

newdirections



October 2012

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serving Catholics and Evangelicals seeking to renew the Church in the historic faith

Forward in Hope

**Bishop Martyn Jarrett
looks to the future**

Also in this issue:

- Bishop Peter Ramsden writes from Rome
- Paul Benfield explains why the legislation will not do
- John Gribben on Narnia and Rowan Williams

parish directory

BARRY St Mary's, Holton Road, near rail, bus and town centre *Credo Gyrnu (Ff Wales)* Sunday: Solemn Mass 8am and 11am, Sunday Club 11am; **St Cadoc's, Coldbrook Road** Sunday: Solemn Mass 9.30am, Vespers 6pm Saturday Benediction 1st Saturday of the month. Parish Priest: Fr Ben Andrews ssc 01446 406690

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

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 1QT) 'Any similarity between the Church of England and St Agatha's is purely coincidental!' (A Diocesan Official - 2001) Sunday Mass 11am. Secure Parking. Canon John Herve ssc - 0121 449 2790

BISHOP AUCKLAND St Helen Auckland, Manor Road, West Auckland Medieval church, *Forward in Faith, ABC*. Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekday Mass: Mon 7pm, Tues, Thur, Fri, Sat 9.30am, Wed 10am, Rosary Mon 6.30pm. Parish Priest: Canon Robert McTeer ssc 01388 604152 www.sthelenschurch.co.uk

BLACKPOOL St Stephen on the Cliffs, Holmfild Road, North Shore ABC, Forward in Faith, SSWSH 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. *Forward in Faith Parish* under the Episcopal care of the Bishop of Richborough. Sunday: Low Mass 8am (1st and 3rd), Sung Mass 9.30am. Daily Mass, offices, benediction and confessions as displayed on notice boards. Rector: Fr Paul Noble ssc 01205 362734 www.forwardinfaithlincs.org.uk/stnicholasboston.html

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. *A Forward in Faith Parish with Resolutions ABC in place.* Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, modern Rite, 6pm Evensong. Parish office 01202 766772

BOURNEMOUTH St Francis of Assisi, Charminster Road (corner of East Way) *A Forward in Faith Parish* under the care of the Bishop of Richborough. *Resolutions ABC.* Sunday: 8am Low Mass, Parish Mass 10am, Evening Prayer and Benediction 6.30pm - first Sunday of each month and major festivals. For information about all services during the Interregnum contact Barbara Geatrell 01425 470370 or Dean Quinton 01425 672601 Churchwardens www.stfrancis-bournemouth.org.uk

BRADFORD St Chad, Toller Lane (B6144, 1 mile from city centre). Sunday services: Low Mass 8.30am, Solemn Mass 10.45am, Evensong and Benediction 6.30pm. Weekday Masses 8am (except Wednesday 7.30pm and Thursday 9.15am). Parish Priest: Canon Ralph Crowe ssc 01274 543957. *Resolutions ABC.* English Missal/BCP www.stchads.dial.pipex.com

BRIDPORT St Swithun *Resolutions ABC.* Sunday: Low Mass 8am; Sung Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 12 noon, Wed 9am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

BRISTOL All Saints, Pembroke Road, Clifton (near zoo and suspension bridge) Sunday: 8am Mass, 9.30am Family service (Mass 2nd and 4th Sunday), 11am Solemn Mass (children's group), 6pm Evening Service with Benediction. Feast days: 7.30pm Solemn Mass. Daily Mass. Confessions: Saturday 11.30am, 5.30pm or by arrangement. *Resolutions ABC (Ebbsfleet).* Information, appointments: Fr Richard Hoyal 0117 970 6776

BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ *Resolutions ABC.* Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts

(see website). Parish Priest: Fr Richard Hoyal 0117 9706776 www.christchurchcitybristol.org

BRISTOL Holy Nativity, Wells Road (A37), half a mile from Temple Meads Station *A Forward in Faith Parish, Resolutions ABC.* Sunday: Solemn Mass and Junior Church 10am, Friday Mass 10.15am. Priest in Charge Fr Christopher Kinch 01179 712 496

BROMLEY St George, Bickley Sunday: Low Mass 8am, Sung Mass 10.30am. Daily Masses: Mon 7.30am, Tues 9.30am and 7.30pm, Weds 10am, Thurs 9.30am, Fri 9.30am and 6.30pm, Sat 9.30am. Times of Confession and other information from Fr Owen Higgs on 020 8467 3809

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass; *Credo Gyrnu.* **St Mary, Bute Street** Sunday: Solemn Mass 11am; **St Dyfrig and St Samson, Pentre Gardens** Sunday: Solemn Mass 9.30am; **St Paul, Paget Street, Grangetown** Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr David Morris 0292 22 2177

CHARD The Good Shepherd, Fumham. *Resolutions ABC* Sunday: Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am. Contact: Heather McCann on 01 460 64531



BLACKPOOL - St Stephen on the Cliffs

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), Frid 12 noon, Sat 8.30am. **St James, Temple Normanton, Chesterfield, Derbyshire** Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Fr Malcolm Ainscough ssc 01246 232486

COLCHESTER St Barnabas Church, Abbott's Road, Old Heath, Colchester *A Forward in Faith Parish. Resolutions ABC.* Sunday: Said Mass 8am, Sung Mass 10am. Weekday Masses: Mon 6pm, Tues 10am, Thur 7pm, Holy Days 7.30pm. Check website for other daily services www.oldheath.org.uk Vicar: Fr Richard Tillbrook ssc 01206 797481 fathercap@hotmail.com

DEVIZES St Peter's, Bath Road, Devizes, Wiltshire *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet. Resolutions ABC.* Sunday: Low Mass (BCP/EM) 8am, Sung Mass 10am, Exposition, Devotions and Benediction (First Sundays) 5pm. Thurs Low Mass 7pm. Mass on major Saints Days and other Festivals (times vary). Fr Peter Moss ssc 01380 724785

EASTBOURNE St Saviour's *A Forward in Faith Parish with Resolution ABC.* Sunday: Low Mass 8am, Solemn Mass 10.30am. Daily Mass and Office. Details and information from Fr Jeffery Gunn 01323 722317 www.stsaviourseastbourne.org.uk

FOLKESTONE Kent, St Peter on the East Cliff *A Forward in Faith Parish under the episcopal care of the Bishop of Richborough.* Sunday: 8am Low Mass, 10.30am Solemn Mass, 6pm Evening Prayer. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. During Interregnum - tel: 01303 254472 www.stpeterschurchfolkestone.org.uk - stpetersfolk@yahoo.co.uk

GRIMSBY St Augustine, Legsby Avenue Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith Parish under Bishop of Richborough.* Sunday: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekdays: Mon, Wed and Sat 9.30am, Tues and Fri 7.30am, Thur 7.30pm. Vicar: Fr Stephen Jones 01472 877109

HARTLEPOOL St Oswald's, Brougham Terrace. *A Forward in Faith Parish under the episcopal care of the Bishop of Beverley.* Sunday: Sung Mass 9.30am, Benediction 6pm. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr Graeme Buttery ssc 01429 273201

HEMPTON Holy Trinity (near Fakenham, Norfolk). *ABC, FfF* The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 9.30am. Linked to the Shrine of OLW. Parish Priest: Fr Allan Buik ssc 01328 820030

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. For further information phone Fr Martin Hislop: Parish Office 020 8549 4551 www.stlukeskingston.co.uk

LEAMINGTON SPA St John the Baptist *Parish under the Episcopal care of the Bishop of Ebbsfleet - all resolutions passed.* Daily Mass. Sunday: Low Mass 8am, Parish Mass 9.30am, Solemn Evensong and Benediction (1st Sunday only) 3.30pm. Traditional Catholic Worship in a friendly atmosphere. Parish Priest: Fr David Lawson ssc 01926 422208 www.fffparish.com/stjohnleamington

