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From the Green Benches

Sir Tony Baldry on Church and State

Also in this issue:

- Michael Bowie on Priestly Character
- Nicolas Stebbing on Missionary Monks
- The bishops preach: Chrism Mass Homilies

parish directory

BEXHILL on SEA St Augustine's, Cooden Drive, TN39 3AZ Sunday: Mass at 8am, Parish Mass with Junior Church at10am. Further details: Father Robert Coates SSC on 01424 210 785

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 1QT) *"If it is worth believing in, it is worth travelling for"* Sunday Mass 11am. Secure Parking. Contact Churchwarden on 07854 147412

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, Holmfield 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, Resolutions ABC in place.* Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, 6pm Evensong, 2nd Sunday of the month Choral Evensong with Benediction. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: *afpear2@gmail.com*

BOURNEMOUTH St 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 (Family Mass last Sunday of the Month), Evening Service 6.30pm - first Sunday of each month. *stfrancis11@btinternet.com. www.stfrancis-bournemouth. org.uk*

BOWBURN, Durham Christ the King, *Forward in Faith, ABC.* Sunday: 11am Sung Mass and Sunday School; Weekday Mass: Wed 9.30am, Fri 6.30pm; Evening Prayer and Benediction 5.30pm last Saturday of month; Parish Priest: Fr John Livesley SSC 01388 814817

BRADFORD St Chad, Toller Lane (B6144, 1 mile from city centre). Sunday services: Low Mass 8.30am, Solemn Mass 10.45am, Evensong and Benediction 6.30pm. Weekday Masses 8am (except Monday 7pm, Wednesday 7.30pm and Thursday 9.15am). Parish Priest: Canon Ralph Crowe SSC 01274 543957. *Resolutions ABC.* English Missal/BCP *www.st.chads.dial.pipex.com*

BRIDPORT St Swithun *Resolutions ABC.* Sunday: Low Mass 8am; Sung Mass 9.30am, Evening Prayer and Benediction usually on second Sunday 6pm. Weekday Masses: Thur 10am. Enquiries should be made to the Churchwarden. Tel 01308 425375.

BRIGHTON WAGNER GROUP The Annunciation (11am) Fr Michael Wells 01273 681431. **St Barthlomew's** (11am) Fr. David Clues 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Parish Office 01 273 822284. **St Paul's** (11am) Parish Office 01 273 822284. *(Sunday Principal Mass times in brackets.)*

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). During Interregnum contact Roger Metcalfe, Churchwarden on 01275 332851 *www.christchurchcitybristol.org*

BROMLEY St George's Church, Bickley Sunday - 8.00am Low Mass, 10.30am Sung Mass. Fri 9.30am. For Weekday Services see website. Fr.Richard Norman 0208 295 6411. Parish website: *www.stgeorgebickley.co.uk*

CARDIFF near rail, bus, Millennium Stadium, city centre and Bay Daily Mass **St Mary**, Bute Street Sunday: Solemn Mass 11am; **St Dyfrig** and **St Samson**, Pentre Gardens Sunday: Solemn Mass 9.30am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr David Morris 029 2221 2177

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

CHESTERFIELD St Paul, Hasland, Derbyshire Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 3.30pm. Masses: Tues 7.15pm (Benediction last Tues of month), Friday 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

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



CHARD The Good Shepherd, Furnham

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

CROYDON S Michael & All Angels, Poplar Walk. *FiF ABC.* Sunday: Low Mass 8.00am, Family Mass 9.30am, High Mass 11.00am, Evensong & Benediction 3.30pm. Daily Mass Mon – Fri 12.30pm, also Wed 7.30am. Sat 11.00am. Fr Ian Brothwood 020 8686 9343

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

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

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** *ABC, A Forward in Faith Parish under the episcopal care of the Bishop of Richborough.* Sunday: 8am Low Mass, 10.30am Solemn Mass. Weekdays - Low Mass: Tues 7pm, Thur 12 noon. Contact Father David Adlington or Father David Goodburn SSC - tel: 01303 254472 *www.stpeterschurchfolkestone. org.uk* e-mail: *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: Parish Mass 9.30am, Solemn Evensong and Benediction 6pm (First Sunday). Weekday Mass: Mon 7.00pm, Wed 9.30am, Sat 9.30am. Parish Priest: Fr.Martin 07736 711360

HARTLEPOOL St Oswald's, Brougham Terrace. *A Forward in Faith Parish under the episcopal care of the Bishop of Beverly.* 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, FiF.* The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 10am. Linked to the Shrine of OLW. Parish Priest: Fr Lockett 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. Wed, 7pm Exposition, 8pm Mass. First Sat of the month, 11.15am Mass of Our Lady of Walsingham. For further information phone Fr Martin Hislop: Parish Office 020 8974 8079 *www.stlukeskingston.co.uk*

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 *(FiF & ABC)* Sunday: Parish Mass 10am; Evensong and Benediction 6.30pm. Daily Mass. Sunday School. Glorious J L Pearson Church, with modern catholic worship, good music and friendly atmosphere. Parish Priest: Canon Christopher Cook SSC 0151 733 1742 *www.stagnes.org.uk*

LONDON E1W St Peter's, London Docks *A Forward in Faith parish in the Fulham Bishopric.* Sunday 8am Mass. 10am Solemn Mass Daily Mass and Offices. Father T E Jones SSC 020 7481 2985 *www.stpeterslondondocks.org.uk*

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

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

LONDON N21 Holy Trinity, Winchmore Hill. *A Forward in Faith, Resolution A,B & C, modern catholic parish.* Every Sunday: Said Mass 9.00am and Sung Mass10.30am with Junior Church. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday Mass 10am. For the Sacrament of Reconcilliation and other enquires contact Fr Richard Bolton at *rdeb2010@btinternet.com* or phone 0208 364 1583

LONDON NW9 Kingsbury **St Andrew** *A Fif Parish under the Episcopal care of the Bishop of Fulham* Sunday: Sung Mass 10am; , Thursday Mass 10am – both followed by refreshments. Tube to Wembley Park then 83 Bus to Church Lane Contact: Fr.Jason Rendell on 020 8205 7447 or *standrews.kingsbury@london.anglican.org*

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

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

Lead Story

Vote XX

The Rt. Hon. Sir Tony Baldry on his time as Second Church Estates Commissioner, his current role as Chair of the Church Buildings Council, and his intention to stand for election to General Synod

Earlier this year I was fortunate to go to Washington to help represent the House of Commons at the American National Prayer Breakfast. This was a week-long event, which culminated in a Prayer Breakfast in Washington, attended by President Obama, the Dalai Lama, and some 3,000 people from across the United States and the rest of the world. During the week we were very graciously looked after by members of the US Congress who regularly meet every week in Washington for prayer and Bible study. During our discussions I became very conscious that almost every US Congressman or Senator that I met could tell me to the day, sometimes to the hour, the moment that they had found Jesus. These men and women, important legislators in the most powerful country in the free world, had clearly at some point in their lives had a life-changing experience which had brought them to Christ. There was a bit of me which felt that maybe somehow I had missed out on this. Moreover, when asked when had I come to Jesus, I moved the conversation off down a different direction as it seemed, in the circumstances, rather pretentious to say that, so far as I could recall, Jesus had always been in my life, just as my parents had always been in my life.

A rich religious nurturing

I was fortunate as a child to have a rich religious nurturing. My mother was a Quaker.

So on Sunday morning, it was silent Quaker Meeting for Worship, but in the evenings, a Songs of Praise service, complete with Temperance Band Hymns, the address frequently given by my great-grandfather, and people giving their testament.

At Easter, there would be Easter Cantatas, and as one would imagine, the Harvest Festival Service amongst the market gardeners in the Vale of Evesham was something of a Feast. Meanwhile, back home, I would go to Sunday School at the local Anglican Church on Sunday afternoon, and would happily go off with my father to Evensong on Sunday evening. My father was a Chest and Heart Specialist, my mother a Theatre Sister, who had nursed through the Coventry Blitz, and Jesus was clearly important to them in their everyday lives, so I just took it for granted that he should be important in mine. To complete the broadness of my childhood Christian experience, our nanny, Peggy, was a young woman from the West of Ireland, who had been a TB patient of my father's. Incredibly kind and devoutly Catholic, Peggy's room at home was full of statues of Our Lady and various other Saints and, more wondrously, some of them were luminous and shone in the dark. Moreover, my parents didn't seem to mind if Peggy took my younger brother and me with her when she went down to 'Our Lady of Peace' Church when she went to Confession, or from time to time taking us with her when she went to Mass.

the Church of England has 16,000 churches in England. The majority of these are listed

Becoming Anglican

I also had an intercessor – a wonderful retired Church of England Primary School teacher, Miss Winch – who, in her late seventies and eighties, kept the local church clean and changed the altar cloths in accordance with the seasons of the Church and the Saint's Days. It was Miss Winch who taught me my Catechism. It was also Miss Winch who, when I was in my late teens, introduced me to the Anglican Benedictine Monks at Nashdom Abbey, in the late Sixties still a thriving community, saying all the daily Offices.

I went to a Quaker School and while I was encouraged by Quaker values, such as 'Seek that of God in every Man', and valued the silence of Quaker Worship, it somehow did not seem complete. So I decided whilst at school to get confirmed as an Anglican. For some time in my last year at school, I contemplated reading Theology and applying to become a priest. For reasons which I can't now recall I seem to have been intent upon becoming a Naval Padre and on at least two occasions went and spent some days at Nashdom with the Benedictines to think this through. In the end I simply resolved to get on with public affairs in other ways and became increasingly involved in politics, and in due course was elected to Parliament.

A new appointment

Throughout my adult life, I had continued to regularly attend church, but I had not anticipated taken any more active role in the Church of England until one day not long after the 2010 General Election, I was summoned by the Prime Minister's Parliamentary Private Secretary to a meeting in Members' Lobby in the House of Commons. There I was told directly, 'Baldry, you are now the Second Church Estates Commissioner.' Slightly taken aback by the peremptoriness of this announcement, and knowing this to be a Crown Appointment, I responded: '…and what does the Queen say about that?' 'She has already given her approval' was the response. That was the Thursday and the first Church Commissioner Questions of the new Parliament were the following Tuesday.

My first Church Commissioner Questions came immediately before George Osborne's first major set piece Statement to the House of Commons as Chancellor of the Exchequer. The House was packed and I was able to start my answers by observing 'how good it was to see the House so full for Church Commissioner Questions'!

The nature of the task

When the post of Second Church Estates Commissioner was originally created in the late 1830s, the intention was that they would answer questions in Parliament on behalf of the Church Commissioners. Over the years the role has evolved so that

today the Second Church Estates Commissioner speaks in the House of Commons on behalf of the whole of the Church of England.

However, because it is a Crown Appointment, one is not accountable to the Prime Minister; one is not accountable to the Archbishops. This requires some careful navigation in trying to ensure that the machinery of Government in Whitehall and the machinery of governance of the Church of England understand each other and do not miscommunicate.

Steep learning curve

I came to the task confident that I understood reasonably well the workings of the machinery of Government and Whitehall. I had, after all, been a Member of Parliament for nearly three decades. I had served in the Private Office of the Leader of the Opposition. I had been a Minister in four different Departments of State under two different Prime Ministers, and I had chaired a Parliamentary Select Committee.

> every part of the CofE should flourish and thrive irrespective of background and tradition

I had, however, to begin with no experience or understandings of the workings of the governance of the Church of England, Lambeth Palace, Bishopsthorpe, Archbishops Council, Church Commissioners, House of Bishops, General Synod – how did they relate to each other – and who spoke for the Church of England ?

On one occasion, early in my term, I recall what seemed like almost a day negotiating with William Fittall the answer to a single Written Parliamentary Question to the Church Commissioners.

I quickly realized that there was an enormous amount about the workings of the Church of England of which I had no proper knowledge. So, for example, to my shame, I had hitherto thought that 'Forward in Faith' was a general exhortation, like 'Praise the Lord,' and I hadn't previously come across Conservative Evangelicals. It was a steep learning curve.

Church Buildings Council

Having decided not to contest the 2015 General Election, it meant that when I ceased to be a Member of Parliament, I also ceased to be Second Church Estates Commissioner.

Not long after I had made public that I intended to stand down from Parliament, I was approached to see if I would be willing to put my name forward to be considered for the Chair of the Church Buildings Council. During the last five years, I had had a fair amount to do with the Church Buildings Council on matters as diverse as the legislation to scrap lead being sold for cash, to prolonged negotiations with DEFRA and Natural England over the damage done in churches by bats, and I think at last convincing everyone that churches are not 'Field Barns' but Places of Worship and that bats are an issue that has to be resolved and not avoided. So, remembering my mother's advice to take on such tasks with a good heart, I agreed.

The Church of England has 16,000 churches in England. The majority of these are listed, and the majority of churches, for understandable historic reasons are in rural areas occupied by one-sixth of the population. The challenge is how to make sure that these church buildings are, so far as is possible, a blessing and an enhancement to the ministry of the Church, and not a burden.

Facing challenges

I now start every conversation on church buildings with the assertion that 'there is no one size fits all solution.' But by the same token I am not sure that present arrangements are sustainable. For example, the Diocese of Exeter has approximately 600 churches, almost all of them of medieval origin, a very large proportion listed, but some 200 of those churches, i.e. approximately one-third of all church buildings in the Diocese, have weekly congregations of fifteen or fewer. The challenge is ensuring that we can keep churches open, cared for and maintained without there being such a financial burden as to undermine the mission of the Church elsewhere.

I was extremely grateful that the Chancellor of the Exchequer in his last Budget gave me what seemed to me to be a leaving present of a further £40 million for church roof repairs, and together with the £15 million given by the Chancellor last year for church roof repairs, that is £55 million. I cannot recall any other Government at any time that I have been in the House of Commons having given so much for church repairs in such a short period of time.

General Synod candidate

As Second Church Estates Commissioner, I was ex officio a member of the House of Laity of General Synod. I intend to stand later this year in my own right for election to General Synod. My campaign logo will be 'XX' to represent 20 years, because I think that the Church of England probably has no more than 20 years to re-establish ourselves as the national Church of England.

I am fed up with being told that we live in a post-Christian society. I am not sure when it was said that we stopped living in a fundamentally Christian society. Clearly the Christians of early England weren't daunted by the size of the pagan population that they confronted and by the same token I don't think that we should lose heart by aggressive atheism or secularism.

For the Church of England to thrive, we have to recognize that the Anglican Church has always been a broad church. Forms of worship which might speak to one person's condition may not touch the soul of another. I have to confess that I still sometimes feel a little uncomfortable when exchanging 'the Peace' and I don't think there is ever going to be any way in which I am going to be raising my arm when singing hymns, but that doesn't matter – what matters is that every part of the Church of England should flourish and thrive irrespective of background and tradition, and there should be mutual respect amongst us all because collectively we have a sizeable task to confound those who would want us to remain a post-Christian society. ND

A full version of this text can be found on the author's website, www.tonybaldry.co.uk

The 'gift' of priesthood

Michael Bowie urges the CofE not to overlook the existence of a priestly character

'And the man who broke the bread and said the 'thanksgiving' over the 'cup of blessing' had in him all the possibilities of a priest' (Dom Gregory Dix).

The meaning of priesthood in the Church of God matters. Because it does not appear fully formed on the pages of the New Testament it has been the subject of argument for most of Christian history, especially when viewed in the distorting mirrors of the Reformation and Counter-Reformation where, rightly, it was seen as a game-changer. In response, the English instinct for pragmatism and compromise has confected a ministerial fudge, with Catholic and Protestant lobbyists shouting from the margins to assert the 'true' character of the Church of England. But the Catholic credentials of our priesthood (and therefore of our Church) are more secure than mere polemic suggests. The 'character' (using that word now with particular meaning) of our priesthood is crucial to who we are.

An organic process

As Dix reminds us, the development of priesthood was an organic process, a process of evolution, which reaches beyond the New Testament into the origins and *esse* of the Church. Participants in evolution rarely see a need to record it exactly. It is simply what they do (or even who they are). Fifteen hundred years later the Reformation and Counter-Reformation caused and codified some artificial shifts in the understanding of ministerial priesthood which have bequeathed some difficult pressure-points between different traditions.

