newdirections

September 2013
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serving Catholics and Evangelicals seeking to renew the Church in the historic faith



Praise be!

Canon Jonathan Goodall on his appointment as Bishop of Ebbsfleet

Also in this issue:

- Oliver Welsford walks the Willesden Way
- Andrew Carter treks the way of St James
- Colin Podmore discusses E B Pusey

parish directory

BEXHILL on SEA St Augustine's, Cooden Drive, TN39 3AZ Sunday: Mass at 8am, Parish Mass with Junior Church at 10am. Further details: Father Robert Coates ssc on 01424 210785

BIRMINGHAM St Agatha, Stratford Road, Sparkbrook (B11 1QT) *"If it is worth believing in, it is worth travelling for"* Sunday Mass 11am. Secure Parking. Canon John Herve ssc - 0121 449 2790

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

BLACKPOOL St Stephen on the Cliffs, Holmfield Road, North Shore *ABC, Forward in Faith, SSWSH Parish*. Vicar: Canon Andrew Sage ssc. Sundays: Said Mass 9am, Solemn Mass (Traditional Language) 10.30am, Evening Service 6pm; easy access and loop. Tel: 01253 351484 www.ststephenblackpool.co.uk

BOSTON LINCOLNSHIRE St Nicholas, Skirbeck *Boston's oldest Parish Church. Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday*. Low Mass 8am (1st and 3rd), Sung Mass 9.30am. Daily Mass, offices, benediction and confessions as displayed on notice boards. Rector: Fr Paul Noble ssc 01205 362734 www.forwardinfaithlincs.org.uk/stnicholasboston.html

BOURNEMOUTH St Ambrose, West Cliff Road, BH4 8BE. *A Forward in Faith Parish, Resolutions ABC in place*. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial, 6pm Evensong (not Aug) 3pm Nov-Mar. Tues: 10.30am Low Mass, Fri 8am Low Mass. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: stambrosechurch@btinternet.com

BOURNEMOUTH St Francis of Assisi, Charminster Road (corner of East Way) A *Forward in Faith Parish* under the care of the Bishop of Richborough. *Resolutions ABC*. Sunday: 8am Low Mass, Parish Mass 10am, Evening Service 6.30pm - first Sunday of each month. Parish Priest: Fr David Wastie www.stfrancis-bournemouth.org.uk

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

BRIDPORT St Swithun *Resolutions ABC*. Sunday: Low Mass 8am; Sung Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 12 noon, Wed 9am, Thur 10am. During interregnum please contact the Revd Duncan Wilson on 01308 420651

BRIGHTON WAGNER GROUP The Annunciation (11am) Fr Michael Wells 01273 681431. **St Barthlomew's** (11am) Fr. David Clues 01273 620491. **St Martin's** (10am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) Fr Robert Fayers 01273 727362. **St Patrick's** (10.30am) Fr Steven Underdown 01273 747889. **St Paul's** (11am) Fr Robert Fayers 01273 727362. *(Sunday Principal Mass times in brackets.)*

BRISTOL Christ Church, Broad Street, Old City Centre BS1 2EJ *Resolutions ABC*. Sunday 11am Choral Eucharist, 6.30pm Choral Evensong with Anthem and Sermon. Georgian gem, Prayer Book services, robed men and boys' choir, Renatus Harris organ. Tues, Thurs and major holy days: 1.05pm Eucharist. Regular recitals and concerts (see website). During Interregnum contact Roger Metcalfe, Churchwarden on 01275 332851 www.christchurchcitybristol.org

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

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

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

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


MIDDLESBROUGH - St Columba

CHESTERFIELD St Paul, Hasland, Derbyshire Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 3.30pm. Masses: Tues 7.15pm (Benediction last Tues of month), Frid 12 noon, Sat 8.30am. **St James**, Temple Normanton, Chesterfield, Derbyshire Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Fr Malcolm Ainscough ssc 01246 232486

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

DEVIZES St Peter's, Bath Road, Devizes, Wiltshire *A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet. All resolutions passed.* Sunday: 8am Low Mass (BCP), Fourth Sunday only: 10am Sung Mass, Thurs: 7pm Low Mass. Mass on major festivals and Saints Days - times vary. Contact during interregnum: Mrs J Hosie, Churchwarden 01380 813500

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

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

GRIMSBY St Augustine, Legsby Avenue Lovely Grade II Church by Sir Charles Nicholson. *A Forward in Faith Parish under Bishop of Richborough*. Sunday: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekday Mass: Wed 9.30am. Contact Mr T Jones 01472 871673

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

HEMPTON Holy Trinity (near Fakenham, Norfolk). *ABC, FiF*. The Church on the Green. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 10am. Linked to the Shrine of OLW. Parish Priest: Fr Lockett ssc 01328 820030

KINGSTON-upon-THAMES St Luke, Gibbon Road (short walk from Kingston railway station) Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am, Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. Wed, 7pm Exposition, 8pm Mass. First Sat of the month, 11.15am Mass of Our Lady of Walsingham. For further information phone Fr Martin Hislop: Parish Office 020 8974 8079 www.stlukeskingston.co.uk

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

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

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

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

LONDON N21 Holy Trinity, Winchmore Hill. *A Forward in Faith, Resolution A, B & C, modern catholic parish*. Sunday: Every Sunday: Said Mass 9.00am and Sung Mass 10.30am with Junior Church. Weekdays: Tues to Fri 12 noon Angelus and Mass. Saturday Mass 10am. For the Sacrament of Reconcilliation and other enquires contact Fr Richard Bolton at rdeb2010@btinternet.com or phone 0208 364 1583

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

LONDON SE13 St Stephen, Lewisham (opposite Lewisham Station) *A Forward in Faith Parish under the episcopal care of the Bishop of Fulham*. Sunday: Mass 8am, Parish Mass 10am. Weekdays: Mon 10am, Tues 6.30pm, Wed 12.15pm, Fri 6.30pm, Sat 10am Parish Priest: Fr Peter Hudson 07908 640369

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

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LEAD STORY

Praise be!

A personal message from **Canon Jonathan Goodall SSC**

Dear brothers and sisters, dear friends:

Now that my appointment is announced, I am eager to be with the people who belong to the See of Ebbsfleet, and be a bishop for you.

This new mission comes after eight years supporting the Archbishop of Canterbury's wider ministry ecumenically. In that role I have had the privilege of seeing at close quarters the infinite variety of ways in which the Church is alive and active around the world, and sharing in the joys and in the sufferings of fellow Christians.

Now I am asked to be of direct service to the Church myself – as a bishop, and especially as one of the episcopal visitors for the Province of Canterbury.

