 3588 ✚ admin@sswsh.com

Bishops of the Society



The Bishop of Beverley

PROVINCE OF YORK (EXCEPT BLACKBURN AND LEEDS)

The Right Revd Glyn Webster

Holy Trinity Rectory, Micklegate, York YO1 6LE

01904 628155 office@seefbeverley.org.uk

www.seefbeverley.org.uk

The Bishop of Burnley

BLACKBURN

The Right Revd Philip North CMP

Dean House, 449 Padiham Road, Burnley BB12 6TE

01282 479300 bishop.burnley@blackburn.anglican.org



The Bishop of Chichester

CHICHESTER

The Right Revd Dr Martin Warner SSC

The Palace, Chichester PO19 1PY 01243 782161

bishop.chichester@chichester.anglican.org



The Bishop of Ebbsfleet

PROVINCE OF CANTERBURY (WEST)

The Right Revd Jonathan Goodall SSC

Hill House, The Mount, Caversham,

Reading RG4 7RE 0118 948 1038

bishop@ebbsfleet.org.uk www.ebbsfleet.org.uk



The Bishop of Fulham

LONDON & SOUTHWARK

The Right Revd Jonathan Baker

The Vicarage, 5 St Andrew St, London EC4A 3AF

020 7932 1130 bishop.fulham@london.anglican.org

www.bishopoffulham.org.uk



The Bishop of Richborough

PROVINCE OF CANTERBURY: EAST (EXCEPT CHICHESTER, LONDON & SOUTHWARK); EUROPE

The Right Revd Norman Banks SSC

Parkside House, Abbey Mill Lane, St Albans AL3 4HE

01727 836358 bishop@richborough.org.uk www.richborough.org.uk



The Bishop of Wakefield

LEEDS

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