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and seeking to renew the Church in the historic faith



Passionately Faithful

Richard Norman encourages a firm faith

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COVER IMAGE

On Friday 13th March, the Bishop of Southwark awarded Reg and Doreen Martin the Lancelot Andrewes medal for their service to the church. The ceremony took place in The Society parish of St Nicholas, Plumstead.

Congratulations to Fr Christopher Johnson SSC on his licensing as an Honorary Priest Vicar of Wakefield Cathedral.

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

‘Be strong in the Lord and in the strength of his power’

Richard Norman on having a robust faith

I should like to begin, and to open with lines penned by Professor Dawkins in the pages of the New Humanist at the end of the year, 2001. Reflecting upon the tragic events of September 11th, Dawkins wrote thus: ‘It is time,’ he said, ‘for people of intellect, as opposed to people of faith, to stand up and say, ‘Enough!’ Let our tribute to the September dead be a new resolve: to respect people for what they individually think, rather than respect groups for what they were collectively brought up to believe.’ And, following the late Douglas Adams, Dawkins further affirmed that, ‘there is no reason why [religious] ideas shouldn’t be as open to debate as any others, except that we have agreed somehow between us that that they shouldn’t be.’ Well said, Professor Dawkins: I am really very minded to agree - save that my understanding of the necessary consequences of, and indeed the necessary conditions for holding religious belief to popular account and scrutiny, may well distinguish my position from yours. And here is where we come to our readings, and their common call for strength and courage. St Paul, in his letter to the Ephesians, describes a certain ‘strength in the Lord’ in terms of putting on ‘the whole armour of God.’ It is a pleasing metaphor - we like the sound of the breastplate of righteousness, the belt of truth and the sword of the Spirit - and the apostle’s rhetoric to some degree hides from us how very unusual this imagined armoury really is. Not only are truth and righteousness fairly ineffective against sword and steel in battle, but there is something else equally as strange to boot. Armour, at least as we understand it in terms of the English translation, is something which provides protection: it is defensive, reactive, passive, almost: a suit of armour keeps one safe, but does not win the war. But the weapons with which St Paul here supplies the Ephesians are not like this: they are assertive, aggressive and active - they are about going forth rather than holding back. Righteousness is not righteousness unless exercised; and for truth to be true its statement must be made. The apostle writes of being made ‘ready to proclaim the gospel of peace’: proclamation is an act of confident assertion - the life of faith, therefore, is likewise to stand up and challenge, to rise and object. What this is not is a call to raise our voices, to raise the temperature or the tension in what we say; but to raise instead the tone of public moral dialogue, rephrasing it in terms of this gospel of peace. And so, contrary to those who advocate the removal of religion from public discourse, pointing to the poison of terrorist extremism, my answer is to say that we need clearer voices speaking publicly for religion, recognising that only in debate and dialogue, only in public scrutiny, can the poison of extremism be drawn out. We need, therefore, a more cheerfully aggressive Christianity, a Christianity which both challenges and expects to be challenged, an objectionable Christianity to which others in turn may robustly object. St Paul asks to have given him ‘to make known with boldness the mystery of the gospel’ - and in this boldness will the truth indeed become known. The history of Christian thought is a story of criticism: it is because Christian thinkers believe in God’s truth that they have been willing intellectually to take one another on. But with the abandonment in postmodernity of a fixed metaphysical framework and epistemological orientation, the ability to debate publicly on matters of morality, matters philosophical and ethical, has descended into the mere comparison of tastes. Religious sensibility has indeed come to be seen as beyond criticism, because we have lost the framework by which to distinguish false religion from the truth. And the blame for this lies, I would argue, at the feet of postmodernity, and of the secular philosophies of religious pluralism and privatism: how can I dissuade you from religious extremism unless one expression of religion is true, and another is not?

The foundation of religious belief therefore contributes to public discourse both its constructive methodology, and its moral motivation.

Pluralism and privatism leave radicalism unchecked: only action upon the belief that truth is real defuses those ticking bombs. Let us never lose sight of the fact that the human mind - our intellect and reason - was made, dear friends, for the truth: is it any wonder that, as a society, we are sadly experiencing such high levels of mental dysfunction and mental illness when, put simply, we are not using our minds as they were made to perform? As the then Cardinal Ratzinger observed, ‘[We] have powers and abilities but do not know what they are for; we have so much knowledge that we are no longer able to believe and see [the] Truth.’ And so, in the footsteps of Dawkins, let us ‘[dis]respect… what [we] were collectively brought up to believe,’ that is, belief in the epistemological equivalence of all forms of faith - and look instead to the mind of the individual, which was made for Christian truth. It isn’t only in his desire to raise up religious belief to scrutiny that I find myself in sympathy with the position of Professor Dawkins, as previously outlined. We recall his words: ‘Let our tribute… be a new resolve: to respect people for what they individually think.’ Constructive debate happens not only when it is recognised that between opposing points of view there is a certain truth to be found: a further criterion for constructive criticism is a commitment to the belief that other people are worthy of debate. I do not debate the fantasist or the conspiracy theorist because I give credence to his opinions, but because he is a human being, and someone therefore to my mind who has been made in the image of God. He has value: he has also the capacity for reflective criticism, because he has re-

ceived this at the hand by which he was made. The methodology of reflection involves going out from oneself, considering one's own intuitions from a further point of view: reflection is a form of internalised objectivity - it is part of putting on 'the whole armour of God.' As an eminent evolutionary biologist, Richard Dawkins places significant store by the scientific method, which determines the meaning of empirical data by breaking those data apart. It is a method at once reductive, sceptical, and efficient - and is ideal for honing our scientific knowledge, for combatting pandemic viruses: but when transplanted into public moral discourse it is disastrous, a threat to social cohesion, pushing men apart rather than drawing them together as one. Rabbi Lord Jonathan Sacks identifies and offers a solution to this problem in his publication The Great Partnership: God, Science and the Search for Meaning, in which he says simply, 'Science takes things apart to see how they work. Religion puts things together to see what they mean.' Public moral discourse is a putting-together, it is a putting-together of you and your views, and me and mine. I am accorded value in this process in the assertion of the recognition of my capacity to engage in it, but that capacity is only revealed when I turn and speak to you. An individual cannot, in a strict sense, be respected and valued: by the affording of respect and by the assertion of value, he is no longer an individual, but someone who has come into relationship with me. It is in belonging to the community - to those bound together in relationship - that my value as an individual is discerned. And the essence of a relationship isn't something open to explanation using the scientific method, but is the basis for community - the proper sphere of morality, and for reflective debate - the proper means of moral enquiry. Most effectively to debate my neighbour, I must respect him: but to respect someone is not to draw an empirical, reductive conclusion: it is the putting of him and me together in relationship, thereby coming to understand what we mean. A personal, Trinitarian God - who is in Himself a moral community - by creating (in His image) creates also the capacity for and the fact of relationship, and from that relationship human value is derived and sustained. Human community - community in love and charity - is written into our creatureliness: it is one of the clues to whose hand it was brought us to life. The foundation of religious belief therefore contributes to public discourse both its constructive methodology, and its moral motivation - the methodology of discerning value, the motivation of recognising the same. The religious community is the primary sphere of personal moral formation, which can be understood only in reference to the metaphysical bedrock - the sovereign action of the one God in three Persons - upon which it rests. Without religion, without assertive religion, what individuals think will be denied effective criticism, and the problems falsely attributed to religion will go on. The answer is not to remove religion from public discourse, but to become better in its articulation, to become clearer as its advocates, to ask from God the gifts of strength and courage -strength to proclaim the challenge of the Gospel of peace, and courage to be challenged in turn as to what we have proclaimed. The Christian faith, dear friends, is a challenge: it is not a private preference, a taste or an opinion, and it is therefore not a matter of coercing others into seeing the world as we do. It is a challenge, and a decisive invitation: it has intrinsic to it all the impetus of the truth. Christ poses a question which all of us must answer, and he is likewise the answer to all the questing and questioning of human hearts. The challenge is inescapable; the time is always now. His is the invitation to discover life in all its fulness, life shining with the light of goodness, beauty and truth. His is the joyous answer to the question, 'Is not love ultimately triumphant?' My final word goes to G. K. Chesterton, who said that, 'The Christian ideal has not been tried and found wanting: it has been found difficult, and left untried.' So may God grant us strength and courage, and a Christianity which is assertive, objectionable, critical; which is cheerfully offensive and yet which rejoices in the truth. ND

Christ poses a question which all of us must answer, and he is likewise the answer to all the questing and questioning of human hearts.

Fr Richard Norman SSC is the Vicar of St George's, Bickley. A version of this article was preached as a sermon during Evensong at Westminster Abbey on Sunday 15th March 2020.

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or visit https://www.stalbans.anglican.org/diocese/vacancies/

The closing date for applications is 21 May with interviews on 22 June 2020

Architecture Special

Simon Cotton introduces three of his favourite buildings to help us reflect on our faith

LA CATHEDRALE SAINTE MARIE, SAINT BERTRAND DE COMMINGES, FRANCE

Buildings are not just wood and stone. We interact with them. Let me tell you about two saints, and a friend. Back in 1984 I was a regular worshipper at the parish of Saint Jude's, in Peterborough (about 75 miles north of London); later that year I became a churchwarden. I was one of a party of four that drove away from Peterborough on January 1st and headed down France on a sponsored pilgrimage to Lourdes – there and back in a week. We spent a night at the Southwestern town of Saint Gaudens, and there the hotelier assured us that we really must see a wonderful cathedral about 10 miles away. And so I discovered Saint Bertrand. As you near it, you are struck by its setting, set on a low hill, with a backdrop of the Pyrenees (and a companion Romanesque church of Saint Just). Two thousand years ago, Caligula exiled Herod and Herodias (and Salome?) to *Lugdunum Convenarum*, a recently-excavated settlement situated below the hill. The Visigoths destroyed the settlement and it was left to the 11th c. Bishop Bertrand de l'Isle to found the cathedral. During his life, Bertrand was venerated as a saint, healer, exorcist and mir-



acleworker; he was canonized around 1218. Today's cathedral is mainly the work of two of his successors; Bertrand de Got (bishop 1295–99; later Pope Clement V), who initiated the Gothic reconstruction of the choir, and Jean de Mauléon (bishop 1523–51) patron of the woodwork of the choir. Over a century ago, M.R. James set *Canon Alberic's Scrapbook* here; it was the first of his *Ghost Stories of an Antiquary*.

There is not much to Saint Bertrand apart from the cathedral, a few shops, the odd hotel. You enter the cathedral through the west door of the tower, underneath a Romanesque tympanum of the Adoration of the Magi, and pass into the short parochial nave, with the awesome organ of 1550 overhead. Facing you is the stunning 16th c. marquetry work of the exterior of the liturgical choir; you are stuck by the panel depicting Saint Bertrand, flanked by the two plague saints, Roch and Sebastian. On your right is a mummified crocodile,



the dragon slain in legend by St Bertrand; to your left is a statue of St Benedict Joseph Labré (1748–83), who tested his vocation with the Trappists, Carthusians and Cistercians, and was rejected by them all. He decided to become a permanent pilgrim - on the pilgrimage to St James at Compostella he heard a human moan and found a man lying half-killed by robbers. Benedict stopped, bathed and dressed the man's

I spent nearly three hours in the finest cathedral in the whole of the South West of France.

wounds – and was then briefly detained as a suspect in the nearest town gaol, at Saint Bertrand. Eventually Benedict settled in Rome, spending his time with the poor. Living rough, he spent nearly all his time in the churches, praying. He had hardly anything to eat but would often give away what food he had to other beggars. Benedict lived nine years like this, then during Holy Week 1783 he collapsed at Mass and died. In 1881 Benedict was canonized. Saint Benedict Joseph Labré is the patron saint of tramps and the homeless.





You pass alongside the north side of the choir and reach the painted 15th c. shrine of St Bertrand, actively venerated here today. To access the interior of the choir, you go through the Romanesque south cloisters, enter the south doorway and reach the choir, with 66 richly carved Renaissance choirstalls in two tiers, complete with misericordes. The rear 38 stalls also have large carved figures – pagan worthies, Old Testament figures, New Testament saints. Above the high altar hangs a silver dove pyx for the reservation of the Holy Sacrament.

Saint Bertrand is absolutely stunning. You will understand why I have been back many times since, several times to Sunday Mass. The visit I recall best took place on August 25th 2004. Two years earlier I was staying with the monks of le Bec Hellouin in Normandy when I met Maria, a very devout Catholic. A Parisian, she was getting over ovarian cancer, which she had survived thanks to a semisynthetic drug called taxotère. We stayed in touch by e-mail and letter. When the cancer returned a few months later, Maria went on the intercession list of my home parish, by then in the East Midlands. Taxotère did the job again and the cancer went into remission. Maria wrote to us: - "Je vous prie d'en informer vos amis de la paroisse d'Uppingham, toutes vos prières sont un grand soutien." She thought it wonderful that all these people who had never met her would pray for her. Sadly, the cancer returned once more, a few months later. She was not well enough to come to Bec in August 2004, so I visited an obviously very sick Maria in her home near Paris. We had lunch and talked for three hours, then I had to leave to continue my holiday. Maria knew that my idea of a good holiday was visiting some of the great mediaeval churches and cathedrals in France, and I promised her that every day I'd say a prayer for her and light a candle at some holy shrine.





Exactly one week later, I spent nearly three hours in the finest cathedral in the whole of the South West of France. I prayed at the shrine of St Bertrand, healer and exorcist, and lit a candle for Maria, then I walked into the cloisters, from where I could look at the Pyrenees. Down in the valley below, a sheep moved; I heard its bell ring. It was only much later that I found out that Maria was dying in Paris that day.