This vocation is humbling, disorienting and challenging. I am very conscious of the trust that the Lord, through the Archbishop and those who have advised him in making the appointment, has placed in me. I hope that, through the grace of ordination and the prayers and support of many, I will be able to honour that trust.

The Provincial Episcopal Visitors are given a special responsibility: to care for those who, following catholic conscience, cannot accept the ministry of women in the priesthood and episcopate, to advise them and be spokesmen for them. Now is not the time for comment on that topic, or indeed on any other that is testing the communion of our church at present.

What is entrusted to me now – as to any bishop – is more fundamental than that: it is the care and nurture of the Church, the body of Christ, in which and through which the Lord gathers to himself what is most precious to him – human beings.

Bishops seem to be talked about more but understood less these days. The bishop's main task is to be at the heart of the Church, proclaiming the Gospel in deed and word, a pastor of people. He is the heir of the apostolic tradition; and the *spiritual guide* of the Church. His job is to unite in communion the parishes and communities assigned to his care, and to maintain their unity with the churches in other places, through his relationship of communion with their bishops.

In practical terms, that will mean focusing on supporting you, working to deepen your communion and promoting your contribution to the Church's life locally.

It means helping us grow in number, in prayer and in discipleship; helping us all to be close to the poor and people who have no other help; and encouraging dialogue with people who are far from faith. That means we must all foster vocations to marriage, to priesthood, to Christian community life, especially among the young.

Having been a member of the Society of the Holy Cross for over twenty years, I already know some of the priests of the See of Ebbsfleet. I now look forward to visiting all the clergy and the parishes in their care, so that I can know you and your setting, and be known by you.

I look forward to sharing my work in a special way with the Bishops of Richborough, Beverley and Fulham (my much-loved predecessor, and namesake!), and the other bishops of the Society, in serving parishes that hold traditional Anglican faith and practice.

Together we must offer reassurance and support, journeying alongside our parishes through rapidly changing times that will leave no part of the Church unaffected. Christ shows us, and our discipleship tells us, that without the reality of loss and death it simply is not possible to give ourselves totally, fully, into the hands of God – so we must face it and dare to take the risks of faith.

And I shall want to work closely with all the bishops, especially the diocesan and suffragan bishops of the thirteen dioceses of the Ebbsfleet episcopal area, to promote mutual trust and reconciliation and thus increase our shared capacity for the kind of new evangelization that is so urgently needed in our country.

My ordination will be in Westminster Abbey on 25 September. I hope very much that it will be possible for you to be with me on that occasion. It will be the feast of Bishop Lancelot Andrewes, a brilliant light of profound apostolic faith in a very testing period for the Church in this land.

That day I hope our whole church will be praying the collect for his feast with real sincerity: 'perfect in us that which is lacking in your gifts: of faith, to increase it; of hope, to establish it; of love, to kindle it.'

Please pray for me and for Sarah my wife, as we have already been praying for you.

in the Lord:

Jonathan Goodall ND

The bishop's main task is to be at the heart of the Church, proclaiming the Gospel in deed and word, a pastor of people



The Revd Canon Jonathan Goodall (aged 52), studied music at Royal Holloway College, University of London, and then, after some years working for Macmillan Publishers, trained for the ordained ministry at Wycliffe Hall, Oxford.

He served his curacy in the Bicester Team Ministry in Oxford Diocese from 1989 to 1992, and from 1990 to 1992 also as Assistant Chaplain, HM Prison Bullingdon. From 1992 to 1998 he was Minor Canon, Chaplain and Sacrist at Westminster Abbey.

From 1998 to 2005 he served successive Bishops of Gibraltar in Europe as Chaplain and Research Assistant, and Liturgical Officer in the Diocese in Europe. Since 2004 he has been a Priest Vicar of Westminster Abbey, and since 2005 an honorary canon of the Cathedral Chapter of the Diocese in Europe. From 2005 he has been Chaplain and Ecumenical Secretary to successive Archbishops of Canterbury at Lambeth Palace.

Canon Goodall is married to Sarah, a musician; and they have two children, Thomas (24) and AnnaMary (19). His interests include live classical music, walking, reading and cooking.

From the Vice-Chairman of the Ebbsfleet Council of Priests:

Over the last two and a half years the See of Ebbsfleet has seen more than its fair share of changes. With the retirement of one bishop and the recent translation of his successor, it is perhaps understandable that both clergy and people will have wondered what the future holds.

From before the public announcement of Bishop Jonathan Baker's translation to the See of Fulham the former Archbishop of Canterbury, Dr Rowan Williams, made it quite clear that a new bishop would be appointed; and the discernment process began before his tenure ended. This process was graciously continued by the current Archbishop, the Most Revd Justin Welby, who has repeatedly said to those of us who have been involved in this process that promises were made in 1993/4 and that they should continue to be honoured.

In seeking to honour those promises the Archbishop invited both traditional Evangelicals and Catholic representatives to share with him in the discernment process. Great care and time has been taken throughout this period of discernment, and while the time taken will have seemed frustrating to many of the clergy and the faithful it is with great joy that the announcement could finally be made this morning that Canon Jonathan Goodall SSC, the Archbishop of Canterbury's Personal Chaplain and Ecumenical Secretary, has accepted the call to this noble task of being the 5th Bishop of Ebbsfleet.

Those who embrace this noble task, the Office of Bishop, are described thus in the Ordinal: *'ordained to be shepherds of Christ's flock and guardians of the faith of the apostles.'* Fr Jonathan, in his initial comment upon his appointment writes: *'I'm eager to be with the parishes who belong to the See of Ebbsfleet and to serve as them as bishop, which has to mean giving my life for them.'*

In those few words we see already the embracing of this noble task, a calling which by its very nature is sacrificial; modelled upon the example of the Good Shepherd who lays down his life for his sheep. To fulfil this sacrificial calling, this noble task, Fr Jonathan will need our love, prayer and support as no bishop exercises his ministry in isolation from the Church.

Of course, Fr Jonathan, after many years in his current role, understands well the universal nature of the faith, order and sacraments of the Church, and of how his role as a bishop is not only bound up with the Local Church, but also the Universal Church. He indicates this in the same comment released this morning when he writes: 'But not only for them: as bishop I promise to give my life to the Church of God as a whole.' He is thus well-placed to act not only as our shepherd but as a 'guardian of the faith of the apostles.'

It is this understanding of the universal nature of the faith that leads us to take the stand we do on faith, order and sacraments. The announcement today of the appointment of Fr Jonathan as our bishop is indeed news of a great joy, for, as well as giving a Chief Pastor to the Ebbsfleet parishes, it gives us that reassurance that the Church of England still is capable of understanding that what it believes, professes, and celebrates is not limited to its own self-understanding, but that it is intrinsically bound up with the faith, order and sacraments of the Universal Church.