One of these pressure-points is an argument about ministerial priesthood as ontology (being) or function (doing) and the question of whether there is a 'priestly character', a permanent change effected by ordination in the person ordained. Many recent books about priesthood see this argument as an irrelevant embarrassment which is best glossed over quickly (e.g. Cocksworth and Brown, *Being A Priest Today*, 5). But a failure to address this question has caused a corrosive uncertainty in our Church.

Integrating life and faith

Splitting the priestly self from the personal self is a psychologically dubious activity, with destructive results: clergy need to integrate faith and life even more urgently than other Christians because, whether we like it or not, we are received as personifying the faith. As Austin Farrer put it, our calling is to be 'walking sacraments'.

Such splitting is theologically mistaken, an unintended consequence of past arguments. We may bridge (and not ignore) the perceived boundary between 'official' and 'charismatic' ministry by looking again at the 'giftedness' of orders. The 'gifted' and essential uniqueness of priestly ministry reflects (in the sense of Hebrews 1.3) the specificity of the Christian faith, as expressed by the Church. Sacramentality is at the core of that communication. If Orders are 'gift' (grace) then the functionality of orders (institutional ministry as alleged to be distinct from 'prophetic' ministry) expresses an essential 'being in' orders.

If we accept that, as with all sacraments, Orders are simply 'given', that deacon, priest or bishop neither achieves nor merits the gift, then the ordained person and the sacraments administered by that ordained person are the incontestable DNA of the life of the Christian community. Our sense of insecurity on this point as traditional Anglicans has long damaged our mission; the resulting weakness is now bearing fruit in a loss of nerve about formation. We urgently need a coherent consensus about what is 'formed' by priestly formation if we are to expose and avoid the banality and rootlessness of managerial and (allegedly) strategic leadership into which we are drifting.

Indelibility

It is easy to demonstrate (*pace* Colin Buchanan and one or two others) that Anglicanism has always, in practice, assumed a theology of indelible priestly character and ontological priesthood. We have articulated it in our (sparse) doctrinal statements. More significantly, taking our cue from Cyprian, we do not re-ordain presbyters who have left Anglicanism and later returned, nor do we re-ordain those ordained in various other Ecclesial communities which share what the 'Lambeth Quadrilateral' calls 'the historic episcopate'. Article 26 insists on the validity of ordained ministry regardless of the failings of individual ministers. Richard Hooker writes of orders as having 'a kind of mark or character and acknowledged to be indelible' (*Laws of Ecclesiastical Polity* 5.77.2). Our Canons assert indelibility (C1.2), as did ARCIC I, adopted by Lambeth 1988. Most Roman Catholics who have thought about it acknowledge that *Saepius Officio*, the Archbishops' answer to Leo XIII, carried the argument (and in better Latin).

> we urgently need a coherent consensus about what is 'formed' by priestly formation

This is old ground, but we appear at present to be led and governed by people who are busily abandoning or forgetting it. Yet this detail is undoubtedly constitutive of the Church to which we all belong. Orders, and their sacramental objectivity, matter because they situate us firmly within the fullness of the Apostolic faith as an essentially Eucharistic community (which significantly predates the biblical Canon). The Church 'is like' this. Our polity has always included some who do not acknowledge it; sometimes they have even been among our bishops. But we need to be more confident and less neurotic about God's gift of the Church. The very giftedness of orders and sacraments means that they hold their value even when misunderstood. Perhaps it remains our task to remind the Church of England of that afresh, as we have been doing since 1833, and to demonstrate the truth of it in the conscientious and usually unglamorous parochial ministry which priest and people share. ND

Representing the people

J. Alan Smith considers the merits of different voting systems

In a general election for a Member of Parliament one places an 'X' against the name of a candidate. This has the effect of a small but finite increase in the chances of that candidate being elected. In most cases, where the candidate represents a party, it also has the effect of a smaller but still finite chance of that candidate's party forming the government that results from the general election.

The wasted vote

It is convenient at this point to consider the Myth of the Wasted Vote. For example, in a two-candidate election where the winning candidate gets, say, 30,000 votes and the losing candidate gets, say, 10,000 votes, it can be claimed that all the 10,000 votes cast for the losing candidate are 'wasted' in that they did not produce the desired result. In fact, except where there is a dead heat or a majority of one, every vote, considered as an individual action may be said to be 'wasted' since the absence of that vote would make no difference to the result. Generally, votes are only significant when similar votes are aggregated together.

> there is some truth in the view that political parties are increasingly failing to offer a real choice

First Past the Post

The candidate that a voter would prefer to win the seat generally represents the party that he would prefer to form a government. Where this is not the case, the voter must consider which is the more important choice. Then he must think about what he would like to achieve.

If he wishes to vote for his favourite candidate come what may, he votes for that candidate and thus does what he can to achieve his goal. On the other hand, if he wishes to influence the result in his constituency he must draw up a short-list of those candidates with a chance of winning and then either vote for the candidate that he most wants to win or else vote for the candidate with the best chance of beating the candidate he most wants not to win.

I am in favour of this First Past the Post (FPTP) system. Together with the internal layout of the Commons Chamber, with two sets of benches facing each other, it offers the best chance of producing a House of Commons with an actual governing party and a potential governing party.

Alternative Vote

Another system of voting is the Alternative Vote (AV) whereby, in a single-member constituency, each voter places candidates in order of preference and multiple counts take place, initially using the first preference. Then the candidate with the lowest number of votes is eliminated and his votes distributed among the other candidates using the next preference until one candidate has an overall majority and is declared the winner. Whereas FPTP chooses the most popular candidate, AV produces the least unpopular candidate. Which is preferable for choosing Members of the House of Commons is a moot point. Certainly AV is less likely to produce a potential governing party from among the opposition.

Proportional Representation

AV is a simple step in the direction of Proportional Representation (PR). More complex models involve multi-member constituencies: the closed-list system and the open-list system. In the closed-list system, used for European Elections in Great Britain, the voter can only choose a party and then the appropriate number of seats is allocated to each party from a list in the order that each party itself has chosen. In the open-list system, used for European Elections in Northern Ireland and the Irish Republic, the voters themselves place candidates from one or more parties in order of preference in a manner similar to AV. I have argued that the closed-list system used in Great Britain should be replaced by the open-list system ('A Voting Strategy for the European Elections', *The Quarterly Review*, Spring 2009). The higher voter turnout in Northern Ireland and the Irish Republic over Great Britain supports my view.

Registering dissatisfaction

There is some truth in the view that the political parties are increasingly failing to offer a real choice. This can be used as an excuse by the idle so that they can turn away from the political process and watch *I'm a Nonentity, Get Me into There* or whatever. However, for those who honestly can see no real choice in the political process there is a need for them to register their abstention in a positive way. This need is met, in many constituencies, by the Official Monster Raving Loony Party (OMRLP). The votes cast for the OMRLP should be monitored by the mainstream parties as an indication of public dissatisfaction with politics.

Before the European Elections in 2014, Professor Ged Martin, an old school friend now living in the Irish Republic, wrote: 'If I lived in Britain, I would simply echo Blackadder's slogan when he ran Baldrick at the Dunnee-on-the-Wold by-election: "A rotten candidate for a rotten borough". The European Parliament is a joke assembly, so surely there is no alternative but to vote for a joke party.' If, by the next European Elections, the OMRLP contested and won a seat in the European Parliament their victory might achieve the reform that rational argument has so far failed to do. ND

Missionary monks

Nicolas Stebbing CR on the many ways in which monastic communities can contribute to mission

Is the phrase 'missionary monks' a contradiction? We have stereotypes: missionaries are out on the road, or teaching under palm trees, or preaching to large crowds. Monks are in monasteries, in silence, saying their prayers. True, monks may pray for the missionaries, and from time to time missionaries may come to monasteries for rest and renewal. Is there more of a connection than that?

In fact, the Community of the Resurrection, like many Anglican communities, tried to hold mission and monastic life together, not in contradition but in creative tension. The way we have done it has had to change from time to time as the world changes round us. Now is a time when we are once again having to adjust our ways of fulfilling both parts of our vocation. Yet we must fulfil both parts of it, since that is the charism God has given us. How do we do it?

1. God comes first

A monastery speaks of God, that God comes first. The silence, the structures, the church, the daily offices which have absolute priority on our time, all seek to say the same thing: God is first, we devote ourselves to him first and other things will find their right place after. This is not a purely monastic idea. It is simply Christian. Jesus himself said 'Seek first the Kingdom of God' (Matt. 6.33) and that great missionary founder of the Jesuit order, Ignatius of Loyola. began his *Exercises*: 'Man is created to praise, reverence and serve God our Lord, and by this means to save his soul.'

Mission is first about God; it is God who began mission when he sent his Son into the world. It is God who does mission. People who come to a monastery need to meet God, and when they do, in the silence, or the music, or the grounds, they begin to realize there is another world, or another Being who gives this world a whole new meaning. One of the most exciting things for us monks is to see this happen. All we do is tend the place, sing the psalms, create the space. God fills it and changes people's lives.

2. Praying for mission

And yes, we do (or we should) pray for mission. We may not use the word very much in our prayers, but when we pray for priests, people, churches, the sick, the suffering, the unjust regimes we are in fact praying for the mission of the Church. Probably we should take this more seriously. We do not usually see what is happening 'out there' so we can lose our conviction that this sort of praying does actually share in the evangelization that God is doing all the time. We in the monastic life do not exist for ourselves. We must attend first to our own relationship with God, but we live for God and for the people God cares for. We need to work hard to make sure our prayers speak of the things that matter and seek to understand what needs to be done.

3. Community life

The stereotype of a missionary imagines the missionary out on the road, or in a church preaching. Why don't we do more of that? people often ask. Actually our vocation is to live together and foster Christian life amongst ourselves. That is what Benedict tells us throughout his Rule. This, of course, has considerable missionary effect if it is properly done. Early pagans were converted to Christianity by the sight of Christians living together: 'See how these Christians love one another.' Christian love, joy and peace need to be unselfconscious (and probably unconscious) or it becomes repulsive, but the effect of a community living out that Christian life can be quite dramatic in a world where hatred, selfishness, divisions and misery are only too evident.

> we believe the formation they receive is unique in the Church because it has a monastic context

4. Education

Then we in CR have a particular charism for education – or for making it possible for others to do education. We have the College of course, where people are trained for the priesthood of the Church. We believe the formation they receive is unique in the Church because it has a monastic context and gives them a different way of understanding the

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workings of God in parish life. Parishes are the real interface of mission. Most mission is done quietly, undramatically, but would be better done if more people were aware of how it happens. That is one job for the priests.

5. Equipping the laity

We also have the Mirfield Centre where Christian learning is offered to all people. This again is part of a revolution in one's idea of mission. It used to be thought that mission was essentially done by priests, maybe CR Fathers who conducted great missions of preaching and teaching in which usually some lay people 'helped'. Increasingly we have seen that it is the lay Christians who must do the mission, not because they are the only ones left in a world of far fewer priests but because they are the ones in the right place at the right time. They live and work at the coal face. In formal evangelistic activity it is the lay people who must go out and find people and talk to them. But much mission is informal and again it is the lay Christian who brings people to church. Really effective mission must concentrate on equipping all Christian people with the knowledge of the faith and the experience of God that will make them effective evangelists.

6. Experience of God

Teaching and learning is not enough. Evangelists need an experience of God that will set them on fire. 'Faith is caught, not taught', as the saying goes. Christians need to be excited about God, and know Him for the love he has shown them. Again monasteries can be places of retreat where people can discover this experience of God which makes it possible for them to give a real impression of what sort of a God we believe in.

7. Thinking

Another contribution a monastery can make lies in the area of thinking. Monks are not usually great academics and although CR has a reputation in some quarters for great scholarship, this is largely exaggerated! We don't believe it ourselves. Yet monks do stand back a bit from the battle line. They can often see changes in society which affect the way we need to focus our evangelism. Priests come and talk to us about their problems and joys and we get a good idea of what is going on out there. Monastic life tends to be very busy but because of its structures we sometimes can find more time to read, reflect and talk about issues that are important in a changing world. Do we use this time effectively? Do we share it with others?

8. New converts

I once read a pragmatic piece of research on mission across all the churches which has determined my mission thinking ever since. It seems to be true: eighty per cent of those who come to Christ do so because of a relative or close friend. These are the real missionaries. That means you, dear reader, especially if you are not a priest. It is not the big mission events, the great orators, the people with the state of the art technology who bring people to God. It is the person who suggests a new baby is baptized, or who gives comfort in a time of sorrow or who gets others involved in some charitable work that happens to come out of the church. The ways of doing this are many. Are you using them?

> **eighty per cent of those who come to Christ do so because of a relative or close friend**

The next really important person is the priest or minister whom that new person met. That is really scary for those of us who are priests. Have we shown interest, compassion, encouragement to a new enquirer, or put them off with some throw-away remark?

Finally, what the new converts really wanted was an opportunity to learn about this new faith. Such learning should not just be book (or DVD) based. It needs to be with real people who know and love their Christian faith. That is another area for the monastery, perhaps?

God's wonderful work

Sometimes the first way of mission is where we as monks or nuns find ourselves. More often it is the second two ways, helping people to take their first steps and then grow in the knowledge and experience of this new Lord Jesus Christ whom they have discovered. The most exciting part of that is seeing that it is not we who are doing the work; it is God! He is present right before our eyes and we can watch him at work. How wonderful that is! ND

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The Mass of the Ages – medieval liturgy, modern world, part I

In the first instalment of a three-part article, Barry E.B. Swain SSC reflects on the medieval world view

Every year in my Church, we present a 'Medieval Mass.' During this Mass, electric lights are not used, there are no metrical hymns, no English, no spoken words, and no organ. What is offered to God is what would have been offered in the fourteenth or fifteenth century: one of the very early polyphonic Mass settings, the Latin Mass, and the Holy Sacrifice itself.

Modern accretions

The Church is normally quite full for this exercise, and we do everything we can to make it plain that this is not a re-enactment or a stunt, but a real Mass, and a real way to enter into a different kind of worship. It all works surprisingly well. But one of the things that constantly impresses itself upon me is how vigilant we must be to exclude any of the liturgical understandings of the world since 1540 or so. Even here, where the Traditional Catholic Mass of the Western Rite is offered, so many modern accretions have crept in. Some come from the Book of Common Prayer (the use of English, and the use of prayers recited rather than sung). Others come from the pressures of modern liturgical understandings (the Canon of the Mass aloud, and the Epistle and Gospel sung towards the congregation rather than towards the altar and the north side of the sanctuary respectively).

But what surprises me is the realization of how many perfectly good Catholic traditions, very old in themselves, are simply not appropriate in a medieval context. Many of the most prevalent ideas about Our Lord, for example, the devotion to his Sacred Heart, have no roots in the medieval world. Likewise, discussion of the Immaculate Conception itself occurred in the Middle Ages, but was not an absolute certainty, as it has been since 1854, but a topic of disagreement and heated discussion. Even the assumption we have that people would be reverently participating in the Mass is probably a very hopeful exaggeration of what must have gone on. So the past few years of putting this exercise together with our Organist and Choir Master, David Enlow, have reminded me of the first line of one of my favourite modern novels, L.P. Hartley's *The Go Between:* 'The past is a foreign country; they do things differently there.'

Rooted in a continuing past

Our first understanding must be that Christian life and liturgy were, for medieval man, a pilgrimage, a holy journey. This medieval idea is almost incomprehensible today with our emphasis on and pre-occupation with the moment, instant communication, constant news, and what's happening this minute. Twice a year, I conduct a retreat for *priests who have elected to come away from the world,* and I have to stress the necessity of not taking telephone calls, using the internet or email and not watching television or listening to the radio. They know perfectly well that doing these things detracts from the purpose of the retreat, and allows the world to intrude on their time away, but it is almost as if they can't help themselves: the need to be in touch, connected, at all times is so great.

For medieval man, of course, this idea would have been unthinkable. It wasn't just that it was not possible to learn of current events until much later, it was also that they did not figure so largely in his consciousness. The medieval person had a vivid sense of being rooted in a continuing past which stretched forward into the future, and in which all of Christendom was moving towards God together. It was this which formed the important consideration of society, and therefore of the liturgy. You may all have attended those Masses (either in the Roman or the Anglican churches) where the prayers of the people form a kind of digest of that day's *New York Times* or *The Guardian* in England. One friend of mine in England says he knows perfectly well what is on the mind of any self-respecting liberal in London just by listening to the intercessions in his parish church on Sunday! (There are naturally similar churches in New York, though mine is not one of them.)

