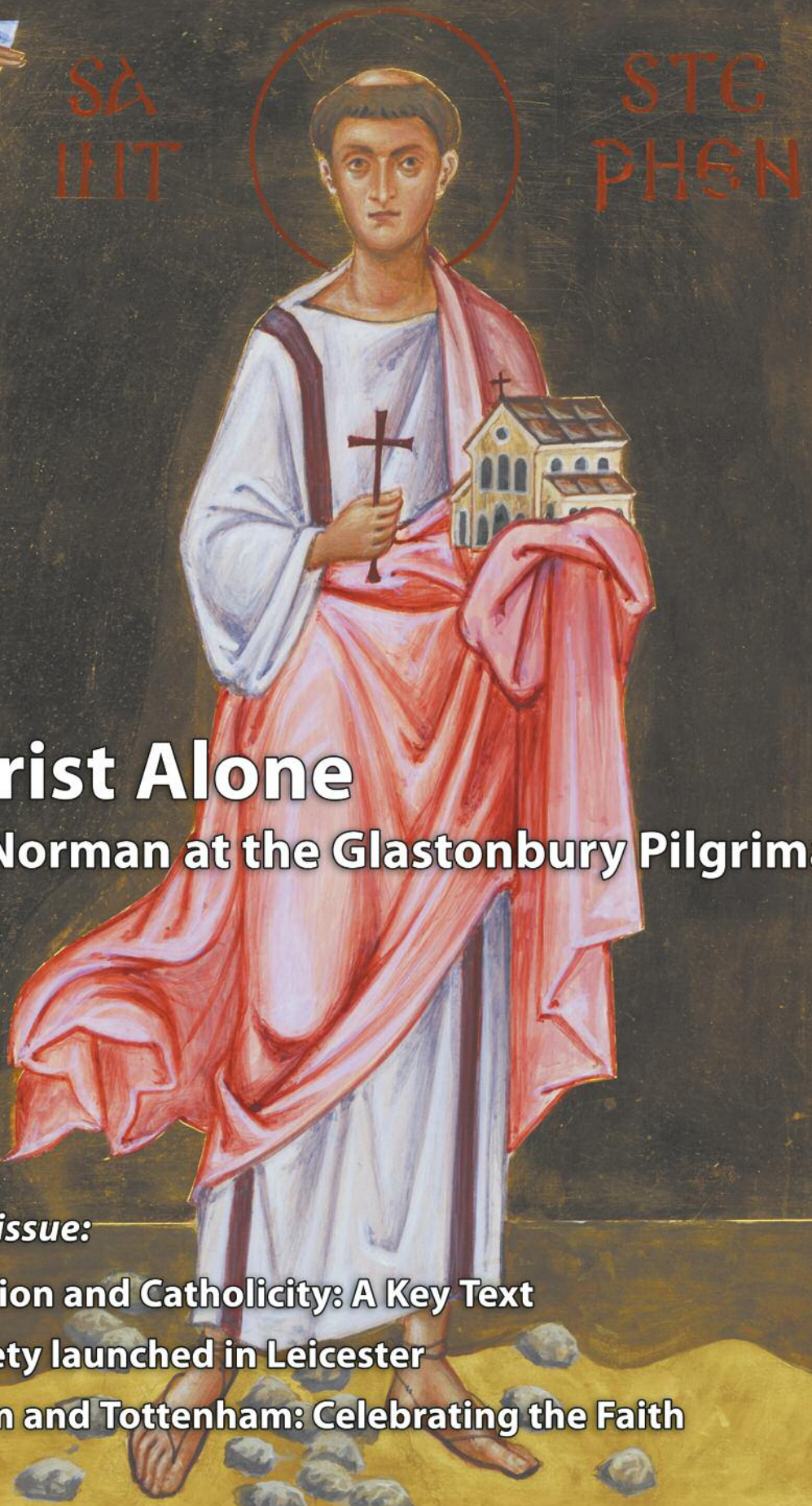
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and seeking to renew the Church in the historic faith





In Christ Alone

Bishop Norman at the Glastonbury Pilgrimage

Also in this issue:

- Communion and Catholicity: A Key Text
- The Society launched in Leicester
- Lewisham and Tottenham: Celebrating the Faith

parish directory

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

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 0121 449 2790 ***www.saintagathas.org.uk***

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***

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 *Society of St.Wilfrid and St.Hilda 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***

DONCASTER Benefice of Edlington S John the Baptist with Hexthorpe S Jude, Sung Mass Sundays 9.00am Edlington and 11.00am Hexthorpe, 7pm on Weekday Solemnities, Confessions Edlington 6.45pm Wed and Hexthorpe 7.30pm Fri or by appointment. Normal Weekday Masses: Tues Edlington 7pm, Wed Hexthorpe 11.30am, Thurs Edlington 7pm, Fri Hexthorpe 7pm. Divine Office recited each day (7.30am and 6.30pm Edlington) (8am and 5pm Hexthorpe). Other occasions see noticeboards. Contact: Fr Stephen Edmonds SSC - 01709858358 ***fr.s.edmonds@gmail.com***

EASTBOURNE St Saviour's *A 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. Evensong 6pm. 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. A registered parish of the Society of S. Wilfred & S. Hilda.* 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

Stand firm in the faith

At the Glastonbury Pilgrimage on the Feast of St Benedict, the **Bishop of Richborough** urges us to follow the saint's example of faithfulness

From St Matthew's Gospel: Peter spoke to Jesus: 'What about us?'

Just over fifty years ago Blessed Paul VI declared St Benedict Patron of Europe.

'Messenger of peace, molder of union, magister of civilization, and above all herald of the religion of Christ and founder of monastic life in the West: these are the proper titles of exaltation given to St. Benedict, Abbot. At the fall of the crumbling Roman Empire, while some regions of Europe seemed to have fallen into darkness and others remained as yet devoid of civilization and spiritual values, he it was who, by constant and assiduous effort, brought to birth the dawn of a new era...with the cross, the book and the plow...'

even in his own time much of what Benedict did and said was misunderstood, ignored or ridiculed

It could not be more fortuitous that it is on St Benedict's Day 2015 that we meet together in this place, resonating with Benedictine story and spirituality, to sing the praises of God and share the divine food that is the Eucharist. For today is our first pilgrimage to Glastonbury since the landscape of the Church of England radically changed.

Keeping the flame alive

Benedict lived in a time when the lights of civilization seemed to be going out and barbarism and paganism again holding sway in Europe. What could this patrician young man living in rural Umbria in Italy hope to do about it?

Yet the decisions he made, together with his faithfulness to the Gospel, not only helped keep the flame of the Christian message in all its fullness alive in his own time but spread it across Europe, helping to save what we know as civilization and western culture.

It all began when Benedict decided to become a hermit and try to emulate the desert experience of Our Lord, and in those long years of solitude and spiritual struggle to discover and understand himself and in that understanding to discern deep truths about his fellow human beings. In so doing others began to join him and together they tried to make a community where their own personal needs and the needs of each other were moulded and formed by Christ.

Stability

His was an attractive rule. Harsh to us but gentler than many of the time, stressing the need for balance in our lives and in our faith. Cross, book and plow. Facing the radical challenge of Christian living from the one who shed his blood on the Cross for love of us. Recognizing the necessity to test everything against the word and spirit of Scripture within the balance and rhythm of worship, study and physical work.

And most of all 'stabilitas', stability.

(Rule 58 of St Benedict: When the new member is to be received, he comes before the whole community... and promises stability.)

Not just staying in one physical place but also resisting the temptation of being swayed by whatever might be the current fashion and fancy of the time. Staying put! And in that staying making particular witness and contribution to the truth of the Gospel.

Did not St Paul warn in his letter to the Colossians:

'See to it that none takes you captive through hollow and deceptive philosophy which depends on human tradition and the basic principles of this world rather than on Christ.'

So what about us? St Peter asked Jesus.

Confidence

Jesus was clear that faithfulness and fortitude will be rewarded. The important thing is to stay close to him in prayer, with constant reference to Scripture and in holy, sacramental living.

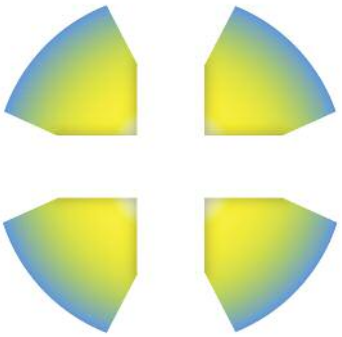
Even in his own time much of what Benedict did and said was misunderstood, ignored or ridiculed, as much within the Church as without it. For many people his fasts and mortifications seemed as over the top then as they appear now. The challenge God set before him was certainly not for the faint-hearted.

But be assured that the fruits of his vocation are as sweet now as when they were first received.

Let us, this day and every day, stand with Benedict firm in the faith received and stable in the tradition lived out; gracious in Godly living; confident in the faith, undiminished, undiluted, uncompromised! ND

In Christ alone my hope is found,
He is my light, my strength, my song;
This Cornerstone, this solid Ground,
Firm through the fiercest drought and storm.

This sermon was first preached at the Glastonbury Pilgrimage on 11 July 2015



Catholic Anglican Revival in Fort Worth

A press release and statement from the International Catholic Congress of Anglicans which met in Fort Worth, Texas, this summer

Three hundred and fifty clergy and laity from around the world met at the Hilton in Fort Worth, Texas, on July 13–17, 2015, to attend the first International Catholic Congress of Anglicans (ICCA), entitled 'One Church, One Faith, One Lord.'

Primarily sponsored by Forward in Faith North America, and based on the Anglo-Catholic Congresses of the first half of the twentieth century, the Fort Worth event aimed to recall traditional Anglicans to a renewed sense of the catholic nature of the Church and her mission.

'We look back to the previous Catholic Congresses not with nostalgia, but with a resolve to live out the implications of their prayers, with gratitude for their vision,' stated Forward in Faith North America's President, Bishop Keith Ackerman.

> while the mood of the Congress was upbeat and positive, participants were aware of the challenges they faced

A positive message

Bishop Michael Nazir-Ali, former Bishop of Rochester, and Congress Co-Patron with Ackerman, expressed hope that the Congress would give Catholic Anglicans a greater voice in orthodox Anglican gatherings, and send out a positive message about the Church:

'This Congress is a splendid opportunity not only for their (Catholic Anglicans) voice to be heard but for a message to be sent out about the nature and calling of Christ's Church and of the Anglican place in it.'

The international scope of the Congress was reflected in its speakers, who included Bishop Keith Ackerman, Bishop Michael Nazir-Ali, Archbishop Valentino Mokiwa, of Tanzania, Archbishop Stephen Than Myint Oo, of Myanmar, Bishop John Hind, retired Bishop of Chichester, and Bishop Ray Sutton, of the Reformed Episcopal Church's Diocese of Mid-America.

Wide range of subjects

Keynote addresses were given on a wide range of subjects, such as 'Frank Weston and the Foundations for Revival,' 'The Theology of the Real Presence,' 'The Nature of the Church: Apostolic, Conciliar and Concrete,' and 'The Necessity of Unity in Truth for the Church's Mission.'

> organizers hope that a broad coalition of orthodox, catholic-minded Anglicans will emerge

Breakout sessions focused on marriage, pro-life ministry, the challenge of Islam, catholic devotional societies, theological education, icons, SOMA missionary work, church planting, and more.

Daily worship, consisting of Morning Prayer, Choral Evensong and the Mass, took place at St Andrew's, in downtown Fort Worth. Preachers included Archbishop Foley Beach of the Anglican Church in North America (ACNA), retired ACNA Archbishop, Robert Duncan, Archbishop Mark Haverland of the Anglican Catholic Church, the Bishop of Northern Malawi, Fanuel Magangani, Bishop Paul Hewett of the Diocese of the Holy Cross, and Bishop Chad Jones of the Anglican Province of America.

Time of crisis

While the mood of the Congress was upbeat and positive, participants were aware of the challenges they faced in recalling Anglicanism to catholic Faith and Order. In the words of Fr Stephen Keeble, of St George's, Headstone, UK:

'We're gathered at a time of crisis and because of a crisis. We stand for the Faith and Order of the undivided Church, yet we have a proliferation of jurisdictions. The overriding purpose, the imperative of our meeting, is to address our ecclesial deficit.'

Keeble continued, 'In doing so, and when we're done, would to God that Betjeman's words might be extended to this Anglo-Catholic Congress: 'Those were the waking days, when Faith was taught and fanned to a golden blaze.'

Working together

This sentiment was echoed by Congress organizers, who hope that a broad coalition of orthodox, catholic-minded Anglicans will emerge from the event.

'What we've seen at this Congress are bishops, priests and people from multiple jurisdictions beginning to work together towards a common, catholic vision of the church,' said Bishop Keith Ackerman, 'My prayer is that Forward in Faith North America will be part of an emerging orthodox coalition that reclaims our catholicity as part of God's Holy Church.'

Forward in Faith North America, and its partners from the International Congress of Catholic Anglicans are committed to this vision of a renewed Anglican Church that is authentically One, Holy, Catholic and Apostolic.

***

Bishop Keith Ackerman announced his retirement as President of Forward in Faith North America at the Congress on Wednesday, July 15. He is succeeded by Fr Larry Bausch, Rector of Holy Trinity, Ocean Beach (ACNA). Ackerman will continue serving Forward in Faith North America, with the title Ambassador for Foreign and Ecumenical Relations.

The full report can be accessed via the FiFNA website, www.fifna.org

We send our warm good wishes and heartfelt gratitude to Bishop Keith Ackerman on his retirement, and assure his successor of our prayers as he takes up office. ND

A very Cambridge evening

Colin Podmore reports on an 'ecumenical conversation' on the ordination of women

On the last day of June your intrepid reporter set out for one of a series of events marking *The Tablet*'s 175th anniversary – an early-evening 'ecumenical conversation' at Magdalene College, Cambridge, jointly organized with the *Church Times* and entitled 'From Mary Magdalene to Women Bishops'.

It was a beautifully warm summer's day, but apparently 'the wrong sort of heat' for the rail network, so my train took twice as long as it should have. At least the resulting taxi ride enabled me to enjoy views of Cambridge's wide open spaces on the sort of day when what can be a rather grey city looks at its best.

In the minority

Having taken my place half-way up the tiered seating, I was touched when the Anglican speaker, Rowan Williams, left the platform and came up to greet me – alone among the audience – before returning to his seat. This was typical of his personal warmth both to those who have worked with him and to traditional catholics, but may also have betokened a sympathetic recognition that in this particular gathering the Director of Forward in Faith was likely to find himself in a very small minority.

> in this seminar even the most questionable assertions went unquestioned

The evening was not without humour. The sound system either didn't work adequately or required training that the speakers had not received. The expertise of the two Magdalene College staff members present (E. Duffy and R. Williams) didn't extend to such practicalities. Members of a readership not known for its youth, whose hearing may perhaps not have been what it once was, had carefully placed themselves at the back, so as to have, in the predictable inadequacy of the amplification, something in addition to the teaching of successive Popes to which they could volubly object.

Roman Catholic teaching

The Roman Catholic church historian Eamon Duffy opened the proceedings with an analysis of *Inter Insigniores* (1976) and *Ordinatio Sacerdotalis* (1994), in which first the Congregation for the Doctrine of the Faith and then Pope John Paul II ruled out women's ordination. He argued that infallibility attaches to papal pronouncements which articulate the conclusion of a process of reflection within the Church at large, whereas *Ordinatio Sacerdotalis* sought to preclude such a process. A future Pope (the next but one?) might therefore permit the discussion that Roman Catholicism had yet to have. One surprising omission was the Anglican Communion's role in prompting these expressions of magisterial teaching. It is surely no accident that *Inter Insigniores* was approved by Paul VI less than a month after the American Episcopal Church's General Convention endorsed the ordination of women as priests and bishops, or that John Paul II signed *Ordinatio Sacerdotalis* less than three months after the Church of England ordained its first women priests?

The 'iconic argument'

Rowan Williams explained why he had changed his mind on the issue some 35 years ago. One reason was the novelty of the arguments against, developed by theologians such as Hans Urs von Balthasar. Moreover, Williams rejected the argument that the priest is an icon of Christ, representing Christ at the altar, preferring to see priests as representing not just the whole baptized community but, as he put it, 'the *wholeness* of the baptized community'. For him, the 'iconic argument' suggested that a baptized woman's relationship to Christ is different from that of a baptized man. (Does this, I wondered, not relate ordination to baptism in a different way from ARCIC, which noted that the ordained priesthood 'is not an extension of the common Christian priesthood' flowing from baptism 'but belongs to another realm of the gifts of the Spirit'?) Finally, the Roman Catholic Church had 'changed the goalposts' by calling women's ordination a 'first-order question', there having been 'no clear notion' of that in ARCIC's *Final Report*.

'Apostle to the Apostles'

The Roman Catholic theologian Janet Soskice spoke of Mary Magdalene as 'the apostle to the Apostles'. Who first used this phrase and when may be disputed, but its author would surely be even more surprised at the conclusion now drawn from it than St Paul must be by the use now commonly made of Galatians 3.28. Soskice seemed not to have noticed that the paradox only works if the 'apostle to the Apostles' was not herself an Apostle. Her comment that 'the Catholic Church doesn't get everything right, but it is the world's largest healthcare provider' begged for elucidation and comment. Recognizing that Roman Catholic women's ordination is by no means imminent, she sensibly suggested focusing instead on increasing women's involvement in non-sacramental aspects of church life and governance.

Novelty

In the ensuing conversation, all three speakers made much of the novelty of modern arguments against ordaining women, as did members of the audience (which included noted Roman Catholic theologians such as Tina Beattie and Nicholas Lash). No one pointed out that if the arguments against are novel, this simply demonstrates the novelty of the question, and that consequently the arguments in favour are at least as novel. The underlying logic of the (palpable but carefully unarticulated)

consensus in the room was that ordaining women was self-evidently right, the burden of proof resting with those who seek to justify the Church's consistent practice of ordaining only men.

'Pessimistic'

Duffy's comment that he was 'pessimistic' about the chances of women being ordained in the Roman Catholic Church will have reassured his audience as to where his heart lay on the issue of principle, but he raised both ecclesiological and ecumenical objections to the Church of England's acting upon it. Its unilateral decision, he observed, 'struck a blow' at Anglicans' claim that 'this is the priesthood of the whole Church' and limited what the ARCIC conversations could expect to achieve in the short and medium term. Rowan Williams countered that, if the price of unity was accepting a theology of priesthood that one did not believe to be true, 'that is quite a high price to pay.'