So let us rejoice that 'we have a bishop.' Let us give thanks that Fr Jonathan is prepared to embrace this noble task, and let us pray for him that our heavenly Father may prepare his heart, mind, soul and body to be our bishop; so that as he prepares to take on the fullness of orders, he may become increasingly conformed to Christ as an ardent but gentle servant of the Gospel. And please pray also for his wife Sarah, and their son Thomas (24) and daughter AnnaMary (19), that they may rapidly feel at home among us.

Fr Ross Northing SSC ND

‘Master, it is good for us to be here’

As Sister Mary Catherine makes her profession in life vows, **David Hope** reflects on a significant and transforming moment in the Christian pilgrimage



‘Peter said to Jesus, ‘Master, it is good for us to be here…” (Luke 9.33)

One of the many highlights of any pilgrimage to the Holy Land is the visit to the mount of Transfiguration. Even the approach is spectacular as nearing the actual mountain along the valley below and looking up to its summit, the church looks almost like a small cardboard cut-out perched there in complete contrast to the size of the mountain.

Mountain top

Getting up to the top is almost an adventure in itself as the tourist buses are only allowed so far. Trinket stalls and a bored camel surround you as you wait to be prised into one of the many taxis which seem to spend the whole day ferrying pilgrims to the top and then down again on one of the most hair-raising drives you will ever make in the Holy Land, such are the sharp and perilous bends – it does not really pay to look out to see where you might be going.

But then finally you arrive at the top of the mountain with the once tiny church from below now looming before you as a substantial basilica of the Transfiguration. And even among the thronging crowd of pilgrims it is still possible to scramble over the rocks and get away and just wonder at the sight, with the plain of Esdraelon stretching out before and all around you, and the fresh mountain air a refreshing change from the stifling humidity of the Sea of Galilee. There the pilgrim can sit and stop and look and listen – a truly transforming mountain top experience. With Peter, the pilgrim can truly say, ‘Master, it is good for us to be here.’

St Irenaeus reminds us that ‘the glory of God is a human person fully alive’

Journey

And that is surely what all of us today can say – ‘it is good for us to be here’ – good for us to be here with Sister Mary Catherine and to surround her with our presence and enfold her in our prayers, and not least welcoming Fr Brian Williams, the parish priest and some of the parishioners of her former parish of Holy Trinity, Sneyd, as she makes her Profession in Life Vows in this Community of the Holy Cross – a substantial and significant and transforming moment, Sister, in your Christian pilgrimage – in your journey through life. Maybe the last place you ever thought you would ever find yourself. But for better or for worse you are here, and this is where you truly believe the God of surprises has led you.

And looking at the Gospel account of the Transfiguration in Luke it comes at a very strategic point in the life and



mission of Jesus. Having told the disciples how the Messiah is to undergo great sufferings and be rejected and killed and on the third day be raised – the Messiah who was supposed to vindicate God's people and usher in a new era of righteousness and peace – now tells them of how he is to be killed and then be raised – how utterly bewildering and perplexing, even depressing, such words will have been to them. But then in the depths of their despair about Jesus, he takes Peter and James and John and goes up the mountain and there the disclosure of who he really and truly is takes place: 'This is my Son, my Chosen; listen to him!' And with this there is a change of direction. Jesus now, following the Transfiguration, Luke tells us, 'sets his face to go to Jerusalem' – forward now to the future and all that this would entail.

So Sister, in this transfiguration moment in your life, here indeed is a definitive change of direction for you. Already having travelled some considerable distance in this direction, now today you take upon yourself the Profession in vows for life, vows which are firmly embedded in the Gospels and in the call of Jesus Christ lived out in the context of this Community, of poverty, chastity and obedience; vows which others of your Sisters here have themselves taken; vows which countless others, female and male, down the ages and across the world, have made and continue to make, as you commit yourself and your whole life to that altogether more intensive following of Christ established in each and every one of us in our baptism.



Jesus now 'sets his face to go to Jerusalem' – forward to the future and all that this would entail

Differing functions

And no, it is not that monks and nuns are any better or worse than others of us. After all, human beings are pretty much the same the world over. Nor are they necessarily less human and more holy! The fact is that as St Paul so well illustrates, just as the various parts of our human bodies have differing functions, each of which serves to build up the whole, so also in the Church, the body of Christ, each of us, whatever our situation or circumstance have a contribution to make: for the building up of the whole; for the service, witness and mission of the Church in every age; for the glory of God.

This Community has a contribution to make; your former parish priest and parishioners here with us today have their contribution to make – yes, different and distinctive they may be, but each and every one complementary to the other and all together purposefully and gladly called to sing the praises of him who has called us out of darkness into his own marvellous light, that splendour which today we celebrate of God's glory revealed on the holy mount. It is St Irenaeus who reminds us that 'the glory of God is a human person fully alive' and it is in the particular fully aliveness in you, Sister Mary Catherine, that today the glory of God is revealed and in which we rejoice.

Trust and hopefulness

Of course it is only natural that on your part, Sister, there is bound to be a degree of trepidation and apprehension as, totally and freely and unhindered, you signify your readiness to embrace the way of life for life now set before you. I hope too as well there will be an even greater degree of trust and hopefulness, of gladness of heart and joy. In some recently reported comments by Pope Francis in his now typically off-the-cuff kind of way, he told a gathering of nuns and priests that they should never have faces like 'pickled peppers' as he urged them not to be afraid to show their joyfulness! And surely that joyfulness is in abundance both with you, Sister, and with all of us today.

For the vows which today, Sister, you profess are by no means a denial, a restriction, a negativity – not at all. Rather they are a freedom in Christ and for Christ, a liberty in the Holy Spirit, a gathering up and transforming of all that has been thus far and from the very beginning in all the twists and turns, the ups and downs, the ins and outs of your life – a protest not against anyone or anything but rather a protest for the things of God – thus fulfilling St Paul's appeal in Romans 12: 'Present your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect.'

Renewed dedication

So on this Feast of the Transfiguration and as Sister Mary Catherine prepares now to make her Profession in Life Vows, I think I can do no better than to leave you with some words from an address on the Transfiguration of Christ by Anastasius, the seventh-century Abbot of St Catherine's Monastery, Mount Sinai – as he tells us, 'It is indeed good to be here... it is good to be with Jesus...What greater happiness or higher honour could we have than to be with God, to be made like him and to live in his light? Therefore, since each of us who possesses God in our heart is being transformed into the divine image, we also should cry out with joy: 'It is good for us to be here' – here where things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen.'

