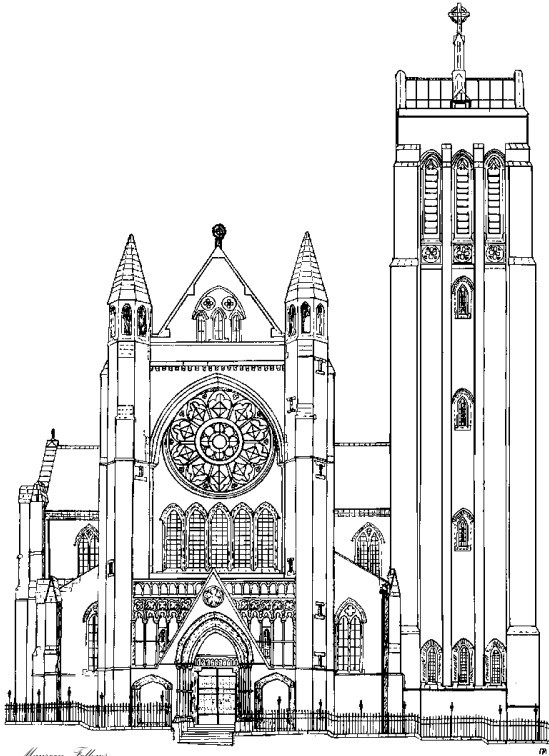




The Church of
St Alban the Martyr
Birmingham 12



ST ALBAN AND ST PATRICK PARISH MAGAZINE



August/September

2020

70p





Church of S Alban the Martyr
Conybere Street, Birmingham
(Traditional Anglo-Catholic)
(www.saintalban.co.uk)

Vicar: Revd Dr Gerald Sykes,

The Vicarage, 120 Stanhope Street, Birmingham B12 0XB
☎: 0121 440 0404

Sunday Services

Choral Mass 10.00 a.m. Solemn
Evening Service 6.00 p.m.

Weekday Masses *(Please note that weekday services are presently cancelled due to Covid-19.)*

Thursday 11.30 a.m. Low
Saturday 9.00 a.m. Low
Saturday 5.00 p.m. Multimedia Mass *(Term Time)*
Holy Days of Obligation 7.30 p.m. Solemn

Confessions: By appointment

Authorized Eucharistic Ministers *(Bishop's Permission)*

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Mrs Verna Smith-Broadbent
Mrs Amanda Cadman
Dr Christopher Smith ☎: 0121 471 1301

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From The Vicarage

As we prepare to move into August the sands of the pandemic have shifted once again. We are back in church, though in a different form from before Covid-19. We are not allowed more than 30 people in church, households need to maintain distance, wearing of masks is encouraged, there is a lot of hand sanitizing, and there is no choir. In addition, quite a lot of our congregation are continuing to isolate, so we are continuing to provide online services. In truth, like many churches, we are thinking about how to keep some form of online services permanently. We can also glimpse new possibilities for using the internet to build up our church and fellowship. Some examples:

- We could use Zoom for a study group without the need for everyone to come to Highgate,
- Zoom and YouTube could help those who may find the new clean air zone and parking restrictions make it difficult for them to physically come to church.

All of this will take a lot of thought: what we can do sensibly and sustainably. I hope that for the time being we are giving everyone a flavour, if not the full experience, of worship at St Alban's.

As a priest I am drawn to consider, 'Where is God in all of this?' I am sure that God is challenging us to continue being God's people in a way that connects the old and the new. We have thought about the presence of evil and suffering in the world in a previous issue. In this magazine I have contributed another of my Bachelor of Divinity essays about the Oxford movement. The Oxford movement arose during a time of great change in Britain. It was, in part, an attempt to answer the question, 'How the Church of England

related to the people and country of Britain?' That question is still with us today: coronavirus is a new stage. So, what are my thoughts on that question at this moment?

1) The church is called to care.

We can do that in all sorts of ways. It has been a great privilege for me to help Stanhope Hall Wellbeing Hub deliver food to households in the community. I'm not doing that any longer, but our foodbank is still helping many people in need. We should give thanks to Amanda for her work in keeping the foodbank running and those in the church and community who contribute food.

2) The church is called to set an example.

I was very heartened to see that everyone who came to church wore a mask. Wearing a mask is a sign of caring for others because a mask doesn't protect the wearer, it protects everyone else.

3) The church is called to be prophetic.

