

newdirections

September 2012
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Women bishops – cutting the knot

John Richardson tries to unravel
the issues in the current debate



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- Richard Norman on the beauty of Venice
- Gregory Tucker on a pilgrimage to Jerusalem

**Better
Together**

parish directory

BARRY St Mary's, Holton Road, near rail, bus and town centre *Credo Cymru (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 - 1st 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

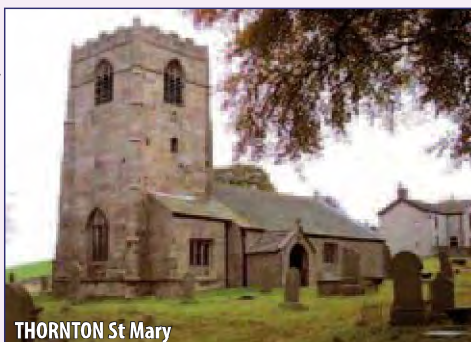
BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ *Resolutions ABC*. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular 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 Cymru*. **Bute Street St Mary:** Sunday: Solemn Mass 11am; **Pentre Gardens St Dyfrig and St Samson:** Sunday: Solemn Mass 9.30am; **Paget Street, Grange Town St Paul:** Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr David Morris 029 20 228707



THORNTON St Mary

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 01460 64531

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, FF*. 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.fifparish.com/stjohnleamington

LIVERPOOL St Agnes and St Pancras, Toxteth Park (FF & 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 Fifi 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 ceremonial. Parish Priest: Fr Andrew Stevens 020 8854 0461

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So whoever gets the mitre closest to his head - gets the job



LEAD STORY

Women bishops – cutting the knot

John Richardson tries to unravel the issues in the current debate

according
to the
Anglican
under-
standing
of the
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ments'

What did the Anglican Reformers think they were doing when they subscribed to the notion that the monarch was more entitled to rule the Church than was the Pope? Personally, I believe that the 'settlement' achieved under Henry VIII was the uniquely Anglican contribution to the Reformation itself. Certainly it was not a viewpoint shared by Martin Luther, who wrote about Henry in strong terms to the Elector John Frederick in 1539,

'Away, away with this head and defender! Gold and money make him so cocky as to think that he should be worshipped, and that God could not get along without him' (LW 50:206).

Nor, despite a 'high' view of secular authority, amongst some of the 'magisterial' Reformers, did others come to quite the same view about the Church's relationship with the state.

Cranmer's view

Yet it is often forgotten that the affirmations made about the monarch required corresponding denials to be made about the Church's ministers. The most obvious of these is in Article XXXVII: 'The Bishop of Rome hath no jurisdiction in this Realm of *England*.' But that was, as it were, the tip of the iceberg, for it was not just the Bishop of Rome who lacked jurisdiction over the Church.

A necessary plank of the English Reformation was the assertion that, in the absence of the monarch, *none* of the clergy had such 'jurisdiction'. According to Cranmer himself, prior to the advent of a godly monarch, the arrangement for the oversight of the churches relied on a kind of voluntarism:

'In the apostles' time, when there was [*sic*] no christian princes, by whose authority ministers of God's word might be appointed, nor sins by the sword corrected, there was no remedy then for the correction of vice, or appointing of ministers, but only the consent of christian multitude [*sic*] among themselves, by an uniform consent to follow the advice and persuasion of such persons whom God had most

endued with the spirit of counsel and wisdom. And at that time, forasmuch as the christian people had no sword nor governor amongst them, they were constrained of necessity to take such curates and priests as either they knew themselves to be meet thereunto, or else as were commended unto them by other that were so replete with the Spirit of God, with such knowledge in the profession of Christ, such wisdom, such conversation and counsel, that they ought even of very conscience to give credit unto them, and to accept such as by them were presented: and so sometime the apostles, and other, unto whom God had given abundantly his Spirit, sent or appointed ministers of God's word; sometime the people did choose such as they thought meet thereunto; and when any were appointed or sent by the apostles or other, the people of their own voluntary will with thanks did accept them; not for the supremacy, impery [*sic*], or dominion that the apostles had over them to command, as their princes or masters; but as good people, ready to obey the advice of good counsellors, and to accept any thing that was necessary for their edification and benefit' (*Questions Concerning the Sacraments and the Appointment and Powers of Bishops and Priests*, Cox, John Edmund.

Miscellaneous Writings and Letters of Thomas Cranmer, 1999).

Law and Gospel

Notice that Cranmer twins the 'authoritative' appointment of ministers with the correction of sins by the sword, thus joining together what Luther strove to separate — the two 'kingdoms' of law and gospel. Although he saw them as both deriving from God himself, Luther endeavoured to keep these apart as antithetical to one another.

But for Cranmer the development of 'christian princes' meant they could safely be combined. Indeed, this would be to the advantage of 'christian people' since the 'sword' would restrain vice and the 'governor' would secure the

appointments process.

And this is particularly pertinent to our present situation, for it is a reminder that, according to the Anglican understanding of the Church, *all* the clergy – as shown by the reference to ‘curates and priests’ above – are ‘crown appointments’.

A view of society

Even at the time of the Reformation, it was only the senior clergy who were a matter of direct appointment by the monarch. Nevertheless, Cranmer was quite clear that the entire ecclesiastical hierarchy, from top to bottom, paralleled the secular administration, so that the most humble parish priest (he referred to ‘the parson of Winwick’) was as much an agent of the king as ‘the Bishop of Duresme’ on the one hand or the Chancellor of the Exchequer on the other.

The legal establishment of the Church of England thus reflects a particular view of society as ‘one nation under God,’ expressed in Article XXXVII, that there is a prerogative, ‘which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.’

‘Lawfully called’

To this end, however, the Prince (or indeed Princess) must have suitable ministers, both ‘Ecclesiastical and Temporal,’ who operate under and through his or her authority. And so in the Church we no longer rely on the ‘good advice’ of those ‘replete with the Spirit of God, with such knowledge in the profession of Christ, such wisdom, such conversation and counsel,’ nor do we ourselves choose such as we think ‘meet thereunto.’ Instead, we abide by the principle of Article XXIII:

‘It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord’s vineyard.’

