

newdirections

May 2019
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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

Preaching Mary

Robert Ladds and John Armitage on Our Lady's Dowry

Also in this issue:

- Chrism Masses
- Father Dolling
- Jerusalem at Easter

parish directory

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

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

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

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

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

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck Boston's oldest Parish Church. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday. Low Mass 8am (1st and 3rd), Sung Mass 9.30am. Daily Mass, offices, benediction and confessions as displayed on notice boards. During vacancy contact 01 205 354687 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. Daily Mass, Monday to Saturday, at 8.45am and Daily Evening Prayer, Monday to Saturday, at 5.30pm. 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@btpenworld.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; 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 please contact the Parish Priest, Fr Liam Beadle liam.beadle@gmail.com

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

BRISTOL Ebbsfleet parishes All Hallows, Easton BS5 0HH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10.00 a.m. (both Churches), Weekday masses: Tuesday 7.15 p.m. & Wednesday 10.00 a.m. (All Hallows), Friday 10.30 a.m. (Holy Nativity). Contacts: Fr Jones Mutemwakwenda 01179551804, www.allhallowseaston.org Father Steven Hawkins SSC. 07834 462 054 fr.stevenhawkins@googlemail.com www.holynativity.org.uk

BROMLEY St George's Church, Bickley Sunday - 8.00am Low Mass, 10.30am Sung Mass. Daily Mass - Tuesday 9.30am,

Wednesday 9.30am, Holy Hour, 10am Mass 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. Church open daily from 9.00am - 5.00pm. Rector: Canon Terry Steele, The Rectory, Glebe Rise, Burgh-le-Marsh. PE24 5BL. Tel 01754810216 or 07981878648 email: father.terry@btclink.com

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

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

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

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

COLCHESTER St Barnabas Church, Abbott's Road, Old Heath, (Society/FIF). Sunday Mass 10am (Sung). Monday 6pm, Tuesday 10am, Thursday 7pm, Holy Days 7.30pm. Check website for other daily services www.stbarnabasoldheath.wordpress.com Vicar Father Richard Tillbrook, SSC. 01206 797481 fathercap@hotmail.com

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 contact Fr Mark McAulay SSC, 01 323 722317 www.stsaviourseastbourne.org.uk

ELLAND All Saints, Charles Street, HX5 0LA A Parish of the Society under the care of the Bishop of Wakefield. Serving Traditionalists in Calderdale. Sunday Mass 9.30am, Rosary/Benediction usually last Sunday, 5pm. Mass Tuesday, Friday & Saturday, 9.30am. Canon David Burrows ssc, 01422 373184, rectorofelland@btinternet.com www.ellandoccasional.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.churche-mail:church@stpetersfolk.church>

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

HALIFAX St Paul, King Cross: Queens Road, HX1 3NU. An inclusive resolution parish receiving sacramental provision from the Bishop of Wakefield. Sunday: 11.00 Solemn Mass; 16.30 (Winter/18.30 (BST) Evening Prayer Fourth 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. Vicar: Fr Michael Macey, 01 442 247503 e-mail: vicar@stjohnsboxmoor.org.uk

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 Paul Norwood SSC, 07886 276467

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

LONDON E1W St Peter's, London Docks A registered parish of the Society of S. Wilfrid & S. Hilda. Nearest station is Wapping (Overground). Buses: D3 or 100. Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Contact: Fr Jonathan Beswick SSC 0207 481 2985, Fr Robert Ladds SSC 0207 488 3864 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 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

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

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The Bishop of Fulham's Chrism Mass at St Andrew's Holborn (Photo Credit: George Reynolds)



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*.

A new ring of 8 bells at St Peter's Horbury

England—Mary's Dowry

John Armitage explores this dedication and its importance for today

Unique among all the nations, the Catholics of England have believed for centuries that their country is in a special sense the 'Dowry of Mary'. The word 'dowry' (from the Latin *dos*, meaning 'donation,' 'gift' or 'endowment') is commonly understood as the donation accompanying a bride upon marriage. In medieval English law, however, the meaning was reversed, in that a husband would set apart a portion of his estate designated for the maintenance of his wife, should she become a widow. On landed estates the 'Dower House' is a property set aside for precisely that purpose. The historical understanding of England as 'Mary's Dowry' is understood in this sense—that England has been 'set apart' for Our Lady. Indeed, the very use of the term 'Our Lady' or the 'The Lady Mary' to refer to the Blessed Virgin Mary, although common in Western Europe from the twelfth century onwards, has a more ancient history in England, where the first extant example comes from an Anglo-Saxon poet at the end of the eighth century.

The title 'Dowry of Mary' is believed to originate from the reign of St Edward the Confessor (1042–1066) although the precise origin is unclear. It had become widespread by the middle of the fourteenth century and around the year 1350 a mendicant preacher stated in a sermon that 'it is commonly said that the land of England is the Virgin's dowry,' thus reflecting the origin of the title in the deep devotion of its people to the Mother of God in the Middle Ages.

On the feast of Corpus Christi in 1381, King Richard II (1377–1399) dedicated England to Our Lady in a ceremony at Westminster Abbey as an act of thanksgiving for his kingdom being saved in the wake of the Peasants' Revolt of that year.

The historical understanding of England as 'Mary's Dowry' is understood in this sense—that England has been 'set apart' for Our Lady.

In 1399, Thomas Arundel, Archbishop of Canterbury, wrote to his suffragan bishops: 'The contemplation of the great mystery of the incarnation has drawn all Christian nations to venerate her from whom came the first beginnings of our redemption. But we English, being the servants of her special inheritance and her own dowry, as we are commonly called, ought to surpass others in the fervour of our praises and devotions.' The Archbishop of Canterbury's letter is thus a further indication not only that the title of England as 'The Dowry of Mary' was in commonly usage at the end of the fourteenth century but also suggests an earlier origin.

It was believed that England belonged in a particular way to Our Lady, who was seen as the country's 'protectress' and

who, through her power of intercession, acted as the country's defender or guardian. In the reign of Henry V (1386–1422) the title was applied to England in Latin texts and, according to the monastic chronicler Thomas Elmham, English priests sought the intercession of 'the Virgin, protectress of her dower' on the eve of the Battle of Agincourt (1415).

'The Dowry of Mary' is thus a title of England, established by a royal act and proclaimed by an Archbishop of Canterbury, and a title which has never been rescinded by either the sovereign or by Parliament.

There was a painting which depicted Our Lady with her arms outstretched, and a group of English seminarians at her feet, with the words 'Anglia Dos Mary'—England is Mary's Dowry.

The first artistic evidence for the title was found in a painting which once graced the walls of the English Hospice of St Thomas of Canterbury in Rome, now the Venerable English College. The picture showed Richard II and his consort (Anne of Bohemia) kneeling before Our Lady and offering England to her. The king holds a parchment with a Latin inscription: 'This is your dowry, O pious Virgin.' It is possible that the painting portrayed Richard presenting England to Our Lady as her dowry in Westminster Abbey on the feast of Corpus Christi in 1381. This painting disappeared from the college during the French occupation of Rome.

'The Wilton Diptych,' now housed in the National Gallery in London, was completed around 1395 and depicts Richard II kneeling before the Virgin and Child. Carried by a supporting angel is the Cross of St George, the staff of which is surmounted by an orb featuring a minuscule map of England. An altarpiece from the same era showed Richard handing the orb to Mary, with the inscription '*Dos tua Virgo pia haec est*'—'This is thy dowry, O Holy Virgin,' words similar to those on the painting in Rome.

The Palace of Westminster is so called because it served that purpose for the kings of England before it became the seat of Parliament. Beside the palace was the Royal Chapel of St Stephen, to which was annexed a smaller one dedicated to Our Lady of the Pew. These chapels were converted into use by Parliament during the reign of Edward VI (1547–1553) and the paintings on the wall were covered over with oaken panels. However, when the Act of Union 1800 joined together the English and Irish Parliaments, some alterations had to be made to the chamber. When the panelling was removed from the wall, paintings were revealed in the interstices and were found to be as fresh and clear as on the day they had been covered up. According to the parliamentary reports of the time, behind

the Speaker's chair was a picture of the Virgin and Child with St Joseph bending over them, together with King Edward III (1327–1377) and his Queen (Philippa of Hainault) and their sons and daughters making an offering to Our Lady.

What are we to make of this picture? In *Our Lady's Dowry* (1875) the historian Father Thomas Bridgett answers thus: 'It may either have commemorated an historical event, or its execution may be considered an historical event in itself. It is not, nor does it record, an act of private devotion... Acolytes were holding lighted tapers and two angels were represented as taking part in a solemnity. It is the consecration of England, through its Sovereign to the Blessed Virgin. It was before the eyes of every King and noble until hidden by Edward VI.'

In the wake of the Reformation, the notion of England enjoying a special association or relationship with Our Lady became an important aspect of recusant Catholic spirituality. One of the English seminaries was the College of St Gregory the Great in Seville, where there was a painting which depicted Our Lady with her arms outstretched, and a group of English seminarians at her feet, with the words '*Anglia Dos Mary*' (England is Mary's Dowry.) This painting is now in the Royal College of Medicine in Seville. In the Royal English College of St Alban in Valladolid, Spain (founded in 1589), it was reported that there once was a painting which depicted Mary being handed a scroll carrying the words 'We will remain under the shade of your wings till the wickedness passes.' It is no longer in the college.

On the feast of Saints Peter and Paul, 29 June 1893, the bishops of England and Wales, in response to the wishes of the Pope Leo XIII, consecrated England to the Mother of God and to St Peter. This took place at the hands of Cardinal Vaughan at the Brompton Oratory Church in London. The action was a direct result of an audience with Pope Leo in which he recalled that England had long been known as Our Lady's Dowry, thereby giving papal approval to what had been a hallowed tradition. The Pope spoke of: 'The wonderful filial love which burnt within the hearts of your forefathers towards the great Mother of God... to whose service they consecrated themselves with such abundant proofs of devotion, that the Kingdom itself acquired the singular title of Mary's Dowry.'

He also recalled the special devotion paid to St Peter, referring to him as the 'principal patron' of the country, and desired that devotion to these 'two patrons of the faith' and 'guardians of all virtue' be revived and a new consecration made by a solemn rite. Pope Leo foresaw such an action bringing great benefit on the people at that time, an era which marked a new beginning for the Catholic faith in England. The bishops, in a pastoral letter read in Catholic churches throughout England, stated: 'To sum up all, it may be said that, in the mind of the Holy Father, and in our mind, the object and purpose of this solemn consecration of England to the great Mother of God and to Blessed Peter is to obtain an abundant outpouring of blessings upon the whole country and people of England the blessing of unity in Faith, Hope and Charity the blessing of such temporal plenty and prosperity as may redound to the glory of God and the salvation of souls.' This dedication to Our Blessed Lady was to be remembered each year

on the feast of the Holy Rosary (7 October) and that to St Peter on the Sunday after the 29 June.

In more recent times Cardinal Heenan, Archbishop of Westminster, acting on behalf of the Bishops of England and Wales, petitioned Pope Paul VI for permission for the Hail Mary to be recited at the conclusion of the Bidding Prayers in recognition of the special devotion of the people of England reflected in the unique title Dowry of Mary. At their meeting in October 1966 the bishops directed that such inclusion of the Hail Mary was to be obligatory.

On Sunday 29 March 2020, the Sunday after the Solemnity of the Annunciation at twelve noon, the time of the Angelus, individuals will be invited to recite the new prayer based on the Angelus called 'The Angelus Promise.'

'When England returns to Walsingham, Our Lady will return to England.'

These prophetic words of Pope Leo XIII seem to indicate that Walsingham is intimately associated with the spiritual health of England.

The message of Our Lady to Richeldis was to build a Holy House to remind the people of England to 'share her joy in the Annunciation':

'Walsingham, in thee is built New Nazareth
Where shall be held in a memorial
The great joy of my Annunciation.
First of my joys, their foundation and origin
Root of mankind's gracious redemption,
When Gabriel gave me this news:
To be a Mother through humility
And God's Son conceive in virginity.'


Mary was the first disciple, who has guided and inspired the Church since the beginning. She was the one who accompanied her son from the moment of his conception at the Annunciation to his death and resurrection and was present at the birth of the Church at Pentecost. This was the cause of Mary's joy, that she witnessed the events of the life of her Son and our saviour. The establishment of the shrine of Our Lady at Walsingham arose out of the devotion of the Lady Richeldis, who had a great desire to honour the Mother of God. Walsingham is certainly not the oldest Marian shrine in England, but it is the place where Our Lady made herself known in spirit and asked for the replica of the Holy House of Nazareth to be built so that 'all could share in the joy of my Annunciation.' The fruits of this manifestation of the Holy Spirit brought joy, comfort and hope to all who came and continue to come on pilgrimage.

'O England, you have great cause to be glad
For you are compared to the Promised Land, Zion
You are called in every realm and region

The Holy Land, Our Lady's Dowry.
 In you is built new Nazareth,
 A house to the honour of the Queen of Heaven
 And her most glorious Salutation
 When Gabriel said at Old Nazareth, Ave
 This same joy shall here be daily and forever remembered.
The Pynson Ballad (first printed in 1495)

In the past, England was given as a gift to Our Lady, a donation reflecting the great love of her people who sought Mary's prayers and protection. The gift to be given in 2020 will likewise reflect that same love of the Mother of God, but what will be offered will not be the country of England, but the gift of the personal faith of the people of this country as we seek once again the prayers and protection of the Mother of God. In particular, we ask Mary to assist the Church in the New Evangelisation, bringing the Good News of Jesus Christ to the people of today by the witness of the Catholic community. In his apostolic exhortation *Evangelii Nuntiandi* (1975), Pope Paul VI reflected on the power of witness: 'Above all, the Gospel must be proclaimed by witness. Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one. Here we have an initial act of evangelization.'

To this end, on Sunday 29 March 2020, the Sunday after the Solemnity of the Annunciation at twelve noon, the time of the Angelus, individuals will be invited to recite the new prayer based on the Angelus called 'The Angelus Promise.' This may take place during Mass, or a Liturgy of the Word, or in one's home, or people may wish to make a pilgrimage on that day to a shrine or their cathedral.

The Act of Dedication will begin after the recitation of the Angelus with the reading of the words of Archbishop Arundel: 'The contemplation of the great mystery of the Incarnation has drawn all Christian nations to venerate her from whom came the first beginnings of our redemption. But we English, being the servants of her special inheritance and her own dowry, as we are commonly called, ought to surpass others in the fervour of our praises and devotions.' 

Monsignor John Armitage is the Rector of the National Shrine and Basilica of Our Lady of Walsingham. This talk was given as part of the Dowry Tour. Details of the tour can be found at www.dowrytour.org.uk

THE ANGELUS PROMISE

R: The Angel of the Lord declared unto Mary

V: And she conceived by the Holy Spirit

As God once called Mary, so today he calls me to seek his Word in my life

Hail Mary full of Grace...

R: Behold the handmaid of the Lord

V: Be it done to me according to thy Word

Mary's simple yes, opened her heart to God's grace and all things become possible. Let my YES take away fear as I embrace God's will and like Mary "ponder these things in my heart"

Hail Mary full of Grace...

R: And the Word became flesh (Bow or genuflect)

V: And dwelt among us

Mary's faith-filled YES, conceived first in her heart, led to the birth of our Saviour; as I commit myself to my faith-filled YES today, I accept my Saviour into my heart bringing his life to my world.

Hail Mary full of Grace...

R: Pray for us most holy Mother of God

V: That we may be made worthy of the promises of God

Let us pray:

O Holy Mother of God, pray for us, and assist us as we dedicate ourselves this day. Your yes at the Annunciation brought our Saviour Jesus into the world, and you invite us to contemplate the great mystery of the Incarnation, sharing your joy in announcing that 'the Word was made flesh and lived among us.' May our 'yes,' this day, open our hearts to serve our sisters and brothers in this your Dowry, that they too may share our joy in the Good News that God walks among us. We make this prayer through Christ our Lord. Amen.

'As followers of Jesus Christ, we must learn to follow and to follow we must learn to trust. A physical pilgrimage through unfamiliar territory is a great lesson in trust—one must accept whatever the road has to offer—the accommodations, fellow travellers, the weather, the inconveniences, the hardships, the annoyances. A pilgrim heart looks to the journey with willingness, openness, and a good sense of humour. If we choose to trust that God has called us on this journey and He is directing it, we can relax and be open to the lessons He is seeking to teach us. We trust that God will walk the way with us, no matter what happens. He doesn't promise to make the way easy; He simply says, "I will be with you." [Message of Pope Francis to pilgrims to Loreto]

Virgo Praedicanda

Robert Ladds explains the importance of preaching Our Lady

In his later writings, Saint John Henry Newman gives us some profound thoughts for prayer and meditation, most particularly on Our Blessed Lady. Such deep and inspirational thoughts come from his singular theological gifts, but more importantly from his own experience of a long, loving and personal relationship with Our Lady Mary.

These meditations, composed towards the end of his long life, have roots that can be traced back to sermons preached those many years before in the Oxford University Church. From the beginning to the end, he reminds us of 'The Honour due to Mary'—that Mary is an example for us all. His meditations show he is true to his motto, 'Heart Speaks Unto Heart.' And he shares with us the understanding that the Christian life is a call to holiness. A holiness like Mary's, a holiness that is to experience a profound desire of the heart to find an intimate communion with the heart of God.

Mary alone is filled with grace in order that she might be the Mother of God. And, the more so, even above her maternity, that she knows perfect sanctification.

And Newman's gift to us, set out day by day, is no more apparent than in his *Meditations for the Month of May*. For the 4 May, Mary is the 'Virgo Praedicanda'—the Virgin who is to be Proclaimed, the Virgin to be Heralded and, as he says, literally, the Virgin to be Preached.

And it is just these things, proclaiming Our Lady; heralding Our Lady and preaching Our Lady, that is at the very heart, the very purpose, of this Dowry Pilgrimage. Dowry is centred on giving: on the giving of a particular gift which is representative of a greater and wider giving. Dowry is a specific gift that brings with it a promise. A dowry is something fulfilled when it is reciprocated, each giving to other.

This island has a long history of special relationship with Our Blessed Lady. In 1051, we hear England referred to as 'The Dowry of Mary'. A nation's symbolic gift of devotion. In 1061, the Blessed Virgin gave England a reciprocal gift and dowry: nothing less than making Walsingham England's Nazareth; the Holy House itself, silently yet powerfully, proclaiming the Annunciation of the Son of God. A particular gift, one full of the promise fulfilled in the Incarnation and birth of Jesus.

We see this particular relationship and exchange of dowry gifts affirmed and celebrated in the glory of 'The Wilton Diptych' where King Richard II offer his kingdom and declares 'This is your Dowry, O holy Virgin.' For almost 500 years, Mary, the *Virgo Praedicanda*, was proclaimed in England, heralded and preached. As a result, our land received a particular blessing and heritage. The Walsingham Way, a star-spangled pilgrimage. Newman's meditation asks us to consider why Our Lady is the Virgin to be Preached: 'What is the highest, the rarest, the choicest prerogative of Mary?' he asks. The answer

he gives: it is that she is the only human being without sin.