The church needs to show the way. At a time when people feel that mixed messages make them feel uncertain about the best way forward, we need to show by our words and deeds how everyone needs to behave.

In the context of the 'Black Lives Matter' demonstrations. The church has to think about the lack of BAME people in leadership rôles in the church of England. As an institution and as an individual church, what are we doing to foster and encourage diversity and inclusion.

In conclusion, I hope this gives you plenty to pray and think about. Please do both so that our church can continue to move forward.

*Gr
Cerry*

The Church's Year — August And September

IT may be worth remembering that August 1st, a Saturday this year, was an important day for our ancestors, being



called Lammas Day, which means 'Loaf Mass' Day, since it is said that it was on this day that a loaf made from the first harvested corn would be brought to church in thanksgiving for God's goodness. In some cities, such as Cambridge, there is still a parcel of ground called 'Lammas Land', where, on this day, a market and fair would be held.

August is, of course, the quintessentially holiday month, which should not deter us — whatever the state of the 'lockdown' may be — from remembering the Holy Days of this season. We have one of the most important of them on Thursday August 6th, on which we celebrate the Transfiguration of Christ — a Red Letter Day, i.e. of the highest importance. This



is described in the earliest Gospel, Mark 9: 2 – 13, and in corresponding passages in Matthew and Luke. Jesus ascended a mountain — traditionally Mount Tabor — with three of his disciples and was 'transfigured before them', i.e. they saw him in the full glory and splendour of his majesty as the Son of God and the Second Person of the Trinity. We can all experience moments of transfiguration in our lives, when we are granted an insight into some essential reality — probably a spiritual one — and we must pray for strength to live according to that moment in which some essential truth was revealed to us.

Saturday August 15th is the Feast Day of the Assumption of the Blessed Virgin



Mary, that is, her being taken up into heaven. In the Early Church — and indeed often today, most profitably — the Virgin Mary was frequently regarded as representing the Christian Church and this day can be a reminder, in the magnificence of its ceremonial, of the glory and splendour of the Christian Church at its greatest — despite its many

weaknesses and failings. Truly S Ambrose fittingly described the Christian Church as ‘immaculata, ex maculatis’ — a ‘sinless body consisting of sinners.’ Its sinless nature, despite the sinners, i.e. you and me, of which it consists, is well represented by the Virgin Mary who was so obedient and faithful in the vocation to which she was called by God. As I have said before, I shall never forget entering the great basilica of S Peter’s in Rome on this very day in my student days at just after 10 a.m., to be met by the wonderful music of the choir which had just started singing the Gloria. Usually in S Alban’s we celebrate a Sung Mass on this day at 7.30 pm — at the time of writing I do not know whether this will be possible but let this day not be forgotten!

Monday, August 24th, is another



Red Letter Day, the Feast Day of S Bartholomew the Apostle, therefore the Patron Saint of the Old Church in

Edgbaston, who also read this article on the Church’s year, so we can remember them in our prayers today. Bartholomew is probably to be identified with Nathanael in John, chapter 1, who was brought by Philip to Jesus. Jesus greeted him with the words, ‘Behold, an Israelite indeed, in whom is no guile’ — high praise indeed! We know little about him, but he is traditionally said to have spread the Gospel in Armenia in the days of the Early Church and to have met a glorious death by martyrdom in that country.

Towards the end of the month, I cannot resist mentioning a Lesser Festival, that of



S Augustine of Hippo, on Friday August 28th. His ‘Confessions’ is one of the greatest classics, not only of Christian, but generally of world, literature. They helped to convert me to an active Christianity in my student days and I still regard Augustine, together with the Bishop who helped to convert him, S Ambrose, as two of the most influential characters in my own spiritual life. If you have not read the Confessions — and there are many translations — I can strongly recommend the Penguin Classics one — why not embark upon them during this holiday season? There is no reason why they should not be read with a glass of Pimms in one’s hand, and I am confident you will not regret it!

September is usually taken to be the beginning of the academic year — some

of us may still be on holiday but usually people are returning to work or to school — and we hope that will be possible, even in these difficult days. Tuesday September 1st is the Feast Day of S Giles — hardly



a major feast, it is true, but one which for our ancestors would definitely mark the beginning of a new season, of a new time. In Oxford it is marked still — and this used to be true of many cities — by the S Giles' Fair, which begins, I believe, either on this very day, or on the first weekday, if S Giles' day is at a weekend. S Giles was a hermit — perhaps an inspiring saint for anyone suffering from 'lockdown', since hermits were, it might be said, professional 'lockdowners' and made good use of their time spiritually! — but that did not prevent him from also ministering to the suffering and especially to lepers. Churches built specially for lepers, who were not allowed to enter most churches, were often dedicated to S Giles, who died about 710.