Source of the authority

Notice, however, the careful choice of words, particularly the fact that the Article does not refer to bishops, as we might have expected. What is at issue here is not who may ordain (though Cranmer clearly envisaged that the

congregation could previously have done this themselves). Rather, it is a question of whom we should judge to be *lawfully* appointed, and therefore who has the right to ‘call and send’ such ministers. The answer to the latter (which determines the answer to the former) is those ‘who have publick authority given unto them.’ This is indeed the bishops, but from whence comes their authority to impose such appointments or to render them ‘lawful’?

The answer (according to Cranmer at least) is, from the monarch – the one who, with respect to the ‘christian people,’ holds the power ‘to command, as their princes or masters,’ *unlike the Apostles or anyone else*.

Further evidence

Now my guess is that there will be those who will dismiss this as an aberration of Cranmer’s own personal views (as did the author of *Vox Ecclesiae: or, The doctrine of the Protestant Episcopal Church on episcopacy and apostolical succession, embracing a refutation of the work known as ‘Goode on orders’*, published in the United States in 1866). However, the same principle is also found, and somewhat more authoritatively, in the *Homilie against Disobedience and Wilfull Rebellion*, where we read:

‘It is euident that men of the Cleargie, and Ecclesiasticall ministers, as their successours ought both themselues specially, and before other, to bee obedient vnto their Princes, and also to exhort all others vnto the same (Romans 13.1, 1 Timothy 2.1–2, 1 Peter 2.13). Our Sauour Christ likewise teaching by his doctrine that his Kingdome was not of this world (Matthew 27.11, Luke 23.3), did by his example in fleeing from those that would haue made him king, confirme the same (John 6.15, 18, 36): expresly also forbidding his Apostles, and by them the whole Cleargie, all princely dominion ouer people and Nations, and hee and his holy Apostles likewise, namely Peter and Paul, did forbid vnto all Ecclesiasticall ministers, dominion ouer the Church of Christ (Matthew 20.25, Mark 10.42, Luke 22.25).’

Reassessing the hierarchy

Furthermore, it is a necessary part of the argument whereby at the time of the Reformation the Church of *England* separated itself from the Church of *Rome* (that italicization is always used in the Book of Common Prayer, where the Church of England is an instance of ‘a particular or national church’).

Those who wish to argue that the people and clergy ought, simply by merit of a bishop’s orders, to be subject to his (or her) authority (rather

our
difficulty
constructing
a
satisfactory
law is
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argument
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whole
enterprise
is reaching
its
‘sell by’
date

than merely attentive to their advice as Cranmer argues), need to ask on what grounds the authority of the Church's chief pastor was suddenly rejected within these islands (having been acknowledged before) in the sixteenth century – I refer of course to the assertion above that 'the Bishop of Rome hath no jurisdiction in this realm of England'.

The truth is that all of us in the Church of England are 'rebels' against ecclesiastical authority *if that authority derives from the orders of the minister*. That is why the recognition of the Pope as the 'Holy Father' is so important for an Anglican thinking of joining the Church of Rome, involving as it does a 're-acknowledgement' of a rejected authority and a reassessment of the Church's hierarchy.

Complex options

The point is not that the Church's orders have no existence or validity outwith the authority of the monarch, but that, according to the principles on which the Anglican Reformation was founded, they do not include the authority to command, and enforce by means of statutes, rather than advise.

What, then, of the issue regarding women bishops? According to most recent document from the House of Bishops itself, we are on the 'final legislative lap' (GS Misc 1033). Yet one of the hurdles that must be cleared is 'the Ecclesiastical Committee of Parliament'. Furthermore, in its attempts to appease one side and satisfy the other over the phrasing of the now infamous Clause 5(1)c, the document offers a variety of alternatives, each of a labyrinthine complexity, since the final result will be the 'law of the land', not just the principles of the Church.

Grace and goodwill

Some of those most opposed to the insertion of the Clause in the first place, however, have been most vocal in suggesting that it should all be left to 'grace and goodwill' and

the Code of Practice. Those who most want something like Clause 5(1)c, on the other hand, are motivated to keep it (or something like it) in place, precisely because they doubt the reality of the 'grace and goodwill' that will actually be enforced.

But might it not be time to question the whole enterprise? We are, after all, 'not under law but under grace' (Rom. 6.14). Our being under the 'law of the land' regarding the implementation of our theology, then, is an anomaly, brought about by the peculiarities of Anglican history and theology, but hardly intrinsic to the nature of the gospel.

Moreover, the arrangement under which that operates is increasingly dysfunctional. The Ecclesiastical Committee of Parliament clearly thinks it has a right to hold the Church to account regarding its ministry. Would that Committee be equally willing to convey to Parliament the Church's reproofs and rebukes — for that is what the Henrician settlement would envisage?

A way forward

Our difficulty constructing a satisfactory law to cover the present need is perhaps an argument in itself that the whole enterprise is reaching its 'sell by' date. Perhaps the opponents of Clause 5(1)c are more right than they realize – perhaps it is time to let grace and goodwill be the rule itself.

But in that case, let Cranmer's principle apply to the ministry today as he asserted it did in the time of the Apostles, when 'sometime the people did choose such as they thought meet thereunto; and when any were appointed or sent by the apostles or other, the people of their own voluntary will with thanks did accept them'.

Those, then, who wanted women bishops (or any other bishop) could have them, and those who did not, need not. And if grace and goodwill indeed underpin these choices, then it should overcome our differences as well. **ND**

Infinity and the absurd

From your school days, do you remember Zeno's Paradox? You learn about it, struggle through the explanations, and then dismiss it as total nonsense. Which in sense it is.

It goes like this. Achilles and the Tortoise agree to a running race. Achilles, the great warrior, magnanimously allows the poor old Tortoise a head start. Big mistake, because this now means he will never be able to pass him. For every time he reaches the place where the Tortoise was, that creature, slow as he may be, will have advanced just a bit further, and so the process repeats itself. The fractions may get smaller and smaller, but the sequence of them is infinite.

How is it, then, that despite an

infinite number of steps, Achilles is unable to overtake the Tortoise? Another version of the paradox goes like this. Suppose I want to walk across this room, from one side to the other. First (of course) I must walk half the distance. Then, I must walk half the remaining distance. Then I must walk half the remaining distance...and so on. In other words, I can never reach the other side of the room, for the sequence of distances (of a half, a quarter, an eighth, a sixteenth, a thirty-second, and so on), being infinite, never ends.