LIVERPOOL St Agnes and St Pancras, Toxteth Park (FfF & ABC) Sunday: Parish Mass 10am; Solemn Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J.L. Pearson Church, with modern catholic worship, good music and friendly atmosphere. Parish Priest: Canon Christopher Cook ssc 0151 733 1742 www.stagnes.org.uk

LONDON EC3 St Magnus the Martyr, Lower Thames Street (nearest Tube: Monument or Bank) *Resolutions ABC.* Mass: Sunday 11am, refreshments following, Tues, Thur and Fri 12.30. Visitors very welcome. www.stmagnusmartyr.org.uk Fr Philip Warner saintmagnus@bulldoghome.com

LONDON N1 Holy Trinity, Hoxton Sunday: 10am Solemn Mass and Sunday School. Midweek Services: contact Fr Andrew Newcombe 020 7253 4796

LONDON N21 Holy Trinity, Winchmore Hill. *A Forward in Faith modern catholic Parish. Resolutions ABC.* Sunday: Mass 9am and 10.30am. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday: Rosary 9.30am, Mass 10am, Reconciliation 11am. Confessions Saturday at 11am or by appointment. Contact: Stephen Whittam on 0208 886 5217

London NW9 Kingsbury St Andrew *A FfF Parish under the Episcopal care of the Bishop of Fulham* Sunday: Mass at 8am and 10am. Tube to Wembley Park then 83 Bus to Church Lane. Parish Priest: Fr John T Smith ssc 020 8205 7447

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 7am, Tues 7.30pm, Wed 12.15pm, Thur 8am, Fri 6.30pm, Sat 8am. Parish Priest: Fr Geoffrey Kirk 020 8318 1295

LONDON SE16 St Mary Rotherhithe, St Marychurch Street SE16 4JE *A Fulham Parish.* Sunday: Solemn Mass 10am, Evening Prayer 6pm, Benediction monthly. Mass times: Tues 12 noon; Wed 10am School Mass; Thur 6pm; Fri 9.30am; Sat 9.30am. Tube: Jubilee Line Bermondsey/Canada Water/Rotherhithe Overground. Visitors most welcome. Fr Mark Nicholls ssc 0207 394 3394

LONDON SE18 St Nicholas - the Ancient Parish Church - St Nicholas Road, Plumstead. *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham.* Masses: Sunday 8am; Solemn Sung 11am; Mon 8pm; Tues 7.30pm; Wed 9.30am; Thur 7pm; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an hour before every Mass apart from Sunday. Modern rite, traditional

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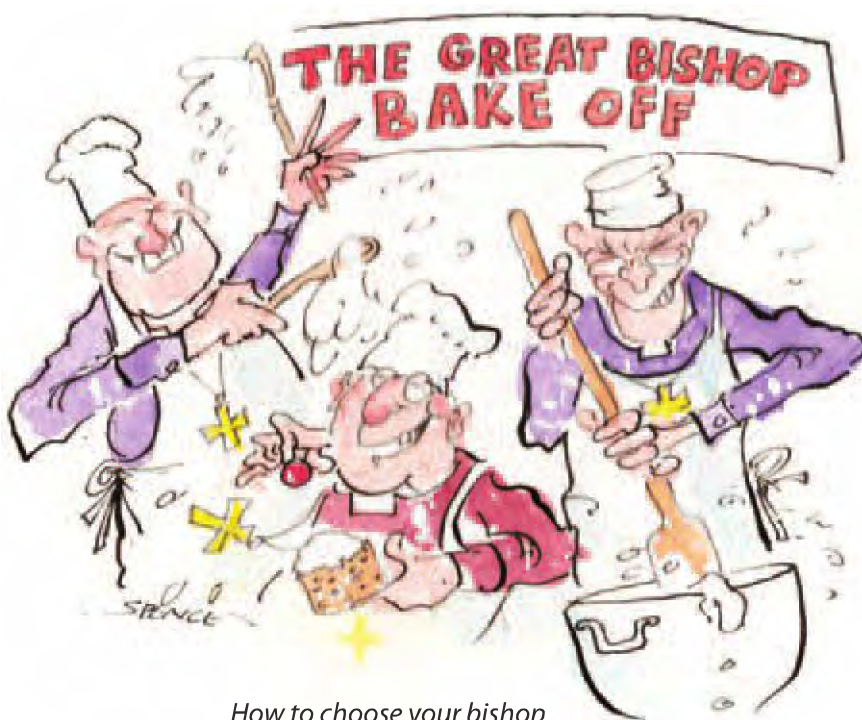
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LEAD STORY

Forward in hope

As Christians we share a living hope which enables us to hold firm with confidence as we wait for God's will to prevail, writes **Bishop Martyn Jarrett**

'By his great mercy he has given us a new birth into a living hope through the resurrection of Christ Jesus' (1 Peter 1.3).

Those who have listened to my preaching across the years will know that I have one abiding hope. It is that Bristol Rovers might one day win the FA Cup! Before anyone laughs too much remember that, statistically speaking, there is more chance of that happening than of anyone of us winning big time on the Lottery. And, unlike playing the lottery, my particular fantasy costs me nothing.

All of us, in one way or another, have our dreams for the future. Following the recent royal wedding a little girl told me just how much she wanted to be a princess. The hard-pressed parent who spends her last pound on a scratch card desperately hopes that this will be the win that solves her immediate financial worries. It is a hard lesson for some of us to learn. Games of chance can only truly be great fun when, from the very first, we never seriously believe that we are likely to win. You and I might hope for a better summer next year than this year's. Nothing, however, can be done about it. We just have to hope and then wait and see. Compared with such hopes for the future the subsequent fortunes of Bristol Rovers begin to look a little better every time I consider them.

Trusting in the Lord

We Christians, though, are called to understand hope in quite a different way. Hope, for the Bible, is not to be thought of as longing for something that might just turn up. The Bible calls us to a faith that speaks of confidence in the future. The Bible talks the language of backing an absolute certainty. Jeremiah tells us that, even where God's own people are bent on ignoring him, those who continue to trust in the Lord will be held as securely as a tree that sends its roots ever more deeply into the ground; roots that are sure of finding the water that eventually will provide the necessary nourishment. Jeremiah's confidence that God will look after the future, even as the present is falling apart all around him, might well be a feeling that many of us gathered here today recognize all too easily.

Yet even Jeremiah's confidence is as nothing when viewed in the light of Easter Day. God shows us, then, that nothing whatsoever can

defeat the love Jesus has shown on Good Friday. Even death is not going to have the final word. If there is one thing above all others to underline in every preparation for Baptism or for Confirmation it is that great truth. Nothing is going to defeat God's purpose. Jesus' death and resurrection are, as it were, the seal, the rubber stamp, on God's promise never to give up on us or to let us down.

God's purpose

The First Letter of St Peter, our second reading today, might even have come originally from a sermon preached to folk as they were about to be baptized and confirmed. The very first thing of which those new Christians are reminded is that in their new birth, that is their baptism, they are going to share a *living hope*. A *living hope* is one certain that all the negativity with which you and I meet in our world will never have the last word.

Ruth Etchells, that great theologian from Durham, only recently died, used to speak of her father's constant reassurance during wartime. Whenever Ruth would express her fears as to how the war might end, even in the darkest moments of such times as Dunkirk or the Blitz, her father, immediately and confidently, would reassure her that eventually Hitler would be defeated. God offers a similar reassurance to you and me. Anything that stands in the way of God's loving purpose will eventually be swept aside. If you or I should doubt it, all we have to do is turn once again to the message of Good Friday and of Easter Day.

Yes, we Catholic Anglicans do live in difficult times. Some within our church still seem determined on backing away from the promises made to us in the Nineties. We view, with some concern, the outcome of the recent House of Bishops Meeting. We fear a retreat from the recent proposals that seemed to throw us a lifebelt even in these latter stages of the debate about the rightness or otherwise of women bishops. Many of us here today could probably offer long lists of seemingly unfair treatment we have received in the past, not to mention our fears for something even worse in the future. We Catholic Anglicans, though, are not to reconstitute ourselves into some kind of society for the promoting of despair. God is in

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differently from us.