At the time when Our Lord was teaching us how to pray the Lord's prayer, a woman in the crowd called out 'Blessed is the womb that conceived you!' To which Jesus responded: 'More blessed are those who hear the Word of God and keep it.' In Mary, the words of the woman in the crowd and those of the Lord are both fulfilled. The words of the woman echo the prophetic words of St Elizabeth. The reply of Jesus rises higher: Mary alone is filled with grace in order that she might be the Mother of God. And, the more so, even above her maternity, that she knows perfect sanctification. The Annunciation heralds these three amazing truths.

England's Nazareth was to be overshadowed, all but lost, for more than 350 years, yet, by God's grace, England somehow remained Mary's Dowry. Then the Slipper Chapel is returned to worship and prayer, the Holy Father Leo XIII rescripts the Kings Lynn Holy House, pilgrims come, an image of Our Lady is set up in Walsingham Parish Church and later the Holy House and Anglican Shrine is built and the National Shrine is established.

As a result, blessings and graces were received and we, of our generation, see the results and count these blessings. Our Lady of Walsingham has even travelled variously: to Wembley Stadium with Pope St John Paul II, and to Lourdes for the Jubilee of the Apparitions.

Significant at the Wembley visit was that the image from the Slipper Chapel was carried by the director of the National Shrine together with the Administrator of the Anglican Shrine. Significant at the Lourdes visit was that the procession was led jointly by Cardinal Walter Kasper and Archbishop Rowan Williams.

Our Lady chose Walsingham to have her Holy House, to make known that England might be her dowry, might be the place and well from which might flow the knowledge of the Annunciation.

Our Lady is seen by Saint John Henry Newman as *Virgo Praedicanda*—the Virgin to be Preached—for yet another reason beyond her maternity and her perfect sanctification. The purpose of preaching is that what is unknown shall become known. In the gospels, the Holy Apostles are said to 'preach Christ' to those who do not know him. Preach Christ to the world, that he might become known.

Preaching is a gradual work: one lesson then another. The word is spread. It is most important to know that preaching is by more than words. We preach by action, example, by the witness of lives of holiness and generosity. It was thus from the beginning and throughout history: the Church has preached Mary. First, as the Virgin of Virgins, then as Mother of God,

then of her Glorious Assumption, as advocate of sinners and then that she is the Immaculate Conception. Preaching—witnessing to—the ‘Virgin to be Preached’ makes known, more and more, the Dowry of Mary: the Annunciation of the Lord; the unique moment of our redemption.


Preaching Mary is to the glory of that child upon the throne of her knee, because it makes known the very salvation of the world, the wonder of God’s love for each human soul. And here, in our own time, and at this present moment, we have the privilege of preaching Mary, that this Dowry of the Annunciation might be again more greatly and widely known, seen again in this our generation. Richeldis and those who succeeded her, each in their own way and generation, preached Mary; endowed her, gifted, established, built and resourced, her shrines and churches, hospices and facilities we rejoice in today.

It is now our calling, our opportunity, our duty under God and in honour of our Blessed Lady of Walsingham, to provide for the future. To work and pray, to give and build, to establish and endow her even to England itself. As Mary has endowed us so wonderfully, so we endow her with love in action.

We do well to note that the Ecumenical Covenant, signed by Monsignor John Armitage and Fr Kevin Smith, bears the

heading ‘The Shrine of Our Lady of Walsingham.’ The singular word, ‘shrine.’ Our Lady chose Walsingham to have her Holy House, to make known that England might be her dowry, might be the place and well from which might flow the knowledge of the Annunciation. The place of her *one* shrine.

Whether it be known through the Slipper Chapel, the Shrine Church, the Walsingham Chapels and shrines and images set up in countless churches across the land and the world, there is but *one true shrine*. And that shrine is Mary herself: Immaculate Virgin, Mother of God, Advocate of sinners, Virgin of the Assumption and Queen of Heaven.

Here, now, this Dowry Pilgrimage is focussed on preaching Our Lady. Each one of us has a part to play in this work of making Mary known: that her Dowry of the Annunciation might be more and more to the glory of God and a blessing to all 

This homily was preached by Bishop Robert Ladds at the Dowry Pilgrimage Ecumenical Evensong organised by the Ordinariate of Our Lady of Walsingham, at Our Lady of the Assumption, Warwick Street.

It is impossible to ignore the huge increase in the awareness of mental health issues. Many readers will be personally affected either by mental health issues of their own, or of friends or family members. A spiritual director must tread very carefully in this complex and delicate field. There is a temptation to approach mental health issues with a simplistic approach along the lines of ‘get to know Jesus better and all will be well.’ It is true, of course: a deepening understanding of the gospel and a richer personal relationship with God is a sure source of healing and reconciliation.

The need for careful discernment can arise in several ways. If a person is on medication for depression, or on medication to stabilise violent and sudden mood swings, this is bound to reveal itself in the way an individual experiences their own ‘inner life.’ It is possible that some of their most profound and powerful emotions are deadened or obscured. It is also possible that someone being freed by medical intervention from the paralysing effect of anxiety is able to reflect on his or her own life with a new clarity. The directee’s ability to share their experience of prayer and

Ghostly Counsel

Spiritual Therapy

Andy Hawes

the obstacles and opportunities they have in their personal encounter with the Lord is the essential starting point for effective spiritual direction and therefore it is vital to have a clear understanding of what the ‘filters’ are at work in relating them to the director.

In my judgement, where possible, a directee should be encouraged to fully disclose any treatment they are having, and how they believe it helps or hinders their life in Christ. One of the positive outcomes of opening up this discussion is recognition, on the part of the director, that this is an important aspect (perhaps most important) of this person’s life and that the director wishes to work in partnership with any medical interventions. In the past I have known both psychiatrists and psychologists to encourage an individual with a spiritual director to use that relationship as a ‘complementary therapy.’

Ironically, spiritual direction, founded as it is as on the grace at work through the gospel of Jesus Christ, is the foundational and providential way to wholeness. Perhaps a medical-based intervention should be seen as the complementary one! There is a double irony here: the way of Christian prayer and discipleship is the original cognitive behavioural therapy: the Christian is seeking constantly to have their mind ‘renewed after the manner of Christ Jesus.’ Jesus is the original life coach whose whole example was one of ‘mindfulness.’ In the Sermon on the Mount, Jesus teaches a dwelling in each moment: ‘Give no thought for the morrow, today has enough troubles of its own.’

As in everything, it is the director’s role to be a minister of this gospel of hope by which we believe that ‘nothing can separate us from the love of God in Christ Jesus.’ Above all things, in every situation, the director has a clear responsibility to enable the person they minister to leave them being assured of the truth of the gospel, and help them embrace that truth in their situation no matter how dark and difficult that may be.

The Call to Prayer

Tony Robinson considers the symbolism of the Chrism Mass

There is an ancient Latin saying that has a place of great significance in our catholic tradition: *lex orandi, lex credendi, lex vivendi*. Roughly translated into English it means something like this: as we pray, so we believe, and as we believe, so we are called to live. All three elements of the saying are interconnected, but the order in which they occur is also very important. The Christian community is above all else called to be a community of prayer; a community in other words which knows and embraces the fundamental truth that our faith, before it is about anything else, is about our relationship with God and, as a consequence of this, our relationship with our brothers and sisters in the faith. We are a people who

We are celebrating one of the most important liturgical celebrations of our lives as catholic Christians: the coming together of the bishop with his priests and his deacons.

know that, as the words of St Paul in one of his letters remind us, it is in God that 'we live, and move and have our very being.' I mention this at the beginning of my homily tonight because we are celebrating one of the most important liturgical celebrations of our lives as catholic Christians: the coming together of the bishop with his priests and his deacons, with the people of God we celebrate who we are, as brothers and sisters, united in the community of faith which is the living sign of the ongoing and active presence of Jesus Christ in the world. Our liturgy tonight, in a particularly powerful way, is the unveiling of the mystery of the Church as it has been given to us by the Lord and perpetuated throughout history, under the guidance of the Holy Spirit, in the faithful handing on of our tradition.

When I was training for my own ordination 37 years ago, I remember being taught that if, by some strange set of circumstances, every theology book in the world were destroyed, we would still have complete access to our faith in and through our faithful celebration of the church's liturgy. What we believe, what we have received from the Lord, is celebrated first in our liturgy and then comes to expression in our theology. From this we learn what the Lord is asking of us, we learn about how we are meant to live our lives. At the heart of our liturgy of course is our celebration of the Lord's passion, death and resurrection. Tonight, once again, we will be invited into the mystery of the Last Supper, where the Lord gave his disciples the bread and wine which were his body and blood, broken and poured out for them and for us, and we will be challenged once again by his words: 'Do this in remembrance of me.' We are called to celebrate the Eucharist so that we can become, in our communion with Our Lord, the presence of the Eucharist in the lives of others. In memory of Jesus and in union with him we too are called to hand over our lives for the

life of the world.

In the midst of our celebration of the Lord's passion, death and resurrection tonight are two other elements which are unique to tonight's celebration. One is the blessing of the holy oils and the other is the renewal of their ordination promises by our priests and deacons. The oils of course are used exclusively in the celebration of the sacraments of baptism, confirmation, anointing of the sick and priestly and episcopal ordination. Each of these sacraments points in its own way to the mystery of the Eucharist, the great sacrament of communion. In baptism we are plunged into the great mystery of Christ. The pouring of the water symbolises our union with Christ as he submits himself to death, is plunged into the darkness, and then rises to new life.

The oil of catechumens is used in baptism to remind us of the power and strength which comes to us from the grace of God, and the Chrism, which we consecrate tonight, symbolises our profound union with Christ whose death and rising to new life we now share. The oil of the sick becomes a sign of the strength we receive in times of physical illness and as we prepare for the final moment of our journey into full communion with the Lord through death and our rising to new life. But before we come to this final journey of course we have our lives to lead. The holy oil of Chrism, first used at our baptism, is then used again at our confirmation to symbolise the gift of the Holy Spirit which comes to us in a new way to strengthen us for the challenge of living out our Christian lives to the full. As he offered himself on the cross in a sacrificial act of total self-giving to his father for our sake so we, who are now one with him, are also called to make our lives a sacrificial gift for others.

The pouring of the water symbolises our union with Christ as he submits himself to death, is plunged into the darkness, and then rises to new life.

The other unique element in our liturgy tonight is the renewing of the solemn promises by our priests, who of course were anointed at their ordination with the oil of Chrism. As the ordained we live among our people, conscious that the Lord has placed us at the heart of our communities not because we are better, or holier, or more worthy than our brothers and sisters, but simply because the Lord has chosen us to be the living signs that he has not deserted his people, that he continues to lead us and to feed us, to forgive us and to encourage us, to serve us and to strengthen us.

It is only through the presence of the Lord Jesus in the midst of his church that any baptised Christian can hope to be faithful. It is our role as clergy to bring alive, in a particular and sacramentally powerful way, the empowering presence of

It is only through the presence of the Lord Jesus in the midst of his church that any baptised Christian can hope to be faithful.

the Lord. And this is why, in the official liturgy of the church as we celebrate it this evening, the renewal of their commitment is accompanied by an invitation to the whole community of faith, represented by all who have gathered here in the church this evening, to pray for our priests and myself, that we will be faithful to our vocation.

As we pray tonight, as we celebrate who we are as a church, as we rejoice in the gift of the Eucharist, as we recommit ourselves to being eucharistic people, as we receive with

Opportunities to engage with traditionalists in the Church of Sweden

On Priesthood

Bonds of Friendship: Days of Fellowship for Priests
Bishop Norman Banks, Bishop of Richborough

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In preparation for the retirement of the current Director, the Trustees are looking for an inspirational individual with successful experience in leadership to take up the key position of Director from January 2020.

It is an occupational requirement of this role that the post holder is a communicant member of the Church of England and is either a member of Forward in Faith or willing to join if appointed.

For an informal discussion about the role, please contact
The Bishop of Wakefield on 01924 250781 Email:
bishop.tony@leeds.anglican.org

Further details are available to download at:
www.forwardinfaith.com

Closing date for applications: Monday 10 June at 12 noon.

gratitude the sacramental gifts of life, strength, commitment and hope, and as we pray for our clergy, may we believe what we celebrate in this Mass and live it out in our daily lives with courage, enthusiasm and joy. **ND**

Bishop Tony Robinson is the Bishop of Wakefield, and Chairman of Forward in Faith. This Chrism Mass sermon was preached at St Peter's, Horbury.



THE SHRINE OF OUR LADY OF WALSINGHAM DIRECTOR OF COMMUNICATIONS

The Anglican Shrine of Our Lady of Walsingham in Norfolk is a national centre of Christian pilgrimage and spiritual renewal. The Shrine attracts thousands of pilgrims and visitors each year.

We seek to appoint our first Director of Communications who will be responsible for:

- Promoting the Shrine as a national centre of pilgrimage
- Raising the profile and reach of the Shrine through an integrated strategy combining communications & PR, advocacy and social media
- Developing member and affiliate initiatives
- Developing revenue streams through donor programmes alongside capital and revenue fundraising campaigns

The role carries significant strategic and operational accountabilities and we are looking for an experienced marketing/communications professional, with excellent organisational and communication skills and a collaborative leadership approach.

A practising communicant Christian would be desirable, in sympathy with the ethos, teaching and policies of the Shrine of Our Lady of Walsingham.

Salary c. £40,000 p.a.

Closing date Friday 17th May 2019

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

Enhanced DBS clearance is required for this post.

The Beauty of Holiness

Martin Warner reviews the life of the Church in the Diocese of Chichester

Although I didn't go to the Brit Awards this year, I was mightily impressed by Jess Glynne's performance of her hit single, *Thursday*. As she sang, 'So I won't wear makeup on Thursday/Cause who I am is enough' she dramatically began to wipe off her makeup, removing fake eyelashes and leading a team of young women who did the same, their images multiplied on the vast screen of the O2 Arena. It was a powerful protest against the manipulative and distorting standards by which beauty is assessed in today's culture. The assertive statement that 'who I am is enough' is not only a declaration of autonomy from a woman working in a highly exploitative industry; it is also a cry for greater truth and content in our assessment of human dignity.

This homily could now become a rant against the pop and fashion industry, in a way that confirms the general impression that the church is institutionally grumpy and effortlessly capable of finding things to denounce. But instead, I want to assert that Jess Glynne (and Ed Sheeran, who contributed to composing *Thursday*) are saying something that the church used to know and understand, but seems to have forgotten in what too often feels like a drift towards managerialism and a neurotic appetite for restructuring the structures we put in place 20 years ago.

In the introduction to a magisterial survey of Christian aesthetics, Hans Urs von Balthasar has some important things to say about beauty as essential to our understanding about truth and goodness. He observes that whoever sneers at beauty 'as if she were an ornament of a bourgeois past... can no longer pray and soon will no longer be able to love.' The consequence is that goodness also loses its attractiveness and the human person then asks: why be good when other options are potentially even more exciting?

It was a powerful protest against the manipulative and distorting standards by which beauty is assessed in today's culture.

Today, we gather for a liturgy in which we review the architecture of beauty, truth and goodness as they are definitively played out in the paschal mystery of Easter and in our institutional commitment to that drama as the reality that determines our life as Christians and as citizens of this nation. The oils that function within the mechanics of this drama are not makeup that masks the reality of our human frailty in age, identity and physical appearance. This is not a collective spa day. Indeed, these oils are precisely the means by which the distortion of our human condition can be revealed and gradually alleviated, through the rites of Christian initiation, healing, and commissioning for ministry in ordination.

It is in the power of his chrismation by the Holy Spirit that Jesus declares himself as the one who has come to bring about this release. This is overwhelmingly good news for the poor.

Simply being ourselves, made in the image of God, we are eligible for this liberation, eligible to be candidates for the beauty of freedom as those who enjoy God's favour. This is where we locate our assertion that beauty and justice are two sides of the same coin, because beauty is the manifestation of the truth and goodness on which justice is built. And as a consequence we must constantly be ready to defend the moral quality of beauty, by which I mean its character as something lived and done, something intrinsic to the people that we seek to be, the society we seek to build and the environment in which we seek to live.

The oils that function within the mechanics of this drama are not makeup that masks the reality of our human frailty in age, identity and physical appearance.

Jesus Christ, who has called us to live in the dispensation of this beauty, is the person in whom we see it most perfectly exemplified, and specifically but mysteriously in the celebration of the paschal mystery of Holy Week and Easter, as it is magisterially narrated by the prophet Isaiah and set to music in Handel's *Messiah*: 'He was despised and rejected of men, a man of sorrows and acquainted with grief. But the beauty of his life lay in the utter identification with the poverty of the human condition: 'Surely he hath borne our griefs, and carried our sorrows.'

It precisely in this identification with our capacity to deform ourselves with behavioural makeup that Jesus, as it were, reveals what it means to wipe our faces clean and reveal the frightening truth of what it means to be made in the image of God. 'Christ's deformity' in his passion, writes St Augustine, 'is what gives form to you... So he hung on the cross, deformed, but his deformity was our beauty.'

This Thursday, in the liturgical actions of the Eucharist, those of you who undertake the ceremony of the washing of feet will in a dramatic way express this mystery. It is the reminder of Lord's pattern of service and an unmistakable expression of the fragility of bodily form in which we seek to shape the signs of beauty. The feet we wash are often aged and worn, presented hesitantly and often with mild embarrassment. But these are the feet of those whom we serve, in order that they might carry the good news of God's love to others. 'How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things,' as Handel also sets to music in the *Messiah*.

'Today this scripture has been fulfilled in your hearing' says Jesus to us in the gospel. In the past months it has been my privilege to be on visitation to some of the deaneries in this diocese. The evidence of the apostolic work of bringing good news and proclaiming the year of the Lord's favour today was widely and enthusiastically listed by the lay people whom you serve.

There was news of food banks for those in need, in every deanery I visited, even in a rural area like Midhurst; there was a lunch club for the elderly in Rotherfield deanery, releasing them from loneliness; there was recovery of sight and many other limitations in the ground-breaking work of Chailey Heritage for people with very special needs, freedom from the oppression of mental illness in a parish in Crawley, and a year of the Lord's favour for the mums and tots of Sidley who struggle with the austerity programme and universal credit. Thank you for your commitment to this work. It is the manifestation of the fruitfulness of the oils that we are to bless and consecrate today, a signal of release and empowerment of the whole people of God in the work of recovering the true beauty of the human race, which is not surface glamour, but a deep and profound attention to who we are as the sons and daughters of God our creator.

All three of us who serve you as bishops in this diocese are undertaking these visitations, and I am glad to have the opportunity to say specifically to you, priests and deacons, with whom we share in the ordained ministry, what we are saying to the synods and congregations across the diocese: thank you for your commitment and for the fortitude and stamina you expend in the daily round of being a priest or deacon in demanding and turbulent times.

