

# together



THE CATHOLIC VOICE IN THE CHURCH OF ENGLAND

SUMMER 2014



*Reflections on the trials and tribulations of the prophet Jonah.*

Page 11



## The Faith once delivered to the Saints Passing on the Faith in a secular age

It goes without saying that a Faith which is not passed on is doomed to destruction. Since we believe the Christian Faith to be true, and too good to keep to ourselves, we have, as Christians down the centuries, worked hard at teaching it to people. We may be taken aback by how little people in modern Britain seem to know about it, but that only means we have to evolve new strategies for educating them. After all, how can anyone make a rational choice about whether to follow Christ if they do not know what he is saying to them? 'How shall they hear without a preacher?' as St Paul once asked.

This issue of Together takes a look at some aspects of Christian education. Church schools feature highly in the work of many of our parishes. We may have varying opinions about what (if any) proportion of the intake should be

reserved for church families, or whether the vicar should chair the governing body, but we are aware that the network of church schools is an important part of what the Church of England has done and continues to offer in England. Most of our clergy are keen to get to work in the non-church schools too, and it is possible, with a little good will and some gentle work at the relationships, to offer support in those schools without being seen as some kind of threat.

Earlier this summer, a number of Birmingham schools were in the news because there was concern over the behaviour of some Muslim governors. There was an almost inevitable backlash from certain quarters against the idea of 'faith schools' in general, even though these schools were ordinary state schools in areas with high Islamic populations. Nevertheless, Church of England

schools continue to educate pupils from a wide variety of backgrounds, ethnicities and indeed religions, and continue to perform well in their Ofsted inspections.

But two things might strike us as we consider this from an Anglo-Catholic perspective. One is how we provide resources for parishes in educating young people and adults outside the school context, and the Church Union is hoping to work on confirmation materials as well as Sunday school resources; the other is how we respond in terms of social action to other needs that we see around us. If we are to learn anything from our history, we might learn that we are at our least effective when we are in retreat from the parish outside. The spirit of rolling up our sleeves and getting stuck in where others will not remains a mighty effective weapon in our spiritual armoury!

## The Church Travellers' Directory

see pages 12 -14



## Also in this issue...

✠ **The Bishops of the Society respond to the July Synod vote**  
Page 8

## hereiam

A new initiative aimed at encouraging vocations to ministry in the Church of England  
page 7



**Monks & Nuns...**  
the ultimate gamble?  
page 2

**Parish Profile:**  
**St Wilfred's,**  
**Harrogate**  
page 16



# Monks and Nuns...the ultimate gamble?

**A monk?! Don't be stupid; it is a complete waste of your life. The parish needs you: I mean, who's going to run the youth group?! Be a priest or a lay-worker; that would be much more useful.**

These are the kind of things churchgoing folk often say when a member of the congregation mentions that he or she is feeling a little drawn towards the religious life as a monk or a nun. Sadly, a similarly discouraging response is sometimes given by clergy and Diocesan Directors of Ordinands, who really ought to know better.

Since the very early days of Christianity, the Holy Spirit has been calling people to the desert (both actual and metaphorical) to live a life apart. If the vocation of these men and women represents more than an outbreak of collective weirdness, there must surely be a God-inspired purpose behind it; to embrace poverty, chastity and obedience is a radical way of living and a real

gamble: what if there is no God after all and you have given up everything?

The Archbishop of Canterbury maintains that without monks and nuns our Church '... would be diminished both in depth and breadth'. He goes on, 'Through (living as monks and nuns) people subject themselves above all to prayer. ... they are there to encourage each other in walking more and more deeply into the light that is Christ.' Significantly he adds that throughout history, the religious communities have been 'the engine room of renewal and conversion' in the Church.

Are you perhaps being called to play a part in renewing the Church of



England? Let's do a little 'spiritual health check'; do you recognise any or all of the following symptoms?

- Feeling a little restless
- Not entirely content with life
- Spending more and more time thinking about God
- Losing interest in some of the 'ordinary' things other people seem obsessed by
- A nagging feeling that God wants you for something
- Generally happy, but with a sense that there is something not quite complete deep inside you

These may be symptoms of a vocation to the religious life and that the Holy Spirit is gently tapping you on the shoulder, asking you to stake your life on 'the ultimate wager'. How will you find out? The best way is to talk

to people who have already placed their bets!

If you are single, male or female, and aged 18+ you are invited to come along to a 'monk and nun experience day' to be held on Saturday 18th October at St Mary's church, Wellingborough, Northamptonshire. There will be talks, worship, lunch and the opportunity to chat with some monks and nuns about what their lives are really like.

Now is your chance to begin to explore and find out what you've always wanted to know about monks and nuns but have been too afraid to ask!

**Further information and to register at no charge, please email [nunsandmonks@gmail.com](mailto:nunsandmonks@gmail.com)**  
**Br Robert OGS**



## The Society in the Diocese of Sheffield Prayer and penitence on Palm Sunday

*The Society in the Diocese of Sheffield has been getting children from the parishes together for worship and fun a couple of times each year. They have recently appointed Ben Otley as their youth coordinator, and he has sent news of a recent event, held at St Mary's Handsworth, just outside Sheffield itself.*

For our Palm Sunday Youth Liturgy, the theme was 'following Jesus and the Cross'. We started in the church hall with a welcome from myself and our chairman Fr Jeffrey Stokoe, then we were straight into some craft activities organised by Alison, the

youth worker at St Mary's. We then processed to church, stopping at various places en-route to pray some of the Stations of the Cross. Once in church we had a simple penitential liturgy and reflected on St Paul's words in the letter to the Galatians: although in life we are surrounded by distractions, and we often think we have much to boast of, we should boast of nothing except the cross of our Lord Jesus Christ.

During the liturgy, we were invited to place a candle underneath a cross which we had hung in the Chancel arch. Following the liturgy, the children

were invited to receive the sacraments of healing and reconciliation, and it was wonderful to see a large number of children putting themselves into the hands of Christ in that way.

Then we were back in the hall for hot-dogs and cakes, and the hot cross buns we had made earlier were ready to eat! We had a good turn-out, with nearly 50 young people plus accompanying adults, helpers and clergy. We look forward to offering many more of these events around the diocese, and so giving our young people a chance to get together and to develop their faith in an informal way.





# The Church Observer

## Children and Worship: What's to be afraid of?

It is probably fair to say that some parishes are better at making provision for children's worship than others. And many clergy and involved lay people will roll their eyes and say, 'if only we had some young people to provide for!' But before we start beating ourselves up, let's remember that the average Church of England parish church only has about four children on an ordinary Sunday. Siren voices will advise us to marginalise the mass one Sunday each month and turn the church into a fun fair. But if we want our worship to continue to appeal to adult members of our congregation, that could be a risky strategy.

It is, after all, perfectly possible for children simply to come to mass. Go to mass in France and look around: there are families, and the children are there, worshipping with their parents. So what 'stuff' might we supply to help parents worship with their children? What books are available, and what soft play toys? When did we last look at a selection of children's mass books? What might help the children be active worshippers rather than passive attenders at mass?

Children value structure: we can offer that, but we might need to let them know how it works. Are we offering materials that will help our children focus on the liturgy, or are we just parking them while the adults are at mass? After all, we worship in a way which uses colour, music, smell, movement, and a raft of ways in which children might be involved: welcoming, serving,

singing, bringing the offertory to the altar, reading, praying, and so on. Children can take part in any of those things without undermining the seriousness of eucharistic worship and the prayerful atmosphere we seek to inculcate. Children are not generally afraid of silence: in fact, in an age when they are surrounded by noise and busy-ness, they often seem to appreciate quiet in church. Perhaps we should trust our own tradition a little more.

And what about other Sunday provision? What about Sunday Schools? Once upon a time, Sunday School took place after mass, not during it, and may even have been called 'catechism'. Nowadays we assume that parents will be pleased to have their charges taken away during mass and brought back in time for some show-and-tell at the end. Maybe we have the resources in the parish to run a Children's Church on a Sunday morning, but if we don't, any of us can provide something to enable the children to participate in the day's scriptural theme while the priest continues his erudite series of sermons on the Letter to the Hebrews.

So here's a slightly provocative question: if worship is about enabling the individual to encounter God, why do we create situations where we consciously remove the child from doing the very thing that worship is meant to do? Does it really work to set up a children's area in the corner furthest away from the liturgical action, or to take them out of the

nave altogether, into a dingy room for what might be under-resourced teaching, and actively encourage them to disengage by providing them with secular books, food, and even games consoles? And are we prepared to work with their parents to try to get the provision right?

And what about other contexts, beyond Sunday mornings, where we might be worshipping with children? The Church of England is obsessed by 'fresh expressions of worship', so why shouldn't we give it a go, but make it work in our context? If we're in the right place, say near a school, maybe a mums-and-toddlers service makes sense. But let's start by asking the parents what they think might work. And how about school involvement? There's more on that elsewhere in this edition of Together, but what can we offer church and non-church schools by way of worship?

There clearly is a difference between how a parish might relate to its 'own' church school (and a quarter of primary schools in this country are Church of England schools), but that is not the end of the story. Many of our church schools are serving the local community in a context of mixed

national and religious backgrounds. How do we worship in a distinctively Christian way, but keep the children together? Likewise, what can we offer in non-church schools which will help them, and enable us to build up a relationship? After all, it is the relationships which make these things work, and if we can work out the right way to build those relationships, we will have a context for getting to know parents as well as children, and responding to their needs as they present themselves. And let's always remember to work with the people we've got: the staff, the children, the parents. Where are they coming from? So if we've got as far as an assembly, let's always try to begin with the children, in their context, their age, their faith background, and what they're used to.

Perhaps the trick is to keep offering. And if what we offer first doesn't fit the bill, let's offer something else. And if the number of children in church doesn't quadruple overnight, let's not panic. We can only offer. And if we get the number up from four to five, well, we've gone above the national average.





# CORPUS CHRISTI

## Bishop Roger Jupp, Superior-General Confraternity of the Blessed Sacrament

One of the most copied art works in the world is Leonardo da Vinci's Last Supper. It is a mural painting on the wall of the refectory of the convent of Santa Maria delle Grazie, Milan which had been commissioned to be produced around 1495. The effects of time, constant human interest, the environment, as well as the ravages of war, let alone the unstable medium which Leonardo used, means that today little of what Leonardo originally painted remains. It has been restored a number of times, the last and most controversial being in 1999.

Leonardo's work was designed to capture that moment during the Last Supper, recounted in John's Gospel, when, to the consternation of the gathered disciples, Jesus announced that one of them would betray him. The artist portrays various degrees of shock and anger. With his eyes cast down, Jesus' left hand indicates the bread still on the table. The disciples, however, appear to disregard the bread, and accuse and point to one another. There is, of course, the air of sacrifice and betrayal permeating the scene. Jesus is the Passover Lamb that will be sacrificed but, as always, it will be a human hand that brings it about. St John, in his Gospel account of the Last Supper, does not have the institution of the Eucharist; rather, in the washing of the disciples' feet, he concentrates on the commandment to love and the need for service of one another in humility, as well as this prediction of the betrayal. And the reason for this is that Jesus has already given the Bread of Life and expounded on its meaning in chapter 6 of his Gospel at the feeding of the 5000. But Jesus' words and actions on both occasions cause controversy. Having heard what Jesus said about being the living bread which has come down from heaven, we later learn that a number of his disciples left him, too

hard were these words to bear. Similarly, when Jesus predicts his betrayal in the upper room, as depicted by Leonardo, there is uproar and disbelief, and even John, the beloved disciple who leaned close to Jesus during the meal, appears to turn away with sadness and resignation.