Duffy also objected that claiming that 'delay continues injustice' introduced a non-theological concern, to which Williams responded that while the language of 'rights' was inappropriate, 'the distinction between injustice and theology' was difficult to maintain.. When Professor Soskice reassured the audience that 'no one used the justice argument in the Anglican debate', no one laughed: in this seminar even the most questionable assertions went unquestioned.

Being neither a theologian nor anything like as intelligent as Rowan Williams, I struggled to understand the logic of his position. Is one's disagreement with one argument against an innovation really a conclusive argument in favour of embracing it? And if the (supposed) implications of that argument really jeopardize the relationship of the baptized to Christ, can the issue it concerns really be adjudged a 'second-order' question'?

First- and second-order

I was left wondering whether the fact that his in-depth engagement with the issue occurred in the early 1980s, when the Anglican debate was still at quite an immature stage, had some significance. It was in 1988 that the English House of Bishops produced its 140-page *Second Report* on the theological issues. In para. 33 the House commented:

'It is sometimes argued that this is a "second order" question, such as obligatory clerical celibacy, not impinging directly upon "first order" questions, such as the doctrine of the Trinity, or of the Person of Christ, or of the Atonement, where the central tenets of the Christian faith are plainly at stake. However, we have come to doubt whether in this context this distinction is useful. This for two reasons:

(a) For many of those who favour the ordination of women, as well as for many of those who do not, the question is not one of comparative doctrinal indifference. It is seen as closely bound up with what is believed about the nature of God, about Christ and about the Church and about creation. It is thus intimately related to the "centre" of the faith.

(b) The distinction is also unhelpful insofar as it may appear imply a distinction between matters of faith as primary and matters of order as secondary. But it is an article of faith that the Church is a communion of saints. The ordained ministry is a principal instrument given by God for the maintenance of true communion. In this way questions of church order touch upon matters of faith.'

Duffy doubted whether Rome should ordain women without Eastern Orthodox agreement

Against this background, the claim that it was the Roman Catholic Church that changed the ecumenical goalposts by treating women's ordination as a 'first-order' issue came as a surprise.

Note of caution

The only speaker from the floor to express any degree of caution was Mgr Mark Langham, the Roman Catholic Chaplain to Cambridge University. Given the long tradition of emphasizing the importance of certainty in respect of the Sacraments, he asked, wouldn't it be better not to rush until we were 'a bit more certain'? He also questioned the arrangements for the Bishop of Burnley's episcopal ordination, but Lord Williams defended them, and Eamon Duffy suggested that if the Roman Catholic Church were ever to ordain women to the episcopate, similar arrangements would be needed in the hope of avoiding the schism that would otherwise inevitably ensue. Duffy also placed the Roman Catholic discussion in an ecumenical context. He doubted whether Rome should ordain women without Eastern Orthodox agreement: in matters such as this, one should proceed at the pace of the slowest.

Conversation of the like-minded

As far as the issue of principle was concerned, this was very much a conversation of the like-minded. It was striking that none of the many distinguished speakers, from the platform or the floor, sought to defend Pope John Paul II's perfectly reasonable conclusion that 'the Church has no authority whatsoever to confer priestly ordination on women' (a judgement which, the Pope added, 'is to be definitively held by all the Church's faithful'). I was left wondering whether anyone present thought it even slightly odd to hold, in a university context, an 'ecumenical conversation' about a controversial issue in which one side of the argument was left unarticulated and the other unchallenged, and in which no one present expressed the authoritatively-stated position of one of the two churches represented. If they did think it odd, they were too polite to say so.

one side of the argument was left unarticulated and the other unchallenged

It is difficult to imagine such an event being held in Oxford without both Roman Catholics and Anglicans defending the majority view of the Church throughout the world and across the ages – from the floor, if not from the platform. As I passed through Cambridge on my way back to the station, I reflected that it had been a very Cambridge evening. ND

Modern Mission: *Behind Sacred Doors*

Charles Card-Reynolds on an exhibition displaying items of art, craftsmanship and devotion from the churches in and around Tottenham

The Fellowship of St John Trust Association continues the charitable work once carried out by the monastic community of the Society of St John the Evangelist (the Cowley Fathers). In 2012 Community life for SSJE in the UK came to an end but the work of mission, the bringing-in of the Kingdom of Christ, very much continues through the Trust. We support a range of mission ministries throughout the UK and also overseas where SSJE formerly ministered. Over time the Fellowship will develop a network of people and projects and a store of knowledge of how both traditional and new forms of mission can work in contemporary society. The Trust also provides a seedbed where experiments in mission can be tested. Many of the projects we support are parish based and the variety speaks much of the Holy Spirit kindling life where he will – a computer suite and classroom in a village church for the local school, the revitalizing of a church in a university setting with community choir, pastoral assistant and an engaging ministry of welcome (after many years of interregnum), a parish centre that ministers to those who are not quite homeless but sofa-jumping from night to night providing food, showers and friendship, a ministry into a high-tech industrial estate where on weekdays thousands come to work. The charism of the Cowley Fathers was often to ask: where does the Church need to be new or new again? – for Christianity is a child-like faith.





the Church in Haringey is there for the long haul – grafting away to bring a sense of stability

The project's origins

The Trust is sponsoring a project this summer and autumn with the churches of Tottenham, London. In partnership with Haringey Council we have initiated an exhibition at the borough museum, Bruce Castle. The exhibition is free and open to all and is entitled *Behind Sacred Doors*. The origins of the exhibition were twofold.

Some years ago Alistair MacGregor, then Director of the British Museum, led a symposium at St Paul's Cathedral. He reflected on how museums have become increasingly popular in recent years, indeed attracting far more visitors than sporting events – and that museums were serving a purpose like secular cathedrals where all people were comfortable to gather. How could the Church be present in such places in ways that could be authentic to the faith while at the same time accessible to a new and growing audience? Placing sacred objects into a museum can have the effect of making them sterile – taken so far from context they can appear as only curiosities or equivalents of secular works of art, instead of being objects that enliven devotion. These questions and challenges where the first origin of the exhibition. Museums are a busy market place; how might the Church sensitively be present there? Could this be done on a manageable and local scale?

A wider audience

The exhibition's other background are the hard memories of the Tottenham riots or *Tottenham Uprising* of 2011. Set in one of the country's economically poorest areas the Church in Haringey is there for the long haul – grafting away to bring a sense of stability and optimism. In contradiction to so much destruction in 2011 the churches are places of much creativity, past and present – might there be ways that we could celebrate that and reach beyond ourselves to a wider audience?



The exhibition displays items of art, craftsmanship and devotion from the churches in and around Tottenham and they have been curated into material groups: wood, stone, glass, fabric and metal. The title, *Behind Sacred Doors*, gives a clue to the exhibition – the items are rarely seen or located in churches so that we do not see them so easily. There is an element of surprise (and pride) when parishioners see an exhibit from their own church and wonder that they have never really looked at it before.

Short film

One of the prime aims of the project was to open the Church to those who might not otherwise know of her life and so we commissioned a short film that people could watch at home or school. It was made by a local filmmaker and presented by an actor of Tottenham Theatre. You can see the film, which lasts about 25 minutes, on-line at www.behindsacreddoors.org. It is a journey around ten local churches – the commentary tells of 700 years of architectural and artistic history – and the accompanying music and peals were all recorded on location. The commission was deliberately given to a young filmmaker so that the approach would be that of fresh eyes. What would three 20-something men make of a series of mostly Victorian churches?

It was interesting seeing their social media posts and listening to their comments during the period of production. From the outside the buildings were familiar but the first salutary lesson was to discover that for them the interior, and why it is as it is, was a mystery – but one that fascinated. 'No one has ever expected us to be interested in these buildings,' and yet they were. They studied funerary monuments, wanted to know every aspect of how an organ speaks, took pains to read the building and how the architect had worked the natural light, and opened every drawer and door they could find. The film captures much of this excitement and a relish of the richness that they found. It was a reminder that mission might well be served just by making room and giving permission for people to explore our buildings and sacred objects for themselves. The artists and architects have left enough clues.



Unexpected spin-offs

Around the exhibition there are a series of events – lectures, art classes, family activity days and, when term starts, supported school visits – information is available from Bruce Castle Museum. There were more exhibits lent than room to display and so there will be some rotation of items. At present you could see a medieval brass of a corpse in his shroud, a Wren font cover, a Georgian beadle's staff, Victorian embroidery, church plate from the seventeenth to the twenty-first centuries, works of contemporary church art and much else besides.



The exhibition was opened in July by the Mayor of Haringey and David Lammy MP and brought together the clergy, laity, representatives of heritage bodies, local teachers, councillors and many artists. And unexpected spin-offs are occurring – the graduation of the borough's police cadets will happen in the exhibition room (on the basis that the room speaks of pride in Tottenham), the J.M.W. Turner Society have identified an important link into one of the exhibits, and for many parishes we have rediscovered significant artists associated with our churches.

We are very grateful for the brilliant work of the staff of Bruce Castle Museum and to the Deanery of East Haringey for all the support that has been given. ND

For further details, see <www.behindsacreddoors.org>.

Fr Charles Card-Reynolds is Vicar of St Bartholomew on Stamford Hill and Chairman and Director of the Fellowship of St John Trust Association.

A sacrifice of thanksgiving

Roger Jupp explains why love must be the hallmark of all we do, motivated by our thankfulness for God's love for us

Why do we love God? A rather direct question at the beginning of a sermon, you may think. Those of us brought up with the Book of Common Prayer might turn to the General Thanksgiving for an answer which is all in one place. My great aunt, from whom I learnt much, said the General Thanksgiving every night. In knowing how to be thankful, and in giving voice to that, we can learn what it is to be loved and why we return love for love.

> we give thanks for all the signs of God's goodness and love: creation, preservation, life in all its richness

'Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men... We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days...'

Holiness and righteousness

We give thanks for all the signs of God's goodness and love: creation, preservation, life in all its richness which is an undoubted blessing. And, of course, for our redemption which is the chief sign of the Lord's inestimable love, and, along with this, for the means of grace and the hope of glory. The Psalmist echoes this when he says: 'How shall I repay the Lord for all his benefits to me? I will take up the cup of salvation and call upon the name of the Lord' (Ps. 116). Indeed, speaking directly to the God of Israel, the Psalmist says: 'I will offer you a sacrifice of thanksgiving: and call upon the name of the Lord.' Yes, echoes the General Thanksgiving; let us have a proper sense of all God's mercies, let our hearts be unfeignedly (that is, genuinely) thankful, and let us show this not only with our lips, but in the living sacrifice of our lives, shown by service and by a journey through life marked by holiness and righteousness.

Seeking forgiveness

We love God because he first loved us, because he is love, his essence is love, and so God is unselfish with his love, he is generous with himself to us. What he gives is a full measure. So, when he saw his love rejected, when he saw mankind unfriendly – unkind, ungrateful, as George Herbert would have it – God gave us more love in return, giving us himself in our Lord Jesus Christ. 'He became what we are so that we might become what he is,' wrote an early Christian author. We love because, if our hearts are directed and motivated aright, love is the right response to love and for love. So, in penitence we might have been taught to say, 'O my God, I love thee with my whole heart and above all things, and am very sorry that I have offended thee. May I love thee without ceasing and make it my delight to do in all things thy most holy will.' The motivation for seeking God's forgiveness, whatever is amiss in our lives, is love, because we have offended against love. Hymns often put it best, in my experience: 'My God, I love thee; not because I hope for heaven thereby... Not with the hope of gaining aught, not seeking a reward; but as thyself hast lovèd me, O ever-loving Lord.'

The giver of gifts

God, because he is love, is the giver of gifts, as Jesus reminds us in our Gospel reading (Matthew 7.7–11). Seekers will be able to find and those desiring admission will have the door opened for them. Those asking for bread will indeed have bread, for the Father is the giver of good things and will not offer a stone when food is called for. Gifts are benefits, as the General Thanksgiving reminds us. So it was that St Richard of Chichester, when he lay dying, asked for a crucifix to

PILGRIMAGE TO SHRINE OF OUR LADY OF FATIMA

for priests and laity
Monday 9th - Monday 16th May 2016.
Led by the Bishop of Beverley, Bishop Glyn Webster

7 days full board - includes breakfast four course lunch / four course dinner plus - half day excursion to Aljustrel, the Parish Church and Cemetary and the "Commercial Paramentaria" (BIG tat shop), full day excursion to Obidos and seaside resort of Nazare.

Schedule Flight from Heathrow to Lisbon.

Cost to be confirmed (**2015 price / £790**) Deposit £200. Bookings close 31st December 2015.

Valid Passport and Insurance coverage required

frcmg.upnorth@btinternet.com

Mancunia Booking Form and Information from
Father C. Malcolm Gray. ssc
(*Priest Director Ecumenical Friends of Fatima Association*)
Flat 7 Dulverton Hall,
Esplanade, Scarborough YO11 2AR
phone 01723 351 432 / 01723 340 107
mobile 07721 664 178

Provisional Bookings for the "Centenary" Pilgrimage 2017 Tuesday 9th May - Tuesday 16th May 2017, with a £200 deposit can now be made.

be brought to him. Gazing upon it and caressing it, he is reported as saying, 'Thanks be to thee, my Lord Jesus Christ, for all the benefits thou hast given me, for all the pains and insults which thou hast borne for me.' Giving such benefits, such gifts, is painful, costly, sacrificial. Such gifts as God gives in Jesus are marked with the wounds of the cross. No wonder that so familiar thanksgiving prayer of St Richard ends with an expression of love: 'May I know thee more clearly, love thee more dearly, and follow thee more nearly.'

Northampton All Saints with St Katharine and St Peter
RECTOR

The Diocese of Peterborough

All Saints Church is situated in the centre of Northampton. This beautiful building, seating 1000 and with a bistro providing welcoming hospitality in the portico, is one of Northampton's treasures.

We wish to appoint a priest who will:

- establish a vibrant town centre ministry
- enable the church family to grow in faith and numbers
- forge creative links with the Borough Council - engaging with the civic life of the town
- enjoy ministering in a diverse parish
- unite the congregation in constructive mission to the town
- develop the well established choral tradition of the church whilst ensuring the accessibility of worship and preaching
- build imaginative links with All Saints School
- open communication with the University as it relocates to the town centre

This is a strategically important appointment. All Saints is under the care of the Bishop of Richborough but the new Rector must be willing to play a full part in the life of the Deanery and the Peterborough Diocese.

If you are considering making an application please first have a conversation with the Archdeacon of Northampton. We look forward to hearing from you.

Enhanced DBS Disclosure required.
View the Benefice Profile via www.peterborough-diocese.org.uk/jobs
Applications by **16 October** Interviews **13 November**
Details from: The Archdeacon of Northampton
T 01604 887075 **E** secretary.northampton@peterborough-diocese.org.uk

The Bread of Life

Our Mass this evening is about thanksgiving and not about campaigning; it is about celebration and not about strategy. We make this thanksgiving in the only way, really, that Catholic Christians know and which has been faithfully handed down to us, by gathering around the Lord's Table and uniting ourselves with the Lord Jesus Christ's great thanksgiving in the Eucharist. We seek God's love – and he shows us the cross and Jesus' sacrifice; we ask for bread – and we are given the Bread of Life, sufficient food for our journey, a food constantly renewed because Jesus said that he came to give us life, life in all its fullness. 'Give us this bread always,' the people asked after they had been fed in great numbers, and the Lord is always true and faithful to his promise, a covenant sealed with his life-blood shed on the cross. The Lord comes to us in this way not so that we might behold his heavenly glory and die, but so that he might make his home with us, tabernacle with us, sharing his presence with us both in his majesty and in his humility, which is the humility of the Incarnation and of the cross. For 'He became what we are so that we might become what he is.'

> **we want to be true to that rich inheritance. We want what the Lord first gave to us, and no different**

Our celebration as Catholic Christians in the Church of England is about that vision of truth and holiness that has marked our life since the revival begun in the Oxford Movement and carried on by the Tractarians and their successors, all of whom taught us the faith once delivered to the saints. Not a new expression of the faith, but a faith that is one with that of the Apostles and the undivided Church of the first millennium. We want to be true to that rich inheritance. We want what the Lord first gave to us, and no different. We don't want it changed or diluted. If man starts to change the gifts of God, very often they end up looking like what man has made and not what God has given. And what we seek is a legitimate expression of Anglican faith, as the Five Guiding Principles in the House of Bishops' Declaration underlines, and not something new and conformed to the patterns of contemporary belief.

United

The Society is not a bad word for the vehicle by which we wish to provide ministry, sacraments and oversight which we can receive with confidence. As Christians we live as members one with another, united in faith and in love, reflecting to the world in our lives how God is in himself. How we proclaim that to others is our mission and our challenge. It is, indeed, the call of our baptism. We seek to grow in holiness, to proclaim Jesus Christ as Lord, to flourish within the life and structures of the Church of England, making our full contribution to Christ's mission in our diocese.

E'en so I love thee, and will love,
And in thy praise will sing,
Solely because thou art my God,
And my eternal King.

The historic faith

Let love, then, be the hallmark of what we do and what we initiate today; a love which draws its life and motivation from our thanksgiving to God for his love to us. That love must be lived and not just talked about in pious homilies. It is what we are about and have always been about. It is the belief of Christendom, it is the historic faith of the Church. It is nothing new, it is as old as salvation. ND

This sermon was preached on 19 June 2015 at All Saints' Scraptoft, at the launch of The Society in the Diocese of Leicester

News from Forward in Faith and The Society

Colin Podmore reports on recent and forthcoming developments

News from Forward in Faith

Now that our struggle for provision that is adequate and not time-limited has been won, **supporting parishes** in passing and maintaining resolutions under the House of Bishops' Declaration is an important role for Forward in Faith. There is information about this on our website, and further material is added from time to time. (Recent additions include a table for working out the dates by which notice of PCC meetings and agenda items needs to be given, and guidance on calculating the majorities needed, depending on the number of PCC members present.) Packs with the advice booklet and leaflets are still available from the office to any parish that needs them.

Resolutions are being passed in large numbers and by large majorities – often unanimously. Bishops' responses vary: many are gracious, but some reply with questions about consultation with the congregation (which is recommended but not required) or even with the local secular community (which is not mentioned in any official document). Some are slow in replying.

Some request meetings with the whole PCC. (The House of Bishops' Guidance envisages consultation with representatives appointed by the PCC – not with the whole PCC. This consultation is simply in order to enable the Bishop to ascertain what the theological conviction underlying the resolution is. Where the PCC has approved a statement setting out the theological conviction, it is difficult to see what further consultation would add.)