May then that peace, serenity and stillness be yours, Sister, today as you make your Profession and as well with your other Sisters here and all of us, together with the entire Church and as we too refresh and renew our dedication and commitment to the following of Jesus Christ – the One who has already brought us out of darkness that we may for ever share in his marvellous light.

Homily for the profession in life vows of Sister Mary Catherine at Holy Cross Convent on the Feast of the Transfiguration ND

From the Director

New Directions

Eagle-eyed readers may have noticed that in April the extent of NEW DIRECTIONS was reduced from 40 pages back to the earlier size of 36. This was part of an exercise to reduce costs at a time when the costs of paper and postage are rising. To facilitate this, it was agreed that there would only be a column by the Director when there was actually something to report. This month there are a number of news items, so the Director's column makes a brief return.

Forward Plus!

Announcing the Executive Committee's decision that the summer issue of *Forward Plus!* should be the last, the Chairman expressed the hope that it would be succeeded by a new newspaper, as a joint venture by a number of the leading catholic societies, 'demonstrating the contribution that each is contributing to our common life' and 'communicating even more richly catholic life and mission across the Church of England.' The response from other catholic societies has been very positive, and planning for a new newspaper, popular in style, is already underway.

Subscriptions

We are grateful to all who have signed a new Standing Order or increased their Standing Order – and especially to those who have felt able to include a donation over and above the minimum subscription. Unfortunately, last month the mailing house did not print on the address labels the six-digit membership number (which it is essential to include in the Standing Order reference), as had been agreed. We must therefore apologise to those who sought it in vain and hope that it will appear this month. If you need help in changing a Standing Order or cannot pay by Standing Order for any reason, please contact the office for assistance.

Membership

Please remember the importance of winning new members for Forward in Faith. If every member recruited just one new member, we would have more members than we have ever had before and our future would be secure. Membership forms can be downloaded from the website.

National Assembly

As previously announced, the National Assembly will be held at St Alban the Martyr, Holborn, on Saturday 19 October. It will begin with Mass at **10.30 am** (preacher: the Bishop of Gibraltar in Europe) and conclude with Benediction, which will begin at 4.30 pm (meditation by the Bishop of Ebbsfleet).

Colin Podmore ND

The Council of Forward in Faith

seeks to appoint a (non-executive) TREASURER for a term of four years

The Treasurer will
oversee financial administration of the Charity by the Director
and staff have relevant experience (e.g. in accountancy, or in financial oversight of a charity or small business and working with auditors)
be eligible to serve as a Trustee of the Charity
be able to attend Council and Executive meetings and meet the Director as necessary and be
a member of Forward in Faith or willing to join.

Enquiries, expressions of interest and recommendations to
colin.podmore@forwardinfaith.com
by 1 October 2013

Make a break or makeover?

'Like it or lump it.' Archbishop Justin's experience in business world negotiation suggests that his alleged comment on the future for traditionalists is more realistic than the optimism to which many still cling. So it will soon be 'Mayflower' or Makeover time: a new home or a New Look.

For any FiF Pilgrim Fathers there's many a 'Mayflower.' Obvious choices: SS Ordinariate (Anglican and RC charts on the bridge) or Barque of Peter. Gaining popularity, Continuing Church Cruises, likely in America to be soon carrying more than that sinking ship ECUSA. The Cunard of Continuers, the Anglican Catholic Church, now has a mission a thurible swing from Canterbury Cathedral and has opened a tea shop. How very English Use.

If you like to stand North End on your cruise ship deck, the Free Church of England, now back in the Anglican fleet, is another option.

However, if you can't, or won't move home, adopt an alternative strategy – the Makeover. Nothing is as dated as last year's fashion. So clear out the 'new looks' that no longer are. Be up to date and 'go retro.' Stay at home FiF parishes should ditch Common Worship or Revised Roman Rite. Bring back the BCP (Latin version if you're Mary Beard fans) and English Missal. Mission services, not Messy Church. Music by Moody and Sankey.

Pay for the makeover by cutting costs – starting with the Quota. Making the CofE establishment poorer will give credence to episcopal enthusiasm for mission to the poor.

Stepping backwards the way forward? Forty years ago keg beer flowed freely and real ale had become a trickle, but thanks to the Campaign for Real Ale – like FiF, champions of a minority – real ale's back and demand rising. Breweries producing real ale are multiplying, as are micro pubs featuring it. Minorities can come back.

Next the micro church with real worship on draught?

Alan Edwards

Poverty

Church leaders often make pronouncements about poverty, but fail to provide any careful analysis of the problem, writes **Digby Anderson**

The traditionalist Society of Pius X once sold a jolly bundle called something like, 'All the encyclicals they would rather you didn't read.' Done up in fetching ribbons, and containing decidedly illiberal statements from the nineteenth and early twentieth centuries, it was designed to embarrass current Catholic liberals. What it also unintendedly showed was how silly Church pronouncements on socio-economic issues can be, whether illiberal or more recently liberal. Remember the comparatively recent idiocies of *Populorum Progressio* and *Octogesima Adveniens*: the rich are rich because the poor are poor and the answer is the state which 'always intervenes with careful justice and with devotion to the common good.'

Taxation

Not to be outdone, the CofE's David Sheppard announced that God is biased against the rich and towards the materially poor: God biased? Poverty (by which he meant not lack of necessities but having less than richer people) robs 'the urban poor of any choices': *any* choices? His gem was surely that 'taxation is a proper way by which wealth is distributed more fairly and the poor and the whole of society are given better opportunities.' Had he done his homework on Aquinas or the Spanish late scholastics he would know 'the origin of poverty is high taxes' and 'he who imposes high taxes receives from very few.' At the least the bishop should have replaced 'is' with 'should be.'

Pontificating

Church leaders still cannot resist a chance to sound off. It seems 'poverty' makes any assertion well-intended and thus justified without any careful analysis of problems and solutions. The new bugs at Rome and Canterbury could not wait for the oil and ink of their consecrations to dry before pontificating – in both senses of the word. The Archbishop denounced improper businesses, then had to retreat admitting it was difficult to find any businesses which might be 100% proper. He could not, of course, say just what percentage of impropriety was too much and why.

Meanwhile Pope Francis was quite rightly urging his clergy to humility and against conspicuous consumption. Then, too impatient to learn even the most simple of economic laws – which are like those of creation, God's laws – and without learning the particular facts of a market (in transport), he denounced their use of 'flashy' cars and endorsed the Ford Focus. Clergy tempted to flashier models should remember poor children. The reports do not say if he has any evidence that increased Fiesta sales and the foregone purchase of 'flashier' cars are inversely correlated with poor children dying. It is enough for him to think they ought to be.