The next world

It is hard to imagine an idea farther removed from the spirit of the Middle Ages. There was concern, obviously, about other people and difficulties they may have been having, but their view was always coloured by the fact that God had a purpose and a plan and that these things are being worked out by him. They would also have felt very strongly indeed that the purpose of the liturgy was not to dwell on the world outside and its needs, but on their need for salvation and eternal life in the next world. This focus on pilgrimage was expressed not only in the liturgy but in the great mixing of church and secular life we see in Chaucer's *Canterbury Tales.* And even in using that expression 'mixing of church and secular life' I have given myself away. No medieval person would ever have said such a thing; the very idea that they were separate would have been a bizarre suggestion. They were both completely, and inevitably, for him intertwined and inextricable.

> **Christian life and liturgy were, for medieval man, a pilgrimage, a holy journey**

Another difference of concern would be found in the corporate nature of medieval life versus the private, personal nature of modern life. We are faced with this constantly, and the digital age is accentuating it even further. A walk past a coffee shop, revealing in a plate glass window 30 people staring

on to their own computer screens paying no attention to each other, shows that the 'coffee house culture' of old where people talked, and visited and even shared ideas, couldn't be more dead. Even the phrase 'online community' shows how far we have come from the sense of real belonging that began to disintegrate after the Industrial Revolution began and has now been utterly destroyed by the digital revolution.

Common life

A television commercial by one of the cable companies makes this point perfectly: a father uses his laptop to engage in work he has brought home, the mother is engaged in video chat with a far-away friend, a teenage daughter is instant messaging someone, and the son is playing video games. They may all be in the same house, but they have little or no connection, and the nuclear family living alone in a house, probably far from other blood relations, was itself a big change from the very large extended communities of the past, when families all lived together in one place and their roots went back for many generations. Everything about the computer is personal and individual, 'My computer' is the tab to configure what we want, and even when visiting the website of a huge store like Macy's, we immediately see a way to make it 'My Macy's,' that is to personalize the experience so that it is unlike anyone else's.

> **the medieval world was rooted in real, living communities which had existed for hundreds of years**

The medieval world was centred and rooted in communities, real, living communities which existed and had existed for hundreds of years, and it seemed often, forever. This carried over into the church's liturgy of course. People rarely thought of themselves as attending a Mass 'alone.' They had gone with friends or relations to the Mass and sat with them. A person sitting alone would have been thought mad or peculiar. Large numbers of the population lived in religious communities: monks, nuns, priests living in colleges or presbyteries. Others lived and worked in Guilds based on their trades: coopers, goldsmiths, cobblers, fishermen, ironmongers, greengrocers and so on. At the glittering top of the social scale there were knights who belonged to chivalrous orders, but just as often soldiers who fought in the army together for life, and women who had drawn water from the same well every day with each other for years. There was a rich context of common life, and this was all brought into the church. The Guilds, chivalrous orders, army companies, monasteries, convents, noble families, and of course above it all the Royal Family of a country, all engaged in worship together, and in a sense all approached God together. They knew absolutely that every sinner would one day confront God naked and alone, but in the meantime they engaged in the liturgy together.

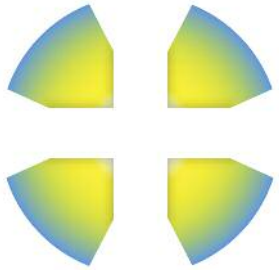
Things of the spirit

Modern society is very focused on things. If you don't understand that, you have only to look at last Sunday's *Times*. Section after section shows pictures of things you can buy for yourself or as Christmas gifts for others: clothing, electronics, cars, and everything else you can think of. We are completely obsessed with things. Medieval man thought little of things. For most of them, 'things' beyond what they absolutely needed were beyond what they could ever afford. But even for many with more money, things were viewed much as St Francis viewed them, as obstacles which weighed one down. Even Kings lived quite simply compared to what even a middle-class person of the late nineteenth century would have. The medieval person was focused on God, on things of the spirit, and the afterlife.

Fear of hell

This concentration was partially sparked by fear, constant concern about the fear of hell, and the dread of death, obsessed people in the Middle Ages. *Timor mortis conturbat me* was the famous phrase from William Dunbar's wonderful poem at the end of the fifteenth century, which summed it all up: the fear of death keeps me in a constant turmoil. Life was hard, brutish and short and was not there to enjoy but to use as a means to get to the next step: eternal life. They felt that the Church was one: in Earth yes, but also in Purgatory (the Church being prepared to be with God) and in Heaven (the Church already with God). They understood quite clearly that the Church extended beyond time (encompassing those who had lived before and had now moved on to Purgatory and Heaven) and beyond space (they were quite convinced of the idea that the Church, or Christendom, as they would have called it, included people all over the world, regardless of any considerations of nationality or region. Modern man, if he thinks of the Church at all, tends to think of it as the living people standing around in pews, or even worse, just the buildings that it owns.

Canon Swain is the Rector of the Church of the Resurrection, New York City, Spiritual Director of the SSC in the Americas, Vicar of the SSC Chapter of St John Fisher (which includes New England, the Canadian Maritimes, and the Middle Atlantic), Superior-General of the Guild of All Souls, an Honorary Canon of St Peter's Cathedral, Koforidua in Ghana, and St George's Cathedral, Ho, in Ghana. He is American Commissary for the Church in Ghana, and received the Star of the Order of the Living Rosary from the Most Revd David Hope, Lord Archbishop of York, Master of the Guardians of the Shrine at Walsingham, in recognition for his work for the Shrine. The Order's membership is limited to fifteen. He was previously Rector of St Clement's, Philadelphia, and Curate of the Church of St Mary the Virgin in Times Square. He is a graduate of The General Seminary in New York, and was previously Princess Louise Lecturer in Latin & Greek in McMaster University, Hamilton, Ontario, where he was doing his Ph.D. degree. ND



Making Jesus Present

In his Chrism Mass homily the **Bishop of Ebbsfleet** reflects on apostolic responsibility and the importance of prayer

It is often (and rightly) said that one of the criteria of the work of *apostolic ministers* is to be a *witnesses* to the *risen* Lord. (That is why bishops, shockingly and daringly, use the actual words of the risen Lord when they greet God's people: 'Peace be with you!') In other words, the apostle (whether a bishop, a priest or a deacon) is the person whose ministry is to make others *contemporaries* with Jesus. Indeed that is the *most* important feature of God's calling to public ministry in the Church: those who have been ordained must, by a whole variety of means, help those whom God is calling – both in the Church and beyond it – to feel and to open up to the presence of Jesus, to become his disciples, to live as his contemporaries.

ordained ministers have the particular responsibility to stay close to Jesus

The apostle's task

Dear brothers in the priesthood, dear deacons, that is *our task*, the task for which Jesus prayed before he was betrayed.

'For their sakes I sanctify *myself*, so that *they too* may be sanctified in truth … And I ask … also on behalf of those who will believe in me *through their word*, … so that *the love with which you loved me* may be in them, and that *I* may be in them' (John 17.18–22).

Making people *contemporaries* of Jesus must also mean that ordained ministers – priests especially – have the particular responsibility to stay close to Jesus: to stand in his shoes, to see life from his viewpoint, to speak with his voice, to kneel on his knees, to enter in a sacramental and personal way into Christ's prayer and sacrifice. 'Priests have a clear vocation to pray and to live in a strongly Christ-centred way' (Pope Benedict): to 'remain' with Christ, to abide with him 'close to the Father's heart' as St John likes to repeat (cf. John 1.18; 15.4–10; 1 John 2.28).

Pope Gregory

Our ministry is totally tied to this 'remaining' with Christ, and draws all its effectiveness from it. And yet! Just listen to these words, which Augustine of Canterbury might well have heard Pope Gregory preach (when he was a senior monk in Gregory's monastery in Rome) just four or five years before he came ashore on Ebbsfleet beach to become bishop of the English. Complaining about the bishops and priests of his own time, unprepared as they were to rise to the challenges and address the social chaos all around them, Gregory accused himself by saying:

'We are engulfed in earthly affairs! What we have *taken on* in the priestly office is one thing, but the *facts of our lives* are quite another! We abandon the ministry of Word. We are called bishops and priests, but perhaps rather to our condemnation, since though we own the *title*, we do not have the quality' (Homily 17.14, on Luke 10.1–9, to the Bishops and Clergy, Lateran Basilica, c.591).

Interior life

Not a bad admission of what ministry feels like 1400 years on? In another place, a few years later commenting on the Song of Songs, Gregory wrote, 'By being enslaved to guarding the *exterior* activities of the world, I lost that watchful concern for my *interior* life' (*Expositio in canticum canticorum*, 40).

Apostolic responsibility (the responsibility to make the church contemporaneous with Jesus) requires of the clergy demanding disciplines of self-awareness and awareness of Jesus. Both are *impossible* without personal prayer. Both *constantly* require rootedness and stillness and contemplation in the company of Jesus. Prayer will always take us to where Jesus is. There we can learn from him, who he is, what he teaches, and what he is doing – in us personally, in one another, in his body, in his world, and especially in the poor and suffering. *Nothing* can ever substitute for it; *nothing* is so sure a solvent for the cynicism, fatigue, unbelief, self-deceit, or whatever it is that tries to take hold of us, and alienate us from the Lord.

Often of course our prayer will be focused by particular kinds of learning involved in absorbing the Scriptures, especially regular *lectio divina* on our own; as well as by practices of meditation, the rosary, and eucharistic adoration; the daily office (daily), and above all in the Eucharist. But the *core* of our prayer must be a matter of daily periods of silent prayer – simple expectation, silent eagerness to be taught, stillness before the only One whose judgement and love ultimately count.

the *core* of our prayer must be a matter of daily periods of silent prayer

Indispensable and inescapable

There is never any need in prayer to *attract* God's attention. We simply need to settle – as we might on the seashore (to use a favorite image of Pope Gregory's) – and become aware of the immensity of the waves of the sea. Or, if it feels as if you are actually *at sea* – that life is turbulent and painful, and all you can do is desire the security of the shore – all we need do is drop anchor, and realize that we are (as at all times) held buoyant on God's eternal act of love in Jesus. Whether it feels rewarding or not, *you just do it*. It is the deepest, the most indispensable and inescapable aspect of our calling, because prayer is *precisely* the life we have been given as apostles, witnesses that Jesus is alive, and that we are all his contemporaries. ND

Anointing the World

The Bishop of Burnley's Chrism Mass homily emphasizes that through our common baptism we all have a ministry in Christ's name

As Jesus takes us right to the heart of his own vocation, he reminds us of our vocation also. 'The spirit of the Lord is upon me because he has anointed me.' Each of us can say that. We have all been anointed – anointed by Christ the anointed one. This Mass is a precious one to priests and deacons because we have been anointed to a Sacramental ministry and today we share the privilege of renewing our commitment to that task. But of greater significance is the anointing of the whole family of the baptized. Through our common baptism we all share the identity of Christ. We are his body, his bride, his chosen people called to be one with him and called to proclaim him as we anoint the world.

So we have been anointed by Christ. In turn we anoint in his name. The oils that will be brought in this Mass indicate what that means. Their immediate purpose is to be used by priests to anoint the baptized and the sick and those to be confirmed or ordained. But like every sacrament they point beyond themselves to the vocation of all who have a ministry in Christ's name.

see every conversation, every visit, and every encounter as a chance for witness

Urgency

So first we bless the Oil of Baptism. Your priest will use it at the font. But this oil is also a sign that we are all called to draw the world to new life through conversion to Christ. I have been fascinated over the past few days by the attention given to the reburial of Richard III. It showed what the nation wants from its established church. People are quite happy with us as long as we are no more than a wing of the heritage industry. They are fine with a church that puts on nice flower arrangements and pretty robes in order to bury a long-dead monarch. A church safely located in the past, that's what we saw last week, that's what most people want. Yet the God whom we proclaim speaks today and says with urgency 'come and follow me.' The God whom we proclaim is saying at this very moment 'you must turn to me to be saved.' The God to whom we give voice is saying now to the world of greed and selfishness, 'what I want is justice.'

health is not about short-term well-being but is about the whole journey to salvation

A contemporary challenge

We proclaim contemporary relationship with a living God. And we lay before the world a contemporary challenge. Repent and believe the Good News. As those who anoint with the Oil of Baptism, our call is to invite the world to conversion and new life. Never forget the pressing, urgent importance of that call. Take every opportunity you can to speak the name of Christ. See every conversation, every visit, and every encounter as a chance for witness. To us has been entrusted the message of salvation, and unless we speak that message boldly the world cannot be saved.

Health

Then next we bless the oil of the sick. Your priest will use it through the year to minister to those who are in pain or at the point of death. But this oil is a sign to all of us that we have a ministry as healers. I could not help noticing a survey in the papers last week that claimed that Preston had the unhealthiest High Street in the country, in other words the largest concentration of shops such as tanning salons and cheap takeaways that *Guardian* readers don't like. What a lot of nonsense. The health to which we bear witness runs rather deeper than a vague dislike of Burger King.

We are called to bear witness to the possibility of forgiveness by forgiving others, a ministry especially laid before your priests as they celebrate with you the Sacrament of Reconciliation. For as we forgive others, we show the world the way to healthy relationships. We bear witness to a healing saviour, for we know that health is not about short-term well-being but is about the whole journey to salvation and wholeness, a journey that is directionless without the Christ who reaches out with the touch of life.

Destined for glory

And finally we consecrate the oil of Chrism, used by the Bishop at Confirmations and Ordinations, used by the Archbishop to crown a monarch. This oil is a sign to all of us of the dignity of human life, raised from the dust but destined for the crown of glory. We live in a world where human life has value only when it is economically convenient that that be so, a world where your preciousness is contingent upon your wealth. We are the world's fifth largest economy, yet yards from the door of this church you will find children who will have nothing to eat today, you will find older people living in the cold, you will find families trapped in the depressing cycle of debt, of insecure benefits, of exploitative jobs and zero hours contracts. Yet these are the people whom Christ anoints as kings and queens. These hungry children have crowns laid up for them in heaven. Our Diocesan Vision commits us to the transformation of the communities in which we are set. We can do that only when we understand the dignity and the transcendent preciousness of every single human life, born or unborn, for all are worthy to feel the eternal touch of the Chrism of salvation. ND

The Federation of Catholic Priests

Peter Walsh on the history and role of a society for the mutual support of priests within the Catholic tradition

Rather like deciding on what football team one is going to support for life, it seems that many priests are instinctively drawn at an early stage in their ministry to one particular fellowship or society, and have tended to stick to it. This is no reflection on any other society; it is simply the case that the one they have opted for seems to speak to their needs. When Darwell Stone founded the Federation of Catholic Priests in 1917, it was primarily intended to foster priestly vocation within the Church of England. It gradually evolved into a more active role in the defence of Catholic faith and order, and eventually, when that role was taken over by other societies, notably in the mid-twentieth century by the Church Union, the FCP gradually settled down to be a society for the mutual support of priests within the Catholic tradition, who could meet, pray and study within the context of a common Catholic vocabulary.

Devotional counterpart

Many priests found in the FCP what they had been looking for, and at diocesan level regular meetings fostered a warm priestly fellowship. The FCP was organized into diocesan groupings, with a federal Council at national level. Indeed, as the Church of England in the second half of the twentieth century moved on into unchartered waters, it seemed that whereas the Church Union was clearly a major political organ within the Catholic tradition, the FCP was in some sense its devotional counterpart, and a strong support to priests in their priestly formation during uncertain and difficult times. To this day the majority of members of FCP pay their subscription through the Church Union.

Distinctive feature

One distinctive feature of the FCP has been its ability to include within its fellowship those who do not come from card-carrying Catholic parishes. Clergy who had absorbed a Catholic understanding of priesthood, but who ministered in parishes of 'central churchmanship', found in FCP a forum and fellowship which spoke to their condition. These included country parsons, who were the heirs of Herbert and Keble, with a strong sacramental awareness, and with a commitment to Faith and Order, even if their churches did not exactly suggest 'full catholic privileges.' Even the ecclesiastical establishment could be found in FCP: in one diocese the Dean of the cathedral was the diocesan chairman of FCP.