Consistent and determined

The lives of many of us here today have been overshadowed, for the past forty or so years, by the wonderful work of ARCIC, the Anglican-Roman Catholic International Commission. That great work is only going to be finally brought to completion when our two churches are once again united. If ever that great day is to come, there must first, surely, be a consistent and determined group of Anglicans who hold to a Catholic understanding of the Church and are determined to win around the rest of our Church to that same viewpoint. Conviction politicians do not give up when they are losing in the polls. They seek, rather, to hold their ground and fight for a comeback.

Unless, or until, the Church of England should take from us the guarantees of a true Catholic ministry, refusing us genuine bishops, we should be seeking to hold firm and to fight the battle confident in our *living hope*, Jesus Christ. And, dare I say it, even if, as we sometimes fear in our worst moments, there were eventually to be no honourable place for us within the Church of England and you and I had to go, we would do so without bitterness. We would still remain confident in Christ, our *living hope*, who would in his own time and his own way, resolve the situation.

Proclaiming Jesus

Movements within the Church rise and fall. Even Bishops of Beverley come and go! This particular Northern Festival, for me, of course, is overshadowed by the fact that it will be the last I share with you as Bishop of Beverley. The future, though, belongs to Christ; not to any of us, no matter how important we might think ourselves to be.

When the General Synod was meeting in February a young Anglican rightly asked us to start talking about Jesus and not of such items as the ordination of women to the episcopate. How right she is; save for one thing. The Church is Christ's Body. The ministry within it is Jesus' ministry. You and I seek nothing more than to proclaim Jesus. Our passion for Catholicism stems only from the conviction that within it we find Jesus most authentically proclaimed. Here today you and I, in this Holy Mass, show the Lord's death until he comes again. Jesus, our *living hope*, is here with us. You and I are caught up, once again, in the timeless worship of heaven. Our *living hope* is now a present reality. Your concern and mine is to offer that saving experience to our world. **ND**

*This sermon was originally preached
at the Northern Festival in York Minster
on Saturday 15 September 2012*

charge. The Church is Christ's Body. Christ is the Church's head and no one else.

Viewed in proportion

You and I need, perhaps, to see both ourselves, and our present situation, just a little more in proportion. God, in the words of the famous hymn, is *working his purpose out*. You and I have a *living hope*. We do not need to use up so much of our energy in worrying about final outcomes. T.S. Eliot wrote these famous lines: *We had the experience but we missed the meaning*. I sometimes fear that you and I are so busy seeking the meaning among the arguments that at present consume our church that we then lose out on the wonderful experience of what it is to live, trust and hope as a Catholic Christian in the first place.

Christ is Lord of the Church. It is his will that is going to prevail in the end. That ought to give you and me a little more confidence to live with some untidy anomalies as we wait for God's will to prevail. How strange that so many of those who wish radically to alter the Church's age long practice as to who might be ordained, claim, almost in the same breath, that anything that would allow a proper accommodation of our needs, would be a gross breach of Catholic Order. You and I can only hold to a doctrine of open reception on this issue because, ultimately, we believe, it is Christ, Lord of the Church, whose Spirit will lead us into all truth. We must now have the courage to go forward in such trust. It is not unreasonable, though, to seek the same humility in those who see things

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The legislation will not do

Paul Benfield explains how the proposed legislation for women bishops fails to provide adequate protection for traditional Anglicans

In the period leading up to the introduction of women priests we were told that the provisions respecting the consciences of those who could not accept women priests would be there for as long as they were needed. We were told that we would have an honoured place in the Church of England. And so the Measure permitting women priests contained provisions for PCCs to pass Resolutions A and B. They were to be there for all time – a clause which would have limited them for a period of 20 years was dropped at a late stage.

The first important thing that this draft measure does is to revoke the Priests (Ordination of Women) Measure 1993 in its entirety. And so, at a stroke, the protection in law given to those who cannot accept the sacramental ministry of ordained women goes. For in this new draft Measure there is no equivalent of Resolution A, which prohibits a woman from presiding at the Holy Communion or pronouncing the absolution in a parish where the resolution is in force. Under this new measure there is no protection for the

laity who cannot accept a woman priest. Whether or not a woman is invited to officiate in that parish will be entirely a matter for the incumbent or priest in charge. He will not even be required to give notice that he has invited a woman to officiate at a particular service. Where is the honoured place for the laity there?

Equal provision

And as far as a woman bishop officiating in a parish is concerned, even if the entire PCC wish to have a male bishop, the resolution requesting that it be a male bishop overseeing the parish is only effective if the incumbent or priest in charge votes in favour of the resolution. The priest can veto the wishes of faithful laity who are simply, according to their consciences, trying to be obedient to scripture and tradition. Where is the honouring of promises there?

From the beginning of the discussions about women bishops we have argued that there ought to be equal provision in law for those of both opinions on the question of women's ordination. That is what we had in 1993. Those who could not accept women bishops were protected in law and any cleric who did not follow the law could be subject to disciplinary proceedings.

Code of Practice

But under this draft measure the protection of the law is gone. The protection for those loyal Anglicans is now to be contained in a code of practice. And a code of practice is not sufficient protection. As the Archdeacon of Berkshire, when Prolocutor of the Convocation of Canterbury, asked in a debate in Synod several years ago, 'Why should this code of practice be followed any more than the Code of Practice

to the Pastoral Measure dealing with the suspension of presentation to benefices is followed?' We all know of many cases where that code has not been followed.

You will say 'Ah, but the bishop must have regard to this code of practice – it says so in clause 6.' Yes, it does, but the legal advice is clear that he or she need not follow the code if he or she has cogent reason for not doing so. I venture to suggest that, with the reduction in clergy numbers, the vastly different populations, churchmanships and so on across England, with particular and local circumstances in mind, it will not be difficult for a bishop to find cogent reason for not following the code. And if an aggrieved parish feels that a bishop has not followed the code, either in relation to the making of a scheme for his diocese under clause 2 or in relation to the parish, what are its remedies?

it will not be difficult for a bishop to find cogent reason for not following the code

The only remedy is to bring an action for judicial review in the courts. In such an action the parish will be paying its own legal costs whereas the bishop will be supported by the vast

resources of the Church Commissioners who pay bishops' expenses. Where is the equality there?

And the code of practice can be changed by a simple majority in the General Synod. The provisions at first might be generous and workable. But there will be pressure to change them. We will be engaged in a constant battle as one side tries to whittle away the protections given by the code of practice and the other tries to increase them.

Jurisdiction

From the earliest discussion on this matter it was realized that jurisdiction was the key to the situation in which we find ourselves. And so the Guildford Working Party of the House of Bishops, which reported as long ago as January 2006, said that whether one was concerned with sacramental assurance or headship 'in either case the theological issue flows inevitably into the question of jurisdiction.'

So they proposed Transferred Episcopal Authority to transfer jurisdiction. But that was rejected. Later the Archbishops proposed their amendment about coordinate jurisdiction. But that too was rejected. We have known for over six years that the issue that had to be addressed is jurisdiction and yet we have not done so. This draft measure leaves jurisdiction unaltered – jurisdiction remains solely with the diocesan bishop. Any arrangements made under this measure or its code of practice will be by delegation from the diocesan bishop. It is true that the new clause 8 (2) draws the distinction between the authority to exercise certain episcopal functions and the authority of a bishop which he has by virtue of his consecration.

But this does not alter the fact that the diocesan bishop remains the chief pastor and Father in God to all his or her

clergy. He or she has oversight over them and part of that oversight involves performing sacramental acts, which he or she may delegate to other bishops. But because he or she is the diocesan bishop and chief pastor he or she is owed canonical obedience by all the clergy of the diocese. In the words of Stephen Slack, Chief Legal Advisor, in an appendix to the Guildford Report:

‘If a cleric cannot recognise their bishop as chief pastor and father in God because they question their episcopal orders and thus their sacramental and pastoral ministry, surely there is from their point of view an understandable difficulty about accepting that they should owe the duty of obedience which would otherwise arise?’