It is remarkable to hear from lay people who represent every imaginable tradition and viewpoint in the diocese, of the energy and enthusiasm for our engagement with proclaiming Jesus Christ and the beauty of his saving love. Whereas many tell us that numbers are declining and money is drying up, I want to say that this is a good time to be a Christian, that the

people you have been nurturing and whom you serve show every indication of wanting to ensure, with imagination and love, that we hand on to the next generation the flame of faith, burning brightly and consistently, as it was handed on to us. We live and minister in the today of God's fulfilment of his promises, and that fulfilment is to be seen in the parishes and deaneries where you minister.

And so my prayer for us all on this day of renewal is drawn from the ordinal. Delighting in the beauty and well-being of the church, may we set before us the example of the good shepherd, so that together we might grow into the fullness of Christ and be a living sacrifice acceptable to God the father, to whom, with the son and the Holy Spirit, belong glory and honour, worship and praise, now and forever. Amen. **ND**

The Rt Revd Martin Warner is the Bishop of Chichester. This homily was preached at his Chrism Mass in Chichester Cathedral.



Vicar for the Benefice of South with New Hinksey, Oxford – half time

The Bishops of Oxford and Ebbsfleet jointly seek to appoint a VICAR for The Benefice of South with New Hinksey, Oxford

We are seeking a priest of The Society for this half-time role who is:

- deeply formed in prayer (both liturgical and personal), the Scriptures and the sacraments
- able to nurture spiritual growth, and to lead in evangelism and service
- a hardworking pastor
- able to communicate effectively with people in and beyond the church

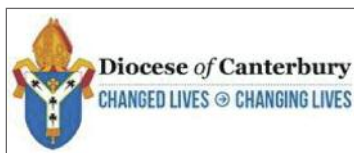
The Parish has passed a resolution under the House of Bishops' declaration.

For an informal conversation about the post, please contact either The Archdeacon of Oxford on 01865 208263 or the Bishop of Ebbsfleet on 0118 948 1048.

For the Parish Profile, guidelines and submission details, please refer to the Diocese of Oxford website

Please return applications to the Archdeacon of Oxford, Church House Oxford, Langford Locks, Kidlington Oxon OX5 1GF – archdeacon.oxford@oxford.anglican.org

Closing date: 17th May
Interviews in Oxford: 7th June



Parish Priest S. Andrew, Deal (under the episcopal care of the Bishop of Richborough) (0.5 stipend)

The Bishop of Dover wishes to appoint an experienced Parish Priest for this church, which has a long history in the Anglo-Catholic tradition, to continue its growth and mission and to be a beacon of Catholic teaching and practice as well as a resource for the wider deanery and diocese.

We are looking for a priest who is:

- a leader who will inspire and facilitate others to use their gifts and skills to enable the church to continue to grow;
- a visible presence and able to reach out to the wider town community and young families;
- a member of The Society or is sympathetic to its aims;
- above all, a holy priest who loves Jesus and will love us, too.

We offer:

- a supportive congregation that is willing to play its part in mission;
- a beautiful and bustling town with many opportunities;
- above all, people who love Jesus and will love you, too.

The parish has passed the Resolution under the House of Bishops' Declaration on the Ministry of Bishops and Priests.

Closing date: 2 June 2019

Interviews: 20 June 2019

Any queries to the Archdeacon of Ashford's PA, Louise Mills:
louise.mills@archdeacashford.org

Full details and profile: <https://pathways.churchofengland.org>
or www.canterburydiocese.org/vacancies

Thanks be to God

Jonathan Goodall rejoices at the good news in the church

I thank God for all of you daily! And so it is good to be here again in this wonderful cathedral as the church in the See of Ebbsfleet—bishop, priests, deacons and people—is gathered to celebrate the Eucharist, and to bless and consecrate the holy oils which will be used at Easter and beyond. We are in the Dean and Chapter's debt, and yet again offer them our gratitude.

On Good Friday we shall hear these words from the Gospel of John: 'Pilate [afraid because of the crowd] went back into the Praetorium and asked Jesus, "Where are you from?"' It was a question about Jesus's deeper origins, his true identity. He wasn't the first to be uneasy. The puzzle surfaces several times in the Gospels. People knew exactly where Jesus was from, and his family background. But they scorned his claims to have a heavenly origin, and a heavenly mission (John 6.42, 8.23). Each year in this celebration we hear St Luke's account of one such incident in the synagogue at Nazareth. As you can see illustrated in the manuscript on the front of your service paper, Jesus had expounded a prophecy of Isaiah by relating it to himself, and did so with an authority that went beyond all normal interpretation. The listeners were shocked at his claim to be the one who made sense of the prophecy. Shock led to denial, denial to accusation, and accusation, well, ultimately, back to Pilate's words on Good Friday. What seems to have provoked the opposition was Jesus's sheer sense of liberty to make such a claim, with all the risks it entailed. 'The Spirit of the Lord God has settled on me,' Jesus had said, 'anointing me with power... to announce good news, freedom, sight, healing, God's favour.' The Spirit enables me to give life; or rather, the Spirit enables me to give away my life so that others may have it. Elsewhere in the Gospel he says: 'I only do what I see the Father doing... and do it in the same way.' (John 5.19) That is the effect of the Spirit anointing him. We see him giving his entire self in love, without reservation, and apparently without fear. He is prepared to let go of his safety, even of his life, so that others may live, and that others may experience God as 'the one who gives his life away.'

The whole of the New Testament is full of the implications of Jesus having reached out to us, and put the same Spirit into our hearts

Now, the whole of the New Testament is full of the implications of Jesus having reached out to us, and put the same Spirit into our hearts—our rather unfree, ungiving, and pretty risk-averse hearts. But as Christ's disciples, baptised and anointed, we have received the same Spirit, so that—whether we happen to be young or elderly—we too can grow and mature into people who also freely announce to others good news, freedom, sight, healing, God's favour; who also do freely what in Christ we see the Father doing; who also freely give our lives away. That is what the gift of the Spirit means. It's a bit alarm-

ing when you wake up to the fact that that (not just simple church-going) is the way of life we have signed up to—what one writer has called 'humanity overwhelmed by the energy of giving.' But the Spirit is the gift that motivates the Church, and shapes all our efforts to deepen Christ's mission in our increasingly bored, confused, and idolatrous culture. We 'all partake of the same Spirit' (1 Cor. 12.13; Eph. 3.6), the same 'energy of giving.'

Are we letting our actions and God's actions be so blended together that the energy of God's self-giving is what defines our ministries as they defined Christ's?

As Jesus approached his death, he chose two particular ways in which to embed this attitude as deeply as possible in the fellowship of his disciples, so that it should become the 'mind,' the DNA, of his Church (Phil. 2.5): what theologians call *kenosis*. They are the inseparable fruit of Maundy Thursday. The first was the act of worship by which Jesus began his passion, giving himself to his disciples, body and blood, and the second was the ministry of those whose authority would lie in obeying his command to repeat that same act of worship, and base their own lives on its meaning, so that through them the risen Christ would be able for ever to feed 'all those who would believe through their word' (John 17.20).

All of this lies behind why, for the clergy, there is a tremendous sense of rightness, even homecoming and belonging, in the liturgies of Holy Week, despite all the busyness associated with preparing them. It's not always obvious that the kind of activities that fill the lives of the parish clergy are very central to what's outlined in the Ordinal. There's not much there about school governance, fundraising, organizing pilgrimages, or even stacking chairs! But this week is different: here a 'still centre' of priestly ministry is found, something utterly essential. Coming to this Eucharist each year, and to the Mass of the Lord's Supper, a tremendous sense of affirmation crystallizes, especially for the clergy—'Yes! This is central, this is our life-giving source!' These liturgies, especially the liturgy of Maundy Thursday, are about as close as we can get to the fire, the mystery, of Christ *giving himself*—Christ, never more filled with the energy of giving than on the cross.

For the clergy, these are moments in which we can honestly assess the sincerity of our spirituality, and renew our dedication to being teachers and models as Jesus himself is our teacher and model for humanity. We can seriously ask ourselves before the Lord: are we letting our actions and God's actions be so blended together that the energy of God's self-giving is what defines our ministries as they defined Christ's? Are God's Spirit and our spirits winding themselves together (Rom. 8.15-16) so that our ministries energise our brothers and sisters to give themselves in worship, witness, and service? Are we as clergy searching together to find ways in

which we can resist the persuasions of our culture, and live life in the Spirit as Jesus has given it to us?

The Eucharist is crucial to our hope of ever living such a life, because Christ set the Eucharist right at the centre of ecclesial life—and therefore at the centre of the life of the priest—as the most perfect expression of his own attitude. ‘No other action of the Church can equal its effectiveness’ (*Sacrosanctum concilium*, 7).

Even when you celebrate the most humble Eucharist, if you celebrate with real attention and with seriousness and conviction, you build the Church.

The Eucharist ‘is often called the sacrament of unity, but it is equally the sacrament of mission’ (*The Sacrament of Unity*, 2001). And the way we celebrate the Eucharist can either generate or undermine the mission of the Church. No worshipping congregation (in a cathedral, a parish or elsewhere) should set about assessing the effectiveness of its mission, without assessing first the effectiveness of the liturgy from which that mission flows and, dear fathers, the ministry that we each offer as presidents of it. The Eucharist is central to our mission because it is where Christ renews the energy of self-giving in every kind of mission. Therefore I want to propose to you all,

clergy and laity, that we take steps together—among the clergy, and in each parish—towards a period of talking, praying and renewing the eucharistic worship and practice of our parishes. The quality, seriousness, prayerfulness and beauty of our celebrations have a direct effect on the strength and attractiveness of that mission.

If the responsibility of presidency in the Eucharist is not central in the life of the priest, then his whole ministry suffers and is emptied, and the mission of the Church suffers. Only when the priest celebrates with authentic, personal and renewed faith does the liturgy transform lives, and shape the life of the priest as the president of the community. Don’t forget, fathers, even when you celebrate the most humble Eucharist, perhaps in churches in a remote village, or in the back street of a deprived community, or on an anonymous arterial urban road, if you celebrate with real attention and with seriousness and conviction, you build the Church and extend the self-giving of the ‘pastor of the pastors’ himself, Jesus Christ (1 Pet. 5.4)!

As I invite you now to renew your priestly commitment, may the prayers of the saints give you inspiration and courage. Let us pray for each other, and for ourselves, that the lives and gifts he has given us may not be misspent on ourselves, for our own gratification or reputation, but given away for his glory and for the good of his Church. **ND**

Jonathan Goodall is the Bishop of Ebbsfleet.



Priest in Charge of Eyres Monsell

The Bishop of Leicester is seeking to appoint a Priest-in-Charge of the parish of St Hugh, Eyres Monsell, Leicester, which is under the pastoral and sacramental care of the Bishop of Richborough. We are seeking a full-time Priest to lead and care for our outer estate church on the southern edge of Leicester. Our new Priest will work as part of the All Saints’ Mission Partnership of Society parishes.

To this end, we seek a person who:

- Is an experienced Priest of the Society.
- Will lead us to grow in the number of our disciples, the depth of our discipleship and in our loving service of the local community.
- Is a person of deep catholic spirituality, who will help us to grow in prayer and lead us on pilgrimage, especially to Walsingham.
- Will help us reconnect with our local schools and engage in fresh expressions of church.
- Will assist us in making the best use of our well-resourced Parish facilities.

Application forms and parish profile are available from:

Mrs Wendy Dunnington, St Martins House, 7 Peacock Lane, Leicester LE1 5PZ
Tel: 0116 261 5309 Email: wendy.dunnington@leccofe.org
or view the details on the Web: www.leicester.anglican.org

Closing date for applications: Thursday 30 May 2019
Interviews: Friday 21 June 2019

This post is subject to DBS enhanced disclosure

There is an Occupational Requirement for the appointed person to be an ordained member of the Church of England under the 2010 Equality Act, Part 1, Schedule 9.

Diocese of Salisbury Weymouth Saint Paul’s

**A Parish affiliated to The Society
and Forward in Faith**

We are looking to appoint a motivated, energetic and forward looking vicar who can lead us on our spiritual journey, strengthening our liturgical traditions and building our established outward looking catholic mission.

The Parish receives episcopal oversight from the Bishop of Ebbsfleet and we are proactive members of the Society of Saint Wilfrid and Saint Hilda, our deanery and diocese.

Our hope is for a vicar to engage with the parish, grow the congregation, nurture young families and the youth of the parish and bring everyone to the love of Christ. In return, the vicar will find a willing, hardworking and supportive congregation.

Parish information can be found at
www.stpaulsweymouth.org.

For an information pack and/or an informal chat, please either contact the Archdeacon of Sherborne’s office on 01202 659427 or email

Debbie.albery@salisbury.anglican.org.uk

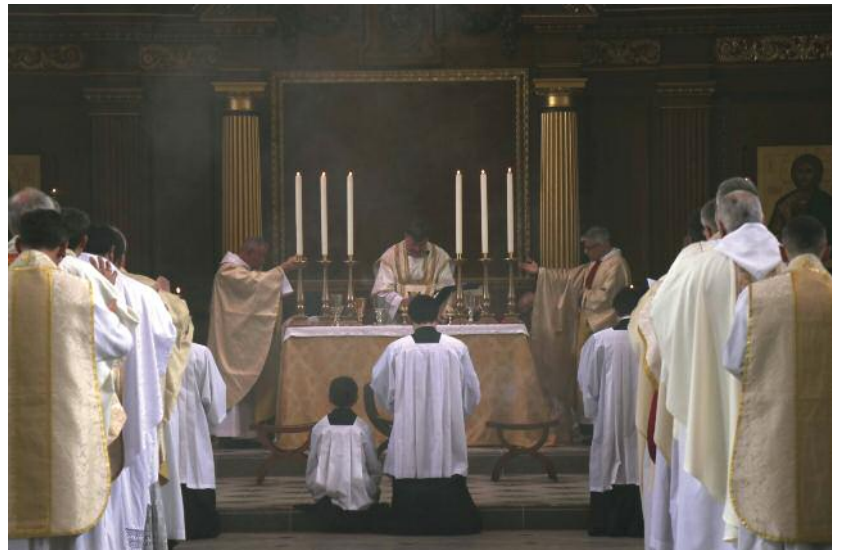
or the Bishop of Ebbsfleet’s office on 01189481038
or email office@ebbsfleet.org.uk

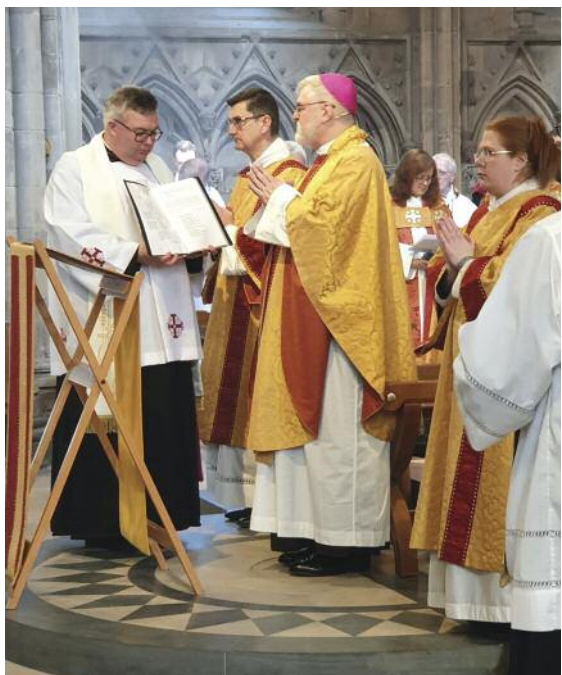


Chrism Masses

Society Bishops around England gathered their priests and people for Masses celebrating our common life







Representation of the People

J. Alan Smith suggests some changes to the system

The United Kingdom is a constitutional monarchy: the function of parliament is to enable Her Majesty's Government to conduct its business with the broad consent of the people. This is achieved by the people choosing representatives to go to Parliament to deal with the Government on their behalf.

Currently the constitution is experiencing great strain because of the referendum on leaving the European Union and the fixed-term parliament restriction introduced during the 2010 parliament. There is, possibly, a role for referendums. However, their use should be limited to giving the people an opportunity to stop the Government from doing something that could not easily be reversed (such referendums would have been useful when significant powers were being transferred to the European Union). However, a referendum to instruct a government to do something that neither it nor the House of Commons wants to do would be futile, as has been demonstrated by the efforts to implement Brexit. It would invite the reply that Humpty Dumpty received from his piscine correspondents: 'We cannot do it, Sir, because—'.

At the beginning of the 2010 parliament, with a major economic crisis to deal with and no party having a majority in the House of Commons, it is understandable that the Conservatives had to give their Liberal Democrat partners a guarantee that they would not cut and run, and therefore the Fixed-term Parliaments Act was implemented. The mistake was not to limit it to that Parliament. The idea had been around for some time, of course, favoured by constitutional theorists who favour a neat model over the need to deal with reality. Consider the Houses of Commons elected in 1950, 1964, and February 1974. Would it have been desirable for them to have continued for four years, come what may? A theoretical argument against fixed-term Parliaments is that a House of Commons, as representatives of the people, should have the right to decide at any time that, as constituted, they were unable to deal with the current problems and that their membership should be refreshed by a general election.

The House of Commons, as representatives of the people, should have the right to decide that their membership should be refreshed by a general election.

One argument for a fixed-term Parliament is that it would reduce the power of a prime minister to dissolve Parliament and call a general election when it was in his interests and those of his party to do so, regardless of the interests of the country. However, there is a way round that problem.

I would suggest two related reforms. First, establish a convention that a prime minister who is leader of his party should



not be removed from the leadership without losing a vote of confidence in the House of Commons, where the names of those voting are recorded. Second, to balance the first suggestion, Parliament should not be dissolved without an affirmative motion to that effect being passed in the House of Commons. Thus a majority party could remove its leader without that leader having the sole power to bring about the dissolution of parliament; in addition, the monarch would be protected from the dilemma of choosing either to allow a prime minister who had been defeated in the House of Commons from having a general election or else to select someone else to form a Government from the existing House of Commons.

A prime minister who is leader of his party should not be removed from the leadership without losing a vote of confidence in the House of Commons.

It would be difficult to avoid the question of the remuneration of MPs. In my opinion, an MP's salary should be set at a level that is not so high that it becomes an easy way to make a fortune, but not so low that he has to borrow his bus fare home after a constituency function. In order to compare the salary of MPs with others it is necessary to separate from his salary the expenses necessary to perform his role; this includes the cost of office accommodation both in Westminster and his constituency and also separate residential accommodation, either in Westminster or else in his constituency for those MPs where the distance between the two is sufficiently great. The latter point would be more significant if the Commons were to abandon 'family-friendly' hours and be prepared to harass the Government by sitting late into the night when necessary.