Tuesday September 8th marks the Feast Day of the Birthday of the Blessed Virgin

Mary, who was so obedient to the message of the angel Gabriel when she was told that she was to give birth to Jesus. There are stories in the 'Apocryphal Gospels' of her childhood and youth and one of



them says that her parents, Anna and Joachim, brought her to the temple at an early age to be presented to God — there is a magnificent depiction of this scene in the window in the famous chapel of King's College, Cambridge — just above the north door, if I remember rightly. We give thanks to God that it was no doubt because of the careful upbringing which her parents gave her she was so ready to receive Gabriel's message. May we be equally willing to show such love and obedience to God's will!

Monday September 14th is another Red Letter Day, i.e. of the highest importance, so do make it to a church on that day if you can! It is Holy Cross Day, when we celebrate the Holy Cross on which Jesus suffered and give thanks again for his love for us. The Cross itself was believed to have



been found by S Helena, the mother of the Emperor Constantine (the first Christian Roman Emperor), and her son built a church on this site, which was dedicated on this day in 335. This was a particularly popular Holy Day in mediæval England and many churches and alms houses, such as the famous one in Winchester, were dedicated to the Holy Cross.

Monday September 21st gives us the Feast Day — another Red Letter Day — of S Matthew, the Apostle and Evangelist. He was a tax collector, so a member of a



despised profession, who, when called by Jesus to follow him immediately got up and celebrated his new life of discipleship with a feast in his house. This reminds us that

our discipleship of Jesus is something to be celebrated — for it alone leads to the true joy which we all wish to possess. Matthew is also reputed to be the author of the first of the four Gospels in the New Testament, although S Mark's Gospel was the first to be written. It is in this church's year that our Gospel readings on Sunday are virtually always from S Matthew's Gospel, so this gives us a good opportunity really to get to grips with this wonderful work.

Just over a week later, on Tuesday September 29th, another Red Letter Day, we celebrate the great Feast of S Michael and All Angels, commonly known as Michaelmas. Again, for our ancestors — (and why not for us? Let's strive to revive some of the joy with which our ancestors in the faith celebrated these great days!) — this was a day of the highest importance, marked by feasting and rejoicing. We can also fittingly rejoice as we are reminded once again of the three Archangels — Michael, Gabriel and Raphael — and



of all the angels, who are the messengers of God. Generally, this is a reminder of the richness of the spiritual realm, into which we shall pass at our death, which is just as rich, nay even richer, than the physical realm of this earth where we now live. Angels are spiritual beings, who belong to this realm, and it is commonly

believed that we each have a ‘guardian angel’ to guide and to protect us on this earth. Michael himself is specifically celebrated as the angel who fought with the devil, the embodiment of total evil, and who conquered him, as we read in the Book of Revelation. There is a famous depiction of the victory of Michael over the main entrance to Coventry Cathedral. We can also pray for all churches in our diocese which are dedicated to S Michael — I think of S Michael’s in Handsworth, where I have been privileged to help out on some Sundays — still, I believe, in an interregnum — and shall be praying for the churchwardens and other church officers who are striving so valiantly to keep the spiritual life of the church vigorous and active during a difficult time.

The next day, Wednesday, September 30th, is the Feast Day of S Jerome, one of my favourite saints, as I have said before, and whose demotion from a Lesser Festival to a Commemoration in the present Common Worship Lectionary filled me with indignation! He was, admittedly, a highly acerbic character, which is a salutary reminder to us, perhaps, that you don’t have to be a ‘nice’ person in order to be a saint! He is also one of the greatest scholars in the history of the church and was responsible for the launching of the translation of the Bible from its original Hebrew and Greek into excellent Latin, in what is known as the ‘Vulgate’ Bible, which



simply means the ‘common Bible’. This may not seem so relevant to us today, but at the time there were several translations of the Bible into Latin, some of them very bad versions, and it was vitally necessary to have a really good translation. There was no one better qualified for this task than S Jerome — a superb Latin stylist with also a knowledge of Greek and Hebrew — and we owe it to him that the Bible was made available in this excellent translation which was to have such an influence over so many of the following centuries and is still used for scholarly purposes today. With S Michael and all the Angels, and also with S Jerome, to guide us, we can confidently enter into the season of autumn!