Diverting attention

Such pronouncements are very tempting to a Church which is itself in trouble. Banker bashing diverts attention from the near bankruptcy of CofE dioceses or from the Roman Church's own central financial problems. This diversionary trick is frequently used by politicians; all the more reason for Church leaders to shun it. Even more, religious leaders should approach socio-economic problems with respect, trying to learn, not with arrogance. How ironic that the Pope's Ford pronouncement should have been meant as an example of humility. A few simple steps would proof any future pronouncements against obvious arrogance. Citing e.g. Catholic social teaching, they should show awareness of sources within it which disagree with the denunciations they are tempted to make. Hence the reference to the late scholastics: Tomas de Mercade (1571) 'If universal love won't induce people to take care of things, private interest will.' Similarly the CofE proponents of a biblically based bias to the poor might consider Rabbi Jonathan Sacks' 'One thing Judaism rules out by specific biblical command is a bias to the poor...compassion must not distort judgement.'

> **religious leaders should approach socio-economic problems with respect, trying to learn**

Disaggregration

God is a god of justice, impartiality, the balance of claims, not bias. Poverty relief is good but other virtues, output, economy and efficiency, with which redistribution might conflict, must also be considered. The respectful treatment of the problem of poverty requires that it be disaggregated. Poverty is not the same in Germany and Latin America. Indeed according to the relativist fashion the poor of Germany are in fact rich – compared to the poor in Latin America. Structural poverty is not the same as short-term poverty. Poverty is not the same as inequality or exclusion, though they may overlap.

The causes of poverty must be disaggregated. Poverty can be caused by the exploitation of the rich but also by cultural factors which impede productivity, the behaviour of the poor themselves, by corruption, governmental extravagance, government-induced inflation and price controls and war. These last stress a chief cause of poverty as bad government, funded, of course, by the lavish taxes so favoured by socialist Christians.

Apportionment of blame requires separate and careful analysis and so do any measures designed to alleviate the particular type of poverty in a particular society. Should Church leaders find the complexity distasteful and remain too lazy to do the analysis respect requires, their pronouncements will remain hot air, something which never fed a single poor child. ND

faith of our fathers

Arthur Middleton on 'faith seeking understanding' in St Anselm and Julian of Norwich

'Faith seeking understanding' is the famous phrase of St Anselm in his *Prologion*. He was a Benedictine monk at Bec in Normandy who became Archbishop of Canterbury under William Rufus. He was one of the greatest of medieval scholars, writing his prayers and meditations in beautiful, highly-wrought Latin in the eleventh century. Julian is an unlettered lay-woman, a recluse in Norwich, who wrote her revelations and meditations on them in English in the fourteenth century. Julian's *Revelations of Divine Love* and Anselm's devotional work *Prayers and Meditations* indicate that they both belong to the same tradition of Christian prayer.

Significant similarities

I am not suggesting that Julian would have used Anselm's work because first, she would not have been able to read the Latin prayers if they had been available to her; but also because they were not, as a clearly defined body, available to anyone before the present century. This is because within a few years of Anselm's death the original prayers were surrounded by a host of prayers by other writers in the same vein all of which were attributed to him. It is only in the past fifty years that the genuine prayers and meditations have again been distinguished, in the form in which Anselm meant them to be used. The body of genuine prayers was not available to Julian.

However, there is no doubt that she was influenced by the ethos that Anselm had been so largely responsible for creating, and that there are very significant similarities between them. It is of more interest for us to see the same methods, the same approaches, the same understanding in two such dissimilar people. It may be, who knows, that the tradition they both used can be of real significance for us in the same desire for God.

Theology and prayer

Anselm and Julian were theologians. The desert father Evagrius defined a theologian as one who prays. In this sense they were both theologians. Their prayer is true. In Anselm we see someone who was pre-eminently a theologian, formed by the undivided tradition of Christian doctrine, and bending all the powers of his mind to understanding that faith. This total acceptance of Christian dogma was equally present in Julian, as she says: 'I shall always believe what is held, preached and taught by Holy Church... it was with this well in mind that I looked at the revelation so diligently' (ch. 9) Similarly, Anselm in his greatest philosophical work, which is really a meditation, approaches his search for God in the same way as Julian: 'I desire to understand a little of your love, which my heart already believes and loves . . . unless I believe I shall not understand' (*Proslogion*, ch. l). The original title Anselm gave to the *Proslogion* was in fact 'Faith seeking understanding,' a phrase which sums up his whole approach to theology and prayer, and is as true of Julian as of him.



The Archbishop of Canterbury walks the Holy Mile in Walsingham on the Youth Pilgrimage'

True Christian scholarship

In both of them there is this complete unity of belief and understanding, the mind at the service of the heart, which is true Christian scholarship. To accept the truths of the faith was for them a liberation, not a restriction. They did not echo other people's ideas: in both there is originality and personal insight to an astonishing degree. The Bible, of course, was distilled into their thought and writings, so that they do not need to pepper their writings with quotation. Theirs is a distilled biblical wisdom absorbed into their very being, enabling them to speak of the revelation of God in Christ in terms of their own personality and understanding.

'Faith seeking understanding' is a dynamic present in both of them; the moving, growing, flexible, and developing nature of faith lies behind their works. Julian spent thirty years reflecting on the meaning of her revelations, making an interior pilgrimage ever deeper into the Lord's meaning, and Anselm taught a reaching forward to the knowledge of God, a continuing inner journey: 'Come now, little man, stir up your torpid mind... flee a while from your occupations . . . enter into the inner chamber of your mind... close the door and seek Him' (*Proslogion*, ch. l). This inner space or world of movement and discovery demands for its proper realization, however, a measure of withdrawal, of solitude, of stillness. It is essentially an interior adventure, made by Anselm in his own inner cell of solitude, the 'inner chamber,' and by Julian in her anchoress's cell. ND

SECULAR LITURGIES

Festival fare

Tom Sutcliffe on the nature of arts festivals and the highlights of the BBC Proms

Religions are all about festivals and celebration. There are elements in every faith's stories that require special focus, and many of those have readily been associated with colourful public displays of pleasure or seriousness. The Church looks at God's triumphant endorsement of creation with a whole calendarful of memorials – and the anniversary milestones in our own lives (birth, marriage) are marked partly lest they become millstones to drown us. We want shape, we want purpose.

Restoring values

But arts festivals are oddities. Some got their theme in their origin: Salzburg and Edinburgh were responses to the disastrous hate and destruction of the First and Second World Wars respectively, and were all about the restoration of civilized values through culture. Both still do theatre, opera, dance and classical concerts.

The big difference between them is that Salzburg has almost no fringe and also has always had vast subsidies available to commission new productions of opera and theatre from the current presumed best artists, whereas Edinburgh has been more of a shop window or cultural delicatessen offering punters a choice of what its director finds good, new and valuable from around the world.