For those of us who are not mathematicians, it is the sort of exercise best left behind in the Sixth Form. Except that it does offer a vivid

picture of absurdity, and a striking parable of the futility of fractions.

No better picture sums up the recent publication, *GS Misc 1033*. Taking nearly 7,000 words it outlines possible revisions or rewordings of Clause 5.1.c, proposed by the House of Bishops and thrown out by General Synod in July. We are here at the level of sixty-fourths, a-hundred-and-twenty-eighths, or worse.

The whole process of the women bishops' legislation is moving forward ever more slowly in smaller and smaller increments. Surely, this infinite sequence of ever more detailed modifications is getting us nowhere. Once more we are reminded of the words of Jesus, 'That thou doest, do quickly.' Or in modern terms, 'Just get on with it.'

Anthony Saville

Angels and Anglicans

James Hawkey reports on an extraordinary event which saw the Choir of Westminster Abbey sing alongside the Choir of the Sistine Chapel

This year, on the Solemnity of SS Peter and Paul, the choir and clergy of Westminster Abbey made an extraordinary pilgrimage. At the invitation of Pope Benedict XVI, the Choir of Westminster Abbey sang alongside the Sistine Chapel Choir – the Pope’s personal choir – at the Papal Mass of the Solemnity, at which Roman Catholic archbishops from all over the world each received a *pallium*, symbolizing their communion with the Holy See. In a city where actions and symbols speak louder than words, the Pope’s invitation to one of the most famous Anglican choirs in the world to be the first choir ever to sing with the Sistine Chapel Choir, at the Mass which symbolizes more than any other communion with the Holy See, was an unprecedented reaching-out and honouring of the very heart of the mainstream of the Anglican tradition.

Common vocation

Pope Benedict’s instruction was very clear, and conveyed to us by the *Maestro* of the Sistine Chapel Choir, Mgr Massmimo Palombella. The two choirs should form one choir to express their common Christian vocation. We should sing the Palestrina *Missa Papae Marcelli* together, and the Pope requested that there should be music from the Anglican tradition within the liturgy, and in English prior to the Mass itself. The Sistine Chapel choir, with their own rich history and vibrant tradition, came to Westminster for a rehearsal in May; differences in culture and style were integrated into one extraordinary and moving sound.

Gradually, over the months before our visit, a full programme emerged. We sang a concert of English Sacred Music in S Maria Maggiore, where Palestrina was a chorister, culminating in a standing ovation of over 1,000 people and the choir singing Palestrina’s *Sicut Cervus* as an encore. This was attended by cardinals and other senior members of the Roman Curia, as well as diplomats and representatives of

the great families of Rome. The choir sang an unforgettable private recital in the Sistine Chapel attended by a large curial delegation led by Cardinal Bertone, the Cardinal Secretary of State, who used musical imagery to imagine the reunion of Christendom where diversity constitutes the unity of the Church.

Honouring St Peter

St Peter, of course, is patron of Rome. He is also patron of Westminster Abbey, and although we had experienced the wonderful privilege of

**the Pope requested that
there should be music
from the Anglican tradition
within the liturgy**

singing at his tomb that morning, we also wanted to honour him and seek his prayers ourselves as a collegiate community on his feast day, in the city of his martyrdom. So it was across the Eternal City that the choir and clergy raced to S Maria sopra Minerva to sing traditional Solemn Evensong, again in the presence of cardinals, and a basilica packed to capacity.

S Maria sopra Minerva, as well as being the burial place of St Catherine of Siena and Fra’ Angelico, is the titular church of Cardinal Cormac Murphy-O’Connor, who preached for us. We were also welcomed by Canon David Richardson, the Archbishop of Canterbury’s representative to the Holy See and Director of the Anglican Centre.

Montecassino

The next morning, exhausted but excited, the delegation headed south on a Vatican coach to Montecassino, the monastery founded by St Benedict, and the burial place of Benedict and Scholastica. Over the last couple of years, Westminster Abbey and Montecassino have developed a close

friendship. The brilliant young Abbot, Pietro Vittorelli OSB (who is also Ordinary of the Diocese of Cassino) brought a group of his monks, and hundreds of young people from his diocese to light the Benedictine Torch in Westminster Abbey in February 2011. This time, it was the Abbey which went to Montecassino to sing Mass and Vespers alongside the monastic community at St Benedict’s tomb. As far as we know, no Abbot of Westminster ever made a pilgrimage to St Benedict. But over 400 years after the reformation, the clergy and choir of the Collegiate Church of St Peter Westminster, went on a pilgrimage of thanksgiving and hope. We experienced the healing of memories in Rome and at Montecassino, as the pain of the past was put into a different context of grace and hope.

Rich unity

On Friday 5 July, back in Westminster, we celebrated St Peter on his Octave Day, with a Solemn Mass and the College Dinner. We reflected on how we had experienced cultural ecumenism: we had gone deeper into each other’s redeemed identities in Christ, and through sharing the song of the angels as our two choirs sang *Sanctus* together, had actually tasted some of that rich unity for which the Lord himself prayed.

In an age where, a little bit like a swimming pool – to borrow an analogy of Archbishop Robert Runcie – most of the noise comes from the shallow end, this was an exchange of depth, understanding and recognition. It would have been impossible forty years ago. And as this Anglican choir sang the recusant William Byrd’s *Ave Verum* in St Peter’s Basilica at a Mass celebrated by the Pope, I reflected on how Byrd would never have believed this might ever eventually happen. I became quite sure that in God’s wisdom and good time, indeed everything is possible, precisely in ways we do not expect. **ND**

Anglican Patrimony

Christopher Trundle considers the value of Merbecke

'O sing unto the Lord a new song:
for he hath done marvellous things'
(Psalm 98.1).

Perhaps performed more regularly than the work of any other Tudor composer, John Merbecke's setting of the 1549 Book of Common Prayer Holy Communion service (altered for the 1662 version many years later) has been a solid part of the Anglican tradition for many years. Indeed, to many Merbecke is the very sound of Anglicanism and is still sung in parish churches not just in England, but around the world. It is a strikingly simple setting of the texts, which nonetheless conveys something of their sanctity and dignity, and the balance of ease of access and profound effect it encapsulates is rare.