Trying as much of this may be, it is important to be patient and pursue the process courteously to its conclusion. If a satisfactory conclusion is not reached, Forward in Faith will support the PCC in submitting a grievance.

The Independent Reviewer, Sir Philip Mawer, has published two reports so far.

The first rejected a complaint by *Watch* about the Chrism Masses celebrated by bishops of The Society (as an essential part of their sacramental ministry) with the priests who minister under their oversight. (A fortnight later, *Watch*'s response was still awaited.)

The second responded to a concern raised by Forward in Faith that a female priest had been authorized by licence to exercise priestly ministry in a resolution parish, even though the possibility of issuing a licence in terms compatible with the resolution had been drawn to the Bishop's attention beforehand.

Links to both reports and to a helpful summary of the main point of Sir Philip's second report may be found in the relevant news items on the Forward in Faith website.

Sir Philip's careful and detailed reports confirm that he will adjudicate dispassionately, without fear or favour. They will inspire confidence in the arrangements established under the Declaration.

All Saints, Cheltenham:
Report of the Independent Reviewer

Statement by the Chairman of Forward in Faith

Forward in Faith is grateful for Sir Philip Mawer's report.

Forward in Faith submitted this concern in order to establish a principle that is of general relevance to resolution parishes in multi-parish benefices. Sir Philip's general recommendation (para. 37) that, in multi-parish team benefices that include a resolution parish, licences issued to assistant clergy (other than members of the Team) should specify the nature and extent of the ministry they are authorized to undertake in the resolution parish establishes the principle that we thought it important to secure.

We trust that implementation of Sir Philip's specific recommendation (para. 35) that fresh licences be issued in this case will draw a line under the matter. We join Sir Philip in hoping that the arrival of Bishop Rachel Treweek as the new diocesan bishop will provide an opportunity for all concerned to make a fresh start.

Forward in Faith continues to monitor implementation of the House of Bishops' Declaration in the parishes closely. That we have only felt obliged to raise this one concern with the Independent Reviewer in the first nine months of its operation is encouraging.

✠ TONY WAKEFIELD
The Rt Revd Tony Robinson
Chairman
10 August 2015

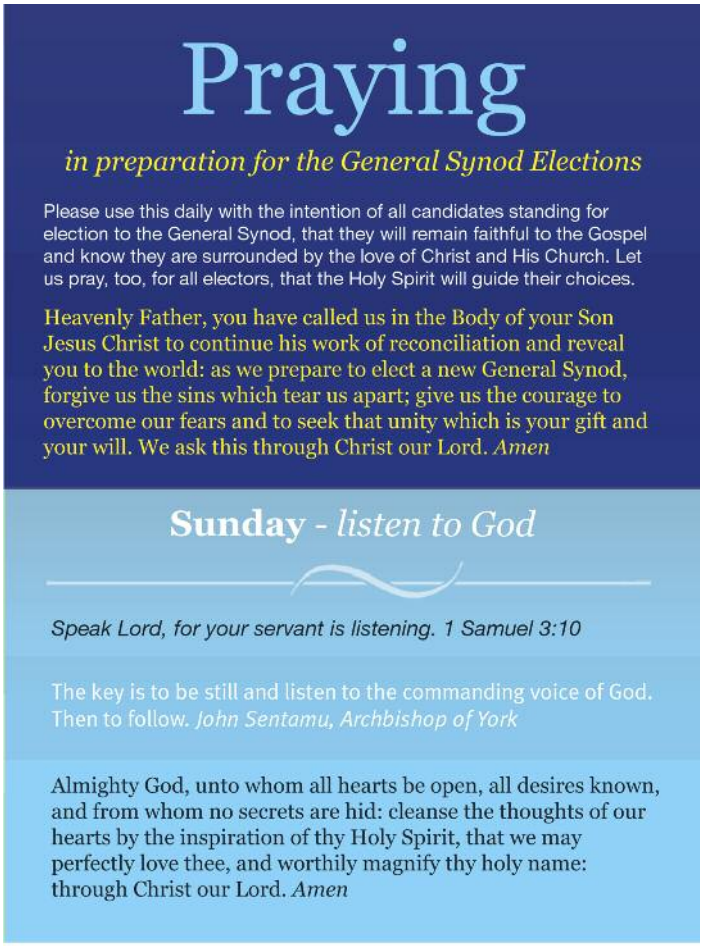
Elections to the General Synod will be held later this month and early next month. The fourth of the five Guiding Principles expresses the Church of England's commitment to enabling Anglicans who are committed to the traditional Catholic understanding of the threefold ministry to 'flourish within its life and structures.' With the Catholic Group in General Synod, we have encouraged Catholic Anglicans to respond to this invitation to flourish by standing as candidates in the elections.

In the diocesan constituencies the lay electors are the members of deanery synods. Clergy electors include all beneficed and licensed clergy and those with PTO who are members of Deanery Synods. If you are an elector, please remember to vote! If you need advice on voting, please contact one of your FiF branch chairmen or, if necessary, our Elections Officer Anne Gray (anne.gray@forwardinfaith.com).

Please pray for the candidates and the electors. A prayer leaflet is enclosed with this issue of NEW DIRECTIONS. A black-and-white version suitable for photocopying is also available at <www.forwardinfaith.com/2015general.php>.

Some time ago the Council decided that access to the current issue of NEW DIRECTIONS **online** should no longer be free of charge. (Access to the online archive will continue to be free of charge.) The necessary arrangements for payment have now been introduced. Paid-up members of Forward in Faith who would like to be given access to the current issue online free of charge should please contact David Oldroyd-Bolt (admin.assistant@forwardinfaith.com), indicating whether they wish to have online access in addition to or instead of receiving a printed copy by post.

This year's **National Assembly** will be held at the Church of St Alban the Martyr, Holborn, on Saturday 14 November, beginning with Mass at 10.30 am and concluding with Benediction at 4.30 pm. The Council will finalize the agenda at its meeting on 28 September.



The Catholic Group in General Synod

The Society
under the patronage of Saint Wilfrid and Saint Hilda

News from The Society

The process of registering priests as **Priests of The Society** continues. By mid-August over 500 priests had sent their declaration to the relevant bishop, and had been entered in the Society Clergy database. All of them are either incumbents or are priests who hold a current licence or permission to officiate in a diocese of the Church of England. Bishops' representatives have been asked to approach priests who have not yet registered to encourage them to do so.

It is now possible for male and female permanent deacons, and male deacons who are preparing for ordination to the priesthood, to register as **Deacons of The Society**. The necessary Declaration can be obtained from the appropriate bishop's office, or downloaded from the Society website at <www.sswsh.com/Priests-and-Deacons.php>.

The affiliation of **Society parishes** has understandably proceeded slowly. Any parish that is under the oversight of a member of the Council of Bishops (as the diocesan or area bishop, by virtue of an Act of Synod petition that remains in force during the transitional period, or by virtue of a resolution under the Declaration) can affiliate. However, as a PCC resolution is required, many parishes are waiting until a new resolution under the Declaration has been passed before voting to affiliate. By mid-August there were 75 Society parishes, with new forms reaching the office at the rate of five or more each week. Affiliated parishes receive a new porchcard and are listed on the Society website.

In response to a number of requests, not least from the Council of Forward in Faith, the Council of Bishops of The Society has prepared two statements on issues relating to communion and ordination, under the overall title ***Communion, Catholicity and a Catholic Life***. Drafts of the statements were discussed first with a group of members of the Council of Forward in Faith and the Catholic Group, and then by the whole Council of Forward in Faith. In the light of the comments received, the Council of Bishops finalized the texts in July.

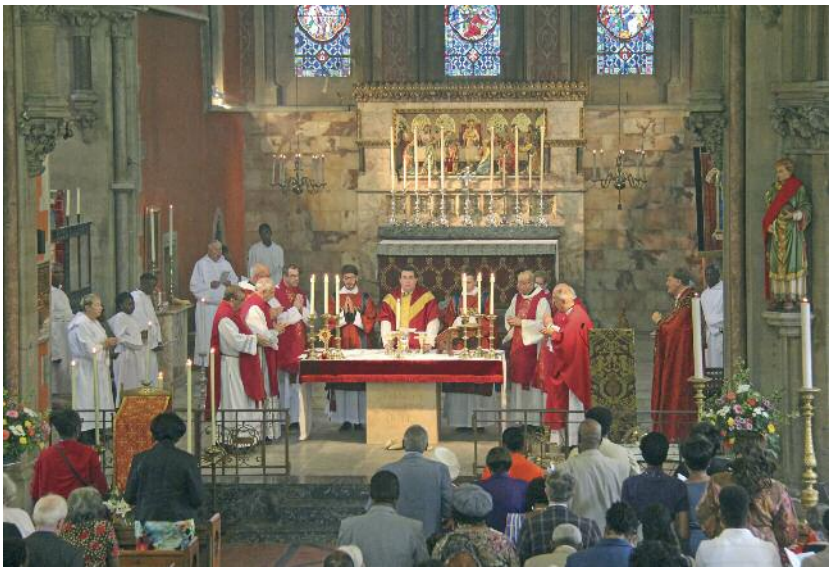
The first statement, a statement of principles entitled 'Communion and Catholicity in the Church of England', is published in this issue of NEW DIRECTIONS. The second statement, a statement of policy and pastoral guidance entitled 'A Catholic Life in the Church of England', will appear in next month's issue. Both statements will be published on the Society's website. They will also be available in a booklet entitled *Catholicity, Communion and a Catholic Life*.

A gatefold leaflet entitled ***Communion and Full Communion*** will also be available shortly. It is hoped that this leaflet will support discussions in the parishes about the need for oversight from a bishop with whom all will be in full communion, because they are able to receive the ministry of all whom that bishop ordains. ND



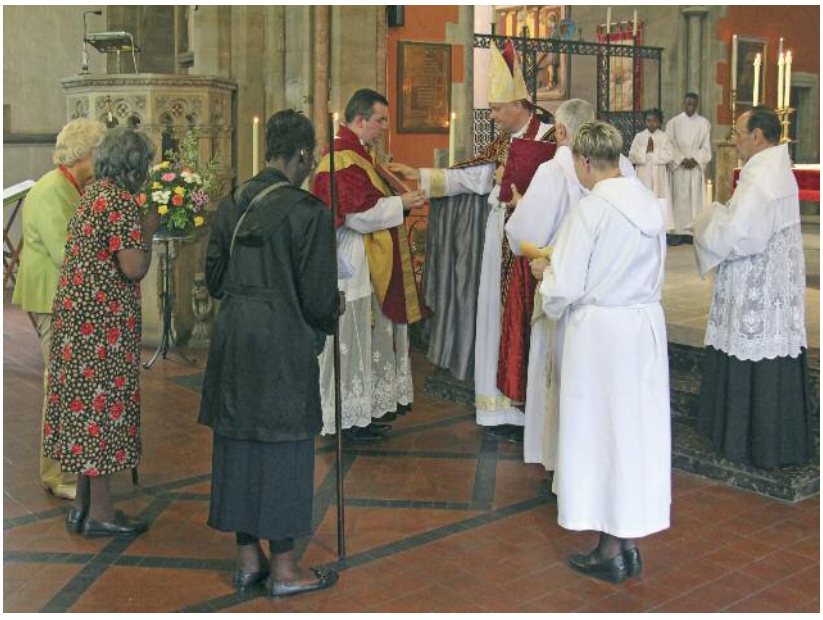
Celebrating 150 Years in Lewisham

On Saturday 8 August over 180 people gathered in the parish of St Stephen's Lewisham to give thanks for 150 years of faithful ministry in the parish. During the celebratory Mass the Bishop of Fulham hallowed a new icon of St Stephen. The icon was written by Aidan Hart and shows St Stephen holding the church in his hands. The icon had, for two weeks, travelled to different homes in the parish where prayers had been said for the mission and ministry of the church. The anniversary was also commemorated with a new anthem, 'First of Martyrs,' composed by the church's director of music, David Lloyd. During his homily the preacher, Fr Nicolas Spicer SSC (Provincial Master of the Society of the Holy Cross) reminded the congregation that whilst looking to the past and remembering, they must look also to the future and to new ways to serve the community and the church. We were, he said, to seek to flourish and grow, aided by the prayers of St Stephen as our patron. It was wonderful to be able to welcome local politicians and community workers to the service, including Heidi Alexander MP. It was truly a family affair with in some cases four generations of families from the parish there to celebrate God's blessings in their lives. ND









Arthur Middleton on Scripture, tradition and reason

Michael Ramsey claimed that it was the nature of Elizabethan theology, rather than imitation of Hooker in the style of Lutherans to Luther or Calvinists to Calvin, that made it possible to appeal creatively to Scripture and tradition, and it must remain so today. Scripture is the supreme authority because it contains all things necessary to salvation, but not as regulations for everything in the Church's life, for the Church has authority to decree rites and ceremonies. Our Formularies affirm the Old Testament revealing Christ by pointing to him and the New Testament revealing Christ fulfilling what is foreshadowed in the Old. The Bible is about God's saving work and self-revelation through law and prophets, Christ being the head and climax.

Union of Church and Scripture

Scripture became the self-evident basis but because the Bible without the Church becomes a mere collection of ancient documents, scriptural interpretation depends on the appeal to antiquity as mutually inclusive. The Bible and the Church must be dancing partners; where the one is detached from the other it leads to an uncontrollable doctrinal space-flight. Anglicanism maintained the Catholic notion of a perfect union between Scripture and Tradition or the Church and Scripture, in that the Church's authority is not distinct from that of Scripture but rather that they are one. The Jesuit theologian Fr George Tavard claimed that, in making Scripture the self-evident basis of Anglicanism but alongside Tradition as mutually inclusive, a consistency with the patristic spirit is maintained.

'The Anglican Church ... tried to maintain the Catholic notion of perfect union between Church and Scripture. The statement of Johann Gropper, that the Church's authority is not distinct from that of Scripture, but rather that they are one, corresponds to the Anglican view of the Early Church, as it corresponds to the catholic conception of the Church at all times' (George Tavard, *Holy Writ or Holy Church*).

Living experience

Tavard pointed out that most theologians of the Counter-Reformation separated Scripture and Tradition, at different times making one or the other a partial source of faith. He added that 'In both cases the theology of the catholic eras, patristic and medieval, was better represented by the Anglican view than by many Catholic writers in the Counter-Reformation period.' Anglican divinity has an ecclesial context in which the Church bears witness to the truth not by reminiscence or from the words of others, but from its own living, unceasing experience, from its Catholic fullness that has its roots in the Primitive Church. This appeal is not merely to history but to a charismatic principle, tradition, which together with Scripture contains the truth of divine revelation, a truth that lives in the Church. In this spirit Anglican divines looked to the Fathers as interpreters of Scripture. The 1571 Canons authorize preachers to preach nothing but what is found in Holy Scripture and what the ancient Fathers have collected from the same, ensuring that the interpretation of Scripture is consistent with what Christians have believed always.

our reason and conscience arrive at knowledge of God's will by a number of concurrent means

'The voice of the Bible could be plainly heard only if its texts were interpreted broadly and rationally, in accordance with the apostolic creed and the evidence of the historical practice of Christendom. It was the heretics that relied most on isolated texts and the Catholics who paid more attention on the whole to scriptural principles. Two presuppositions are implied: first, that the Bible does provide sufficient guidance to spiritual truth, to the actions and character of God; and second, that the Christian Church does possess sufficient inspiration to give a true interpretation of the records. Neither presupposition can be mathematically proved. Both are axioms of spiritual practice. Those who respond to the Gospel and obey its precepts are the best judges of its truth' (G. L. Prestige, *Fathers and Heretics*).

Creator and Redeemer

The third feature in this theological method is the appeal to reason. Hooker's response to Puritan narrowness, which saw the Bible as a handbook of regulations for everything in life and religion, was to elucidate a much wider and more realistic understanding of divine law. God is Creator as well as Redeemer. The harmony and purpose in the natural order are expressions of the divine Reason which lies behind Scripture and the decrees of Church Councils, emanating from God himself and found in the lives of all his creatures. God's revelation comes to us in various ways and our reason and conscience arrive at knowledge of God's will by a number of concurrent means and faculties. In creation God reveals himself as the principle of rationality, purpose and unity, described as the divine *Logos* that informs our consciences and minds, enabling us to perceive purpose and order in the universe. Such knowledge requires revelation to complete it and redemption to cleanse and free the heart and mind from things that inhibit and corrupt us.

The fashionable addition of *experience* is unnecessary because Tradition enfolds past and present, and embraces as its source and power the contemporaneity of the Gospel through which the true character of present experience is refracted and thereby critically evaluated. It is a way of looking at and experiencing the world; but with the kingdom of God, the *sui generis* experience of the Church and not the world, as the ultimate term of reference.

ND

devotional

Treasure in the backyard

Arthur Middleton

The gift, which we have received from Jesus Christ in holy Baptism, is not destroyed, but is only buried as a treasure in the ground. And both common sense and gratitude demand that we should take good care to unearth this treasure and bring it to light. This can be done in two ways. The gift of baptism is revealed first of all by a painstaking fulfilment of the commandments; the more we carry these out, the more clearly the gift shines upon us in its true splendour and brilliance. Secondly, it comes to light and is revealed through the continual invocation of the Lord Jesus, or by unceasing remembrance of God, which is one and the same thing. The first method is powerful but the second is more so, so much so that even fidelity to the commandments receives its full strength from prayer. For this reason, if we truly desire to bring to flower the seed of grace that is hidden within us, we should hasten to acquire the habit of this exercise of the heart, and always practise this prayer within it, without any image or form, until it warms our mind and inflames our soul with an inexpressible love towards God and men' (St Gregory of Sinai).

Sharing in God's life

If you want a life of prayer the way to get it is by praying. To pray is to share in God's life, to participate in the life the Father lives with the Son in the Holy Spirit. St Augustine said that God is nearer to us than the air we breathe. What makes him seem absent is that our awareness of him is dulled and distracted and this sense of God's absence prompts us to assume that the treasure of a living experience and knowledge of God lies in some 'far country', outside the backyard of one's life.

The story of the poor Rabbi in Cracow illustrates this point. He dreamed there was treasure buried under the bridge in front of the royal palace in Prague and set off to try and acquire it. He found the bridge heavily guarded but after some days chatted up one of the guards and told him of his dream. 'Why', said the guard, 'you are a fool! Only last night I dreamed about a Rabbi in Cracow, looking very much like you, who had treasure buried in his own backyard. But you don't think I'd be fool enough to set off for Cracow in search of it.'