Every day I still pray for the repose of the eternal soul of Maria de los Angeles Santiago. *If as Christians we believe in the resurrection of the body and eternal life, then death does not put an end to prayer.*

SAINT PETER AND SAINT PAUL, SALLE, NORFOLK

Salle (pronounced 'Saul') is a parish remote from the centres of population in deepest Norfolk. It was never a very populous area and today the church stands on its own, just across the road from the cricket ground and visible for miles. The tall, slender, tower dominates, of course. 130 feet high, its slenderness masks its size. It is constructed of flint but with Barnack stone dressings. Flint is the local building material in East Anglia – limestone does not occur locally but had to be imported from quarries a hundred miles away in Northamptonshire, Rutland and Lincolnshire, places like Ancaster, Barnack, Clipsham and Weldon. The parapet of the tower is rather later, and can be dated c. 1511. Not the least of the tower's pleasures are the beautifully traceried 'sound holes' half way up (in reality ventilation holes for the mediaeval bell-ringers.



You approach the church from the west; go through the lychgate and prepare to enter through the large door in the west face of the tower. Like the main doorways of the nave, this is the original 15th c. woodwork. Before you enter, you are struck by the two large stone angels swinging thuribles carved into the doorway, and also note the carved arms of local families above your head, along with the Royal Arms of Henry V as Prince of Wales 1405-1413 (which help date the start of the building campaign). Salle is organic, early Perpendicular, architecture, without the somewhat machine-made feel that can dominate the later work on into the Tudor period.



In front of you along the east-west axis is the font, one of the family of the Seven Sacrament fonts that are almost exclusive to Norfolk and Suffolk. Its octagonal bowl features carvings of the Seven Sacraments of the Catholic Church, the eighth face with the Crucifixion, all rather battered, probably in the 17th century. The font is still topped by its original towering pinnacled wooden cover. Once abreast of the font, you now can appreciate the sheer size of the building, with a vast nave with north and south aisles and transepts, and an immense chancel beyond, stretching into the distance. Some cathedrals are smaller.

You approach the church from the west; go through the lychgate and prepare to enter through the large door in the west face of the tower.

Both aisles retain their mediaeval porches, the north porch's upper room having been a chapel and it still retains the piscina beside a vanished altar. The south porch has the arms of Thomas Brigg, its builder, who asked to be buried in the south transept at his death in 1444. The 18th century antiquarian Tom Martin recorded an inscription in a nave window to Thomas Boleyn, who died in 1411. Former inscriptions





recorded that the chancel was finished in 1440, the same year as the north transept. So we have a picture of a church begun around 1400 and completed 40 years later.

Mention of the names Brigg and Boleyn is a reminder of the local families who built the church, along with the Brewes, Fountaine, Kerdeston and Shardelow families, amongst others. And yes, Anne Boleyn was a member of that family, though she probably never lived in Salle.



The quality of the building work is paralleled by the furnishings, some of which survive – memorial brasses in the floor, and stained glass. Most of the original glass has gone, but those pieces that do survive particularly in the chancel east window and the transepts are of high quality. The roofs are the original early 15th century ones; magnificent carved bosses depicting scenes from the Life of Christ adorn the chancel roof, the nave roof has angels and a little of its original painting. The pulpit was perhaps in place for the priest to proclaim the victory at Agincourt; succeeding centuries supplied 17th c. altar rails, and desks added to the pulpit transforming it into a three-decker. The interior is a pleasing ensemble, with woodwork mellowed and textured silver by the passage of time.

In the opinion of many good judges (and this writer) Salle is the finest 15th c. church in the whole of East Anglia. Come here if you can; the church is open all day. You may well be on your own. Sit down, commune with God in silence, the only noise the quiet insistent tick of the clock high in the tower.

I first visited Salle church half a century ago. Back in 1996, I was being interviewed for a teaching post, when the interviewer (who like me came from Norfolk) alluded to the reference in my CV to using mediaeval documents to date Norfolk churches. "What is the best church in Norfolk?" he asked. I paused for perhaps five seconds before uttering the one word, "Salle". I think that it was the correct answer.

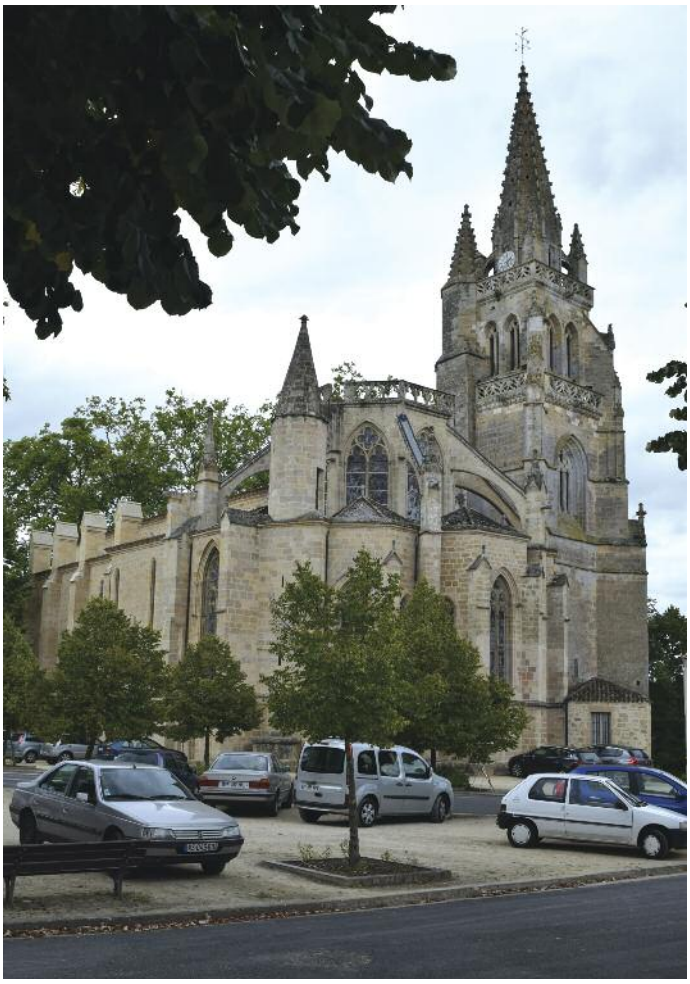


More about Salle can be found here:-

- W. L. E. Parsons, *Salle,* Norwich, Jarrold, 1937.
- Eamon Duffy, *"Salle Church and the Reformation", in Saints, Sacrilege & Sedition,* London, Bloomsbury, 2012, pp. 83-107.
- Julian Flannery, *Fifty English Steeples,* London, Thames and Hudson, 2016, pp. 286-293.
- Online: http://www.norfolkchurches.co.uk/salle/salle.htm

WHERE THREE POPES LIE





One memorable moment of a visit to Provence is to ascend from the depths of a car park in Avignon, reach the surface, and turn, only to be confronted by the Palais des Papes. *Impact immédiat* indeed. Everyone knows that the Papacy has not always been based in Rome, that for a period the Popes indeed resided at Avignon, but beyond that ….?

The first Avignon Pope was Raymond Bertrand de Got, who became Clement V in 1305. He had previously been the Bishop of S. Bertrand de Comminges.

The first Avignon Pope was Raymond Bertrand de Got, who became Clement V in 1305. He had previously been the Bishop of S. Bertrand de Comminges, then Archbishop of Bordeaux. Like all the other Avignon Popes, he was a Frenchman, born at Villandrut, in what is now the Gironde département. In 1309 he moved the papacy from its temporary home in Poitiers to Avignon (initially to Carpentras), on the grounds of security, given the state of Italy at that time. In accordance with his wishes, at his death in 1314 Clement was interred in the collegiate church in Uzeste, close to his birthplace and near to Bordeaux, where his battered tomb remains to this day. After a two-year delay, Clement V was succeeded by the Cadurcien Jacques Duèze, who as Pope John XXII presided





over the Catholic Church from 1316 until his death in 1334. John XXII was the greatest of the Avignon Popes. His greatest administrative action was to create a large number of new bishoprics in France in 1317-1318 (e.g. Rieux, Lombez, Condom, Mirepoix, Alet, Saint Papoul, Saint Flour, Saint Pons, Castres, Vabres, Sarlat, Tulle, Luçon, Maillezais ….), mainly by subdividing the archdiocese of Toulouse (one reason was to prevent a resurgence of Catharism). He is credited with the composition of the *Anima Christi*, which we sing as the hymn *Soul of My Saviour*. In addition, he canonized S. Louis of

The third Avignon Pope, Jacques Fournier, is believed to have come from the region of Foix, in the Ariége.

Toulouse (1317), S. Thomas Cantilupe (Thomas of Hereford) in 1320 and, above all, S. Thomas Aquinas in 1323. It is believed to be John XXII who popularised the Procession and Exposition of the Blessed Sacrament at the feast of Corpus Christi. This had been ordered by Pope Urban IV in his bull of 1264 *Transiturus de hoc mundo*, but it was not until it was reaffirmed by John that the devotion spread. John XXII's splendid tomb stands in the treasury of the Cathedral of Notre-Dame-des-Doms in Avignon, attributed to an English sculptor, Hugues Richard.

The third Avignon Pope, Jacques Fournier, is believed to have come from the region of Foix, in the Ariége. As Bishop of Pamiers (1317) he was involved in the search for the Cathars who had clung on in his area, and documents from his inquisition went into his register, following him to Avignon and subsequently kept in the papal archives in Rome, forming the basis of Emmanuel Le Roy Ladurie's celebrated book *Montaillou, village occitan* and of Rene Weis's excellent work, *The Yellow Cross*. He was translated to the see of Mirepoix in 1326 and was elected as Pope Benedict XII in 1334. His main achievement is probably the promulgation of the apostolic constitution *Benedictus Deus* which defined that the destiny of the soul is determined at death, rather than awaiting the Last Judgement, as John XXII had suggested. Benedict XXII died in 1342, and his tomb (**5**) is in a chapel on the north side of Notre-Dame-des-Doms. ND



Edward Bouverie Pusey

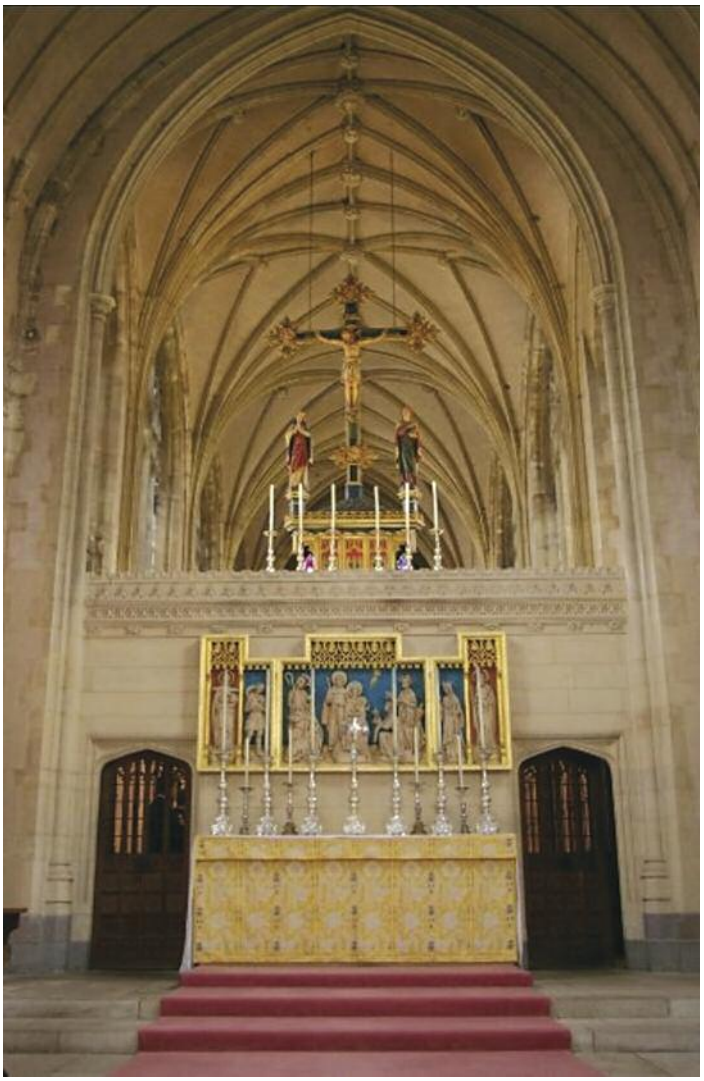
Nigel Palmer takes a look at this Oxford Movement Father

I think it's fair to say that of the three great figures of the Oxford Movement about whom you are hearing today, Edward Bouverie Pusey, born in 1800, died in 1882, is perhaps the least known to the average church-goer in the Church of England. His life has none of the drama and sweep of the life of Newman, immortalised in his writings, and now of course canonised by the Roman Catholic Church as a saint for our veneration. It has none of the George Herbert like sweetness of the life of John Keble, revered for his parish ministry in Hampshire, in former times for his poetry, and still a figure whose full measure has yet to be taken for its permeating influence on so many key figures in the Oxford Movement, Newman and Pusey among them.

Born into the purple of the nineteenth century upper classes, he used his wealth and position to further and influence the cause of religion in this country in a way that few other figures of his age did.