New realities

In the general turmoil which followed the decision in 1992 to ordain women to the priesthood, the FCP (like many other Catholic societies) had to come to terms with the reality of a new situation. It was clear that other societies had now developed for the spiritual development of priests who were able to accept the new situation. It has also become clear that in more recent years many priests have found their future in the Ordinariate. In the case of the FCP it was clear that its identification lay with the traditional Catholic understanding of an all-male priesthood. So the FCP has continued to exist as a support organization for priests in the Catholic tradition.

In the post-1992 situation it became clear that diocesan associations were, by and large, no longer the way ahead, though the FCP has continued to sponsor local occasions of priestly formation through one-day events, notably in the Exeter diocese. The principal event at present is an annual priests' residential pilgrimage to Walsingham in October, which somehow manages to combine elements of pilgrimage, study, retreat, personal devotion and good priestly fellowship. The title of the pilgrimage is always 'Immersed in Priesthood', and one particular aspect of this 'immersion' is singled out each year as the keynote feature, and there are usually three or four distinguished speakers. The addresses are normally printed in the FCP magazine *Acta*, which members receive each year. The fact that some priests come every year to this gathering is sufficient indication of its value in the work of their priestly formation.

> **the principal event at present is an annual priests' residential pilgrimage to Walsingham in October**

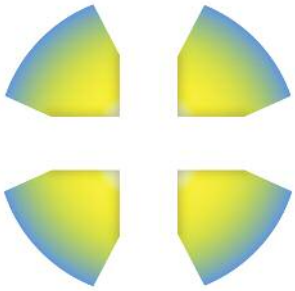
Looking ahead

So the FCP continues to provide an opportunity for priests to explore a gentle and spiritual understanding of Catholic priesthood within the Anglican tradition, and we welcome any priests who would wish to join us. Our centenary falls in 2017, and we are looking ahead in confidence to the coming years, as we seek to encourage mutual priestly support in propagating, maintaining, and defending Catholic doctrine within a traditional understanding of priesthood.

The Episcopal President of the FCP is the Bishop of Chichester, the Chairman is Canon James Southward (Vicar of Higham, Kent), and the Secretary-General is Fr Peter Walsh (revpeterwalsh@btconnect.com; 0151 6324728). ND



News from Forward in Faith



FORWARDINFAITH

Resolutions

Parishes are beginning to pass resolutions under the House of Bishops' Declaration. In most cases of which we have been informed the PCC has passed the resolution by an overwhelming majority – usually, unanimously. In parishes which are divided on the issue, people who are themselves not opposed to the ordination of women as priests are voting for a resolution for the sake of the unity of the parish, and so that the ministry in the parish is one that can be received by all.

Guidance is available on the Forward in Faith website (www.forwardinfaith.com/Declaration.php). Printed copies of the materials have been posted to existing resolution parishes. If your parish priest (or churchwarden in a vacancy) has not received this mailing, please contact David Oldroyd-Bolt (admin.assistant@forwardinfaith.com).

If your parish has already passed a resolution, please check whether the parish priest or another parish officer has informed us. If not, please let us know, as this helps us to build up a picture of what is happening across the Church of England.

The Five Guiding Principles

Fundamental to our life together in the Church of England are the Five Guiding Principles set forth in the House of Bishops' Declaration. As yet, Church House has been very restrained in communicating and promoting these Principles. Forward in Faith has therefore stepped into the breach and published them as a small 'pull-out leaflet' that will fit into a wallet or purse. A copy has been included in this issue of New Directions and further copies (in multiples of 25) can be obtained by emailing David Oldroyd-Bolt (admin.assistant@forwardinfaith.com).

Has your Deanery Synod or Chapter discussed and affirmed these Principles yet? If not, why not ask for them to be on the agenda? Principle 4 says that 'the Church of England remains committed to enabling [us] to flourish within its life and structures.' Perhaps your Deanery Synod could discuss what it could do to help to fulfil that commitment…

The Society

Parishes are beginning to affiliate to The Society. Any parish that supports the aims of The Society and is under the oversight of a member of the Council of Bishops (because of a petition under the Act of Synod or as the diocesan or area bishop) can affiliate by a simple resolution of the PCC. There is no need to wait until a new resolution has been passed under the House of Bishops' Declaration. Don't delay: affiliate today. Society parishes are entitled to display the Society 'porch card' and they are listed on the Society website (www.sswsh.com/parishes.php).

A new branch for the new diocese

On 15 April a meeting of Forward in Faith members was held in Leeds under the chairmanship of the Bishop of Wakefield (the Rt Revd Tony Robinson – formerly Bishop of Pontefract but now one of the area bishops of the new Diocese of West Yorkshire and the Dales). With the prior agreement of the Council of Forward in Faith, the meeting voted to establish Forward in Faith Leeds (which can also be known, when appropriate, by the longer title of 'Forward in Faith in the Diocese of West Yorkshire and the Dales'). At the same meeting, votes were taken to wind up the former Bradford and Ripon & Leeds branches. FiF Leeds is the membership organization which will support the work of The Society in the new Diocese.

National Assembly

The National Assembly will be held at St Alban's, Holborn, on Saturday 14 November 2015. If you are hoping to be chosen to represent your FiF parish or those members of your branch who are not in a FiF parish, please make sure the date is in your diary.

New Directions

Though we are making significant strides towards 'balancing the books', we are not there yet. Part of the answer is to increase the number of members. (If every member recruited just one new member, we would eliminate the bulk of the annual deficit.) The other part of the answer is to cut costs. Publishing New Directions is a very important part of our work, but the costs of paper and postage continue to increase. The minimum subscription is being held at £30 (£42 for families; concessions: £15/21), but the Executive has decided that, in order to save money, New Directions will in future not be published in August (when people are often on holiday) or in January (in the immediate aftermath of Christmas).

Colin Podmore
Director

Arthur Middleton on Augustine of Canterbury

On 27 May we commemorate St Augiustine of Canterbury, the apostle of England. In 590 AD, Gregory the Great became Bishop of Rome, Gregory, that early English Christians spoke of as 'Gregory our father, who sent us baptism.' He decided on an English mission in 596, and selected the Provost of St Andrew's monastery, Augustine, with several others to undertake this mission. The part of Britain most accessible from the continent was Kent. Ethelbert, the King of Kent for thirty years, gave a favourable hearing to preachers of the religion professed by his wife Bertha. He had been allowed to marry her on condition he allowed her to worship as a Christian under the guidance of the Frankish bishop, Liudhard. The bishop lived in Kent, and Bertha made no attempt to convert her pagan husband nor did he prevent her from fulfilling her Christian duties.

Augustine and Ethelbert

On 14 April 597 Augustine landed at Ebbsfleet. He sent a message to the King, 'that they were come from Rome with the best of all messages, and that if he would accept it, he would undoubtedly ensure himself an everlasting kingdom.' Ethelbert answered kindly but he would not hastily commit himself. He visited them, but feared the foreign priests might use spells to mislead them if he received them under a roof. They addressed him in the open air. Ethelbert and his attendant thanes took their seats and saw some forty men advancing with a lofty silver cross, and beside this a board on which was painted the Crucified. There was a procession and the singing of the litany. Augustine, through a Gallic interpreter, spoke to them of Jesus who had redeemed the world and opened the Kingdom of heaven to all believers. Ethelbert said that these were fair words, but as they were new and doubtful he could not give up what he and the entire English race believed. But, as they had come a long way to make known what they believed is best and truest, they would be treated kindly, and they would not be hindered in bringing any of the English over to their belief. As a Teuton he had a sense of the spiritual world, of the gravity and solemnity of life, of rights as involving obligations, a regard for truth and noble manliness, a liberty combined with authority, a purity which could dignify the home, all which might be seen as a preparedness for Christianity.

Rogationtide

It was Ascension week 597 when Augustine first saw the wood-built city of Canterbury. They processed behind the crucifer which was lifted high, and with it says Bede *'the likeness of the great King our Lord'* (Hist. i.25). It was Rogationtide and this time in the previous year they were in Provence in Gaul. It was probably there that they picked up the antiphon they were singing. Mamertus of Vienne had instituted the singing of processional supplications for Rogationtide, in time of distress, before Ascensiontide of 468. The practice spread, and Augustine would know that Cesarius of Arles had recommended it, though Rome had not adopted it. Augustine made it an institution in the English Church, according to the Council of Cloves in 747.

Augustine, through a Gallic interpreter, spoke to them of Jesus who had redeemed the world

They settled in Canterbury close to a heathen temple, where they made their temporary home. Bede (i.26) says they lived *'after the Primitive Church model, giving themselves to frequent prayers, watchings and fastings; preaching to all who were within their reach, disregarding all worldly things as matters with which they had nothing to do, accepting from those whom they taught just what seemed necessary for livelihood, Living themselves all together in accordance with what they taught, and with hearts prepared to suffer every adversity, or even to die, for that truth which they preached. What need is there to say more?'*

Conversion of Ethelbert

Ethelbert allowed Augustine to preach to such as would listen, but said he could not personally assent to the new and uncertain doctrines they proclaimed, seeing that by doing so he would have to renounce those which he and his people had for so long believed, in common with all the Anglian tribes. The ultimate acceptance of Christianity by the Kentish court was the result of several conferences between Ethelbert and his nobles, who wisely abstained from agreeing to such a sweeping reformation, until they were convinced that it would be more beneficial to themselves and the kingdom than their older system of worship. The obvious advantage of establishing friendly relations with the rest of Christendom doubtless affected their decision. On Whit-Sunday 597, Ethelbert and his court were baptized. Ethelbert would not compel his subjects to become Christians, but many did. This was the principle that Gregory had impressed upon Augustine and his monks. He said that the person brought to the font by coercion and not persuasion is most likely to relapse. Ethelbert permitted Augustine to restore and rebuild the many British churches in Kent.

Augustine needed wider Episcopal authority if he was to govern the growing Church. On Gregory's authority he was consecrated by Bishop Virgilius, and others, on 16 November 597, to be Archbishop of the English. ND

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devotional

Restlessness of spirit

Gerald Vann

So many people today are addicted to the mobile telephone. Whether in a surgery, on a bus or train, in a shop or even in the street, they are continually chattering or texting. They cannot bear silence or being alone … It is to some extent, at least the effect, of a deep underlying restlessness of spirit. A poet may cry, *'Teach us to sit still.'*

Silence and stillness

Modern people will do anything to avoid silence, even in church before a service, because they find thought, in any deep sense, very far from sweet. So all day long, the radio blares; all the time, there must be 'background music.' But where there is no silence, no stillness, there can be no vision: 'In quiet and repose of the humours,' wrote Albertus Magnus … 'the soul attains understanding and prudence.' Without that, we shall not learn: we shall not learn from the world around us, from Nature, for 'the silent power of the landscape,' as M. Max Picard remarks, 'needs the silence in the human face if it is to exert its influence'; we shall not learn from deep human relationships with other human beings and with all creatures, for 'ages no longer related to silence, like the modern age, do not bother about the ontic in things. They are concerned only with the profitability, the exploitability, and the revolutionary possibilities in things'; we shall not learn from history, for such a world takes account only of the 'loud facts of history'; we shall not learn even from the fact of death, for even 'death itself has been killed,' has become 'merely something negative: the extreme end of what we call life.'

Pursuit of wisdom

The noise and the fever are in part the cause of our anxiety-ridden and neurotic restlessness; in part they are its effect. We have our share of complicity in creating the world we live in; for to a great extent the world we live in reflects and expresses the inner world of our own souls. There is tragic proof of this in the sphere of education. The age-old idea of education as the quiet pursuit of wisdom, of fullness of life, of a rich, deep, completion of the whole personality is disappearing, and is being replaced by a more and more exclusively utilitarian scramble to acquire knowledge of facts and above all, commercially rewarding facts …

What is the use, people demand increasingly, of learning Latin and Greek? What is the use of all this poetry and music, this art and philosophy? Wherefore this waste? So Judas demanded as he watched the woman pouring out the precious ointment on the feet of God; and in his mean-minded calculation dismissed with a word all the poetry of life, all the poetry of holiness. And his words seem to be echoed down the ages in the mouths of all those who, in other contexts, have wanted to sell humanity's birthright for a mess of pottage.

From The Water and the Fire *by Gerald Vann, edited by Arthur Middleton*

ND

Ghostly Counsel

Food and drink

Andy Hawes is Warden of Edenham Regional Retreat House

Over the years I have discerned that one quirky question to help people engage with the essential elements of their life is to ask 'What is your food and drink?' In other words, what are the activities that feed and revive: what animates and is made richer by the anticipation of this activity? If one reflects on this question and one's answers to it, there is an opening up of the key relationships in life and creation and also an appreciation of God-given gifts and abilities.

My experience of asking people 'What are your gifts?' or the question that Jesus often poses, 'What do you want?', is that individuals are often struggling to come up with something coherent. But ask the 'food and drink question' and it is possible to uncover abilities and desires. Often these 'feeding' activities are expressed as hobbies: it could be photography or cooking, gardening or sailing. In spiritual direction it is important to make the connection between these times of nourishment and life in the Spirit. To make this connection can be revelation.

In all activity where people are fed with goodness, truth and beauty is the divine life. All things are created through the Word and this same Word is Christ. Christ speaks to us in and through all things. When someone is lost in their sewing, or weeding, or playing music, they are not lost to God: it is in this engagement of the active mind that room is made for more spiritual nourishment to take place. I believe that is why it is wrong when people categorize these activities as hobbies.

I have often remarked to people that 'this isn't a hobby, it is part of your vocation: it is a way in which the image of God in you is being restored.' Jesus spent his whole ministry breaking down the barriers between the earthly and heavenly, the material and the spiritual. That is why sowing, sweeping, playing and cooking can reveal the kingdom of God. So often a deeper walk with Christ is found by recognizing that he is already present in the cricket club or the choral society!

Jesus has given his life to us to be 'real food' and 'real drink', and although this nourishment is found by his command in Holy Communion it does not mean to say that the thankful sharing of gifts in our pastimes and interests are not ways in which he is feeding us. When we recognize this to be the case, we find ourselves richly fed not just in our duties but in our joys. If you feel spiritually malnourished, look to your 'hobbies' as a first step to a feast.

A better kind of beauty

The Bishop of Chichester's Chrism Mass homily on the consecrated oils as cosmetics of holiness

'Do you use a moisturiser?' That was a question put to me and a group of clergy, male and female, not so long ago. And since we were all working in the cosmopolitan, metrosexual context of London, the answer was, 'Yes, of course we do; what planet are you on? What planet do you think we're on?'

I was reminded of this three weeks ago when Dr Paula Gooder was in this pulpit giving a Chichester Theological Society lecture entitled 'The Body Beautiful.' She began with a detailed and scholarly survey of magazines for women and for men, noting how they showed a remarkable similarity in subject matter, including cosmetics.

A living sacrifice

Dr Gooder went on to explore 'body, soul, spirit and mind' in the theology of St Paul and how he encourages us to think more creatively about the scope of being embodied persons who live with the capacity to know God. The experience of that knowledge led Paul to make his well-known appeal to the Christians living in Rome: 'Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship' (Romans 12.1).

> the oils are instruments for the expansion and sanctification of the pilgrim people of God

Today, I entrust to you [priests], with love and with confidence in your fidelity, the oils of gladness. They are instruments for the expansion and sanctification of the pilgrim people of God of which you are a part and whom you serve. They are the cosmetics of holiness, whereby in the sacred drama and duty of worship, bodies become a living sacrifice of praise and thanksgiving.

Beauty is moral

The use of cosmetics by women and men is now commonplace, and many of us might even be users of the famous brands. But we should also resist being taken in by the pernicious aspects of the contemporary cult of cosmetic beauty, which is derived from a synthetic and superficial definition of what it means to be beautiful.

By contrast, these oils are entrusted to you as the cosmetics of holiness, for the promotion of a different kind of beauty. They remind us that beauty is moral; it is about what you do and how you relate to each other, to the material world, and to God, its creator. Moral beauty requires the skill of loving yourself unflinchingly in the presence of the glory of God and the judgement of truth. This is a skill that we have not generally been very good at promoting within the Christian tradition.