Accessibility

It was felt after the publication of the Prayer Book of 1549 that it should be possible to sing the services it contained as in the past, and so Archbishop Cranmer commissioned Merbecke to produce a setting 'containing so much of the Order of Common Prayer as is to be sung in Churches.' Concerned as he was with accessibility, he directed that there should be 'for every syllable a note,' avoiding the more complex plainsong which had been in use before the Reformation.

'The Book of Common Prayer Noted' which was produced in 1550 contained not only music for the Holy Communion (where there were even settings for the Introit, Offertory and Communion sentences), but enabled almost all of Mattins, Evensong and much of the Burial of the Dead to be sung as well.

But it is easily forgotten that Merbecke himself was not exactly of the Catholic tradition. While organist of St George's Chapel, Windsor in 1543 he was tried alongside others for heresy and sentenced to be burnt. He had been compiling an English concordance of the Bible and was in

possession of various protestant books; it was clear that Merbecke had been strongly influenced by Calvinism. It was only thanks to the intervention of Bishop Stephen Gardiner, the Bishop of Winchester, that he was granted a reprieve at the last minute. Merbecke was allowed to return to Windsor, where he continued as organist of St George's Chapel until his death in about 1585. It is fortunate for the English choral tradition that he was allowed to live.

Rediscovery

Use of Merbecke's setting of the Holy Communion service though, like his desire for composition, sadly waned. The successive Prayer Book revisions and attendant protestant sympathies rendered the desire to sing the liturgy largely defunct.

In fact very few original copies of 'The Book of Common Prayer Noted' exist today. Merbecke, who himself had been a composer of music for the Latin liturgy before the Reformation took hold, largely regretted his previous efforts: 'in study of music and playing on organs, I consumed vainly the greatest part of my life,' he wrote. His Latin repertoire is rarely if ever performed now, capable though it is. What he would have thought of his work's current use we can only guess.

But the rediscovery of 'The Prayer Book Noted' during the ascendancy of the Oxford Movement meant that Merbecke's work would live on nonetheless.

The Anglo-Catholic desire to reclaim ancient norms of liturgical celebration for the liturgy of the Church of England has bequeathed numerous gifts to the modern Anglican tradition; Anglicans have long been able to take elements from outwith the Catholic tradition and put them to good use in our liturgy, and Merbecke's setting of the liturgy, sung not just by professional choirs but by congregations the world over, is one of the finest parts of our patrimony. **ND**

Send the Fire

Dedicated to those who've suffered a fate worse than death: listening to funeral eulogies or music that was 'just what he/she would have wanted.'

Ninety-nine was his age, Bill's obituary said.

'Fair innings' said mourners, the chief of them Len.

Would he agree, poor old Bill, the chap who is dead?

Hark to Bill's thoughts from his bier in the Crem.

'Just a few more weeks and I could then see

If United next season have a ghost of a chance

Or if Sixty Plus Date Line had fixed it for me

To meet with a bird for a night of romance.'

'No centenary pub do for poor little me, Nor message from Queen Liz when I'm turned to ash.

Bet my numbers come up in the next Lottery

And some other bugger gets my winning cash.'

'Hark. Old Len's a-droning 'bout my bloomin' life

How well I played so many differing roles.

Bet he don't know was me who 'ad Gertie his wife

When he were dahn the park a-playing at bowls.'

'If I could only lift this coffin's tight lid,

I'd show 'em there's life in this old geezer yet.

Carrying on doing the things I once did. Gertie would agree. On that you can bet.'

The eulogy from Len grew longer and worse.

Inside his dark coffin Bill muffled his head.

Then someone read tearfully a sugary verse.

Bill muttered, 'Sod it, it's best to be dead.'

The vicar rose up with a twee voice to say:

'A song just recorded by our Worship Choir;

A tune that Bill loved: that great song *My Way*.

Bill called aloud. 'Turn on that bloody great fire.'

Alan Edwards

Madre Maria Antonia of Jesus, OCD

1700–60

Sister Heidi Cooper scd on the life of the Foundress of the Carmel of Santiago de Compostela

I first met M. Antonia through the book of her autobiography so kindly sent to me by Mother Monica of the Cross OCD. I had been reading the biographies of other great Spanish Carmelites; St Teresa, Blessed Ann of Bartholomew, Blessed Maria Sagrario and St Maravillas, and I wanted to know even more about the Spanish Carmels. I am accustomed to reading the saintly biographies of younger women who entered Carmel in their youth and who went on to become Saints.

The biography of M. Antonia offered someone a little different. This was a woman who had lived a full life, having had a limited education, suffering abuse from her father, being sent away from home, experiencing difficulties of compatibility in her marriage, raising a family single handed... the kind of issues that many women living in the twenty-first century here in the UK have to deal with. Yet despite the odds being stacked against her she was able to become a holy nun and mother founder of the Carmel of Santiago de Compostela, in one of the most famous places of pilgrimage in Europe.

Family difficulties

It is a sad fact of life that many marriages and families today break up, families are divided and children are obliged to stay with one or other parent. M. Antonia experienced family difficulties and brutality from her father as a child, causing her to be sent to stay with her aunt. Later in her married life she encountered problems again, but of a different kind. Husband and wife would find themselves incompatible and split up so that each partner could follow their own aims. M. Antonia continued to cope on her own with her family, giving them a worthy example of motherhood and Catholic faith. The fact that the two sons followed her into the religious life as Dominicans says something of the

quality of her parenting and how she successfully imparted the faith to them.

Practical obstacles

For some time M. Antonia was on her own in her pursuit of founding a Carmel. Being a woman living alone without a husband, even in these modern times, can have its social limitations and practical difficulties. She would have had to go through intense periods of doubt and darkness, even questioning her own sanity and sanctity, especially after her parish priest was ordered by the Bishop not to confess her! To have pledged herself openly to live as a consecrated person and to wear a habit, in her case, as a third order Carmelite, left her open to misunderstanding and ridicule on the one hand and exalted expectations on the other. It has been said that there is a fine line between insanity and sanctity. M. Antonia was chosen by God to follow the path of sanctity.