There are suggestions that the time MPs spend in Westminster and in their constituencies should be monitored. It is surely up to each MP to decide how to perform his role; if his constituents don't like the way he does it they can show their displeasure at the next general election. Similarly MPs should be free to have outside jobs. For a voter it is the way an MP carries out his role that is important, not the proportion of his time that he spends on it. **ND**

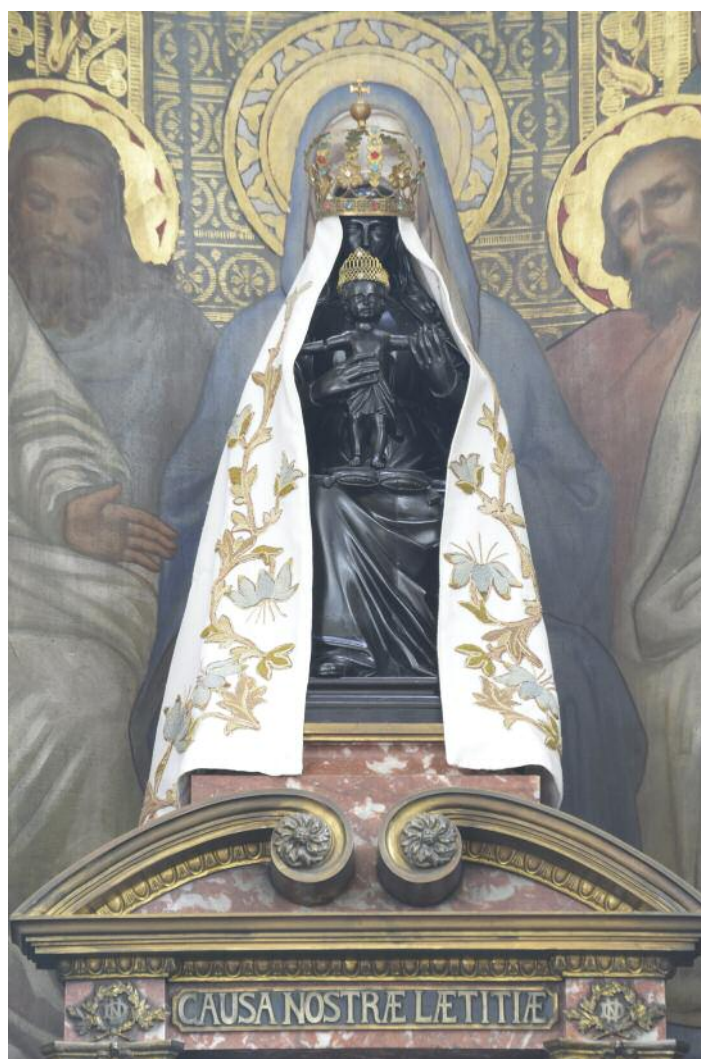
VIERGES NOIRES 10 - ND DE LIESSE



A village with a population little over a thousand, Liesse is the Walsingham of Northern France, with a similar foundation date and some legends attached. Traditionally three French knights were captured during the Crusades, and the sultan of Cairo tried to convert them to Islam. They in their turn converted his daughter Ismérie to Christianity; on presenting her with a statue of the Virgin Mary they were immediately transported back to their native land, to Liesse, where they determined to build a chapel to enshrine the miraculous statue, *Notre Dame, cause de notre joie*. Not surprisingly, the shrine, built around 1134, is associated particularly with freeing captives (as well as granting fertility). It was further rebuilt in 1384, and then the façade was extended in 1480, with aisles from the late 19th century.

Most Kings of France came here on pilgrimage, with Louis XI having an especial devotion. The High Altar was a gift of Marie de Medicis on the birth of Louis XIII, whilst Louis XIII and his wife, Anne of Austria, were subsequently to make a thanksgiving offering of a painting of the Nativity for the birth of the future Louis XIV.

The mediaeval statue of the Virgin and Child was burned in 1793, at the time of the Revolution; a modern ebony reproduction is enthroned above the High Altar. Only a small village, yes, but this shrine is regarded as the spiritual heart of the diocese of Laon. **ND**



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The next issue of **newdirections**
is published on 7 June

Editorial

2019 marks the 25th anniversary of the ordination of women to the priesthood in the Church of England. In terms of the history of the church, 25 years is no time at all, and yet for the catholic constituency in the Church of England these 25 years have been seminal in seeing what place the catholic voice might have in the Church of England. It is clear that the hopes of our Oxford Movement forefathers that the Church of England would rediscover her catholic identity have been moved to one side. And yet we continue as a faithful group of Anglo-Catholics continuing to call the Church of England to that vocation, reminding her that she has duties to the universal church and not just the whims of the modern world. No one could have predicted what the last 25 years have held for our constituency. Many will have hoped we would have disappeared, and yet we remain and we continue to flourish. At last count, 421 parishes have passed the full resolution asking for the sacramental assurance of episcopal oversight. That is the highest number of parishes seeking a Society bishop there has ever been, and this number continues to grow, as does the number of clergy registering to The Society. We have a steady number of vocations to the priesthood and our parishes continue to work in communities up and down the country engaging in mission and social outreach. We must not forget however that the basis of all of this work is in teaching and understanding the catholic faith. It is to be hoped that the teaching mission of the Anglo-Catholic constituency can be improved and widened in the coming years. We perhaps need a return to the vigorous apologetics of the past, although perhaps it will be through podcasts and tweets, and not pamphlets and tracts, that we spread our message. In doing this we must remember that we do not express some fringe opinion when we defend a traditional understanding of holy order, the Seal of the Confessional, and the sacraments (to name but three issues Forward in Faith continues to engage with), but we express the view held in the historic teaching of the church. It is im-

portant that we also deepen our dialogue with our brothers and sisters in the Roman Catholic Church so that we can continue to ensure that we understand the ecumenical implications of any decisions that are made both by the The Society and the Church of England in general. Our work is not simply for the Church of England but in the hope that one day the vision for unity which Christ prayed for might be realized. We have our part to play in this by calling the Church of England to account and reminding her of her catholic heritage, in the hope that in the next 25 years unity might become as much a possibility as it seemed in the middle of the last century.

2019 also marks the 130th anniversary of the consecration of the Chapel of St Mary, Clumber Park; a chapel which from the outset was firmly in the Anglo-Catholic tradition and whose architectural style and liturgical practices were from the outset criticized. Not only was the chapel liturgically catholic, but the 7th Duke of Newcastle ensured that what was taught in the chapel to those on his estate was catholic too, and this included devising his own Clumber hymnal. This part of our history serves to remind us that when we seek to do liturgy well we must also ensure that the teaching and doctrine that accompanies it are orthodox as well. Very often this does not happen and so church communities that are 'extreme' liturgically have abandoned the teaching of the universal church, particularly with regard to the teaching on holy orders and marriage. We only have to look to the Episcopal Church in America to see that this is the case. As we seek to carry on the work of Forward in Faith for the next 25 years, let us make sure that we do not simply become purveyors of beautiful liturgy and worship but that we continue to do what Anglo-Catholics have always done and through that liturgical expression promote and defend the catholic faith as received by the Church of England, and as understood and proclaimed by the universal Church. **ND**

the way we live now

Christopher Smith finds himself in a melancholy mood this Easter

Easter is upon us, and we have busied ourselves with the Holy Week liturgies and done our best to engage with the journey from the Lord's entry into Jerusalem, through the Last Supper and on to the cross, then to that first Easter Day, and the discovery of the empty tomb. The triumph of life over death is indeed something to be celebrated, and we celebrated it here at St Alban's with the customary paraphernalia, including an orchestra, which boomed around the fat acoustic of our church building with ear-splitting intensity.

But there has been a slight layer of melancholy over our celebrations this year. On Tuesday of Holy Week, which is the day on which Bishops of Fulham

come of the destruction might be a reawakening of some of France's 'Zombie Catholics,' the Catholics-in-name-only who rarely if ever go to mass, a phenomenon we are hardly unfamiliar with in the Church of England. And their president has been trying to get in on the act, having told the French bishops that 'the link between church and state has been damaged, that the time has come for us, both you and me, to mend it,' and that 'a president of the French republic who takes no interest in the church and its Catholics would be failing in his duty.'

Now if I were a French bishop, I might be tempted to suggest that since it was the state which broke the relationship with the church in 1789 and perse-

I got in from the parish evening mass to the news of the fire that nearly destroyed the cathedral church of Paris.

have for many years celebrated our Chrism Mass, I got in from the parish evening mass to the news of the fire that nearly destroyed the cathedral church of Paris. You and I may never learn how that fire started, but I imagine someone knows, even now. I found myself wondering where the clergy of the Diocese of Paris would meet with their Archbishop for their Chrism Mass, and the answer came the following day: St Sulpice, which itself was subject to an arson attack in March. The Reuters news agency led its report on that fire thus: 'Paris's historic Saint-Sulpice church, which was used in the filming of US author Dan Brown's *Da Vinci Code* bestseller, briefly caught fire on Sunday.' If ever a sentence spoke of the cultural shallowness of our age, that must surely be it.

Indeed, coverage of the Notre-Dame fire was pretty cringeworthy too, to say nothing of the particularly unpleasant 'Twittists' who seemed to think this was payback for French colonialism, and therefore something to celebrate. Two wrongs, in their view, evidently *do* make a right. And from another quarter there was speculation that a positive out-

cuted its clergy and appropriated its property, it might be incumbent on the state to begin the process of mending it. Still, it will be interesting to see if anything comes of this little overture, or whether this is yet another cynical attempt by yet another cynical politician to court a particular group within society in order to win some votes. Notre-Dame has already survived the humiliation of being turned into a revolutionary 'Temple of Reason' with the words '*A La Philosophie*' carved above the

As a symbol, the cross has scandalized, shocked and even frightened people almost since the beginning.

west doors, and the altar of God replaced by an 'altar of liberty.' The state giveth; the state taketh away.

And of course, my melancholy mood this year was deepened by the news we awoke to on Easter Day. 300 dead and 500 injured in Sri Lanka. I marvel at the puzzled reporters scratching their heads, wondering what it was all about. Welcome to the world of the persecuted church. These were not 'acts of violence against churches and hotels,'

as the Prime Minister said. These were murderous attacks on Christians celebrating the Resurrection in church, and visitors presumed to be Christians in their hotels. What was so threatening about them? What is so threatening about the symbol of the Christians that it must be broken, and its worshippers destroyed?

As a symbol, the cross has scandalized, shocked and even frightened people almost since the beginning, especially those who have reckoned followers of the crucified to be a threat to their authority, a threat to their power. Why? The answer is simply stated in words of one syllable: 'The Word was God'; 'The Word was made flesh'; 'God so loved the world that he gave his Son.' And the simple doctrine of the love of God is too much for so many to hear. That simplicity should always be borne in mind when we are trying to understand the theology of the cross, the doctrine we call the atonement. That bit of Christian doctrine is complex, but the key to it is simple: God so loved the world that he gave his Son.

The names of the suicide bombers are coming out, and it will test our faith to try to pray for them as well as for the victims. Zahran Hashim, Abu Mohammad, Mohamed Azzam Mohamed. Try it. Offer them the other cheek also. Because ultimately, the love of God will win. The only-begotten Son of the Father, the Word of God made flesh, who had already redeemed humanity by taking it to himself 'not by conversion of the Godhead into flesh, but by taking of the Manhood into God,' has lived for us and he has died for us. 'What man could not

do for himself God has come to do for him.' And maybe that's the most disconcerting thing of all, if you are locked into a theological or philosophical system by fear: ultimately, love will win.

'Actions speak louder than words' is a cliché never truer than in the redemption of the human race. God did not choose to save the world by talking about it; he loved the world so much that he gave his only son. Alleluia. **ND**

views, reviews and previews

art



VAN GOGH AND BRITAIN

Tate Britain until 11 August.

Booking advisable.

There are three reasons to see this show. The first is to see in one place some very fine paintings which have been lent by galleries from all over the world. If that is your reason to come you will not be disappointed. The second reason is to answer the question, is Van Gogh that great? The answer is a resounding 'yes.' And so much greater than the reproductions suggest or the assumption that he is a sad man who painted happy pictures. The third reason is to explore the relationship between Van Gogh and Britain. It's really Van Gogh and London and the works of art he saw in London, the British artists who influenced him and the artists he influenced. If this is your reason to come you may be disappointed.

Happily for him, Van Gogh had as good a time in London as many other places. He spoke good English, enjoyed his work (at least to begin with) and was able to visit the National Gallery and buy prints. Sometimes the influence of what he saw in his three London years is very clear. He owned and copied the prints of Gustave Doré, notably the famous 'Over London by Rail' and 'Newgate Prison Exercise Yard.' The latter he translated into oils, the 1890 'Prisoners exercising.' At the same time he also copied Daumier and Millet and Delacroix, so his working method was not solely London-centric.

The show also gives examples of paintings derived from works which Van Gogh saw in London. There are two paintings of avenues of trees inspired by Hobbema's 'The Avenue at Middelharnis' (which has been loaned by the Na-

tional Gallery). The Hobbema is much better than the Van Goghs. Indeed, there are a number of dull paintings in the show, dull in their originals and dull in Van Gogh's version of them—country house gates were not his thing.

One way contemporary London life did influence Van Gogh—and one of the strengths of the show is it brings this out—was it helped him to see that the poverty of the poor was a fitting subject for artists. He knew the poor because he was poor most of his life, and the Tate shows us a painting of apples which was one of the first of his works to come to this country—the apples had to be bought for him by his dealer. But the prints of London based-artists and the novels of Charles Dickens confirmed to Van Gogh that the poor were in themselves a fitting subject for an artist.



Dickens was in the background to another important thematic influence, that of the empty chair. When he was in London, Van Gogh saw Luke Fildes' 'Empty Chair,' a painting which used an empty chair to refer to the death of Dickens. The empty chair sequences of Van Gogh's Provençal lodgings were to be emblematic of his own and Gauguin's absence from Arles.

These themes are persuasively presented at the Tate. The curators have more work to do to make the case that one of the jewels of the exhibition, 'Starry Night over the Rhone,' was inspired by Van Gogh's Thameside strolls. A Whistler scene of the Chelsea embankment is hung next to 'Starry Night' and the arc of the Rhone embankment does have a sense of the Whistler, but Van Gogh's vivid yellows and the slabs of Prussian blue are dramatically different from Whistler's muted, boho tones. So, case not proven, though who cares if it means one of the Musée D'Orsay's finest paintings has been lent to the Tate.

That middle class aesthetic of Whistler literally pales besides the Van

Gogh in a way which is typical for many of the British artists who were inspired by Van Gogh. Even painters of the calibre of Sickert look lightweight besides the intensity of Van Gogh's late works. One particularly disastrous room features the National Gallery's 'Sunflowers.' 'Sunflowers' was originally part of the Tate collection and it's clear that the Tate would dearly love to have it back. Around the masterwork the curators have placed other men and women's sunflowers. These are much, much lesser works. As Roger Fry rightly saw, there is something very unflowery about a Van Gogh sunflower. His painting is a symphony of paint and harsh surfaces. It has nothing of the softness of petals or even the actual colour of sunflowers.

A similar harshness is found in the Kröller-Müller's small picture of pollarded willows at sunset. The spikiness of the trees and the primary colours of the light might anticipate the agonised post-war work of Graham Sutherland. Some of the mise-en-scène could be linked back to Constable and some of Van Gogh's explorations of tree bark seem to bear that influence, hence the loan of 'Trunk of an old yew tree' (1888) from a private collection. But even in those works the intensity of feeling is something very much of Van Gogh.

The last room of Van Gogh's own works (there's a final room of reactive artists afterwards) shows one of works the artist was working on at his death. The rural scene, grey under the dull skies of the Île-de-France, reminds us how skilful Van Gogh was in the composition of his paintings—the rhythms and shapes of which provide the setting for his strong colours and stabs of brushwork. And then in the same room there is the great Washington self-portrait, and it's not just the daring use of paint which makes this so special. The eyes are some of the most intense in Western art. The skull from which they look out is both precisely observed and emblematic of terrible stress. There was no one anywhere, let alone in London, who could use paint like this in 1890.

Owen Higgs



FROM FIRE BY WATER

My Journey to the Catholic Faith

Sohrab Ahmari

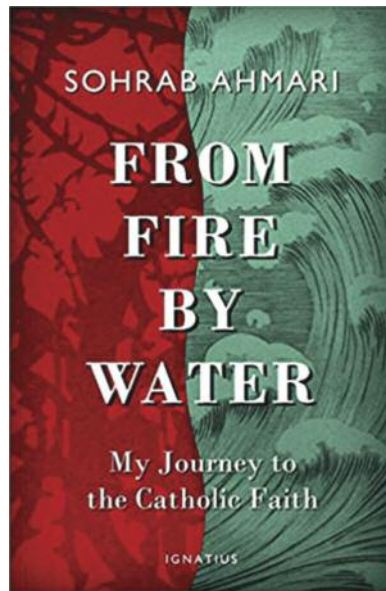
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In the first part of his powerful and compelling memoir, the New York Post journalist Sohrab Ahmari recounts his childhood, spent in Iran under the regime of the Ayatollahs, of which he gives a fascinating inside view. Influenced by his fairly secular family, he none the less sees 'good and beauty in Islam' and writes movingly of the death of Hussein ibn Ali at Karbala at the inception of the Sunni-Shiite schism in the seventh century. But, in general, the Islam of Khomeini and his followers offers little to attract him: it is, he writes, 'a religion that *never* proposes but only *imposes* – and that by the sword or the suicide bomber.'

So it was good news for the thirteen-year-old Sohrab when an uncle living in the U.S. managed to arrange for him and his newly divorced mother to emigrate there. It was less good news that this uncle lived in deepest Mormon country and the young, middle-class Iranian found himself living in a trailer park in Logan, Utah. 'That's not who we are,' he rages against his mother Niloofar, 'we have to move out!' Increasingly rebellious, Ahmari finds himself intoxicated by Nietzsche in *Thus Spake Zarathustra*, fixated 'on what he could achieve within the bounds of his own reason, creativity, love and will to power.' At university he is further influenced by the nihilism and existentialism of Camus and Sartre, and he joins the 'Trotskyite Workers' Alliance, seeking in Marxism a secular salvation in which 'History would wipe away every tear.' Academically a high achiever, he recounts during this period becoming habitually rude, arrogant and drunk.

In a rather wonderful anecdote he baits two roommates at Utah State University by leaving out for them William S. Burroughs's obscene and debauched *Naked Lunch* in the communal living room. They never read it but leave out



for him in return the King James Bible and he finds himself engrossed in Matthew's gospel, transfixed by the evangelist's account of the suffering and crucifixion of Jesus. From this point, Ahmari, schooled in the New Testament by works such as Ratzinger's *Jesus of Nazareth* becomes progressively more attracted by the person of Jesus and by the beauty and truth of the Christian faith.