Pusey was born into an aristocratic family, who took their surname from the village of Pusey not far from Oxford, and attended Eton and Oxford as an undergraduate. He was appointed the Regius Professor of Hebrew and canon of Christ Church Cathedral at the University of Oxford by the Duke of Wellington as a very young man, so great was his reputation even then for learning and scholarship. He enjoyed that position for over fifty three years, lived at Christ Church most of his life, and was buried at the last in the nave of Christ Church Cathedral. He was bereaved of his dear wife at an early age, for which he blamed his own sinfulness, and became a figure of great austerity, who would not lift his eyes from the pavement of The High for fear of vanity, even to greet a friend. Compared to glitter of Newman and the idyllic sweetness of Keble, his life seems almost dull by comparison.

But nothing could be farther from the truth. Born into the purple of the nineteenth century upper classes, he used his wealth and position to further and influence the cause of religion in this country in a way that few other figures of his age did, other than Gladstone, beyond the narrow frontiers of an Oxford college. It was Pusey who identified as a very young man who identified the tendencies of the new German school of Biblical studies to undermine religious truth and doctrine by appealing to a spurious historicism. But instead of merely ranting against it from the pulpit as some of his more conservative contemporaries did, he actually went to Germany to study it, AND to learn Hebrew and German fluently (as few of his contemporaries did), the better to confound them. Newman may have initiated The Tracts for The Times, the evangelical calling cards for the Tractarian Movement but it was Pusey in writing Tract XVIII (18) on Fasting (held then in deep suspicion as a popish practice) and identifying his author-



ship by his initials, that launched them on to the national stage and in the national debate. He relaunched the study of the Church Fathers as the foundation of Anglo-Catholic thinking and published editions of their work. He almost singlehandedly supervised the revival of religious life in the Church of England, especially the revival of religious orders for women, some of whose foundations he personally financed. Readers of Serenhedd James's recent history of The Society of St John will remember that Fr Benson turned to Pusey to approve the detail of the rule he had devised for the Cowley Fathers before instituting it. And he crops up over and over again in Tractarian history as a mentor for anyone who sought his help; Arthur Mackonochie in the slums of this your parish of St Alban's, Holborn, Charles Lowder in the slums of the East End, where Pusey supported his efforts to combat the cholera, and in the foundation of the rule of the Society of the Holy Cross, and Thomas Thellusson Carter in the founding of the Confraternity of the Blessed Sacrament. He practically reinvented the sacrament of confession and reconciliation in the Church of England, being a much loved spiritual confessor to many distinguished and not so distinguished persons in the Church. He was no lover of ritual for its own sake, although



the curious may see at Pusey House in Oxford (founded in his memory after his death) a chasuble which he wore when celebrating in later life, and a rosary sent to him as a gesture of friendship by Cardinal Newman. He nonetheless stoutly defended and gave practical help and succour to those who engaged in and suffered for their ritualistic practices under varying eccentric decisions of the Privy Council and the Public Worship Regulation Act 1874 like Mackonochie, Lowder and Arthur Tooth. After Newman's reception into the Roman Catholic Church in 1845, and Keble's departure for the rural delights of Hampshire parish life, Pusey remained, a solitary figure battling the claims of both liberalism and Rome, so much so that the movement he alone was left to lead became known as "Puseyism" in the cartoons of "Punch" and the Evangelical press, and its adherents "Puseyites." .

Above all he was the leading upholder of the validity of the Church of England's claims to be a true and integral part of the Holy Catholic and Apostolic Church. And in no field was he more fervent than in advocating proof of that validity than in his teaching on the sacraments, and most notable the Blessed Sacrament. We think of Mackonochie and Tooth as martyrs for the Catholic faith, but Pusey was no less of a martyr for that faith by virtue of the condemnation by the Oxford authorities of his teaching on the Eucharist in the sermon he preached at Christ Church on May 14th 1843, entitled *'The Holy Eucharist a Comfort to the Penitent'* This led to his suspension by the University of his licence to preach for two years. We may think that this is light punishment compared to the hardships suffered by Mackonochie and Tooth, but it was a devastating blowto Pusey's reputation and academic career, the cornerstone of his whole life, and the Tractarian Movement generally, coming so soon, as it did, after the condemnation by the University of Newman's Tract XC (90) which had sought to put a Catholic gloss on the interpretation of the Thirty Nine Articles. The whole sorry story, in which Pusey was judged without recourse to independent defenders or assistance by what can only be described as an academic kangaroo court, may be read by you in Chapter XXIX (29) of Volume II of Liddon's monumental Life of Pusey but here is Pusey himself summarising what he said some sixteen years after the event:

"[My sermon] implied rather than stated even the doctrine of the Real Objective Presence, and was written chiefly in the language of the Fathers. Its one object was to inculcate the love of our Redeemer for us sinners in the Holy Eucharist, both as a Sacrament and as a commemorative Sacrifice. As a Sacrament, in that He, our Redeemer, God and man, vouchsafes to be "our spiritual food and sustenance in that holy Sacrament." As a commemorative Sacrifice, in that He enables us therein to plead to the Father that one meritorious Sacrifice on the Cross, which He, our High Priest, unceasingly pleads in His own Divine Person in Heaven."

We today may find Pusey's language a little dated, but the substance of the doctrine of the effect of the Eucharist is not dissimilar to the agreed statement of the Anglican Roman Catholic International Commission on Eucharistic doctrine in the early 1980s. And although Pusey felt constrained to keep silent to the public at large, the public at large showed their interest and support by buying copies of what became known as 'the condemned sermon' in huge quantities- some 180,000 copies. It is very hard for us in our secular multi media age to realise the intense interest that the debate in Oxford engendered. *"But"* as Liddon says, *"in 1843 the whole Church of England viewed the theological decisions of the ordinary University officials as utterances of grave ecclesiastical importance."* And although there were at the time sections of the Church of England then, as now, who regarded the Holy Communion service as no more than a commemorative meal, the publicity afforded to the "higher" view of the Eucharist by Pusey's suspension undoubtedly had the effect of more widely spreading the very Eucharistic doctrine, which the University authorities had sought to suppress.

Pusey himself rejected "*transubstantiation*" as a term to describe what happens to the elements of bread and wine when they are consecrated, initially reminiscent of Elizabeth I's refusal to speculate in too much detail as to the effect of the words of consecration:

"'Twas God the Word that spake it,
He took the Bread that brake it:
And what that Word did make it,
That I believe and take it"





But Elizabeth I's rather cynical jingle is only that of a consummate politician. It is clear from Pusey's private refusal to recant parts of his sermon to the University authorities that he was not prepared to back down from his higher view of the Blessed Sacrament, which he felt justified not just by tradition or the early Church Fathers but by the consistent teachings of the Church of England itself. And it was this belief, a belief in the very heart of the Catholic tradition within its most sacred mystery, I think, that ultimately saved Pusey from imitating Newman and some of his followers and going over to Rome,

In the long run, this elevation of the Sacrament of Holy Communion to something demonstrably within the canons of the Church of England may be said to have had one all important effect, with two important consequences. The effect was that it encouraged more general devotion to the sacred mystery which is the Real Presence of the Eucharist. Pusey's "*Selected Letters*" contain some touching notes of devotional advice to communicants, just three of which I share with you, as I find them valuable myself:

"*Always choose some special thing to ask for at Holy Communion, and make it your earnest aim afterwards.*"

"*After Holy Communion, take some text or word by which to recall It often.*"

"*Seek not at Holy Communion to feel anything; go, not as hoping or expecting to find comfort or pleasure, but pray Him only to come Himself to dwell in your heart and unite Himself with it.*"

I quote these very brief extracts, if only because I think Pusey is sometimes seen as a very forbidding unapproachable figure. He refused to have his portrait painted , as a matter of humility, and the consequence is that those portraits which do exist, made up from rather muddy photographs, make him look ineffably stern and rather disagreeable, unlike the luminous portraits by George Richmond of Keble and Newman. These short extracts I have quoted show I think him in his special *rôle* as a valuable pastoral and spiritual adviser, a role he would have valued just as much as his battles against the liberalising tendencies of his age, and whose advice stems from the heart.

I said there were two important consequences of this increasing devotion to the Blessed Sacrament. The first was the rise of what historians call "ritualism", a much misunderstood and abused term within parts of the Church of England. As you know here at St Alban's, and as I know in my parish of Kentish Town, the worship of God in the Mass accompanied by reverence, the finest music, singing, vestments, candles, processions, banners and incense, and the adorning of churches with statues of Our Lady and the saints and tabernacles on altars is not, where its intentions are sincere, mere theatrical show and flummery. It is the evidence of a desire to surround God sacramentally present in the Blessed Sacrament with the best and most beautiful things that the Church has historically offered to God as part of Her worship. Perhaps it was coming to that understanding later in life, that made Pusey accept the gift of the red velvet chasuble from the Wantage sisters now at Pusey House, and the rosary from his old friend John Henry Newman. We cannot at either St Alban's or St Benet's think that increasing the beauty of worship is anything but a good and wonderful thing.

Perhaps it was coming to that understanding later in life, that made Pusey accept the gift of the red velvet chasuble from the Wantage sisters now at Pusey House.

The second consequence of the higher understanding of the Eucharist which Pusey preached was not one which I think he or indeed any of the Tractarians could necessarily have predicted. That was the rise of the service of the Mass or Eucharist or Parish Communion, whatever it may be actually called, to be the central service of the parish Sunday, to the extent that today the celebration of Mattins is now almost universally confined to some of the Chapels Royal and cathedrals. This from the time when Pusey was first ordained that parishioners were only urged to receive the Blessed Sacrament three times a year. As an Anglo-Catholic, I rejoice at that change and increase, since the Mass is at the heart of our faith, and the basis for the sacramental and incarnational understanding of our Christian faith and religion. I feel Edward Bouverie Pusey would have rejoiced at that as well. With his customary humility, he would have denied responsibility for these developments, or any of his achievements, seeing his rôle always as an enabler of other people's ambitions. He nonetheless deserves our respect and our devotion, as the Tractarian who kept the faith, and stayed loyal to his Church and his people throughout long years of personal difficulty and division. I for one find no difficulty in thinking him just as much a saint of the Church as his more celebrated brother of the Birmingham Oratory or the luminous visionary of "The Christian Year."

ND

Fr Nigel Palmer is an Assistant Priest at St Benet's, Kentish Town. This talk was given at St Alban's, Holborn, Second Sunday in Lent, 8th March 2020

Tears and joy in Zimbabwe

Nicolas Stebbing CR writes about the situation in Zimbabwe



I am often asked what my most moving experience was in each of my trips to Zimbabwe. This time it was at St Francis, Shurugwi one morning last month. The Sisters had already brought us a girl who wanted us to pay for her to go to boarding school. For various reasons, not least our shortage of money, we turned her down. Then they produced a young boy with his aunt. Munashe's parents both died when he was a baby and he has been brought up by his aunt who has four other children. Munashe did well in primary school but his aunt couldn't afford to send him to the local (very good) secondary school. Munashe was wearing tattered clothes and very broken down shoes. He is very small for his age. He was also desperate to get into school, his only hope of escaping from poverty. We interviewed him at some length and considering this was the first time he had spoken to a White man he managed well. Then suddenly it became too much for him and he burst into tears! Edwin was marvellous. He leapt up, picked Munashe up and hugged him and let him cry over his shoulder, then sent him off with a football while we talked. Of course, we accepted him. Here was a boy who was passionate about education and I am sure you, dear supporters, would like us to help him fulfil his dreams.



Some of you know that last September we took on another boy, Tadiwa, whose mother is dying and has been unable to pay his fees at school. Tadiwa then was really miserable and couldn't seem to smile. I saw him last month at St Augustines and he is so different! He has grown about eight inches in four months. He is able to laugh and talk, and he is doing even better in school. Tariro really has changed his life.ig smiles from Tadiwa!

These farming projects should also be places where youngsters who haven't done well at school can find a way to make a living.

Those were good moments. Another lovely experience was meeting six of our youngsters – three girls and three boys – who have passed O levels well enough to get into Sixth Form, and one boy whose excellent A levels should get him a place to study Law at the university in Harare.

It was also very pleasing to talk with Lamech Mhondi who passed four A levels with an A in Maths, but has elected to go to a very good farming college rather than university. Here he will learn hands on farming and with his intelligence and ability to work hard will do well. He is more or less guaranteed a job afterwards and his passion, as he told me, is to help provide food for hungry people in Zimbabwe. Along with him we have another young man, Takudzwa, from the very dry area of Shurugwi where most of the crops have failed on account of the drought. He is doing a degree in Civil Engineering and he plans to specialise in water engineering so he can help bring water to his people. Tariro youngsters really are becoming agents of change.



Agriculture Projects

Recently, the Fellowship of St John gave a generous grant to enable us to start a pig project near Harare. This has suffered from usual Zimbabwean delays but is just beginning to bring in money and of course helps to feed the nation. Now FSJ have given a further grant so that the rural group can start an farming project near Rusape. They have bought the land and it seems likely that one of our own graduates (in Food Science) will take a key role in establishing this as a vegetable and poultry producing project. He is thrilled at this opportunity as he also cares passionately about helping to feed his people.

When people ask me how Zimbabwe is I am somewhat stumped as to how I should respond.

These farming projects should also be places where youngsters who haven't done well at school can find a way to make a living.

Zimbabwe

When people ask me how Zimbabwe is I am somewhat stumped as to how I should respond. My temptation is to say "Fine" because it seems fine to me – I know it so well and am used to the problems. Also, of course I am protected from the inflation by my US Dollars and by my nice friends who look after me. Life is harder if you have to deal with the Zimbabwean inconveniences on a day to day basis.