For M. Antonia to travel to Madrid and Coimbra in order to put her case for founding before the ecclesiastical hierarchy was almost an insurmountable challenge, not only physically in terms of getting there, but in the fact that she had virtually no resources for achieving her aim. Women have more of a voice in our modern world; they have access to educational resources; they travel and communicate on a worldwide level in a way that we now take for granted.

Late vocation

M. Antonia also provides encouragement for those considering a 'late vocation'. It is becoming increasingly common for people in their forties and fifties to find that they are being called to some form of religious life, maybe after having had a previous vocation to marriage or some other profession. M. Antonia proves that it is possible to begin living the religious life as a

mature candidate, and that it can be an advantage to have had a wide variety of experience which can be brought to the life. M. Antonia bridged an historical gap in my reading, between our holy Mother St Teresa of Jesus like other holy Carmelite women, was a pioneer and visionary, a formidable character, who was charismatically gifted and aided by God in her difficulties.

Trust and sacrifice

We see that God in his mercy achieved his aim through M. Antonia's continuing trust and hope in the Lord's divine will, despite the odds against her. If God has decided to do a mighty deed it will happen despite the weakness of the chosen instrument. M. Antonia surrendered herself into the hands of God, trusting in his mercy and abandoning her vision of founding the Carmel of Santiago. She had to completely lay aside her vision and submit to life as an ordinary member of a Carmelite convent, becoming a 'nobody' who may well have been viewed with some scepticism by the authorities on account of some of the mysterious happenings surrounding her vocation to Carmel. We have to remember that these events took place not so many decades after the years of the Inquisition and memories still abounded.

M. Antonia can still speak with a prophetic voice in our twenty-first-century world, to women who are doing their best to raise children on their own, to married couples facing marriage difficulties, to young people and mature adults who are exploring the religious life, to people who consider themselves inadequate due to lack of formal education and position in society, and she will continue to speak as a Mother and companion to the many Carmelites who have come after her, to those who read her story and are inspired by it. **ND**

faith of our fathers

Arthur Middleton on the necessity of aids to personal devotion

During his lifetime, one of the Venerable Bede's former students became Archbishop of York. Bede challenged the Archbishop to find priests for the many vacant parishes in the North of England. His concern was that the people in these parishes had no one to teach them the Apostles' Creed, the Lord's Prayer and the Ten Commandments and administer to them the Sacraments. These texts contain the doctrines of the Christian faith, the way of Christian prayer and how Christians are to live and behave in relation to God and others. To know these texts not only in our minds but in the subconscious depths of our hearts is to possess a pearl of great price, a rich treasure, the divine life in which we are called to live.

In an age when greater numbers of people are ignorant of these texts, even among practising Christians, the time has come to provide manuals of devotion for today. Such manuals would collect together what lies scattered through our liturgical books in the hope that whoever uses such manuals will memorize them and instruct others in them that they may be an inspiration to devotion.

The Primer, dating from the beginning of the fourteenth century, became an important and popular book of devotion that contained elementary religious instruction in a style of personal devotion inherited from the past and expressed in liturgical language. There is a rich tradition of such Christian literature, not only in the universal Church but in our Anglican tradition. These Primers soon acquired their own identity as books of personal devotion when other material was added. This additional material included the Little Office or Hours of the Blessed Virgin Mary, the Beatitudes, some Psalms (usually penitential), the Ten Commandments and the 'fifteen Os' of St Brigid. In Marshall's Primer he claims that Christian people should learn 'by heart':

'the Ten Commandments of Almighty God, and the Belief, called the Creed, the Prayer of the Lord, called the Pater Noster. For truly he that understandeth these three, hath the pith of all those things which holy scripture doth contain, and whatsoever may be taught necessarily unto a faithful Christian, and that not only purely and plentifully, but

thereto so briefly and clearly, that no man can complain or excuse himself justly, since that knowledge, which is of necessity required to that attaining of the life eternal, is neither tedious, nor yet so hard, but that it may be well had and gotten of all that have grace.'

Informal and personal

The prayers in these Primers had great popularity and they re-occur in almost every reformed manual for a hundred years. Their informality, their application to day-to-day need, the personal note in them recommended them to both sides in the theological battles of the Reformation. The same principle is at work in the Manuals of Devotion produced for personal use by Lancelot Andrewes, William Laud, Thomas Ken and John Cosin. The Non-Jurors gathered prayers from these manuals into their *The Church of England Man's Guide to the Closet*.

In the wake of the Oxford Movement such manuals of personal devotion began to reappear in *The Treasury of Devotion* (ed. T. T. Carter 1869) and revised by Dom Robert Petitpierre in 1957. Other publications began to appear, such as the *Catholic Book of Private Devotion* and *The Centenary Prayer Book* to mark the Centenary of the Oxford Movement. Various Communicant's Manuals also appeared, such as the *St. Hugh's Prayer Book*, given to new communicants. In the wake of the Sixties this type of devotional manual fell into disuse.

Practical divinity

Times may well have changed but the need for aids to personal devotion and edification remains. A *New Treasury of Devotion* would assist the translation of devotion and doctrine into Christian living, into practical divinity. This understanding of the purpose of a devotional manual, a latter day Primer, is the mind at the heart of it, to produce a sum of divinity where doctrine and devotion are not separable.

Such a *New Treasury of Devotion* can have a cumulative effect in building up Anglicans in their faith when outwardly all seems lost. The aim is to make this a book to be carried in the pocket, to be available for use, wherever, in queue, in bus or in train. **ND**



"Free Province anyone?"

Our Lady, Queen of Heaven

*In this year's Assumptiontide Lecture at Walsingham, and inspired by the Diamond Jubilee celebrations for Her Majesty The Queen, the **Bishop of Ebbsfleet** took as his theme the Queenship of Mary. Here is part of the opening section of his address, reviewing the key magisterial teaching on Mary's Queenship in the twentieth century.*

It was Pope Pius XII who established the feast of Mary's Queenship, in his encyclical *Ad Caeli Regnam*, given on 11 October 1954. Pius appointed 31 May as the date for the universal observation of the feast; after the Second Vatican Council, it was transferred, as a memorial, to its present date of 22 August, the Octave Day of the Solemnity of the Assumption. Pope Pius had already shown himself to be an ardent disciple of Mary's Queenship in his devotion to the Blessed Virgin under her title of Our Lady of Fatima. Broadcasting amidst the turmoils of the Second World War, in October 1942, Pius greeted the people of Portugal with these words: 'Happy are the people whose King is God and whose Queen is the Mother of God'; he further addressed Our Lady as heavenly Queen, Queen of Peace, Queen of the Most Holy Rosary, and Queen of the World, to whose Immaculate Heart he consecrated the entire human race.