Life as it is

The treasure we seek is in our own backyard, the real and living circumstances of life in the workaday world. We find that treasure as we respond to the spiritual fullness of life as it is, not as we imagine it to be or as we would like it to be.

An early Christian mystic, St Isaac the Syrian, said: 'Enter eagerly into the treasure house that is within you, and so you will see the things that are in heaven ... the ladder that leads to the Kingdom is hidden within your soul.'

ND

Ghostly Counsel

Stopping

Andy Hawes is Warden of Edenham Regional Retreat House

Recently I found myself asking someone (who was retired from paid work and worked for a volountary organization) 'What is stopping you from stopping still?' This was someone who had come seeking help to pray and the chief challenge they faced was just stopping still. Like so many of us this person's life was so driven from one task to another, their day had no space in it at all. I remember in the Seventies a book with the title *The Four Miles an Hour God*. It made the case for slowing down. A case needs to be made for just stopping still and doing nothing.

I am not a city dweller but on my visits to a metropolis certain aspects of behaviour strike me, particularly the quite common sight of people walking at a great pace either eating or talking on their phone. The capacity to multi-task is a necessary one in life but it is one that by necessity takes away a depth of engagement in each separate activity. For example, someone eating on the move is not eating with care or attention but simply refuelling. Life on the run means that only the surface is skimmed – so much is missed.

Recently I spent a few days on Sark in the Channel Islands which famously has no cars for transport but does have tractors, bicycles and horses. I anticipated a place without rush or hurry, with plenty of quiet. Given the fact that the island is less than four miles long and just over a mile and a half wide, it was a shock to see people charging about on bikes at great speed and also the considerable amount of tractor movement. Only a minority of people walked beyond the small village. Speed is everything, it seems – even on holiday!

St Ignatius said something like 'an experience without reflection is a wasted experience.' For members of the Jesuits he developed the 'examen of consciousness' which they were to use twice in twenty-four hours. It is available now in many formats and is sometimes called simply the 'examen' or the 'review of the day'. It starts from a fundamental assumption that God is speaking to us in our own experience, both in our encounter with him through our senses in creation, but also in the emotional and intellectual responses we experience in the course of a few hours in so many different settings and relationships. When the Holy Spirit is invoked to aid reflection and understanding, the smallest incident takes on profound meaning, and by these many revelations we are constantly converted to understand the Lord's love and call to us in each moment: but first we have to stop.

Walking around Sark can make it feel a big place. Dashing about on a bike makes it small. Never stopping still creates a deadening sensitivity to ourselves to such a degree we place our souls in danger. Being still helps a person see that what seems a blur on the move is beautiful and full of the infinite.

Communion and Catholicity in the Church of England:

A Statement of Principles by the Council of Bishops of The Society

Introduction

It is not organisation but the eucharist which is always creating the church to ***be*** *the Body of Christ; to do His will, and work His works, and adore His Father 'in His Name', and in Him to be made one, and by Him in them to be made one with God. That is the consummation of human living and the end of man.*
Dom Gregory Dix, *The Shape of the Liturgy*[1]

Following the Church of England's decision to ordain women as well as men to the episcopate, we are, together, now seeking to shape understanding and custom that will engender trust within our household of faith. The House of Bishops' Declaration, and the Five Guiding Principles within it, indicate a commitment to sustaining the breadth of the Church of England's theological inheritance.

We believe, humbly and with hope and trust for the future, that the tradition of Anglican identity exemplified by The Society has a distinctive contribution to make to our common life in the Church of England and to its mission. We venture to maintain that this mission would be diminished in its resourcing by the erosion of our contribution. We also recognize that we ourselves would be diminished by withdrawal from engagement with the life, work and witness of the Church of England, ensuring that our participation enriches others and that it also enriches us.

The context in which the Council of Bishops of The Society makes this statement is one that challenges us all, irrespective of our theological viewpoint. We are confronted by conflicting developments that seem on the one hand to urge for the consignment of all religion to oblivion, but on the other hand seem to be caught in the grip of religious fundamentalism that places faith firmly on the global agenda.

In many parts of the world Christians are now facing persecution on a scale that is unprecedented in modern times. Solidarity with the persecuted Church brings to us a new and urgent sense of the universal Church. Not only within the Anglican Communion, but also in our ecumenical bonds with the ancient churches of East and West, we live out our faith and witness in the bright light of those who do so through the shedding of their blood. Communion with them is not theoretical; it is vocational, going to the heart of our baptismal calling to die to self and live in Christ.

This statement and the accompanying statement of policy and pastoral guidance seek to articulate our focus on the ways in which this sense of communion expresses itself in sacramental life and practice. We commit ourselves to this discipline because we find within it a mark of Christian life that enriches the local with the suffering and glory of the universal, and is intrinsic to the seed planted in the soil of faith in this land.

The Eucharist is not an end in itself, determined by who ministers and serves at the altar where it is celebrated. Rather, as Dix observes in the passage quoted above, it is the means we have been given for doing the Father's will and giving glory to him. Therein lies our complete fulfilment.

We hope that these statements will contribute to the care, imagination and understanding with which we live this eucharistic life and thereby become instrumental in bringing to reality the coming kingdom of God.

1 The Life of God and the Church as Communion

Summary
The life of God the Holy Trinity is an eternal communion of love. All who are baptized in the name of the Trinity and profess the apostolic faith share in this communion. Because it is rooted in baptism, we can call it 'baptismal communion'.

The Church gives visible expression to this communion. 'Ecclesial communion' (the communion of the Church) involves confession of the one faith, celebration of one Eucharist and leadership by an apostolic ministry.

Because the communion of the Holy Trinity is a communion of love, the communion of the Church must be marked by charity (love).

This life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us – we declare to you what we have seen and heard so that you also may have communion with us; and truly our communion is with the Father and with his Son Jesus Christ. (1 John 1.2–3)

1.1 The Holy Scriptures and the preaching of the Apostles have revealed to us that the life of God the Holy Trinity is an eternal communion of love. Through that apostolic preaching God has called us 'into the communion of his Son, Jesus Christ our Lord' (1 Cor. 1.9). This communion is a gift of God, not something that we have earned or constructed.

1.2 The Church is a communion because it participates in the eternal communion of the Son with the Father in the Holy Spirit.[2] We share in this eternal communion by virtue of our common profession of the apostolic faith and our common baptism in the name of the Trinity, which is our response to the apostolic preaching.[3] Our sharing in it may therefore be called 'baptismal communion'.

1.3 As the ARCIC Statement *Church as Communion* affirms, the profound communion fashioned by the Spirit requires visible expression.[4] The Church is the visible sign which both witnesses to and embodies our communion with God and with one another.[5] As the instrument through which God calls us into communion, and as the foretaste of its fullness, the Church is, as the Second Vatican Council teaches, 'the universal sacrament of salvation'.[6]

1.4 For the Church to be a communion locally means that it is a gathering of the baptized, brought together by the Apostles' preaching, confessing the one faith, celebrating the one Eucharist and led by an apostolic ministry. For the communion between the local churches to be visible, all the essential constitutive elements of ecclesial communion must be present and mutually recognized in each of them. These elements are derived from and subordinate to the common confession of Jesus Christ as Lord.[7] Because the eternal communion of the Holy Trinity is a communion of love, the communion of the Church must always be marked by the 'charity which binds everything together in perfect harmony' (Col. 3.14).

1.5 ARCIC describes what constitutes ecclesial communion as follows.[8] It is:

- rooted in the confession of one apostolic faith, revealed in the Scriptures and set forth in the creeds;[9]
- founded on one baptism;
- expressed and focused in one celebration of the Eucharist;
- expressed in shared commitment to the mission entrusted by Christ to his Church;
- a life of shared concern for one another in mutual forbearance and love;
- shown in solidarity with the poor and the powerless;
- shown also in the sharing of gifts both material and spiritual;
- marked by the acceptance of the same basic moral values, the sharing of the same vision of humanity created in the image of God and recreated in Christ, and the common confession of one hope in the final consummation of the Kingdom of God.

The Anglican Communion's Five Marks of Mission also express some of these elements of ecclesial communion.[10]

1.6 For the nurture, growth and flourishing of this ecclesial communion, Christ the Lord has provided a ministry of oversight, entrusted to the episcopate to share and nurture in apostolic growth, with the responsibility of maintaining and expressing the unity of the churches.[11] Of the episcopate the Common Worship Ordinal declares:

> Bishops are ordained to be shepherds of Christ's flock and guardians of the faith of the apostles, proclaiming the gospel of God's kingdom and leading his people in mission. Obedient to the call of Christ and in the power of the Holy Spirit, they are to gather God's people and celebrate with them the sacraments of the new covenant. Thus formed into a single communion of faith and love, the Church in each place and time is united with the Church in every place and time.[12]

2 The Society as an Expression of Full Communion

Summary

The Society seeks to be an expression of full, visible communion. It is a communion of communities that celebrate the Eucharist, with teaching and ministry that can be recognized as catholic and apostolic. Its parishes enjoy full communion not just with the Society bishop who has oversight over them (because they can receive the ministry of all whom he ordains) but also with the other Bishops of The Society and all parishes of The Society.

The House of Bishops' Declaration and The Society, which builds on its provisions, enable us to live a catholic life in the Church of England.

2.1 Under the patronage of St Wilfrid and St Hilda, The Society seeks to be an expression of full, visible ecclesial communion – a communion of eucharistic communities with teaching and ministry that can be recognized as catholic and apostolic.

2.2 The Society is an ecclesial community established by the traditional catholic bishops of the Church of England to address the new situation created by the ordination of women to the episcopate as well as to the priesthood.

- It promotes and maintains catholic teaching and practice within the Church of England.
- It offers a ministry in the historic, apostolic succession, and continuing sacramental assurance in the Church of England, by commending Priests of The Society whose ministry can be received with confidence.
- It provides episcopal oversight for clergy of The Society and for parishes that affiliate to The Society.
- It is led by a Council of Bishops.

2.3 The parishes of The Society enjoy a relationship of full ecclesial communion not only with the Society bishop under whose oversight they have been placed, but also with the other Bishops of The Society and with all the parishes of The Society.

2.4 The House of Bishops' Declaration on the Ministry of Bishops and Priests provides for parishes to receive oversight from bishops with whom they are in full communion, and provides for the ordination of bishops, priests and deacons who are able to provide the sacramental and pastoral ministry that is needed.[13] The Society builds on this provision.

2.5 Taken together, the House of Bishops' Declaration and The Society make it possible for us to live a catholic life within the Church of England. As catholic Christians living in full communion with catholic bishops and with each other, those who belong to The Society participate in the one, holy, catholic and apostolic Church.

3 The Communion of the Church of England

Summary

Because we are unable to recognize some of those whom the Church of England has ordained as bishops and priests as standing within the historic succession of apostolic ministry, visible communion is diminished. But it is not non-existent: it is torn, not torn apart. Christians who are separated with regard to the Eucharist, apostolic succession and ordained ministry nonetheless share a high degree of communion by virtue of their common baptism and profession of the apostolic faith. This helps us to understand the sense in which we are in communion with those who ordain women as bishops and priests, the women so ordained, and those whom they will ordain – despite our differences of conviction.

Although ecclesial communion is diminished, we continue to share a common life with other members of the Church of England. We are inheritors of the same Anglican tradition and part of the same canonical structure, the same Christian family, sharing in mission to the communities we seek to serve. The fifth Guiding Principle implies that *full* communion is not possible, but it challenges us to identify the highest *degree* of communion that will be possible.

3.1 We believe that the aspiration of The Society to be an expression of full, visible ecclesial communion represents a goal that we must seek to recover within the Church of England as a whole and in our relationships with the ecclesial communions from which we are separated. Nurtured by the tradition as we have received it, and mindful of the judgement of the greater part of the universal Church, we are unable, for theological reasons, to recognize some of those whom the Church of England has ordained as bishops and priests as standing within the historic succession of apostolic ministry as it is held within the ancient churches of East and West. This means that the Church of England no longer celebrates in every place one Eucharist in which all can share, and there is no longer a perfect fit between the canonical structures of the Church of England and our sacramental life within it. As a result, visible ecclesial communion is diminished. To use another metaphor, there is a tear in the fabric of our common life and in our communion.

3.2 But although the visibility of ecclesial communion is diminished, this does not mean that communion is non-existent. It is torn, not torn apart; ruptured, not fractured. With all members of the

Church of England who profess the faith that is revealed in the Holy Scriptures and set forth in the catholic creeds, 'and intend to lead a new life, following the commandments of God, and walking in his holy ways', we continue to participate in the eternal communion of the Son with the Father in the Holy Spirit by virtue of our common baptism in the name of the Holy Trinity.

3.3 Christians of different traditions who are separated with regard to the Eucharist, apostolic succession and ordained ministry are nonetheless said to share a high *degree* of communion by virtue of their common baptism and profession of the apostolic faith. Such language has been especially prominent in the Anglican–Roman Catholic dialogue because of teaching formalized at the Second Vatican Council.[14] In 2001 the House of Bishops, responding to *One Bread, One Body* (a teaching document of the English and Welsh Roman Catholic bishops), noted that 'there are degrees to which communion is realized or expressed' and commented that 'the Second Vatican Council's teaching about "a real, though imperfect communion" finds an echo in Anglican ecumenical theology'.[15] This helps us to understand the sense in which we are in communion with those who ordain women as bishops and priests, the women so ordained, and those bishops and priests whom they will ordain, despite our differences of conviction.

3.4 Despite the diminution of ecclesial communion, our relationship with others in the Church of England involves a higher degree of communion, and a more intensive common life, than is experienced in most ecumenical relationships. We are inheritors of the same Anglican tradition of Western Catholicism; we form part of the same canonical structure, the same Christian family; and we share in mission to the national, regional and local communities that we seek to serve. In the words of the fourth of the Five Guiding Principles enshrined in the House of Bishops' Declaration, we 'continue to be within the spectrum of teaching and tradition of the Anglican Communion'.

3.5 The fifth Guiding Principle calls on all in the Church of England to live in 'the highest possible degree of communion'.[16] The clear implication is that ecclesial communion is diminished and *full* communion will not be possible. But the challenge to identify the highest degree of communion that will be possible remains. So does the imperative to pray for the restoration of full sacramental communion – the repairing of the tear. This cannot be achieved by our efforts alone, but only by the grace of the Holy Spirit.

4 Our Vocation as Catholic Christians in the Church of England

Summary

After a time of disagreement and tension, the recovery of love involves a recollection of common identity and mutual belonging.

We are Anglicans because this is where God has placed us, but also because we rejoice in the catholic tradition that we have inherited as Anglicans. An important feature of that tradition is that the Church of England modestly claims only to be 'part' of the one Church. The third Guiding Principle acknowledges this.

The statement enumerates the contributions to the life of the Church of England that we can make. We also see ourselves as called to assist the Church of England in fulfilling its ecumenical commitment.

4.1 Though ecclesial communion is diminished, we continue in a relationship of communion with other members of the Church of England which flows from our common profession of the apostolic faith, our common baptism and our common vocation, received in baptism, to a life of Christian discipleship. Just as the life of the Trinity is an eternal communion of love, our communion with all other members of the Church of England must be characterized by the love (charity) that arises from our common life in Christ: our love for the Church of England, for its people and for its life, structures and mission. As in any family, after a time of disagreement and tension the recovery of love involves a recollection of common identity and mutual belonging.

4.2 We remain in the Church of England in part simply because it is where God has placed us – in John Keble's words, our position in the Church is one which 'God Almighty has assigned to us'.[17] The Five Guiding Principles enable us to remain in this our home. The life of Catholic Anglicans within the Church of England involves a degree of compromise, as it always has. The same is true for many members of other churches.

4.3 Furthermore, as Anglicans we rejoice in the patristic and Western Catholic tradition we have inherited. That tradition is embodied in *The Book of Common Prayer*, in the work of Richard Hooker, and in the writings of the Anglican divines of the seventeenth and earlier eighteenth centuries. In the nineteenth and twentieth centuries it was further developed by the Oxford Movement and by later theologians, liturgists, spiritual writers and canonists who were influenced by that movement.

4.4 Important features of the Anglican tradition have been the modesty of its claims and the fact that its formularies have always pointed to the greater catholic whole.[18] In the Preface to the Declaration of Assent the Church of England claims only to be 'part of the One, Holy, Catholic and Apostolic Church',[19] and in *The Book of Common Prayer* we pray for 'the good estate of the Catholick Church'.[20] In *The Gospel and the Catholic Church* (1936) Michael Ramsey wrote:

> While the Anglican church is vindicated by its place in history, with a strikingly balanced witness to Gospel and Church and sound learning, its greater vindication lies in its pointing through its own history to something of which it is a fragment. Its credentials are its incompleteness, with the tension and the travail in its soul. It is clumsy and untidy, it baffles neatness and logic. For it is sent not to commend itself as 'the best type of Christianity', but by its very brokenness to point to the universal Church wherein all have died.[21]

4.5 Although, more recently, certain churches of the Anglican Communion have espoused doctrines and developments that lack catholic consent,[22] the Church of England has retained, to some degree at least, a sense of modesty and reserve about the extent of its competence, as part of the catholic Church, to take decisions on things that belong to the whole Church. The third of the Five Guiding Principles includes the statement that 'the Church of England acknowledges that its own clear decision on ministry and gender is set within a broader process of discernment within the Anglican Communion and the whole Church of God'.[23]

4.6 Now, as catholics seeking to flourish within the life and structures of the Church of England, we are called to make a positive contribution to mission and growth. Drawing from our tradition and attentive to today's needs, we will continue:

- to place worship at the centre of our life, as the fundamental purpose of the Church, the Eucharist being its supreme expression;
- to foster habits of prayer and holiness of life as the character

of our apostolic life, and so to equip all the baptized to tell the story of Jesus Christ;
- to sustain and revitalize local communities – particularly in inner cities and areas of deprivation – and to speak up for them in the forums of the Church and in the public square;
- to nurture young people through education and Christian formation;
- to be committed to discerning and fostering vocations to the priesthood, especially among young Christians;
- to emphasize the Church of England's rootedness in the tradition of the universal Church in East and West.

4.7 We see ourselves as called to assist the Church of England in fulfilling its commitment to the full, visible unity of the one Church of Jesus Christ.[24]

5 An Outward-Looking Communion

Summary

Communion demands that we look outwards – to the universal Church and to the wider community, with a concern for mission and commitment to the poor and powerless.