The giving of the Eucharist is no empty action by Jesus. What he gives and what he says about the gift makes demands upon us. We are called upon to say "Amen" when we receive Holy Communion; to say, perhaps like Martha, the sister of Lazarus, when Jesus announced himself to her as the Resurrection and the Life - an equally stupendous claim - "Yes, Lord, I believe that you are the Christ." And when we receive the gift of his Body and Blood, we know also that we are always unworthy to receive the Lord's gift because we know ourselves too well and we know how often we betray him and the sacrifice of which the Eucharist is the enduring sign and symbol. As the priest prepares to invite the people to Holy Communion, no wonder one of the prayers the liturgy asks him to repeat is this: "May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgement and condemnation, but through your loving mercy be for me protection in mind and body and a healing remedy."

The Eucharist is indeed a healing remedy. It is the gift of God to those who look to his Son Jesus Christ, a remedy for the sin of the world and our share in that sin, our betrayal and our lack of recognition of his love at work amongst us. Jesus says to us as he did to the Jews who argued amongst themselves about how he could give them his flesh to eat, "whoever eats me will draw life from me." The manna given to the Hebrews wandering in the desert

only fed them for a while and, indeed, they died. But Jesus says this bread he gives is one that will satisfy, so much so that it will give life for ever, eternal life. This remedy is one that heals our souls and unites us with God in and through Jesus and his sacrifice on the cross. So we must approach this food with loving faith, seeing beneath its veil the risen and glorified life of Jesus, the promise of that fullness of life which Jesus himself said he came to give us. It is a gift which makes demands on us: we cannot casually

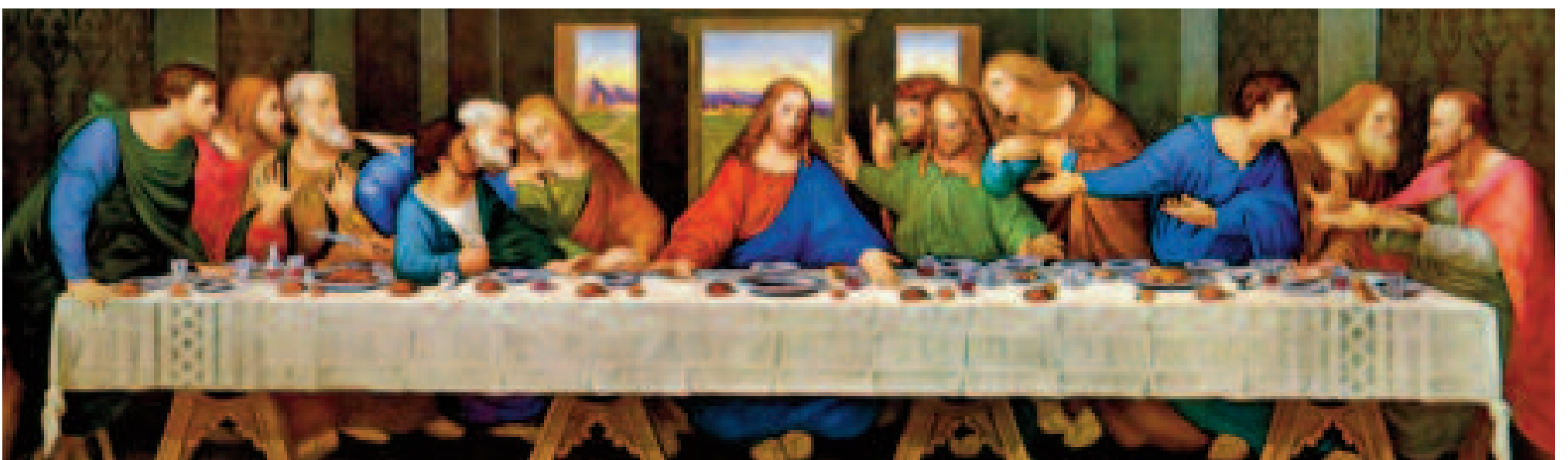
*“May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgement and condemnation, but through your loving mercy be for me protection in mind and body and a healing remedy.”*

approach it or carelessly receive it for in it we must seek to discern the Saviour of the world, the Lamb of God who takes away the sin of the world.

The Confraternity of the Blessed Sacrament has, since its foundation in 1862, sought to help faithful Anglicans to do just this. Founded in an age of persecution when priests and people were vilified for returning to the catholic faith and practice which had become obscured in the centuries following the English Reformation, it was designed to be a prayerful fraternity which supported and encouraged those whose faith was under fire. Those who joined it sought sanctification as they worked

to increase love and reverence for the Lord's presence in the Blessed Sacrament. It is always a joy to admit new members to CBS. Our prayer for them as they join our number is that they will always promote, in word and action, the honour due to Christ's Body and Blood in the most holy sacrament of the altar, and remain firm in the faith and unity of God's Church. Like us, they are to fulfil in their lives what we profess with our lips.

In a time of uncertainty in the life of our Church, the feast of Corpus Christi, the Body and Blood of Christ, gives us the proper focus, asking us to pledge ourselves anew to the demands which the Lord makes on us as he feeds us with the Bread of Life. We ask for the gift of perseverance so that we might remain firm in the faith and unity of the Church - the apostolic faith, the faith and tradition of the apostles to whom the Lord entrusted the stewardship of these holy things. The freshness and vibrancy of the colours in Leonardo da Vinci's painting of the Last Supper have faded over the centuries. The traffic of humans and the vagaries of atmosphere and climate have played their part in obscuring what Leonardo first portrayed. Our faith and perseverance must not be like this! Our lives as much as our words must remain eloquent in proclaiming our faith in Jesus and the integrity of the faith once delivered to the saints. Our lives must speak of that communion with the body of Christ about which St Paul reminded the Corinthians who were his disciples. May the Lord, who gives us the true bread from heaven, strengthen us to live by his life and so rise in glory on the last day where we will all rejoice in his unveiled presence.





# Finding the Common Ground

## How can church and school contribute to building community?

*Mary Thorne reflects on her experience as Head Teacher of an inner London Church of England primary school.*

We hope that our churches and our schools will be places of learning and spiritual growth. And if both church and school are in the business of building community, then it is absolutely right that they should work in partnership. Yet what a difficult task we are setting ourselves: two institutions trying to achieve a similar goal, and yet the two worlds often standing in isolation from each other, with no-one daring to cross the road and enter that other world. How do we as leaders begin to build bridges that will enable others to pass freely from one to the other? How do we enable school communities to recognise that the church has something to offer them, and how do we get our Sunday congregations to recognise that our schools are a wonderful resource and example of community living in action?

It seems to me that if church and school are going to have an impact on the growth of their community, the starting point has to be building an effective working relationship between Head Teacher and Parish Priest. Priests and Heads need to understand each other's contexts, be willing to enter into each other's worlds, and work out a shared vision for effectively developing the communities of which they are both part.

So how can a church and its priest have a meaningful role in the life of a school? Because of the diverse and often multi-faith contexts in which many of our schools are found, it would be easy for the Parish Priest to

fall at the first hurdle: the school is made up of children who will never be part of our 'flock', so we won't bother! But children from all faiths and no faith are part of the flock, because they live in the parish. So I would always suggest starting with the things that are part of our own tradition and which we deeply treasure.

An example of this is to begin with the building itself. The modern world is so fast-moving, places of beauty are sometimes scarce, and finding silence in our daily lives can be practically impossible. What a place of worship can do is offer all those things in one go: beauty, silence and an opportunity to stop and be still. Are our church buildings open, and are they welcoming places, so that our children can develop a sense of ownership of them? I was quite struck recently when taking a group of children into church for a choir rehearsal on a day when they encountered adults waiting to rehearse for a concert. One child asked me, 'What are they doing in our church?' Whilst I had to explain that 'our church' was not just ours but belonged to all people, inside I was touched that our children felt that the church was part of their school, the place belonged to them.

Do children feel that the building is theirs? Are they regular visitors to it? Is their work displayed in it? Is the building used to support the RE curriculum? Are links made between Sunday worship and school life? Does the school recognise and know what their church

could offer them? Is there a regular line of communication between school and church? Is there a project that both places could have an active role in developing? Does each place know what it could offer the other for the common good of all?

I will never forget a priest saying very clearly to me that at the heart of Anglo-Catholic life is the Mass, so it was our job as Priest and Head Teacher to work out together how we were going to enable a multi-faith community to participate in the Mass and be enriched by it, not switched off by it. It was not my job as the Head to change what was so fundamental to the life of the church, but rather to see it as an opportunity. Likewise, I believe it was appropriate for the priest to listen to me and to work with me, so that what we created was something that enabled our children and staff to experience something of God at the deepest and most profound level possible for them.

If we really are about developing God's kingdom here on earth, if we really are about developing communities, then there is no better place to start than with a community of children. It is very often listening to the child's voice that moves us into action and enables us to aspire to greater things. When both communities seek out the common ground, treasure it, develop it and trust it, then it will yield a fruitful harvest.





# Faith in Action

**Fr Tim Pike shares his experience of being part of a north London churches project to help the homeless.**

Five years ago I received an email asking our parish to participate in something called the Haringey Churches Winter Night Shelter. Responding to that request was one of the best decisions that our parish ever made.

The Night Shelter scheme mobilises local churches to help people who are homeless. Each winter, seven churches offer hospitality to up to 12 homeless guests on a particular night of the week. The guests are referred by the local authority and other agencies. In the grotesque jargon that surrounds provision for homeless people, our guests are designated as 'low-needs' (as if any of us fall into that category!). This means that people with complicated issues like addiction or challenging behaviour are not referred, because our scheme is delivered by church volunteers who might not have the skills to meet those needs.

What churches do have is people and buildings. We deploy our people like this: first, an early evening team comes to make beds,

set up tables and cook a big dinner in time to welcome guests, who arrive at 8.00 pm. The guests check in and then we all eat together. Another, smaller, team of volunteers arrives later. They stay in church overnight. As our parish does not have a hall, guests sleep in the church, which has a wonderful feeling of sanctuary and safety. A third team arrives at 6.00 am to make breakfast for the guests and clear up when they leave at 8 o'clock.

The only professional member of the team is the co-ordinator. Her work includes accepting referrals and helping the guests to find permanent housing. This can often take some weeks, but during that time our guests get to know the churches and volunteers, so that Christian communities begin to offer what local social services are not equipped to give: friendship, compassion and, wonderfully, mutual support. I have lost track of the evenings when I have turned up to the Night Shelter, tired after a busy day, and guests have been kind and encouraging to me, instead of the other way round!

Nearly all of our guests find new accommodation during their time with us and it is wonderful when

this happens. There are other positive outcomes as well. Our parishioners love putting their Christian faith to such evidently good application, and they enjoy telling their friends about what they do at church; at any rate, lots of parishioners bring friends along with them to volunteer. Other people support the Night Shelter financially. Even local schools send their children to church to learn about homelessness and help make the beds to do something good for their neighbour.