So here are some impressions:

- People say that Mnangagwa is worse than Mugabe. I don't see that myself and wonder if memory deceives. Police roadblocks remain entirely benign and unthreatening which they weren't under Mugabe. It's also not clear how much Mnangagwa is in control. He is not secure and other ZANU-PF heavyweights threaten him on all sides.
- It is certainly true that the economy is in a worse state. This is largely because of Government's clumsy attempt to get a Zimbabwe dollar functioning again. Naturally this led to inflation and though the value of the Zim dollar seems to have settled around 17:1 it means that everyone on fixed incomes, or living off savings now has only one seventeenth of what they had 18 months ago. Think how that would affect you. Some salaries have been increased but not in line with inflation. Teachers, for instance have to live on about $100 a month.
- Petrol and diesel are very scarce and there are long queues everywhere, unless you have USD!
- There has been another drought affecting quite large parts of the country. The Highveld round Harare and Mutare seem to have had enough rain and reasonable crops. The Diocese of Masvingo, by contrast, has started a feeding programme for all its schools to make sure the kids get something to eat each day.
- Despite this, Zimbabwe is a lovely place to be. The people are inventive, resilient and laugh a lot, and young people are full of life and hope when you give them something to work on as we do. ND

Fr Nicolas Stebbing CR runs the charity Tariro. More details can be found at www.tarirouk.com.

THE CHURCH OF ENGLAND
Diocese of Leeds

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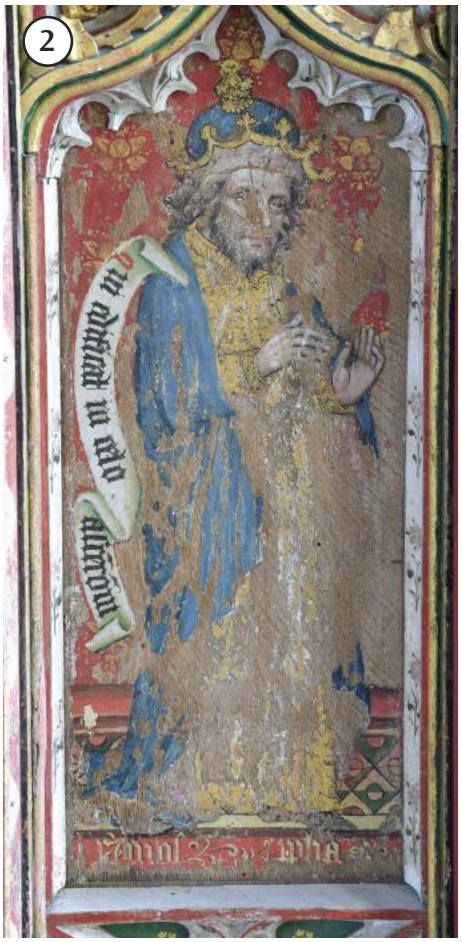
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For detailed information, please refer to our Parish Profile and our website at www.bmtparish.co.uk

PROPHETS









Saints of the early Christian centuries are most frequently depicted upon the mediaeval rood-screens of England, but occasionally one finds figures from the Old Testament.

At **Thornham** in Norfolk, the screen can be dated by an inscription asking for prayers for the souls of John and Clarice Miller; he died in 1488. Its paintings are principally those of prophets, who carry scrolls bearing apposite texts. Thus Zechariah (**1**) is associated with Zech. 12:10 (*and they shall look upon me whom they have pierced*) and Amos (2) with Amos 9:6 (*It is he that buildeth his stories in the heaven*). The royal status of King David (**3**) is shown by his crown; his harp appears to have no strings. The text here is '*The Lord hath said unto me. Thou art my son*, Ps 2:7)

Over the border in Suffolk, the screen at **Bedfield** has a number of prophets, the best preserved being Joel and Baruch (**4**); at the bottom of the panels the donors are named as John and Alice Din (Denny); he died in 1533. Known bequests towards painting this screen date from 1522 and 1529.

For more, read: A. M. Baker, A. Ballantyne and P. Plummer, *English Panel Paintings 1400–1558: A Survey of Figure Paintings on East Anglian Rood Screens*, Archetype Publications, 2011. ND

Welcoming the New Director

On Wednesday 11th March the Council of Forward in Faith welcomed and commissioned Tom Middleton as the Director of Forward in Faith.





The Editorial Board wish you a Blessed Easter and assure you of their prayers during this time of uncertainty for our nation and the world.

In last months New Directions we featured an article about England's Nazareth in Sussex. Our apologies to Colin Woolgrove that we printed an incorrect email address. People wishing to contact him should email: colinhwoolgrove@aol.com

Ghostly Counsel

Intercession and the Coronavirus

Andy Hawes

There is a spectrum of approaches to intercession; the liberal approach does not allow that God can or will intervene in any supernatural way through prayer of intercession of any kind. The liberal Christian does not belief that God will over rule the created order of things. This approach would not even consider a prayer that will ask God to stop the spread of the Coronavirus. This would be against the rules as discerned by science. For the liberal prayer of Intercession can raise personal awareness and transform personal attitudes and behaviour; some will allow some intercession on behalf of medical staff, government and those who are victims of the disease. The assumption is that this might can influence the 'spiritual atmosphere' and perhaps 'enlighten and strengthen those for who prayer is asked.

At the other end of the spectrum is a practice of intercession that does belief God can intervene in natural processes: the orthodox Christian believes that God is Lord of creation and for *His own purposes* can heal the sick, and even stop the virus spreading. This is a prayer of intercession that trusts in the promises and teaching of Jesus about prayer: Matthew 17:' He said to them, "Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you," and John 14 "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it. 'Jesus also teaches that prayer of intercession when allied to fasting and persistence will be answered: Luke 11; And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

The Book of Common Prayer, compiled at time when 'common sickness' and plague were almost an annual event, has wisdom to impart to our generation that is so accustomed to being pain and sickness free. In the Prayers and Thanksgivings found after the Litany the prayer in 'time of common plague or sickness' recalls the plagues that afflicted the Hebrews of the Exodus and the Kingdom of David after times of disobedience and reminds God that he accepted 'an atonement'; in the first case the plea of Moses, and in the second the intercession of David, both of which were accompanied by penitence. Here is teaching entirely foreign to our contemporary spirituality: that heart felt, self –sacrificing, penitent intercession can be an atoning, redeeming and saving action. Contemporary understanding of disease may be different, but has the nature of God changed too?

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Editorial

The Society
under the patronage of Saint Wilfrid and Saint Hilda

A Pastoral Statement from the Bishops of The Society

Our first concern as bishops is to express our concern and promise our prayers for all those who are directly affected by the Coronavirus, particularly those who by age or health condition are especially vulnerable.

Alongside the priests of The Society, we shall continue to support those most in need through the on-going witness of our parishes.

The key sources of information on Coronavirus remains the websites at the bottom of this article.

These official statements, and the recent letter from our Archbishops, should be read alongside this pastoral statement.

As a necessary step, and in keeping with the Archbishops' advice to suspend public worship, we are cancelling the Chrism Masses due to be celebrated by the Bishops of The Society.

This does not mean that the spiritual benefits that flow from the great liturgies of Holy Week cannot be obtained through other means.

We are aware that many cathedrals, parish churches and other religious buildings will remain open for prayer – noting the need for the safe practicing of not less than two metres physical distancing – and that some will also be seeking to place devotional material on-line during this period, or even live-stream liturgies conducted in private.

For our own part, we shall look to issue four short devotional videos during this period: one for each of Palm Sunday, Maundy Thursday, Good Friday and Easter. We hope that these videos will provide a focus for our common prayers at this testing time. Other appropriate devotional resources will be made available here*.

We are acutely aware of the pain and anxiety many are experiencing, made all the more testing by the suspension of public worship at this the high point of the Church's year. We urge all parishes in our care—and indeed, all Christians—to continue in these, and other, ways to continue to participate in the Church's prayer and witness in the testing months which lie ahead for everyone. ND

- *The Rt Revd Tony Robinson, Bishop of Wakefield, Chairman*
- *The Rt Revd Glyn Webster, Bishop of Beverley*
- *The Rt Revd Philip North, Bishop of Burnley*
- *The Rt Revd Martin Warner, Bishop of Chichester*
- *The Rt Revd Jonathan Goodall, Bishop of Ebbsfleet*
- *The Rt Revd Jonathan Baker, Bishop of Fulham*
- *The Rt Revd Norman Banks, Bishop of Richborough*

The Pastoral letter from the Bishops was written before it became necessary to close places of worship in order to reduce the spread of Covid-19. People and priests were encouraged to continue their lives of prayer as can be seen elsewhere in this issue.

A Prayer for use at home

God of healing and hope, in Jesus you meet us in our places of pain and fear. Look with mercy on those who have contracted the new virus, on any who are vulnerable, and on all who feel in danger. Through this time of global concern, by your Holy Spirit bring out the best not the worst in us. Make us more aware of our interdependence on each other, and of the strength that comes from being one body in you. Through Christ our wounded healer. Amen. (The Rev' d Dr Sam Wells Vicar of St Martin's in the Field)

www.nhs.uk/conditions/coronavirus-covid-19/
www.gov.uk/government/topical-events/coronavirus-covid-19-uk-government-response
www.churchofengland.org/more/media-centre/coronavirus-covid-19-guidance-churches

* www.churchunion.co.uk/coronavirusresources

the way we live now

Christopher Smith reflects on the power of the Cross

Just as priests shouldn't preach about preaching, I dare say those of us who write articles for magazines shouldn't write about writing articles for magazines. Even so, you may as well know that there is a time lag of just over a fortnight between me writing this column and it landing on your doormat in the magazine. 17 days is a heck of a long time in the world of a new coronavirus, so I have no idea as I write what the state of play will be by the time we come into Holy Week, but at the moment, following advice from the hierarchy, we at St Alban's Holborn have stopped administering the Chalice to the congregation and exchanging the sign of peace. So I guess that, come Good Friday, the chances of us coming to kiss the Cross are pretty slim. And that will be a great shame.

The veneration of the Cross on Good Friday is a mighty powerful act. There is no mass on Good Friday, although we receive Holy Communion from the sacrament consecrated at the mass of the Lord's Supper the previous night. But on Good Friday, we worship the Cross of Christ: and I use that word advisedly because worship is worthship, a way of acknowledging the true worth of someone or something. In this case, we usually do it with a kiss, of honour, not betrayal. The power of the Cross as a symbol lies not in its function as a Roman method of executing low-life, but in the fact that one very particular person was crucified on one such instrument two thousand years ago. And the followers, the worshippers, of that very particular crucified man took the image of this very particular instrument of shame and torture and death, and began to use it as the symbol of their faith.

And as a symbol, it has scandalised, shocked and even frightened people ever since, especially those who have reckoned followers of the crucified man to be a threat to their authority, a threat to their power. To take but one example, allow me to quote from Neil MacGregor's 2017 radio series, *Living with the Gods*, in this case on the threat perceived by a sixteenth century Japanese emperor, who had crucified twenty-six Christians at Nagasaki in 1597:

> To ensure the complete eradication of the alien faith, the state went even further. Anybody suspected of being a secret Christian was obliged – on pain of death – to appear in a nearby Buddhist temple. There, in order to demonstrate that they were no longer part of the forbidden sect, they had publicly to abjure their faith and stamp on a small plaque carrying the sculpted image of Christ or the Virgin Mary [most usually, in fact, an image of the crucifixion]. Some of these ... images have survived. They are, I think, inexpressibly poignant. In the history of art, they form an almost unique category: images of real quality made explicitly to be humiliated and destroyed, ...worn away by the feet of those forced to desecrate them: faint remains of a faith wiped out.

What, then, is so threatening in that image of that particular man upon that particular cross? What makes the cross so threatening in cultures where its public display is to this day illegal? The question, of course, is not what, but

What, then, is so threatening in that image of that particular man on that particular cross?

Who. Who is this crucified man depicted in these images? The answer is simply stated in words of one syllable: God so loved the world that he gave his Son. The Word was God. The Word was made flesh. And the simple doctrine of the love of God is too much for many to hear. That simplicity should always be born in mind when we are trying to understand the theology of the Cross, the doctrine we call the Atonement. That bit of Christian doctrine *is* complex, but the key to it is simple. God so loved the world that he gave his Son.

So we know the answer to the question 'Who?': the only Son of the Father, the Word of God made flesh, the second Person of the Trinity who has redeemed humanity by taking it himself. God did not choose to save the world by talking about it. And if humanity in the abstract is redeemed by the Incarnation, so humanity in particular is redeemed on the Cross. We see perfect humanity in the Transfigured Christ, and if redemption consisted only in the appearance on earth of a perfect human being there would be no need for either crucifixion or resurrection. But the Cross is the proof that the work of Christ is not limited to the re-creation of human nature in one historical individual, even if that individual be God incarnate. Christ, by his perfect obedience and love, challenged and overcame the very forces to which man had succumbed to redeem the flesh and blood that did in Adam fail.

And there is the truth behind that 'paying the price' that we use as a transactional shorthand for something much more profound. As Eric Mascall once said, 'The Atonement has of course sometimes been depicted in crude and barbarous terms, yet it is striking how both the crudity and the barbarity vanish once it is remembered that the Christ who died is both God and man. There is then no opposition between priest and victim, for priest and victim are one.'

If, for our redemption, it was necessary for humanity to be taken on by God himself, so too it was necessary for that having-been-taken humanity to be sacrificed, to be given-over, given back, to God. The question for us, then, is whether we are prepared to bear the fruit of that sacrifice. For that will require some sacrifice on our part too.