In effect Salzburg celebrates what German culture has done for classical music and opera – which Germans rightly see as their major contribution to European civilization. Plus it has a whole German theatre segment which non-German speakers tend to ignore. In their dozen years of power the Nazis effectively de-internationalized German culture.

Naturally, soon after 1945, especially with the invention of the LP, performers long silent during the Nazi period or unable to travel flourished and set new high standards of excellence. Which explains why Salzburg by the Seventies was effectively a sort of trade fare for major record companies – and thus a dangerous place for persuadable, perhaps corruptible, critics to spend much time. Critics mostly like to go with the flow, especially if they are being well looked after. Trade fares inevitably are full of Emperors' new clothes, whereas arts festivals should stimulate critical discourse about values.

It is never enough for a festival merely to sell tickets. Satisfied consumers are not proof that institutions like our National Theatre or the Edinburgh Festival or Covent Garden or Glyndebourne are doing a good job. Critical values require critics to light bonfires and start explosions.

A great British symphony

I have been to some very fine BBC Proms at the Albert Hall. The BBC and its orchestras remain a cornerstone of British culture. Oliver Knussen conducted Henze's agreeably but not memorably involved orchestral fantasy *Barcarola* on its slightly self-indulgent journey, and also Stravinsky's concerto for piano and wind with Peter Serkin as the rather sober soloist. But the big thrill of this concert was to hear Michael Tippett's second symphony again after many years, played with a real delicacy and measured beauty – a work that imaginatively recycles elements from Tippett's joyously energetic but somewhat muddled opera *The Midsummer Marriage*. Knussen gave this music the spaciousness it needed, where Colin Davis used to push it along. Perhaps it sometimes needed a bit more pace, but this is after Elgar, it seems to me, one of the great British symphonies.

A few days later a terrific Italian conductor Gianandrea Noseda conducted the BBC Philharmonic (formerly the BBC Northern) which used to be his orchestra in Russian programme with a new rather meandering but aurally very diverting piece by Edward Cowie called *The Great Barrier Reef* (currently in the news as threatened by Australian greed for all the riches that its industrial exploitation and destruction could bring). BBC commissions are a vital lifeline for more substantial and seriously exploratory new music. The disappointment at this concert, however, was Jean-Efflam Bavouzet's not nearly crazy enough performance of Prokofiev's gloriously diabolical piano concerto.

Superb musical confidence

Next night the same BBC orchestra paid homage to our own dear composers Walton and Rubbra, and what they wrote for the 1953 Coronation. Susan Bickley sang Rubbra's fine 'Ode to the Queen', Vilde Frang played Bruch's first violin concerto with superb musical confidence, and then I was able to hear Korngold's fine and rather Mahlerian symphony for the first time – a work premiered in Vienna a few years before this hugely successful Hollywood film composer died in 1957, dismissed at the time for being so resolutely out of step with post-war (and still unpopular) modern 'squeaky-gate' serialism. This Korngold symphony is a highly imaginative assemblage which speaks to us today more potently than it could have done when our minds were full of recent wartime horrors.

My last late-night prom before going on holiday was a late-night 'contemporary' bouquet including a wonderfully refreshing and characteristic premiere of Gerald Barry's orchestral piece *No Other People* – with his usual repetitions, scalework, and off-kilter discords but also a new and compelling lyricism. Barry has tamed his audience and now more and more audiences seem to be getting the point of what he writes. ND

devotional

Practical guidance

Arthur Middleton

Despite the climate of Puritanism, no book other than the Bible and the Book of Common Prayer has had a more profound and lasting influence on the distinctive inwardness of Anglican devotion than Jeremy Taylor's *Holy Living* and *Holy Dying*. As the collect for Epiphany I expresses, practical guidance was what people needed that 'they may perceive and know what things they ought to do, and also may have grace and power to do the same.' People had been deprived of their liturgical services while the practical extinction of the clergy made it very difficult for the laity to obtain such ghostly counsel as their needs required. Formerly this had been obtained from the pulpit or in private consultation with a spiritual guide. So Taylor's work is a practical working guide to a religious life in the world.

Literary genius

The style is buoyant and joyful, rich and vigorous, written by one whose literary style is impeccable. Henry McAdoo's assessment of seventeenth-century spirituality (in *Anglican HeritageL Theology and Spirituality*) is that it is holistic while that of our own times is an atomized spirituality. Further, Taylor is a literary genius who places something beautiful and unique in the hands of those who long to grow in grace, 'filling every corner of our heart with thoughts of the most amiable and beloved Jesus.'

McAdoo writes: 'With the devotional writings of Jeremy Taylor a different note is struck... the almost pedestrian quality of *The Whole Duty of Man*, another devotional manual, is replaced by the magic of style. Eminently practical as a moral/ascetical theologian Taylor is at the same time a poet writing in prose and one who is profoundly aware of the existence of mystery. His spirituality is at times mystical and always sacramental. The beatific vision is man's destiny through grace yet *'Live by rule'* is his watchword and 'a strict course of piety' is part of *an integrated spirituality* in which devotion is compounded of strength and sweetness, of discipline and a rich affectivity.'

No division

John Wesley read it when he was at Oxford and first began to doubt whether he was in a state of salvation. It started the quest that led to his conversion. John Keble, who first studied it in 1817, described the experience as an epoch in his religious life. It clearly expresses the essence of the classical Anglican understanding of Christian devotion with its insistence that there is no division between the religious and the secular (some thought this a discovery of the Sixties), as it assures its readers that their lives are lived always under the continual scrutiny of God. ND

Ghostly Counsel

Atomic prayer

Andy Hawes is Warden of Edenham Regional Retreat House

I am not quite sure where the phrase 'atomic prayer' came from. I think I might have invented myself some years ago! I am sure a reader will point me to the source if it lies elsewhere. I found the description 'atomic prayer' as a note in the margins of my copy of *The Cloud of Unknowing*. This little book is one of three major works in English from the fourteenth century about the life of prayer. The earliest is Richard Rolle's *The Fire of Divine Love*; the anonymous *The Cloud of Unknowing* is dated by most scholars to be next; and then come Walter Hilton's two books *The Ladder of Perfection and The Mixed Life*. All these are wonderfully down to earth and incisive about the practicalities of the life of prayer. *The Cloud of Unknowing*, perhaps because of its anonymity, is the most direct in both its criticism of piety, and its suspicion of charismatic experience.