I would thoroughly commend schemes like this. They bring faith to life. One morning after the Night Shelter I was celebrating Mass. Mindful of Christ's identification with the poor and the suffering and his call to followers to serve him in them, I was just about to receive Holy Communion. As I looked at the Host, I suddenly realised that thanks to the Night Shelter, I had started to get to know the Lord a whole lot better.



# The Common Good

**Fr Martin Hislop has been asked by the Bishop of Fulham to take responsibility for encouraging theological reflection and study across the Fulham bishopric. Here, he shares some preliminary thoughts on the matter of our social engagement.**

In Faith in the Public Square, his last book as Archbishop, Rowan Williams calls the Church a 'political seminar: God transforms society and not just human individuals'. This theme characterised his decade in office: 'it's not a matter of the Church binding its vision to the agenda of this or that party, not a matter of the Church creating a political party to embody its vision and its priorities. Much more, it's a matter of the Christian gospel motivating a grass-roots politics and activism of generosity and mutuality.'

Bishops and think-tankers continue to enter the polemic of public policy debate, and recently the Prime Minister has signalled that, nowadays, government can 'do God'. The Archbishop of Canterbury has made early forays into public policy; Pope Francis has been relentless in his proclamation of Catholic social teaching and its principles. What we lack, however, is the articulate expression of commitment to issues of

social responsibility that once underpinned and characterised the Anglo-Catholic tradition within the Church of England.

It is understandable that, since 1992, the attention and energy of so many Catholic Anglicans has been preoccupied and sapped by other matters. But for those of us who believe we can still minister and witness with integrity within the Church of England, this is the day to heed the words of Romans 13:12 and 'cast off the works of darkness and put on the armour of light'. Let us now renew our expression of the social gospel so that we may go out into marketplace of public engagement with renewed missionary zeal and confidence.

It is interesting to note that my diocese, in common with most others, once had a Board of Social Responsibility with members elected from each deanery. This was abolished in favour of an appointed body which has recently reported to diocesan synod that its primary focus has been on the growth of Food Banks, the need for more Credit Unions, and issues of Environmental Policy. But the zealotry with which the secularist lobby seeks to drive religion into the narrow confines of private practice requires us to understand the true nature of social responsibility and tackle head-on those who

seek to conform faith to a civic construct that denies God's ordinance and frustrates our response to our Lord's Commission.

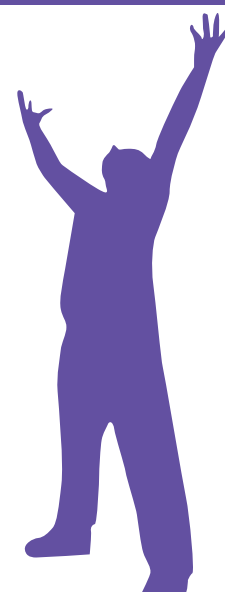
Setting public policy is one of government's most important responsibilities. But government is a creation of civil society; it is not government which creates civil society. It's role is to foster key values which are essential to the flourishing of civil society and the common good.

Across our constituency, many parishes and people are actively involved in areas of social welfare and social justice. Within our ranks are local councillors, community leaders and individuals who try to work out their daily lives in the context of their faith. One initiative that could help to re-focus our thoughts and endeavours would be for a conference to be called that would allow clergy and laity to come together to reflect prayerfully upon issues of social justice and the Gospel, to consider the important work being undertaken through bodies such as the Dignitatis Humanae Institute, and then to draw up options for further dialogue and action by parishes and the wider constituency. **Who's interested?**



# hereiam

## NEW VOCATIONS INITIATIVE REACHES OUT TO A DIGITAL GENERATION



### A new initiative aimed at encouraging vocations to ministry in the Church of England.

Here I Am is the title of the campaign which has the backing of the Catholic Societies of the Church of England with the full support of the Additional Curates Society. ([www.additionalcurates.co.uk](http://www.additionalcurates.co.uk))

Those responsible have embraced digital media to encourage people to explore a vocation to priesthood alongside other kinds of ministry in the Church of England and the Church in Wales.

A new YouTube channel features specially commissioned films looking at how people are called to ministry, what the selection process involves as well as examining the kind of people who are called to follow a path to priesthood.

Fr Darren Smith, spokesman for Here I Am, said that vocations were emerging across the church in a variety of ways: "People looking at the material we have carefully produced will quickly discover that there is no single mould, shape or pattern for the priestly vocation."

He adds: "Browsers to our website will find details of courses, what happens if they want to take it to the next step and what the work of a priest in the Church of England today involves."

A new Twitter account @hereiamvocation will be launched at the same time. Organisers hope that people will follow the initiative and join in a wave of prayer for vocations.

Bishops and priests representing the Catholic Societies are already working in every part of England and Wales and it was felt that material that had served them well previously was ready for an upgrade to reflect where the digital audience can now be found.

"We are excited and expectant about the future of ministry and mission in Anglican Catholic churches and communities,"

Fr. Smith explained.

"I am delighted to see the Catholic Societies working together in order to promote and encourage more vocations to the sacred priesthood under this new and exciting banner of Here I Am".

Archbishop of Canterbury



**[here-i-am.org.uk](http://here-i-am.org.uk)**

**A Vocations Conference for men is to be held at St Stephens House, Oxford from the 29th-31st August**

Accommodation and full board with special keynote speakers including The Bishop of Richborough, The Reverend Catherine Williams Ministry Division, Father Damien Feeney Vice Principal of St Stephen's House.

**Booking forms and further details from** The Additional Curates Society, Gordon Browning House, Unit 7 Spitfire Road, Birmingham B24 9PB,

**t:** 0121 382 5533,  
**[www.additionalcurates.co.uk](http://www.additionalcurates.co.uk)**





## A PASTORAL LETTER FROM THE COUNCIL OF BISHOPS

The approval of the Women Bishops legislation brings to an end a decade of debate about what provision should be made for those who are unable, for theological reasons, to receive the ministry of women as priests and bishops.

In the earlier stages of that debate we offered the Church of England a vision of how provision could be made with full ecclesiological integrity not just for us but also for the Church of England as a whole. It is now clear that the reality will be shaped differently, and will fall short of our ideal.

None the less, we believe that we can have confidence in our future as Catholics who are called to live out our Christian vocation in the Church of England, maintaining a distinctive witness to the quest for the unity of the Church. The House of Bishops' Declaration embodies a commitment to enabling us to flourish within the Church of England's life and structures. It does so because our theological convictions about ministry and ordination remain within the spectrum of Anglican teaching and tradition. As Resolution III.2 of the 1998 Lambeth Conference stated, 'those who dissent from, as well as those who assent to, the ordination of women to the priesthood and episcopate are both loyal Anglicans'.

The Declaration assures us that bishops will continue to be consecrated within the Church of England who can provide episcopal ministry that accords with our theological convictions. It makes provision for parishes to gain access to that episcopal ministry by passing a new resolution, supported by a Resolution of Disputes Procedure established by regulations made under Canon, with an Independent Reviewer. We will be offering advice and resources to parishes to assist with this.

We note that bishops' authority to exercise episcopal functions comes from their ordination as bishops, and that that authority is distinct from the legal authority that they receive by delegation from the diocesan bishop. The debate over the nature of provision for our future life as Catholics within the Church of England has helped us to focus on this important point with greater clarity.

The Society will have a crucial role to play in providing a continuing sacramental life in which parishes, clergy and people are in full and uninterrupted communion with the bishop who ministers to them, and with each other. We will ensure that parishes receive support in articulating the theological convictions that the Society exists to embody and, where necessary, in participating in the Resolution of Disputes Procedure.

As your bishops, we want to thank you for your faithfulness during this long period of uncertainty. Now that the debate about provision is over and the House of Bishops' Declaration is in place, we can look forward to a time of greater stability in which, by the grace of almighty God, we can all focus, with renewed energy, on proclaiming Jesus Christ as Lord, and on witnessing to him as we serve our local communities and our nation.

On behalf of the Council of Bishops

✠ TONY PONTEFRAC  
The Rt Revd Tony Robinson  
Bishop of Pontefract  
Chairman

The Commemoration of John Keble  
Monday 14 July 2014

*Heavenly Father,  
Bless the bishops, clergy and people of The Society.  
Bind us together in love and faith.  
Renew us in service and witness.  
And by your Holy Spirit  
Guide our future and make plain your purposes.  
We ask this through Christ our Lord.  
Amen.*

*Saint Wilfrid, pray for us.  
Saint Hilda, pray for us.*

## A selection of Catholic ordinations for 2014



*Fr Gary Harill @ Lichfield Cathedral 29th June with Bishops of Lichfield and Wolverhampton*



*Fr Alex Baxter and Fr David Hadfield ordained by the Bishops*

*Bishop Fr Mija*

*The Ordination of Fr Mija Oakes at St. Saturday 2*





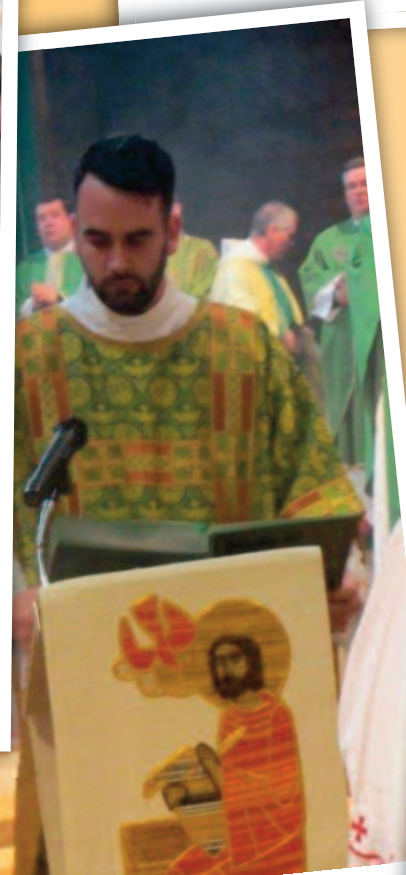
of Horgham ordaining  
tha Richards



Fr Stephen Parker by the Bishop of Beverley Monday 30th  
June @Worktop Priory



ation of Fr Simon  
t Gabriels, Walsall on  
8th June 2014



Fr Anthony Murley Ordained  
Deacon Sunday 6th June @  
Birmingham Cathedral by the  
Bishop of Birmingham



Christ the Saviour Ealing Broadway  
ordination by Bishop of Fulham  
22nd June of Fr Simon Cuff



the



hop of Horgham



Fr Chris Johnson and Fr Richard Brown at York Minster

## 'For of such is the kingdom of heaven'

The word 'suffer' is used many times in the Authorised Version of the Bible in its archaic sense of 'allow': 'suffer us to go away into the swine'; 'suffer me first to bury my father'. But most familiar is Matthew 19.14: 'suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven'. Working with children is harder than it once was because we are more and more aware of the need to keep them safe, but Matthew 18.6 has always been there, so we ought to have known! We have a huge amount to offer by way of children's work, and we mustn't throw in the towel when we see success elsewhere, or when the diocesan child protection policy lands with a great thud on the vicarage doormat. As always, we need to be getting on with it in a way which works for us, rather than trying to imitate models which may not be right in our context.