A risky journalistic escapade sees him accompanying a group of migrants being taken by an Afghan smuggling ring from Istanbul to the Greek islands. His mother's illness means that he does not complete the final crossing, but the time spent with these people gives him a vision of the hell that is both within and around him and ultimately leads him to Christ and reception into the Catholic Church: 'There was only one escape hatch that led out of the infernal prison in which my soul was trapped, and it happened to be cruciform in shape. The only way out was through the One who so loved the world that he descended from the austere heights of Sinai down to these lowest depths, who called slaves friends, who allowed himself to be degraded and lifted up again as the Paschal Victim for all ages.'

Ahmari reminds us how important it is that modern Christians in a pluralistic context should be able to contend for Christianity's intellectual and philosophical coherence; to speak persuasively about the compelling and satisfying account that orthodox, Catholic Christianity gives of God and the world, and our place within it. His

journey reflects that of St Justin Martyr who, in his mid-second century *Apology*, recounts that, whilst he has investigated a number of different philosophies 'this (Christian) philosophy alone was true and profitable.' Ahmari shows us how, for this voraciously intelligent young man, the Catholic faith easily surpasses both the inflexible and rebarbative Islam of his native country, just as it does the secularised western advice to 'be yourself,' first articulated to the young Sohrab by his somewhat dissolute father.

It was not only the intellectual coherence of the faith that attracted him. Moving to London in 2014, Ahmari becomes friends with a group of evangelical Christians who are supporting persecuted Christians in the Middle East. In their company he finds his way to Holy Trinity Brompton, but light-touch sermons and hearty renditions of *My God is a Great Big God*, together with actions, unsurprisingly don't do it for him. He finds his way next door to High Mass at the Brompton Oratory. His new Catholic friends don't text him and invite him to services, unlike those at HTB, and a snooty young man sitting next to Ahmari winces when he makes the sign of the cross with his left hand. But none the less, he is entranced by the beauty and the dignity of the worship that he finds in this holy place 'set apart from the banality and corruption of human affairs': a beauty that enhances and pays homage to the true theology that inspires and precedes it.

Edward Dowler

KEMPE

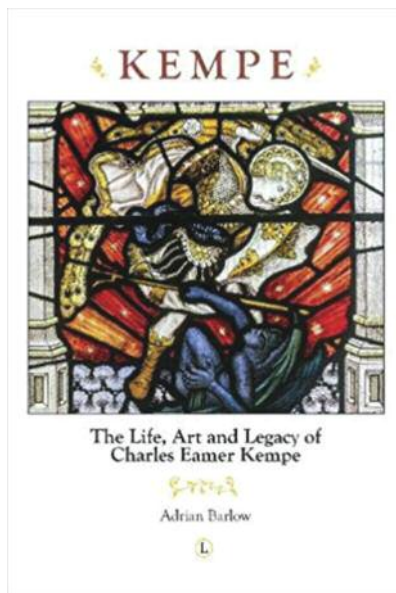
The Life, Art and Legacy of Charles Eamer Kempe

Adrian Barlow

The Lutterworth Press, 2018.

ISBN: 978 0 7188 9463 4 £25

The study of church architecture in Nineteenth Century Britain is firmly established. Its leading architects, Bodley, Pearson, Butterfield, and their successors, Temple Moore, Comper and Dykes Bower, have all received substantial studies. How strange, then, that Charles Eamer Kempe (1837-1907), whose work in stained glass can be found in churches the length and breadth of this



country, as well as in some buildings overseas, has been neglected. Margaret Stavridi's well-illustrated *Master of Glass* (1988) was a valuable reminder of Kempe's importance, but we have had to wait until now for a major assessment of his career and output. The present book rewards the waiting in full measure, acknowledging Stavridi's contribution but surpassing it in research and, in important respects, correcting it.

The first part of Adrian Barlow's work is an account of Kempe's life and personality. Mr Barlow has done painstaking research, yet Kempe the man remains elusive. Perhaps that was his wish. A photograph of him in his maturity (Stavridi gives others) shows him looking a prosperous country squire, with his bowler hat, his pointed beard and his meticulously neat clothes. The impression, though, is of someone literally buttoned-up. The appearance seems designed to hide the man rather than reveal him, just as Elgar concealed his almost morbid sensitivity behind a stiff, nearly military exterior. On first meeting Kempe, Lady Louisa Wolseley, wife of Viscount Garnet, recorded that he was "very well turned out for an 'artistic' man."

We learn of Kempe's comfortable family background, and of the disabling stammer which prevented the young man from seeking ordination. His Oxford Movement sympathies were a departure from his domestic tradition, yet the family's historical roots meant much to him. This strong sense of links with the past informed everything which he did, and his fascination with church ar-

chitecture and ritual emerged in his teens. In the early 1860s he came under the influence of Bodley, and his future path was established. He never married, and the author demonstrates a laudable refusal to speculate on Kempe's emotional life, where evidence is almost non-existent.

Kempe was a more than competent artist, and he acquired a wide knowledge of stained glass throughout Europe which gave him a remarkable ability to compose the contents of windows. In addition, as this study reminds us, his abilities extended beyond glass to church decoration and fabrics, to garden design and architecture. His genius, however, lay in the building up of his glass making studio. He was untiring in networking. He sought clients who included royalty, the titled and the rich. His wide social circle included such notable people as the Archbishops of Canterbury and York, Lord Halifax, Henry James, A. C. Benson, M. R. James and even the controversial Lord Ronald Gower. These, and many others, became the privileged guests at Kempe's House Beautiful, the Old Place at Lindfield, which he bought and extended, making it a monument to his personal tastes.

Kempe's other outstanding gift lay in recognizing and encouraging young artists of real ability and fostering their development. They were the ones who developed the "Kempe style" in glass, under the Master's supervision but with freedom to follow their own bent. To his credit, Kempe was prepared to trust young men with important commissions, and their achievements fully justified his trust.

Following the biographical portion of this book, there are valuable chapters on Kempe's approach to designing windows, as well as on his patrons and how he responded to their requirements. We read of his imaginative work creating Old Place and his generous hospitality there to friends and neighbours, and of his successor, Walter Tower, who headed the firm (as Kempe's studio had become) until the decision to close it in 1934. The First World War dealt a blow to the production of stained glass, and when the inevitable commissions for memorial windows after the war dried up there were fewer opportunities for large-scale

stained-glass projects. Also, by this time the Kempe style was being seen as out of touch with changing fashion.

A final chapter deals with Kempe's reputation. Given the hostility to Victorian art and architecture which prevailed in this country for much of the Twentieth Century, and which led to the vandalism and loss of fine buildings and churches in the name of "progress," it would be surprising had Kempe's output emerged unscathed. Even in his lifetime there were critical voices raised about his studio's work. A friend like Arthur Benson had little liking for Kempe's glass while he remained devoted to the man. Later reservations, sometimes ill-informed, by Comper, John Betjeman and Nikolaus Pevsner did not assist fair treatment of Kempe. Individual preference inevitably plays a large part in artistic evaluation, but it is safe to say that Kempe is at last receiving the appreciation which is his due, and Mr Barlow's work gives us the necessary materials for understanding Kempe's aims and the background from which he worked.

Adrian Barlow writes uncommonly well. His style is fluent and clear and carries the reader along effortlessly; indeed, it is so absorbing that several times I have almost been taken past my destination on the underground. Appropriately enough, a book which deals with fine art has been handsomely produced. The illustrations are well chosen, and the colour pictures are excellent. Stained glass is tricky to photograph, and the quality of the coloured examples here is outstandingly good and detailed. More would have been welcome, but no doubt this would have made the book prohibitively expensive.

This rewarding volume leaves me with only one complaint, which is that the Lutterworth Press has followed the bad example of too many other publishers and lumped all the explanatory notes together at the back of the book. The notes here are many and informative, and it is extremely irritating for the reader constantly to be going backwards and forwards to check a reference. In a future edition this should be put right, and the notes placed at the foot of the pages.

Finally, if the coloured illustrations here leave one thirsting for more, a second volume on Kempe by Adrian Bar-

low, *Espying Heaven*, has recently been published, and this will supply the coloured examples which are essential for a full appreciation of Kempe's work. Watch this review space.

Perhaps I ought to end with a warning. Readers who are captivated by this study may find, as I have, that they will be planning their holidays so that they can travel to view Kempe windows *in situ*. But what finer tribute could there be to an artist, his workers, and the author of a book about them?

Barry A. Orford

JOHN DUNS SCOTUS Introduction to His Fundamental Positions

E Gilson, trans. J Colbert

T&T Clark, ISBN 9780567678683, £130

Bl. John Duns Scotus (1265/6-1308) may well be the most criminally treated of all the major figures in the intellectual life of the Church. Despite offering many valuable theological ideas, amongst them the doctrine of the Immaculate Conception, Scotus' many and various detractors have wanted to see him as undermining the Church's great moral and theological traditions. However, much work is being put into understanding Scotus' positions sympathetically, particularly in the wake of the publication of the critical edition of the *Ordinatio*, Scotus' major work, and in light of an attempt by Franciscan thinkers like Fr. Philotheus Boehner and Fr. Allan Wolter to reclaim their intellectual tradition from the dominance of the Dominican St. Thomas Aquinas.

Scotus has suffered in recent scholarship from two disadvantages. First, he has been treated pretty badly throughout history, with the English 'dunce', for example, coming from a mispronunciation of his name 'Duns'; certainly, Scotus did not come out of the English Reformation very well, which perhaps makes sense given his precise understanding of marriage and divorce. The second is the focus on Aquinas as the prime representative of Catholic theology. That Aquinas is so dominant – certainly when compared to his fellow Medieval, at least – is not entirely surprising. St. Thomas left us with an elegant theolog-

ical system largely accessible in the *Summa Theologica*, making him an incredibly usable thinker; it is no surprise that the papacy has done so much to support him.

Gilson's project in *John Duns Scotus* seems to be to defend Scotus both from his opponents and his over enthusiastic Franciscan supporters. Gilson is clearly trying to make the confusing landscape of the *Ordinatio* – Scotus' *magnum opus* – into something as useful as the *Summa*, at least, insofar that that is possible without the critical edition of Scotus' work (more on this later). Gilson seems to be following on from his *L'esprit de la philosophie médiévale*, in which he claims that all Medieval Philosophy, and not just Aquinas, is valuable to the Church, because all Medieval philosophy is ultimately *Christian* philosophy.

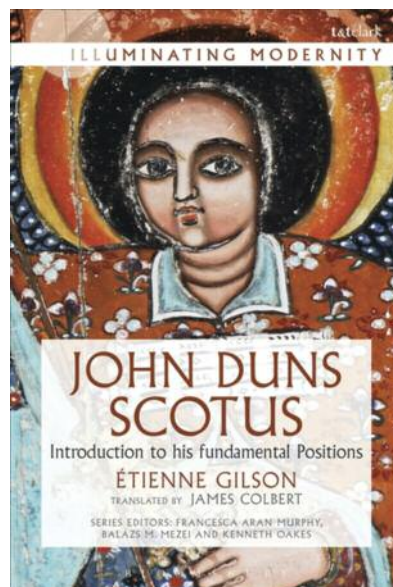
Gilson's reading of Scotus, whilst certainly not as clear as many more contemporary readings, does at least treat Scotus as someone with something valuable to say to the Church. The book is leavened with citations to Scotus' text, a testament in itself to the quality of Gilson as a scholar, although, perhaps he jumps between Scotus' earlier and later works a little too freely. I would certainly advise any serious and professional Scotus scholar to get themselves a copy of this book, not least because it covers a lot of ground I have not seen covered elsewhere; Gilson devotes many pages to both Scotus' angelology and his understanding of the reason/revelation distinction.

But, there are problems with Gilson's reading. The best example of this is the

rather confused way in which Gilson treats Scotus' famous and controversial doctrine of the univocity of being. Scotus claims that "I designate that concept univocal which possess sufficient unity in itself, so that to affirm and deny it of one and the same thing would be a contradiction" (*Ordinatio*, d. III, q. 2, nn. 26). The idea here is that when I say that God is 'good', and I say that St. Francis is 'good', even though God's goodness is necessary and infinite, and St. Francis' is contingent and finite, we *understand* them as being the same thing; both things are called *goodness*. We have a broad concept of 'goodness' that is the same in all cases, even if real good people are good in very different ways.

Univocity is a way of talking about and understanding some things about God, that, so far as Scotus is concerned, allows us to formulate deductive arguments that claim things about God. This much is clear in the structure of the *Ordinatio*, with the discussion of univocity coming in Distinction III, after the demonstration of God's existence in Distinction II; Scotus must show that all the work of Distinction II is not in vain, given that God is mysterious to us. Gilson, however, seems to commit to an older and erroneous belief that Scotus is talking about things, rather than words, which is a worry, since we do not want to make God *the same* as creatures, even if we understand both of them in the same way. At one point Gilson claims that "a term is univocal when it really means the same thing in all uses of it" (p. 67), grasping the semantic nature of this doctrine, and at another "metaphysics does not have the *concept of univocal being* as its object, but *univocal being*" (p. 86), with Gilson slipping from talking about words to things; Boehner – a friend of Gilson – had already argued against this in 1946.

It is, however, hard to say that this mistake and others like it are a matter of Gilson's being a bad scholar; quite the opposite seems to be the case. The core problem with this text is simply the date of its publication in French: 1952. It was only in 1950 that we received the critical edition of *Ordinatio* I, with the final part being published in 2013. Gilson works with the uncritical Wadding edition in a time when little Scotus scholarship was



shifting from a focus on Scotus' strictly *theological* ideas - including the Immaculate Conception and some Christology that influenced the Tractarians - to Scotus' *metaphysics*. Even by 1947, Wolter was putting out readings of Scotus' metaphysics that strongly clashed with that of Gilson and that were more familiar with the historical Scotist literature.

By 2019, 67 years later, far more work has been put into systematising Scotus – something Gilson claimed would take a genius – than was ever available for Gilson. Herein lies the problem with this book: by 2019, Gilson is dated, even whilst leaving in some interesting ideas and readings for the expert. Given the lack of critical scholarship at the time, it is not surprising that throughout the text, Gilson uses Aquinas as a touchstone, even whilst Scotus' contemporaries Henry of Ghent and Giles of Rome would be a wiser choice. Since 1952, writers like Adams, Wolter (whose *Philosophical Writings of Duns Scotus* remains some of the best beginner primary literature on Scotus, for the brave among my readers), and Ingham (whose *Duns Scotus: The Subtle Doctor* – available on Amazon as an audiobook – is perhaps the best popular introduction to Scotus) have worked to make Scotus a clearer and more systematic thinker. It is certainly a shame that it took so long to get Gilson into English, as had it been accessible in English from the '50s, Scotus scholarship would be much further ahead than it currently is. I can only hope that the late translation still has good work to do in the Anglophone world.

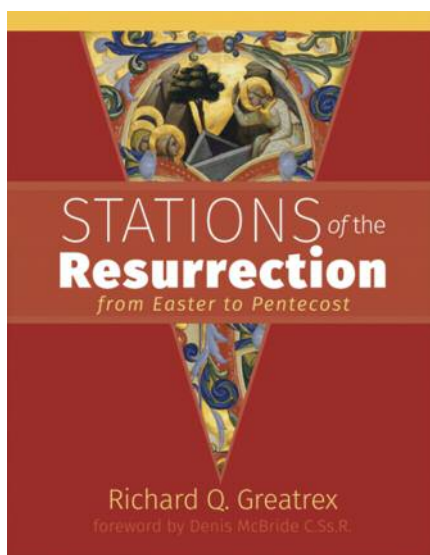
Jack Allen

STATIONS OF THE RESURRECTION from Easter to Pentecost

Richard Q. Greatrex

Redemptorist Publications

I vividly recall, during my time ministering at the Shrine, letting out a groan on the Monday of Easter Week as the strains of the *Stabat Mater* drifted through the open window of the Administrator's Cottage. The Stations of the Cross are, of course, a hugely loved feature of a pilgrimage to the Shrine, and of course the challenge for any pilgrim



leader is what would you replace them with during Eastertide?

Over the years various publications have attempted to offer a solution, from the appearance of the *Via Lucis* or Way of Light in the late 1980's through to a suggestion for no fewer than nineteen Stations of the Resurrection in *Common Worship: Times and Seasons*.

Richard Greatrex's excellent *Stations of the Resurrection* is a welcome addition to the devotional material available for the Easter Season, and offers sixteen meditations starting with the sealed tomb and leading to the gift of the Holy Spirit at Pentecost. His reflections are

striking for the manner in which they convey something of the way in which the implications of the resurrection slowly dawn upon the disciples. We are taken from the sense of wonder at what has occurred at the tomb, through to the realisation that we are "to be the next chapter in your resurrection story" in the Upper Room of Pentecost.

Greatrex suggests that his book might be used by individuals for private contemplation during Eastertide, and the thoughtful illustrations would provide material for devotion in the home – perhaps replacing the now completed Lent books! He also suggests that they could form a devotion for parish communities.

My own thought would be that the meditations are rather lengthy, and they would take much longer to 'walk' than the Stations of the Cross – we need something a little more succinct in order to wean pilgrim groups from using the Stations of the Cross in Eastertide. But they would provide the basis for a good Quiet Morning or a prayer walk, and perhaps could be used by parishes as part of their corporate prayer during the 'Thy Kingdom Come' Novena of Prayer for which this imaginative book of devotions would be an enriching experience.

Phillip Barnes

Letter to the Editor

From Fr Alan Cooke

Some of us old 'uns find it hard to understand how people like Andrew Sabinsky and Endre Kormos ('The Young Tractarians', April issue) so gladly embrace new technology while at the same time being so wedded to sixteenth-century liturgy and some of the utterances of the Fathers of the first Christian centuries.

The authors of the Book of Common Prayer and of the Tridentine Missal were equally mistaken in asserting that they alone could claim early Christian precedent for their respective liturgies. Features such as the introductory prayers before the altar, the place of the Peace, and the Last Gospel (in the Tridentine rite) and the lack of a coherent Eucharistic Prayer (in the BCP) are accretions to, or derogations from the integrity of the early eucharistic rites, and have been rightly reformed.

As for patristic exegesis, the Roman Breviary still contains such puzzling examples as this excerpt from S. Andrew of Crete, appointed to be read on Palm Sunday:

'For he is pleased to have shown us this gentleness, he who is gentle and who "rides upon the setting sun", which refers to our extreme lowliness....As the first fruits of the whole batch of man he is said to "ride upon the heaven of heavens to the rising sun", which I interpret as his own glory and divinity....'

Is this sort of stuff really a help to catholic Christians in the twenty-first century?

The Reverend Alan Cooke

Received by e-mail

On the flyleaf of a modern translation of *On the Incarnation* it says ‘when it looked as if all the civilized world was slipping back from Christianity into the religion of Arius, into one of those “sensible” synthetic religions which are so strongly recommended today and which then, as now, included among their devotees many highly cultivated clergymen, the glory of St Athanasius is that he did not move with the times; it is his reward that he now remains when those times, like all others, have passed away.’