There is indeed, and yet that is what is expected under this measure. Traditionalist clergy – whether catholic or evangelical – who have a woman diocesan bishop will either have to resign or act against their consciences. Where is the honoured place for clergy faced with such a dilemma?

This draft measure has not got things right. At this late stage the only course open to us is to defeat it and start again, addressing the real questions that need to be addressed – honouring previous promises and assurances, provision in law for those opposed, jurisdiction and canonical obedience.

Start again

We have to ask ourselves what sort of Church of England we want to be. The broad all-encompassing Church where a wide variety of views is accepted? Or a narrow sect where only one view is permitted? Bishop Tom Wright warned Synod in his last speech to it before leaving Durham that the we were in danger of becoming a church where you can believe what you like about the virgin birth, the atonement, the resurrection and so on, but you have to believe in the ordination of women. It has been the wisdom of the Church of England over the years to follow the *via media*. This measure does not follow that way and must, therefore, be rejected. **ND**

Something worrying in the wings?

George Austin airs his suspicions about the process of appointing a new Archbishop of Canterbury

If I were a betting man – which I am not! – I would see the Bishop of Durham as the favourite possibility as the next Archbishop of Canterbury. You know – Justin Welby, at Durham for less than a year and before that Dean of Liverpool from 2007 to 2011. Ordained 20 years ago, he had had a career in the oil industry before that ordination, so his experience is vast.

He himself seems dismissive of his talents, saying, ‘I drifted into the oil industry because I couldn’t get a job when I left university.’ And of his new career as a bishop he commented, ‘Let’s be clear, I’m one of the thicker bishops in the Church of England.’ That in itself is a very welcome change from those who might (in all modesty of course) be pointing out the virtues and experience they would bring to the job. So whether or not he is the right man for the post, this at least is a good start.

Advance discussions

However, when the *Sunday Times* headlined the story, it soon became clear there was more to it – nothing at all to do with Welby’s qualities, but rather fishy instead. I was a member of the Crown Appointments Commission in the early Nineties and there was a strict and absolute code of secrecy. Now the article claims that ‘senior figures on the panel regard

Welby as the outstanding candidate.’

Moreover, it is claimed that in regard to the obvious candidate, Sentamu of York, ‘members of the committee have privately expressed concern about his opposition to gay marriage and his managerial style.’

If these comments are really from members of the Crown Nominations Commission (as it now is called), how can they know that, if the system is as it was in my day, when the names were only revealed when we actually met for the process? And if strict confidentiality still applies, even if they did know the candidates’ names it would be totally improper to discuss it publicly before the meeting. But according to the *Sunday Times*, the committee will choose the names ‘from the shortlist it drew up in January’. Is this ‘committee’ the Crown Nominations Commission or is there another power behind the scenes?

It is at this point for me that a conspiracy theory kicks in. For Welby was ‘Eton-educated’ though, being some ten years older, well before David Cameron. Moreover, ‘his mother was Winston Churchill’s private secretary’ and he is ‘related to Rab Butler, the former (Tory) deputy prime minister.’ Butler’s father ‘was also the father of Welby’s grandmother.’ So regardless of his undoubted gifts, he is obviously

also ‘the right sort of chap’ for Cameron to approve.

Two names

But does Cameron have that power? In earlier days, two names were sent to the Prime Minister, sometimes with a preferential order, sometimes not. Gordon Brown quite rightly thought this gave a politician too much power over the Church and insisted that only one name be sent to him, which he would then pass to the Queen.

This now appears to have changed, with two names going to the Prime Minister, who will then make his choice. Moreover, when the vacancy is for an archbishop, the Commission is not chaired by the archbishop of the other province but by an appointee of the Prime Minister. Cameron has appointed a former Tory Minister of state, Lord Luce.

What is going on here? Perhaps nothing. And anyway God really does have a part to play. When the Commission met in the Nineties to produce names for London and York, I left both meetings convinced that no power on earth could prevent the preferred candidates, Chartres and Hope, from being rejected. When both were appointed, I began at last to feel that the Holy Spirit really did have his place in the process. As he does now. **ND**

Anglican Patrimony

Christopher Trundle on the community established at Little Gidding

'You are not here to verify,
Instruct yourself, or inform curiosity
Or carry report. You are here to kneel
Where prayer has been valid.'
(T.S. Eliot, from *Little Gidding*)

In 1625 Nicholas Ferrar (1592–1637) moved to the run-down manor house of a small and nearly deserted village near Huntingdon called Little Gidding and established a community based on regular prayer. At the age of 33 he was well-placed for a brilliant career in public life. He had been a gifted student at Cambridge and had been elected to a fellowship but was forced to leave due to poor health. He travelled widely around Europe for some five years, later worked for the Virginia Company, and was also elected a Member of Parliament. Eschewing this life of wealth and influence, he opted instead for prayer and discipline.

Liturgical prayer

At Little Gidding he gathered his own family and that of his brother John (and his wife Bathsheba) and his brother-in-law, restored the local church for worship and renovated the house. The community numbered 30–40 members and engaged in a rigorous pattern of liturgical prayer centred on the Prayer Book.

Groups of the community would take their turn in reciting a short office consisting of a hymn, psalms and scripture each hour from early morning until evening, enabling the entirety of the Psalter to be read daily. Morning and Evening Prayer were also said every day by the whole community, and further prayers took place between 9pm and 1am every night, during which the Psalter would be recited once again. The community also dedicated itself to working among the local poor, educating children and caring for the sick. Ferrar himself was ordained to the diaconate by William Laud the year after he arrived at Little Gidding.

Many people visited the community, notably Richard Crashaw, George


Herbert (who had studied at Cambridge with Ferrar), and Charles I, who visited on three occasions. The King paid his last visit to Little Gidding while seeking refuge after his defeat at the Battle of Naseby, Ferrar's brother guiding him across the fields during the night.

Ferrar's life-long friendship with George Herbert is also of interest; Herbert on his deathbed sent the manuscript of *The Temple* to Ferrar, suggesting that he might publish it if he thought it could 'turn to the advantage of any dejected poor soul'. If not, Herbert suggested he burn it. Ferrar (thankfully) saw the value of the work and saw to its publication.

Continuing influence

After Ferrar's death, the Puritan ascendancy, however, spelt the end of this holy community of discipline, worship and charitable work. In the 1640s Little Gidding was widely criticized as a crypto-catholic establishment and even condemned in protestant pamphlets such as *The Arminian Nunnery* (1641). Puritans ransacked the community in 1646, destroying almost all of Ferrar's writings and causing its members to flee. Although many of them would later return, the community's life was never the same and would essentially cease in 1657 with the death of Ferrar's brother and sister.

The influence of Ferrar and his community's life, however, lives on. Their example of lay commitment to regular liturgical prayer, for instance, is an encouragement to all Christians to sanctify the day with worship. The use of the Prayer Book and of its Psalter in particular reminds us that the Anglican tradition has particular renown for eloquent and traditional worship in the vernacular.

'The knowledge of Thee and of Thy Son is everlasting life. Thy service is perfect freedom; how happy are we that Thou dost constantly retain us in the daily exercises thereof!' (from the Little Gidding Storybooks). 

Heaven

'Mattins at eleven; a foretaste of heaven' (Betjeman)

Once the watchword was 'It's the Mass that matters.' Today should it be revised to 'It's Mattins that matters'? Why? Surveys of church attendance show cathedral congregations growing. Significantly Mattins is more likely to be found in a cathedral than a parish church.