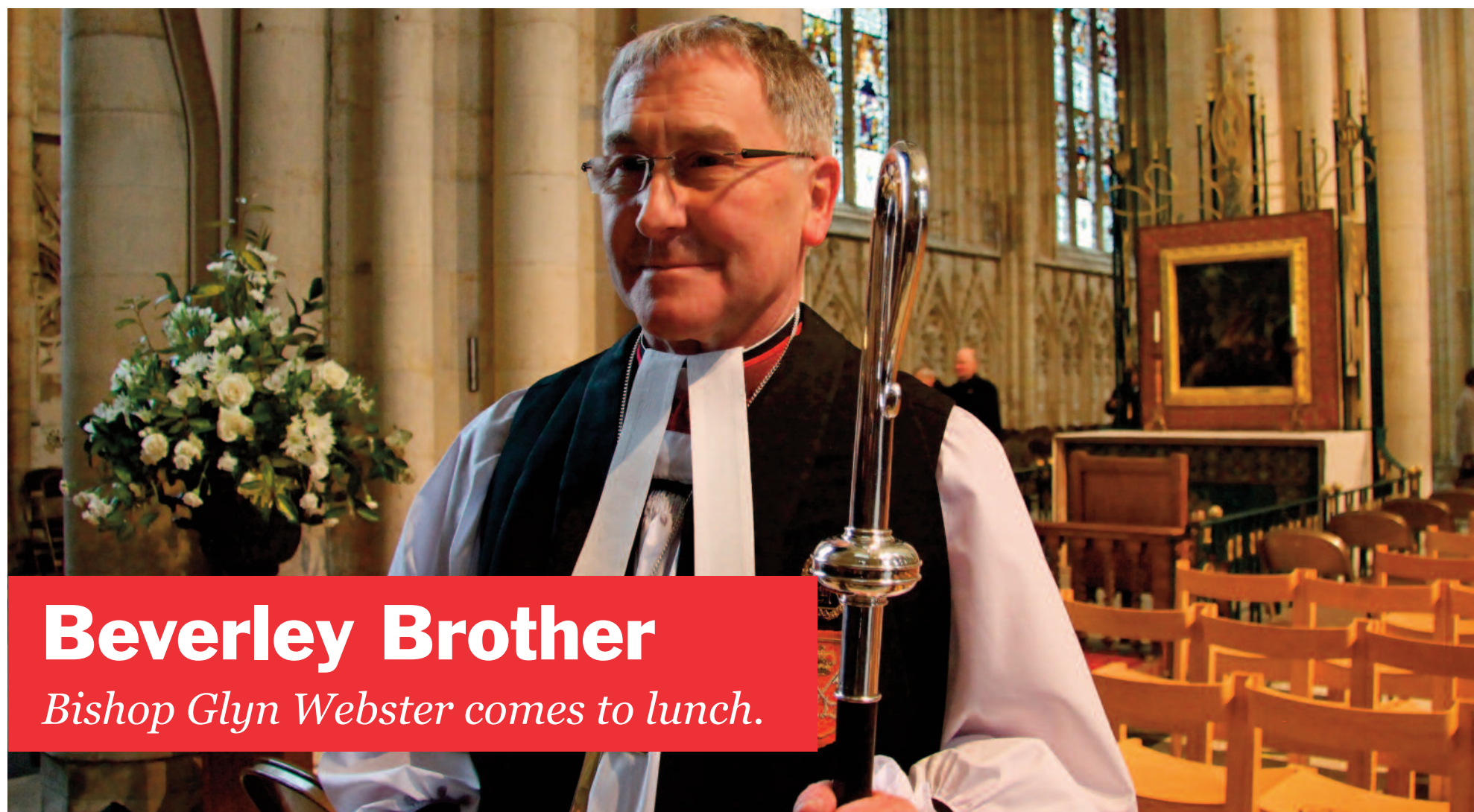
## Getting on with it

There is a great deal to be said for 'getting on with it'. Parishes thrive when people get on with it, and are choked when every little detail needs to be chewed over by sub-committees and re-discussed at the PCC. Now, perhaps more than ever, we need a spirit of 'getting on with it'. General Synod has taken its decision on women in the episcopate, and we always knew what it would eventually decide. What we don't want to do is descend into naval gazing and so lose sight of what we are really for. There was too much of that after November 1992, and it cost us dearly in terms of priests, people, and emotional energy. The job that needed doing at the beginning of July still needs doing now, and a willingness to get on with it will do us good!

## Peace and mutual up-building

We are reminded elsewhere in this issue of the need to be getting on with our social projects as well. If Boards of Social Responsibility have gone out of fashion, as Fr Hislop suggests, perhaps we need to ask whether we can create something that will fill the gap. He suggests a conference to get the ball rolling, and the Church Union would be prepared to host such a thing if there was appropriate interest. Much of our work in this field is unassuming and unquantifiable: the visiting, the lunches for elderly parishioners, the day-to-day help with dealing with the local council, and so on. Then there are the higher-profile projects like the C4WS shelters. All should be celebrated and encouraged, and part of our looking to the future with confidence.





## Beverley Brother

*Bishop Glyn Webster comes to lunch.*

The Bishop of Beverley arrives looking tired, but feeling better than he has been recently. He has been poorly, but has just hot-footed it from an ordination in Worksoy. He has been a bishop for a year and a half now, having previously been a residentiary canon at York Minster for some fourteen years, and he has served his whole priestly ministry in that diocese. He was vicar of St Luke's York throughout the eighties, and then an NHS chaplain. He felt rooted in York, and was worried, as January last year came round, about taking a step into the unknown territory of episcopal ministry, and being given the oversight of parishes and of his brother clergy. No doubt being consecrated on the feast of the Conversion of St Paul must have added to his anxiety, inviting as it must a comparison with the fearless preacher of the New Testament. Bishop David Hope preached, which must have been a bit like hearing the voice of God.

But he needn't have worried, and he begins to look less tired as he recounts the warmth of the welcome he has received, which he has found distinctly humbling. It may be daunting to become a bishop, he says, but it is also a great privilege. It's tricky to work out exactly how many parishes he has, but there are about eighty incumbents listed on his website, and inevitably, there are more priests and parishes looking to him as their Father in God than just those who have all the resolutions in place. And he is keen to point out that he is building on firm foundations laid for the modern See of Beverley by his predecessors Bishops John Gaisford and Martyn Jarrett.

Bishop Glyn speaks with passion about parish life, and describes his new ministry as being that of 'a parish priest writ large'. He clearly loves the opportunities he gets to enter fully into parish occasions, and you won't suddenly notice that he's disappeared half an hour after the confirmation mass has ended, even though he may have a considerable distance to travel to get home. And he has evidently been working quickly at getting to know his parishes from the inside. He picks as an example the incarnational ministry of Fr Ian Brooks at Croxteth in Liverpool diocese, and is able to describe in detail the extent to which the life of the local community there is centred on the life of the local church.

He talks through a number of parishes in the North-West, which leads naturally to a conversation about the travel. It marks, of course, a real practical difference between the ministry of most bishops and that of the 'flying bishops'. But even with the Isle of Mann in his patch, Bishop Glyn is more likely to be on the road than in the air: 31,000 road-miles and counting, to say nothing of the train travel. He says he sometimes feels like the Bishop of the M62, which is the motorway which crosses the Pennines, joining Liverpool and Manchester with Leeds and Hull, as well as providing access to the M6 and the M1. Its unpredictability and occasional bouts of gridlock mean that Bishop Glyn often has to leave York hours before a visit, so as not to be late at the other end. The result is that he is often early, but with the M62 being the highest motorway in the country as it traverses the Pennines,

a bad winter can make for some treacherous journeys. Perhaps that recently-proposed HS3 rail link will make a difference – if it ever comes into being.

But there are more interesting things to talk about than the travel. Bishop Glyn is thrilled to have been ordaining for the first time this year. He has ordained two deacons to the priesthood in York Minster, and two more in their parish churches. Another (conditional) priesting is planned for the autumn, in the evangelical parish of Rock Ferry, in the diocese of Chester, and good relations have been built with a number of conservative evangelical parishes.

Perhaps bishops feel most like bishops when they are ordaining, but they also place a high value on the Chrism Mass. Of practical necessity, the PEVs have made provision for several in each of the three areas, and Bishop Glyn presided at four this year. He was pleased with the attendance, and values the opportunity to address the priests who look to him, whether or not they are in 'petitioning' parishes with resolution C. He is very aware of the importance of a ministry of encouragement at the Chrism Masses, and indeed of the opportunity to express some episcopal gratitude for all that the clergy do, much of it unseen and unsung, in the course of their ministry.

There is something rather humbling about a conversation with Bishop Glyn, because there is a quality to his humility which is profoundly impressive, coupled as it is with a

genuineness and openness that will always put people at their ease. That must, of course, be a tremendous asset when dealing with 'our' priests and people, but also when looking to build up relationships with those who do not always see eye-to-eye with us. He clearly sees the value of building bridges rather than barriers. Those in the northern province have much to be thankful for, and we all hope and pray that he will continue to enrich Catholic life in the Church of England for many years to come. Bishop David Hope, something of a hero for Bishop Glyn, spoke at his consecration of his 'sheer basic common sense'. Well, David Hope always did place a high value on that quality, and so should we all. It will be much needed as we go forward into the future in prayerful hope and expectation.

### College of Readers



Patron. The Rt. Revd Norman Banks  
Bishop of Richborough

Co-patron. The Rt. Revd Martyn Jarrett

#### Membership of the College of Readers is for you

If you are a Licensed Reader looking for study opportunities, support and spiritual development.

If you accept the traditional understanding of the apostolic ministry of bishops, priests and deacons.

If the answer to the questions is Yes then your next step is to:

Visit our website [www.college-of-readers.org.uk](http://www.college-of-readers.org.uk)  
Or contact Mrs M E Snape  
Registrar/Treasurer of the College of Readers,  
[mary@college-of-readers.org.uk](mailto:mary@college-of-readers.org.uk)  
Annual membership fee £15.00



# Devotional

## *Reflections on the trials and tribulations of the prophet Jonah.*

**I'm very fond of the story of Jonah, tucked as he is between Obadiah and Micah, but at the tail end of everybody's commentary!**

For this is the story of a disobedient prophet, who does more than merely try to talk God out of sending him, as Amos does, but who actually runs away from his mission, and has to be put back on track by the most extraordinary expedient. And Jonah manages, even when his mission has been successful, to complain to God about that very success! He is a highly unlikely hero.

The point of the book of Jonah is to instruct, but also to amuse, and indeed when it comes up in the weekday lectionary, I sometimes remind people that they are allowed to laugh! Jonah's attempt to flee the scene by boat, the storm that brews up, the casting of lots in an attempt to discover who has angered God, the rescue of Jonah by the great fish (the whale), the growing up of the castor oil plant overnight and Jonah's indignation at its withering are all designed to make us smile as we take the point.

As you will remember, having been vomited by the fish onto dry land, God tells Jonah for a second time that he must go to Nineveh, the great Assyrian city on the river Tigris, and preach repentance. And he does, and they do. The

Ninevites renounce their evil ways, and repent in sackcloth and ashes. And rather than being delighted about this, Jonah becomes indignant, and sulks. And God causes the castor oil plant to grow up overnight to give him shade, and then causes it to wither the next day, and he sends a scorching east wind so that Jonah petulantly asks for death.