Bible Tradition and the Renewal of Theology’ in *Ancient Faith for the Church’s Future*.] He shows that scripture and the theological interpretations of the early church constitute a necessary basis for the renewal of theology and the church. He argues that for the Fathers it is only within a ‘worshipping, discerning, interpreting, preaching church that scripture becomes scripture—is received as a canon and generates the rule of faith.’ Hence the need to read the theology of the church fathers.

Christopher A. Hall in ‘Tradition,

charist like many Arian Christians, how could Arius be correct in his reading of scripture? The communal practices of the church in worship, habits and discipline were grounded on the apostolic testimony and practices contained in scripture and these guided its interpretation.

Irenaeus, Tertullian, Augustine and Vincent of Lérins affirmed and utilized authoritative summaries of the apostles’ teaching that had shaped and guided the church across the years as it interpreted the meaning of the Bible’s apostolic testimony. They aided them in combating distorted views of the Christian faith. Doctrine and scripture belong together because there can be no disjunction between Bible and church since the true church of Christ teaches the gospel, and since the Bible is the sacred and canonical witness to the gospel. Therefore, any church claiming apostolic legitimacy must assert that her public doctrine is in accord with the content of scripture.

Larger than mere summaries such as the *Rule of Faith* is the church’s great tradition. Tradition is a way of being educated, trained and formed in the virtues necessary for Christian life and good theologizing. It’s like learning to be a musician or scientist: you don’t just learn a bunch of theories; you learn to become a kind of practitioner. As a result you perceive the world differently, make different kinds of judgments and live differently from someone who is unmusical or scientifically illiterate.

In ancient Christianity, orthodoxy and orthopraxy are inseparable. It was the ecclesial practices they encountered each week, often in the context of worship that informed how the Fathers thought about the gospel. For them, how a person lives out the gospel shapes her ability to believe well in terms of the content of the faith. To practice the way of Jesus in the postmodern world entails a lengthy apprenticeship to Jesus under the tutelage of those who have known him well.

Immersion in tradition is the presupposition for excellence and originality. It is the way of artists who first learn by copying someone else’s style. Imitation is the way to excellence and originality.

ND

Today the anti-historical revisionist liberal/feminist/human sexuality Gnostic ideologies use the notion of political correctness as their hermeneutical principle.

In the introduction, C.S. Lewis as an English teacher stresses the importance, in an age obsessed with trendiness, of ‘reading old books.’ He advised his students to keep in touch with the classics, ‘the bloodstream of our culture,’ by reading formative original texts, suggesting that after reading a new book we read an old book in between the new ones. For Lewis this is even more important when reading books on Christian subjects. Using the analogy of conversation, he says that coming late to a discussion results in missing the drift of what is being said because of being absent from the conversation’s early stages. In thinking about faith ‘the only safety is to have a standard of plain, central Christianity which puts the controversies of the moment in their proper perspective.’ This standard can be acquired only from the old books. ‘With a sense of the long theological tradition, the reader has a chance, at least, of seeing beyond the real and tragic present divisions and confusions within the Christian family to “something positive, self-consistent, and inexhaustible,” running through every age, something that expresses for us a still more fundamental unity in faith and moral vision.’ [Brian Daley, SJ, ‘Old Books and Contemporary Faith—The

Authority, Magisterium’ (also in *Ancient Faith for the Church’s Future*) points out that heretics like Arius and Sabellius were committed to the authority of scripture and were convinced that the Holy Spirit guided them in biblical interpretation. Today the anti-historical revisionist liberal/feminist/human sexuality Gnostic ideologies that disregard the common biblical and theological legacy of the ancient church, use scripture to justify their conclusions in contradicting and relativizing the church’s traditional teaching on faith, order and morality. They use the notion of political correctness as their hermeneutical principle.

Athanasius did not approach the Bible as a naked text to be interpreted by autonomous individuals. The lens through which the Fathers read the scriptures was broader and deeper than issues of background, grammar and authorial intent. They employed the church’s rule of faith and tradition as interpretive tools to help them expose the fractures in the Arian model of Christ. Athanasius used the theology and practices of the church in worship to criticize Arius’s refusal to acknowledge Christ as God. If Athanasius worshipped Christ as God daily praying to Christ, feeding on Christ in the Eu-

The Spirit of the Lord is upon me

Jonathan Baker offers an insight into the working of the Spirit in the Church

‘The Spirit of the Lord has been given to me, for he has anointed me.’

When St Augustine wrote to St Ambrose asking him what he should study to assist him with his preparation for baptism, Ambrose told him to read the Book of Isaiah. Augustine, apparently, found the text too difficult and put it aside, but Ambrose was right: right because, in this text, or series of texts, which has often been called ‘The Fifth Gospel,’ the whole pattern and hope of our salvation is revealed in prophecy, which in turn is fulfilled in Christ.

Verses from Isaiah occupy centre stage in this Chrism Mass liturgy. Isaiah 61, from which our first reading comes, is not the only place in that book in which the outpouring of the Spirit is revealed, or foretold: we might think of Isaiah 11, and the passage more often associated with Advent—‘A shoot springs from the stock of Jesse... on him the Spirit of the Lord rests.’ Here, in chapter 61, the Spirit anoints a kingly or prophetic figure whose task will be to rebuild, to renew and to restore all that had been abandoned and laid waste. Whether we identify the ‘me’ of Isaiah 61 verse 1 with a king or a prophet, we know that it is Christ himself who speaks in and through the words of the scripture, and that they are fulfilled in him. As Origen tells us, it is ‘not by chance,’ but rather by ‘the providence of God’ that Jesus opens the scroll and ‘finds a chapter containing a prophecy of himself.’ And the Fathers, in their commentaries on St Luke chapter 4, spare nothing in their exposition of what is going on in this gripping episode, when surely we could have heard a pin drop in that Nazarene synagogue. Ambrose tells us that Jesus is anointed all over with spiritual oil, and heavenly virtue, ‘that he might enrich the poverty of man’s condition with the everlasting treasure of his resurrection.’ John Chrysostom speaks of Christ leading humanity out of the ‘prison of the soul,’ where we would otherwise be held captive by sin. Origen—commenting, like Chrysostom, on the image of freedom from captivity—writes, ‘For what had been so shattered and dashed about as man, who was set at liberty by Jesus and healed?’

Isaiah 61 and Luke 4 give us the context for the whole of this Mass of the oils: nothing less than Christ’s work of freeing, healing, liberating us and all creation from bondage.

So Isaiah 61 and Luke 4 give us the context for the whole of this Mass of the oils, and that context is nothing less than Christ’s work of freeing, healing, liberating us and all creation from bondage—touching the ‘poverty of our condition’ with the treasure of the resurrection life. Christ alone is the world’s anointed saviour, but the Fathers are also keen to emphasize that the outpouring of the Spirit which comes upon him at his

baptism does not *make* him saviour, for he is that from before the foundation of the world. Rather, it is a temporal sign revealing an eternal truth. Likewise, commenting on Luke 4, St Cyril of Alexandria notes that the anointing and sending which Jesus speaks of as being fulfilled in himself are to do with Christ’s temporal mission, with the mission of the incarnate word, which has, at its heart, the preaching of good news to the poor.

It is at the heart of our faith to believe that out of his infinite love and mercy, by an act of (as it were) extraordinary divine condescension, Christ calls us to share in his mission, to share in the work of bringing freedom and healing to all that is imprisoned and diseased—the work which is, supernaturally, his alone. One of the blessings which follows, in Isaiah’s prophecy, from the mission of the one who says, ‘the Spirit of the Lord is

The Spirit is in fact to be given to all the people of God who are, in fulfilment of the promise made to Abraham, to be a priestly people, a priestly nation.

upon me,’ is the appearance of a renewed priesthood, a priesthood which is not confined to the ranks of the hereditary priesthood of old. In fulfilment of that text, Christ, who is the high priest of the New Covenant, invites others to share in a particular way in his priesthood, conferring on them—on you, fathers—a share in that same Spirit with which he was anointed at his baptism, conforming them—conforming you, fathers—‘more closely to him,’ as the rite of the renewal of your commitment to priestly service will remind us in a few moments’ time. The gift of the Spirit, conferred by prayer and the laying on of hands at priestly ordination, is—as the rite further teaches us—for a twofold purpose: grace and power to celebrate the ‘mysteries of God,’ paramount among them the Holy Eucharist; and authority to teach. In the liturgy of ordination, the presentation of the chalice and paten, and the giving of the Bible, well symbolise these core priestly tasks and callings.

The vision cast in Isaiah 61—and which is to be found in numerous other texts in the Hebrew scriptures besides—is not limited, however, to the anointing by the Spirit of one royal or prophetic individual (who is Christ), nor even to that sharing of the Spirit’s gifts among a renewed priesthood which is set aside for cultic presidency and expounding the law. There is a clear hint that the Spirit is in fact to be given to *all* the people of God who are, in fulfilment of the promise made to Abraham, to be a priestly people, a priestly nation, light and salt for all the peoples and nations of the earth. The path from God’s promises as revealed in the Old Covenant to their fulfilment in the New is not difficult to trace. While we tend to think of this Chrism Mass as a gathering and a rite which is focussed on the clergy (and there is some truth in that), truly, nonethe-

less, we rejoice in the presence of so many laity who are here this morning. For you, the people of God, are a priestly people, you share in Christ's priesthood by your baptism and confirmation, and the members of the ministerial priesthood ranked in front of you are there to serve you, to build you up and enable you to be who you are, the people whom God has called you to be. The holy oils blessed and consecrated at this Mass perfectly symbolise this relationship between the priesthood of the baptised and the priesthood of the ordained. They will be entrusted by me, your bishop, to them, your presbyters and priests, but they will be used in ministry to the whole people of God: the oil of catechumens to prepare new Christians for baptism; the oil of chrism to strengthen them and form them as mature disciples in confirmation; the oil of the sick to bring about in them that wholeness and healing, spiritual as much as physical, whose fruits are inner strength and peace.

Have confidence in the work God has given you, which is both the irreducible core, and the joy of your vocation: to be a steward of the mysteries and a teacher of the faith.

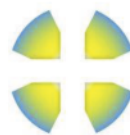
This whole rite of the Chrism Mass has, therefore, much to teach us about the distribution of gifts, the Spirit's gifts, within the body of Christ; a distribution of gifts which, as we have seen, lies deeply within the DNA of the people of Israel of old. One of the depressing trends in the life of the Church in the modern era (I was going to say in the life of the Church of England, but I think it is not exclusively our problem) has been a 'flattening out' of that sense of the diverse distribution of gifts, and a failure of confidence in the distinctive nature of the gifts the Spirit gives. Thus, we have tended on the one hand to 'clericalize' the laity and bureaucratize baptismal vocation which is the primary identity in Christ of the whole people of God, and we have tended on the other to obscure the calling to ordained ministry, to the ministerial priesthood, by overlaying that twofold gifting to be a steward of the mysteries and a teacher of the faith with a plethora of tiresome and enervating functions.

Both of those tendencies can lead to experiencing the church as a place of frustration, petty conflict and anxiety, a million miles from the vision of liberty and health proclaimed by Isaiah and claimed by Jesus himself. In the See of Fulham, we are, I think, blessedly free from the worst excesses of that flat-earth theology, and we have, I think, been doing really good work in cultivating confidence in the baptismal vocation and in what it means to be a lay Christian who is truly a well-formed disciple and a witness, and ambassador, for the faith. This began with last autumn's lay congress, and has continued with the fourfold Lent course reflecting on baptism, Bible, Eucharist and prayer. (We have also been reminded, as if we needed reminding, how rich are the gifts God has given to the priests who serve across the Fulham parishes; may I repeat my thanks to all those who have contributed to the Lent course? Thank you.)

Let me end by briefly referencing a verse which is actually omitted from our reading from Isaiah 61, I think perhaps because the scholars, while all agreeing on how obscure the Hebrew text of this verse is, cannot agree on how to translate it—translations can vary widely. It is verse 7 which, in one version at least, speaks of 'eternal gladness' being upon the heads of the priests of the Lord, picking up the reference in verse 3 to the one who has the Spirit of the Lord giving the 'oil of gladness' to those who mourn. In this Chrism Mass rite, the 'oil of gladness' which David prophesied would anoint Christ—the 'anointed one'—is associated with the Chrism oil itself, but perhaps we could use the phrase of all the holy oils. We, the people of God, have all been anointed with the 'oil of gladness' at our confirmation. Dear fathers, you have been twice so anointed, at your confirmation and at your priestly ordination. And you are *dispensers*, ministers, of the oil of gladness to those in your care. Never let the 'gladness' in your calling dry up. Meet the challenges with gladness. Enable, with gladness, those whom you serve to be the priestly people of God. Have confidence in the work God has given you, which is both the irreducible core, and the joy of your vocation: to be a steward of the mysteries and a teacher of the faith.

Thank you, dear fathers, for your ministry. May the Lord bless you as you lead God's people through the mystery of the cross to the glory of the resurrection this Holy Week and Easter. Thank you, fathers and beloved people of God, for your prayers for me. **ND**

*The Rt Revd Jonathan Baker is the Bishop of Fulham.
This sermon was preached at his Chrism Mass.*



FORWARDINFAITH
*in the Diocese of Norwich
& in the Diocese of Ely*

Annual General Meeting
Saturday, 25 May 2019

Mass at 12.00 noon in
S.Mary and All Saints Church, Walsingham

followed by Lunch & Meeting in Church

(Please bring packed lunch – wine / tea / coffee provided)

Keynote Speaker:

BISHOP ROGER JUPP SSC

**SUPERIOR-GENERAL,
CONFRATERNITY OF THE BLESSED SACRAMENT**

All Welcome

A Giant in the Land

Matthew Fisher on the life and impact of Robert Dolling

Walking through a car park in Portsmouth that leads to a shopping centre built in the 1980s offers no clues to the atmosphere experienced by Fr Robert Dolling on his first day of ministry in Landport during the late nineteenth century. Landport was a compact triangle in All Saints parish, Portsmouth with a population of approximately 7000 people. Today, between the car park and a trunk road leading to the historic dockyard, is hidden the church built with Fr Dolling's effort. St Agatha's should act as a testament to the work of this Irish priest among the slum dwellers in this part of the great naval city, and yet nobody seems to notice it tucked behind some large trees. I lived in Portsmouth in 2004 and never saw it. Paying for the beautiful basilica of St Agatha's was the primary reason for Robert Dolling publishing his only work, *Ten Years in a Portsmouth Slum*. He was a remarkable man with an impressive ministry that has largely been forgotten. No new books have been written about him and editions of his writing and two posthumous biographies are scarce. Yet during his life the work stretched far beyond Portsmouth and countless people had Fr Dolling to thank for never giving up on them. With pleasure he recounted the success of people's lives whom he met in America 15 years after he last saw them.

Fr Dolling ministered to the poor in Stepney, Portsmouth and Poplar, developing his methods of religious practice and ministry whilst attending St Alban's, Holborn. It was to this period of Fr Dolling's life where his love for the outcast was ignited. He ministered to these people throughout his whole adult life. The vision of him travelling from Poplar in the East End of London to the West End for the sole purpose of raising money from the richer classes permeates the memoirs written about him after his death. Even during the months leading up to his death, when he was quite ill, he worked without ceasing for those who had no other voice. Truthfully he was often sick himself, but always saw people in greater need and continued working. Biographer and friend Joseph Clayton notes that when a Member of Parliament heard of the death of Fr Dolling he lamented that he 'had killed himself with work.' It is important to remember that Fr Dolling was one of the few voices defending the poor and sick people in the areas he worked. There was no welfare state, no state pension, no social housing and so the church was the primary alternative to the workhouse.

Huge numbers of individuals turned to Fr Dolling for help. The numbers of incidents recorded in his writing,

where he helped real people in real situations, can often seem far removed from modern society. And yet, the stories of loss, loneliness and helplessness still feel very relevant. The hope that Fr Dolling's ministry brought to them still has plenty to offer to anyone desiring a better understanding of people today. Before looking at two specific examples of Fr Dolling's ministry one thing struck me as I read *Ten Years* for the first time. Fr Dolling felt that there was always more to do, always more money to raise and always more people he wished he could help. It is so easy to reflect on Fr Dolling and laud him as a great man of works, which he truly was. However, he remarked that it was often his own 'moroseness,' caused by his desire to do greater works, that left him unsatisfied and never able to take holidays or days off. Whilst at Portsmouth he found solace in weekly visits to Winchester College who funded the mission. He never found the same comfort after he left St Agatha's. Sadly, Clayton informs his readers that Dolling was 'never really happy' at Poplar.

During his life the work stretched far beyond Portsmouth and countless people had Fr Dolling to thank for never giving up on them.

Both his first day in Landport and the first children's service he endeavoured to officiate taught him an enormous amount about an area that was inundated with pubs and 'bad houses,' as Fr Dolling euphemistically called them. The incident in the children's service involved two boys lighting pipes during church causing Fr Dolling to physically remove them from the building whilst banging their head together as hard as he could. He felt that the rest of the service was continuing relatively successfully until the mothers of the boys returned yelling, in coarse Anglo-Saxon slang, at him. He quickly closed the services and walked straight out of the building. These mothers continued their verbal attacks all the way to Fr Dolling's home. Fr Dolling describes a scene reminiscent of the Pied Piper of Hamelin with excited children following him and the mothers all way to his house. What a welcome! After this he remained for 10 years ministering to all those he thought he could help. That was the only criterion for Fr Dolling to give his time to a person: if he felt he could help them, he would. Reflecting after he left Portsmouth, he was able to say he was not leaving Landport in the same state it was in when he arrived. A gymnasium was opened, schools and an or-

phanage were set up, fifty 'bad houses' had been closed with many of the women who had worked in them being cared for by Fr Dolling's sisters. In addition, the church had grown, and thousands of people were affected by this 'Holy Joe.'


His resignation from Landport was abrupt and he left almost immediately after the new St Agatha's was opened. This is often portrayed as an indictment of Fr Dolling's temperament as if he was someone who would throw his toys out of the pram after not getting his own way. In fact, Fr Dolling needed a rest: his health was in decline and he was due to leave during 1896 but brought that forward when he found that, for the second time in his ministry, a change in bishop had led to his ministerial methods being brought in to question. Perhaps on reflection Fr Dolling regretted this action, but he acknowledges himself that when a person is physically sick they are often also sick 'in temper' and therefore may not make the best decisions. After leaving Portsmouth he managed to be involved in the choosing of the new priest and so, unlike his mission in Stepney, the work continued. It declined through the early twentieth century, perhaps in part because in the introduction of the welfare state, and was closed after extensive bombing of Landport during the Second World War. The narrow terraced streets with children playing on the narrow streets with animal bones from the abattoirs is no longer seen, and almost all memories of this man of faith have gone. The church itself was nearly destroyed for road widening, but has been saved to stand as the only memorial of a man who gave 10 years of his life to the people of the city.