Fr Andrew

Material for the magazine each month from members of the congregation would be most welcome to help keep the magazine alive and interesting. If anyone would like to submit an item, please forward it to Fr Gerry for his consideration.

Covid -19 Will Not Just Go Away

Reading through my professional journal for July/August, I was intrigued to discover an article by a Loughborough professor about the future of energy materials, was headed by a couple of paragraphs most appropriate to our present situation with Covid-19.

“As James Lovelock once said, ‘We live in a time when emotions and feelings count more than truth, and there is a vast ignorance of science’. This is a clear description of the energy debate, and, to be very topical, the Covid-19 debate.

“Because politicians do not understand science behind global warming, they often hide behind dogma to come up with a solution, and then blame it on scientists if it turns out to be wrong. Again, similarities with Covid-19 are clear.”

Prof Roy Faulkner

It has been decided at high level that it is time to reduce some of the lock-down restrictions introduced at the start of the pandemic, as it is considered safe to do so because the number of people dying each day has reduced considerably.

This may be fine when looked at in that way, but in reality one must ask oneself what has actually changed since the beginning of March. The answer plainly is — nothing. While scientists are characterising the virus, determining how it works, how it might or does mutate over short periods of time, and the vectors determining its mode and rate of transmission, at present we can only take preventative measures, avoiding it rather than destroying it.

This year, although we have lost tens of thousands of people in this country to the virus, perhaps hundreds of thousands across the globe, these are relatively low figures. Memories of the last occurrence have been pushed to one side, the global death toll in

the pandemic one hundred years ago being estimated at 100 million.

Two of our relations who work in different Care sections of the NHS, view scenes of partying and jubilation outside football grounds and in the streets generally, with absolute horror. They are expecting, and preparing for, a massive peak in cases over the next few months, simply because, at present, there is little in place to avoid this.

And so, in spite of the government’s relaxation of restrictions, something it presumably feels it has to do to protect the economy, the best we can do is to protect ourselves and our families by taking note of the science, and advice given out by the scientists and medical staff in the hot seat, as we approach the most dangerous period of the outbreak.

At the end of July the Government had to impose quarantine restrictions on people returning from Spain, due to a large increase in cases in that country. It was stated by some that it was an unwarranted knee-jerk reaction, but at least everyone had already been warned that such an instantaneous restriction could happen if circumstance made it necessary. The term knee-jerk describes the process of a reflex action when body muscles involuntary pull away from any harmful stimulus, such as a hot object, before the brain itself becomes of aware of the problem, thus making such an action a life-saver.

We are very lucky that at last those who have control of the country are prepared to do the right thing with the utmost speed. We must respond by obeying all the instructions given to us in order to protect others, and by using common sense.

E.J.F

A member of our choir from a few years back, who found it difficult to continue due to his failing eye-sight, but who still attends S Alban's whenever he can, has sent along this little quiz to help keep us occupied at home.

Hymn quiz

Many well-known hymns (and some not so well-known) contain some memorable poetic images and references.

Here are some **meteorological** phrases from hymn books. Can you remember the first line of the hymn from which they are taken? (Some should be quite easy, others perhaps a little more obscure).

Sunbeams scorching
Glorious sunshine
Sun of righteousness
The breezes and the sunshine
Deep thunderclouds
Clouds that sail
Raged the tempest
Tempest's sudden voice
Like lightning shine
Chilly dewdrops
Wings of the storm
Stormy blast
Winter's snow
Snow on snow
Snow in winter
Refreshing rain
Like showers
Wind of heaven
Rushing wind
Cloud and sunshine

Anyone having any idea of the hymns where these lines appear can forward their answers to me, as I am intrigued to find out some of the more obscure ones.

E.J.F.