*'God said to Jonah, "Are you right to be angry about the castor-oil plant?" He replied, "I have every right to be angry, mortally angry!" And the Lord replied, "You are concerned for the castor-oil plant which has not cost you any effort, and which you did not grow, which came up in a night and has perished in a night. So why should I not be concerned for Nineveh, that great city, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left [in other words, they can't tell right from wrong], to say nothing of all the animals?"'*

And there the book ends, with the phrase rendered in the Authorised Version as 'and also much cattle', on which brief text I once heard a priest construct an entire sermon! Indeed, the animals are the last of a series of sympathetic characters in the story - the foreign sailors, the king and the people of Nineveh. Only the prophet himself is difficult to like. And here we can begin to see something remarkable going on theologically in the book of

Jonah, something which is bringing the people of Israel significantly closer to what we might call a 'New Testament' understanding of the nature of God. God is certainly indulgent of his prophet here, but he is also merciful towards Israel's hated enemy. That is why Jonah is so cross: the capital city of that horribly efficient war-like Assyrian empire, conquerors of the northern kingdom of Israel who also had reduced the southern kingdom of Judah to a vassal state, now has the gall to repent - and be forgiven by God!

And what does God say in response to Jonah, who would presumably quite happily have seen Nineveh destroyed with every man, woman and child going up in smoke along with the cattle? 'Why should I not be concerned for Nineveh, that great city, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left?'

So the book of Jonah is in a sense a parable, telling us something of the true nature of God. We really are on the threshold of the New Testament here: God is not merely the God of the Jewish people, he is the God of all people, for there is only one God, and he has compassion on all those whom he has made in his own image. Indeed, we have seen him have compassion not only on the Ninevites, but also on the sailors and on Jonah

himself, and even on the animals. And we are not so far away from the great revelation in Jesus Christ that 'God is love'.

What we have here is a call to repentance, an act of repentance, and God's forgiveness. It's beautifully straightforward, and it is the constant call of the Gospel. We must get to grips with that simple message, which results from a profound insight into the nature of God. He is a God who wants to forgive, and all we have to do is unlock that forgiveness by our repentance. The mercy that flows is free and unmerited, and offered to Israelite and Ninevite alike, to each and every one of us. The Ninevites seemed to Jonah to be quite unworthy of God's mercy - but they received it nonetheless, because they repented.

It will not have escaped the notice of many readers that Nineveh is in the news now, under its modern name of Mosul. The chances of anything of ancient Nineveh surviving the current destructive invasion are slim, and the cost in human terms will be immense. By the time you read this, I wonder how many lives will have been lost, and how many churches will still be standing. Let us pray for our Christian brothers and sisters there, and let us pray not only for reconciliation, but also for forgiveness.



**St.John the Evangelist**

Bovey Tracey ABC,  
*Forward in Faith, Under the Episcopal  
Care of the Bishop of Ebbsfleet.*

**Sunday 10am High Mass.  
Tuesday and Thursday  
10am Low Mass**

Parish Priest Fr. Greg Stanton SSC  
**01 925 051905.**

**Parish of Tividale,  
Oldbury, West Midlands**

**St. Michael the Archangel,**  
Tividale Road  
**& Holy Cross,** Ashleigh Road

**Sunday Worship:** Parish Mass 11am(SM)  
**Evening Mass** 6pm (HC)

Fr. Martin Ennis - 01384 257888  
**Website: [www.vicaroftividale.co.uk](http://www.vicaroftividale.co.uk)**

**St.Luke's, Holbrooks,  
Coventry**

**Sunday: 8am** Mass,  
**10am** Parish Mass  
and Sunday School,  
**12 Noon** Holy Baptism (3rd  
Sunday in the Month).  
Contact Fr.Kit Dunkley  
**024 7688 8604**

**St.Saviour & St.Peter,  
Eastbourne**

*(Town centre. 5 mins from bus,  
railway stn. and sea).*  
**Sunday - 8am** Said Mass  
**10.30am** Solemn Mass.  
**Daily Mass.**  
Magnificent Victorian Church  
by G.E.Street.  
**Further details from  
Fr.Jeffery Gunn. 01 323 722317**

**S.Chad,  
Toller Lane , Bradford**

**Sunday - 8.30am** Low Mass,  
**10.45** Solemn Mass,  
**6.30pm** Evensong & Benediction.  
**Weekday Masses.**  
Parish Priest Canon Ralph Crowe SSC  
**Tel. 01 274 543957**

**St.Agnes & St.Pancras,  
Toxteth Park, Liverpool, L17 3BA.**

**Sunday 10am** Parish Mass.  
**6.30pm** Evensong & Benediction.  
**Weekday Mass**  
Tue, Wed, Fri & Sat.  
**Contact Canon Christopher Cook SSC**  
**0151 733 1742**  
**Website: [www.stagnes.org.uk](http://www.stagnes.org.uk)**

**The Parish Church  
of All Saints' Benhlilton**

All Saints Road, Sutton,  
Surrey, SM1 3DA  
**Sunday - 8am** Low Mass,  
**9.30am** Solemn Mass.  
**Occasional Evening Services**  
**For any further information, please  
contact Fr Peter Harnden SSC**  
**(020 8644 9070) or**  
**Mr Doug Boreham (020 8646 4682)**

**All Saints Godshill,  
Isle of Wight**

**Traditional Language Mass**  
**Sundays at 11:00 a.m.and**  
**Thursdays at 9:30 a.m.**  
**Church open for private**  
**devotions daily from 9 to 5.**

**All Saints, South Kirkby**

**Sunday - 10am**  
**Parish Mass.**  
**Daily Mass.**  
**For more information**  
**contact Parish Priest:**  
**Fr.Timothy Kaye 01 977 642795.**

**All Saints, Eastchurch,  
Isle of Sheppey.**

**Sunday - 10am** Parish Eucharist.  
**Thursday - 7.30pm**  
**Said Eucharist.**  
**Contact Fr.Chris Shipley**  
**01 795 880205**

**Holy Trinity, Hempton,  
ABC, FIF (near Fakenham, Norfolk)**

*The Church on the Green.  
Visit us on the way to  
Walsingham.*  
**Mass on Sundays and**  
**Wednesdays at 10.00am.**  
Linked to the Shrine of OLW.  
**Parish Priest: Fr.Lockett**  
**SSC 01 328 820030.**

**All Saints with St Saviour,**

*All Saints Road  
Weston-super-Mare, BS23 2NL  
An ABC Parish*  
**All are welcome**  
**Sundays 09.00 am** Said Mass  
**10.30 am** Parish Mass  
**Weekdays 10.00 am** Mass  
**(Wed, Thu and Sat)**  
**Contact Fr.Andrew Hughes SSC**  
**Tel: 01934 204217**  
**e-mail: [allsaintsandstsaivour@btconnect.com](mailto:allsaintsandstsaivour@btconnect.com)**  
**Visit our website**  
**[www.allsaintswsm.org](http://www.allsaintswsm.org)**

**ST LAURENCE,  
LONG EATON, DERBYSHIRE**

**Sunday 9.30 am** Sung Mass  
**6 pm** Evensong & Benediction  
(1st Sunday only)  
**Wednesday 10.00 am** Mass  
**Friday 12 noon** Mass

**HOLY TRINITY,  
ILKESTON, DERBYSHIRE**

**Sunday 11.00 am** Sung Mass  
**6 pm** Evensong (except 1st Sunday  
when at Long Eaton)  
& with Benediction (3rd Sunday)  
**Tuesday 9.30 am** Mass  
**Thursday 7.00 pm** Mass

**Parish Priest:**  
**Bishop Roger Jupp SSC**  
**0115 973 5168**

**All Saints, Twickenham**

**Parish Mass 10am** Sunday,  
with Sunday School and Creche.  
**Midweek masses and other offices**  
as announced on the website.  
**Fr.Alex Lane 0208 894 3580**  
**Website: [allsaintstwickenham.co.uk](http://allsaintstwickenham.co.uk)**

**All Saints, South Shields**

**Sundays:10.00am** Sung  
Eucharist, (11.15am Mass at  
St.Mary's, Whiteleas).  
**Daily Mass:** Weds & Sat  
9.30am, Tues 12.30pm. (Thurs  
10am at St.Mary's).  
**Contact Fr.Mervyn Thompson**  
**0191 456 1851**

**St.Agatha, Sparkbrook &  
St.Barnabas, Balsall Heath  
Birmingham**

**Sundays:** St.Barnabas (Ladypool  
Road B12 8JU) 0900 Sung Mass,  
St.Agatha (Stratford Road B11  
1QT) 1100 Sung Mass and Junior  
Church. Secure parking.  
**Contact Canon John Herve**  
**0121 449 2790**

**St Clement's,  
Bridge Street, Cambridge**

*(Prayer Book Catholic tradition)*  
**Sunday - 10am** Sung Mass  
Traditional rite - BCP /  
English Missal /  
Merbecke / Shaw  
**Contact:**  
**Fr Stephen Anderson, Priest Vicar**  
**Email: [fr.stephen.anderson@googlemail.com](mailto:fr.stephen.anderson@googlemail.com)**  
**Website: [www.stclements.cambridge.org](http://www.stclements.cambridge.org)**

**St. Agnes,**

**Kennington Park, St. Agnes Place, SE11.**  
*ABC FIF (nearest tubes Oval or  
Kennington on the Northern Line)*  
**Sunday:**  
**10.00 a.m.** Solemn Mass.

**Weekday Masses:**  
**Mon, Weds & Fri 10.00 a.m.**  
**Tues & Thurs 5.30 p.m.**  
**Bible Study Wed 10.30 a.m.**

*Festivals See website:*  
**[saintagneskenningtonpark.co.uk](http://saintagneskenningtonpark.co.uk)**  
**Vicar Fr. Paul Ensor 020 7820 8050**

**The Parishes of  
St.Columba and St.John the  
Evangelist, Middlesbrough.**

**St.Columba**  
**Sunday: Mass 9.30am.**  
**Daily Mass**  
**St.John**  
**Sunday: 11am** Sung Mass.  
**For further information contact**  
**Fr.Stephen Cooper on 01 642 824779.**

**All Saints' Church  
Durham Road, East Finchley, N2 9DP**

**Sunday**  
**8.00 a.m.** Low Mass  
**10.00 a.m.** PARISH MASS  
**6.00 p.m.** Vespers  
**6.30 p.m.** Benediction  
**Normal Weekday Services**  
**Tuesday to Friday - 10.00 a.m.**  
**Saturday - 10.00am (Latin 1962)**

**Parish Priest: Fr Christopher Hardy**  
**020 8883 9315**  
**For current mass schedule,**  
**see the mass rota and calendar at**  
**[www.allsaints-eastfinchley.org.uk](http://www.allsaints-eastfinchley.org.uk)**

**The Parish of Swinton &  
Pendlebury, Manchester**

**Sunday - 8 am & 5.30 pm**  
Mass, St Peter's (M27 OWA)  
Sung Mass 9.30 am All Saints'  
(M29 9UG), 10.30 am St  
Peter's, 11 am St Augustine's  
(M27 8UX)  
**Fr Jeremy Sheehy, Rector,**  
**0161 794 1578**  
**Parish Office - 0161 727 8175**