Following his time in Portsmouth, Fr Dolling found it hard to get employment in the church. He rested, waited, but no appointment came. Unable to get paid work he travelled to America for a year and preached in various churches continuing to raise money for the debts incurred from the building of St Agatha's. Then several positions were offered to him within a couple of days. Desperate for work and unaware that further offers were coming, he took the first job offered, a mission to the poor in Poplar. The amount of money he raised was astronomical and he boldly educated rich people, who appeared to live in another world, about the conditions of impoverished people living just a couple of streets away. It was in London he found the biggest contrast between rich and poor, often walking from Poplar to Westminster to raise awareness and money.

The plight of children was always important to Fr Dolling and he often considered them the victims of poor decisions from their parents. For this reason, he relentlessly defended them when they were unable to speak for themselves. Education was always important to him, even fighting for the rights of the unseen child in the

workhouse. Whilst at Poplar he noticed that the board of guardians were only keen to help with anything that people outside the workhouse could see. Therefore the happiness and comfort of those innocent children needed Fr Dolling, and he often adopted unorthodox methods to fight on their behalf. During one visit he noticed the children were served tea in the same cup they had previously had soup at dinner time without it being washed up. This meant that fat and grease floated on top of the tea making it undrinkable. His verbal complaint at a guardians meeting fell on deaf ears. The following meeting he arranged for tea to be served to guardians in the soup mugs. They agreed it was undrinkable. From then on, the cups were always washed between dinner and tea. It is these unorthodox methods Father Dolling was always willing to undertake. He loved people and the people he loved had few who cared anything for them. Perhaps that is what made him so popular to the outcast wherever he went.

It was not just the poor who loved him. He needed the rich people to fund his work. He persuaded and begged for his parish. The willingness of the rich to give to his mission is testament to Fr Dolling's ability to communicate to all people. He always aimed to treat everyone fairly, once putting the whole vicarage on bread and cheese rations because of malicious damage to a hat belonging to a resident. Staying in the house was a Member of Parliament and the same rules stood for him. Fr Dolling does record his belief that the MP and another gentleman secretly ate in a local pub, but the rule was in place for all, including Fr Dolling.

Fr Dolling has much to teach the church leader, lay person and those with an interest in social history. Certainly ministering with Fr Dolling was never dull and those who worked with him were devoted to him personally as much as to his work. When Fr Dolling died he was missed, not least by his sisters and biographer Joseph Clayton. The grief was real. They knew they had been friends with a man who was motivated by love, defended the poor, and generated a form of justice for the voiceless. He applied an understanding of the link between mental and physical health much more in line with contemporary than Victorian thought. He loved the theatre, had strong views on politics and fought to improve the quality of water for East Londoners. One of the greatest lessons of Fr Dolling's life is the way he loved without prejudice. He showed the same amount of love and compassion to bishops, lords and Members of Parliament as he did for the helpless, sinful and voiceless. 

Matthew Fisher studies Father Robert Dolling. His work can be seen at www.fatherdolling.co.uk.

May Diary

Thurifer dances to the music of time

For almost thirty years I paid an annual visit to Edinburgh for the International Festival and the ever-burgeoning Fringe. One of my traditions was to visit the Scottish National Gallery to see the series of paintings 'The Seven Sacraments' by Nicolas Poussin. It is unquestionably one of the great sets of paintings in the Western tradition. They were hung in a remote upper gallery, but were later spectacularly re-hung in an octagonal room on the ground floor, at the epicentre of the gallery. Poussin originated the classical tradition in French painting and meticulously planned his compositions, using wax models in his planning. He achieves a classical nobility, a restrained palette and composition yet dramatic in its light, shade, tonal variations and gesture. The set is infused with learning and theological reflection.

*

One of the Wallace Collection glories is Poussin's magnificent, 'Dance to the Music of Time.' Technically and visually stunning—a painting that can stop you in your tracks—it represents the inevitable passage of time. In classical form, echoing

Nicolas Poussin deserves to be more popular with gallery aficionados as one of the greatest masters in the Western tradition.

Graeco-Roman friezes, their stylized movements and gestures frozen in time, it illustrates not merely the whirligig of time but the medieval concept of the Wheel of Fortune. Figures represent the passing seasons and poverty, labour, wealth and pleasure, hands joined in the dance. Although the dancer representing pleasure has something of a self-satisfied grin, the dance comes full circle, and pleasure gives way again to poverty. Commissioned by the future Pope Clement IX (Giulio Rospigliosi), he may have intended it to depict the cycle of seasons. The onset of Romanticism overshadowed Poussin for some considerable time but opinion turned, aided by the advocacy of the post-Impressionist Paul Cézanne and the scholarship of Anthony Blunt. Poussin deserves to be more popular with gallery aficionados as one of the greatest masters in the Western tradition.

*

'Dance to the Music of Time' is also the title of the sequence of twelve novels by Anthony Powell. It is an extended social comedy published between 1951 and 1975 anatomizing the nexus between high society and literary and artistic bohemia, somewhere between Mayfair and Fitzrovia. It was highly regarded by many influential voices, including Evelyn Waugh (whose son Auberon, however, savaged it). I did not read the novels as they appeared but saved them for retirement, alongside Henry James. I have now read the first three books in the sequence and feel a sense of disappointment and anxiety. Have I missed something? What am I missing? They do not seem to stand up to the lavish praise they once received and I am tending towards the view of the younger Waugh. I shall per-

severe, however, a least for a few more, but even having read the excellent biography of Powell by Hilary Spurling I am not sure I shall stay the course to the end.

*

A clerical friend has told me that the religious press has an increasing number of 'House for Duty' advertisements for priests. He wondered when we shall see 'Episcopal Palace for Duty' appearing. We may have to wait for hell to freeze over and the pews to be completely empty.

*

Kelham Hall is situated a few miles from Newark in Nottinghamshire. The present structure is the third house, the Jacobean and the eighteenth-century house both succumbing to fire. It was built in 1863 for the Manners-Sutton family (connected to the Dukes of Rutland) by George Gilbert Scott. It is a Gothic masterpiece, if not quite as fantastical as St Pancras. Some of the internal stonework in the brick-built house is heavy and sturdy rather than graceful, but the proportions of the public rooms on the ground floor are very fine. Some of the internal decoration is unfinished, missing marble pillars, for example, as money ran out. There was insufficient money to pay for the clock in the tower for which it was designed and it was never installed. It was delivered to Kelham Hall but as there was no payment forthcoming it was taken away again. The house was sold to the Society of the Sacred Mission in 1903 and became a theological college until the early 1970s. Many will have fond memories of it. A pleasant accommodation building was added in something of an Arts and Crafts style in 1939, just in time for its military occupation in World War II as the building had been occupied in the previous war. An idiosyncratic masterpiece in its own right, the enormous chapel was built between 1927 and 1929 designed in a quasi-Byzantine style by P.H. Currey and C.C. Thompson with its dominant feature the central dome. It is now used for wedding receptions and a dozen tables were set on the day of my visit in white with large red ribbons on the chairs. They sat uneasily

On a misty and sharp winter's day both Kelham Hall and the SSM graveyard of the adjacent (locked) parish church seemed forlorn, a monument to glories past.

in the setting, but there were no religious features remaining apart from an incongruous set of choir stalls along one wall. The 'Kelham Rood' by C.S. Jagger is in St John the Divine, Kennington. To my eye the chapel sits rather incongruously next to Scott's Gothic realization, but it is fascinating in itself. Occupied by the local council for some years, the house has now been converted into a luxury hotel. On a misty and sharp winter's day both Kelham Hall and the SSM graveyard of the adjacent (locked) parish church seemed forlorn, a monument to glories past. **ND**

While working for the *Guardian* and before getting on General Synod, I voted for Margaret Thatcher three times as Conservative leader. I mention my liking for Maggie (who was not very likeable) because with another woman PM now, and a woman Bishop of London, and Newsnight given over more to

the element of choice.

Thank God I am mainly an opera critic. Opera simply does not have the possibility of gender-swapping in roles undertaken because the composer has allocated a specific voice to a part and the music is much more sacrosanct than mere words, even when penned by a genius like Shakespeare. Yet there is some

between the genders is at the heart of Shakespeare's wisdom. The pressure on maiden aunts to marry in the old days reflected their difficulty in finding the right man. Men like Eugene Onegin who couldn't or didn't marry were in a different boat altogether. To be a male wallflower was unnoticed.

Company had an autobiographical feel to it when I saw it in 1972. Sondheim was unmarried, and Larry Kert, who took over the role of Robert and won prizes for it, was openly gay. So not getting married, a fairly usual topic in musicals as in opera, was interesting. We all know what 'He never married' means in Daily Telegraph obituaries... The most memorable performance back in 1972 was Elaine Stritch singing 'Here's to the ladies who lunch...' in a voice suffused with cigarette smoke—Stritch really was a charismatic performer, but so were Julia Mackenzie and Donna McKechnie in the London cast.

For those who never saw it as it was meant to be, Sondheim's *Company* recently revived (in a version made with Sondheim's cooperation and adapted to be all about a woman called Bobbie) worked and the show was quite a sell-out at the Gielgud Theatre. A vicar friend liked *Company* in its new guise. But that success reflects Sondheim's

No doubt something can be gained from seeing a woman in a male role, but can male characters be taken by actresses and vice versa without affecting the value of what the playwright perceived and wanted?

women than men—and none the worse for it—women's time seems finally to have come. Shakespeare's Globe theatre on the south bank of the Thames has, since last April, been committed to performing those masterpieces with 50/50 actors and actresses performing the roles regardless of whether the parts are in fact male or female, and casting there is also gender, race and disability blind. Its artistic director is now Michelle Terry, who has played Henry V among her roles as an actress. No doubt something can be gained from seeing a woman in a male role, but can male characters be taken by actresses and vice versa without affecting the value of what the playwright perceived and wanted?

Shakespeare knew exactly what he was doing when he created his women, which has been demonstrated across the world in many languages over and over again. Lady Macbeth's determination combined with her devastating sensitivity to what she had engineered is a fascinating account of female psychology. It does matter what sex you are. The idea that as humans we can choose our gender, with a little chemical help and a nip and a tuck, is as misleading as the idea (equally bizarre) that our own normative orientation in our sexual activity is inborn rather than chosen. Modern morality with all its pleading rests on the dubious assumption that people cannot help what they like to do sexually: bisexuality, probably more normal than expected, somehow does not fit, implying

difficulty with colour blind casting—indeed, considering I slept outside Chichester Festival Theatre in 1962 to get a ticket for Olivier's *Othello* performed by him with a somewhat dubious West Indian lilt studied in Birmingham, it strikes me as ridiculous that great white tenors with heavy voices are no longer permitted to play the role with dark make-up on. The whole point of Shakespeare's story is that *Othello* is an alien with exactly the same feelings and capacity for error as a character with a white skin would have. Shakespeare's history plays were meant for a London audience, and of course colour blind casting is a way of doing them which is

The subtlety of relationships between the genders is at the heart of Shakespeare's wisdom.

considerably more justifiable than having women play leading roles as a different sex. But it does and will jar.

Now London has seen Glenda Jackson as King Lear, and Stephen Sondheim's 1970 musical *Company* (about a bachelor some of whose friends want him to be married) has been converted by Sondheim and its woman director Marianne Elliott so that its central male character Robert has become Bobbie (played by Rosalie Craig). It seems to me switching genders really alters the verisimilitude of the talk and of the nature of particular roles in specific situations. The subtlety of relationships

early maturity and the many good numbers the piece has. When I saw it the performance was full of energy, but it was just a gimmick. And I think it said nothing to the point about the radical difference in their nature and in their attitudes and dreams between women and men. Bobbie was just a woman who did not want to have children or marry, it seemed—quite content being herself, and not a secret lesbian. And the whole experience of this *Company* was palid—a lot of choreographed movement to go with the music rather than (as in 1972) almost naturalistic scenes and dialogues that added up as sort of real. **ND**

A Courtyard in Jerusalem

Ann George experiences a roof-top Easter

A visitor entering our school would step into the foyer of the old mission hospital, and be immediately confronted by a lectern on which there was fastened an abbreviated form of the 10 Commandments in Hebrew written in gold lettering on a dark wooden board, and under that, they would encounter Harat.

Harat was our receptionist, a small but redoubtable, good-looking young woman. She was adept at weeding out the true enquirer and politely stalling those who had just come to snoop about. She was married and had a teenage son, who studied in our high school, and she belonged to one of the smallest, but one of the most interesting and secretive, of the ethnic communities permanently resident in Jerusalem: she was an Ethiopian Christian.

Harat was married to a priest. In the Ethiopian Church priests in minor orders may marry. Her family had lived in Jerusalem since at least the 19th Century, but she might be considered a bit of a newcomer, as the Ethiopian Church claims a presence in Jerusalem of about 1,500 years. The jostling for precedence in the Church of the Resurrection has resulted in their monastery being on the roof, and I'm sure that many ND readers have ventured up the countless stairways and along corridors when on pilgrimage to visit the monastic community there. In the little chapel at the bottom of the exit staircase, however, is usually a monk who will take offerings, and the on-dit is that the monastery does very well from the collection, as pilgrims feel sorry for the community, perched out of the way. However, as their eyrie is situated around the lantern directly above the actual Edicule, I suspect that, on the whole, they are reasonably content with their lot.

A lot of processions were going on, and also a lot of music: sistra (bands of bells on poles) and pipes were well in evidence.

Ethiopian churches are most usually circular, consisting of 3 concentric circles: the outer one for the congregation, the middle one where one can receive communion if properly prepared, and the centre one where the priests officiate at the altar. If you have the opportunity to visit an Ethiopian Church, take it, because they are usually locked and only open at unspecified times, but make sure you take your shoes off before entering!

In Jerusalem, regular services for the lay people generally happened at their monastery church in Ethiopia Street in West Jerusalem, but of course the greatest celebration of the year was centred on the Church of the Resurrection. In my last year at the school, about 2 or 3 weeks after our own Easter festival, Harat asked both Chris and myself, the two deputy principals, if we would like to attend part of the Ethiopian Church's Easter celebrations on the roof.

I say 'part' because Harat said it; she guessed that 2 English Anglicans would not be able to manage the whole thing, which lasts more or less all night, and for the Faithful comes after 55

days (the Fastica) of abstinence - keeping to a vegan diet, and practising chastity - and finishes, thankfully, with a feast. It was a great honour to be asked, as on the whole the Ethiopian Christian community kept itself to itself, and also there was not much space up there on the roof, even for their own people. Harat suggested that we went to a particular door at one side of the Church of the Resurrection any time between 11:30 pm and midnight and that we could leave whenever we felt we had experienced enough.

The couple of hours we spent on the roof are blurred in my memory: so much movement, music and sudden declamations.

Chris and I duly presented ourselves to the monk on duty at about 11:30 and were escorted higher and higher through the dimly-lit Church of the Resurrection until we found ourselves out on the roof under the light of moon and stars. There were lots of people there, dressed in their best traditional clothes, all pressed quite tightly against the walls protecting us from falling off the roof. A lot of processions were going on, and also a lot of music: sistra (rows of small bells on poles) and pipes were well in evidence. Harat came to greet us, wearing a beautiful full-length, full-skirted white cotton dress embroidered with crosses formed from diamond shapes. Over this she wore a large, fine cotton shawl which covered her head and shoulders. Harat explained that the Liturgy would start around 3 a.m., but the earlier rites would be more interesting to us. At this point her son appeared at her elbow, and assured us he would escort us down to the entrance when we wanted to go.

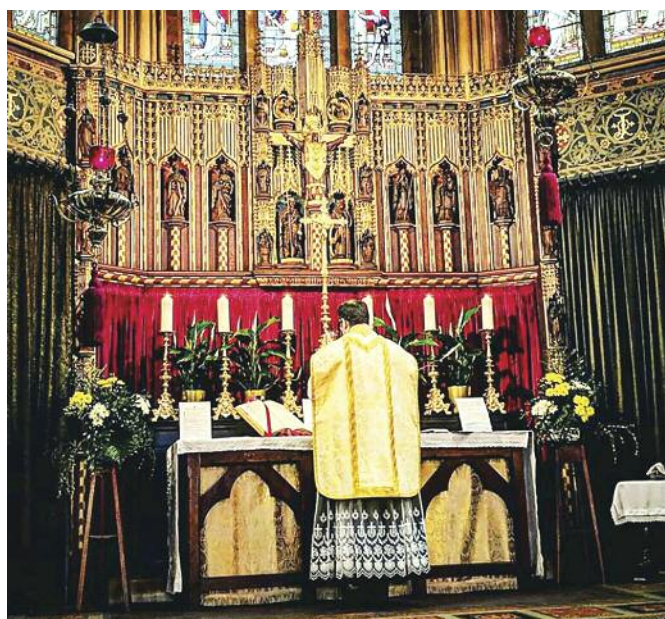
The couple of hours we spent on the roof are blurred in my memory: so much movement, music and sudden declamations. Icons were carried; I think at one point the Tabernacle circled the lantern, and then the music started again, slow and stately, at first, as, one by one, the men started to dance around and around, turning and turning, gently urged on by the music, faster and faster, until they were whirling around the lantern, which is directly above the Edicule.

We stayed until about 2:30 a.m. The men were still dancing and the women were watching them. I made my way back to the courtyard using moonlight and starlight, very bright in the Jerusalem sky. People were about the streets as they always are in Jerusalem, going about their own affairs. As I turned into Armenian Patriarchate Road, I fell in behind a party of Hasidic Jews, presumably on their way to the Western Wall. I was tired; it had been a long night. I considered Harat, breaking her fast probably in about 4 hours' time, and I concluded that for me the famous and often derided Anglican moderation really did have a lot going for it. **ND**

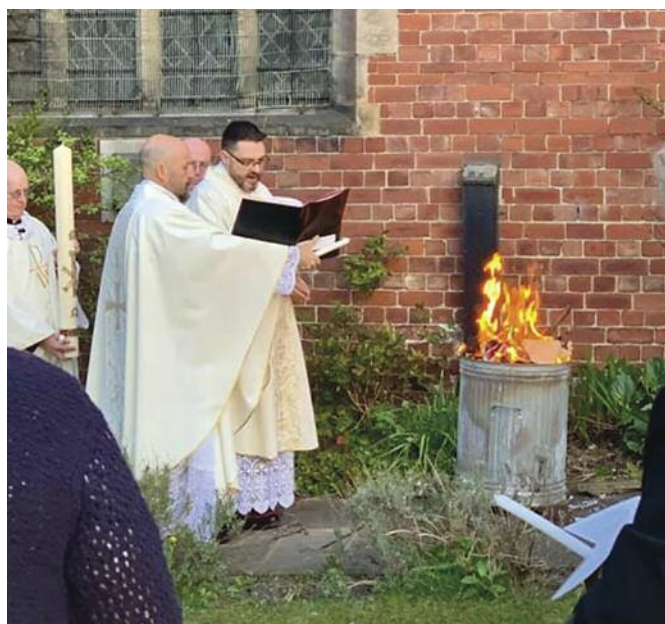
Ann George is a member of the Editorial Board of New Directions, and the Council of Forward in Faith.