Pope Pius XII's address

Then, in 1946, on the occasion of the crowning of the statue of Our Lady of Fatima by the Pontifical Legate, Cardinal Aloisi Masella, Pope Pius made more explicit his theology of the Queenship of Mary in the text of his address conveyed to the pilgrims of Fatima. Calling Mary 'Queen of the Universe', the Pope wrote this:

Because [Mary] is associated as Mother and Helper of the King of Martyrs in the ineffable work of human redemption, she is also for ever most powerfully associated in the distribution of grace and divine redemption. Jesus is King of the eternal ages by nature and conquest. By Him, and with Him, and under Him, Mary is Queen by grace, by her divine relationship, by conquest and by singular election. And

her kingdom is vast, vast as that of her divine Son, because from her dominion none is excluded. So the Church salutes her as Lady and Queen of Apostles and Martyrs, of Confessors and Virgins, acclaims her Queen of Heaven and earth, most glorious and worthy Queen of the Universe – 'Regina Caelorum': most worthy Queen of the world – 'Regina Mundi': the light shining amid the tears of this exile. 'Hail, Holy Queen! Mother of Mercy, Hail! Our life, our sweetness and our hope!'

Fourfold explication

It is worth pausing, amidst the triumphalism of which we, even in Walsingham, can only dream, to pause over the fourfold explication of

he addressed Our Lady as Queen of Peace, Queen of the Most Holy Rosary, and Queen of the World

Mary's Queenship which this passage contains. Pius' Christology and his Mariology, his entire theology of the Queenship, are sound. It is Christ alone who is King both by nature (that is to say, by virtue of his divinity, entire and perfect from the first moment of his conception) and by conquest (that is to say, his vanquishing of sin and hades by means of his sacrificial self-offering even unto death on Calvary).

Mary does not exercise her Queenship by nature, but through grace (*kaire kecharitomeme*, Hail! Full of Grace!); by virtue of her maternal relationship with her divine Son; by her own share, via her suffering at the foot of the Cross, in her Son's Passion; and by the free, sovereign exercise of the divine will, the singular choice of the Father (by election). These are four vital principles which we need to keep in mind in all of our reflection on the Queenship of the Blessed Virgin Mary.

The Fathers

Ad Caeli Regnam (1954) builds upon the foundations laid in the

Fatima address. Pope Pius is careful to assert, very close to the beginning of the encyclical, that he does 'not wish to propose a new truth to be believed by Christians, since the title and the arguments on which Mary's queenly dignity is based have already been clearly set forth and are to be found in ancient documents of the Church and in the books of the sacred liturgy.' He sets out a *catena* of the Fathers whose writings bear witness to a primitive understanding of Mary's royal status.

He cites Ephrem, who prays to Our Lady in these words, 'Majestic and Heavenly Maid, Lady, Queen, protect and keep me under your wing'; and then a host of others who do not explicitly honour Mary as Queen, but who do emphasize that she is truly the mother of the King of the Universe: among them Gregory of Nazianzus, Origen, Jerome and Epiphanius of Constantinople. But others among the Fathers are bolder: John of Damascus, in his first Homily on the Dormition, calls Mary 'Queen, ruler and Lady', and, elsewhere, 'the Queen of every creature', 'favoured Queen' and 'the perpetual Queen beside the King her Son', whose 'snow-white brow is crowned with a golden diadem'.

St Andrew of Crete

Another of the Fathers referenced by Pope Pius is St Andrew of Crete (d. c.740), and it is worth pausing over the contribution of this great hymn-writer and contemporary of John Damascene to Marian theology, and, in particular, to Mary's Queenship. Andrew is keen to garland Mary with royal honours and titles. In his homilies, he readily addresses her as Queen of the human race, Immaculate Queen, New Queen, Queen of the whole human race and so on, and he is ever ready to stress her mediatory and intercessory roles – but in a manner which makes clear that they are entirely dependent on, and sub-ordinate to, her Son's uniquely salvific mediation with the Father.

Thus Mary's role does not surpass nor even duplicate that of Christ, but exists in relationship with it, by virtue of her maternal relationship with him. **ND**

devotional

Wreaths and crosses

Austin Farrer

The sermon I am going to preach to you came to me ready-made – it drove into the Front Quadrangle where I happened to be standing: a brisk little van with this inscription painted on its doors, ‘Crosses and wreaths made to order’... Crosses and wreaths can be made to order, and that is a very comforting thought; for when something so un-made-to-order as death turns up, it is a pathetic sort of consolation for us to switch our attention on to something that can be made to order. Death cannot be called to order, the souls of the righteous, and of the unrighteous too, are in the hands of God, not in our hands; but we can get crosses and wreaths supplied to our order.

Is it your choice?

Well, but can you really choose your crosses? From whose hands, in fact, do crosses come? And for whose sake are you going to bear them? For your own credit's sake, or for the sake of him who lays them on your shoulder? And if for his sake, must they not be what he assigns? We cannot, surely, be so childish as to do to God what children do to us, and imagine we are helping, while we work at the tasks we want to do, not at the tasks he wants to have done. All too often this is what

children call ‘helping mother,’ but it is not what Christ calls either loving God, or obeying him; for as to ‘helping God,’ that is scarcely an expression we should ever dare to use.

Never what we ordered

Crosses are never what we ordered, but always either greater than we ordered, smaller than we ordered, or other than we ordered—and it does not matter which; for God measures the love with which they are carried, and not the poundage of each particular weight. Wreaths are never what we ordered, either; but, unlike crosses, the wreaths all have the same fault—they are all ridiculously big and splendid; because God's thoughts are not as our thoughts, and he prepares for man such good things as pass man's understanding. So the wreaths he orders for us throw into the shade all the crosses he assigns us, and it becomes painfully obvious that our crosses will never deserve our crowns.