**St.John the Baptist,  
Leamington Spa.**

*Parish under the Episcopal care  
of the Bishop of Ebbsfleet. All  
Resolutions passed.*  
**Daily Mass.** Sunday 9.30am Solemn  
High Mass, 3.30pm The Rosary &  
Benediction (1st Sunday).  
Traditional catholic worship in a  
friendly atmosphere.  
**Parish Priest: Fr.David Lawson ssc**  
**Tel: 01 926 422208**  
**[www.fifparish.com/stjohnleamington](http://www.fifparish.com/stjohnleamington)**

**St.Stephen, Sneinton**

**Sundays - 9.30am** Sung  
Mass, 6pm Vespers and  
Benediction (3rd Sunday).  
**Monday & Tuesday** Low  
Mass 6.30pm, Thursday  
9.30am.  
**Contact Fr.Colin Rushforth on**  
**0115 952 3378**

**Saint George in The Meadows  
Nottingham**

*1/4mile south of railway station*  
**Sunday 11.00am** Solemn Mass,  
6.00pm Vespers and Benediction  
(1st Sunday)  
**Wednesday 10.00am** Mass  
**Friday 12.15pm** Mass  
**Saturday 10.00am** Mass  
**1st Wednesday of the Month -**  
**7.30pm CBS Ward Devotions**  
**<http://www.saintgeorgeinthemeadows.com>**  
**Fr.Colin Rushforth 0115 952 3378**

**St.Luke's,  
Milber, Newton Abbot**

**Sunday - 10am** Parish Mass.  
*For information about Holy  
Days of Obligation and  
Weekday Masses contact*  
**Fr.John Potter 01 626 365837**

**All Saints with  
St.Michael, Shrewsbury**

**Sunday - Mass 10.30am.**  
**For Festivals, Daily Mass**  
**times or further**  
**information contact**  
**Fr.Michael Fish SSC**  
**01 743 244879.**

**St.Michael and All Angels,**

**Poplar Walk, Croydon**  
**Sunday - 8am** Low Mass, 9.30  
Family Mass, 11am High Mass,  
3.30pm Evensong and  
Benediction.  
**Daily Mass - Mon - Fri 12.30pm,**  
**also Wed 7.30am. Sat 11.00am.**  
**Vicar Fr.Ian Brothwood 020 8686 9343.**

**St.Luke's  
Parliament Street, Derby**

**Sunday - 10.00am** Parish  
Mass, 6pm Evening Worship  
as announced. **Wednesday**  
**9.15am** Mass in the Chapel.  
**Contact Colin Lancaster**  
**01 332 676567.**

**St Luke's Church,  
Southport**

*Corner of St Luke's Rd &  
Hawkshead St*  
**Sunday:** Parish Mass 10.30am  
Evensong & Benediction 6.30pm  
Midweek Mass as follows:  
**Tue: 7.30pm, Wed: 9.30am,**  
**Thu:11am**  
**Fri 12noon, Sat: 10am.**  
**Website: [www.sluke.co.uk](http://www.sluke.co.uk)**  
**All enquiries: Fr Paul Hutchins,ssc**  
**01704 213 711.**

**St.Luke,  
Kingston-upon-Thames**

**Sundays - 8am** Low Mass (BCP),  
10.30am Sung Mass, 5pm Evensong .  
**3rd Sunday - 9.30am** Teddy Bear  
Service. Weekdays - **Tuesday &**  
**Thursday - 9.00** Mass (BCP),  
**Wednesday - 7pm** Exposition, 8pm  
Mass. **First Saturday of the Month**  
- 11.15am Mass of Our Lady of  
Walsingham.  
**Contact Fr.Martin Hislop**  
**Tel. 020 8974 8079.**  
**[www.stlukeskingston.org.uk](http://www.stlukeskingston.org.uk)**

**St Barnabas Parish Church  
Morecambe**

**Sunday - 8.30am** Low Mass,  
10am Sung Mass and Sermon,  
6pm Evening Worship. **Monday -**  
**7pm** Low Mass, **Wednesday**  
**10am** Low Mass, **Thursday**  
**11am** Low Mass, **Friday 12 noon**  
Low Mass. **First Saturday -**  
**11am** Rosary. Daily Offices.  
**Parish Priest: Fr Tom Davis SSC**  
**01524 415216**



**St John the Evangelist**  
*Queens Road, Clevedon, BS21 7TH.*  
*Under the episcopal care of the Bishop of Ebbsfleet*

**Sunday Services**  
8.00am Said Mass  
9.30am Family Service (held in St John's Primary School, Fosseyway, Clevedon)  
10.30am Parish Mass

**Mid Week Services**  
10.00am Said Mass Wednesday, Friday & Saturday

Parish Priest: Fr Roger Jackson SSC  
**01275 341830**

**SS Mary & Chad, Longton**

**Sunday Services** - 10am Solemn Mass, 12.30pm Holy Baptism.

Weekday Masses - **Monday** 10am, **Tuesday** 6.30pm, **Wednesday** 10am, **Thursday** 11.30am followed by Devotions at 12noon, **Friday** 6.30pm. Confessions by appointment.

Parish Office Tel 01 782 313142

**Saint Cyprian of Carthage**  
*Lancaster Road, Nottingham, NG3 7AH*

**Sunday** 9.15am Solemn Mass  
**Monday** 6.30pm Rosary, 7.00pm Mass  
**Tuesday** 12 noon Mass  
**Thursday** 10.00am Mass  
2nd **Wednesday** of the Month - 7.30pm Walsingham Cell Devotions  
5th **Sunday** of the Month - 6.00pm Vespers and Benediction

[www.stcyprian.org.uk/](http://www.stcyprian.org.uk/)  
[www.facebook.com/cypriansneinton](https://www.facebook.com/cypriansneinton)  
Fr Andrew Waude ssc - 0115 940 2868

**St Magnus the Martyr,**  
*Lower Thames Street, London, EC3 (Nearest Tube: Monument or Bank). ABC*

**Mass:**  
Sunday 11.00, refreshments following.  
Tuesday, Wednesday, Thursday & Friday 12.30

Visitors very welcome.

[www.stmagnusmartyr.org.uk](http://www.stmagnusmartyr.org.uk)  
[rector@stmagnusmartyr.org.uk](mailto:rector@stmagnusmartyr.org.uk)  
Fr. Philip Warner 020 7626 4481

**SUNDERLAND, ST.MARY MAGDALENE**  
*Wilson Street, Milfield*  
*A Forward in Faith Parish under the Extended Episcopal Care of the Bishop of Beverley*

**Website:** [www.st-marymagdalene.co.uk](http://www.st-marymagdalene.co.uk)  
**E-mail:** [frskelsmm@btinternet.com](mailto:frskelsmm@btinternet.com)

**Sunday:** Parish Mass 10.30, Benediction 18.30, Low Mass 19.00.  
Weekdays: Mass 10.30 **Mon & Wed**, 19.30 **Thurs**, 7.30 **Fri**, 10.00 **Sat**.  
Rosary **Thurs** 19.15 & **Sat** 18.15.  
Confessions 18.30 **Sat** or by appointment

*15th Day of the Month Dedicated to the work of Forward in Faith.*

Parish Priest: Beresford Skelton CMP SSC  
**0191 565 6318**

**St. Michael and All Angels,**  
*Tonbridge Road, Maidstone*

**Sunday** 10.30am Mass, 6.30pm Choral Evensong (third Sunday).  
**Wednesday** 10am Mass.

*For all enquiries please contact Jeanette Ardley on*  
**01 622 664678**

**The Parish of St. Dunstan with Holy Angels, Cranford, West London**

*Home to Martin Travers' finest work and the nearest ABC and FinF Parish to Heathrow Airport.*

**Sunday** - 9.30am Solemn Mass (Holy Angels) 11.15am (St Dunstan's) ,  
**1st Sunday** - 5.30pm Solemn Evensong and Benediction (St. Dunstan's). Weekday Masses: **Monday** - 7pm, **Tuesday** - 12 noon, **Wednesday** - 10am, **Friday** - 9.30am (all in Holy Angels) **Saturday** - 10am (St. Dunstan's).

Rector: Fr.Michael Gill SSC  
**0208 897 8836.**  
[www.saintdunstan.org.uk](http://www.saintdunstan.org.uk)

**St.Mary the Virgin, Littlehampton**

Sunday - 8am Mass, 10am Parish Mass.

**Contact Fr.Roger Caswell on 01 903 724410**

**St.Mary the Virgin, Kenton**

Sunday - 10.30am Parish Mass.  
Daily Mass - see website  
[www.stmaryskenton.org](http://www.stmaryskenton.org)

All services are broadcast on the web.  
**Fr.Lewis 020 8907 2914.**

**S.Matthew the Apostle, Willesden**  
*(S.Mary's Road, NW10 4AU)*

**Sunday 11 am** Solemn High Mass (with Sunday School),  
**6pm** Evensong and Benediction (first Sunday in the month).

*Details and times of daily Mass - see website*  
[www.stmatthews-willesden.org.uk](http://www.stmatthews-willesden.org.uk)  
Parish Priest Fr.Andrew Teather

**St.Michael, Coppenhall, Crewe**

Sunday - 8am Mass, 10am Solemn Mass, 6.30pm Evening Prayer.

Contact Fr.Charles Razzall SSC  
**01 270 215151**

**St.Oswald's, Hartlepool**

**Sundays**  
9.30am Sung Mass  
6pm. Evening Prayer and Benediction.

Daily Mass - times as announced.

Parish Priest Fr.Graeme Buttery SSC  
**01 429 273201**

**St.Peter's, Bath Road, Devizes**

**Sunday** 10.00am Sung Mass  
**Wednesday** 7.00pm Low Mass  
**Third Thursday** in the Month 10am Low Mass.  
Mass on major Festivals & Saints' Days - times vary.

Contact during the interregnum: Mrs. Jean Hosie - Churchwarden (01380)813500

**Benefice of New Bentley with Arksey**

Sunday - 9am Holy Eucharist at Arksey, 10.30am Solemn Mass at Ss Philip and James, New Bentley.

Fr.S.P.Dickinson SSC  
**01 302 875266**

**The Parish Church of St John the Evangelist,**  
*Upper Church Lane, Tipton, West Midlands DY4 9ND*


Sunday Parish Mass & Sunshine Club 9.30am

Daily Offices and Mass: see [www.fifparish.com/stjohntipton](http://www.fifparish.com/stjohntipton)  
Parish Priest: Fr. Simon Sayer CMP  
T: 0121 679 7510

**St Peter's Crabbs Cross, Redditch**

**Sunday** - 8am Low Mass , 10am Family Mass.  
**Second Sunday** in each month at 10am Family Mass. and Evening Service on **Sundays** Youth Mass, Taize or Vespers & Benediction as advertised.

For Daily Mass times contact  
Fr.Mike Bartlett SSC 01 527 545709  
[www.stpeterscrabbscross.co.uk](http://www.stpeterscrabbscross.co.uk)

  
**The Benefice of St.Paul's, Royton & Holy Trinity, Shaw**

**Sunday**  
9.15am Parish Mass (St.Paul's),  
11am Parish Mass (Holy Trinity).

**Weekday**  
Low Mass: Tuesday 7pm (St.Paul's),  
Wednesday 10am (St.Paul's),  
6.30pm (Holy Trinity),  
Thursday 9.30am (Holy Trinity),  
12 noon (St.Paul's).