ND

views, reviews and previews

art

AUBREY BEARDSLEY
Kimono: Kyoto to catwalk

Tate Britain, until 25 th May
Victoria and Albert Museum, until 25th June

Every morning when I open up church I look across the road to Aubrey Beardsley's Pimlico house, a building once festooned with graphic – in all senses of the word – works and where 'Caprice' his one known attempt at oils was hung. 'Caprice' has been recently cleaned and is one of the 250 works which make up Tate Britain's show. These include original drawings plus paintings by others of Beardsley and his circle, work inspired by Beardsley's designs (Charles Rennie Mackintosh and the covers of Procul Harum albums) and by his love of outrage (a very large member by Gerald Scarfe, decorously hidden behind a black curtain).

So much Beardsley in one place seems a little overwhelming, but the jaded æsthete can reflect how much better Beardsley was than his imitators, and the religiously-minded can be comforted that like that other great decadent, J.K. Huysmans, Beardsley returned to the Catholic faith, even requesting that his illustrations for 'Lysistrata' and Juvenal's Sixth Satire be destroyed. They weren't, and the V and A's collection of them is on show at Tate with a trigger warning.

Beardsley himself, beautifully dressed, dedicated to self-promotion and to exploring gender fluidity, much influenced by Japanese prints (their eroticism and their use of large areas of colour and flattened outlines), collaborator with Oscar Wilde in the publication of 'Salomé' and Henry Harland in the publication of 'The Yellow Book,' didn't like to be called decadent. His desire to shock - the large male members and the frank pictures of female desire – existed alongside artistic conversations with Attic vases, Rococo prints, Burne-Jones, de Lautrec and Whistler. His facility and technique are extraordinary in the hairline works – above all 'Salomé'(his best work) – and the later stippling ('The Rape of the Lock').

Beardsley's designs are instantly recognisable with swirls and patterns set against expanses of black and white (his use of colour was less effective). And usually there's some naughty detail crept in – the works of de Sade or some design which needs a second look. But Rembrandt was capable of something similar, as in his great print of the 'The three trees,'and Beardsley is sophisticated compared to Picasso's obsession with male parts.



And yet there is a problem. Beardsley was an illustrator of genius but it's sometimes hard to get through the finely worked surface. He worked very hard. He adored his sister Mabel, shown here in an iconic picture, a characterful if limited actress. His portrayal of the female body is frank but not prurient or misogynistic. He had a feeling for such fellow sufferers from T.B. as Chopin and Weber. If only he had lived longer we might have understood him better. But we can guess that Beardsley would have enjoyed the V and A's kimono exhibition. Not only does it show the native origins of the Japonisme which Beardsley profited from, the fine craftsmanship is equivalent to his own penmanship, the eye to the commercial main chance on a par with his seizing of the opportunities of high quality mass printing, and the exuberance and originality match his own play with conventions.

The hundred items in this show date from 1750 to the present. They show both the craft of kimono making and the evolution of the kimono both within Japan and in overseas markets. The curators are sternly critical of the Lyons Teahouse/Mikado strain of Western cultural appropriation, in which every attempt was made to be 'authentic.' They celebrate the modern Western borrowing of the kimono by Freddie Mercury, Björk and the Star Wars epics. In fact Western designs by Lanvin and Fortuny derived from the kimono are the equal to the Japanese, though the dress of Emilie Flöge, friend of Klimt, is a tad voluminous

More to the point, amongst such curios as a boy's kimono with the Imperial battle fleet on it and a grown up's kimono which celebrates the electrification of Japan, there are a kimonos and kimono variants which just make the viewer happy, and raised for a colleague and myself the question, how could these be turned into chasubles? The designs of Yamawaki Toshiko and Rei Kawakubo are standout.

Owen Higgs

books

AUSTIN FARRER
Oxford Warden, Scholar, Preacher

Ed. Markus Bockmuehl, Stephen Platten, Nevsky Everett

SCM Press £19.99 ISBN:9780334058595

There is a story that at an Oxford college dinner a high table guest launched into a slashing attack on Christian believers, and in particular the clergy who were, he said, intellectually beneath contempt. When the tirade paused, the Head of House, himself no Christian, observed, 'the finest mind in Oxford at present belongs to the Warden of Keble College, the Revd Dr Austin Farrer.' Many in that University would have agreed.

Farrer died in 1968, yet his quiet, incisive voice has been heard through all the academic and ecclesiastical upheavals since then, and he is now commanding renewed attention. Good quality lasts, and Farrer's mind and work were of exceptionally fine quality. He has been called 'by common consent, one of the most remarkable men of his generation.'

Farrer's influence has also proved durable because he was something of a misfit, and therefore not confined to his own environment. His philosophical ability was fully acknowledged by his peers, yet he belonged to no specific school. All the elements which contributed to his thinking were absorbed into a personal outlook, which meant that his academic books were notable for lacking the customary scholarly clutter of footnotes and bibliographies. He stood aloof from the theological fads convulsing the Church in the nineteen-sixties. He was involved with critical study of the New Testament at a particularly arid time when scholars were suffering from a bad attack of Bultmann, with unpleasant secondary symptoms such as form criticism. He refused to succumb to the contagion.

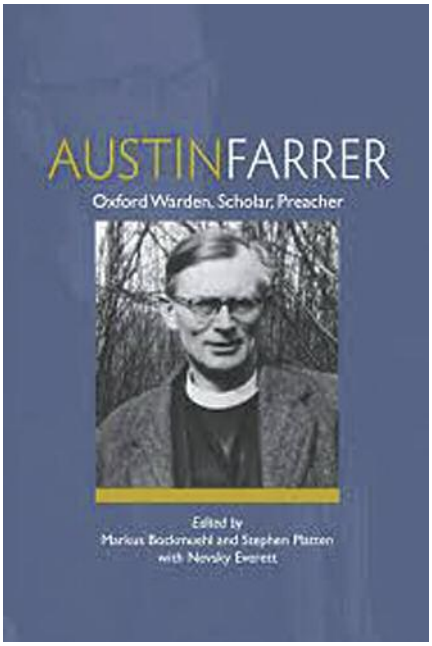
In each of these areas Farrer's contributions were original and distinctive. His frequently witty tone sometimes enabled adverse critics to suggest that he was not wholly serious, but they could not have been more wrong. His purpose was to defend orthodox Christian faith with every weapon he had, and to expose the intellectual and spiritual inadequacy of attacks made upon it, not least by voices within the Church. He brought to this task a rigorous mind, coupled with the sensibility of a poet and the compassionate understanding of a pastor.

The present book brings together lectures delivered at a day conference in Keble College in 2019, and begins with an account of Farrer's time as Warden there. Anyone acquainted with the politics and pettiness which can characterize Oxbridge colleges will understand the difficulties he faced, not least because he was a priest. But he was no ivory tower theorizer, and dealt well with many of the developments forced upon Keble by changing university circumstances. A merit of this essay is to prevent any tendency toward hagiography among Farrer's admirers. He had weaknesses, but some of those who knew him were prepared to acknowledge a saintly quality about him.

Farrer's exercises in New Testament studies evoked splutters of indignation from scholars when he questioned received opinion, and not all of his notions have survived later scrutiny. However, the essay on Farrer and Mark's gospel reminds us of his revolutionary proposal for jettisoning the hypothetical NT document Q, an argument frequently dismissed at the time, but which now has a substantial number of academic adherents. Another essay makes the important point that 'it is the Bible that provides the imaginative forms that the Christ-event brings to life. This claim guides Farrer's entire Biblical criticism.'

Farrer's philosophical theology is approached through a reflection on his theory of evil. He made a significant contribution to thinking on that topic, though one with some weaknesses, like all such hypotheses. His insistence on the importance of Eschatology to this issue was particularly welcome at a time when it was often being downplayed in theological circles.

The use of imagination, myth and metaphor in Christian theology is the theme behind a discussion of Farrer's links with C. S. Lewis. Farrer was rightly



appreciative of Lewis's skills in Christian apologetics, though he had reservations about Lewis's understanding of images. Farrer points to the place of imagination in enabling Christians to offer an understanding of God's presence and work in the world which balances explanations offered by the sciences. This is a rich area for exploration.

Lastly, there is consideration of Farrer's preaching, the part of his legacy which remains best known through the publication of his sermons. In his preaching, Farrer's varied gifts united to powerful effect. The late Fr Donald Allchin told me that hearing Farrer preach gave him a sense of what it was like for a past generation to hear Newman, though this comparison should not be pushed too far. Farrer had no liking for Roman Catholicism, and rather than being a disciple of the Tractarians he stood in the great High Church tradition reaching back to the Caroline Divines. He was unquestionably Catholic, but also (as befitted a son of the Baptist manse) Reformed. His preaching was doctrinal yet practical, and he did not spare his audience the challenges of Christian discipleship.

These excellent essays would themselves justify buying this book, but there is a bonus in the shape of four previously unpublished lectures delivered by Farrer in America in 1966. Some of the themes referred to above are touched on in the lectures, and it is instructive to watch Farrer reviewing religious trends of the time courteously, but with devastating

effect. 'Death of God' theology and Situation Ethics may be history, but they have present day descendants, and the editors are right to say that he would have made short work of the now not-so-New Atheists.

Reading this book inevitably provokes comparisons between the high standard of Farrer's work and much which is on offer now. The editors are frank about a situation where the Church of England fails to value scholar priests and offer them helpful spheres for working. (The small parishes where scholarly clergy could study and write while having their reflections rooted in pastoral reality have long been streamlined away.) The editors state that 'a sense of panic in response to the secular has rapidly debased the Church's idea of "mission" amid widespread gasping for the supposedly clear air of management and leadership. That "mission" has in the Church of England narrowed to the point where "relevance" becomes the primary criterion for the selection of its spiritual leaders: bishops, deans, residentiary canons. Theology, by contrast – the skilful, patient and public articulation of the love of God with the mind – seems non-essential and even counterproductive to the new currency of "mission".

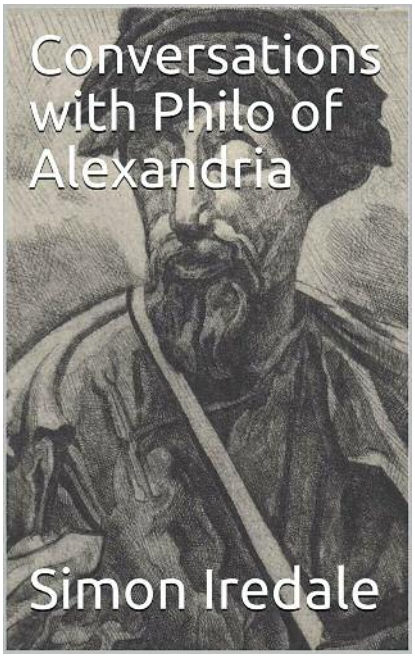
Can it be that at last voices are being raised against the tide of trivialities promoted by the Church in the name of mission and outreach, and the demand is being heard again for serious, orthodox, challenging Christian teaching? If so, Catholic Anglicans should rise to the challenge joyfully, looking to Austin Farrer as an inspiration and help in the task ahead.

Barry A. Orford

CONVERSATIONS WITH PHILO OF ALEXANDRIA

Simon Peter Iredale

ISBN 978-1700056962



A self-published book can be of varying quality. However, when the topic is the well-digested fruit of a PhD thesis, the reader approaches it with high expectations. Iredale's *Conversations with Philo of Alexandria* is such a book, with a happily conversational tone. The text itself is under 100 pages, with discursive footnotes and a select bibliography for further reading. One minor presentational weakness is that the chapters do not begin on fresh pages, but run consecutively like an e-book.

Iredale dips into Philo's original thought, while situating Philo in his own context, and as ancestor to subsequent developments in Christian theology. What makes Philo distinctive is that he is a Jewish philosopher who took his own Scriptures seriously, while learning as much as he could from both them and contemporary philosophy. He saw everything being created according to a divine purpose (p.27), and studied it as a form of worship (p.20). Philo's engagement with the Scriptures as the ultimate source of truth – even if its interpretation may be beyond human understanding – is particularly pleasing, as is his enquiring mind. Of the three men who appeared to Abraham, Philo sees an "underlying single object ... one the reality, the other two shadows beamed from it" (p.40), from which he infers the Logos escorted by the creative and kingly powers of the Divine.

For Ordinands-in-training, such as your reviewer, the temptation may arise to limit such speculation, or to set up a tense suspicion between Jewish and Gentile thought. However, Iredale is keen to point out that Philo cheerfully inhabited both worlds, and the book goes some way to show the great influence that Philo exerted on later Christian thought even by his manner of approaching the Scriptures, speculatively but faithfully (p.75). In the example above, we see a thoughtful approach by an observant Jew to the mystery of the Triune God, informing later Patristic discourse.

A weaker aspect to this book occasionally emerges, at odds with the flow of the argument. Iredale wishes to advance the modern genderless pronoun, which leads him at various points into matters of speculation. For instance, on the genderlessness of the resurrected Christ (p.33 and fn.58), or on the supposed substitution by theologians of only-*begotten* Son as opposed to '*made*' or '*created*' – which Iredale thinks 'problematic' (p.34 fn.59), even though the term *monogenē* is strictly Johannine in usage (and the NRSV's tepid '*only*' is scarcely adequate in translation). The term '*begotten*' naturally bespeaks the Fatherhood of God, and however mysterious (rather than 'problematic') this may seem, Iredale would probably better exemplify Philo's own method by rooting speculation more firmly in the texts of Scripture. Unfortunately, these moments (including in pp.83-84), come across as digressions which do not fit with the overall argument. That is a pity, and means the passages read like insertions into an extant text, somewhat disengaged from Philo's thought – detracting, ultimately, from the book's real didactic strength.