If you want to see a wreath and a cross to match it, you must go as far as the empty sepulchre outside Jerusalem; and there you may see the great garland of glory, with, lying beside it, a cross not unworthy of it: a cross which lately stood upright on Calvary, but now is laid beside the crown of fadeless flowers. Look closely at this cross, and there you shall see like a little jewel laid over the intersection of its arms, whatever cross you have faithfully borne for God's sake. Alone, it would not be measurable against the glorious crown; but the great arms of Christ's cross extend the spread of yours, and fit it to the heavenly scale. **ND**

*From the sermon ‘Made to Order’ in Said or Sung,
by Austin Farrer, edited by Arthur Middleton*

To pray and to engage in worship is to recognize the limits of the physical. In prayer and worship the spirit in us seeks the Spirit upholding creation. This is the spirit St Paul tells the Corinthians ‘searches everything, even the depths of our hearts.’ In the ministry of Our Lord we see the material world subject to power of the Spirit; walking on water, the Transfiguration, the raising of the dead, the multiplication of fish and bread all reveal the power of the creator to recreate and reorder the material world. The two foundations of an orthodox faith, the Virgin Birth and the Bodily Resurrection of Jesus, proclaim that the saving love of God cannot be limited by any physical dimension. The spiritual is real and everlasting; the material is transient and will pass away.

In the lives of some saints we read of their capacity to fast and pray and to work furiously for the Kingdom without rest or sleep. The lives of St Francis or St Gilbert of Sempringham spring to mind, but in my own ministry I have encountered men and women whose constitution is far more spiritual than physical. Our body is, after all, a tent

Ghostly Counsel

A material world

Andy Hawes is Warden of Edenham Regional Retreat House

to be folded up when it is finished with (another image from St Paul). It seems to me that the possibilities of prayer – communion with God, and the priorities of our lives – are shaped to a great extent by the way we view the material world.

We say that we live in a time of ‘rampant materialism’, and there must be some truth in this. Whether we like it or not, our view of spirituality is bound to be affected, even corrupted, by this prevailing world view. This means that to pursue holiness is profoundly counter-cultural; there is an ‘institutional prejudice’ against the spiritual which is found even in the life of the Church where liberal theology exalts the material over the spiritual. Red hot

issues in sexuality, euthanasia, abortion and gender issues take on different perspective when the material is made subject to the spiritual imperative of seeking and dwelling in eternal life. This obsession with the body, particularly in the area of sexual ethics, can become profoundly unchristian.

The sacramental life of the Church teaches us how to approach the material world. It is not an end in itself. It is given as a gift to open up the eternal life and goodness of the creator. This is the bedrock of Ignatian Spirituality; in his ‘First Principle and Foundation’ Ignatius argues that ‘Man is created to serve and reverence God and by this means save his soul. Everything else is created to help man to this end.’ The task of prayer is to discern which parts of the material world can aid us in the journey to our end which has no end. This will mean testing our approach to every aspect of the material, examining our management of appetites, and getting to grips with how we order our homes and domestic economy. Remember, as my grandmother used to say, ‘there are no pockets in shrouds!’

Gather! Gather!

Gather in the light of the Lord!

After another successful **Walsingham Youth Pilgrimage** members of the Ministry Team reflect on their experiences

Once again this year around 700 young people gathered in a field outside of Walsingham to pray and to celebrate their faith. The theme this year had an Olympic flavour and the young people were encouraged to see how their faith was something more valuable than gold. They were encouraged through reflecting on passages from St Paul's letters to run the race of faith focusing on Christ.

The worship was, as ever, lively due in no small part to the wonderful music of CJM (a Catholic worship band) and the hard work of the Shrine staff and Ministry Team. There were lively dramas and moving dances to help young people understand and deepen their faith. A highlight for many people was the all night vigil which began with laying on of hands, anointing and the sacrament of reconciliation.

The Walsingham Youth Pilgrimage remains a highlight of the year for many people and a wonderful way to bring our Catholic young together to share their faith. We asked some of the Ministry Team to reflect on their fortnight together and here is what they had to say:

Emma Rundell

Being part of the Ministry Team of this year's Walsingham Youth Pilgrimage was an experience I am never going to forget. It was great being able to be part of the planning process of my favourite pilgrimage, and being able to make it everything I have ever wanted and more.

Meeting the rest of the team was quite daunting, especially as there were so many of us this year, but we all immediately bonded so quickly and nearly all of us were seasoned 'Youth Pilgrims' and so we all knew what we enjoyed about it and wanted to bring to it ourselves as part of the Ministry Team.

I have made some great friends, and I have so many fond memories of this year's

Youth Pilgrimage, especially of the Friday mass we organized. I just hope and pray that the pilgrims themselves came away with equally amazing memories and fondness for the Shrine, and I hope we helped some in their journey of faith, as the Youth Pilgrimage has helped me over the years.

Fred Thomas

The Ministry Team, what an experience! I had a lot of fun but I also had spiritual time in all the liturgies; these two things resulted in a brilliant two weeks. If I could do it again I would. I recommended it greatly.

it gave me great joy to be able to encourage and inspire energy in the young pilgrims

Sarah Collin

Being a member of the 2012 Ministry Team was such an uplifting experience.

It gave me great joy to be able to encourage and inspire energy in the young pilgrims as they joined together in praise. For me, my most treasured moment of the week was when we were given the opportunity to administer 'the laying on

of hands' at the late night liturgy on the Wednesday evening. This was such a powerful and moving experience.

The main foundations for each individual relationship formed that evening were trust, faith and love. It was the element of trust that struck me the most. Each individual young pilgrim, aided by the strength of their belief, was able to come and share their prayers and intentions, in the knowledge and love of God's presence supporting us.

This was one of many powerful moments, which together with the joy, fellowship and fun created a resounding and remarkable two weeks. **ND**

If you are interested in the Ministry Team for 2013 or in being part of the Year for God scheme do be in touch with Fr Stephen Gallagher at the Shrine



The cathedral of the backstreets

This year marks the 150th anniversary of the consecration of the church of **St Michael and All Angels**, Brighton. To mark this event we offer an historic overview of the parish

St Michael and All Angels Church in Brighton contains 'the finest collection of Pre-Raphaelite glass, in one place, in the country and, thus, the world.' It receives four stars in Simon Jenkins' book *England's Thousand Best Churches* and was described by Sir Roy Strong as 'one of England's grandest Victorian churches'. The parish is firmly rooted in the Catholic tradition and continues to foster vocations to the sacred priesthood. Today the parish is served by Fr Robert Fayers and the assistant curate Fr Mark Lyon, who was ordained to the priesthood earlier this Pentecost, as well as two honorary assistant priests.