'How beautiful are the feet of those who bring good news!' St Paul reminds the Christians in Rome, echoing words from the prophet Isaiah. This is a statement about the moral character of the apostolic life, being sent out (that, simply, is what 'apostolic' means) to share the good news of Jesus Christ, something that is, in itself, a beautiful thing to do.

Healing and teaching

Each of the oils directs our attention to a different aspect of the apostolic mandate we all receive from Jesus Christ at our baptism. The oil of the sick directs us to the experience of healing. Its use promotes the moral virtue of honesty in acknowledging our personal and collective hurt, deceit, and the capacity to inflict damage, even on those we love. The fruit of this honesty is repentance: its reward is the boundless mercy of God, whose response is always the expression of love.

The oil of baptism directs us to the apostolic task of teaching and learning, to the moral virtue of wisdom and the capacity to receive a wisdom not of our own making, but of God. Although this oil is used sparingly and symbolically in a liturgical context, it nonetheless represents any form of catechesis, such as our home groups, Messy Church and Godly Play, Alpha, Emmaus, Pilgrim!, Christianity Explored, and so on. Humility is the fruit of this virtue and green is its symbolic colour – the sign of being fertile and supple in Christian youthfulness which is an attitude determined not by age but by the bending of our will to the calling of Jesus Christ through the Holy Spirit at work in the Church.

Faith in God

Thirdly, the oil of Chrism directs us to the virtue of faith in God, the maker of heaven and earth. This theological virtue had a resolutely material quality, asserting that time and space are of God's making and in them God's purposes of goodness and perfection will be fulfilled. The oil of Chrism points to time in its referencing of the Old Covenant fulfilled in the New Covenant sealed and ratified with the blood of Jesus. This oil points to the material things of creation which are capable of being consecrated so that 'the splendour of holiness' shines out 'from every place and thing signed with this oil.' This oil promotes the moral virtue of justice which bears fruit in the relentless demand that we care for nature, the earth, the animal kingdom and differentiated nations of the human race whose existence by God our creator demands attention to our inter-dependence and most particularly to the needs of the poor and the weak.

These are virtues to be promoted, nurtured and renewed by use of the oils now entrusted to you as the cosmetics of holiness, instruments for the promotion of beauty as a moral force in our apostolic life. Learn well the meaning of these oils and use them with skill, with love and with reverence for 'Christ's beloved bride, his own flock, bought by the shedding of his blood on the cross' and entrusted to your charge. ND

Vierges Noires – 6



Just because a statue isn't black now, it doesn't mean that it's not known as a Vierge Noire. Both the polychrome 12th c. Romanesque statues of Notre-Dame des Chazes at St Julien-des-Chazes (**1**: Haute-Loire) and Notre-Dame de Saugues (**2**: Haute-Loire) are said to have been black in the past.

The centre of a very popular devotion for centuries, the shrine of Notre-Dame de Marceille is in a chapel just outside Limoux (Aude). Desecrated in October 2007, the 12th c. statue has been replaced in the chapel by a well-protected copy (**3**) which can still be venerated (**4**).







Notre-Dame de Grâce et de Bethléem at Maillane (**5**: Bouches-du-Rhône) is another long-standing shrine. At the height of a cholera epidemic in August 1854, the statue was processed round the village. The epidemic stopped. A well-supported pilgrimage and associated devotions take place annually on the anniversary of this procession, 28–29 August. The statue was crowned by the Archbishop of Aix-en-Provence, on 4 September 1995, before a crowd of 4,000 of the faithful. ND



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The next issue of newdirections is published on 5th June

editorial

By the time this issue of New Directions falls through letterboxes, the polls will have closed and the General Election will be over. At the time of writing, however, it is very far from clear whether the United Kingdom will have a new government by the same time. There is every possibility that you will be reading this as a Conservative – Lib Dem –UKIP – DUP coalition is being negotiated; or a Labour – SNP – PC – SDLP – Green 'confidence and supply' agreement is being hastily put in place. Or any other combination, come to that, of the 'fresh expression' of politics in this country which we are now experiencing, and which is frankly bewildering to most people whose political memories reach back before 2010.

Whatever one's party political allegiance, there seems (again, necessarily, at the time of writing) to be an emerging consensus about one thing: that this election campaign is being fought around questions which are frankly at the margins of what really matters in the world today. Respectable scientists criticize even the Green party for not being Green enough – for focusing on NHS funding and other domestic issues to the exclusion of any serious engagement with the environment, with sustainability, with climate change. Almost daily, the press reports another atrocity perpetrated against Christians somewhere in North Africa or the Middle East. And the front pages and top stories on the television news are dominated not by the day's political campaigning, but by horrifying accounts of death by drowning on a massive scale as migrants seek a new life on the shores of southern Europe. How extraordinary to have it reliably explained that the Mediterranean Sea is the most deadly waterway in the world for such migrants.

Our Lord scolded the scribes and the Pharisees for their failure to discern the signs of the times. There are no easy solutions, and church-goers are in no position to throw stones: the Church of England after all could justly deserve a higher degree in myopia. But it can surely be predicted with confidence that when historians come to reflect on the second decade of the twenty-first century, they will ask: what did they do about the extermination of the world's most ancient Christian communities? And, what did they do in Europe to assist the migrant and the refugee – long before they recall that they put a new tax on high-value properties, or conjured a new right-to-buy scheme out of the air.

*

May and June are the great festival months in the liturgical year, with the feast days and solemnities falling thick and fast, Pentecost, Trinity Sunday, Corpus Christi, the Sacred Heart, St Peter and St Paul. There are many great days to enjoy, associated with the life of particular devotional societies (the SOM and CBS festivals, for example), or with particular places of pilgrimage. Pride of place (with no discourtesy intended to other celebrations) goes to the National Pilgrimage to the Shrine of Our Lady of Walsingham, which takes place this year on 25 May, Monday in Whitsun Week, to use Prayer Book style. The 2015 National Pilgrimage will strike a valedictory note, as it will be the last to be organized on the watch of the present Administrator, Bishop Lindsay Urwin. Bishop Lindsay has kindly agreed to write something of a reflection on his time at England's Nazareth in next month's edition of New Directions, but for now this is our opportunity to thank him for all that he has done to ensure that Walsingham has continued to prosper as a place of prayer, welcome and healing: and of course, a place where devotion to Our Blessed Lady, whose month we celebrate, is fostered and contemplation of the mystery of the Incarnation daily renewed. Walsingham is such an important place for countless souls up and down the land: the faithful, the inquisitive, those at present far from faith. It is a perhaps uniquely important place to so many readers of New Directions: a place where, as the Bishop of Norwich is so fond of pointing out, it is just normal and natural to be an Anglican Christian who identifies with the faith and order of the universal Church. As we thank God for Bishop Lindsay's ministry at Walsingham, so we ask for the prayers of all our readers for those engaged in the search for his successor as Administrator, for Guardians, staff and all pilgrims and visitors, and for God's blessing on the future life and witness of the Shrine. Our Lady of Walsingham, pray for us. ND

the way we live now

Christopher Smith contrasts our comfortable Easter with that of our persecuted brothers and sisters

Periodically, some daft clergyman will eat a daffodil in the pulpit at Easter, to demonstrate that sometimes apparently incredible things do happen. A Baptist minister once ate a tin of dog food in the pulpit to make the same point. Rather touchingly, she said grace before she ate it! And these eccentrics inevitably go on to make the point that nobody will believe that the preacher ate daffodils or dog food in the pulpit, but *you* will know that it happened, because *you* were *there*.

But we have to accept that we believe in the Resurrection on the basis of testimony which is not universally accepted, which is to say on the basis of *faith*, as well as on the basis that it is the logical outcome of all that has gone before. And in that respect, we are not so different from other faith communities. Imagine what it must be like, for instance, to be a theoretical physicist. This is a faith community feeling rather beleaguered at the moment, searching for things which they sincerely believe must be there, but which prove ever harder to demonstrate. I know all this because I saw a programme on BBC2 recently, of course. I worried about them. Some of the poor things are wondering whether they should start all over again, questioning the existence of dark matter, a thing which has steadfastly resisted all efforts to prove that it exists beyond the equations on the physicist's blackboard.

I raise this only because I, like you, I suspect, have friends and acquaintances who would believe without question the faith of the theoretical physicist, but who, on much the same terms, would dismiss out of hand the faith of the Church. What seem to me to be watertight logical and theoretical grounds for the existence of God are dismissed, even when placed next to the similarly logical and theoretical grounds for believing in dark matter and dark energy. Because B exists, therefore so must A, is an argument which is apparently acceptable from physicists, but not from theologians. Quantum physics is forever postulating the existence of entities which cannot be observed, and which apparently have no bearing on the prediction of future events, yet I'm the one dismissed as (at best) eccentric by my atheist friends! As a certain mathematician-turned-theologian once said, 'the discovery that "time turns into space if you multiply it by the square root of minus one", while it can have done little to enlighten the uninstructed, did much to enhance the prestige of the scientist, to whom, it was believed, such mysteries were as clear as the day' (E.L. Mascall, *Christian Theology and Natural Science*, 1956). Well, it seems as clear as the day to me that Jesus broke down the barriers of nature, and indeed, fields of Higgs bosons, to walk out of his tomb, and into a locked upper room. What problem is a Higgs boson if you created it?

> **we can't keep pretending that Islam is not relevant and that it cannot hold a possible solution**

But however concerned I might be for the well-being of the theoretical physicist, and mindful though I am that quite a proportion of those physicists are faithful Christians, I am significantly more concerned for the well-being of those Christians of whom the Western world has been so neglectful in recent decades. The Pope has caused the government of Turkey to confect a spasm of outrage over his recent reference to the Armenian genocide, which began a hundred years ago this year, and resulted in the slaughter of perhaps a million and a half Armenian Christians by the Ottoman government and the effective suppression of their culture. And now we look out at the new Caliphate slaughtering Christians on the beach in Libya.

We have a problem here, and it is one which scarcely gets a mention, although the media are at least beginning to wake up to the fact that Christianity is rapidly dying out in some of the places where it has been practised the longest. For the monk at the ancient monastery in the process of being destroyed, or the family seeing the church they have worshipped in all their lives being desecrated and their priest shot, the gun at the head or the knife at the throat comes with a threat. And we have to talk about it; we have to have the discussion with our Muslim friends. We cannot keep sweeping it under the carpet: we can't keep pretending that Islam is not relevant and that it cannot therefore hold a possible solution. When our Christian brothers and sisters fall under persecution, they are offered three options: convert to Islam, become a member of the 'subdued' class who pay an extortive tax and are effectively excluded from civil society, or die. And that hasn't come from nowhere into the modern world of violent terrorism: it has come from the Koran, specifically sura 9, verses 5 and 21. We Christians can't address it, although we might hope that our new government (assuming we have one by the time you read this) might raise it in the international forum. Only Islam can offer a solution to it, in the way it uses its scriptures.

And what would you or I do, faced with the choice? The Ethiopian Bishop Antonius recently said that he and his flock will 'continue to look at these events with the eyes of faith. The chain of martyrs has not finished, and will accompany the whole of history until the end.' May they, by God's grace, be able to cling to the reality expressed in this prayer from the Easter Vigil, that, in the Resurrection, 'things that were cast down are being raised up, things that had grown old are being made new, and all things are returning to their perfection through him from whom they took their origin, Jesus Christ our Lord.' ND

views, reviews and previews

art

INVENTING IMPRESSIONISM

Paul Durand-Ruel and the Modern Art Market

National Gallery

4 March–31 May 2015

Admission £18, concessions available

This is an unusual show, one of a new genre of art exhibitions. In the past shows were either blockbusters with lots of good and important works, like the National's 'Late Rembrandt' earlier this year. Or they are shows which make a scholarly point. The Courtauld is especially adept at these, and notoriously Tate Britain isn't under current management. 'Inventing Impressionism' is not quite a blockbuster, but it does have many excellent paintings and whets the appetite to go to the great US collections. And at the scholarly level it explains why there are so many Impressionist paintings in the States. It also explains the genesis of the modern art market, or at least the market as it existed before the rise of the current great American art brokers.

The filthy lucre side of art is delicately treated at the National. The emphasis is largely on the gambles Durand-Ruel took, the size of his speculations and the glamorous international shows he put on for individual artists. It is good to understand this. Not only does it put the artists in their social context, it also helps put the development of taste in context. This is especially important because many critical fingers were burnt by the rise of Impressionism. One reason innovation became the god of the art world in the twentieth century was that no critic of weight wanted to repeat the mistake of the nineteenth-century Establishment and ignore or deny the 'future of art.'

Visitors to the show can, of course, ignore all that and just enjoy the paintings and marvel at photos of grand nineteenth-century rooms stacked with Impressionist treasure. The greats are all here. Monet, Manet, Renoir are each well-represented. There are Degases, Sisleys, Pissarros and, as a hint to the future, a solitary Cézanne, his version of the 'Haywain' theme. And the point of these artists was, at least to begin with, the vitality of their freshness and their new subject matter. The Impressionists' experiments with light and atmosphere might not have achieved what the artists hoped for, but the unforced acceptance of modern landscape, be it urban, rural, or rural-urban, puts these artists apart from their predecessors. Those predecessors are shown with a sprinkling of pictures by Courbet, Rousseau and Millet. They are no mean artists themselves and innovative in their own way but here they are romantically dull and backward-looking. They do not embrace the moment in modernist fashion. Alongside their work even early Manet at his most turgid is a breath of fresh air. Fortunately we have two interesting early Manets, a still life with salmon, beautifully peeled lemon and delicately glazed Chinese cups – surely owing something to Chardin – and his curious painting of *The Battle of the USS Kearsage and the CSS Alabama*, which features a lot of sea and a small boat come to view the fight, in the stern of which stands a top-hatted journalist (?) in short sleeves.

The majority of the paintings are Monets and two groups are really enjoyable. There are five of the original fifteen Poplar series. Not only are these interesting paintings in their own right but to see them all together gives a sense of Monet's brilliantly simple series design which he is able to vary with different thicknesses of paint and colour to show changing times and atmosphere. Amongst his other works there are also a number of coastal pictures. Though more abstract than some, in *Road at La Cavée, Pourville* Monet captures the heat haze over sea and grasses and a little road in an almost Madeleine moment.

Durand-Ruel sold a lot of Renoirs, but he also kept a number for himself. The first room of the show has a number of these including Renoir's portrait of the great dealer. Personally, I have never much liked Renoir. I don't care for the sentimentality which is too common in his work. But common is precisely what Renoir can do. The show unites three of his dancer pictures. Two are indoor scenes of nice folk. The Boston Museum of Fine Arts *Dance at Bougival* is outside in a beer garden with cigarette butts on the ground and dodgy toffs and a cheery drinker in the background, all caught, as it were, in a glance. The male dancer clearly likes dancing, and what comes later. The female dancer has moved her hand around his neck and looks very happy. It is a life-enhancing, seamy picture. Renoir and Durand-Ruel knew the art business and the business of art.

Owen Higgs



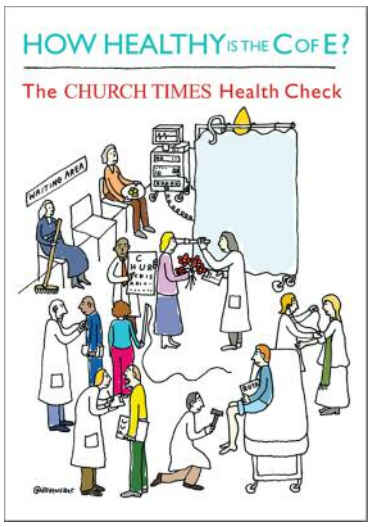
books

HOW HEALTHY IS THE C OF E?

The *Church Times* Health Check

Edited by Malcolm Doney

Canterbury Press Norwich, 160pp, pbk
978 1848257016, £12.99



Parts of this book will encourage and even inspire you, and parts will make you want to smash a hole in the nearest window and hurl the book out of it. Which bits have which effect will depend on how you yourself would answer the question, 'How healthy is the C of E?'