Our hearts and minds should be open to the Spirit, who fosters unity, who constantly renews the Church, and whose greatest gift is love.

5.1 Communion demands that we are outward-looking, attentive to the mind of the universal Church and the needs of the wider community. Communion fosters mission and commitment to the poor and the powerless – compelling evidence, for those who have not yet embraced the Christian faith, of how the Eucharist transforms the worshipping community so that it becomes a living sign of the kingdom of God.[25]

5.2 Our hearts and minds should be open to the Spirit, who fosters unity, who constantly renews the Church, and whose greatest gift is love:

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee.[26]

Come, Holy Spirit, fill the hearts of your faithful people and kindle in them the fire of your love.

A Statement of Policy and Pastoral Guidance from the Council of Bishops, entitled 'A Catholic Life in the Church of England' will appear in the October issue of *New Directions*.

1 G. Dix, *The Shape of the Liturgy* (2nd edn, London: Dacre Press, 1945), p. 734.

2 See *Growing Together in Unity and Mission: Building on 40 Years of Anglican-Roman Catholic Dialogue. An Agreed Statement of the International Anglican-Roman Catholic Commission for Unity and Mission* (London: SPCK, 2007), p. 14, paras 15–16.

3 'Through baptism, Christians are brought into union with Christ, with each other and with the Church of every time and place' (*Baptism, Eucharist, Ministry. Faith and Order Paper No. 111* (Geneva: World Council of Churches, 1982), p. 3: Baptism, para. 6. 'Communion, whose source is the very life of the Holy Trinity, is both the gift by which the Church lives and, at the same time, the gift that God calls the Church to offer to a wounded and divided humanity in the hope of reconciliation and healing' (*The Church: Towards a Common Vision. Faith and Order Paper No. 214* (Geneva: World Council of Churches, 2013), p. 5, para. 1).

4 *Church as Communion. An Agreed Statement by the Second Anglican–Roman Catholic Commission (ARCIC II)* (London: Church House Publishing/Catholic Truth Society, 1991), p. 28, para. 43.

5 Cf. *The Church of The Triune God: The Cyprus Statement agreed by the International Commission for Anglican–Orthodox Theological Dialogue* (London: Anglican Communion Office, 2006), p. 15, section 1, para. 12: 'The Church as an institution should always be a visible sign of her inner reality as the mystery of communion with and in the Blessed Trinity.'

6 Cf. *Church as Communion*, p. 16: para. 17; *Lumen Gentium*, 48; *Gaudium et Spes*, 45. See also *Bishops in Communion: Collegiality in the Service of the Koinonia of the Church. An Occasional Paper of the House of Bishops of the Church of England* (GS Misc 580) (London: Church House Publishing, 2000), p. 3: 'As a sign and foretaste of the kingdom, the Church already enjoys the communion of heaven: as an instrument of God's mission, the Church remains in solidarity with fragmented earthly "community"…'

7 Cf. *Church as Communion*, p. 28, paras 43–44.

8 Cf. *Church as Communion*, p. 29, para. 45.

9 Cf. The Declaration of Assent (*Canons of the Church of England*, Canon C 15): 'I … declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds.'

10 The Five Marks of Mission are: To proclaim the Good News of the Kingdom; to teach, baptize and nurture new believers; to respond to human need by loving service; to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation; to strive to safeguard the integrity of creation and sustain and renew the life of the earth. (www.churchofengland.org/media/1918854/the%20five%20marks%20of%20mission.pdf).

11 Cf. *Church as Communion*, p. 29, para. 45.

12 The Ordination and Consecration of a Bishop: *Common Worship: Ordination Services. Study Edition* (London: Church House Publishing, 2007), p. 55.

13 The House of Bishops' Declaration on the Ministry of Bishops and Priests, paras 22, 26, 28–9, 30, 15.

14 'Those who believe in Christ and have been truly baptized are in communion with the Catholic Church even though this communion is imperfect' (*Unitatis Redintegratio*, 3). In 1989 Archbishop Robert Runcie and Pope St John Paul II spoke in a Common Declaration of 'that certain yet imperfect communion we already share'; in 2006 Pope Benedict and Archbishop Rowan Williams spoke of 'the real but incomplete communion we share'.

15 *The Eucharist: Sacrament of Unity. An Occasional Paper of the House of Bishops of the Church of England* (GS Misc 632) (London: Church House Publishing, 2001), p. 7, para. 13.

16 The House of Bishops' Declaration on the Ministry of Bishops and Priests, para. 5.

17 J. Keble, *On Eucharistical Adoration* (2nd edn, Oxford: J. H. and J. Parker, 1859), pp. 177–8: 'Many a devout and loving heart, I well know, will rise up against this view of our case. To be on this conditional, temporary footing, will strike them as something so unsatisfactory, so miserably poor and meagre, so unlike the glorious vision which they have been used to gaze on of the one Catholic Apostolic Church. And poor, indeed, and disappointing it undoubtedly is, but not otherwise than as the aspect of Christianity itself in the world is poor and disappointing, compared with what we read of it in the Gospel. Men will not escape from this state of decay by going elsewhere, though they may shut their eyes to the reality of it. Rather, whatever our position be in the Church, since God Almighty has assigned it to us for our trial, shall we not accept it and make the best of it, in humble confidence that according to our faith it will be to us?'

18 In 1951 Archbishop Geoffrey Fisher declared, 'We have no doctrine of our own – we only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds, and those creeds we hold without addition or diminution' (quoted in *Church Times*, 2 Feb. 1951, p. 1).

19 *Canons of the Church of England*, Canon C 15.

20 Prayer and Thanksgivings upon Several Occasions: A Collect or Prayer for all Conditions of Men.

21 A. M. Ramsey, *The Gospel and the Catholic Church* (London: Longmans Green, 1936), p. 220.

22 In many cases these developments continue to be contested.

23 The House of Bishops' Declaration on the Ministry of Bishops and Priests, para. 5.

24 This commitment has been affirmed repeatedly by the General Synod, for example on 13 February 2004: 'That this Synod reaffirm the Church of England's commitment to work with all its ecumenical partners towards the full visible unity of the Church of Christ' (General Synod, *Report of Proceedings*, vol. 35, no. 1 (Feb. 2004), p. 469).

25 St John Chrysostom links honouring Christ's eucharistic presence with honouring his presence among the poor (*Homilies on Matthew*, 50, 4). E. B. Pusey reflected in a Christmas sermon: 'If we would see Him in His Sacraments, we must see Him also, wherever He has declared Himself to be, and especially in His poor' (E. B. Pusey, *Sermons during the Season from Advent to Whitsuntide* (2nd edn, Oxford: J. H. Parker, 1848), p. 58). For him, poverty was 'the livery of Christ, which He glorified, which He endows with an almost sacramental virtue' (unpublished sermon: Pusey House, Oxford: PH 74138).

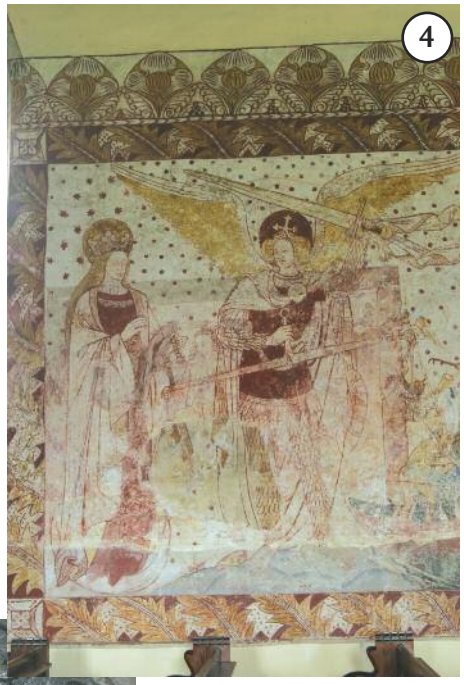
26 *The Book of Common Prayer*: Collect for Quinquagesima.

St Michael – 2


1


2


3


4


5

Medieval artists used all the means at their disposal to depict St Michael, not just screen paintings (ND Sept 2011). He is often shown weighing souls in places like the Wenhaston Doom (ND Dec 2012) and in stained glass. Here are three contrasting pieces of glass painting, from the 1330s at Eaton Bishop (Herefs: **1**); c. 1450 at Martham (**2**: Norfolk); and from the early sixteenth century at Fairford (**3**: Glos.). He is also weighing souls in the striking wall painting at South Leigh (**4**: Oxon); the Virgin adds her Rosary in support of the soul.

One of the very finest depictions to be found is St Michael slaying the dragon in the mid-twelfth-century sculpture in the tympanum of the entrance to the octagonal Romanesque church of Saint-Michel d'Entraygues in the suburbs of Angoulême (**5**: Charente), a church that Abadie restored but did not ruin. The great Émile Mâle wrote *'Le saint Michel le plus vivant que le XII° siècle ait créé est au portail de Saint-Michel d'Entraygues,* and if he didn't know, no one does. After which one can only say: *'Sancte Michael Archangele, defende nos in proelio.'* ND

newdirections
Founded 1993

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Subscriptions
NEW DIRECTIONS is sent free of charge to all members of Forward in Faith.
Individual copies are sold at £2·50.

All subscription enquiries should be addressed to FiF UK Office at the address above.
Subscription for one year:
£30 (UK), £45 (Europe), £55 (Rest of the World)

Advertising
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Printed by Additional Curates Society

The next issue of newdirections is published on 2 October

Editorial

This month we publish a significant document which sets out the theological and ecclesiological principles which will guide our future as traditional Catholics living out our vocation and discipleship within the Church of England. We hope that this text ('Communion and Catholicity in the Church of England: A Statement of Principles by the Council of Bishops of The Society') will be widely and carefully read not only by members of Forward in Faith and those who look to the bishops and priests of The Society for sacramental and pastoral oversight, but also by our brothers and sisters in Christ of differing views from our own. We are confident that this text will promote a deeper understanding of what traditional Catholics in the Church of England believe. It should also lay to rest misunderstandings which have too long hampered the search for mutual flourishing within the life and structures of the Church of England.

The document sets out a positive vision, one which begins and ends with the mission of the whole Church. It speaks of the 'suffering and glory of the universal,' and that phrase captures something vital about the vocation of the Catholic Christian. We are drawn irresistibly by the vision of the one Church of Jesus Christ, and we long for her full visible unity. That very same vision makes us acutely aware of the wounds which afflict the Body of Christ, and of the witness of brothers and sisters around the world persecuted for their faith, the many martyrs of our own generation.

At the heart of the document is an account of the theology of communion: that life of the Blessed Trinity which is 'an eternal communion of love,' and how we share in that communion by baptism and the celebration of the Eucharist. The document sets out a theology of baptismal communion and of Eucharistic – ecclesial – communion. Its account of these theological principles, while, we believe, freshly and helpfully expressed, is not novel, nor incompatible with classical Anglican teaching. On the contrary, it draws substantially on the formularies, liturgies and canons of the Church of England, on documents which bear the authority of the House of Bishops, and on agreed ecumenical texts.

Inevitably, the document turns its attention to the fact that the Church of England no longer enjoys, within itself, the life of full ecclesial communion. More on what follows from this will be set out in a second document, also from the Council of Bishops of The Society, to be published shortly. In this first text, we hope that readers will notice the emphasis which is placed on demonstrating that, while the communion of the Church of England is torn, it is not torn apart. Our communion with our brothers and sisters in the Church of England who welcome the admission of women to all orders of ministry must be, in the words of the document (section 4:1), 'characterised by the love (charity) that arises from our common life in Christ.' We believe that the text which the bishops of The Society have produced accords well with the Five Guiding Principles which accompany the House of Bishops' Declaration on the admission of women to the episcopate, and to which all in the Church of England should now be committed. It is very helpful to note that the theology of communion which the document carefully sets out finds its place in the first report of the Independent Reviewer, Sir Philip Mawer, which followed representations from *Watch* on the subject of Chrism Masses celebrated by bishops of The Society. There, Sir Philip writes of the 'less than full degree of communion between those diocesan bishops who ordain women and those among their clergy who, for reasons of theological conviction, cannot accept the ordination of women as priests,' and also of 'clergy and laity who do not regard themselves as being in full communion with their diocesan bishop.'

'Communion and Catholicity' concludes with an impressive summary of what our bishops believe traditional Catholics can especially contribute to the life of the whole Church of England: a commitment to the centrality of worship, fostering prayer and habits of holiness, renewing local communities, caring for the young and fostering young vocations, and keeping the vision for the full visible unity of the Church alive. In welcoming this document and commending it for widespread study and reflection, it is good not only to have such a clear exposition of theological principle to hand, but also such a challenge to inspire us all.

ND

the way we live now

Christopher Smith wonders where certain people should be focusing their attention

Politics has continued to hold the nation's interest even after May's general election. Even in the depths of what journalists like to call the 'silly season' (August to you and me), there was enough to capture the imagination of those with only a lukewarm interest in the subject. Perhaps this is because the election generated some unexpected consequences. In March, the Prime Minister let slip to an interviewer that he did not intend to stay in the job beyond this second term. At some point, the media will go into overdrive over that, but at the moment, it is the opposition's leadership which is subject to scrutiny. There is quite a battle going on over the future direction of the Labour party. Less commented upon, however, was the election in July of a new leader of the Liberal Democrat party; it was Tim Farron who emerged as chief.

I mention this because a certain to-do arose over his religious observance. He is, we now know, a practising Christian. Indeed, he is a Church of England churchman of Evangelical persuasion. This seems to throw the modern media into paroxysms of excitement, a state they first achieved when some smart interviewer asked Tony Blair if he prayed together with the then president of the United States, George W. Bush. No doubt that question was thought terribly amusing by whoever wrote it, but suddenly, apparently, voters have a 'right' to know about the religious views of their potential leaders. The Prime Minister is possessed of an Anglicanism that comes and goes 'like Magic FM in the Chilterns.' Personally, I find the implication that any person in high office should listen to Magic FM faintly disturbing, but that rather vague degree of religious affiliation is deemed acceptable by the modern opinion-forming classes. They only smell blood if it looks as though a politician's religious affiliation might somehow have an effect on the way he might live his life.

You and I would say that there is no point in professing religious affiliation if it is not going to have an effect on one's life. Yet gone is the assumption that being a practising Christian is likely to make a person 'better.' Indeed, relativism is so much to the fore that religion has become a problem because it trespasses on people's 'right' to do what they like. So the question is no longer predicated on the positive contribution that a politician's Christianity might have on his decision-making, but on whether his being a Christian will make him somehow unacceptable to certain favoured groups.

So John Humphrys had a go at Mr Farron on the *Today* programme in a manner which was, as Giles Fraser put it, 'a form of sneering.' Now I don't often agree with Canon Fraser, but he was right to suggest that the interviewer's questions 'appeared to stem from the presumption that religious people are not to be trusted' and 'can't think properly.'

suddenly voters have a 'right' to know about the religious views of their potential leaders

Here is the reaction of a commentator in the *Guardian* newspaper to Mr Farron's election: 'Everyone agrees that, when it might affect their objectivity, MPs must declare an interest. It seems only fair to ask that, when ethics are debated, they disclose which supernatural affiliation has dictated their response, along with any penalties for disobedience.' In other words, if you take a line on, say, abortion or assisted suicide that is born out of your belief that life is sacred because it is God-given, you must say so, in order that the 'rationalist' can dismiss it as irrational.

And the commentator, whose name is Catherine Bennett, expresses astonishment that Mr Farron might believe that the Christian faith is actually true, rather than, perhaps, a mere cultural manifestation: 'As president of the Liberal Democrats and vice chairman of Christians in Parliament he made this arresting statement at the National Parliamentary Prayer Breakfast in 2013…: 'Christianity, I am convinced, is not 'a bit' true. It is either not true, or it is so compellingly utterly true, that almost nothing else matters… There is no middle way.' Note the use of the word 'arresting' to mock Mr Farron's faithfulness.

Now I know that one should never scroll down to the readers' comments underneath an article published on the internet, but I was taken aback by what Ms Bennett unleashed. Here is one of the more positive contributions: 'I can't help feeling that some sort of sufficiently neutered god is the least worst option.' How generous. Rather less so was this: 'We should continue to point and laugh, and continue making [Christianity] socially unacceptable.' And when somebody ventured that they were inclined to 'admire anyone brave enough to say they believe in God in today's bland secular culture,' the response was less than charming: 'Do you also admire anyone brave enough to say they believe in leprechauns? You know, when they aren't actually joking...'

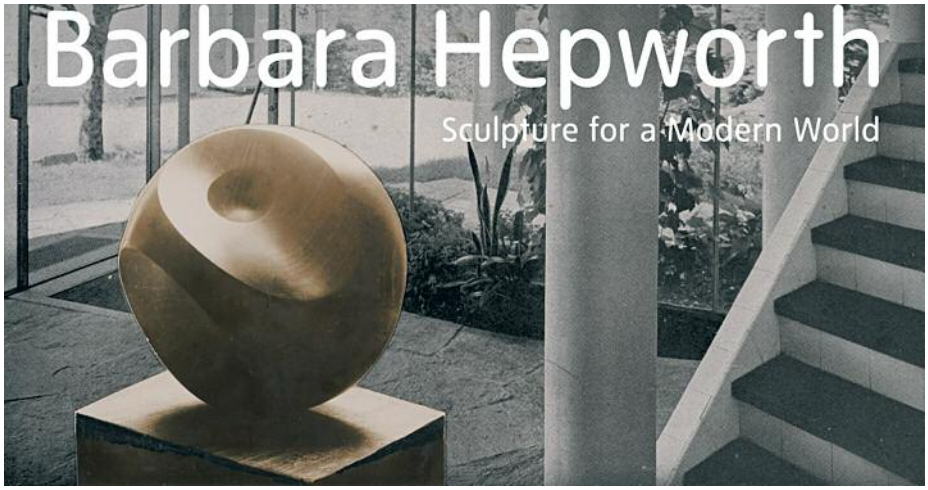
That is what we're up against, and yet, within our tiny part of Christendom that is the Church of England, in a country that is perhaps one of the most godless in the world, people's energy is still devoted to internal persecution rather than outward mission. The first task given to the Independent Reviewer under the House of Bishops' Declaration was to adjudicate in a complaint over our Chrism Masses. Why? Why bother? Why not direct some of that energy towards debating with people who think our belief in God is like belief in leprechauns? Or is that actually too difficult? Easier by far to have a go at a group who feel a bit vulnerable, but who had hoped that there was a new and irenic spirit abroad? Maybe the idea was to get in quick before any idea of peaceful coexistence could take hold.