Italianate style

The church serves the loosely-defined Montpelier and Clifton Hill areas of Brighton, which lie west of the major Dyke Road and cover the steep slopes between the Seven Dials district and the seafront. A church named St Stephen's had served parts of the district since 1851, when it had been moved to Montpelier Place from its previous location in Castle Square, close to the Royal Pavilion, where it served as the Royal Chapel. However, it was not convenient for the area as a whole, with most of its parishioners being drawn instead from the streets to the south of the church.

Plans for the church were drawn up in 1858, and construction took place between 1860 and 1861 to a design by George Frederick Bodley (whose father had been a doctor in Brighton and a resident of the Furze Hill area of Hove, close to the Montpelier and Clifton Hill districts). Bodley was also working on St Paul's Church



Burges designed a parallel church which would incorporate Bodley's building as its south aisle



in West Street, Brighton at the time, on an interior alterations project. The design of the exterior was reminiscent of the Italianate style, in red brick with horizontal bands of white stone and a steeply pitched slate roof. This featured a modest flèche spire containing a bell recovered from Sevastopol during the Crimean War (1854–6).

Redesign

The church took two years to build at a cost of £6,728, and was consecrated by the Bishop of Chichester on 29 September 1862. There was room for a congregation of 700; pew rent was charged on 300 of these seats at first. The Revd Charles Beanlands, who had been a curate at St Paul's Church since his ordination in 1849, was given the perpetual curacy of St Michael's Church, and he remained in this position until his death in 1898. However, this fine building quickly became too small and, in 1865, William Burges designed a parallel church which would incorporate Bodley's building as its south aisle. The rebuilding was not carried out until 1893, and took two years. Burges was a contemporary of Bodley; both men were born in 1827. It is not known for certain why a different architect was chosen for the redesign, and the changes reportedly caused Bodley some upset. Burges did not live to see his designs realized; he died in 1881.

The new building

The exterior decoration of the new building broadly matched that of the original church, consisting of bands of white stone contrasting with dark red brick, but there is a considerable



difference in height. The original building's north aisle was demolished, and its remaining structure became the south aisle of the new church. In terms of the church's present arrangement, therefore, the main body and the adjacent north aisle date from 1893, while the south aisle is original. The designs, as originally submitted, showed that a cloister and a campanile were planned to be built as well. Inside, additional decoration was to have been made in the chancel, and various additions were proposed for the sanctuary area. A predella (altar shelf) behind the altar, a set of sedilia within the sanctuary area and a baldacchino above the altar were all shown in the plans.

However, none of these proposals were implemented, and no changes took place in this area until around 1900, when architect and interior designer William Henry Romaine Walker (1854–1940) provided a marble wall with Cosmatesque-style decoration between the chancel and the nave, a screen for the chancel itself, a new marble altar (in his wife's memory) and extra marble ornamentation for the sanctuary. A rood screen and new reredos were also installed at this time, designed by Romaine Walker.

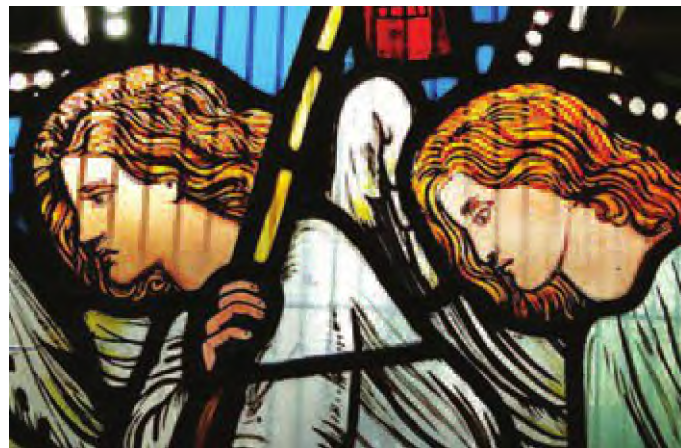
Much has been written about the controversial high church practices at St Michael's in the Victorian era. These continued into the twentieth century. Fr Hope Patten, who founded the Anglican shrine at Walsingham, began his spiritual life at St Michael's as an altar server.

Interior and stained glass

The Pre-Raphaelite Brotherhood, a group of people active in various areas of the arts who were influenced by the Quattrocento period of Italian art, were closely involved with the decoration of the interior. Bodley was informally associated with this recently formed group, in particular with Edward

Burne-Jones and William Morris, a long-term friend of his. William Morris himself, along with Philip Webb and Charles Faulkner, was responsible for the painting of the chancel roof.


The large windows on the western face of the church were made and installed by Morris, Marshall, Faulkner & Co., the predecessor of Morris's firm Morris & Co. There are many stained glass windows by Morris and Burne-Jones in the old building. The east end of Burges' building features a large trio of stepped lancets with basic two-light tracery. Internal fixtures include a grey marble font and a green serpentine and calcite (verde antique) pulpit, both designed and made



by Bodley. The noted stained glass designer Charles Eamer Kempe was responsible for the restoration and installation

of a sixteenth-century reredos of Flemish origin. This depicts three scenes from Christ's life in the form of a triptych which sadly has been removed due to awaiting restoration.

The 150th anniversary of the church is being celebrated in many different ways, with lectures, tours, parties and of course a celebration Mass to give thanks to God for all his

blessings bestowed on the parish and her people. Further information about the parish can be found on its website <www.saintmichaelsbrighton.com>. 

SATURDAY, 22 SEPTEMBER
12 noon
Festival Mass of Michaelmass
in Thanksgiving
for 150 years of witness and service
Principal celebrant:
The Rt. Rev. Mark Sowerby, Bishop of Horsham
Preacher:
The Rt. Rev. Jonathan Baker, Bishop of Ebbsfleet



The First Mass of Fr Mark Lyon