The book is a compilation of articles which appeared in the *Church Times* early in 2014. The purpose of the collection is to 'expose those things that hinder growth – spiritual growth as well as numerical – and to help the Church to focus on ways to free the gifts that are too often being frustrated.' As such, it is undoubtedly a worthwhile read – though frequently a frustrating one.

For example, I found the chapter which seeks to make a direct link between personality traits (and domestic circumstances) in clergy and church growth frustrating. The most sensible part of the chapter is the end of it, which acknowledges that we have different gifts and different callings, and concludes that 'generating numerical growth is an important objective for the Church, but it is far from being the only one.' Quite right, but that does make me wonder what the point of the rest of the chapter was. I found the essay on the principles of organisational behaviour ('OB') to be laughable: not because I believe that such theories have little to do with preaching the Gospel and living the Faith (I do believe that, but it doesn't make me laugh), but because they are so far removed from my daily existence as a parish priest in a former pit village as to be almost comical. No doubt the author would disagree: to which my response would be, biblically, 'come and see.' The article by former Home Secretary Charles Clarke ('Since I am not a theist, I am unqualified to offer theological comment…') is, literally, pointless. And there are others in a similar vein to these examples.

On the other hand, some parts of the book are encouraging, even inspiring. Among them is Philip Giddings' contribution on the role of the laity, which emphasizes, among other things, the renewed confidence in schools ministry. The importance of this is fleshed out in other contributions.

As he has shown in his vocal and strident opposition to the Green Report, Martyn Percy is a forthright advocate of the idea that the first priority of the Church is 'to follow Jesus Christ,' and he argues here that 'it's not just about the numbers.' His article is a plea for a concern with the quality rather than just the quantity of growth, and it begins with the trenchant and no doubt feather-ruffling observation that 'The beguiling attraction of the very first Christian heresies and heterodoxies lay in their simplicity. They presented the most attractive solution to any immediate and apparently unsolvable problems.' He notes that the Charge of the Light Brigade had 'vision, courage, objectives, and some strategy; but the rest, as they say, is history.' God's maths is different to ours, and faithfulness must always be put before the search for success. Percy's observation that for the first time since the Reformation, we now have no bishops who have held a university post in theology, and that the nation will notice this lack, at least subconsciously, is unlikely to make him popular, but does nonetheless need saying. I hardly think it is a coincidence that few of the contributions to this book are as suffused with direct and indirect quotations from the Bible and great Christian figures as Percy's. What does it say about the state of the Church when it takes the Dean of Christ Church, Oxford, to offer us basic common sense?

Linda Woodhead's vision of the Church of England in 2035, functioning as a franchise system made up of six distinct branches following 'facilitated separation,' is rather more intriguing than the commercial language might suggest, and is at least a way of envisioning how a 'dying Church' might be saved. Might 'facilitated separation' also be one way of ensuring 'mutual flourishing'?

The Bishop of Burnley contributes a typically iconoclastic essay on the flaws of General Synod and the 'clumsy, dysfunctional and dangerous' governance of the Church of England in general; other Catholic contributions are hard to find.

A book like this is difficult to review, not because it doesn't say anything, but because it says so much. Short of offering my own opinion (tedious) on every chapter (lengthy), such a wide-ranging survey is difficult to approach critically. If there is a common theme that emerges, it is of a Church that knows it is in decline, but is not sure what to do about it. Specifically, there is a divide between those who would find the solution in secular models of leadership and management, and those who advocate a return to the first principles of the Christian faith, and a Church that recaptures something of the radical life led by the Apostles in the first years after Christ. To those who would say that the latter is impractical, I would offer the rejoinder that there was no precedent to suggest that it would work in the first century either – but it did, because it was of the Holy Spirit. And while we should never close ourselves off to the potential for learning good lessons from the wisdom of our own age, we should be wary of adopting models imported wholesale from the secular world to such an extent that we shut ourselves off to what might be learned (re-learned?) from an older and indeed eternal Wisdom.

It is intriguing to ponder what historians will find of interest in this book in one hundred years' time. Related to that, though not quite the same thing,

is what within it will prove to be of lasting value to the Body of Christ in this country. My hunch is that, for the historians, the present obsession with management theories and leadership models will be a brief footnote in the long history of decline of the Church of England. As to how and in what form the Church of God will survive, that is a more complicated question which it was never likely that a series of newspaper articles would be able to answer. But survive in one form or another it surely will, for we have God's promise, and that cannot fail.

Ian McCormack

A UNIVERSAL HEART

The Life and Vision of Brother Roger of Taizé: Centenary Edition

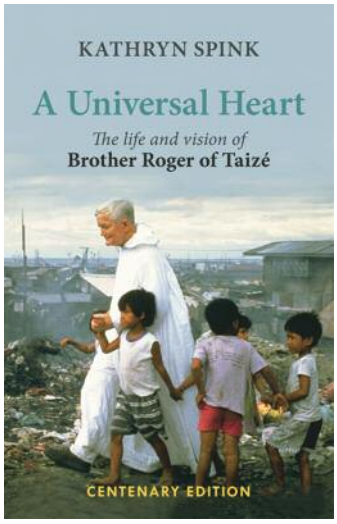
Kathryn Spink

SPCK, 216pp, pbk
978 0281073573, £12.99

The story is told of a particularly fierce Anglo-Catholic bishop (in fact it is probably told of more than one of them) who wanted the following words inscribed on his grave-stone: 'He never went to Taizé'. Many people's experience of Taizé is limited to a passing knowledge of the chants which seem to work their way into all sorts of liturgies. Very often this passing knowledge is a reluctant one, since the chants are certainly not everybody's cup of tea. As so often with liturgy, a pick'n'mix approach which lifts things up and plonks them down out of context is rarely the most fruitful approach. Hence the impression is sometimes given that to dismiss Taizé is to show sounder than sound credentials.

Yet to dismiss Taizé in this way is surely to miss something of importance. Quite apart from the significance of the community itself, not least in ecumenical terms and its inspiring work with young people, the Taizé tradition has become a rich stream of spirituality which has nurtured and nourished many, Anglo-Catholics among them.

The strength and endurance of the Taizé community is shown by the history of this book itself. First published in Great Britain in 1986, this new edition is the third, and published this year to celebrate the centenary of Brother Roger's birth on 12 May 1915. Indeed, although this is primarily a biography of Roger Louis Schutz-Marsauche, the Swiss Protestant pastor's son who became Brother Roger of Taizé and the man who both founded the community and remained central to it until his untimely death, his story is inextricably bound up with the community he founded; so much so that it is a pity that this third edition is not more comprehensively updated to give an account of the community's history since Brother Roger himself was murdered during Evening Prayer in the Church of Reconciliation on 16 August 2005. This edition reprints the author's note and epilogue that were new to the second edition of 2005, but the only



thing that is completely new is a colour-plate section of photographs.

If this particular opportunity was missed however, the original text stands the test of time. The story of the Taizé community and its founder is a remarkable one, not least because in many regards it encompasses a history of the ecumenical movement, a cause which has always been one of the central and defining *raisons d'être* of Taizé. Emerging from Protestant origins, the community embraced a desire for reconciliation from the very beginning, and in many ways the fluctuating reactions to the community from both the Roman hierarchy and senior Protestant leaders reflects the story of ecumenism as a whole. The infallible promulgation of the Dogma of the Assumption was viewed in Taizé as a low point: not because of the doctrine itself, but because of the use of infallibility which was felt bound to infuriate Protestants and hinder the cause of reconciliation.

Things slowly improved, and the first Roman Catholic brother joined the community in 1969, with the approval of the Cardinal Archbishop of Paris. From that moment on it was made explicitly clear to enquirers that the community anticipated communion with the See of Rome, and that the brothers 'seek to reconcile in our lives the Churches from which we originate and the Catholic Church, separated by a divorce.'

Brother Roger enjoyed privileged access to a succession of Popes, but it was John XXIII, the instigator of the Second Vatican Council, to whom he was closest. Brother Roger was later to reflect that John XXIII's death, and the failure (by both Roman Catholics and Protestants) to embrace his ecumenical vision, was akin to the rejection of a prophet. 'Thenceforth, ecumenism would sink into a way of parallelism, different denominations followed their separate ways, in a state of simple passive co-existence, and no more.' I cannot help reflecting that that scenario resembles much so-called ecumenical thought among Anglicans in our own day, not least from those who claim to seek reunion whilst at the same time embracing innovations which make that reunion less rather than more likely.

For the Taizé community, the recognition that this second type of ecumenism is the most that is likely to be achieved for the foreseeable future was one of the ways in which they have developed and matured alongside their growth both as a community and in terms of the numbers of visitors they welcome – an estimated 3,000 per week when this book was first published. By the time of Brother Roger's death, the Community itself numbered over 100, its membership drawn from over 20 nations. Twelve thousand people attended his funeral, at which Cardinal Walter Kasper presided. It was a remarkable end to a remarkable life.

A Universal Heart is easily readable and contains much wisdom alongside the biographical narrative. Noting the role that silence plays in the worship at

Taizé, Kathryn Spink observes that 'its ready use is based on the recognition that human prayer is inevitably poor and that explicit prayer is reduced to very small dimensions by comparison with the immensity of the secret prayer of Christ in every person.' Brother Roger himself wrote, as a young man, 'Love solitude, detest isolation.' His spiritual wisdom shines through these pages. At Spink's last meeting with him, in 1995, she asked him what holiness was: 'The reflection of God in us. We are not aware of it, we cannot perceive it personally and that is as it should be. But we see authentic signs of holiness throughout our life in the people we encounter, in those with whom we live, in children, old people – all through our lives and they know nothing of it.' There is more to Taizé than the chants.

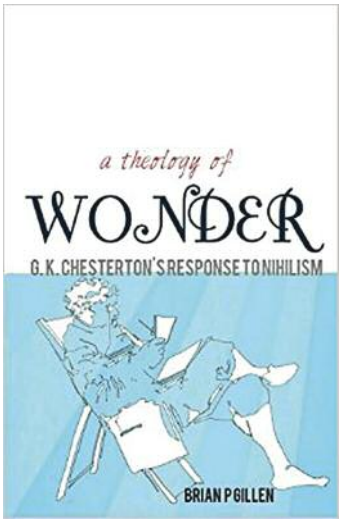
Janet Backman

A THEOLOGY OF WONDER

G.K. Chesterton's Response to Nihilism

Brian P. Gillen

Gracewing, 96pp, pbk
978 0852448554, £7.99



If we are to 'become as little children,' as Jesus said that we should in order to be saved, it would be useful to know what sort of children he had in mind and what they would be like. Various interpretations might be offered, and perhaps we could supply more. Much of this book is devoted to G.K. Chesterton's understanding of our Lord's intention (the dictum is not directly quoted though everywhere implied) and to contrasting it with the understanding (or rather misunderstanding) of Nietzsche and others who have proposed the philosophy of nihilism, combined strangely with the worship of will. They have maintained that there is no creator and that therefore nothing can be said to exist: to dispute this is simply childish, like a child's believing in fairy tales. Chesterton believed that rational explanation of things is good, but he could not accept a philosophy (still tiresomely prevalent today) that would explain everything away.

This is not quite the same thing as atheism. We may read in the Old Testament of the man who says there is no God, but according to the doctrine of nihilism it is not only God that does not exist but anything we could ever think of. We should not, they imply, be like naive children, but Chesterton and other great men believe that the stirring of children's imagination in play and by fairy stories is the beginning of the mature appreciation and enjoyment of objective reality, which contemplative cast of mind is the best testimony to the existence of the loving God that gave us life. It is the basis of wonder and the theology/philosophy of wonder. It accounts for the joy that is given to us by the sudden realization that in spite of evil, and evils, there really is a God. This is what St Thomas Aquinas spent his life worrying out.

I wonder how many readers know that Chesterton in his youth fell a victim to nihilism and even in his dark despair came close to suicide. How he overcame this and broke through into a joyful faith in the reality of all things presented by reason and common perception is the theme of this book (and of all his wonderful writings).

For this he received bitter criticism, being accused of an avuncular pleasure in life, not justified by objective facts. It seems to have made no difference that he said he had made the acquaintance of devils and had prophesied that great evil would arise from Nazism. Being right is held to be of no consequence when judged by the nonsensical belief in what St Paul called 'science falsely so called' or in false philosophy.

A Theology of Wonder is in three sections plus a conclusion and is very largely presented in copious quotations from Chesterton and his commentators, both hostile and friendly. Counting myself among the latter, I must recommend that anyone who has not made sufficient acquaintance with G.K. Chesterton should remedy this shortcoming without delay. He is recognized by Popes as a true theologian, opening our eyes to the illogical strictures of his critics in denying God while blaming him for everything that is amiss in our individual lives and in society, failing to realize that even in this they are testifying to the Creator and his love for his whole creation and especially for those who suffer, and for all who have become as children in joy, play and imagination. It is not mentioned here, but one of Chesterton's stories actually opens with St Francis, 'playing in the fields of heaven.'

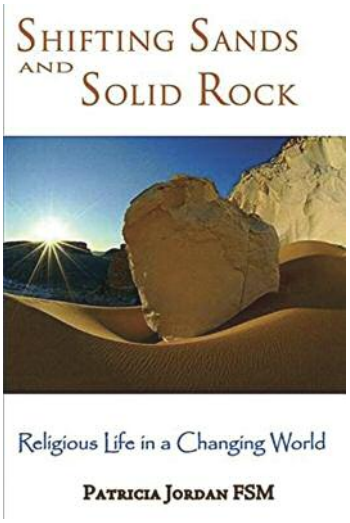
Dewi Hopkins

SHIFTING SANDS AND SOLID ROCK

Religious Life in a Changing World

Patricia Jordan FSM

Gracewing, 174pp, pbk
978 0852448694, £9.99



Sr Patricia is a member of one of the Franciscan congregations in the Roman Catholic Church and she writes about renewal of the religious life. For an Anglican religious there are some difficulties reading this book. Roman Catholic religious life is so much larger than our own that the many congregations are subdivided into various categories – monastic, apostolic, evangelistic, secular institutes and so on. They also use a language which is unfamiliar, speaking of consecrated life,

consecrated men and women, charisms and various legal forms that we do not use. This is off-putting at first but it is worthwhile to persevere as the book has much to offer us.

Although Sr Patricia is dealing with religious life in general she naturally focuses on her own congregation which is one of the 409 Franciscan congregations existing in the world. With such a large number of congregations in the Catholic Church (it is often rumoured that God himself doesn't know how many sisters' congregations there are!) they need to be clear about the particular charism each one offers to a new entrant. Hers clearly is Franciscan and so will appeal to those of our readers who have a particular sympathy with a Franciscan approach. She resists (as we would) being categorized as either monastic or apostolic and insists that they are simply evangelistic with a contemplative base but finding work in the people who need help, wherever they may be. Perhaps the most Franciscan aspect of this is the willingness to gaze at Christ in the Gospel until his presence enters into one's own life and changes us to be like him. This was particularly St Clare's contribution to the spirituality of St Francis.

One of the best things about this book are the quotations from Pope Benedict, Pope Francis, Ruth Burrows and various Franciscan brothers and sisters. Anyone thinking of entering the religious life will find it a scary option. It is tempting to go back to safe places. In fact getting involved with God is a scary option. Pope Francis says: 'We fear that God may force us to strike out on new paths and leave behind our all too narrow, closed and selfish horizons in order to become open to his own.'

That is the real challenge of religious life in any of its forms. Who is brave enough to take up the challenge

Nicolas Stebbing CR



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SAINT THÉRÈSE OF LISIEUX AND HER SISTERS

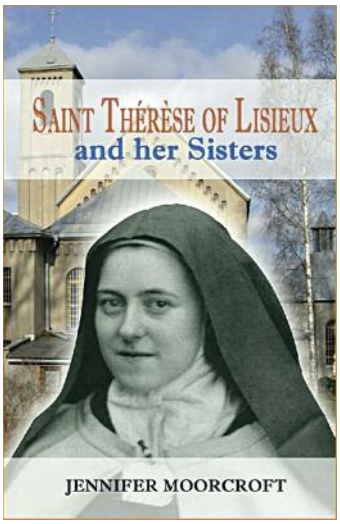
Jennifer Moorcroft

Gracewing, 216pp, pbk
978 0852448465, £9.99

Like most people, I have known a bit about 'The Little Flower' for as long as I can remember. However, it when I was on retreat at the Benedictine convent at Sacre Coeur, several years ago, that I sat at the feet of an enthusiastic devotee of hers. He opened her life and incredible spiritual journey to us in such a way that I actually went away and read several biographies about her!