Still, the Independent Reviewer did not find in favour of those who wanted to take away our Chrism Masses. We must not stoop to their level. ND

views, reviews and previews

art





BARBARA HEPWORTH

Sculpture for a Modern World

Tate Britain
24 June–25 October
Admission £16.30, concessions available

Barbara Hepworth was one of the leading sculptors of the twentieth century. This exhibition places a selection of her smaller and earlier work within the wider context of her own sketches and photographs, and works and writings by some of the artists amongst whom she lived.

The show is by no means an exhaustive treatment of those contexts or of her work. That is inevitable for an artist many of whose works are land/townscape specific and some of which are very large – *Winged Figure* was never going to flap off to Milbank from the Oxford Street John Lewis. Nor can *The Family of Man*, her last major figurative work, be uprooted (the word is apt for so visceral an artist) from St Ives.

The curators are well aware of the limitations imposed on the show by Hepworth's meticulous concern for size and context. Their most successful device to overcome these limitations is a film of Hepworth at work in Cornwall. This really does make sense of some of her work. Set the ovoids and cuboids in a landscape with a lighthouse in the distance and we might think, yes, that's how the abstraction arises. However, she had been working on her ovoids and cuboids before she ever went to Cornwall so quite where they came from is less obvious. Certainly there is the influence of the Constructivist sculptor Gabo whom she knew as a refugee from Stalinist Russia in pre-War Hampstead. Perhaps as important, though you wouldn't know from this show, was the example of her father, a civil engineer.

Chasing influences can be dull but is inevitable with Hepworth. For one, in contact with other artists her work kept on changing. In a sense it did not really settle down until she went to Cornwall, almost halfway through her career. And there is also a lot of critical commentary about her generated by her own conversation and writing. The question this show poses is how well did these influences work out.

One strand of the influences is the geometry learnt from Gabo and her father. Gabo didn't follow the tradition that sculpture is primarily concerned with mass and volume. Instead, he started from the delineation of space, literally using lines to do so. Hepworth, though she may have worked with Gabo's strings set across her work, still had an intrinsic love of the materials she was using. Hepworth's strings are almost a trademark. They appear in her theatrical designs and on the side of John Lewis. But I have yet to like them. Her holes are much better.

And she wasn't the first person to put holes through a sculpture but her holes were the first to be the sculptural equivalent to silence in music. They are part of the rhythm of her work, creating a relationship between form and vacant, indefinite space. The effect is to make simple, tight, three-dimensional objects. And the balance and harmony between form and space is delicious, if that's not too cheery a word for Hepworth's sober art.

The holes work best in works which are rooted in the land or the human body. Hepworth's take on land and bodies was with her from the beginning. This is made clear at the start of the show. Here an early pair of doves is set beside Epstein's more famous pair. Epstein's direct carving pared down almost to abstraction is something with which Hepworth is in tune. But beside the Epstein her own doves are very nearly kitsch. They are friendly and nurturing. They do not show what the Tate calls Epstein's interest in 'procreative themes.' Later Hepworth will share something of the monumentality of Cycladic art and the earthiness of dolmens. She will have a sense of figures or self in a landscape of moors and rocky coasts. She won't do human interaction even when she places figures in relation.

The show ends with another attempt to overcome the limits of its galleries. A mock up has been made of the Rietveld Pavilion in Kröller-Müller where some of Hepworth's later bronze casts are displayed in a mix of landscape and buildings. The show would desperately like to recreate the situation of those bronzes and the relationship of their flowing and open forms to the space around them, but large photographs can't take the place of real landscape. It would have been better to end in the previous gallery with some of Hepworth's greatest carvings, those made from the African guarea wood. These show what happens when all her favourite devices, even the strings, are put at the service of the wood and her own feeling for space and rhythm. They are proof Hepworth's abstraction does work. The influences did come together.

Owen Higgs

theatre

GYPSY

Savoy Theatre, London
Imelda Staunton, Lara Pulver

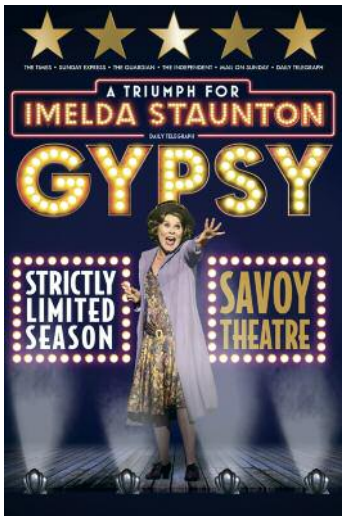
PIRATES OF PENZANCE

English National Opera

I will admit to being the sort of musical theatre obsessive who gets out scores, listens to recordings and reads scripts and notes before going to see a production. Over one weekend I was lucky enough to see two wonderful productions in the West End: the English National Opera's gloriously camp *Pirates of Penzance* and Imelda Staunton's triumph in *Gypsy*. This meant my study looked like a bit of wreck with LPs of Reed singing *Pirates* and Merman singing *Gypsy*; as well as copies of the *Oxford Companion to the American Musical* and of course Ian Bradley's seminal companion to the operettas of Gilbert and Sullivan. I was also surprised to rediscover that my earliest recording of *Pirates* is from 1904 with a rather reedy Isabel Jay singing 'Poor wand'ring one.' The ENO production of *Pirates* was all that you would want in a modern revival. I am never too keen on the insistence of having a modern set at the ENO but this one seemed to work, with a pirate ship easily becoming the rocky mountains over which the maidens and Major General come. If I had one criticism it was that some of the dialogue was lost on those of us sat in the gods. I was with a 'G & S virgin' and whilst he enjoyed the music he had missed much of Gilbert's very witty dialogue. The Major General's song was fast and very impressive indeed – and thank goodness there was no attempt to update any of the lyrics. The national love affair with Gilbert and Sullivan is surely due for a revival; our current political situation with Scottish MPs wielding a sword of English issues could very well come from an operetta of the great duo. What is clear, to me at least, is that Gilbert and Sullivan mark the beginning of the great modern musical.

There can be no greater musical than *Gypsy*, currently running at the Savoy in London. I wasn't entirely convinced by the hype that I 'had' to see *Gypsy*; after all, that same hype tells us *The Book of Mormon* is the greatest musical ever (it is not – but *Gypsy* might be a front runner for the title).

Imelda Staunton is simply stunning. Her portrayal of Rose's eventual breakdown was just breathtaking. She held the audience, stood silently on stage for thirty seconds at the peak of the breakdown. It was a moment of unsurpassable theatre, and proves that musicals are not second rate pieces of theatre. Staunton has a wonderful voice and her renditions of 'Everything's coming up roses' and 'Rose's turn' literally brought the house down. This is an ensemble piece and Peter Davison as Herbie gives a touching and funny performance as he tries to deal with being in love with a woman whose ambition for her children is everything, even if it means losing everything. Lara Pulver is a very seductive Louise who becomes Gypsy Rose Lee – she turns the



childish 'Let me entertain you' into a very seductive song by the end of the musical. I was surrounded by school children the night I was there and with them the song of the burlesque masters was a big hit. 'You've got to have a gimmick' is after all an anthem of the modern world. By the time you read this review *Pirates* will have finished its run – but *Gypsy* has been extended to the end of November. So if you see anything in the second half of this year go and see *Gypsy*. The adverts are not simply hype, they are true; it is a spectacular piece of theatre.

Bede Wear

books

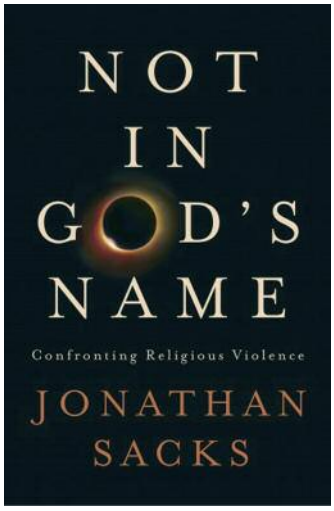
NOT IN GOD'S NAME

Confronting Religious Violence

Jonathan Sacks
Hodder & Stoughton, 320pp, hbk
978 1473616516, £20

This is a very good book: and that is what we have come to expect of Rabbi Lord Sacks who, having retired as Chief Rabbi of the United Hebrew Congregations in 2013, continues to contribute thoughtfully to public moral discourse. His theme in this book is, first, to explore the *origins* of (so-called) religious violence – or, in his own terminology, '*altruistic evil*' – and then to offer a specifically *theological* rebuke both to those who wage war in the name of God, as well as those who believe an a-religious world would fare any better than our own.

The first of the three parts of the book offers a social and anthropological aetiology of discord and competition in human society. Sacks is particularly critical of dualism – both in religion and in post-Enlightenment secular understanding. Next, in a specifically rabbinical voice, Sacks comments upon four Torahic narratives – Isaac and Ishmael; Jacob and Esau; Joseph and his brothers, and Leah and Rachel – in light of modern-day religious rivalry. These chapters are a fascinating read: I wonder how those who come to this text without a religious background experience them? Sacks' readings of the biblical material are imaginative, sometimes almost mischievous – and, I think, would come as a shock to those whose only interpretative tools for religious texts are historical-critical ones. Finally, Sacks reconstructs a religious rationale for engagement with the challenges of the global present. In this respect, of course, the book will be *a failure*: it will not convince the jihadist to reconsider his murderous programme, nor is it likely to divert the potential terrorist from radicalization – the line of argument is too subtle. It might, however, offer robust material with which to begin to speak in public of good



and bad religion, from which ability the modern West is hamstrung by secular relativism.

As I have intimated, the middle section of the book is in some senses the most interesting. Sacks' hermeneutics did not in every case persuade me; nor was I convinced that he had in each instance lighted tenably upon an interpretative answer so at variance with received traditions of understanding. In the final part of the work, Sacks offers a compelling assault on religious literalism, but this is not in turn complete justification for reading the biblical stories quite so obliquely.

Philosophically, parts I and III are very sound, and very clear and helpful. It was also interesting to note the points of departure between Sacks' Jewish perspective and my own Christianity: for instance, a Christian would probably reject what Sacks terms a fundamental distinction between justice and love in morality. As a contribution to the exercise of public and civil morality, Sacks' observations are very sage, and his articulation of the religious basis of liberal democracy pretty much unassailable, relying nonetheless upon a clear understanding of the distinction between sacred and secular. 'Western democracy is not Athenian democracy. It is a rare phenomenon in political history because of its modesty, its sense of limits, its self-restraint. The liberal democratic state does not aspire to be the embodiment of the good, the beautiful and the true. It merely seeks to keep the peace…' Reading this book, there arose in my mind the question whether present-day illiberal liberalism is the orphan-child of monotheistic absolutism and pluralistic relativism. (As you do.) There are also excellent passages on the difference between cultures of blame and penitence, and the characteristics of personal and public morality in light of the notion of a people chosen by God.

Buy this book and read it. It really is very good.

Richard Norman

MARY TUDOR

England's First Queen Regnant

Gregory Slysz

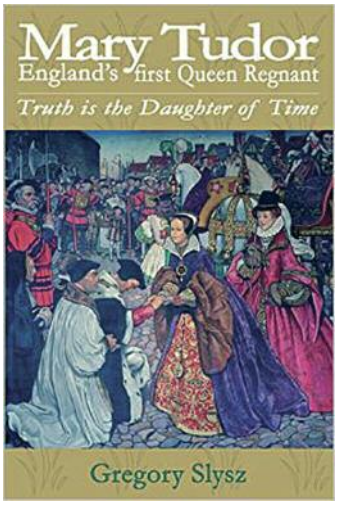
Gracewing, 217pp, pbk

978 0852448564, £12.99

Like the coal seams of the North East, the reign of Mary Tudor has so little left to extract that what is dug up is not worth the price of doing so. If universities were run like the Coal Board, academics still researching England in the mid-1550s would be offered incentives to move to areas where they could work more usefully. What we need is a book about what the last thirty years of research have told us; then we could consider the subject closed. Dr Slysz has written it.

Mary Tudor: England's First Queen Regnant has three sections. The first tells you how her reputation has been restored in the last decades; the second tells you about her life; the third contains a good analysis of the themes of her reign. If you want to read about Mary, buy it.

From it, you will learn that she was a Catholic, that she made the country Catholic again after her father and brother had made it Protestant, that Catholics think this was a good thing, Protestants a bad one. Secularists tend to side with the Protestants. The change in the judgements made about Mary was caused by the replacement of the first group by the second in the relevant teaching positions in English universities.



The next few decades will see the secularists replace the Catholics, and we will go back to hating Mary. In fact, she will probably be dug up, and put on the boat to Holland to face war-crimes charges at The Hague. So, read this sensible book, and then ignore everything that comes after it, and you will understand what there is to be understood about this woman and the England she tried to make.

For readers of NEW DIRECTIONS the question raised by Mary Tudor is whether the Ordinariate, or the Society? Mary stayed in England during the reign of Edward, when it would have been easier to flee, and she believed that the restoration of the English Church was possible, despite years under heretical control. If the ghost of this small, unexpectedly pretty woman, wearing the best sixteenth-century fashion, is to be found anywhere on the current ecclesiastical scene, it will surely be at the Bishop of Fulham's Chrism Mass rather than Warwick Street.

Tom Carpenter

SYON ABBEY 1415–2015

England's Last Medieval Monastery

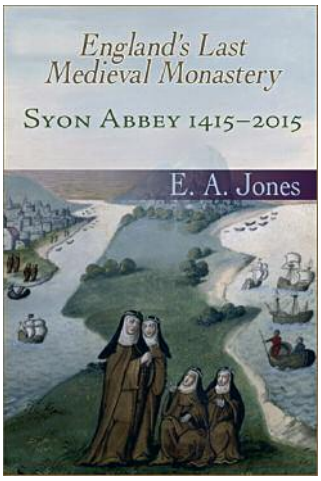
E. A. Jones

Gracewing, 164pp, pbk

978 0852448724, £9.99

A couple of years ago, I found myself facing the might of the French army on the site of the Battle of Agincourt! Around me were life-sized cut-out figures of English archers. In front of me were cut-outs of French knights. As the landscape hasn't changed since the battle took place, it was very atmospheric and made that day in history seem very real.

'As any fule no' (as Nigel Molesworth would say), that battle took place on 25 October 1415. A few months earlier, on 22 February, back in England, the same king who was to gain victory in the battle, Henry V, was laying the



foundation stone of the first English Bridgettine monastery at Twickenham.

The Swedish saint, Bridget, unlike most medieval holy women, was neither a virgin nor a martyr, but a wife and mother. Bridget had received visions since childhood, but in 1346 she had a revelation from Christ that she should found a double monastery for men and women at Vadstena in Sweden. This she did. Interestingly, given the times in which she lived, the women took precedence over the men and the Abbess, not the Abbot, was the ultimate ruler and dispenser of justice in the house!

Henry V was a religious reformer. He saw in the Bridgettine order a new expression of the monastic life that he felt would help the church in England to renew itself. The community at Vadstena was invited to send over some monks and nuns to found a new house at Syon, which they did. The house grew and prospered until it became one of the most affluent in the land. In 1539 it was suppressed by the order of Henry VIII and the sisters and monks were dispersed. They went 'underground' and were briefly restored in Queen Mary's reign. When Elizabeth came to the throne they moved to the continent, where they 'wandered' through the Netherlands and France, eventually coming to Lisbon in 1594. They remained there until 1861 when they returned to England, settling in Devon.

This book tells their story of faithfulness to their order and their unbroken history from 1415 to 2015 when the last three elderly sisters 'retired.'

Sometimes this account is a bit dry and pedestrian, but there are also wonderfully human references. For example, the description of the sign language used by the sisters during the silent meals on page 22 is fascinating and will not be unfamiliar to religious or monastic visitors of today. For example, for *abbess* use the sign for age and a woman (unfortunately we are not told what those signs were!). For *mustard* 'hold your nose in the upper part of your right fist and rub it.' For *sleeping* 'put your right hand under your cheek and with that close your eyes'!

Having seen pictures of the Bridgettine sisters (they run a guest house in Rome) I often wondered why they had a cross in red on the top of their wimple. I learnt here that the sisters wore a cross-shaped crown of white linen on their heads onto which was sown five scraps of red cloth to represent the five wounds of Christ. As Henry V had a great devotion to the 'Five Wounds of Jesus' that was another reason why he was attracted to them.

This book is packed with detail about the origins and history of the monastery at Syon, both physically in that place and *'in diaspora'*.

This a specialized book, but one which is a must for anyone who wants to deepen their knowledge of this fascinating order.

George Nairn-Briggs

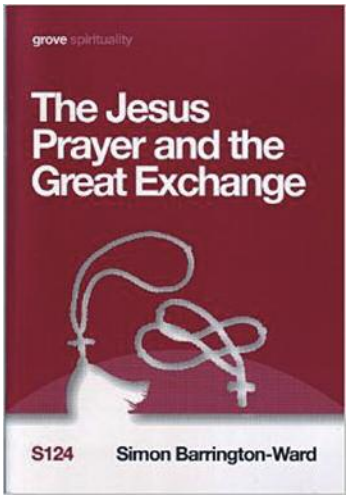
THE JESUS PRAYER AND THE GREAT EXCHANGE

Simon Barrington-Ward
Grove Books, 28pp, pbk
978 1851748563, £3.99

'This is my Pentecost!' said Fr Sophrony with a humorous glint holding the prayer rope. 'I start by holding it, and asking the Holy Spirit to pray within me: 'Come, Holy Spirit!' Then he took the cruciform, knotted cross above the tassel between his forefinger and thumb, saying, 'Draw me through the Lord Jesus Christ, crucified and risen, into the triune love of Father, Son and Holy Spirit!' He moved his forefinger and thumb to hold the first knot and prayed, 'Lord Jesus Christ, Son of God, have mercy upon me a sinner!'

With this vivid ritual anecdote, unusual in a Grove Booklet, Bishop Simon Barrington-Ward describes the first impact upon him of his Orthodox mentor Fr Sophrony of the Monastery of St John, Tolleshunt Knights, Essex. It showed him how the charismatic invocation of the Spirit can be allied with evangelical simplicity of devotion in the Jesus Prayer of Orthodoxy. Bishop Simon became my bishop and something of a spiritual inspiration to me in 1990 shortly after his exposure to Fr Sophrony. To this day I recall him saying it didn't matter whether you were high church or low church as long as you were 'deep church.' His latest booklet evidences something of his own Christian depth that has been an inspiration to many over his long life. The author describes what he calls 'the Great Exchange' which is the truth that God who comes to us in Christ lifts us into his life true to his 'great and precious promises, by which we may be enabled to escape the corruption of lust that is in the world, and may become partakers of the divine nature' (2 Peter 1.4). This truth first dawned on Simon as a student in Dahlem, Berlin after the Second World War through the sacramental ministry of Pastor Daenstedt. He recalls a moment around the altar when words from John 15 came true to him, 'I am the vine. You are the branches...without me you can do nothing.'