Contact Parish Priest, Fr.Peter McEvitt  
**01 706 843485**

**The Good Shepherd, Furnham, Chard**

**Sundays**  
9.45am Sung Mass, 6pm Solemn Evensong & Benediction (3rd Sunday only)  
**Weekday Mass**  
Tuesday 10am, Wednesday 6.30pm

**Contact:**  
Fr.Jeff Williams 01 460 419527  
[www.churchofthegoodshepherd-chard.weebly.com](http://www.churchofthegoodshepherd-chard.weebly.com)

**Holy Spirit Fawcett Road, Southsea.**

**Sunday** - 8am Mass, 10am Parish Mass, 6.30pm Evening Prayer & Benediction.  
**Daily Mass**, times shown on notice board or contact

Fr.Philip Amey 023 9311 7159  
[www.holyspiritsouthsea.org.uk](http://www.holyspiritsouthsea.org.uk)

**ADVERTISE HERE**

If you would like to advertise in Together, please contact  
Mike Silver on  
[m.silver@breathe.com](mailto:m.silver@breathe.com)  
or 01634 401611

**Holy Trinity Biscot, Luton**

Sunday  
10am Parish Communion.

Fr.Thomas Singh  
**01 582 579410**

**Sacred Heart Mission Community Plymouth**

**Mass**  
**St. John Sutton-on-Plym**  
Sun 11.15am (Sung)  
Thu 10.30am (Said)  
Sat 9.30am (Said)  
**St. Gabriel, Peverell**  
Sun 10.00am (Sung)  
Weds 9.30am (Said)  
Fri 9.30am (Said)  
**St. Mary the Virgin Laira**  
Sun. 10.00 am (Said)  
Wed. 11.00am (Sung)

For Feast days as appropriate During August check for details of-Sunday Location and time  
Fr. Keith 01752 220644  
Fr.Trevor 07739 456204  
Fr.Andrew 07714 577809

**St.Anselm's Parish Church Hatch End, Pinner**

**Sunday** 8am Mass, 10am Parish Mass, 6pm Benediction (3rd Sunday).

**Daily Mass Monday 6pm, Tuesday & Wednesday 9.15am, Thursday 6pm, Saturday 7.30am.** Major Feasts Sung Mass 8pm.

**Contact**  
Fr.Clive Pearce: 0208 428 4111  
Mobile 07710 900545

**St.Andrew's, Kingsbury, NW9 8RZ**

*A Fif Parish under the Episcopal care of the Bishop of Fulham*

Sunday Mass at 10.00 a.m. Tube to Wembley Park then 83 Bus to Church Lane

Visiting Priest: Father Colin Tolworthy 020 8205 7447

**S. HELEN'S WEST AUCKLAND BISHOP AUCKLAND**  
*A Forward in Faith Parish under the Episcopal care of the Bishop of Beverley*

**Sunday Services**  
9.00 am Morning Prayer  
10.00 am PARISH MASS with children's club and crèche  
6.00 pm Evensong and Benediction

**Daily Mass**  
Monday 19.00, Tuesday 9.30, Wednesday 10.00, Thursday 9.30 Friday 9.30 Saturday 9.30.

**Rosary**  
Monday 18.30  
**Jolly Tots**  
Tuesday 12.00 noon

Vicar: Canon Robert McTeer SSC  
01388 604152  
[www.sthelenschurch.co.uk](http://www.sthelenschurch.co.uk).

**S. Andrew West Kirby**

Sunday 8:00 am Low Mass; 10:30 am Sung Mass; Evensong 6:00 pm first Sunday. Daily Mass.

*Safe harbour in Wirral and Cheshire West, visitors welcome. Resolutions ABC.*

Parish Priest Fr. Walsh.  
**0151 632 4728,**  
[www.standrewswestkirby.co.uk](http://www.standrewswestkirby.co.uk)

**Holy Trinity, Upper Brook Street, Winchester**  
*A Forward in Faith Church under the Episcopal care of the Bishop of Richborough. A B & C Resolutions.*

**Sunday: Sung Mass 10.30am., Weekday Masses: T.10am, Th. 12 noon.**

Contact Fr.Malcolm Jones SSC  
01 962 869707, or 01 962 810223 (Parish Office), or Churchwardens: Barbara Smith 01 264 720887 or John Purver 01 962 735938

e: [enquiry@holyltrinitywinchester.co.uk](mailto:enquiry@holyltrinitywinchester.co.uk)  
[www.holytrinitywinchester.co.uk](http://www.holytrinitywinchester.co.uk)

**St.Barnabas Parish Church**  
**West Street, Crewe, ABC.**

**Sundays**  
10am Solemn Mass, 5.30pm Low Mass, 6pm Evening Prayer (with Benediction alternate weeks).

Daily Mass & Confession please ring  
**Fr.Ralph Powell SSC 01 270 212418**

**St. Peter on the East Cliff**  
**The Durlocks, Folkestone CT19 6AL**

**Sunday**  
Low Mass at 8.00am;  
Solemn Mass at 10.30am;  
Evensong at 6.00pm followed by Benediction once a month

**Weekday Masses:**  
Tuesday 7.00pm  
Thursday 12noon

*Contact Father David Adlington or Father David Goodburn SSC 01 303 254472*

[stpetersfolk@yahoo.co.uk](mailto:stpetersfolk@yahoo.co.uk)  
[www.stpeterschurchfolkestone.org.uk](http://www.stpeterschurchfolkestone.org.uk)

**Parish of Swindon New Town**

*A Forward in Faith Parish under the episcopal care of the Bishop of Ebbsfleet.*

**Sunday masses:** 9.00am S. Saviour's; 10.30am S. Mark's; 10.30am S. Luke's.

**Weekday masses as advertised.**

Contact Fr Dexter Bracey  
**01793 538220**  
[swindonnewtown@btinternet.com](mailto:swindonnewtown@btinternet.com)

**St.Saviour, Smallthorne Stoke on Trent**

*Convenient for Alton Towers, the Potteries, Staffordshire Moorlands*

Parish Mass every Sunday at 11am. Daily Mass.

Contact Fr.Richard Grigson  
**01 782 835941**  
[richard.grigson@smallthorne.org](mailto:richard.grigson@smallthorne.org)  
[www.smallthorne.org](http://www.smallthorne.org)  
[twitter@SSaviours](https://twitter.com/SSaviours)



**Holy Trinity**  
Winchmore Hill, N21 3JF

---

**Sunday**  
9am Mass, 10.30am Sung Mass.

**Weekday**  
Mass - 12 noon Tues to Fri.

**Saturday**  
10am Mass.

---

For occasional services and enquiries contact Fr Richard Bolton,  
020 8364 1583  
e-mail: [rdeb2010@btinternet.com](mailto:rdeb2010@btinternet.com)  
[www.holytrinitywinchmorehill.org](http://www.holytrinitywinchmorehill.org)

**S.Swithun, Bridport**  
*Resolutions AB&C,  
Forward in Faith Church.*

**Sunday:**  
Low Mass 8am; Sung Mass 9.30am; Evening Prayer & Benediction second Sundays 6pm.

**Weekday Mass**  
Thursday 10am

**Holy Family, Lord Lane, Failsworth, Manchester**

**Sunday**  
9.15am Parish Mass.

Daily Masses as advertised or telephone Fr.Tony Mills on 0161 681 3644

**All Saints, Torre, Torquay**

**Sunday**  
8am Service (fortnightly), 10am Parish Mass.

For information and Weekday Services contact: 01 803 325342

**St Barnabas Jericho, Oxford**  
*The Parish Church of Oxford's First Suburb*

**Sundays:**  
Low Mass 8.00am  
Parish Mass 10:30 am  
Evening Prayer 6:30 pm

Weekday mass times:  
see website: [www.sbarnabas.org.uk](http://www.sbarnabas.org.uk)

Lively Sunday Schools, good coffee, and a friendly welcome!

Fr Jonathan Beswick SSC  
01865 557530

**All Saints'**  
Exeter Road, Exmouth

**Sundays** 8am Low Mass  
10.30am Sung Mass  
6pm Evensong (and Benediction 1st Sunday and Major Festivals)

Contact Fr.Trevor Smythe  
01 395 278534

**St.Helen, Abbottsham**

**Sunday**  
8am Holy Communion (BCP),  
11am Sung Eucharist (1st Sunday BCP, 3rd Sunday Family Friendly),  
6pm Evensong (BCP).

Fr.Francis Otto, 01 237 473445  
*A very traditional parish under the care of the Bishop of Exeter*

**St.Nicholas, Skirbeck, Boston**

Sunday 9.30am Sung Mass.  
*Weekday Masses as displayed.*

Parish Priest: Fr.Paul Noble  
Tel.01 205 362734

**St Barnabas Woodford Green**  
Snakes Lane East IG8 7HX

**Sunday Services**  
8:00am Mass,  
9:30am Sung Mass,  
11:30am Mass,  
6:30pm Choral Evensong & Benediction  
Daily:- 9:00 am Rosary,  
9:30am Mass.

Vicar: Father William Obedoza SSC  
0203 659 4023  
0791 628 1227  
Email:[faterobedoza@gmail.com](mailto:faterobedoza@gmail.com)

**SS.Stephen and Mark, Lewisham**  
*(opposite Lewisham Station and DLR)*

**Sunday**  
Mass 08.00, Parish Mass 10.00. Weekdays: M 10.00, T 18.30, W 12.15, Th 10.00 F 12.15, S 10.00.

Priest in Charge: Fr .Philip Corbett 02083189590

**St.Martin, Salisbury**

**Sunday**  
Low Mass 8am on 2nd and 4th Sundays, Sung Eucharist 11am, Evensong 6.00pm with Benediction on Festivals.

Daily Mass - contact the Administrator  
01 722 503123 or visit [www.sarumstmartin.org.uk](http://www.sarumstmartin.org.uk)

**ADVERTISE HERE**

If you would like to advertise in Together, please contact Mike Silver on [m.silver@breathe.com](mailto:m.silver@breathe.com) or 01634 401611

**Saint Silas**  
Penton St N1 9UL  
(nr Angel tube)

**Sunday**  
**11am Parish Mass**

Father Wakeling  
(020 7837 4228)  
[www.saint-silas.org.uk](http://www.saint-silas.org.uk)

**Scarborough St Saviour with All Saints,**  
*Gladstone Road FiF, ABC.*

**Parish Sung Mass Sunday**  
10am, Evening Prayer 4.30pm (Evening Prayer and Benediction on the **Last Sunday of the Month** at 4.30pm). **Weekday** - Said Mass - Monday 2pm, Thursday 10.15am, Saturday 9.30am.

Parish Priest Fr David Dixon.  
[frdavidsmart@gmail.com](mailto:frdavidsmart@gmail.com)

**St.Wilfrid, Cantley, Doncaster**

Sunday - 10am Parish Mass.  
Weekday Masses - Wednesday 9.30am, Friday 8pm.

Fr.Andrew Howard  
01 302 285316,  
Mob 0774 0932758.  
e: [fatherahoward@gmail.com](mailto:fatherahoward@gmail.com)

**St.Stephen on the Cliffs Blackpool**  
*ABC,FiF & SSWSH Parish.*

Sundays - 9.00 Said Mass, 10.30 Solemn Mass (Traditional Language), 18.00 Evening Service - varies Evensong/Benediction/Healing Service. Easy access & loop.