Paschal Joy

Easter in Society Parishes



St John's Leamington Spa



St Peter's Barnsley



St George's Bickley



St Benet Fink, Tottenham



St Philip's Tottenham



St John and St Mary Magdalene, Goldthorpe

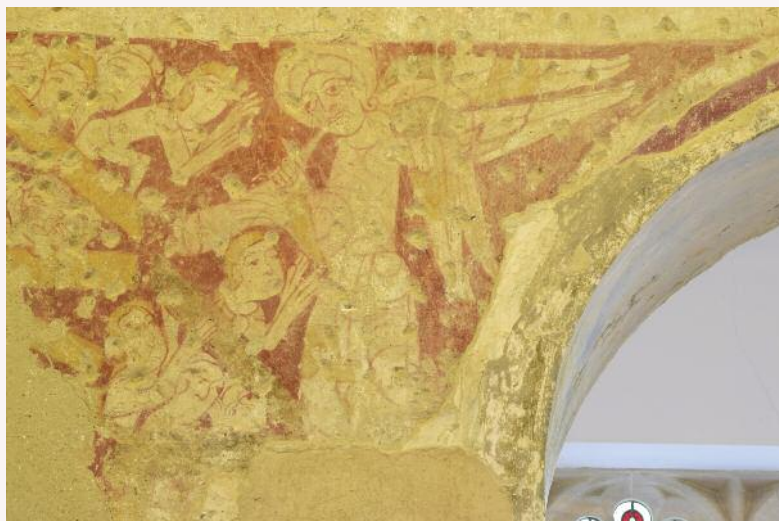
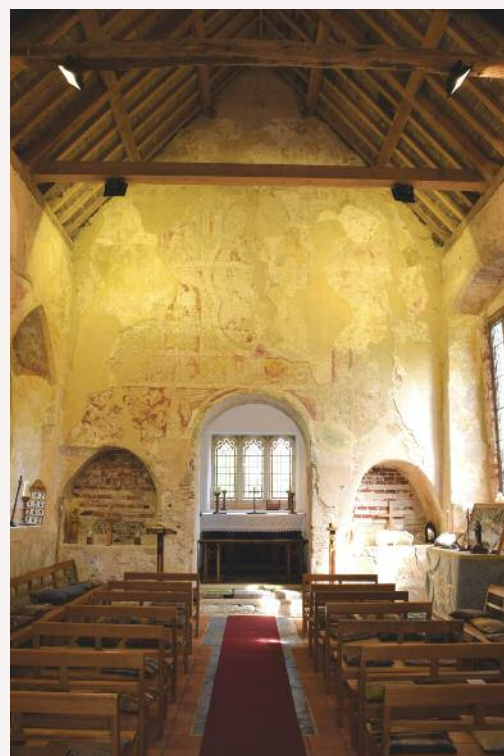
touching place

ST MARY, HOUGHTON-ON-THE HILL, NORFOLK



One thousand years ago, Norfolk was one of the most populous parts of England, containing hundreds of small parishes, each with its own little church. Houghton-on-the-Hill was one of these, close by Peddar's Way, a road that the Romans developed; the community built a sizable flint church during the 11th century, reusing some Roman brick. The simple chancel arch was flanked by alcoves for altars. The building continued to develop, with a S aisle added in the 12th c and a square 14th c. west tower. From that point, the settlement and its church declined. In 1760 a faculty was given to reduce the size of the chancel, the aisle had already been demolished. Farms got smaller and people moved away; during World War I a passing Zeppelin discarded bombs over the churchyard. The last wedding was celebrated in 1925 and the last baptism in 1933; around the end of World War II the church was left to gently decay, becoming an ivy-clad ruin by the 1970s. Until Bob and Gloria Davey moved into

the parish, Bob becoming churchwarden of North Pickenham, in whose parish Houghton now fell. On a WI ramble in 1992, Gloria spotted signs of Satanic worship in the ruins; her horrified husband organised night patrols to deter this and started to organise repairs. Houghton-on-the-Hill church became Bob Davey's life's mission. The church was put on the Buildings at Risk register and new roofs were constructed. It was then, in 1996, that the



restorers discovered the remarkable 11th century wall paintings, which are still being restored. There's a Last Judgment on the E. wall, a Wheel of Fortune on the S wall and the Creation on the N wall; they are of international significance. Brought back from the dead, Houghton church now has a future, looked after by a group of volunteers, the Friends of St Mary's.

*Map reference: TF869053
Simon Cotton*

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

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

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

parish directory

continued

LONDON 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 stan-drews.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 (& 5pm Wed) 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 12.30pm, Wed 7pm, Thur 8am, Fri 12.30pm, Sat 10am. Holy Hour: first and third Fridays 9.30am. 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

LOWESTOFT St John the Baptist, Lound. *Society Parish under the Episcopal oversight of the Bishop of Richborough..* A warm welcome awaits you at our listed medieval building with a superb interior by Sir Ninian Comper. Sung Mass on the first, second, and third Sundays of the month. www.loundworship.co.uk

MANCHESTER Fallowfield The Church of the Holy Family. *A Society Parish*. Sunday Mass : 9.15am. For other Sunday and Weekday Services or further information please contact Fr Paul Hutchins on 0161 681 3644

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. Priest Jeremy Sheehy 0161 794 1578, Parish Office: 0161 727 8175 email: paroffsandp@btconnect.com

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

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

OXFORD St John the Evangelist, New Hinksey (1 mile from the city centre; Vicarage Road, OX1 4RE) *A Society Parish under the care of the Bishop of Ebbsfleet*. Sunday: Parish Mass 10.30am. Contact - 01 865 241099 or www.acny.org.uk/467 Come and discover Oxford's hidden Comper Church!

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

PORTSMOUTH The Ascension and St Saviour, *Society Parishes under the Bishop of Richborough*. The Ascension PO2 0JG, Parish Mass 11am. Low Mass: Thursday 7pm. St Saviour PO2 8PB, Parish Mass 9.30am. Low Mass: Monday 10am, Wednesday 11.30am, Friday 7pm. Solemn Evensong and Benediction (last Sunday) 5pm. Modern rite, traditional ceremonial. Fr Benjamin Weitzmann SSC 02392439711 www.ascensionportsmouth.org.uk

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

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

SALISBURY St Martin - the oldest Church in Salisbury. *We can be found in St. Martin's Church Street just over the inner city ring road. Walk up St. Ann Street from the Close and through the tunnel. A Society Parish under the episcopal care of the Bishop of Ebbsfleet*. Sunday: Mass at 8:00am, Parish Mass at 10:30am. 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 and Benediction 4.00pm on the first Sunday of the month. Sunday of the month. Weekday masses: Monday 2pm Thursday 10.15am. Major Festivals times vary. Fr David Dixon 01723 363828 frdavidstmart@gmail.com stsaviour-scarborough.org.uk

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

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

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, DL16 6NE *A parish of the Society, under the care of the Bishop of Beverley*. Sundays: 9am Sung Mass, Last Sunday of the month - 10.30 - 12 noon "Messy Church" in the hall for children and families, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am. Parish Priest: Fr John Livesley SSC - 01388 814817

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

STOKE-ON-TRENT, SMALLTHORNE St Saviour. *Society*. 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, Ryhope Road, Sunderland, SR2 9RS. *A Parish of the Society under the Episcopal care of the Bishop of Beverley*. Sunday: Sung 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 8.30am. Rosary Mon 5.30 pm. Confessions Sat 6.15 pm or by appointment. 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 Ebbsfleet*. Sunday masses: 6.00pm Saturday S. Mark's (First Mass of Sunday), 9.00am S. Saviour's; 11am S. Luke's. Weekday masses as advertised. Contact 01793 538220 swindonnewtown@btinternet.com

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

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, DY4 9ND. *A Society Parish under the episcopal care of the Bishop of Ebbsfleet*. Sunday 9.30am Mass; 11.00am 'The Eleven' 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. 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, Walsall Road, Walsall, off Junc7 or 9 of M6. *Resolutions ABC*. Sunday: 8am Mass, 10am Parish Mass, 4pm Evening Prayer, 5pm Evening Mass. Daily Mass. Parish Priest: Fr Mark McIntyre 01922 622583

WALSINGHAM St Mary & All Saints, Church Street. *A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough*. Sunday: Solemn Mass, 11.00 am Weekdays: please see www.walsinghamparishes.org.uk Contact: Fr Harri Williams SSC, 01328 821316

Continued on next page

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 Priest: Fr Ron Farrell SSC: 0121 556 5823 Visit us at www.saintfrancisfriarpark.com

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

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

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

WEYMOUTH St Paul, Abbotsbury Road DT4 0BJ Under the episcopal care of the Bishop of Ebbsfleet. Sundays (usually): Parish Mass 9.30am (creche and Sunday school); Informal Eucharist 11.15am; EP & Benediction 5pm (1st Sunday). For times of daily and Holyday masses see www.stpaulsweymouth.org or ring parish office 01305 771217 or stpweymouth@gmail.com

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

WOLVERHAMPTON St Paul's, Church Lane, Coven WV9 5DE. A Society Parish under the episcopal care of the Bishop of Ebbsfleet. Sunday Parish Mass 9.15am, Wed Low Mass 10.30am. Other services as announced on the Website. Further details and information contact Fr Simon Iredale on 01902 791923 or 07847 280162 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, Fr Alex Ladds ssc 01282 842332 bmtparish.co.uk

Diocesan Directory

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

FIF, DIOCESE OF CANTERBURY Society parishes Deal St Andrew 01 304 381131, Folkestone St Peter 01303 254472, Harbledown St Michael 01227 479377, Lydden St Mary 01 304 830044, Maidstone St Michael 01622 721123, Ramsgate Holy Trinity 01843 863425, Rough Common St Gabriel 01227 479377

FIF, DIOCESE OF CHESTER Chester St Oswald and St Thomas of Canterbury, Fr Stephen Sheridan 01 244 399990; Congleton St James the Great, Society, Fr Colin Sanderson 01260 408203; Crewe St Barnabas, Society, Fr Ralph Powell 01270 212418; Crewe St

Michael, *Coppenhall, Society*, Fr Charles Razzall 01270 215151; Knutsford St John the Baptist, Society, Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, Society, Fr Robert Nelson 0151 630 2830; Stockport St Peter, Society, Fr Kenneth Kenrick 0161 483 2483; West Kirby St Andrew, Society, Fr Peter Walsh 0151 632 4728

FIF, DIOCESE OF 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 (Fr Andrew Coleman 024 7636 6635); Ansty: St James & Shilton: St Andrew (Fr Andrew Coleman 024 7636 6635); Nuneaton: St Mary the Virgin (Fr Tom Wintle 024 7638 2936).

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 SSC 01 332 342806; St Bartholomew, Fr Leonard Young SSC 01 332 342806; Hasland St Paul and Temple Normanton St James vacant 01246 232486; Ilkeston Holy Trinity, Fr Tom Barnfather SSC (Associate Priest) 07570 597 873; Long Eaton St Laurence, Fr Giles Orton SSC (Assistant Curate) 07768 827101; 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 470447; 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.Beavan - 01805 622166; Lewtrenchard St Peter, vacancy 01566 784008; Newton Abbot St Luke, *Milber*, Fr N.Debney 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*, *Pevelev 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, Fr William Perry - 01276 609498. - For further details of all activities, events etc in both parishes, visit the church web sites www.staugustine-aldershot.org.uk and www.parishofhawley.org.uk

FIF, DIOCESE OF LEICESTER Blackfordby and Woodville Fr.Michael Fish 01283 229072; Leicester St Aidan, *New Parks*, Fr S Lumby 0116 287 2342; St Mary de Castro, Fr D Maudlin 01572 820181; St Chad, Fr M Court 0116 241 3205; St Hugh, Eyres Monsell, vacant, contact Fr.Philip O'Reilly 0116 240 2215; Narborough Fr A Hawker 0116 275 1470; Scraptoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

FIF, DIOCESE OF LINCOLN Resolution Parishes: Binbrook Group (Louth) Fr.McEune 07411 761883; Edenham (Bourne) Fr.Martin 01778 591358; Grimsby St Augustine vacant contact Mr.A.Walmsley 01472 825761; Skirbeck St Nicholas (*Boston*) contact Mrs.L.Forman 01205 354687; Wainfleet Group (Skegness) Fr.Morgan 01 754 880029; Burgh-le- Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kirkton) Fr Blanch 01205 624128. *Non-petitioning parishes information:* South Lincolnshire - Fr Martin 07736 711360; North Lincolnshire - Fr Noble - tba

LEEDS FIF, WITHIN THE DIOCESE OF LEEDS 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, Fr.Darren Percival SSC 07960 555609. Harehills St Wilfrid, Fr Terry Buckingham ssc: 01943 876066, Sunday Mass 10am

FIF, DIOCESE OF MANCHESTER Audenshaw St.Hilda, Society, Fr John Kershaw - 0161 336 2310; Blackley Holy Trinity, Society, Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, Society, Canon David Wyatt 0161 736 8868; Chadderton St Mark, Society Fr.Steven Smith - 0161 624 0535; Failsworth Holy Family, Society, Fr.Paul Hutchins - 0161 681 3644; Glodwick St Mark, Society, Churchwarden - Michael Hig-

gins - 0161 626 4007; Hollinwood St Margaret, Society, Parish Office - 0161 682 5106; Leigh St Thomas & All Saints, *Resolution*, Fr Robert Dixon 01942 673519; Lightbowne St Luke, Society, Fr Philip Stamp - 0161 205 2879; Little Lever St Matthew, *Resolution*, Fr John Wiseman, 01 204 700396; Middleton Junction St Gabriel, *Resolution* Fr.Steven Smith - 0161 624 2005; Moss Side Christ Church, Society, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, Society, Churchwarden - Janet Taylor - 0161 345 3330; 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, Fr.Graham Hollowood - 0161 624 4964; Salford St Paul, Society, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury Society, Fr Jeremy Sheehy 0161 727 8175; Tongue Moor, Bolton St Augustine, Society, Fr Tony Davies 01204 523899; Winton St Mary Magdalene, Society, Fr.Ian Hall 0161 788 8991; Withington St Crispin, Society, Fr Patrick Davies 0161 224 3452

FIF, DIOCESE OF PORTSMOUTH Fareham SS Peter and Paul, *Fareham* Fr.Roger Jackson 01 329 281521; IOW: All Saints, *Godshill*, and St Alban, *Ventnor* Fr John Ryder 01983 840895; Good Shepherd, *Lake*, and St Saviour on the Cliff, *Shanklin*, Fr.David Lawrence-March 01 983 407928; Portsmouth: St Michael, *Pauls-grove*, Fr.Ian Newton 02392 378194; The Ascension, *North End*, Fr.Benjamin Weitzmann 023 9243 9711; Southsea Holy Spirit, Fr.Russell Lawson 023 9229 6364; Stamshaw St Saviour, Fr.Benjamin Weitzmann 023 9243 9711

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 Macey 01442 243258; Luton: Holy Cross, *Marsh Farm*, Fr.Brown 01582 512228; 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 Cookley St.Michael and All Angels, Fr.Jonathan Olanczuk, 01 502 470079, 9.30am Mass (3rd Sunday in Month); Ipswich St Mary at the Elms, Fr John Thackray 07780 613754. Sunday Mass 10.45am-Mendlesham St Mary, Fr Philip Gray 01449 766359; Eye SS Peter and Paul - The Rev.Dr.Guy Sumpter 01 379 871986.

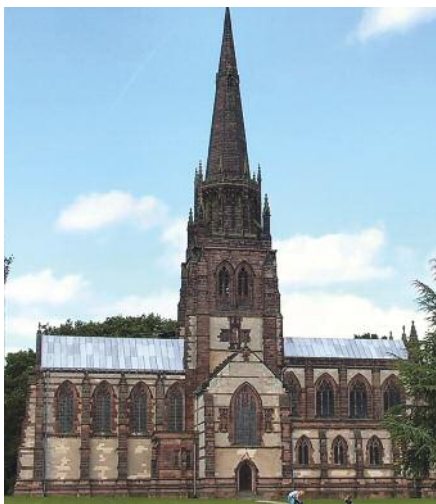
FIF, DIOCESE OF SHEFFIELD Bolton-on-Deame St Andrew, Fr.Schaefer 01 709 898426; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr Stokoe 01302 371256; Edlington St John the Baptist, Fr Edmonds 01709 858358; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, Fr Edmonds 01709 858358; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Thurnscoe St Hilda, vacant; Mexborough St John the Baptist, Fr. Morrison 01 709 582321; 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; Rycroft: St Nicholas, Fr.Andrew Lee 01 709 921257; Dalton: Holy Trinity, Fr.Andrew Lee 01 709 921257; Doncaster Ss Leonard & Jude (with St Luke) Fr D.Silva 01 302 784858; Sheffield: St Bernard, *Southey Green* and St Cecilia, *Parson Cross*, Fr Ryder-West 0114 2493916; St Catherine, *Richmond Road*, Fr.Knowles 0114 2399598; St Matthew, *Carver Street*, Fr.Grant Naylor 01 142 665681; St Mary, *Handsworth*, Fr Johnson 01142 692403 (contact clergy for Mass times, etc)

FIF SOUTHAMPTON Society parishes (under the episcopal care of the Bishop of Richborough) welcome you: **St Barnabas**, Lodge Road (off Inner Avenue A33 London Road) Sunday: Solemn Mass 10am, Daily Mass and other service details from Fr Barry Fry SSC 02380 223107; **Holy Trinity**, Millbrook (off A33 city centre road from M271) Sunday: Solemn Mass 10am, Midweek Mass and other service details from Churchwarden 077090 22080

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 - 01 872 278595

Clumber Chapel

The Chapel of St Mary, Clumber Park celebrates the 130th Anniversary of Dedication this year. The Chapel, which is cared for by the National Trust, is part of the parish of Work-sop Priory. Mass is celebrated each Sunday at 11.30am.



The Society

under the patronage of Saint Wilfrid and Saint Hilda

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

Visit our website
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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.

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Bishops of The Society



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The Bishop of Burnley

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The Bishop of Chichester

CHICHESTER

The Right Revd Dr Martin Warner SSC

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The Bishop of Fulham

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The Bishop of Wakefield

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The Right Revd John Gaisford SSC

(formerly Bishop of Beverley)

The Right Revd John Goddard SSC

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The Right Revd Dr John Hind

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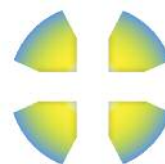
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The Resources pages include

- material about women bishops and women priests
- information about the House of Bishops' Declaration
- articles, addresses and statements
- the Forward in Faith 'brand pack'

See the About Us pages for information about Forward in Faith.