The gift of the Jesus Prayer which serves this divine union came to him thirty years later in 1984 in the wake of his engaging with the charismatic renewal which has strong emphasis on the indwelling of God's Spirit in believers. The author describes 'the interplay of God's journey with us in Christ through the Holy Spirit and,



through the same Holy Spirit, our journey in and with Christ to the Father.' In that growing union 'the Eucharist is central...the fullest possible realization of the same double movement, the same interchange...realized constantly in the Jesus Prayer. The 'practice of the presence of Christ,' crucified and risen, seem[ing] to draw us ever more deeply in the Spirit into a growing oneness with the triune God.'

This little booklet speaks primarily of the Jesus Prayer (with or without a rope!) as a scriptural aid to prayerful union with God, and of he with us, through the gift he makes of it to us, or rather, a good number of Christians in our age. A good part of the text is devoted to a pilgrimage Bishop Simon made in 2011 to Mount Athos which drew him to the writings of St Gregory Palamas (1296–1359) on 'theosis' or union with God. Bishop Simon emphasizes this union links to deeper awareness of sin and the need for ongoing surrender to God which the discipline of saying the Jesus Prayer can express as a radiant thread running through your life. It is an inspirational read, short and to the point, drawing on the faith of the Church from right across the Church and right down through the ages.

John Twisleton

EUCHARISTIC PRAYERS FOR MASSES WITH CHILDREN

Catholic Truth Society, 56pp, hbk
978 1860829215, £30

MORNING & EVENING PRAYER

Meditations & Catechesis on the Psalms and Canticles

Pope St John Paul II and Pope Benedict XVI

Catholic Truth Society, 512pp, hbk
978 178469051, £16.95

Here are two excellent publications from the Catholic Truth Society which will be of interest to all who use the Roman Rite for the Eucharist and the Daily Office. *Eucharistic Prayers for Masses with Children* beautifully sets out three Eucharistic Prayers for children in the same style and format as that used for the new edition of the Roman Missal. (The third Eucharistic Prayer has a variant for use in Easter time, meaning that four prayers are actually printed here.) The Communion Rite is printed in full, but there are no propers included, so this is not a complete resource for Masses with children. It is, however, a valuable addition to the



liturgical bookshelf of any parish or individual who regularly uses the Roman Rite; and may be of interest to liturgists more generally as well. At £30 it is not cheap, but it is beautifully produced.

Morning & Evening Prayer: Meditations & Catechesis on the Psalms and Canticles is a bountiful resource for anyone who prays the Divine Office. There is a meditation on every psalm and canticle used in the four week cycle of ordinary time, as well as short reflections on the offices of Lauds and Vespers. These include reflections on the psalms as the 'ideal source of Christian Prayer' and on the nature of the Office in general. The book could be used as a daily companion to the office, but also more widely by anybody seeking a commentary on the psalms and canticles contained therein. It will also be a valuable book for anybody seeking to deepen their understanding of the daily office and the particular role it plays within the life of the Church and the prayer life of individuals.

The meditations were given at the Wednesday General Papal Audiences. Started by Pope St John Paul II in March 2001 and continued by Pope Benedict until their completion in February 2006, they form a considerable body of work when brought together in one volume. At times the style is a little dry – the paragraphs are numbered in the manner of a report – but the substance is consistently solid (as one would expect) and frequently much more than that. The text of each psalm and canticle is given in full (apart from occasions when they are repeated within the four week cycle), which means the volume really is a complete resource. As such, it will be of value to all – priests and people – who wish to deepen their knowledge of and love for the Divine Office. Highly recommended.

Peter Westfield

HOLY TRINITY ILKESTON

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We are looking for a priest in this traditional catholic parish who will be active in mission and growth and work collaboratively with the Priest-in-Charge and the PCC and occasionally with our sister church of St Laurence, Long Eaton.

We are a parish which is active in the Anglo-Catholic sphere with strong links to Walsingham and the Confraternity of the Blessed Sacrament.

Resolutions A and B are in place and we are under the care of the Bishop of Ebbsfleet.

Our Priest-in-Charge, Bishop Roger Jupp, would be delighted to have informal contact with interested parties: Tel, 0115 973 5168; Email, rajupp1@hotmail.com

Full parish profile and job description at www.derby.anglican.org

Application form from the Bishop of Derby's Office email: pa@bishopofderby.org telephone: 01332 840132. Closing date 15th October 2015

Book of the month



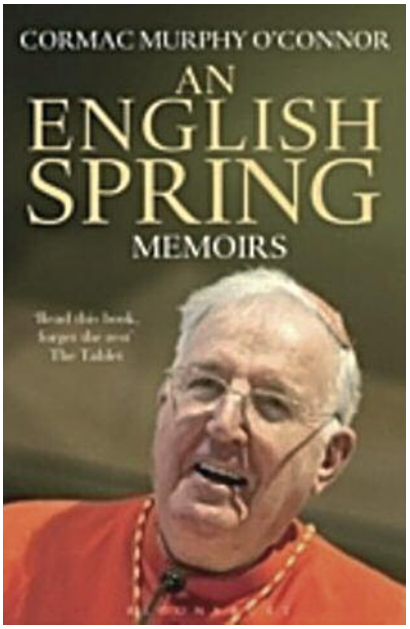
John Twisleton enjoys a fine spiritual memoir

AN ENGLISH SPRING

Memoirs

Cormac Murphy-O'Connor

Bloomsbury Continuum, 240pp, hbk
978 1472913142, £20



'Have we any right to take it strange, if, in this English land, the spring-time of the Church should turn out to be an English spring, an uncertain, anxious time of hope and fear, of joy and suffering – of bright promise and budding hopes, yet withal, of keen blasts, and cold showers, and sudden storms?' With these words new convert John Henry Newman in 1852 addressed the first gathering of Roman Catholic bishops since the Reformation. This image of restoration is borrowed as heading for his autobiography by Cardinal Cormac Murphy-O'Connor, whose days like ours all have contained sunshine and storms.

It is an easy read, made so by his natural style which helps the reader feel at home with him, be it at a parish dance, breakfast with Prince Philip, with abandoned children in an orphanage or voting for a new Pope in the Sistine Chapel. He charts the sunshine of a Catholic family upbringing, the heady years of the Vatican Council and more recently the arrival of Pope Francis. Among the storms he charts the falling away of vocations and the sexual abuse crisis which is most shameful to him.

When the 18-year-old Cormac heading for seminary asks advice of his parish priest, he is told, 'Young man, pray for perseverance.' The story of his life is an exercise of this gift. 'I am very conscious of my sins and weaknesses, my mistakes and of my many failures to be braver and more sacrificial in my life as a priest and as a bishop,' he writes. At the same time he chronicles encouragements he has received and given. I was struck by his ecumenical vision formed in his days as parish priest and extended into his national and international ministries. Another feature that struck me is his passion to promote small groups as instruments of renewal in his parishes and dioceses.

Writing of his own involvement in such groups he says, 'I discovered why I as a priest needed lay people to teach me new insights into a living faith, just as they needed me as a priest to be a sign and guide to the realities of the Church in the midst of their world.' Drawing on insights serving lay empowerment of Vatican II theologian Yves Congar, the Cardinal sees himself on the same page as Nicky Gumbel's *Alpha* with its encouragement to experience God through close Christian fellowship as prelude to sacramental encounter.

I found the book entertaining through its anecdotes of clerics and others who have formed the Church and world as we know it over the last half century. There is deep love for the Church alongside a critique that makes good sense of the way things are changing. 'Both John XXIII and Benedict XVI were important transitional figures. John opened the way between the Church exemplified by Pius XII and the Church of the second Vatican Council and the reforming papacy of Paul VI. And we needed Benedict to allow us to draw breath after the monumental papacy of John Paul II, a grand performance that left the audience gasping and needing a little while to settle down before it would be ready for the appearance of another virtuoso.' The author hints such a performer has arrived in the person of Pope Francis.

If spring leads to summer the Cardinal sees the practical evangelistic focus of Francis, intent on empowering the bishops to be his mission collaborators, as brightness arriving. Cormac sees the new Pope fulfilling what Francis said prophetically at the Conclave before his election. 'Thinking of the next pope, he must be a man who from the contemplation and adoration of Jesus Christ helps the Church to go out to the existential peripheries, that helps her to be the fruitful mother who gains life from the sweet and comforting joy of evangelizing.'

There are some fine descriptive passages: the arrival of future Pope John as Venice Patriarch in his gondola for High Mass in St Mark's, that of an audience with Pius XII, a lunch party with Harold Macmillan and Muriel Spark, settling a furore in Rome caused by Archbishop Coggan's outspoken call for intercommunion, joining Eric Kemp in praying for Margaret Thatcher after the Brighton bomb and taking Rowan Williams to kneel before the body of Pope John Paul II lying in state.

The Cardinal lists three enemies of ecumenism: suspicion, inertia and impatience. Though he describes the Church of England decision to ordain women 'a terrible moment' for him as Anglican–RC commission chairman, he keeps patience, encouraging the same in readers sharing his passion for visible unity. As he says optimistically, 'after a period of the finger perhaps hovering over the 'Pause' button [of church revitalisation] Pope Francis is pressing 'Play'. So be it! ND

Eighty years on

J. Alan Smith reflects on his family's experience of the Second World War

Writing this article in early August, I am looking forward to the Assumption Festival of the Epping & South-West Essex Branch of the Church Union, of which I am the Treasurer. It will take place on Saturday 15 August at St Alban's, Romford, courtesy of the Vicar, Fr Roderick Hingley. The preacher will be Fr Darren Smith.

Evacuation

The date, '15 August' has additional significance for my family. On 15 August 1935 my father, Francis John Smith, known as Jack, married my mother, Evelyn Laura Bird, known as Laura, at St Benedict's Church, Scrivelsby, Lincolnshire, on the estate of the King's Champion. Some four and a half years later I was baptized at the same Church.

After their wedding, Jack and Laura lived in Barkingside, Ilford, Essex: Jack was a schoolmaster at a school in Stepney. On 1 September 1939, following the German invasion of Poland, my parents accompanied the other staff and boys from the school where Jack taught and boarded a train bound, it transpired, for Colchester. This was a small part of the major operation to evacuate children from the cities and larger towns to avoid the air bombardment that was expected on the outbreak of war. This did not materialize and the evacuees gradually made their way home during the spring of 1940. For my parents, a highlight of their exile, I like to think, was my birth in December.

this was a small part of the major operation to evacuate children from the cities and larger towns

The Royal Air Force

In July 1940, Jack joined the Royal Air Force Volunteer Reserve. He was called up in September 1940 and, after an initial posting to Bridgnorth, started his basic training at RAF Padgate, near Blackpool. Jack arranged for my mother and me to lodge with him in Blackpool. Apart from a natural desire to have his family with him, he wished to get us away from the bombing of London and the surrounding areas. In October 1940, he wrote to my mother in Lincolnshire: 'You mustn't go back to Ilford in any case, Laura, as things are still as bad as ever. I get to know as many of the men come from London, and ever so many have had to go home because their homes have been wrecked.' In a later letter he touched on a domestic matter, revealing an attitude that has been transmitted to his son: 'Before I forget, *don't bother* about my vests and pants – I have to wear service underwear, which is quite good & warm, & I don't see why I should wear out my stuff when I can wear out the governments.'

he wished to get us away from the bombing of London and the surrounding areas

In early 1941, Jack was posted to an RAF Station at Sutton Bridge, Lincolnshire. My mother had a great-uncle living nearby so it was easy to arrange another set of lodgings for us. It was in Sutton Bridge that Jack said farewell to his family on 22 May 1941.

Singapore

While on the troopship, security considerations prevented his communicating his destination directly. However, he concluded one letter, posted at an unnamed port-of-call: 'Give my love to your people, to Olive [Laura's sister] and to Singer.' The last name puzzled the family for a while; eventually they realized that it referred to 'Singer' Hall, an old Horncastle acquaintance, and was intended to reveal his destination as Singapore. After his arrival, he was able to inform Laura in a more conventional manner that he was based at RAF Seletar, Singapore.

On 7 December 1941, Japan attacked Malaya at the same time as the attacks on American forces in Pearl Harbor and the Philippines. Inadequate planning and supply led to a major British disaster: Singapore surrendered on 15 February 1942. Two days before, Jack had been able to send my mother a cable from Batavia, Java to let her know that he had been with those British forces that had been withdrawn from Singapore before the surrender.

Tragic news

For some fifteen months my mother heard nothing more, although she was writing regularly to Jack in the hope that eventually her letters would be delivered and not returned to her. Then, in early summer 1943, she heard from the Air Ministry that Jack was a prisoner. The relief was shattered by a telegram on 1 September 1943 that Jack had died in captivity. It was not until February 1944 that she was informed that he had died on 28 December 1942 in a POW camp in Japan.

The War with Japan ended on 15 August 1945, announced to the Japanese people through a broadcast by Emperor Hirohito. That day would have been my parents' tenth wedding anniversary.

I have no conscious memory of my father. Yet there is one curious story to relate. My copy of *Sybil* is the one that my father had had at school. However, it was long after I had become an 'Altar, Throne, and Cottage' Tory that I noticed that my father had marked the margin against the passage: 'Rightly was King Charles surnamed the martyr; for he was the holocaust of direct taxation. Never yet did man lay down his heroic life for so great a cause: the cause of the Church and the cause of the Poor.' ND

Secular Liturgies

Missing the Point

In their efforts to provide new and unusual interpretations, directors often miss the point, writes **Tom Sutcliffe**

As one of 50 critics answering a series of questions about the previous opera season's high and low points for the Berlin opera magazine *Opernwelt*'s Yearbook, my choice for Ärgerlichste Opern-Erfahrung (direst operatic outing) sadly went this year to a production designed and staged by a friend. Nigel Lowery's *Magic Flute* in Bern seemed way off, though he is one of the most distinctive English opera talents. His dramaturg on the show was Albrecht Puhlmann who worked closely with Herbert Wernicke, a brilliant German director-designer who died far too young. Puhlmann and Wernicke cut their teeth in Basel, a town I love, which possesses one of the most imaginative modern operahouse buildings I have seen. Its main foyer is a kind of 1960s concrete tent – the roof, held up apparently by magic, covering an array of stairways and meeting spaces. In 1991 I went there for the first time to see Wernicke's masterly pocket production of *Fledermaus* and interview him. Puhlmann, having run Hanover and Stuttgart with variable results, may be third time lucky as Intendant in Mannheim from 2017.

Crazy addition

Was Puhlmann or Lowery to blame for what ruined Bern's *Magic Flute* – introducing the new character of 'Hausmeister' (or Maitredomo) as a sort of warm-up explainer? So a popular local Bern actor totally upstaged Lowery's unfortunate Papageno – sung by a young English baritone, Robin Adams, who is a member of the Bern ensemble. A crazy addition, since Mozart was originally commissioned to write *Magic Flute* by the popular entertainer Schikaneder for whom he created the core role of Papageno, the beating heart of the social comedy. Papageno brilliantly manipulates gender and class tensions. But alas *Magic Flute* these days is a suspect work when Mozart is seen as politically incorrect in endorsing male leadership and presenting women (in the Queen of the Night) in an unfriendly light. Worst of all is the role of Sarastro's security chief Monostatos, a black man (bearing jokes about blackness and wickedness), who tries to rape Pamina, the Queen of the Night's daughter who is in the care of Sarastro.

These days if an opera or play narrative offends, like Little Black Sambo, it has to change. But to put two characters on stage competing in their direct relationship with the audience, as friendly guides to what is going on, is to wreck Mozart's and Schikaneder's plan entirely – and spoil all the tricks and jokes. Lowery set the story in a department store, which had style but did little to bring alive the world of nature and good and evil in which Sarastro and his 'Order' are meant to offer a beacon of 'enlightenment' of a weird fanciful sort. Lowery can be brilliant and is much to my taste, but here seemed perversely missing the point.

> **Lowery's *Magic Flute* seemed way off, though he is one of the most distinctive English opera talents**

Two classic examples

At the end of last season in Germany there were two classic examples of contemporary over-intellectualized misinterpretation – Claus Guth's *Rosenkavalier* in Frankfurt and Jossi Wieler's *Rigoletto* in Stuttgart, both directors being at the very peak of their reputations in the German-speaking world. Guth's *Rosenkavalier* focused repeatedly on the impending mortality of the Feldmarschallin, providing a continuing stylish valedictory in a care-home for the extremely wealthy – leading up to the eventual death of Marie-Therese, actual or imagined by her. Wieler (working as always with his co-director and chef-dramaturg in Stuttgart, Sergio Morabito) turned the character of Rigoletto into the unofficial top-hatted supremo at the Duke of Mantua's court, straight-faced and eaten up with hidden jealousy and resentment, while Gilda became a rebellious representative of modern liberated youth, eager for any experience promised by the charming student who turns out to be the incognito wicked Duke. Here was a Gilda completely unlike the naive romantic indicated in Verdi's sublime (and ironical) 'Caro nome,' the aria that is the opera's signature at least as much as the Duke's 'Donna e mobile.'

Of course, Verdi's tragic irony in *Rigoletto* is constantly reinforced by the fact that almost nothing anybody says in the piece can be taken as 'Gospel.' But the music simply does not fit with Wieler and Morabito's unwelcome original gloss. Verdi may have rejected the Church. But Rigoletto is deeply disturbed by the curse of Monterone, which threatens punishment for him not because he endorses the Duke but because he is corruptly indulging the wickedness and debauchery which has caused Monterone's grief and rebellion. Finding Gilda dying in the sack which he had intended for the Duke is the supreme punishment for Rigoletto's moral failure as a comedian and thinker. His dirty work demands not revenge but repentance.