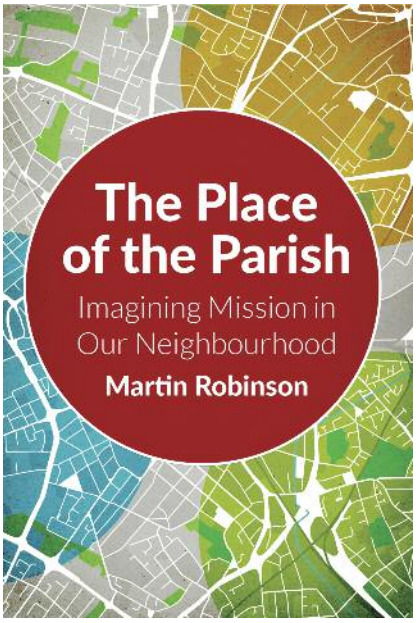
Tristan Meares

THE PLACE OF THE PARISH: Imagining Mission in Our Neighbourhood

Martin Robinson

SCM 2020 £19.99
ISBN 978-0-334-05825-0 160pp

'Possibly the most prophetic statement that our hyper-individualistic culture needs is the local reality of communities acting out what it means to love one another, to embrace the needs of the world, to enact truth - all in the context of the Eucharist. This simple act of memory connects the salvific act of Christ upon the cross with a redeeming present and the ultimate community of a new heaven and a new earth.' So concludes Church growth strategist Martin Robinson's new book, over whose lifetime and



ministry the parish and indeed the Eucharist have seemingly gone and come back again as prime movers in UK mission theory.

This analysis of mission practice in the west chronicles the generation that looked to church planting, Fresh Expressions and Warren's 'Mission-shaped church' ending with an affirmation of 'The Place of the Parish.' That place, though fragile, retains 'touch points for the memories of a given community… buildings… of… spiritual significance help(ing) to anchor and shape the collective memories of given community. They act as the connecting point between past and present, between heaven and earth, between that which has been and that which might be.'

I read this book as former mission adviser and parish priest noting how things have moved on, in some ways back, to affirm parish ministry, stretched as that now is, from times when the parish was in question as merely 'attractional church.' Better, they almost used to say, to get out and engage with networks from bikers to pensioners. This timely reflection affirms how parish churches at their best are both engaging and attractional. What engagement they can make with their community remains haunted by Newbigin's question of 1984: 'Can the West be converted?.' Bishop Lesslie Newbigin handed on this question from an Indonesian Christian who knew the western world and saw how Christians there were influenced 'by an Enlightenment culture that assumes that man [sic] is the primary agent and God is somehow in the background.'

Recovering God's primacy, a sense of his supernatural leading has been one of the fruits of the mid 20th century Charismatic Movement, which helped build the enthusiasm for evangelisation and church growth chronicled in this book. Parallel to this came parish ministry insight from writers like Ann Morisy, seeing outgoing church work as a means of deepening discipleship: 'In a society such as ours where scepticism is the norm, it may be appropriate to begin by promoting discipleship rather than belief. Through… discipleship which speaks of venturesome love, it is likely that people will encounter experiences that are relevant to their half-formed faith; more than this, one of the great themes of the Gospel can come alive… encouraging people to do business with God and to contribute to God's purposes for humankind.'

'The Place of the Parish' attends to our understanding of place as much as parish, especially the tension between those seeing themselves based 'anywhere' and those viewing themselves as definitely 'somewhere' raised in the Brexit debate. Martin Robinson's lines on facilitating church growth are valuable - recovering God's agency, expectant worship, collaborative leadership etc. As the book's argument concludes towards affirming parish ministry and the sacramental, teaching from Bonhoeffer on community life appears with his warning against charismatics: 'God hates visionary dreaming; it makes the dreamer proud and pretentious.' The context of Nazi Germany may not be irrelevant but, as Robinson notes, many 'efforts at individual self-actualisation have little to do with community formation.' Church growth is helped by prophets, but they and their churches need humility alongside confidence in God to make the most of his supernatural gifts.

With insight on church vitalisation, mainly from Evangelical tradition, this book is valuable not least for a conclusion that is affirmative of eucharistic worship in parishes, exercised imaginatively and with an expectation upon God to be at work both at the altar and in the community.

John Twisleton

CHRIST UNABRIDGED: Knowing and Loving the Son of Man

G Westhaver and R Vince, Eds.

SCM Press, 2020

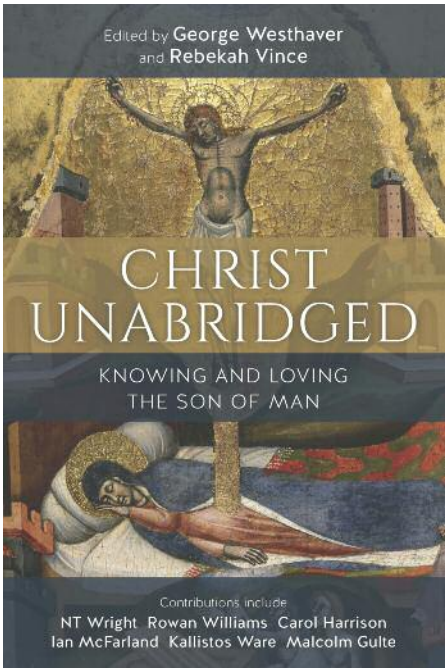
978-0-334-05828-1

This book is the published proceedings of the second Pusey House Theological conference, *Totus Christus: Knowing and Loving the Son of Man*. It took place at Pusey House Oxford from the 9-11th July 2018. The proceedings of the first conference, which was focussed on the Trinity, we previously reviewed in this publication (No. 296, May 2018). Your reviewer attended both conferences.

The approach taken with this second volume in the series is very similar to the successful formula of the first: a thematic arrangement of the papers, bringing structure to the different angles explored at the conference itself. However, there are two significant innovations which really add value to this book.

First, a full introductory chapter is included, instead of a brief preface. The extra work that has gone into this expansion of the prefatory material really pays off, because it gives the reader a more thorough overview of what lies within. In a book like this, which is unlikely to be read cover to cover, that helps to decide on which paper or section to focus your attention.

What then transforms this book from simply a record of the papers delivered



into something rather more reflective is the decision to include selections from Malcom Guite's poetry. Each part, which is a collection of papers around the same theme, begins with one of his compositions. This device evokes effectively the prayerful and receptive atmosphere in which the conference itself took place, interspersed as it was with the public worship of the church.

The indices are welcome and thoughtfully compiled, though I am afraid I always prefer footnotes on each page as they occur, in order to avoid all that flicking back and forth. Another small gripe is the title: the conference was *Totus Christus*, here *Christ Unabridged*. An unnecessary dilution by (I suspect) the publishing house for a volume which is clearly not intended for the average Sunday book stall at the back of church.

This volume is ecumenical in scope and orthodox in spirit. Any reader who wants to consider the person and work of Jesus Christ freed from the bonds of one particular theological perspective or specialisation will find it invaluable. Indeed, it invites us to rise above the taxonomy of theologies and listen for 'the voice of the Word' which is, as Rowan Williams reminds us in his concluding address, 'something more than just the words we utter.'

Guy Willis

The author of this review is the Registrar of Pusey House.

The third biannual Pusey House Theological Conference, Descent of the Dove: Knowing and Loving in Spirit and Truth, will take place from Monday, 6 July to Wednesday, 8 July 2020.



The Children's Pilgrimage to Walsingham.

New Directions and Together were being published just as the Covid-19 restrictions came into force. We apologies for any inaccuracies that arise as a result of this.

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April Diary

Thurifer goes to the opera

"Je ne regrette rien," memorably sang iconic French chanteuse, Edith Piaf. That is not, however, a sentiment I share. I regret many lapses of judgement, taste, action. High among those regrets is deficiency in a foreign language. Very little of my French A Level survives. I can just about navigate my way through a French menu and I once hired and cancelled a car with about six words of French. Of my German O Level, I can remember the first words I learned, "Welche faber hat die See? Die See ist blau". Also the first compound noun I was taught, in which the German language excels, Ein Sonntagnachmittagsspaziergang (a Sunday afternoon walk). This lacuna was brought forcibly to light recently when reading "The Divine Comedy" in translation. I read two Cantos a day as an adjunct to Morning and Evening Prayer. I read it in the very fine, satisfactorily tactile Everyman Edition. The translation was by Allan Mandelbaum. It was not so much the American spelling and locutions that irked, nor occasional neologisms, but some of the knotty constructions, obscurities and passages with lack of fluidity and some where the meaning was obscure. How far that can be attributed to the translator or Dante, I am, annoyingly, not competent to judge. There are two other translations that appeal and may serve me better, those of Dorothy L. Sayers and the recently departed, Clive James. Or, perhaps, I could bite the bullet and learn Italian, a language I have always loved, if not understood, in the opera house.

*

The first opera I saw live was Benjamin Britten's Gloriana. The first Italian opera was Verdi's La Traviata, it has retained a place in my affections even though my favourite is Un Ballo in Mascera. Yet it has often been Puccini's Tosca that has most moved and excited me. I have seen several fine productions and performances not least one by Scottish Opera in the early 1980s, revived last year. Yet the two most thrilling, dramatic and gripping performances that I know I did not see or hear live. One seen only on video (now online) and one heard only on CD. In 1964 the BBC televised live Act 2 of Tosca from Covent Garden. Renato Cioni was Cavaradossi, Tito Gobbi, Scarpia and Maria Callas the eponymous heroine. Even in grainy black and white with, by today's standards, indifferent sound quality, this was, and is still, a visceral, gripping. intense performance. Cioni, ardent, Gobbi, Iago-like in cruelty and malignity, Callas, a compelling amalgam of the leonine and the vulpine, savage and vulnerable. Even more involving and immediate is a live recording of a performance in Parma (21 January 1967). The great Italian tenor, and a heart-throb in his day, Franco Corelli was Cavaradossi. He described this performance as his best in the rôle. His ardent, ringing voice is thrilling. He holds the note when he sings "Vittoria" for twelve seconds and his rendition of E lucevan le stelle in the final act is spellbinding in its floating delicacy. The audience is as important as the performers. Their reactions, gasps, applause, shouts of bis (encore) ism fully engaged and does not detract from the impact of the performance. It makes it more involving and emotional. One track on the CD is five minutes of applause. There is heroic conducting by Giuseppe Morelli who holds everything together (almost) amidst the fervour. The success is not entirely due to Corelli. The other admirable principals, Virginia Gordon as Tosca and Attilio D'Orazi as Scarpia more than hold their own. Available from the Bel Canto Society: www.belcantosociety.org

*

A recent weekend trip to the West Country found me in Wells, Somerset. It is a (small) city of immense charm that I had visited last some thirty years ago. I had forgotten how pleasant is its centre and how beautiful is the Cathedral. An imposing, yet almost domestic, west front promises much. The interior is dominated by the remarkable Scissor Arches, rare, if not unique in church architecture. Although authentically original and integral to the medieval design, they still strike a note of modernity and retain the capacity to take away the breath. The nave is also strikingly free of funerary monuments and architectural clutter. This allows the grace of the building to be admired and to engage the senses. In the North Transept there is a beautifully decorated working medieval clock. The original works were made circa 1390. It chimes the quarter hours. Jousting knights circulate. Everyone smiles. The 14th century Jesse Window of 1340 is a little older than the clock and, having remarkably survived the protestant Reformation, the Civil War, World War II and the effluxions of time and weather has been sensitively conserved, restored and protected for the future. And the music at that Saturday well-attended Evensong was outstanding.

The interior is dominated by the remarkable Scissor Arches, rare, if not unique in church architecture.

*

Sunday morning saw me in the Cathedral of SS Peter and Paul, Clifton to hear Mass. My host that weekend was the exemplary Deacon of the Mass. To go from the medieval splendour of Wells to the 20th century Brutalism of Clifton is to experience the alpha and omega of sensibility and taste. The modern liturgy was seemly and unfussy. There was an excellent homily by the Dean, Canon Bosco MacDonald. The amateur volunteer choir sang beautifully a polyphonic setting of the Mass. Two days, two traditions and the trains were on time.

Thurifer

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Tom Sutcliffe goes to school

I do not remember much about being ill with bronchitis when I was three. It must have been after my big sister and I went with our mother in 1946 to spend three months in Denmark where our dad, a Royal Navy Lieutenant-Commander captaining the lendlease minesweeper HMS Gazelle which he had collected from Savannah and commissioned in 1943 when I was being born in Norwich, was minesweeping in the Baltic. I was a caesarean birth and my mum quite early on showed me the vertical scar right up her stomach which showed where I came out after she'd been in labour for 24 hours and the doctors finally decided my head was just too big to pull through. She was five foot tall and I was over eight pounds, which explains it all. (In those days they did not do horizontal caesarean sections in the lower abdomen as is now normal.)