Vicar Fr.Andrew Sage SSC  
Tel 01 253 351484,  
[andrewsage@aol.com](mailto:andrewsage@aol.com)

**St.Augustine's Thicketford Rd,**  
*Tonge Moor, Bolton, BL2 2PQ.*

**Sunday**  
8am Said Mass, 9.15am Sung Mass (St.Aidan's), 10.30am Sung Mass. 2nd Sunday - 6.30pm Evensong and Benediction.

Parish Priest, Fr.Tony Davies  
01204 523899

**St.Peter and the Holy Apostles, Plymouth**

**Sunday**  
9am Mass at St.Thomas, Keyham,  
9.30am Morning Prayer at St.Peter's, Wyndham Square,  
10am Mass at St.Peter's.  
St.James the Less, Ham - 5pm  
Saturday -1st Mass of Sunday,  
10.15 Sunday Said Mass. Coffee after all Masses.

**Daily Mass**  
*please check times with Fr.Philpott on*  
01 752 298502.

**St. Mary the Virgin, St.Marychurch, Torquay**

**Sundays**  
8am Mass, 10am Parish Mass, 6.30pm Evensong and Benediction.

For information contact:  
Fr.Robert Ward 01 803 269258

**All Saints South Wimbledon**

**Sunday**  
11am Solemn Mass.

Contact Fr.Michael Blackman  
020 8542 2787

**St. Saviour**  
Grand Drive, Raynes Park, SW20

Sunday - 9.30am Sung Eucharist, 4pm Evening Prayer.

Contact Fr.Michael Blackman  
020 8542 2787

**St.Gabriel's**  
Fullbrook, Walsall ABC.  
*Walstead Road, Walsall, off Junc.7 or 9 of M6.*

**Sunday**  
8am Mass, 10am Parish Mass, 4pm Evening Prayer, 5pm Evening Mass. Daily Mass.

Parish Priest Fr.Mark McIntyre  
01 922 622583

**St Mary the Virgin South Benfleet, Essex.**  
*FiF under the pastoral care of the Bishop of Richborough.*


**Sundays**  
8am Low Mass, 10am Parish Mass. Midweek masses and other services on our website.

Parish Priest: Fr Leslie Drake, SSC  
Tel. 01268754268

MASS TIMES AT  
**ST ALBAN'S HOLBORN**

**Sundays:**  
9.30 am Family Mass  
11.00 am Solemn Mass

**Weekdays:**  
Monday-Friday  
Mass at 8.00am and 1.10pm plus Thursdays at 6.30 pm, with Exposition of the Blessed Sacrament from 6.00 pm.  
Saturday: 10.00 am

 St Alban's is on Brooke St, London EC1N 7RD.  
Nearest tube: Chancery Lane

**The Ascension**  
Lavender Hill, London SW11

*Famous & flourishing ABC Parish, in the Fulham Jurisdiction. Inspiring liturgy with modern rites, traditional ceremonial, fervent preaching & good music.*

**Sundays:**  
High Mass at 1100.

Holydays: Solemn Mass at 1930.

Daily: Mass, (M1930; T0830; W1930; T1000 ) Offices & Confessions.

Holy Hour: W1830.

Rosary: S1130.

SOLW Cell organises pilgrimage, social & fund-raising activities.

Further details from the Parish Priest, Father Iain Young, on 020 7228 5340

**S. Paul's, Hasland, Chesterfield**

**Sunday** - 9.45am Sung Mass (1st Sunday - Family Mass).

**Tuesday** - 7.15pm Mass (Benediction last in month).

**Friday** - Mass 12pm,  
**Saturday** - Mass 8.30am.

**S.James, Temple Normanton, Chesterfield**

**Sunday** - 11.30am Parish Mass.

**Thursday** - Mass 7.15pm (Benediction 2nd in month).

Fr. Malcolm Ainscough SSC  
Tel 01246 232486.  
e: [malcolmainough@yahoo.com](mailto:malcolmainough@yahoo.com)  
[www.stpaulshasland.com](http://www.stpaulshasland.com)

**St.Catherine's, Burnley**  
*FiF Parish, Resolutions AB&C.*

**Sunday**  
8.15am Said Mass,  
10.30am Parish Mass,  
2nd Sunday, 6.30pm Evensong and Benediction.

For Daily Mass times, Confessions, etc. please see [www.saintcatherines.co.uk](http://www.saintcatherines.co.uk) or call Fr.Roger Parker on 01 282 424587.

East Lanc's Parish accessible from Yorkshire Dales, Lower Lakes and Manchester.

**Parish Church of St.Cuthbert w St.Matthias**  
*Philbeach Gdns., Earls Court SW5*

**Sunday**  
10am Family Mass,  
11am Sung Mass.

**Tuesday and Thursday** - 6.30pm Mass.

**Saturday**  
10.30am Mass.

Contact: Father Paul Bagott  
07711 405750 or 0207 370 3263,  
email: [frpaul@saintcuthbert.org](mailto:frpaul@saintcuthbert.org)



# Foundations

Weekly Children’s  
lessons produced by  
The Church Union  
*(can be ordered from ACS )*



S C H P L E Q R O P S E M I T S A  
T Y Z O S D Q F E R I I S O S S D  
N F V D J A F G E V X H J B H O O  
E E R Q U E L Y Y L E I S B G N R  
L N L U R X A M Y B Q R T R S G A  
A D I I P R A I S E Y N E T O S T  
T Q N W P P H F Z V Z A B N G W I  
X G T Q Q Y O R G C F P G E C E O  
S K V M H F B T C E P S E R Z E N

## Find the gifts that we can give to God

love    respect    reverence    worship    time    talents    adoration  
praise    offerings    prayers    songs    psalms

HOWELL & BELLION

Church Interior Decoration

66A HIGH STREET, SAFFRON WALDEN, ESSEX CB10 1EE.  
Telephone: 01799 522 402 Email: howellandbellion@btconnect.com

Restoration of decorated interiors

Interior & exterior polychromy

• Hand painted decoration •

Heraldry • Stencilling • Gilding

Together is published and edited by the Church Union in co-operation with the Additional Curates Society, the Confraternity of the Blessed Sacrament and Forward in Faith. The opinions and views expressed in this newspaper by contributors and advertisers are their own, and not those of the Church Union, Additional Curates Society, the Confraternity of the Blessed Sacrament or Forward in Faith.

If you have ideas for content, please email the Editor, Fr Christopher Smith at Together@additionalcurates.co.uk.

If you would like free copies for your parish, or to discuss other matters of distribution, please contact the ACS on 0121 382 5533, email info@aditionalcurates.co.uk or write to The Additional Curates Society Gordon Browning House, Spitfire Road Birmingham B24 9PB

If you would like to advertise in Together, please contact Mike Silver on m.silver@breathe.com or 01634 401611. Our next edition will be published in early December, and will be taking advertisements for Christmas services.



# Parish Profile: **St Wilfrid's Harrogate**

*Harrogate has a habit of surprising visitors. While distinctly 'Yorkshire' in feel and temperament, it combines that down to earth quality that pervades God's own County with a distinctly cosmopolitan feel. And around each corner lies something new to be discovered.*

Hidden away, ten minutes walk to the North-West of the town centre, lies the Parish Church of St Wilfrid.

Designed by the renowned architect Temple Lushington Moore and consecrated in 1914, we are celebrating its centenary this year. St Wilfrid's is, perhaps surprisingly, the only Grade 1 listed building in the town, and it could hardly be described as a small building! Its size

and space is greater than that of some English Cathedrals.

Perhaps because it is a bit off the beaten track, it's a building many never know exists until they stumble upon it. The reality is, though, that it is what it was designed to be: a working parish church, built for Catholic worship within the church of England, and so it continues to this



day. Each week, at least a thousand people cross the threshold, from the regular congregation to those looking for peace and a place for reflection. The local community increasingly uses the adjoining hall, which itself has over 750 'regular' users.

And at the heart of the life of the community is nothing more than the call to faithfulness and the gentle rhythm of prayer and worship. This is a church with a growing body of younger people and children: St Wilfrid's refuses to conform to a crusty stereotype. Our witness and worship seeks to meet the needs of an ever-changing world and locality, not by a culture of religious entertainment, but by seeking to draw all into the presence of God through the beauty of the liturgy.

This year, we're launching a major development campaign. Grade 1 buildings certainly aren't cheap to run – and as those who've visited may have discovered, not always warm to sit in or easy to hear in. Yet the reality at the heart of our life and witness is that we don't worship a God who is cheap. We here, as in every church, seek to offer the very best that we can, within that glorious tradition we have been given.

So the next time you might pass by, why not cut short your tea at Betty's? This hidden gem, next to the famous Ladies College, might just surprise you. It's a place of quite breath-taking beauty. That shouldn't really be a surprise, for as we say here, 'It's grand up North!'

## Hymns as Homilies no 1:

Fr Gavin Cooper takes a closer look at an old favourite: **Onward Christian Soldiers.**

In 1864, the new curate of the village of Horbury Bridge near Wakefield was putting together the annual Whit-Monday procession, and was despairing at the lack of hymns that could be marched to by the local children. He found one which suited, with a tune by Haydn, but he did not care for the words. So Sabine Baring-Gould set to work in writing new words to the tune, and what resulted was the hymn *Onward Christian Soldiers*. It was published by the Church Times, and became very popular. Sir Arthur Sullivan particularly liked it and so set it to a new tune, *St Gertrude*, and the combination was complete.

It is nowadays regarded as rather a divisive hymn because of its military language. Several attempts have been made (rather unsuccessfully) to tone it down a bit, including the rather fluffy *Onward Christian Pilgrims*. But changing the words is problematic, as its military metaphors contain some very important aspects of Christian truth. To get to these truths, we do not have to dig too deep: after all, this piece was penned for use by children. It has at its core the 'Church militant here on earth', and

the use of this theme reveals much about the sort of church being depicted.

Firstly, the hymn gives us the idea of an ever-moving church, a church which does not sit still and settle itself into a comfortable existence. It is a church which directs us forward to new life and new conquests. The idea of an 'onward' church is much more detailed than a church which simply moves. *Onward* suggests purpose and drive, destination and direction. The very idea of the church 'in procession' is important. We are not simply moving about, we are being led by Christ. This is why I like to sing it at the end of mass rather than the beginning: a final anthem which follows the command to 'go' when the mass is ended, our 'marching orders' to go and be disciples in the world.

The hymn also suggests the idea of battle. We are a church that is at war. We are to face sin and temptation head on. St Paul tells us to 'put on the full armour of God so as to be able to resist the devil's tactics'. Whilst essentially a spiritual battle, it is still a real battle we face, and we are jollied on our way by Baring-Gould: On then, Christian soldiers, On to victory.

Finally, we are reminded by this hymn that the battle is not one we face alone: Like a mighty army, moves the church of God. When we are made members of Christ's church in baptism, we become part of a great army. We may be part of small squadrons in our local church, but we are also joined to all those, living and departed who have confessed the name of Christ crucified. As part of that, we are also called, as the hymn suggests, to recruit others to our cause. *Onward* then, ye people, join our happy throng. This is evangelism at its most basic: the call to life with Christ. There is no conscription in the Church of God: only those who willingly volunteer themselves.

*Onward Christian Soldiers* might seem archaic and terribly Victorian, but its simple purpose of firing children's imagination to the wonder and reward of serving the Lord could and should speak to us now. It is a hymn which we need to pay attention to more than ever as we seek to make new disciples and build up God's church.