Of course, folk may be attracted to cathedrals for reasons other than liturgy. There's less chance in a cathedral close of meeting a cleric wearing a blue stock. When this apparel first appeared I thought it a sign of devotion to Our Lady, but it seems that the wearers, normally of liberal views, usually have a greater love of H&M than the BVM.

Cathedrals may also be attracting RCs who feel that Benedict's revival of Latin proceeds too slowly. A distinguished RC historian told me, 'I frequently go to Anglican cathedral Mattins and Evensong just to hear Latin sung'.

Equally, whether or not the chant or anthem is in the second language of Heaven (Welsh, of course, is the first), you'll also be less likely in a cathedral than in a parish church to hear Worship Songs that make Dizzee Rascal sound like a Bach Choral.

'Let us return to our Mattins' as they say in a language that will certainly never be found in Heaven.

BCP Mattins presents no permutations of the kind that make modern rites as difficult to negotiate as filling in your income tax return. In Mattins, no Peace, that often over-effusive greeting that can make a newcomer feel even more of an outsider.

However, there is real unity at Mattins. The banker hears 'when the wicked man' and rejoices that the officiant recognizes him. The Venite's '40 years long' echoes with pensioners, recalling their wage-slave days. Infant squawks are drowned by the Choir attempting Anglican chant.

So, 'Dearly beloved brethren...'

Alan Edwards

Filled with the Holy Spirit

Mark McIntyre reports on Anglo-Catholic Charismatic celebration at Walsingham, August 2012

Towards the end of August this year, a group of about forty Anglo Catholic Christians from all over the country met at Walsingham, identifying themselves as Charismatic. The pilgrimage was a mixture of conference, spiritual renewal and rest. There was a lot of meeting up with old friends and the joy that this brings, as well as making new friendships. For me, as the speaker for the week, I met up with some of this group for the first time and was made very welcome indeed.

Praying expectantly

After the friendship and openness of the group to others, the first characteristic I noticed was a real desire to pray expectantly. It seems a very strange thing to say but I was challenged into asking the question, 'What would the Church be like if we all prayed expecting God to work and act?' During the week of prayer, celebration and teaching we saw God bring healing and restoration into people's lives. People were also very willing to tell of the way in which they knew God had worked since the last time this group of people had been gathered together. Imagine on a Sunday morning, at our parish mass, people giving testimony to God at work in their lives during the past week, and then praying that God will be seen to be at work in the coming days.

Biblical journeys

The teaching focused on biblical journeys, being led by the Holy Spirit, not always on the easy journey, but on the journey that would bring us closer to God. We looked at the journey of Phillip and the baptism of the Ethiopian, the story of the Exodus journey, the journey of Jonah, Mary's journey through the life of Jesus, the journey to the cross and the Resurrection journey on the Road to Emmaus.

Hopefully all this journeying helped us to see that we are not called to

stand still in our faith but to grow as disciples. We acknowledge that like some of the great biblical figures we are not always 'going forward', but we know that when we fail, we can get up and are led by the Spirit, back to the authentic journey of a disciple.

Practical workshops

The celebration also included optional workshops on planning for parish mission, healing, and worship in a new way around an Olympic theme! There was also a session called 'equipping the saints'. These were designed to give practical examples of

**what would the
Church be like if we
all prayed expecting
God to work and act?**

how we can celebrate the gifts God has given to his Church so that others may come to share in the joy and Good News. A group of young people at the conference guided us through what it truly means to 'inspire a generation'. In an action-packed programme some chose to relax, take a nap or a walk through the Norfolk countryside. That was fine too.

This was the second year that the conference/celebration has taken place at Walsingham, though the group itself has its origins in the life of the Shrine. The conference received a very warm welcome from all at the Shrine of Our Lady, and the hospitality there is always well-organized and very friendly.

It seemed to me the ideal place to go for spiritual refreshment, a chance to reflect on the work of the Holy Spirit in our lives and to find a moment or two of rest and relaxation. The group, while following their own programme, also had some time to join in the regular weekday pilgrimage programme. For example we took part in the sprinkling at the Well and the



torchlight procession in honour of Our Lady. I am sure that many will have taken the opportunity to steal those few silent moments in the Holy House or another quiet corner of the Shrine.

Openness

Another marvellous feature of the conference was the attractiveness of the worship and an openness of the group to welcome the passer-by. A number of people, who were visiting the Shrine, heard the music and worship songs and simply wandered in and joined us. Christians from different traditions found it easy to return and identified with the joy of celebrating the presence of the Holy Spirit in the life of the Disciple.

It is so easy to be idyllic and have the 'top of the mountain experience' at a conference like this gathering of Anglo-Catholic Charismatic Christians, in such a place as the Shrine of Our Lady of Walsingham. However, as a visitor and as the speaker, I came away refreshed and having discovered again something of the joy of being a disciple. It is so often the case when you think you are going to contribute something to such a conference, that you come away having received blessing yourself. For many of us in the Church today, the journey is not always a joyful one and is certainly not described as an easy one. But weeks like this give us a glimpse of what God intends for us. Perhaps we all came away praying a little more expectantly and looking for the signs that show us God really is at work in the Church and in us too. **ND**

faith of our fathers

Arthur Middleton on the hymns of Charles Wesley and their celebration of a personal relationship with God

Hymns are commonplace in Anglican worship today but until around 1800, the singing of hymns was suspect in the Church of England. This was due to the Puritan insistence that Scripture must regulate every detail of life. Anything sung must be drawn directly from Scripture. The only exception was the use of metrical versions of the biblical Psalms. It was the Congregationalist preacher, Isaac Watts, 'father of English hymnody', who published the first book of non-biblical hymns in 1707.

Hymn singing flourished among the Methodist societies in the eighteenth century, through the work of Charles and John Wesley. Millions of Christians can recite and often sing a few memorized lines from Charles. 'Music readily roots itself in the memory, and with repetition, saturates the soul like water dripping on to a sponge.' By the beginning of the nineteenth century, Anglicans were beginning to use them and in this way Charles' hymns began to influence Anglican devotion.

Charles was born in 1707, the son of Samuel and brother of John,

into a home with a strong taste for poetry and music. He was educated at Westminster School and Christ Church Oxford, becoming a member of the 'Holy Club', a group of undergraduates who lived by a strict rule of regular communion, prayer, Bible-reading, and visiting poor people and prisoners. In 1735 he was ordained and then accompanied his brother John to Georgia, and probably was influenced by Moravian hymn singing when he crossed the Atlantic with them. He experienced a conversion on Whitsunday 1738. Entering on the itinerant ministry in 1739, he preached and travelled until 1756. Charles remained a loyal Anglican throughout his life. With John he published several hymnbooks.

Lifelong passion

He was the most gifted of English hymn-writers and came to understand the importance of hymns for missionary, devotional, and instructional purposes. He wrote not only in his study, but when riding his horse he was known to dismount, run into a friend's house and demand pen and

paper. Charles wrote 9000 hymns, of which some 400 are still used among Christians. His hymns may not be exact translations of biblical texts but they were biblical. For example, the hymn *Come, O Thou Traveller Unknown* uses the story of Jacob wrestling with God in Genesis, to probe the Christian's struggle for perfect love. Others are based on a single biblical passage. Most of his hymns weave together phrases and images from many parts of Scripture. Many of them are active, visual images of burning, running, leaning, thirsting, rising, standing, melting, shouting.

Growth in holiness

Charles emphasized gradual growth in holiness rather than instant conversion, and was loyal to the Church of England, strongly opposing separatist suggestions. His was a Spirit-filled, evangelical faith, a piety his hymns express. For him logical ideas emerged not merely from a mind thinking of Christ, but from a soul in love with Christ.

Through the death of Christ God invites people to be reconciled to him. Charles's hymns used all the major biblical metaphors referring to human salvation or atonement – purchase / redemption, pardon / acquittal, cleansing / purification and victory / liberation. He was no Calvinist. Christian faith leads to a joyful heart, an obedient life; growth in holiness follows conversion. The Eucharist is the means of grace in the life of the believer.