This volume by Jennifer Moorcroft comes at the subject from a refreshingly different angle. Moorcroft is very well qualified to have written this book. She is a Carmelite Tertiary and was for many years an RCIA catechist for adults. She is the author of *He Is My Heaven*, a biography of Blessed Elizabeth of the Trinity; *God Is All Joy*, a biography of St Theresa of the Andes; and *Hidden Light*, a biography of St Dominic. She writes regularly for *Spirituality*, a magazine published by the Irish Dominicans, and *Mount Carmel*, a magazine published by the English Carmelites.

With all of this 'inside knowledge' Jennifer Moorcroft presents us with a picture of those people who were physically around St Thérèse, either as 'blood' sisters or as sisters in religion. As the author says herself in the introduction to this book, so much has been written about St Thérèse that it almost seems invidious to think that more can be explored. Instead she wants to examine those who lived close to her who would describe themselves as 'lesser souls', but who nevertheless put into practice her 'Little Way': those who were part of her life, both in her family and in the monastery. She presents these people as being interesting in their own right, rather than just being treated as bit players in 'The Little Flower's' biography.



This book is divided up into twelve chapters, each one being devoted to one of these followers of the 'Little Way'. As the reader works his or her way through the stories of 'Sister Marie of the Sacred Heart', 'Mother Agnes of Jesus', 'Mother Marie of the Angels', 'Sister Marie of the Eucharist' and the others in this story, there is suddenly a delightful chapter inserted entitled, 'Two Difficult Novices'! This chapter tenderly explores the struggles that St Thérèse had with dealing with difficult personalities among the novices placed under her care. She had a natural inclination to stick by those women whom others shunned or otherwise gave up on. The spiritual results of her ministry to them is deeply moving.

Because of the way this book is constructed, it is perfectly possible to read it in short bursts rather than at one sitting. However, the sheer humanity of the lives of the nuns portrayed and the vitality of the saint's spirituality makes this compulsive reading.

George Nairn-Briggs

Book of the month



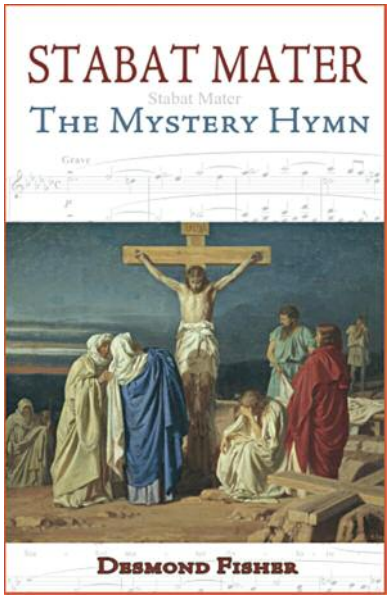
Peter Westfield hails a remarkable study of a well-loved devotion

STABAT MATER

The Mystery Hymn

Desmond Fisher

Gracewing, 176pp, pbk
978 0852448625, £9.99



This is a remarkable book about a remarkable poem. Desmond Fisher died last year at the age of 95. This book is written in a very personal style, and if at times it reads like an old man's account of the hobby – even obsession – to which he devoted the latter years of his life, then perhaps that accounts for part of its charm.

Fisher – a self-described 'journeyman journalist' – sets himself a number of tasks here: to set out the context in which the *Stabat Mater* was written; to identify its author; to examine the history of the text and the numerous translations that have been made of it; and finally to offer a new translation which is faithful both to the Latin and the grammatical structure of the poem, and also to its meaning and its traditional use in Catholic devotion.

Author and context

The first of these challenges are met competently: Fisher concludes that Jacopone da Todi wrote the *Stabat Mater* (among a host of contenders the other most serious candidate is Pope Innocent III) and gives a biographical sketch of this playboy-turned-fanatical-Franciscan friar. He places the composition of the poem in an age of political and religious turmoil across Europe, which when combined with the horrors of the Black Death and the frenzied persecution of the pogroms led many to believe that the end of the world was imminent. Out of this maelstrom emerged a streak of popular mysticism, which in turn produced the *Stabat Mater*.

Aweful significance

This background material is presented succinctly and readably, if not originally. But it is in the examination of the text itself, and of its history, that Fisher's passion for his subject really comes alive and makes this book worthwhile.

The *Stabat Mater* is a remarkable poem. As Fisher puts it, 'The Latin text of the first stanza of the *Stabat Mater* in the *Graduale Romanum* is unforgettable. In just nine words that sound like drum beats at a military funeral a mood of deepest pathos is established. The narrator is speaking as an eyewitness, recalling the scene at Calvary on that first Good Friday.' He realizes the aweful significance of what is taking place. The poem then moves to a new phase, as the narrator asks Our Lady to win for him a place in heaven – in peremptory language which, Fisher points out, takes us to the boundaries of Christian orthodoxy in the way it addresses Our Lady and what it expects her to achieve for us. Finally, the narrator addresses Christ himself, and bids him to welcome him in paradise. In his use of rhythm, rhyme and words, the author of the *Stabat Mater* places himself – and the reader – at the centre of the events of Good Friday, and requests a share first of all in the terrible suffering of that day, and then in its rewards. Fisher is adamant that the *Stabat Mater* is not the gentle, sentimental text it has sometimes been made out to be.

Stabat Mater dolorosa
juxta crucem lacrimosa
dum pendebat Filius
The first stanza in the original Latin

History of the text

The history of the text of the *Stabat Mater* is fascinating in itself. Fisher dates its composition to around 1286 AD, after which it quickly spread across Europe and became one of thousands of sequences that were inserted into the liturgy until all but four of them were banned by the Council of Trent. *Stabat Mater* was among the proscribed, but it was restored to the liturgy by Pope Benedict XIII in 1727 and in 1913 Pius X assigned it to the feast of Our Lady of Sorrows. Fisher estimates that there are over sixty English translations, the most famous of them being the one by Edward Caswall which features in the *English Hymnal* and the Walsingham pilgrim manuals (at least in part).

Challenges of translation

Along with a literal rendering of the Latin, Fisher prints Caswall's translation in full, and also those by Beatrice Bulman, D.F. MacCarthy, and the Collegeville Hymnal. However, he convincingly shows that each of these is flawed in one way or another. This is in part because of the unusual metre of the *Stabat Mater* – it is a poem of twenty three-line stanzas written in trochaic tetrameter, with a complicated rhyme system to boot. Fisher is expert at explaining how this works: 'As you read this explanation/You will find elucidation/Of the Stabat Mater hymn/Rhyme and rhythm, words and metre/All unite to sound much sweeter/Cherubim and Seraphim.' This rhythm will be immediately familiar to anyone who has sung the *Stabat Mater* during the Stations of the Cross, for example. But the system which works so well in the Latin produces formidable complications in translation, and none of the best-known translations succeed in replicating in full the combination of rhyme, metre and meaning. For example, Caswall's famous version falls into a far less demanding metre for all but the first two stanzas and the eighth. In the other verses, the first line is reduced from eight syllables to seven – 'Christ above in torment hangs.' Fisher concludes, 'Discarding the eighth syllable weakens the vigour and assertiveness of the original poem and impairs a version that is otherwise generally acceptable.' Other translations (adaptations may be a better word) sacrifice faithfulness to the Latin for metre and rhyme, and still others descend into false piety and sentimentality ('Saw her loved One, her consoler/dying in his dreadful dolour/till at length his spirit fled').

Be to me, O Virgin, nigh,
lest in flames I burn and die,
in His awful Judgment Day
Stanza 18 in Caswall's translation

Lest I burn in flames rejected,
Virgin, let me be protected
through you on the Judgement Day
Stanza 18 in Fisher's translation, which maintains the trochaic metre.

The book's centrepiece

This critical analysis is fascinating, but Fisher is not content to rest at the level of criticism. What is in many ways the centrepiece of this book is his own new translation, in which he has attempted to be as faithful as possible to the words, metre and rhyming format of the original. He modestly leaves readers to make up their own minds as to how successful he is, but to my mind he meets his objectives admirably. If the familiarity of the Caswall translation means that Fisher's version is unlikely to replace it in liturgical use, there is much to be gained in understanding the poem and the devotion that it seeks to foster by private reading of the new text. Indeed, it could also be read and studied by groups, since Fisher's version works well both in portraying accurately the meaning of the Latin and as poetry *per se*.

A labour of love

I have already said that in some ways this book is manifestly the result of one man's labour of love, bordering on obsession. By way of conclusion, let me say that though Desmond Fisher's work is admirable, he is by no means alone in his interest in *Stabat Mater*. In particular, he identifies a website called The Ultimate Stabat Mater Website (www.stabatmater.info) which lists 241 different musical versions of the poem and includes information on the composers, the music and the texts with translations in twenty-four languages. Do buy this book, visit this website, and immerse yourself in the mystery and splendour of the *Stabat Mater*. But be careful: it could become an obsession. ND

THE 2015 WILLESDEN CORPUS CHRISTI FESTIVAL

Will be held on Sunday 7th June.

There will be light refreshments in St Matthew's Church Hall from 1pm.

2pm. Assemble at St Matthew's Willesden for the beginning of the service.

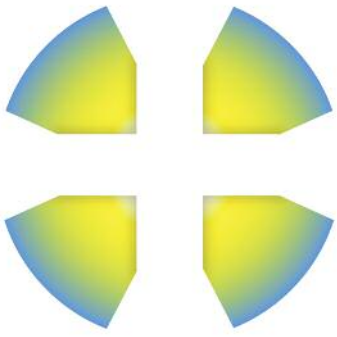
2.15pm We leave St Matthew's and process the Blessed Sacrament down the ancient pilgrim path.

2.45pm Solemn Benediction at St Mary's Willesden, followed by afternoon tea.

There will be a brass band as usual to greet Our Lord on Church Road.

www.stmatthews-willesden.org.uk
www.shrineofmary.org

OUR LADY OF WILLESDEN, PRAY FOR US!
Clergy please bring cotta and white stole and email andrewteather@gmail.com



Operas with morals

Tom Sutcliffe reviews *Rise and Fall of the City of Mahagonny* and *Sweeney Todd*

When the Royal Opera presented Brecht's and Weill's opera, *Rise and Fall of the City of Mahagonny* a few weeks back, they seemed to be bidding to take over the role of English National Opera. A seatprice range from £5 to £85 undercut ENO as is (struggling to avoid termination), plus of course this was not 'world class' opera – that detestable PR phrase. Self-respecting Covent Garden patrons could have concluded it was too cheap to enjoy, and not real opera anyway. Many people feel *Mahagonny* is unfunny loaded 'leftyism.' The Australian Barrie Kosky's spectacular epic staging in Essen a few years back made the gluttony competition truly disgusting and local businessmen did not like it.

But Covent Garden, our premier opera institution, had a different motive – to show how broad an audience it can cater for. Meanwhile, at the Coliseum the other end of Floral Street, ENO opened a run of Sondheim's *Sweeney Todd* in a version borrowed from the Lincoln Center New York that had been adorned with top international opera star Bryn Terfel in the title role and top film star and script-writer Emma Thompson as Mrs Lovett (whose pies disposed of the bodies). This had nought to do with ENO's job, the reason it is subsidized, except being at the Coliseum using ENO's orchestra. Does London need more musicals? Should ENO tackle musicals in a city where they are unavoidable?

Fantasy laced with irony

ENO last staged *Mahagonny* 20 years ago, in a production by Declan Donnellan, founder of the theatre company Cheek by Jowl, who directed the opera very successfully at the Wexford Festival in 1985. A Brechtian opera with a message is not so simple to do. The politics is important but so is the context, the humour, the sympathy. Revolutions have started in opera houses. But opera is not a philosophy lecture. Brecht's characters must not be cardboard. The audience has to enjoy meeting them. Weill's music gives oxygen to the tale. An inspired, well-targeted staging can make the people and the story come tellingly alive. Opera is not all about naturalism. *Mahagonny* is a parable, a fantasy, laced with irony. Yet it must in its way ring true to be touching, meaningful and idealistic. After escaping from Germany in March 1933, a year after *Mahagonny* became a hit in Berlin that ran for 50 consecutive performances, remodelled slightly for actors who were not such good singers and with a moving orchestral interlude after Jimmy's execution, Weill and Brecht in Paris created their *Seven Deadly Sins*. Moral theatre is not boring. Think of Molière's *Tartuffe*. It adds up.

the politics is important but so is the context, the humour, the sympathy

Softening the satire

Covent Garden got the highly skilled and entertaining Jeremy Sams to make a new translation. But the result altered the feel and softened the satire. The show had video designs, the current fad, starting out like a road movie. Es Devlin's sets were conceptual, building a mountain of piled-up containers. Expressionism and the Twenties and Thirties were old hat. This was *Mahagonny* today. Maestro Mark Wigglesworth, ENO's new music director from this autumn, was too arty, too slow, too fiddly. The cast – Peter Hoare as Fatty, Christine Rice as Jenny, Willard W. White as Trinity Moses – looked promising. But Anne Sofie von Otter was quite wrong for Widow Begbick, while Kurt Streit as Jimmy, the doomed hero, failed to garner sympathy. John Fulljames directed a worthy staging that treated the show very respectfully (after all the Kurt Weill Foundation put up money to help) but no passion burned.

Sweeney Todd is said to be operatic, but it isn't in that Sweeney cannot unbutton his feelings in a way that reliably and definitively transcends sentimentality. Its musical language is the language of musical theatre. Sondheim at one point suggested it could be considered 'black operetta.' Certainly it is bleak. But it lacks the musical sophistication of operetta. And Sondheim's dramatic and musical feeling for justice is not informed by the proportion that music requires to get really serious. Other Sondheim musicals have some fine songs and some good ideas to sing about. But *Sweeney* is his one work with both confident shape and coherence. And it is because it is a musical that does more than most musicals can do that it has earned its special place.

Crafty lyricist games

A heroic avenger at the heart of a musical needs to be able to include the right comic energy, even though revenge is no laughing matter. Sondheim's musicals are praised for being intelligent – which is of course the *mot juste* for works that, like Andrew Lloyd Webber's, have conceptual storylines. Sondheim's mixture of skills perfectly fits the bitterness that is so essential a part of the challenge of the 'demon barber' tale. If Sondheim were a more serious or pretentious composer, he would have to have carried *Sweeney Todd* to a different, even more challenging level. But his crafty lyricist games suit his purpose here ideally – and the cast list equally provides a highly practical perspective for his theatrical purpose, to portray rough justice. This is not tragedy but irony – a kind of divine affection for appropriate outcome, as embodied though Mrs Lovett. Beastly comic and bizarre.

Of course ENO should have been staging the work on its own terms – as it once staged Sondheim's challenging and rare *Pacific Overtures*. But ENO has got a long way off track. ND

Venetian diary

An account of a week-long exploration of churches and art in Venice

Tuesday: A three-hour delay from Gatwick meant that we arrived in Venice after dark. But a vaporetto from the Railway Station to Santa Maria della Salute and our hotel nearby was ample compensation. Palazzo after palazzo, moonlight glinting off rippling water, gondolas gracefully bobbing, snatches of music: there is no where else like it.

Glory and decay

Wednesday: St Mark's Square must be the first call for any visitor. The tourist season was not into its stride. A clear sky and a cool breeze made the conditions perfect. The Square was busy enough but not oppressively so and, although a third of the Basilica was behind scaffolding it still had the capacity to take the breath away. We walked through the streets to the Rialto and wandered through the market. Food stalls still predominated and were a riot of colour and richly fragrant but there seemed to be more gift stalls selling trinkets that were shoddy and vulgar but not cheap. Another trip down the Grand Canal: this time seeing the buildings in all their glory and some in their distress. Venice remains on that tantalising cusp between glory and decay.