Calendar for August 2020

Date	Feast
1 st Saturday	S Alphonsus Mary de' Liguori B Dr
2nd Sunday	The Eighteenth Sunday of the Year The Parish of Highgate
3 rd Monday	Feria
4 th Tuesday	S John Mary Vianney Pr
5 th Wednesday	Dedication of Basilica of Saint Mary Major, S Oswald Mr
6 th Thursday	The Transfiguration of the Lord
7 th Friday	S Sixtus II and Companions Mrr
8 th Saturday	S Dominic Pr
9th Sunday	The Nineteenth Sunday of the Year The Parish of Highgate
10 th Monday	S Lawrence, Deacon Mr
11 th Tuesday	S Clare of Assisi V, S John Henry Newman
12 th Wednesday	Feria
13 th Thursday	Ss Pontian P and Hippolytus Pr, Mrr, Florence Nightingale: Nurse, Social Reformer
14 th Friday	S Maximilian Mary Kolbe Pr Mr
15 th Saturday	Feria
16th Sunday	Assumption of the Blessed Virgin Mary Parish of Highgate
17 th Monday	Feria
18 th Tuesday	Feria
19 th Wednesday	S John Eudes Pr
20 th Thursday	S Bernard, abbot, Dr
21 st Friday	S Pius X P
22 nd Saturday	The Queenship of the Blessed Virgin Mary
23rd Sunday	The Twenty-First Sunday of the Year The Parish of Highgate
24 th Monday	S Bartholomew, Apostle
25 th Tuesday	S Louis
26 th Wednesday	Feria
27 th Thursday	S Monica
28 th Friday	S Augustine B Dr
29 th Saturday	The Passion of S John the Baptist
30th Sunday	The Twenty-Second Sunday of the Year The Parish of Highgate
31 st Monday	S Aidan, Missionary

Note: The daily Mass readings can be found at: <http://universalis.com/mass.htm>

Calendar for September 2020

Date	Feast
1 st Tuesday	S Giles of Provence, Hermit
2 nd Wednesday	Martyrs of Papua New Guinea
3 rd Thursday	S Gregory the Great P Dr
4 th Friday	Feria
5 th Saturday	Feria
6th Sunday	The Twenty-Third Sunday of the Year The Parish of Highgate
7 th Monday	Feria
8 th Tuesday	The Nativity of the Blessed Virgin Mary
9 th Wednesday	Feria
10 th Thursday	Feria
11 th Friday	Feria
12 th Saturday	Feria
13th Sunday	The Twenty-Fourth Sunday of the Year Parish of Highgate
14 th Monday	The Exaltation of the Holy Cross
15 th Tuesday	Our Lady of Sorrows
16 th Wednesday	Ss Cornelius P and Cyprian B Mrr
17 th Thursday	S Robert Bellarmine B Dr, S Hildegarde, Abbess
18 th Friday	Feria
19 th Saturday	S Januarius B Mr
20th Sunday	The Twenty-Fifth Sunday of the Year The Parish of Highgate
21 st Monday	S Matthew, Apostle, Evangelist
22 nd Tuesday	Feria
23 rd Wednesday	Feria
24 th Thursday	Our Lady of Walsingham
25 th Friday	Sergei of Radonezh, Russian monastic reformer.
26 th Saturday	Ss Cosmas and Damian Mrr
27th Sunday	The Twenty-Sixth Sunday of the Year The Parish of Highgate
28 th Monday	S Wenceslaus Mr
29 th Tuesday	Ss Michael, Gabriel, and Raphael, Archangels
30 th Wednesday	S Jerome Pr Dr

Note: The daily Mass readings can be found at: <http://universalis.com/mass.htm>

What were the main features of the Oxford Movement as it was portrayed in the 19th Century?

1. Background

The 19th Century was a time of great change and the Oxford Movement was one response to these changes^{1,2}. To many, including the Tractarians, it seemed that society and the Church was being destroyed by social change; the attack of the state on the rôle and status of the established church (erasianism); and liberal thinking. The French Revolution had horrified many traditionalists in Britain and in 1830 France was in turmoil once again. The railways allowed the “lower classes” to move around unnecessarily (according to the Duke of Wellington). The Tory party was in disarray over Catholic emancipation. The Whigs were rising to power and threatened the status of the Church of England. They were allied to anti-clerical groups and were moving towards disestablishment for Ireland and Wales. In 1828 non-conformists were admitted to parliament, and in 1829 so were Catholics. The 1846 Religions Disabilities Abilities Act removed the requirement for religious affiliation from Members of Parliament. The rise of the welfare state challenged the rôle of the Church among the poor in society. Education was also being taken out of the hands of the Church. The Church, Bible, state and society were being critically examined by men who held nothing sacred but reason; for example, Thomas Arnold

believed that as humanity grew through the ages they gained greater insight so that “...an informed believer of the nineteenth century will possess a greater knowledge of God than the original apostles³”. Yet rationalists (or Latitudinarians) were not unchallenged. Romantic poets like Wordsworth suggested a different way forward for humanity and poetry was very important in the Oxford Movement (eg. Keble’s *The Christian Year*). The Evangelicals taught a more heart based religion than the liberals and this also affected the catholic reaction in Anglicanism. When faced with all these factors the slogan of the Oxford Movement was “The Church in Danger⁴” and the Movement sought to defend the Church by a romantic appeal to the past. In 1829 John Henry Newman wrote: “We live in a novel era — one in which there is an advance towards universal education. Men have hitherto depended on others and especially the clergy for religious truth: now each man attempts to judge for himself... All parties seem to acknowledge that the stream of opinion is set against the Church⁵”.