Range of emotions

Many of Charles Wesley's hymns have a specific liturgical or seasonal orientation. These include for Morning, *Christ Whose Glory Fills the Skies* for Advent, *Come, Thou Long-Expected Jesus*; and for Christmas, *Hark the Herald Angels Sing*.

There is warmth about Charles Wesley's hymns because of their personal tone. They are more than teaching about right beliefs because of the manner in which they are celebrating a personal relationship to God, and thereby include the whole range of emotions that such a relationship involves. So we move from penance to praise, from judgment to joy, from shadows to the sunshine. **ND**



Here, have some fudge

An Anglican ad limina

Bishop Peter Ramsden on accompanying the Catholic bishops of Papua New Guinea and the Solomon Islands to Rome

In 2005 Bishop Denys Ririka, the Assistant Bishop in the Diocese of Aipo Rongo, Papua New Guinea, was the first Anglican bishop to accompany an 'ad limina' visit to Rome by a Catholic Bishops' Conference. Such invitations were encouraged in 'Growing Together in Unity and Mission', the agreed statement of the International Anglican-Roman Catholic Commission for Unity and Mission.

International group

In June 2012 I also made this journey as a guest of the Catholic bishops of Papua New Guinea (PNG) and the Solomon Islands (SI), staying with them at the Domus Internationalis Paulus VI. We made for a very international group: six Papua New Guineans and one Solomon Islander, four Americans, four Italians, two Canadians, two Australians, one Irishman, one Filipino and one Englishman. The three parts to the visit were worship at the tombs of the apostles Peter and Paul, reporting to the various Vatican dicasteries, and an audience with the Pope.

We began with a mass at St Paul's Outside the Walls and prayers at his tomb. Working in a country where the Anglican Church is still ministering to first generation Christians in remote areas of the highlands has, for me, always added an extra excitement to reading the missionary journeys of St Paul. It was so good to be where he ended his earthly pilgrimage with other shepherds of mission.

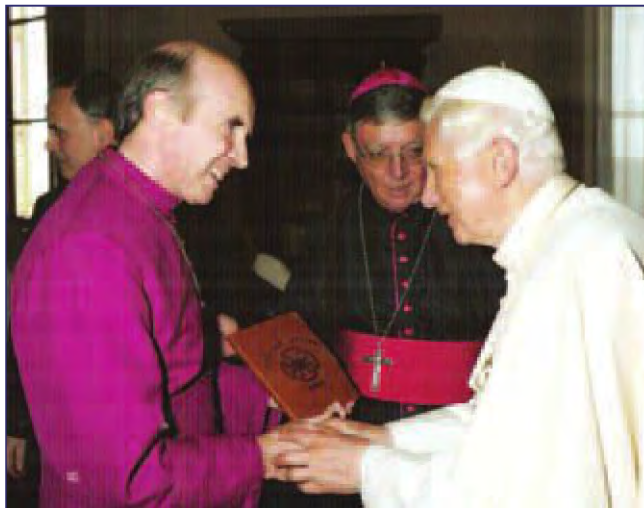
Shared problems

The bishops visited the Vatican departments dealing with Health Work, Christian Unity, Interreligious Dialogue, Religious Orders, New Evangelization, Education, Justice and Peace, Doctrine and Sacraments, Communications and Immigrants.

There had been some discussion beforehand as to what might be appropriate for an accompanying Anglican. I was welcome to all the Pontifical Councils but did not



join them when they visited the Congregations for the Doctrine of the Faith and Evangelization of Peoples. The senior staff of each department, usually headed by a cardinal, welcomed our party, explained something about their work, asked about the situation in PNG and SI and



joined in discussion. The PNG reports were about situations familiar to me and often I thought how the Roman Catholics and Anglicans share many of the same problems as we seek to witness to Christian values in PNG.

The Anglican Centre

On one evening I was able to return some hospitality when we all visited

the Anglican Centre in Rome. We were welcomed by Australians Canon David Richardson, the Director, and his wife Margie. The centre houses a large library of Anglican theological and spiritual writing, the core of which is the collection of committed ecumenist Bishop John Moorman. It was inaugurated in 1966 when the Anglican Roman Catholic International Commission (ARCIC) began its work – and when I was confirmed! Canon Richardson spoke of some Anglican/Roman Catholic milestones, and the bishops were moved by the account of Pope Paul VI giving his Episcopal ring to the Archbishop of Canterbury. We prayed the evening office together in the chapel and then had a fine supper.

The highlight of the visit was an audience with His Holiness Pope Benedict XVI. PNG priests studying in Rome were presented by their bishops and I was introduced by Bishop Bill Fey OFM, the bishop responsible for ecumenism in PNG. I gave the Pope a copy of our PNG Anglican Prayer Book (the ribbon marking the page for the Angelus!) with the greetings and prayers of PNG Anglicans for our unity and common witness to the Gospel.

Unfinished business

The 'ad limina' was a very special time for the PNG Catholic Bishops' Conference and it was a great gesture for them to invite an Anglican again and to make me so welcome. Being with them and yet not one of them (for I attended mass each day but did not receive communion) reminded all of us of the unfinished business we have of praying and working for full visible unity. This visit showed that Papua New Guinea remains a special place for creative and generous Anglican/Roman Catholic relations. **ND**

devotional

Piety and prayer

Michael Ramsey

Bishop Michael Ramsey explains that to be pious is not necessarily to be near to heaven.

As with works, so with piety. There can be good works done with zeal and energy, and yet there can be in them a self-conscious busyness or a possessiveness and patronage which leaves the doer in the bondage of self, and far indeed from heaven. There can be piety which dwells upon the man's own spiritual state and his self-conscious enjoyment of it, a piety concerned with its own exterior techniques or its own interior feelings, and the devout man can be far indeed from heaven. Philanthropy and piety alike may be nearer to hell than to heaven.

But wherever there are works in which God is present through the humility and charity of the doer, heaven is not far off. And wherever there is the prayer of a soul hungry for God, and ready in the middle of its own weakness and failure to be filled with God's own charity – the *vacare* (to be empty) being the gate to the *amare* (to love) – heaven is very near.

So not only among the conflicts of the world, but within the soul of the Christian as he prays, heaven and hell struggle

together like the twins in the womb of Rebekah, and both are near to us at every moment.

Utter sincerity

Well, leave out any idea of feeling pious; no one wants you to feel pious. Leave out the word God if you like. It is you, and the realities you know. Deep down in you there is a sense perhaps of tremendous obligation, things which are a 'must' for you because they are right. So, too, in the lives of others there are things which you admire tremendously, with reverence and awe. Then from time to time there is the horrid sense of guilt: something I am meant to be and I have wilfully failed to be. Then, in some of the crises of the world you remember a conviction in you that something is right and is therefore meant to prevail. And with all these experiences there is often a sense of wonder, wonder at something, someone, intimate with you in the depths of your being, and yet beyond, far beyond. It is all this which, for me, adds up to the word God, especially when I consider the person of Jesus as gathering up the whole. But perhaps for you, though it all means so much to you, and the heart of the matter is in you, there is a kind of emptiness, a blank, a hunger.

Now, it is just this emptiness, blank, hunger which can find any of us nearer to God than a spate of consciously religious feelings. No one is nearer to God than the man who has a hunger, a want – however tiny and inarticulate. And that is where prayer can begin, the prayer of simply being oneself in utter sincerity. **ND**

*From Canterbury Essays and Addresses,
edited by Arthur Middleton*

Here are ten practical tips for the Prayer of Adoration (as found in the crypt of the Abbey of Vézelay on holiday, and translated by myself and my friend Dorothee Whissell).

(1) You have entered this place to draw near to Jesus in the Eucharistic Presence, now enter into the most intimate place in your being.

(2) Silence is around you: create a silence within you. Silence the voices within yourself and do not run after useless thoughts. Your problems, preoccupations, anxieties; do not keep them to yourself but offer them to Jesus. During this prayer time take hold of him who has taken hold of you. Ask for the gifts of abandonment and trust.