Eternal relevance

We live in an age when our access to culture is all to do with mechanical reproduction. Those struggling to sustain the live performing arts see that they by contrast have the opportunity for rediscovery and revision – rather than the endless repetition which is the world of DVDs, CDs, television and film. But what is most vital about performance is articulating and filling with the spirit of truth those constructs of genius which we have inherited and which are still being created new by artists of genius. The business should not be to impose a different, unusual and often perverse spin on works whose authenticity depends on an interior and profound argumentative genius related above all to narrative – with eternal relevance and meaningfulness. In the live performing arts every great interpretation is fresh because it brings alive the inner reality of the piece being performed. The vision is in the work. ND

touching place

ST JAMES THE GREAT, SOUTH LEIGH, OXON



At first sight, South Leigh church does not seem to be anything out of the ordinary. The Oxford architect William Orchard may have designed the late 15th c. W tower (bearing a nice 18th c. clock), which is linked by a short contemporary nave (and attached N aisle) to the chancel. Push open the door, and surprises await. A simple, tasteful, organ case by Sebastian Comper occupies the tower arch and there is a Jacobean pulpit (from which John Wesley preached his first sermon). And then there are the late 15th c. wall paintings, rediscovered by the Victorian vicar Gerard Moultrie.

Right by the S door is a magnificent St Michael weighing a soul against a demon, with Our Lady adding her prayers, in the form of Rosary beads, on the side of the soul (see page 21) and there are others, like the St Clement in the N aisle, but overwhelmingly attention will be directed towards the Doom over the chancel the arch, as was the painters' intention. Above the arch the dead are being raised from their tombs, as angels blow to signal the Last Judgment. To the south side, a group of the damned, chained together, are led towards the jaws of Hell, while to the north side a key-bearing St Peter welcomes the saved to the Celestial Jerusalem.



Moultrie was vicar from 1869 until his death in 1885. A talented scholar, today he remains famous for his translation (1864) of the 4th c. Cherubic hymn in the Liturgy of St James of the church of the Near East. A 20th c. Anglican theologian once said 'A great hymn should have great words; great theology; and a great tune – very few hymns have all three', before going on to cite 'Let all mortal flesh keep silence', sung to Vaughan Williams' *Picardy*, as one of the few exceptions.



Visit South Leigh and reflect upon Moultrie's angels.

At His feet the six winged seraph,
Cherubim with sleepless eye,
Veil their faces to the presence,
As with ceaseless voice they cry:
Alleluia, Alleluia
Alleluia, Lord Most High.

Above all, pray for the persecuted Christians of the Near East.

Map reference SP394090
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 oldest Church in Salisbury. With the spire at the end of St. Martin's Church Street behind Wiltshire College. A Forward in Faith Parish. Resolutions ABC under the episcopal care of the Bishop of Ebbsfleet.* Sunday: Parish Eucharist, 11.00am (also 8.00 1st Sunday) Daily Office and Eucharist. For further information contact: Parish Administration on 01722 503123 or *www.sarumstmartin.org.uk* Parish Priest: Fr. David Fisher. 01722 500896

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

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. Contact Fr.Andrew Swift 01 782 827889 - *frandrew@smallthorne.org www.smallthorne.org twitter@SSaviours*

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

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

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

WEST KIRBY St Andrew, Meols Drive, Wirral, CH48 5DQ. Sunday 8am Low Mass; 10:30 am Sung Mass; Evensong 6pm first Sunday. Daily Mass. Traditional ceremonial with a warm welcome. Safe harbour in Wirral and Cheshire West, visitors welcome. Resolutions ABC. Parish Priest: Fr Walsh 0151 632 4728 *www.standrewswestkirby.co.uk*

Continued on next page

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

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: Canon 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*

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

YORKSHIRE near Skipton on the road to Colne and Clitheroe. *Three rural churches which make up the only Resolutions ABC Parish in the Yorkshire Dales.* Sundays: **THORNTON St Mary** Sung Mass, modern rite 9.15am. **MARTON St Peter** Prayer Book Holy Communion 10.45am. **BROUGHTON All Saints** Evensong 7pm. For further information please contact Canon Nicholas Turner SSC 01282 842332

Diocesan Directory

FiF, DIOCESE OF BIRMINGHAM Kingstanding St Luke* 0121 354 3281, Kingstanding St Mark 0121 360 7288, Small Heath All Saints* 0121 772 0621, Sparkbrook St Agatha* vacant, Washwood Heath St Mark, Saltley St Saviour* 0121 328 9855, *(*Forward in Faith Registered Parishes)*

FiF, DIOCESE OF CANTERBURY Ashford South St Francis with Christ Church 01233 620600, Borden *SS Peter and Paul 01795 472986, Deal *St Andrew 01 304 381131, Eastchurch *All Saints 01795 880205, Folkestone *St Peter 01303 254472, Guston *St Martin, 01304 204878, Harbledown *St Michael 01227 464117, Maidstone *St Michael 01622 752710, Preston St Catherine 01795 536801, Ramsgate *St George, Holy Trinity 01843 593593, Temple Ewell SS Peter and Paul 01304 822865, *(* resolutions in place)*

FiF, DIOCESE OF CHESTER Chester St Oswald and St Thomas of Canterbury, *ABC,* Fr Robert Clack 01 244 399990; Congleton St James the Great, *ABC,* Fr Colin Sanderson 01260 408203; Crewe St Barnabas, *ABC,* Fr Ralph Powell 01270 212418; Crewe St Michael, *Coppenhall, ABC,* Fr Charles Razzall 01270 215151; Dukinfield St Luke, *ABC,* vacant; Knutsford St John the Baptist, *ABC,* Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, *ABC,* Fr Robert Nelson 0151 630 2830, Stockport St Peter, *ABC,* Fr Kenneth Kenrick 0161 483 2483; West Kirby St Andrew, *ABC,* Fr Peter Walsh 0151 632 4728

FiF, DIOCESE OF COVENTRY Ansty St James; Coventry St Luke, *Holbrooks*; St Nicholas, *Radford*; St Oswald, *Tile Hill*; Leamington St John the Baptist; Nuneaton St Mary and St John, *Camp Hill*, St Mary's Abbey Church; Shilton St Andrew. For further details contact Fr Kit Dunkley 02476 688604

FiF, DIOCESE OF DERBY Derby: St Anne, Churchwarden Alison Haslam 01 332 362392; St Luke, Churchwarden Frank Stephens 01 332 512673; St Bartholomew, Churchwarden Ian Dew 01 332 760195; Hasland St Paul and Temple Normanton St James Fr Malcolm Ainscough 01246 232486; Ilkeston Holy Trinity, Bp Roger Jupp 0115 973 5168; Long Eaton St Laurence, Bp Roger Jupp 0115 973 5168; Staveley St John Baptist with Inkersall St Columba and Barrow Hill St Andrew: Fr.Stephen Jones, 01 246 498603

DIOCESE OF EXETER *FiF Recommended Parishes*: Abbotsham St Helen, vacant - Churchwarden 01 237 420338; Babbacombe All Saints, Fr P.Jones 01803 323002; Barnstaple St Peter, Fr D Fletcher 01271 373837; Bovey Tracey St John, Fr G Stanton 07925 051905; Exeter St Michael & All Angels, *Heavitree*; St Lawrence, *Lower Hill Barton Rd*; St Paul, *Burnthouse Lane*; St Mary Steps, *West Street*, Fr R Eastoe 01392 677150; Exwick St Andrew, *Station Road*, Fr J Bird 01392 255500; Great Torrington St Michael, Little Torrington St Giles, Frithelstock St Mary & St Gregory, Taddiport St Mary Magdalene, Vacant - 01805 622166; Holsworthy St Peter & St Paul, Fr.C.Penn - 01 409 253435; Ilfracombe Team, Fr R Harris 01271 863467; Lewtrenchard St Peter, *vacant* 01566 784008; Newton Abbot St Luke, *Milber*, Vacant - Churchwarden 01 626 212339; Paignton St John the Baptist with St Andrew & St Boniface Fr R Carlton 01803 351866; Plymouth St Peter and the Holy Apostles Fr.D.Way - 01 752 222007; Plymouth Mission Community of Our Lady of Glastonbury St Francis, *Honicknowle*, St Chad, *Whitleigh*, St Aidan, *Ernesettle*, Fr D Bailey 01752 773874; Plymouth Sacred Heart Mission Community Parishes St John the Evangelist; *Sutton-on-Plym* St Gabriel the Archangel, *Peverell Park*; St Mary the Virgin, *Laira*, Fr K Haydon 01752 220644; Plymouth St Bartholomew, *Devonport* & St Mark, *Ford*, Fr. R. Silk – 01752 562623; Torquay St Marychurch Fr R Ward 01803 269258; Torquay St Martin, Fr G Chapman 01803 327223; Torre All Saints, *Chelston* St Matthew Vacant 01 803 607429; Winkleigh All Saints, Fr P Norman 01837 83719

FiF, DIOCESE OF GUILDFORD Aldershot St Augustine, Fr Keith Hodges 01252 320840, Hawley Holy Trinity and All Saints, Fr Martyn Neale 01276 35287 - *Please contact clergy for details of services or visit www.forwardinfaith.info/guildford*

FiF, DIOCESE OF LEICESTER Blackfordby and Woodville Fr T Vale 01283 211310; Leicester St Aidan, *New Parks*, Fr S Lumby 0116 287 2342; St Mary de Castro, Fr D Maudlin 01572 820181; St Chad, Fr M Court 0116 241 3205; St Hugh, Eyres Monsall, vacant; Narborough Fr A Hawker 0116 275 1470; Scraptoft Fr M Court 0116 241 3205; Wistow Benefice Fr P O'Reilly 0116 240 2215

FiF, DIOCESE OF LINCOLN ABC Parishes: Binbrook Group (Louth) Fr Walker 01472 398227; Edenham (Bourne) Fr Hawes 01778 591358; Grimsby St Augustine Fr Martin 07736 711360; Skirbeck St Nicholas *(Boston)* Fr Noble 01205 362734; Wainfleet Group (Skegness) Fr.Morgan 01 754 880029; AB Parishes: Burgh-le- Marsh (Skegness) Fr Steele 01754 810216; Fosdyke All Saints (Kirton) vacant (Mr.Tofts 01 205 260672). Non-petitioning parishes: Lincoln City Mrs Ticehurst 01522 850728 ; N.E. Lincs Fr Martin 07736 711360 ; S. Lincs Fr Noble 01205 362734

LEEDS FiF, WITHIN THE DIOCESE OF WEST YORKSHIRE and the DALES Belle Isle St John and St Barnabas, Parish Priest, Fr Chris Buckley CMP 01132 717821; Cross Green St Hilda, vacant (Churchwarden S F Greenfield) 0113 2842706; Harehills St Wilfrid, Fr John Hilton 01132 497724; Hunslet St Mary, vacant (Churchwarden S Wildridge) 0113 2522827; Armley and New Wortley St Bartholomew, Fr Ian Wright SSC 0113 289 0824. *Please ring for details of services*

FiF, DIOCESE OF MANCHESTER Blackley Holy Trinity, *ABC, FiF,* Fr Philip Stamp 0161 205 2879; Lower Broughton The Ascension, *ABC, FiF,* Canon David Wyatt 0161 736 8868; Chadderton St Mark, *ABC, FiF* Churchwarden - Janet Rogers 0161 627 4986; Failsworth Holy Family, *ABC, FiF,* Fr Tony Mills 0161 681 3644; Glodwick St Mark, *ABC,* Fr Graham Hollowood 0161 624 4964; Hollinwood St Margaret, *ABC, FiF,* Fr David Hawthorn 0161 681 4541; Lightbowne St Luke, *ABC, FiF,* Fr John O'Connor 0161 465 0089; Middleton Junction St Gabriel, *ABC, FiF* Churchwarden - George Yates 0161 258 4940; Moss Side Christ Church, *ABC, FiF,* Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, *ABC FiF,* Fr Paul Plumpton 0161 633 4441; Peel Green St Michael, *ABC,* Fr.Ian Hall - 0161 788 8991; Prestwich St Hilda, *ABC, FiF,* Fr Ronald Croft 0161 773 1642; Royton St Paul, *ABC, FiF,* Canon Peter McEvitt - 01 706 843485; Salford St Paul, *ABC,* Canon David Wyatt 0161 736 8868; Swinton and Pendlebury *ABC, FiF,* Fr Jeremy Sheehy 0160 794 1578; Tonge Moor, Bolton St Augustine, *ABC, FiF,* Fr Tony Davies 01204 523899; Winton St Mary Magdalene, *ABC, FiF,* Fr Ian Hall 0161 788 8991; Withington St Crispin, *ABC, FiF,* Fr Patrick Davies 0161 224 3452

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FiF, DIOCESE OF ROCHESTER Beckenham St Michael, 8.30am Low Mass, 10.30am Sung Mass; Belvedere St Augustine, 10am Sung Mass; Swanley St Mary, 10am Sung Mass; Bickley St George, 8am Low Mass, 10.30am Sung Mass; Chislehurst The Annunciation, 8am Low Mass, 10am Sung Mass; Elmers End St James, 8am Low Mass, 10am Sung Mass; Gillingham St Luke, Parish Mass 10.30am; Higham St John, 9.30am Sung Mass, 6.30pm Low Mass; Sevenoaks St John, 8am Low Mass, 10am Sung Mass; Tunbridge Wells St Barnabas, 8am Low Mass, 10am Sung Mass, 6.30pm Benediction; all contact details from Fr Jones 020 8311 6307

FiF, DIOCESE OF ST ALBANS *ABC Parishes*: Bedford St Martin, vacant; Bushey Heath St Peter, Fr Burton 020 8950 1424; Luton: Holy Cross, *Marsh Farm*, Fr Beresford 01923 236174; Holy Trinity, *Biscot*, Fr Singh 01582 579410; St Mary, Sundon & St Saviour, Fr Smejkal 01582 583076; Watford St John, Fr Stevenson 01 923 236174. *Other 'safe' parishes*: Letchworth St Michael & St Mary, Fr Bennett 01462 684822; Potters Bar St Mary & All Saints, Fr Bevan 01707 644539 *(please contact clergy for details of services)*

FiF, DIOCESE OF ST EDMUNDSBURY and IPSWICH Heveningham Benefice Fr Tony Norton 01 986 875374; Ipswich St Mary at the Elms, interregnum (contact 01 473 423750) Mendlesham St Mary, Fr Philip Gray 01449 766359; Eye SS Peter and Paul - The Rev.Dr.Guy Sumpter 01 798 1986.

FiF, DIOCESE OF SHEFFIELD Bolton-on-Dearne St Andrew, vacant; Cantley St Wilfrid, Fr Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr Stokoe 01302 371256; Edlington St John the Baptist, Fr Edmonds 01709 858358; Goldthorpe SS John and Mary Magdalene, Fr Schaefer 01709 898426; Hexthorpe St Jude, Fr Edmonds 01709 858358; Hickleton St Wilfrid, Fr Schaefer 01709 898426; Hoyland St Peter, Fr Parker 01226 749231; Thurnscoe St Hilda, vacant; Mexborough St John the Baptist, Fr Wise 01709 582321; Moorends St Wilfrith, Fr Pay 01302 784858; New Bentley Ss Philip and James, Fr Dickinson 01302 875266; New Cantley St Hugh, Fr Stokoe 01302 371256; New Rossington St Luke, vacant; Ryecroft: St Nicholas, Fr.Andrew Lee 01 709 921257; Dalton: Holy Trinity, Fr.Andrew Lee 01 709 921257; Doncaster Ss Leonard & Jude (with St Luke) Fr Pay 01302 784858; Sheffield: St Bernard, *Southey Green* and St Cecilia, *Parson Cross*, Fr Ryder-West 0114 2493916; St Catherine, *Richmond Road*, vacant; St Matthew, *Carver Street*, Fr.Grant Naylor 01 142 665681; St Mary, *Handsworth*, Fr Johnson 01142 692403 *(contact clergy for Mass times, etc)*

FiF, DIOCESE OF 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

FiF, SOUTHWELL and NOTTINGHAM DIOCESE - *ABC churches*: Nottingham: St Cyprian c/o Fr Hailes 0115 9873314; St George and also St Stephen, Fr Rushforth 0115 952 3378; St.George the Martyr, Netherfield, vacant, contact Churchwarden Mrs.L.Barnett 0115 9526478. Worksop: St Paul, *vacant*; contact Churchwarden Mrs M Winks 01909 568857; Priory Church of Our Lady and St Cuthbert, Fr Spicer 01909 472180, who is also the contact for SSWSH in the diocese

DIOCESE of TRURO - *FIF Recommended Parishes* FALMOUTH: St. Michael & All Angels, Penwerris, Fr. M. Mesley – 01326 218947; PENRYN: St. Gluvius, Fr.S.Wales – 01326 378638; ST. DAY: Holy Trinity, (AB) Fr.Simon Bone - 01 209 822862; TRURO: St. George, Fr. C. Epps – 01827 272630

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www.sswsh.com/dioceses.php

Letter to the Editor

Britain's lost villages

Many ND readers will have found much to interest them in Canon Swain's three-part article on the medieval church. I would just like to comment on one point he makes in June ND, when on page 10 he remarks, in the context of the Black Death: 'Some medieval villages, thriving places, were so completely devastated that they were deserted and remain so to this day, often leaving only scant archaeological evidence deep below the surface.'

Pilgrims to Walsingham may well have seen the ruined churches standing alone at Egmere, Godwick and Pudding Norton, together with the lonely church at Waterden. There has been much study of Deserted Medieval Villages (DMVs) since the 1940s and the pioneering work of Beresford, Hoskins and Hurst. The causes of settlement shrinkage are many, and extend from the Middle Ages up until the twentieth century, if you include the village of Tyneham (Dorset) or those in the Stanford Battle Area in Norfolk, evacuated to provide Army training areas.

The population of England expanded after the Norman Conquest reaching a peak in the late thirteenth century, with cultivation expanding to more marginal land; this was followed by a population decline, linked with a retreat from these more marginal areas. A long period of cooler and wetter weather may have been a contributory factor. This had its effect on the smaller communities, and of course a virulent plague arrived in the mid-fourteenth century, but it was very rare that the Black Death was a cause of total depopulation. Other causes included landlords taking over land for sheep pasturing and, later on, the creation of parks around landowners' mansions often linked with the creation of a new settlement outside the park (e.g. Houghton (Norfolk), Stowe (Bucks) and Milton Abbas (Dorset)).

For readers who want to know more, there is a range of books, from *Deserted Villages* in the Shire Archaeology series (ISBN 978-0747804741) through the more lavish *Lost Villages of England* (ISBN 978-1845374235) and *Lost Villages of Britain* (ISBN 978-0718127848) to the more academic *Deserted Villages Revisited* (ISBN 978-1-905313-79-2).

Dr. Simon Cotton
Wollaston, Stourbridge

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