This quotation sums up the attitude of the Oxford Movement to the new learning. The founders of the Oxford Movement reacted to this new “steam of opinion” by looking for stability in the traditions of the Church and especially the Church fathers. The crux of the Oxford Movement’s reaction was an appeal to

1. Newsome, D., Newman and the Oxford Movement, in *A Victorian Crisis of Faith*, ed. Symondson A. p71
2. Norman, E., Church and State since 1800, in *A History of Religion in Britain*, ed. Gilley, S., and Sheils, W. J. p277ff

3. Newsome, *op. cit.* p81

4. *ibid* p71

5. Mozley (ed.), *Letters and correspondence of John Henry Newman (1891)*, letter 204 cited in Newsome *op. cit.* p71-2

authority from the past. The relationship of the Movement to authority is a theme that runs through this article

2. Oxford Movement against Change.

The (Anglo) Catholic reaction against the changing status of the C of E was based in Oxford. There are a number of reasons for this.

- 1) Oxford was a bastion of Orthodoxy.
- 2) The city was shaken by the arguments over (Roman) Catholic emancipation.
- 3) The University contained a number of senior members who displayed an ardent piety (mainly from an Evangelical background), training in logic, and were influenced by Keble.

As the 19th century progressed the Movement began its attempt to defend the Church against the attack on the Church's privileges and properties⁶. This involved the Oxford Movement in opposing reform aimed at removing absenteeism, pluralism and non-residence. If the Movement had been only a reaction against change it may well have had little effect on the Church and society. Yet the Oxford Movement did more than just look back, for example Newman carried the dogmatic conviction and deep feeling of his Evangelical upbringing into a new belief in High Church doctrine. The combination created something new; it was not high and dry (as the Oxford men described the old High Church faction) but was a movement of the heart. The Oxford Movement wanted to hold onto tradition and justify order and authority in the Church and between Church and state. They saw themselves as inheritors and preservers of the past. Their appeal was to the Church fathers, the Caroline divines and the world of saints

6. Norman *op. cit.* p297

and martyrs. These sources appealed to the Romantic and poetic nature of many of the Oxford men. Issac Williams wrote of these romantic "truths":

*"I deem in them more truth to lie than all man's cold philosophy"*⁷.

Their critics considered that they were just credulous. Lytton Strachley, writing in 1918, sums up a sceptical attitude to the Movement in his remark that "When Newman was a child he 'wished he could believe the Arabian Nights were true'. When he came to be a man, his wish seems to be granted"⁸. This attack goes too far; the Oxford Movement was part of the swing against reason as "the age of reason" understood it, and the Tractarians rejected what they saw as "arid common sense" and the "pride of rationalism"⁹, but they did not reject reason. How could a group that looked to S Augustine and S Thomas Aquinas for inspiration reject reason? They believed that reason was subservient to faith. Newman believed faith was superior to reason as reason was superior to the senses. By instinct Keble distrusted dialectic, but Froude showed him that dialectic was useful and that Newman as one of its exponents could be trusted. Where the Oxford Movement parted company with the liberals was in the appeal to reason as the sole arbiter of religious truth. Both liberals and Tractarians believed that they were reasonable and considered the other camp as unreasonable. There is an issue of authority in their difference.

7. Williams, I., *The Baptistry* pp. 194-5 cited in Chadwick, O., *The mind of the Oxford Movement*, p69

8. Strachey, L., *Eminent Victorians*, p 40

9. Chadwick, O., *The mind of the Oxford Movement*, p12

For the Tractarians the traditions of the Church had an authority which could not be ignored when judging what was reasonable. For liberals, reason was the only authority.