The writer pares the spiritual life down to its most simple elements. The key to prayer is 'desire' and this is expressed in piercing the cloud of unknowing (impenetrable to will or reason) with a 'dart of longing love' for God. This has some similarity to the prayer of the moment which is often called 'arrow prayers'. 'Arrow prayers' describe the turning of the heart and mind to God in moments of intercession, thanksgiving or penitence. The author of the 'cloud' moves deeper in his teaching and advice about 'atomic prayer'. 'Arrow prayers,' for all their brevity and immediacy do demand a process of discernment and a mental (even verbal) expression. 'Atomic prayer' in comparison is the method by which the whole will and being of a person is orientated towards God; the object of this is to live in his will at all times and in all things.

For the writer the whole of prayer (our relationship with God) can be summed up in two words: 'God' and 'Sin'. These are the only thoughts or concepts that should occupy the conscious mind. In effect the writer asks the reader, 'I couldn't make it any simpler, have you any better ideas?' 'God' expresses belief in the Divine and all that has been and is revealed to us in Christ. 'Sin' is the expression of humanity's needs and shortcomings in which each individual shares. As the writer points out, words cannot get much shorter to express much larger realities. But these words do and they can rest in the mind and will momentarily. This is the origin of the phrase 'atomic prayer'.

To pray in this way is to pay close attention in the present moment to the movement within our deepest self. This attention fosters an attentiveness and dependence on God which in its simplicity is a 'dart of longing love.' The writer is saying to us, 'Forget long prayers, let go of the search for theological (or political) correctness; these are not necessarily the work of the Holy Spirit; get your darts ready and keep dispatching them with all your might!'

Ave! Ave! Ave Maria!

Oliver Welsford reports on the Festival of Our Lady of Willesden

Devotion to the Blessed Virgin Mary has a long and illustrious history in the parish of Willesden, in north-west London. There has been a place of worship dedicated to her name since the tenth century, an important pilgrimage destination for all those seeking her prayers. The revitalization of Catholic life within the Church of England led to the return of devotion to Our Lady at Willesden, with the re-installation of a statue in 1917, which was replaced by the current statue in 1972.

Colour and exuberance

Since his arrival as Vicar in September last year, Fr Andrew Hammond has worked to ensure the annual procession and festival raises the Shrine's profile by ensuring the pilgrimage involves all members of the community. Working with parishioners, schools and local businesses, this year's festival was a full of colour and exuberance, a fantastic expression of the rejoicing spirit found in Christian worship.

One outstanding feature of the procession was the 15 foot high model of Our Lady, created after initial workshop sessions at the local church school by *Mahogany*, an arts company based in nearby Harlesden, known internationally for its excellent work on costumes and floats for the Notting Hill Carnival.

The celebrations began in brilliant sunshine with a procession; pilgrims gathered at the parish primary school, greeted by scores of pupils dressed as flowers associated with Our Lady. Roses, periwinkles and lilies attended her as she was processed through the streets, accompanied by enthusiastic drumming which witnessed to the joy of our worship. Some of those behind twitching curtains and open windows came out to join in, following Our Lady as she halted traffic on the High Street, before turning back to her shrine. The image was received into the Church with loud applause, before being temporarily installed in the chancel, which was the site of the original statue.

True to purpose

The pilgrimage Mass was celebrated by Peter Wheatley, Bishop of Edmonton, who was assisted by a dozen concelebrating clergy who had travelled in from local parishes and outside London to participate. Our preacher at Mass was Fr Nicholas Wheeler, parish priest of the Anglican Church of Christ the King, Rio de Janeiro, who related the history of carnival in Brazil, which had originally begun as a Christian devotion to mark the coming of Lenten abstinence. Our worship here, he reminded us, with all its colour and vitality, must remain true to purpose; for the honouring of the Mother of God and the worship of her incarnate Son. Afterwards, the people of St Mary's had prepared a great summer fair, holding stalls offering hospitality to all.

A particular favourite was the Caribbean cuisine on offer, prepared by members of the congregation, who delighted taste buds with fish cakes, rice dishes and the ever popular jerk chicken.

> the church was left in the light of flickering candles, the scent of incense, and the touch of prayer

At 3pm the bell rang, calling pilgrims to the closing act of worship. Bishop Robert Ladds preached at Vespers on our common perception of images of our Lady, and the vital importance it plays in understanding the reality of the incarnation and the Catholic faith, before offering our shrine prayers in Christ's sacramental presence. Pilgrims made their private devotions before the Black Madonna in the shrine Chapel, and many took the opportunity to light votive candles and take away blessed water.

The day's festivities ended in peace, with the church left in the light of flickering candles, the scent of incense, and the touch of prayer. May Our Lady of Willesden to pray for us, as we each continue on our pilgrimage of faith. ND



The Thirty-Nine Articles

In the 450th year after they were drafted, **Jonathan Frais** reviews the content of the Articles and what they mean for the CofE

In the struggles of the Church of England, where might help be found? How do we mine the wisdom of our forebears so that we might find light in our darkness?

This year we complete commemorations for documents that fashioned the Church of England (and influenced a nation). The year 2011 was the 400th anniversary of the Authorised Version of the Bible, 2012 marked 350 years of the Book of Common Prayer, and 2013 is the 450th year since the drafting of the Thirty-Nine Articles (appended to the BCP).

They were drafted in a turbulent century, but in returning to the 1500s we will not be alone because the Jerusalem Statement of the first GAFCON meeting of Anglican Primates in 2008 resolved to uphold them (paragraph 4).

The Canons say that the Articles are agreeable to the Word of God (A2) and hold the doctrine of the Church of England (A5) with each Minister affirming loyalty 'to this inheritance of faith' (Declaration of Assent, C15). Let us then review their content. I give four headings and ask readers to be patient with old words and Latin numerals; in addition, traditional Catholic readers will need to forgive me, a conservative Evangelical, for my ease with matters they may consider too Protestant.

God and Scripture

'There is but one living and true God' who is 'the Maker, and Preserver of all things' and 'in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost' (I). God is known through Christ who 'took Man's nature in the womb of the blessed Virgin' and 'was crucified' to 'reconcile his Father to us' (II). He experienced our sufferings and 'went down into Hell' (III) and will return to judge us 'at the last day' (IV). Meanwhile, the 'Holy Ghost' (V) makes Him known.

Today, God's voice is heard through the Bible which contains 'all things necessary to salvation' so that 'whatsoever is not read therein, nor may be proved thereby, is not to be required of any man' (VI). In the Bible, the promise of the Messiah gives way to the presence of Christ so the 'Old Testament is not contrary to the New' for in both 'everlasting life is offered to Mankind by Christ' (VII). The Old has ceremonial laws which 'do not bind' us and civil laws which ought not 'of necessity' to bind us, yet none of us are free 'from the obedience of the Commandments which are called Moral' (VII).