I later learned that the bronchitis had given me a very high temperature, 103 I think. I was dosed with a thick pink fluid called M&B which tasted sweetish, and which I now learn was a sulphonamide developed in 1938 that had saved Winston Churchill's life when he got pneumonia during the war. Three years later aged six I caught measles at school or at ballet class. I was in bed a week or so with it and at first felt very ill confined to the small bedroom by our kitchen where a towering work-permit Swiss girl called Susie (who was living with us and helping my mum) usually slept. She moved in with my baby bro Francis then about a year old and I don't think he got measles. When the fever went, I started voraciously reading an encyclopedia article about dinosaurs. Living in Southsea of course I had never back then been to the Natural History Museum. Being ill at the Prebendal School in Chichester was more fun than one might have expected because one was bored and so were the other boys stuck in a bedroom with four of five beds - a small dormitory converted for the purpose. Chickenpox I shared with an older chorister called Roger Gooding and we became good friends. I lived six miles west of Chichester and he was in Bognor Regis much the same distance away - which meant, in those far off days when choristers continued singing services till some weeks after the other pupils at the Preb had broken up and gone on holiday, that on dumb days (Thursday when we did not sing evensong) a bus-trip home by oneself was possible and one could be away from the school from morning till suppertime, which was a nice pay-back for having to work on with our role as choirboys when normal prep school boys were off on hols enjoying themselves.

We called those extra weeks tagged on after the end of each term "choir hols". All the choristers and probationers together, as far as I recall, were moved into the Long Dormitory on the top floor of the oldest (14th-century?) building in our group - where the panelling (until it was disgracefully and insensitively removed and replaced by formica some years after I had left) was marked with signatures carved by suffering choirboys in the 18th century. Wooden panelling was our history in that dorm. Other stupid changes since my time include making the choirboys wear silly cloaks on their way to the cathedral for choir practice and services, as of they are extras in a sequel to Lord of the Flies. Choir Hols were a very nice time if you did not know any other lads your own age where your parents lived - which was one of the penalties of being at a boarding school. Especially nice was the fact that we choirboys got to know each other very much better than prep school boys ordinarily did, because we had to pass time together to a far greater extent that most lads did.

During the choir holidays we were more or less allowed to roam round the town as we wished.

Those of us who were readers (in fact this was most of us, I think) could go and take out what books we wanted from the wonderful children's library immediately opposite the Prebendal. across West Street. There was almost always somebody in that children's library - which filled what had been a huge sitting-room giving on a garden in a private house. She would help one find books one was looking for, or suggest books one might enjoy reading. During the choir hols we were more or less allowed to roam round the town as we wished. I remember exploring the river Lavant as it runs alongside the Roman walls (perhaps not really that old) which enclose the garden of the Bishop's Palace. Westgate Fields in those days were the other side of the gate in the Deanery Garden through the wall - which was how we used to get to our Prebendal sports field now on a different alignment. Frankly it was sheer vandalism by the city council or by West Sussex County Council to permit what is now called Chichester University (and I rather think back in the 1950s was Bishop Otter College, a teachers' training establishment) to be built where cows grazed in a glorious evocation of the many centuries of stable life since Chichester was made the diocesan see after the Norman invasion. The Saxon bishopric was named after Selsey and somewhere out there beyond Selsey Bill there is said to be the ruin of the Saxon cathedral under the water - St Wilfrid of course its saint. A stimulus to something musical, one might like to think: highly romantic! Proof of how much we all liked things at Chichester in the 1950s - and above all how loyal and devoted we all felt to our extremely aged organist and choirmaster Horace Hawkins (who had been Widor's favourite organ pupil before the first world war in Paris, and in fact had started an Anglican choirschool there in 1912 to serve St George - the CofE church in rue Auguste Vacquerie in the XVIeme arrondissement - is the fact that we choirboys from the late 1940s and the 1950s still gather at intervals to hold a reunion just for us.

Everything changed when John Birch

took over, including the repertoire. No more Widor Mass sung with the theologs from the Theological College over which John Moorman presided in Chichester, and no more Hawkins Te Deum to end the summer term - a rollicking work which we all adored and which he had probably composed when he was at Hurst. Hawkey as we affectionately called him got the job from Dean Duncan-Jones aged 58 when director of music at Hurst. He did not retire till he was 78 in 1958 - going back to the rural cottage he had built for himself north of the main cricket pitch at Hurst and living on till 1966. I attended his funeral. He was buried alongside his wife who had died in childbirth in the 1920s when their daughter Anne was born (whose godparents were Siegfried and Winifred Wagner, son and daughter-in-law of the great Richard). Hawkey had studied plainchant with the Solesmes monks in Normandy - and as well as "Sarum rite" Chi in the 1950s had plainchant psalms Monday to Wednesday evensong, and Friday mattins, and fauxbourdon settings of the Mag and Nunc and Te Deum. A unique English cathedral.

I got the flu in 1957 at Hurstpierpoint College where I was a choral scholar for four years as well as being supported by various other scholarship funds designed to help those not blessed with ready money to attend fee-paying schools, one run by the Royal Navy. (Of course educational establishments for the male and female children of impecunious naval officers had existed since 1840 when benefit from selling a captured French or Spanish ship to the Lords of the Admiralty was no longer on the cards - grace à Trafalgar). My sister Jane went to the Royal Naval School which because of the 1940 bombing of its Thames-side premises at St Margaret's relocated to Stoakley Hall, Haslemere under an energetic head Miss Oakley Hill. Sent to Chichester High School for Girls in 1951, a couple of terms before I got into the Preb she was pretty fed up and felt deprived. But actually Hurst was no better a school than Midhurst Grammar or Chi High for Boys - except perhaps thanks to its Shakespeare Play tradition dating back to 1851 and its superb music at the time I was there under director of music Wilfred Smith, who at the end of the war had served as organist and choirmaster of Calcutta Cathedral.

That flu at Hurst did not seem like any kind of serious illness. And thanks to the arrival of a former King's Cambridge tenor choral scholar called Peter Bingham in 1959 I was lucky enough to be well prepared to apply for and gain an Academical Clerkship under Dr Bernard Rose at Magdalen College, Oxford when I was 16 years and eight months. My church singing career veered towards opera at Darmstadt when I was Ottone in L'incoronazione di Poppea in 1970 - and concluded with a bit under four years as countertenor at Westminster Cathedral. All that music in childhood and young adulthood was a wonderful start to a fortunate and happy life. Thank God! ND



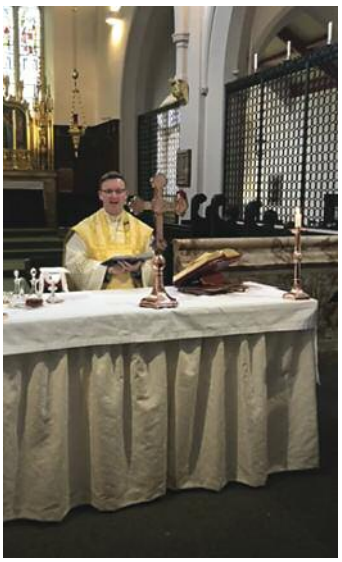


Mass at St Stephen's House, Oxford celebrated by Fr Robin Ward on Laetare Sunday.

New ways of being Church

During the Coronavirus pandemic priests across Britain live streamed Masses into people's homes. Here are a few from around parishes of The Society.





















Sacratissimum Cor Jesu

John Gayford offers a Critical Historical Evaluation of Liturgical Devotion to the Sacred Heart of Jesus

Devotion to the Sacred Heart of Jesus can be defined as the response of the faithful to the fact of Christ's love, divine and human, symbolized in his physical heart. Historically the devotion to the Sacred Heart is a development of devotion to Christ's sacred humanity whom we may adore because the human nature of Christ is combined with his divine nature. There is an affinity between devotion to the Sacred Heart of Jesus and worshipful admiration of Jesus as the Good Shepherd.

The doctrine and adoration of the Sacred Heart of Jesus goes back to the cross, but moved slowly for the first 1000 years and was mainly confined to private meditation within the monastic life. Early references to the Sacred Heart can be traced to Justin the Martyr, Irenaeus, St Hippolytus of Rome, Origen, Cyprian, St. Ambrose and St Jerome. St. John Chrysostom one of the greatest preachers of the early Church states *the blood and water that flowed from Christ's side on the cross were symbols of the Eucharist and Baptism* and he goes on to say that from these two sacraments the Church is born. St Augustine of Hippo in his Confessions written towards the end of his life speaks of his desire for his heart to be united with the Sacred Heart of Jesus, as two hearts beating in unison. After St Augustine's meditation we have to wait for St. Bernard of Clairvaux in 12th century for sermons on the Sacred Heart. This was taken up by St Bonaventure who provides us with the second lesson in the Office of Readings for the Feast. He does not dismiss the importance of emotion in the spiritual life. To him all human wisdom is folly compared with the mystical illumination that God sheds on faithful Christians. He speaks of the splendour of truth and the sweetness of love. In the 13th century two Helfta nuns Saints Mechtilde and Gertrude the Great from the Benedictine Abbey in Saxony developed what is often called the "Helfta Style" of devotion to the Sacred Heart and wanted to love Our Lord in the Blessed Sacrament. In 1353 Pope Innocent VI instituted a Mass in honour of the mystery of the Sacred Heart but this was only authorised within monastic houses. By 1373, Julian of Norwich was receiving a series of revelations. Her tenth vision was all about the Sacred Heart of Jesus with revelations of theological truths. The Anima Christi Prayer has been ascribed to St. Ignatius Loyola as he opens his *Spiritual Exercises* with it, but it was well known before his time. This prayer brings us into union with the timeless love of Christ. Edward Caswell (1818-1878) used this as the basis for his hymn *Soul of my Saviour Sanctify my breast.* St Francis de Sales gives us more prayers in the late 16th century. In the 17th century many attribute the mystic St. Margaret Mary Alacoque with the beginning of the modern adoration of the Sacred Heart. In 1693 and 1697 privileges were granted to her order with a special Mass and Office but refused for common use. The devotion was spreading through religious institutions. St. John Eudes (1601-80) was a complicated, deeply spiritual and charitable French priest who came under the influence of the Jesuits. His devotion to the Sacred Heart became a symbol of opposition to Jansenism and to the French Revolution in their denial of a merciful God. Eventually he was commissioned to write a new Office and Mass of the Sacred Heart. The Marseille plague of 1720 was the occasion for spread of devotion to the Sacred Heart outside religious communities.

Her tenth vision was all about the Sacred Heart of Jesus with revelations of theological truths.



The 19th century was to see Papal approval and wide spread Catholic devotion, with emotional appeal, to the Sacred Heart. Sister Mary of the Divine Heart (1863-1899) is an important figure in the history of devotion to the Sacred Heart of Jesus. She felt the compulsion to write to Pope Leo XIII asking him to consecrate the world to the Sacred Heart of Jesus and that the first Friday of each month be observed in honour of the Sacred Heart. Eventually this pope commissioned an inquiry,

which he proclaimed on 11th June, the feast of the Sacred Heart that year. Three days prior to this Sister Maria died at the age of 36. Pope Leo XIII is reported as saying his solemn consecration of the whole of humanity to the Sacred Heart of Jesus (in his encyclical *Annum sacrum* of 1899) was the greatest act of his pontificate. Later Pope Pius X decreed that this consecration be renewed annually at the feast of Christ the King.

The emotional devotion to The Sacred Heart was not natural to the restrained English, but the writings of Newman and Manning paved the way for Anglican appeal. St. John Henry Newman using his poetic skills gave us a prayer to the Sacred Heart of Jesus concealed in the Blessed Sacrament, which takes us away from the popular Baroque style of Catholicism of the time. The Second Vatican Council damped down some of the excesses which allowed more ecumenical acceptance. As a counterbalance the writings of Karl Rahner and Hans Urs von Balthasar warn us against possible pseudo- religious expressions.

The Church in the celebration of the Sacred Heart of Jesus invites us to acknowledge the love for mankind which moved the saviour in all the works he undertook for our sake.

The Church in the celebration of the Sacred Heart of Jesus invites us to acknowledge the love for mankind which moved the Saviour in all the works he undertook for our sake. His love is the love of God who became human. Physical excesses of this popular catholic cult may have deterred some Anglicans from accepting this feast, but the realisation that there is a longing to acknowledge and adore a compassionate God in the suffering humanity of Our Lord Jesus Christ on the Cross has overcome some of these barriers, allowing many Anglicans to keep this feast with love and devotion. The Feast of the Sacred Heart is now kept as a Solemnity on the Friday after octave of Corpus Christi (in the second week of Pentecost 19 days after the Feast of Pentecost). June has become the month of the Sacred Heart. There is a votive Mass of the Sacred Heart which can be said on the first Friday every month but not often used now.

Finally Catholics and Anglocatholics need to remember to refute having a monopoly of the love of Our Lord Jesus Christ which was poured out for all mankind on the Cross. The concept of the loving mercy of Our Blessed Lord is very dear to Orthodox teaching but they object to what they call "worship of body parts" and find the statue of Jesus with a bleeding heart exposed on his chest objectionable. Nevertheless they use references to the wounded side of Jesus in offices and prayer. Also some kiss the chalice when receiving communion in veneration of the wounded Christ. Often Eastern Catholics see the devotion to the Sacred Heart as controversial, using terms such as liturgical Latinisation.