3. Piety and prayer

Defending the Church against a perceived attack was only a part of the Oxford movement. Rejecting the hegemony of rationalism allowed the Tractarians to develop in other directions. Their attachment to poetry as a way of expressing religious truth has already been noted. The movement also looked for a sense of awe, mystery and reverence in Christianity¹⁰. This aspect of the Oxford Movement was most influenced by Pusey who was the most mystical member of the Keble, Newman and Pusey trio. He wrote much on the participation of Christians in the divinity of Christ. Although there may not seem a connection, authority was also an issue in this aspect of Tractarian thought. Prayer and holiness were cultivated, at least in part, by a discipline that was defined by appeal to the authority tradition. Hence, saying the offices, fasting and other disciplines were very important.

Pusey epitomised a movement towards prayer and piety. This was reflected in the attitude to conscience which was seen as more than duty; it involved a growth in holiness. At the end of the 19th century these pietistic qualities survived in the Movement. The battle against the Latitudinarians was lost ground and the beliefs of Newman, Keble and Pusey could not stand up to the power of science, Darwinianism and the new historical methodologies. Newman's conversion to Rome left a hole in the ranks of the

Tractarians. Pusey's branch theory of the ancient and undivided Church (which pronounced the Church of England part of the Catholic and hence authoritative Church) seemed less credible. At the end of the 19th century a younger generation Anglo-catholics (Gore, Schott Holland and R. C. Moberly) abandoned the old fashioned ideas of the Movement's founders while maintaining piety and reverence for tradition. 1889 saw the publication of the liberal catholic *Lex Mundi* with its development of Gore's Kenotic theory. So while the Oxford Movement had its origins in a reaction against liberalism, by the end of the 19th century it had become one of the contributors to developing a critical Christianity. The Anglo-catholics brought their concern for prayer, piety and a concern for liturgy and tradition into the liberal debate. In particular they appealed to the past; the authority of historical liturgies (1662 and the early Church) and Roman rites.

4. Reserve, Ecclesiology and Sacramentalism

The high view of the Church also led Tractarians to the idea that the truths of the Church were not to be revealed to everyone but as Christians grew in faith they should be taught truth progressively (i.e. through accommodation). This was called the Doctrine of Reserve in Communicating Christian Knowledge or simply Reserve. Newsome considers that this doctrine was the "Bedrock of its [the Oxford Movement's] theology and ecclesiology¹¹". This doctrine is not necessarily "high church" but when placed in a high church context it could be used as a way of denying knowledge

10. *ibid* p28

11. Newsome, D., *op. cit.* p80

to some sections of society or the Church increasing the importance of clergy as guardians of the truth. The emphasis on the clergy played down the importance of individuals and focused on the authority of the Church as a channel of grace. This contrasts with the evangelical idea that knowledge of the Gospel should be published as widely as possible to encourage belief. The idea is also against the spirit of rationalism because in order to subject Christian belief to critical study one needs to know what Christians believe.

In their concern to protect the Church the Tractarians inflated the existing high church ecclesiology by joining it with the idea of Reserve. Episcopal ordination had been used as a way of controlling the Church of England by denying ordination to men with “extreme” views. After the Civil War and Commonwealth, Calvinism became associated with disloyalty to the state and this strengthened the hand of those who wanted to control the Church through its bishops¹². The Oxford Movement strengthened episcopal control of the Church by their version of Apostolic succession. In the minds of the Tractarians this linked the Bishops of the Church of England with the Catholic Tradition through a common origin in the teaching and authority of the Apostles. A combination of the Doctrine of Reserve and Apostolic succession put great power and authority in the hands of the Church because of its potential to deny knowledge and the right to criticise the Church to anyone outside an elite. So the Oxford Movement based its reaction against liberalism and erastianism (the belief that the state is superior to the Church) on an appeal to the Apostolic tradition of the

Church. This was a search for authority in a world where authority seemed to be dying. By contrast, Latitudinarians were critical of tradition and this included the Apostles and the Church fathers.

The Sacramental theology of the Tractarians was a third way in which they attempted to resist change. Sacramentalism arose from the ecclesiology of the Church. They saw the Church as “...the medium for contact between the finite and the infinite¹³”. The spirit was seen as communicating with man through prescribed channels, i.e. the sacraments. Spontaneous communication and communication through reason was not an allowed channel. In effect the Church had a monopoly on knowledge, authority and the spirit. Yet the Tractarian view of the Church did provide a challenge to the establishment. The Church envisaged by the Oxford Movement was not the comfortable profession of many 19th century clergy because that would be a betrayal of the responsibility God had given his Church. So while the Tractarians may have resisted moves by the state to prevent abuses like absenteeism it was against the abuse. Tractarians may have disliked the abuses but they denied that the state had the authority to impose any reforms on the Church.