(3) Look upon Jesus in the bread of the Eucharist. Make your heart speak to him, express your love for him who loved you first.

(4) Do not offer him lip service, make sure you dwell and reflect on the words of your prayer. Enter into the prayer of the heart. Choose a verse of a psalm or a phrase from a Gospel, a simple prayer and repeat it with the heart,

Ghostly Counsel

Conseils pratiques

Andy Hawes is Warden of Edenham Regional Retreat House

gently, continually, until it becomes your prayer, your cry, your supplication. Choose whatever suits your actual present situation. 'Heart of Jesus I trust you', 'My Father I abandon myself to you', 'Jesus I love you', 'Jesus Son of God have mercy on me a sinner', 'You are my shepherd', 'You are with me', 'Jesus gentle and humble of heart, make my heart like yours', or simply 'Jesus, Jesus...'

(5) Do not spend all the time asking or complaining; enter into the work of grace in thanksgiving.

(6) If you are overcome by tiredness or distractions, have courage, keep going

and ask the Holy Spirit to help you and become your interior teacher.

(7) Jesus is at the heart of the Church, he is the heart of your being. Look on him and learn little by little to turn to him and not to yourself. Ask for grace to receive gladly his will for you.

(8) Jesus is present in holiness; welcome the light that radiates from his presence. As the snow is melted by the sun, so the light of his presence will dissipate the darkness that clings to your heart.

(9) In the Eucharist Jesus comes to you as the simple, essential, necessity of life. Ask for grace to live in the essential necessities of your own life and those of your brothers and sisters; to live in a poverty of spirit.

(10) In the silence remember Mary, star of the morning and gate of heaven who can show the way into the royal chamber; she understands that in the silence, in looking on Jesus, you will come to know the presence of the Trinity in yourself, and will experience the prayer of Psalm 34: 'Every face turned to him grows brighter and will never be confused or ashamed.'

New Directions Interview

In the first of two interviews NEW DIRECTIONS speaks to **Bishop Martyn Jarrett**

ND Let's start with a biographical outline of how you came into the world, where, when, why?

I was born in 1944 in inner city Bristol. We call it an urban priority area nowadays; in those days we called it a slum. My father served as a sergeant major with the forces to the Crown and he came home after the war. My first memories of him were working on the Bristol tramway system. My

Current reading – for relaxation?

Thriller after thriller, especially having discovered Ann Cleeves, and I'm reading as much of hers as I can find

mother was at home. I had a brother 18 months older than me. From the start we were associated with the local church of St James, an evangelical church but, strangely enough, I was always brought up to know that we were really High Church because my mother as a girl had been brought up at St Julian's, Newport.

Sadly, she had been orphaned by the time she was fourteen and had come to Bristol with an older brother. She met my father when she was an usherette and he was the bar manager at the local theatre. I also went to the local Salvation Army street services every

Current reading – religious?

I'm reading Sarah Maitland's book on *Silence* and I'm also reading the prayers of St Augustine and also Timothy Radcliffe's new book – I rather like reading four or five books at a time

Sunday evening; also the Plymouth Brethren had what we called *The Mission* and they had lots of exciting activities for children on weekday evenings. I went regularly. With that background it isn't surprising that I ended up an Anglo-Catholic.

At about twelve or thirteen I was going to confirmation classes at St James where my attendance and my behaviour were not exactly good so I was refused confirmation: so I

stopped going to church as a result of that. Although if you stopped me in the street and asked me 'what do you want to do when you grow up?' I would have said 'a priest'. My old head teacher of the primary school that I had gone to, who was a great saint, suggested that I went to her church, St Mary's, Tyndall's Park where there

Favourite composer?

Dare I say it after your previous interviewee – *Elgar*

was a service every Thursday evening. I went along clutching my Book of Common Prayer for Evensong and found there was a service called Benediction of the Blessed Sacrament. I just knew I had come home although I hadn't a clue what was happening. I continued to worship there.

I passed my 11+ and went to Cotham Grammar School. I did A Levels and won a place at King's College London.

Favourite music – classical?

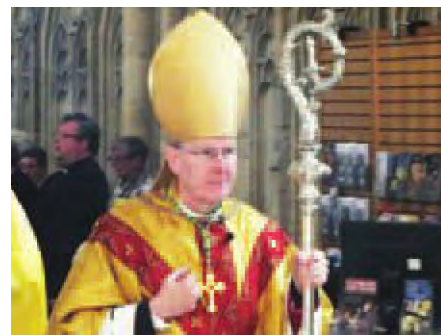
Gerontius

I selected by CACTM when I was still at school, in those days not so rare. But what they did ask very sensibly, having been assured a place, was to have a year out. In those days King's College had a whole faculty intake of boys and young men like myself, some having done VSO for a year. I had worked in a factory for a year, which was part of the Spring Hill Project, a scheme for ordinands.

Favourite author?

Probably *Morris West*

I ended up as a semi-skilled guillotine operator. My friends say that when the time comes they would prefer I wasn't just semi-skilled! Ronald Gordon, who eventually became Bishop of Portsmouth and Bishop at Lambeth was the person who ran the Spring Hill Scheme. It was a transforming influence on my life. In inner city Birmingham I learned about the work and theology



of French Mission priests and realized there was much more to Catholicism than I had met so far.

At King's College Eric Mascall taught me doctrine, the great Sidney Evans was the Dean and Christopher Evans, who has just died at the age of

Favourite music – popular?

It's perhaps not popular but as a boy I sang in the chorus of *The Pirates of Penzance*. Joan Baez singing *We Shall Overcome*, that still brings tears to my eyes having heard her sing it in Trafalgar Square during the anti-Vietnam War March of the 1960s

102, taught New Testament. Morna Hooker also taught me as did Professor Patrick Collinson who has recently died. In those days he was the Reader in Church History and he was also my tutor for Modern Church History.

After three years at King's, the fourth year was spent at St Boniface College, Warminster, where the great John Townroe was the Warden and also a noted Spiritual Director. From there I went to a title at St George,

Favourite music – Orchestral?

Elgar Cello Concerto

Bristol, with a rather eccentric parish priest. After some twenty months, the Bishop thought perhaps I ought to move and I went to St Mark's Swindon which was a wonderful experience and very formative. It was where my real training as a priest took place. It stands in a great tradition of catholic clergy.

The great Trevor Huddleston who was one of my heroes had been a curate there. There were many who still remembered him and told me that they had washed his socks! Even in those days there was an incumbent and three curates. I was in charge of the daughter church of St Luke. I was just twenty-five at the time. There

would be well over one hundred communicants on Sundays and, in addition to that, a large Sunday School that came to the Parish Mass and a choir, and much else going on. I used to reflect that perhaps it was more exciting to be the manager of a thriving branch rather than to own my own corner shop.

Favourite book?

The Cloud of Unknowing

ND Did you have quite a lot of autonomy at St Luke's?

Very much so. Looking back, I realize that Canon Cratchley kept a very watchful eye on me. I succeeded Sam Philpott at St Luke's. He had married a young lady from St Luke's and moved to Devon. Yes, I had quite a lot of autonomy. Canon Cratchley really only had two rules. They were that you must always be at Mass half an hour before it was due to be

Favourite Painter? Caravaggio

celebrated, and that: 'if you get into any kind of trouble you are to come and tell me first, and the worst that can happen is that I'll have you shot at dawn.' It was a wonderful time and I was there for four and a half years.

During my second year at King's when I was at home in Bristol, one day I called on a friend who was the sister of a priest I knew. She was teaching at a school with a lovely young lady who was a guest on that occasion; this was Betty. We formed a

Favourite painting?