Catholic minded Anglicans have kept the Feast since the late 19th century. With the introduction of the English Missal containing the celebration of the Feast of the Sacred Heart with propers, lessons and preface in English, and a votive Mass on a Friday, interest widened and its doctrine has developed among Anglicans. The feast day does not appear in the Book of Common Prayer or in Common Worship which leads some to think the celebration is not of Anglican patrimony. That may be so for the celebration, but not for the doctrine, where the love of Jesus for humanity is universally regarded throughout Christendom. Periods of meditation before the Blessed Sacrament (often before Mass) are encouraged by Catholic minded Anglicans especially by the Society of the Holy Cross (SSC). A statue of the Sacred Heart of Jesus holding out his hands showing his wounds from the nails of the cross is not out of place in some Anglican churches possibly placed next to votive candles and notice board where requests for prayers can be pinned. However, Anglican Churches are not likely to be dedicated to the Sacred Heart of Jesus nor to be linked with the Immaculate Heart of Mary. Modern Anglicans are not so likely to embrace the external of adoration of the Sacred Heart such as the enthronement and scapular, nor are these so popular among English Catholics since the Second Vatican Council.

The Litany of the Sacred Heart of Jesus is usually attributed to the Venerable Anne Madeline Remuzat of Marseille in 1718 and received approval outside monastic life when it was used at the plague of Marseille in 1720. The litany was modified a number of times to its present 33 petitions. Each petition expresses some aspect of God's love for humanity symbolised in the Sacred Heart of Jesus. Litanies have often been recited or sung in procession. More often now the Litany of the Sacred Heart of Jesus is left as a private meditation before the Blessed Sacrament or before a statue or picture of the Sacred heart. This allows time to meditate slowly on each petition.

Regarding the Sacred Heart in Art, from the 4th century there had been paintings of the *Arma Christi* (the weapons by which Christ overcame death) these included the cross, the crown of thorns, the nail and the lance. With the authorization of the feast in 1765, Pompeo Batoni (1708-1787) a famous portrait painter in Rome painted one of the first pictures of



the new form of devotion to the Sacred Heart and set in train an unfortunate proliferation of sentimental oleographs and plaster statues. The most common symbolic depictions of the Sacred Heart of Jesus is a heart surrounded by a crown of thorns, it may have a cross on the top of the heart, also there may be flames which represent the divine love. An arrow may be piercing the heart representing the sins of the world. This may seem macabre to us today but it needs to be remembered it was not uncommon for a heart to be removed from a body so that it could be transported to a sacred place of burial. This links us with the concept that Christ is in Heaven but his heart is still with us, and for this we adore him. Despite some unfortunate legacies, there are many beautiful statues and icons of the Sacred Heart that help stimulate reverent meditations.

The Church in the celebration of the Sacred Heart of Jesus invites us to acknowledge the love for mankind which moved the Saviour in all the works he undertook for our sake.

It may surprise some that devotion to the Sacred Heart of Jesus is demonstrated among others by Thomas Goodwin, Isaac Ambrose, Thomas Traherne and Richard Baxter, puritan and nonconformists from the 17th century. In spite of Calvinistic leanings, they demonstrate poetic depictions of the Sacred Heart. Some of the hymns of Charles Wesley, the famous Methodist hymn writer (1707-1788), such as *Love Divine All Love Excelling* and *Jesus Lover of My Soul* also demonstrate adoration of the Sacred Heart of Jesus in their various ways.

The Church in the celebration of the Sacred Heart of Jesus invites us to acknowledge the love for mankind which moved the Saviour in all the works he undertook for our sake. His love is the love of God who became human, and dispels any exclusivism. Carnal excesses of this popular catholic cult may have deterred some Anglicans from accepting this feast. All the same there is a longing to adore a compassionate God in the joys, work, friendship and suffering humanity of Our Lord Jesus Christ which draws many to keep this feast with love and devotion. ND

Suggested Further Reading:-

- Croiset, J. *Devotion to the Sacred Heart* Translated by O'Connell, P. (Second Edition) Tan Books Charlotte, North Carolina 2013.
- Duffy, E. *The Heart in Pilgrimage: A Prayerbook for Catholic Christians* (Revised Edition) Bloomsbury London 2014
- Richo, D. *The Sacred Heart of the World: Restoring Mystical Devotion to Our Spiritual Life* Paulist Press Mahwah New Jersey 2007.

Remember at Walsingham the praying never stops…

A letter from **Bishop Philip North** to Walsingham Pilgrims

Six hundred years before Jesus was born, the Jewish people were driven from their beloved Temple in Jerusalem and sent away in exile to Babylon. It was a time of bitterness, pain and grief, described so powerfully in Psalm 137: *'By the rivers of Babylon we sat and wept when we remembered Zion.'*

That is surely how most of us feel now that we have been separated for a while from our beloved Shrine at Walsingham. For all of us it is a place of such life and joy and healing that to be unable to make the pilgrimage seems unbearable. It is like an exile to us. And of course that pain comes against a backdrop of fear and anxiety in our nation as ever more extreme measures are taken to keep us safe against the pandemic.

So please, in this time of grief, remember three things.

First, remember at Walsingham the praying never stops. The Mass is being offered privately and each night at 6pm a lone person will offer Shrine Prayers in the Holy House. That praying is for you. Walsingham is precious to us because it is a place where prayer is offered and answered and the praying will always continue. So why not, at 6pm each night, offer a Decade of the Rosary and make a pilgrimage to the Holy House in your heart? Or even better, watch Shrine Prayers as it is live streamed on the Shrine website.

Second, remember that the truth to which Walsingham bears witness is unchanging. Because of Mary's bold and daring obedience, God is with us in Jesus. And having come to be with us, he has no intention of leaving. No matter what may befall our nation or what you personally may have to endure,



Jesus is with you. He who bore pain on the cross bears also the pain of all who will suffer from this virus. He who rose again in glory guarantees that hope and love will always triumph over fear and darkness. Nothing can ever undermine that truth.

And third, remember, this will not last. By being separated for a while from England's Nazareth, we will come to love it even more. And one day we will return to Mary's home and drink from her well and join in with her intercession, a band of pilgrims united by our unfailing hope in the Word made Flesh.

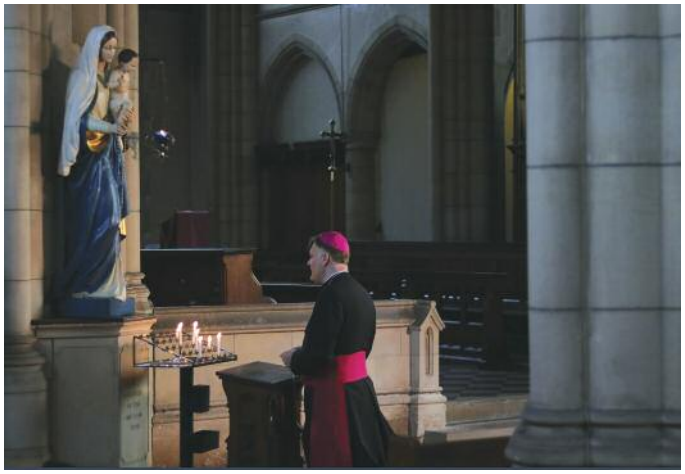
So keep praying! Pray for our nation, pray for our Shrine, pray for your loved ones and pray for that day when we can go to Walsingham once more.

With my love and prayers,
Bishop Philip
Master of the Guardians

Holy Week and Easter

The Bishop of Fulham filming a series of videos for Holy Week and Easter at St Benet Fink.









The Bishop of Chichester joined Christians around the country in lighting a candle of hope on Sunday 22nd March.





Arthur Middleton on the Ecclesial Dilemma

Crisis of Identity

Today the notion of heresy, while present in church vocabulary, is manifestly absent from the vocabulary of contemporary politically-correct theology – a theology that prefers to refer to "pluralism" and to speak of admissible and legitimate differences. Indeed, St Paul himself wrote that 'there have to be differences among you to show which of you have God's approval' (1 Cor. 11:19). But what kind of differences was he referring to? Certainly not those which concerned the essence of faith, of church order or of Christian morals. For, in these matters, there is only one truth and any deviation from it is none other than heresy. (*Metropolitan Hilarion – Address to Nicaean Club, Lambeth Palace 9th September 2010.*)

It is this politically-correct ideology that holds the Church of England captive to a hermeneutic of sociological reductionism as it ignores the Anglican mind and determines the policy of the Church of England while ignoring theological principle. It has led to a severe identity crisis within Anglicanism in general and the Church of England in particular. Rather like my aunt with Alzheimer's disease sitting on the garden wall, she does not know where she has come from, where she is or where she is going. Metropolitan Hilarion went on to say,

> 'It is impossible to pass silently by the liberalism and relativism which have become so characteristic of today's Anglican theology … The principal problem lying at the basis of this difference is that Orthodoxy safeguards the norm of apostolic faith and order as fixed in the Holy Tradition of the Church and sees as its task to actualize this norm continually for the fulfilment of pastoral and missionary tasks.

More Secular

This results in the Church of England becoming more conformist to a secular culture rather than prophetic, so that there appears to be little interest in converting the culture and transforming the world by the grace of a Saviour about whose claim upon their lives they are deeply uncertain if not dismissive. In short, there is emerging a silent schism from our membership of the One, Holy, Catholic and Apostolic Church as the Church of England clutches the hem of a secular culture's garment. Georges Florovsky pointed out that the present tension between 'liberalism' and 'neo-orthodoxy is a re-enactment of the old Christological struggle, on a new existential level and in a new spiritual key. The conflict will never be settled or solved in the field of theology, unless a wider vision is acquired.

A revived understanding of Christian dogma is indispensable if the Church is to have a living word for today.

Wider Vision

A revived understanding of Christian dogma is indispensable if the Church is to have a living word for today. It will be through that presentation of the faith alone which can use its dogma to interpret temporal history that Christianity can push into the future. We need what Florovsky described as 'a wider vision' and what In the mid-twentieth century, some French theologians, that included Henri de Lubac, Jean Danélou, Henri Bouillard, Yves Congar, Louis Bouyer and Marie-Dominique Chenu, and the Swiss, Hans Urs von Balthasar, found they needed for the renewal of their Church. They had to initiate a remarkable theological movement termed *ressourcement* theology. These theologians shared a common belief that the writings of the early church constitute an incomparable source for the contemporary renewal of the Church. Here were sources for a deeper understanding of the gospel in our world and for the renewal of liturgy and the sustaining of our spiritual life. Hooker is our resource here.

Richard Hooker

Richard Hooker lived before the words Anglican and Anglicanism were coined but he is a thoroughly Church of England man and is our Anglican resource to a wider vision alluded to by Florovsky and the way into the same resources that inspired those French theologians. What is being made present in England with Hooker in his *Laws of Ecclesiastical Polity* is the spirit and the substance of that catholic vision of the mystery of Christ which characterizes those early centuries of the Primitive Church in East and West. For Hooker the Chalcedonian Christology is the hermeneutic for the exposition of the Church and Sacraments and he demonstrates how using such dogma enables us to understand more fully the particular characteristics which mark the Anglican mind which we have received. Despite the discontinuities of the time there is an awareness of the continuity and wholeness of the Church's tradition in which Hooker and those divines who followed him lived and for which they worked. Such people included Lancelot Andrewes, William Laud, John Pearson, John Cosin, Bishop Overall, Henry Hammond, Herbert Thorndike, William Beveridge, Joseph Bingham, et al. Their aim and purpose was to be representatives of the Christian tradition in all its fullness, organic wholeness and unbroken unity. Hence, what we find in their understanding of continuity is no mere mechanical concept, but continuity as a dynamic and living transmission of certain living qualities of faith and order.

As Owen Chadwick pointed out their paramount duty is to the Catholic Church; their subordinate and derivative duty is to the Church of England as the representative of the Catholic Church in this country. The Catholic Church is known by its faithfulness to the primitive model. The Church of England has no choice but to follow that model, must seek to apply the principle rigorously and exactly. Her is the wider vision of which Florovsky speaks and Hooker is our way into it. ND

touching place

S JAMES, TWYCROSS, LEICS



From the outside, this dark stone church looks typical of what one sees in villages across the East Midlands, with a stocky Perp tower complementing a building mainly in the 14th c. style. The interior was the subject of a very early Victorian restoration in 1840 at the expense of Earl Howe, is commemorated by a plaque on the family box pews. The west gallery supports the organ and also a splendidly carved and coloured Royal Arms of the restoration.



What you come here for is the East window. Presented to the church by Sir Walter Waller in 1840, it contains the finest collection of early mediaeval Continental glass you could want to see. After the French Revolution and the Napoleonic Wars, many continental churches were in a bad state, and some people took the opportunity to bring furnishings to a safer home in England (e.g. ND July 2013, Cockayne Hatley). One of those was a German settled in Norwich, Johann Christoph Hampp. The best pieces are in the centre light - the Presentation in the Temple (Luke 2: 22-38), originally in the Lady Chapel of St. Denis, Paris (c. 1145), quite beautiful in its clarity and simplicity, and about the earliest glass in the country. Below it are two panels from the Sainte-Chapelle in Paris (1243-1248), Christ taken down from the Cross (John 19:38-42) and two of Moses' twelve spies carrying the grapes on their return from the land of Canaan (Numbers 13: 23). More glass from the Ste. Chapelle is in the flanking lights, along with a pane from the choir of Le Mans Cathedral. Despite being ennobled by Simon Jenkins, Twycross church does not seem to get many visitors, which is a shame. Definitely *vaut la visite*, and not just for the glass.



Map Reference: SK322070

Simon Cotton

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The Society

under the patronage of Saint Wilfrid and Saint Hilda

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

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For the names and contact details of the Bishops' Representatives in each diocese and lists of affiliated parishes in each diocese, go to www.sswsh.com/parishes.php

Information about The Society and about the registration of priests, deacons and ordinands is available on the About Us pages.

Statements by the Council of Bishops, our newspaper *Together* and the Society 'brand pack' are available on the Resources pages.

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- information about the House of Bishops' Declaration
- articles, addresses and statements
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