> we want everyone to come to the joy of a personal saving faith in the Lord Jesus Christ

Faith and works

'Original sin' is 'the fault and corruption of the Nature of very man' whereby we deserve 'God's wrath' (IX) and are so helpless that we cannot even 'turn and prepare' ourselves to love God (X). For salvation we 'are accounted righteous before God, only for the merit' of Christ (XI).

The good works which please God are the 'fruits of Faith' (XII) but works done not from faith in the Son 'have the nature of sin' – they bless others but do not please God (XIII). No one can exceed God's requirements and share surplus merit (XIV); in fact, we cannot even reach God's standards (only Christ being without sin, XV) but we offer forgiveness to all who 'truly repent' (XVI).

God has chosen us, not we him. Predestination is 'the everlasting purpose of God' and 'full of sweet, pleasant and unspeakable comfort' (XVII; John Wesley disagreed) in the plans of God who adopts us into his family and who has 'set out unto us only the Name of Jesus Christ, whereby men must be saved' (XVIII).

Church and sacraments

The Church 'is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly ministered' (XIX). It 'is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it expound one place of Scripture, that it be repugnant to another' (XX) although Councils (or Synods) 'may err, and sometimes have erred' (XXI). Extra teachings such as 'Purgatory' (XXII) – a suffering room after death for believers – is not Anglican doctrine. Lest separating from Rome create more splits, each preacher must be 'lawfully called and sent' (XXIII) and able to speak intelligibly (XXIV).

Our assemblies have two family rituals with sacred symbols – sacraments which 'strengthen and confirm our Faith' (XXV). They are God-given signs sending signals of God's grace which can be a blessing despite the failings of Ministers (XXVI). Baptism, like 'an instrument' (legal document), grafts the candidate into the Church. For adults as well as children, it is conditional upon faith (XXVII)

The Lord's Supper is a real partaking of the Body and Blood of Christ although transubstantiation (a change in substance of the elements) is unproven (XXVIII). There is no benefit at Communion for the unbeliever (in fact, it is the opposite, XXIX) and both bread and wine are offered to all (XXX) just as Christ offered himself fully for all (XXXI).

Witness and discipline

We have five core values: they are marriage (which is 'lawful' for Ministers, XXXII), holiness (which includes the possibility of excommunication, XXXIII), order

(which allows Traditions to change but not if thereby we 'woundeth the consciences of the weak brethren,' XXXIV), preaching (as exemplified by Books of Homilies, XXXV) and leadership (we consecrate Archbishops and Bishops from the Orders of Priests and Deacons, XXXVI).

In addition, we have three mission stances: we seek to be loyal (to Queen and country, XXXVII), generous (each 'according to his ability,' XXXVIII) and helpful (for example, willing to take in oaths in court, XXXIX).

Nature of the CofE

So what does that mean for us? I suggest four things.

Firstly, we are a converting church. We want everyone to read the Bible, to be convicted of sin and realize the horror of divine punishment, and to come to the joy of a personal saving faith in the Lord Jesus Christ (who is mentioned in twenty-four of the Articles). This is our prime interest.

Secondly, we are a confessional church (not in the sense of confessing sin but of signing up to truth). The written Word (referred to in fourteen Articles) is our authority and for this we use the mind (reason) and the Fathers of the Church (tradition). Today, of course, experience ('how I feel') overturns them all!

Thirdly, we are a central church. Our position as 'via media' is assumed to mean that we stand between Rome and Protestantism but a case may also be made for saying that we stand among Protestants, some being closer to Rome (Lutherans), others further away (Zwinglians).

Fourthly, we are a cautious church. We have not legislated on everything and some things are not articles of faith (e.g. one view of creation, speaking in tongues, Christ's return).

So the second millennium clarified the way of salvation and left us the Articles, just as the first thousand years after Christ codified the nature of God and gave us the Creeds. In this third epoch, we must set out how we then live – by gender, sexually, in medical ethics, for business practice, with the environment. Meanwhile, please encourage clergy to stick to their task and be true to the faith! ND

Being wary

Julian Mann considers why evangelicals should not take Sydney for granted

Sydney Diocese has been very influential on UK conservative Evangelicals in recent years. The height of its influence was reached in 2003 when its then Archbishop Dr Peter Jensen did a speaking tour of large churches around the country. This led to various regional partnerships being formed to run Bible training courses and support church planting initiatives. But the circumstances around the election of Sydney's new Archbishop indicate that the future of its positive spiritual influence should not be taken for granted.

Theologically divisive

The fact has to be faced that the election campaign became theologically divisive. Supporters of the bishop of North Sydney, Dr Glenn Davies, who became the successful candidate in August's election, considered it necessary to refute attacks on his Reformed Evangelical orthodoxy. Their refutation included this statement from Dr Davies himself:

'I totally reject the inference that I am not interested in evangelism, or that I am church-centric rather than Christ centred, Bible-based and gospel grounded. Flourishing churches are the result of the gospel and gospel proclamation. I firmly believe that any cursory reading of my articles on gospel and the church, which you have kindly made available for synod members on your campaign website, will testify to the necessity of evangelism in my thinking and practice.'

More fundamentally than its being about any putative theological difference, the division in this election has been about missional style. The alternative, younger candidate, Canon Rick Smith, represented what one might call Sydney's rapid-growth, entrepreneurial church planting movement. Usually, though not always, such church planters favour the homogeneous unit principle. They seek to create new congregations of people who are socially, culturally and economically similar. Usually, though again not always, the people targeted tend to be in the higher socio-economic groups.

Church planting

It is true that church planting is not especially in Dr Davies' ministerial background. He was on the staff of Moore theological college for twelve years, then was an incumbent for seven years before being appointed an area bishop by Dr Jensen in 2001. But innovative church planting was not prominently in Dr Jensen's ministerial background either. He had been principal of Moore college.

Provided the new Archbishop recognizes the need for fresh expressions of church, particularly in urban areas, there is no reason why under Dr Davies' leadership imaginative and pro-active church planting will not flourish, though the homogeneous unit principle is unlikely to be encouraged.

Because Archbishop Davies, aged 62, comes into office close to retirement, his challenge is to groom a younger successor who will be a unifying Evangelical candidate – a Bible-believing, Gospel-hearted man who will be supportive of Sydney's established Anglican churches but also move easily in the milieu of the entrepreneurial church planters who rightly want to reach their increasingly multi-cultural society for the Lord Jesus Christ.

If Sydney Evangelicals allow the divisions aired in this election to perpetuate and even to become incarnated, then their diocese will lose its positive spiritual influence around the world and leave a back window open for revisionist wolves to gain entry into its own house.