Caravaggio's second painting of the Supper at Emmaus which is in the Gallery in Milan

relationship and in due time we were married just on Easter Tuesday 1968 as I was to be made deacon in June. Our children were born in Swindon and it will always have a special place in our family. I was told that St Joseph the Worker, Northolt, was looking for a priest and it was suggested that I might be the appropriate person.

ND Didn't it have the reputation for being a modern and outward-looking place? Is that why you were chosen?

What an interesting thought! In those days it was still legally attached

to the parish of St Mary's Northolt. It had been built as a small mission church in the 1940s. Gordon Phillips (later Dean of Llandaff) was the Rector of Northolt and he was interested in Catholic social theology and possibly that is one of the reasons I was asked to go there.

The church as it now is had been built some five years before I went. I had only been there two years when we had to carry out major restoration as this exciting new piece of architecture had all sorts of fabric problems. Yes, it was a very exciting time. I was twenty-nine when I went

What is unmissable for you on television at the moment?

Eastenders, Coronation Street and Neighbours

there and I had only been there two years when it was created as a separate parish and I became the first vicar of the only church dedicated to St Joseph the Worker in the Church of England, which I suppose might give me a footnote in history. When it became a separate parish the Archdeacon said that there was the opportunity to change the name to something more

Unmissable wireless programme? Any Questions

Anglican but the suggestion of St Pius X did not win favour.

The parish was very mainstream; it was a large housing estate parish and everyone from an Anglican background who worshipped with us was cared for from a sensitive Catholic position. In my early thirties, I was privileged to have my first parish worker, Ann Coleman, and also a priest colleague called Robert Gussman. They were in their twenties, so we must have been one of the youngest parish staffs in the Church of England. I was there for seven years and it was very exciting time. Then I moved to St Andrew's Uxbridge for four and a half years which was more difficult.

ND What prompted you to move at that stage?

I had been there seven years, and the Bishop asked me if I would go to Uxbridge, which seemed an exciting move. There were nettles to be grasped at St Andrew's and one of them was

pastoral reorganization in Uxbridge. After four years or so it was quite clear that that would never happen except under a new broom after the various things I had done. I saw an advert in the *Church Times* for a Selection Secretary at ACCM. I applied and, somewhat to my surprise, was appointed. In those

Favourite Film?

I'm a great Western addict

days most of the people who worked there were men and women who had done second curacies whereas I had done two incumbencies.

ND Were you older than most of them?

I was older than many of my colleagues and I had trained curates and parish workers, so I guess I brought quite a lot of hands-on experience. I suspect that appealed to Canon Tim Tindall who was the Chief Secretary in those days, himself a very experienced parish priest. I started as the junior

What was the last live music you heard?

Madam Butterfly at the Opera North

Selection Secretary and after three years was asked to become the Senior Secretary, so for about two years I headed up the selection side of things.

Of course you didn't select. You made recommendations and let others make the decisions – that's quite important as some people think that Selection Secretaries have tremendous powers!

When I went to ACCM I had been in orders for seventeen years and in those days it was usually a five- or six-

Last play you saw?

Twelfth Night with Northern Broadsides

year stay, so when I left I would have seventeen years remaining until I was sixty-five, so it was a mid-ministry experience. I did some modest research and writing about ordination and I think that very much shaped my future ministry.

There's no denying, of course, the excitement of twelve times a year meeting sixteen people who believed that God might be calling them to ordination and were asking themselves what God wanted them to do with their lives. Yes, that was very exciting.

There was a huge range of people, of churchmanships and backgrounds, which made it all the more exciting and interesting.

ND *Was it from there to Chesterfield?*

Yes, from there to Chesterfield, thinking I would probably retire from there. It had been a great Tractarian parish which in recent years had

Favourite food? *Parmaggia*

perhaps lost some of its distinctive Catholic features. There were large congregations and much happening in the church and parish. At the same time it was very much a civic church and there was a strong interaction both with the town and beyond. There were links into industry. It was a very exciting ministry and I had very able colleagues.

ND *These civic responsibilities. You have a great interest in politics – you are very much interested in political theory and the way politics work. Did you find that particularly engaging?*

Yes, I do have a great interest

Favourite drink?

When in Italy *prosecco*, and elsewhere the red wine *Gigondas*

in Catholic social theology and in how society should be shaped in the light of Faith. I also have a rather unusual hobby of psephology which is about how elections work and that kind of thing. I think it would be a mistake to say that politics is about the latter. I remember Tony Benn once complaining that politics was in danger of becoming a spectator sport!

I am interested both in politics and psephology. Tony Benn was my MP when I grew up in Bristol. He was also MP when I was in my first curacy, and when I was appointed as Vicar of Chesterfield he became

What annoys you most?

Walking on a wet day when people have their umbrellas up and they all want to take my eyes out

my MP again! He was a fascinating character to listen to and with whom to exchange views. He was very interested in theology. I had tea once with him in the House of Commons to find out about Chesterfield; he soon gave me a *viva* in theology. When

I worked at ACCM my MP had been Rhodes Boyson, almost from the other political extreme, but also a fascinating character with whom I enjoyed exchanging views.

ND *So Chesterfield had a large civic responsibility with large congregations but you thought you would see your ministry out there, so Burnley was a surprise.*

Well, when I went there we spent our life savings, inasmuch as we had any – we spent them on carpets for the Vicarage and so on; somewhat to my surprise one day the Bishop of Blackburn, Alan Chesters, said he had

Favourite historical character?

Probably St Clare of Assisi

to appoint a new Bishop of Burnley and that my name seemed to match the profile he had drawn up. When I was at ACCM, even though there had been no vote on the ordination of women to the priesthood, it had become clear that a number of jobs were being declined to me because of my views on the ordination of women, which then of course was not the official policy of the Church of England.

I shall always be very thankful to Bishop Peter Dawes who was the evangelical Bishop of Derby who asked me to go and was so sure that it

Least favourite historical character? *Henry VIII*

was the right thing for me that he kept the post open for several months while I hesitated. Once at Chesterfield, I did not seek any future beyond that. At first I did rather miss being at Church House and I did have to rethink and relearn a lot of things about being a parish priest. This was exciting.

The Diocese of Blackburn wanted a Bishop of Burnley who could head up the social responsibility brief. I seemed to fit that profile. The Diocese also wanted a bishop who felt he could not ordain women to the priesthood. Of course the cynics had said that they would never find one that would combine the two. I loved being Bishop of Burnley. My main job was to minister in East Lancashire, which was the sort of community that I just loved and was fascinated by. I was able

to chair the social responsibility board and be involved with the Bishop's urban concerns. Those were just natural loves of mine, and then at the same time I just loved all the parish life in East Lancashire.

I had never flown until I was fifty, and my first flight was to the Isle of Man. My wife had recently had a change of direction and had trained as

Favourite actor? *Kenneth Branagh*

a psychotherapist. She had established a practice while we were in Burnley and that was good. Then in 2000 Bishop John Gaisford, who had been Bishop of Beverley, and done heroic work, retired. Archbishop David Hope indicated to me that I was the person that he would very much like to take on the PEV-ship. I took a great deal of persuading.

ND *Why were you reluctant? What was going through your mind?*

Well, I just loved being a local bishop with a sense of place. I realized that if I became PEV I would have to spend a

Favourite actress? *Hannah Gordon*

great deal of time on those things, and almost become a trouble-shooter. It was a huge decision to take. I did say to the Archbishop that if I agreed to take on the task I should like to continue my membership of the Bishops' Urban Panel, the Church's Commission for Interfaith and things like that so that I was operating on a wider scene. He was very gracious about all that.

You become convinced that if God wants you to do something and the Church thinks that this is what you

If not what you do now, what would you have liked to have been?

I think a scrap merchant.

ought to be doing, you should do it. And with hindsight I am really glad I said yes because it has turned out to be very rewarding ministry, which isn't to say that, like every place that God places us, there is not a down side as well. So in 2000 I became Bishop of Beverley. The rest, as they say, is history. **ND**

Next month: General Synod, women bishops and retirement