Exquisite

Thursday: Where better to begin than with one of the greatest of Venice's churches: Santa Maria Gloriosa dei Frari. The space is magnificent, generous in width, soaring columns and there is fascination with every step. The highlight is to see Titian's masterpiece, *The Assumption of Our Lady*, in the place for which it was intended, the altar-piece for the High Altar. In the chapel immediately to the south of the Sanctuary is the exquisite statue by Donatello of St John Baptist. It is a pity that Titian's nineteenth-century funerary monument is grandiose and dull. Then to Piazza Santa Margherita for Spritz (the Venetian speciality: a choice between Campari or Aperol, sharp or sweet). We passed a trio of street musicians playing and being photographed beside one of the small canals. I hurried past while my companion (a keen photographer) snapped away. We settled down to lunch when they appeared in the square and my heart sank. Acoustic guitar, flute and accordion: my nightmare combination. Post lunch saw us in the Accademia, moving slowly from one masterpiece to another: richer than the richest marsala-soaked, mascarpone lathered tiramisu.

the highlight is to see Titian's masterpiece in the place for which it was intended

Renaissance magnificence

Friday: A day of more churches. We walked from the Rialto to the jewel box, the small, perfect gem of a church, Santa Maria dei Miracoli. Yellow, cream and gold marble, it is rich but not cloying. It has a cool reserve and integrity and contains a beautiful Bellini Madonna. And who should be in the Campo but my nightmare musicians. We made our escape into the vast SS Giovanni et Paolo. The tombs to several Doges in varying degrees of Renaissance magnificence spoke of the power that was Venice, of the wealth and influence that maintained the city. The Campo San Stefano was a discovery, over the bridge (from which there is the best view of the dome of Santa Maria della Salute) from the Accademia. Here we found a small, delightful bar with the best pizza. Food is Venice is notoriously indifferent but, with the odd exception, we ate well but not cheaply. The best was on the Dorsoduro: seafood risotto, silky smooth, followed by hare pappardelle, rich and powerful.

The islands

Saturday: A long trip to the islands. It was longer than it should have been because I had an out-of-date guide book. The book to have with you, although dated now, was recommended to me and I pass on the recommendation: Hugh Honour's *The Companion Guide to Venice*. It was published in the Sixties. It is beautifully and evocatively written and stands up well today. It is worth having for his description of the seasonal food stalls in the Rialto market alone: a lyrical masterpiece. The funeral island of San Michele was hauntingly beautiful. Murano was busy and more commercial than I remembered it from 25 years ago. Some of the Murano glassware was sumptuous but too much of it for my taste was grotesque trinkets, the glass equivalent of garden gnomes. Torcello and its stunning gold murals in the Basilica did not disappoint. Anyone with any feeling for the past cannot be other than moved by the image of Our Lady in golden apsidal dome. The fairly recent restoration has revealed the mosaics in glowing colour.

A transporting moment

Sunday: A similar transporting moment came with the Missa Solemnis in San Marco. Tolerate the untidy ceremonial, appreciate Gabrieli sung (if slightly shouty) in the place for which it was written, hear the vernacular Mass with Latin Creed, and look heavenwards. The golden domed ceiling and its potent saintly iconography are moving beyond tears. The gold might look better by candlelight flickering and glancing off the carefully positioned pieces but no matter. 'There's glory for you.' And back into the Square for Après Mass in the 'drawing room of Europe': and where better than Florian's for coffee and cake. The afternoon was given over to the Peggy Guggenheim Collection of Modern Art. The setting was wonderful, the

the golden domed ceiling and its potent saintly iconography are moving beyond tears

house charming, the garden beautifully laid out, the café excellent, sitting on the steps overlooking the Grand Canal for half an hour was delightful. However, there was not one painting, not one piece of sculpture that I did not dislike or hate and happily would have consigned to the flames.

Monday: Yesterday's weather had been warmer and the first, possibly the only, mosquito in Venice emerged, found my hotel room and found me. Looking in the bathroom mirror it looked as if I had been shot in the shoulder. But it was worth it. La Serenissima had worked its potent magic and enslaved another devoted visitor.

Thurifer

ND

Letters to the Editor

Peace and unity of the CofE

Every evening since November 1992, when I say Night Prayer, I have prayed for the peace and unity of the Church of England. I thought the reports I have read of the Ordination of the Bishop of Burnley and the article by the Revd Dr Hannah Cleugh in the March edition of New Directions have been very encouraging. I wonder if I am beginning to receive an answer to my prayer, and whether there may be a glimmer of light at the end of the tunnel.

Stuart Chillingworth
Woodford Green, Essex

From the Revd Stanley M. Evans

Sir,

Oliver O'Donovan (New Directions, March) writes:

'How…might a woman member of the House of Bishops view her position beside those who disbelieve the reality of her consecration? "The Holy Spirit led the Church to take this step…"'

On reading that I found myself asking, 'Was it the Holy Spirit, or was it our adversary the devil deceiving the very elect?'

If it were the Holy Spirit, would He have stopped with two integrities, one able to accept the ordination and ministry of women, and the other (for theological reasons) not, with members of both being declared 'faithful members of the Church of England'?

Would He not rather have continued labouring and praying until He had brought all to be of one mind in Christ, the Way, the Truth and the Life, as He did at the Council of Jerusalem in Acts XV?

Is that not what He is doing today?

Yours faithfully
Stanley Evans
Ramsgate, Kent

The Bishop of Fulham's Chrism Mass at St Augustine's Kilburn.



Mr James Day conducts the choir.

From the Bishop's sermon

As priests and people who believe ourselves to be called to serve the Lord and build up the Kingdom through this broken and imperfect Church of England – and none of us has ever believed the Church of England to be the one, true, whole and entire Church of God, and nor should any Anglican – let us be as wholehearted as we possibly can be about to the work which the Lord has committed to us.



Stewards from St Augustine's Primary School.

touching place

ST PETER, SOUTHROP, GLOS

Here in the Cotswolds even the small villages are immaculately manicured. The church is not much to look at from a distance, just a transept attached to a little nave and chancel, with a bellcot at the west end of the nave. Approach closer and you see huge expanses of the nave walls composed of herringbone pattern masonry, a sure sign of 11th c. work, whether or not it is pre-Conquest, though later windows have been inserted.





You enter through a Norman N doorway, into an interior which is simple, plain, with an absence of stained glass in the windows. The very plain Romanesque chancel arch is another part of the original build; obviously there were nave altars flanking it. What is remarkable is an aumbry high up where the rood loft would have been – a bit of evidence for the liturgical use of roodlofts.

Southrop's greatest treasure is just inside the door, though, a splendid Romanesque font dated by George Zarnecki to around 1180. In the mid-1820s a curate found the font built into the south doorway and had it restored to use. Below the frieze of characteristic 12th c. decoration round the bowl are eight niches. The one on the east side contains Moses bearing the two Tablets of the Law; he is flanked by Ecclesia holding a chalice and a blindfolded Synagogue. The other five niches contain five Heavenly Virtues triumphing over Deadly Sins – Pity over Envy; Temperance over Luxury; Generosity over Avarice; Temperance over Luxury; and Modesty over Excess.



And who was the curate, you ask? His name was Keble. John Keble.

Map reference: 202034

Simon Cotton

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

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

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

parish directory
continued

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham.* Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 10am, Tues 6.30pm, Wed 12.15pm, Thurs 10am, Fri 12.15pm, Sat 10am Parish Priest: Fr Philip Corbett - 07929 750054

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 - 07909 546659 *www.stmaryrotherhithe.org*

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; Tu es 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

LONDON SW1 St Gabriel, Pimlico Sunday: Mass 8am; Sung Parish Mass 10:30am. Midweek Mass: Tues 7pm, Wed 7pm, Thurs 7:30am, Fri 9:30am, Sat 9:30am. *www.st-gabriels.com*

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

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

LONDON SW20 and SW19 St Saviour, Grand Drive, Raynes Park and **All Saints**, South Wimbledon, F*orward in Faith Parishes under the Episcopal Care of the Bishop of Fulham.* **St Saviour** Sunday Parish Mass: 9.30am. **All Saints** Sunday Solemn Mass: 11am. For other Sunday and weekday masses contact Fr Michael Blackman 020 8542 2787

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

LOUND Suffolk **St John the Baptist**. Sung Parish Mass. Sunday Mass 1st, 2nd and 3rd Sunday's 9.30am Further details from Fr David Boddy SSC 01 502 733374

MANCHESTER Failsworth **The Church of the Holy Family**. *A Forward in Faith Parish.* Sunday Mass : 9.15am. For other Sunday and Weekday Services or further information please contact the Rector, Fr Tony Mills: 0161 681 3644

MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; **Saint Augustine**, Pendlebury; **Saint Peter**, Swinton. *A Forward in Faith Parish.* Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Fr Jeremy Sheehy, Rector: 0161 794 1578, Parish Office: 0161 727 8175 email: *paroffsandp@btconnect.com*

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

NORTH YORK MOORS St Leonard, Loftus and **St Helen**, Carlin How, both *ABC Parishes* situated on the edge of the North York Moors. Sunday Mass: Carlin How 9am and Loftus 10.30am. Mass every day except Thurs and Fri. Parish Priest: Fr Adam Gaunt 01287 644047

OXFORD St John the Evangelist, New Hinksey (1 mile from the city centre; Vicarage Road, OX1 4RE) *Resolutions ABC.* Sunday: Parish Mass 10.30am. Parish Priest: Fr James Wilkinson 01865 245879 *www. acny.org.uk/467 Come and discover Oxford's hidden Comper Church!*

OXFORD St Thomas the Martyr, 12th century church close to railway station and city centre; between Becket Street and St Thomas Street OX1 1JL. Ebbsfleet Parish. Services: Saturdays 5.30pm Vigil Mass; Sundays 9:15am Morning Prayer (BCP); Wednesdays and Fridays 12.30pm Mass. *Traditional rite.* Parish priest: Fr Jonathan Beswick 01865 557530

PLYMOUTH SACRED HEART MISSION COMMUNITY PARISHES *A Forward in Faith Parish. Resolutions ABC, DSCR* **St John**, Exeter Street (PL4 0NG) Sunday: Mass 11.15am; **St Gabriel**, Peverell Terrace (PL3 4JJ) Sunday: Mass 10am; **St Mary**, Federation Road (PL3 6BR) Sunday: Mass 10am. Parish Priest: Fr Keith Haydon 01752 220644

READING St Giles-in-Reading, Southampton Street (next to the Oracle). Medieval church. *A Forward in Faith Parish. Resolutions ABC.* Sunday : Solemn Mass 10.30am, Low Mass 6pm. Daily Mass. Parish Priest: Fr David Harris 0118 957 2831 *www.sgilesreading.org.uk*

SALISBURY St Martin – *the church with the spire at the end of St Martin's Church Street behind Wiltshire College.* Main Sunday services: Sung Eucharist 11am, Evensong 6pm. For any other information call Parish Administration on 01722 503123 or visit our website *www.sarumstmartin.org.uk*

SHREWSBURY All Saints with St Michael, North Street (near Shrewsbury railway station). *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet. Resolutions ABC.* Sunday: Mass 10.30am. For daily Mass times or further information, contact Fr Michael Fish SSC 01743 244879

SOUTH BENFLEET, Essex **St Mary the Virgin** *FiF under the pastoral care of The Bishop of Richborough.* Sundays 10am Parish Mass, other service highlights: Wed 7.30pm Mass and Exposition; Sat 9am Mass & Rosary, Family Masses as announced. Friendly Faith and Worship. Parish Priest: Fr Leslie Drake SSC

SOUTHAMPTON *Parishes (under the episcopal care of the Bishop of Richborough) welcome you:* **St Barnabas**, Lodge Road (off Inner Avenue A33 London Road) Sunday: Solemn Mass 10am, Daily Mass and other service details from Fr Barry Fry SSC 02380 223107; **Holy Trinity**, Millbrook (Off A33 city centre road from M271) Sunday: Solemn Mass10am, Midweek Mass and other service details from Fr William Perry SSC 02380 701896

SOUTHPORT St. Luke, corner of Hawkshead St and St.Lukes Rd, about 1/2 mile from town centre. Sundays: Parish Mass10.30am, Evensong and Benediction 6.30pm. Weekday Mass: Tuesday 7.30pm, Wednesday 9.30am followed by refreshments, Thursday 11am, Friday 12 noon, Saturday 10am. Parish Priest: Fr Paul Hutchins SSC - email: *fr.Hutchins@btinternet.com* - 01704 213711- *www.sluke.co.uk*

SPENNYMOOR, CO. DURHAM St Andrew, Tudhoe Grange, *Forward in Faith, ABC;* Sunday: 9am Sung Mass and Sunday School, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 9.30am.Parish Priest: Fr John Livesley SSC - 01388 814817

STAFFORD, St.Peter, Rickerscote. *A Forward in Faith Parish under the Episcopal Care of the Bishop of Ebbsfleet.* Res.AB&C. Sunday - Parish Mass 10.15am. For further information contact Fr.David Baker SSC 01 785 259656

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

STOKE-ON-TRENT, SMALLTHORNE. St Saviour *ABC. Convenient for Alton Towers & the Potteries.* Parish Mass Sunday 11.00am. Weekdays: Tuesday, Thursday, Friday, Saturday 09.30, Wednesday noon. During interregnum phone 01 782 835941,

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

SUTTON All Saints, Benhilton *A Forward in Faith Parish under the care of the Bishop of Fulham.* Sunday: Low Mass 8am, Solemn Mass 9.30am. Daily Mass - Tues 9.30am, Wed 7.30pm Thurs 10am, Fri 9.30am, Sat 10am. Confessions by appointment. Contact Fr Peter Harnden on 0208 644 9070, Churchwardens: Douglas Boreham 0208 646 4682 and Stanley Palmer 020 8330 7408

SWINDON Parish of Swindon New Town *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet.* Sunday masses: 9.00am S. Saviour's; 10.30am S. Mark's;10.30am S. Luke's. Weekday masses as advertised. Contact Fr Dexter Bracey 01793 538220 *swindonnewtown@btinternet.com*

TIPTON, West Midlands St John the Evangelist, Upper Church Lane, Princes End, DY4 9ND. *ABC.* Sunday: Parish Mass 9.30am, Sunshine Club 9.25am in the Hall, Evening Prayer 4pm. Weekday Mass: Mon and Thurs 7.30pm, Wed, Fri and Sat 9.30am. *www.fifparish.com/ stjohntipton* Parish Priest: Fr Simon Sayer CMP 0121 679 7510

TIVIDALE, Oldbury, West Midlands St. Michael the Archangel, Tividale Road and **Holy Cross**, Ashleigh Road. *FiF, Society.* Sunday Worship: Parish Mass 11am (St.Michael's), Evening Mass 6pm (Holy Cross). Contact Fr.Martin Ennis 01 384 257888 *frmennis@gmail.com, www.vicaroftividale.co.uk*

TORQUAY All Saints, Babbacombe - *ABC Parish under the care of the Bishop of Ebbsfleet.* Sunday 10.30am Sung Parish Mass. Weekdays: 9.30am Mass (Except Thurs – 6.30pm). Fr. Paul Jones – 07809 767458 Cary Ave, Babbacombe. TQ1 3QT *allsaintsbabbacombe.org.uk*

TORQUAY St Mary the Virgin - *The Parish Church of St Marychurch. Resolutions ABC.* Sunday: 8am Mass, 10am Sung Parish Mass, 6.30pm Solemn Evensong and Benediction. Daily Mass and Office. Confessions by appointment. For information contact: Fr Robert Ward 01803 269258

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

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WEYMOUTH St Paul, Abbotsbury Road *Modern catholic under the episcopal care of the Bishop of Ebbsfleet.* Sunday (usually): Parish Mass 9.30am (creche and Sunday school); Informal Eucharist 11.15am; EP and Benediction 5pm (1st Sunday). For times of daily and Holyday mass ring Parish Priest: Fr Richard Harper SSC 01305 778821

WINCHESTER Holy Trinity. *A Forward in Faith Church under the Episcopal care of the Bishop of Richborough. ABC Resolutions.* Sunday: Sung Mass 10.30am. Weekday Masses: Tues 10.30am, Thur 12 noon. Contact: Fr Malcolm Jones SSC 01962 869707 (Parish Office) or Churchwardens: Barbara Smith 01264 720887 or John Purver 01 962 732351 - email: ***enquiry@holytrinitywinchester.co.uk*** - website: ***www.holytrinitywinchester.co.uk***

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3.00-4.00 - Discussion/Q&A/Tea

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