5. The 39 Articles

The Tractarian’s distrust of Calvinism also influenced their attitude to Evangelicals. Anglican Evangelicals were loyal to the Church of England, but the Oxford men found this hard to comprehend. They rejected the place of Calvinism in the Anglican tradition and hence they did not really feel the Evangelicals were a true part of the Church. Rejecting Calvinism

12. iChadwick *op cit* p19ff

13. Newsome, *op cit*. p85

caused a problem because on the face of it, the 39 articles were highly Calvinistic. Liberals had already started to reinterpret the 39 articles in a less rigid manner. The Tractarians disapproved of the attempts to liberalise the 39 articles but paradoxically Newman attempted to reinterpret the articles in Tract XC. This led his opponents to accuse Newman of insincerity and sophistry¹⁴. Another paradox was that this tract alienated Newman from the Anglican Bishops who were supposedly the source of authority in the Church and the conflict was only resolved when Newman was received into the Roman Church¹⁵.

6. Ritual and ceremony

In the 20th century it appears that the Oxford Movement brought about a swing to Catholicism in ritual and ceremony. These changes were not the core of the Oxford Movement, perhaps because the issue of authority was only distantly related to ceremony. At the beginning of the Movement, apart from some small changes such as embroidering crosses on preaching scarves, the Movement resisted liturgical innovation. By and large the Tractarians did not approve of any deviation from the Book of Common Prayer though they did find that the Prayer Book could be interpreted in a way that allowed for more frequent celebration of communion and more ornaments and vestments than was the common practice. It was the Church restorers based around Cambridge that provided the spur to experiment in church art and liturgy. According to Chadwick

these innovations spread because clergy felt that it was pastorally beneficial rather than philosophically justified¹⁶. Many of those outside the Oxford Movement profoundly distrusted the swing to elaborate ritual and ceremony.

7. Conclusion

The Oxford Movement cannot be viewed as a simple reaction to political, theological and philosophical change. It is true that the Tractarians tried to turn the Church into a solid rock that could remain firm and stationary in the face of change. Yet the Anglo-Catholics also became an instrument of change. They might have opposed the Latitudinarians interpretation of the 39 articles, but they had their own reinterpretation. The Oxford Movement was primarily a movement of the heart, and based itself in piety and prayer. At the core of the Oxford Movement was the issue of who or what had authority over Christians. These issues of authority are still with the Anglican church in the late 20th century, for example the idea that the Anglican Church cannot ordain women because it doesn't have the authority.

While it was opposed to the Evangelicals in many ways both contributed to a reawakening of spirituality in the Church of England. The Oxford Movement's enemies perceived it as Papist, anti-rational and credulous, and accused it of sophistry. It saw itself as rediscovering ancient truth, mystery, prayer, devotion and defending the Church. Strachey wrote that "...Keble and Pusey continued to dance in an exemplary manner upon the tight-rope of High Anglicanism; in such an exemplary manner, indeed, that the tight-rope has

14. Chadwick *op. cit* p24ff

15. Gilley, S., *The Church of England in the Nineteenth Century*, in *A History of Religion in Britain*, ed. Gilley, S., and Sheils, W. J. p288

16. Chadwick, *op. cit* p57

17. Strachey, *op. cit.* p47

its dancers still”¹⁷. Strachey identified that there were many contradictions and problems within the Oxford Movement, but it also contributed a great deal to the Church of England in the 19th Century. It is because of this contribution rather than any ballancing act of Keble and Pusey that has given Anglo catholicism an important place in the Anglican communion. Oxford Movement theologians of the late 19th century also made Anglo catholicism important contributors to liberal debate. One contribution is that they warn against disregarding the authority of tradition without adequate reasons.

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Tail End Smiles

What am I?

A teacher gave her young class a lesson on Zoom. It was about the magnet and what it does. The next day in a short test, she included this question: “My full name has six letters. The first one is M. I am strong and attractive. I pick up lots of things. What am I?”

When the answers were sent in, the teacher was astonished to find that more than half her students had answered the question with the word “Mother”.

A man went to the movies and was surprised to find a woman with a big collie sitting in front of him. Even more amazing was the fact that the dog always laughed in the right places through the comedy.

“Excuse me,” the man said to the woman, “but I think it’s astounding that your dog enjoys the movie so much.”

“I’m surprised myself,” she replied.

“He hated the book.”



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