

# NEW•DIRECTIONS

*Forward in Faith supports The Society in renewing the Church in its historic faith*

April 2023

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Frank Field's new memoir

Mission in action

Mirfield anniversary

## **East meets West**

Biritual in Belgium

Ukrainian icons

Archbishop Angaelos, Rabbi Romain

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Donatello at the V&A

Wren's City architecture

Caravaggio at Emmaus



**Risen Indeed**  
Marking Holy Week and Easter



# ◆ THE DIRECTOR'S CUT ◆

A theme of balance seems like an odd choice for this article in an edition focusing on Holy Week and Easter but please bear with me.

Balance is something we strive for; in our friendships and relationships; between our working lives and our social or family lives; in our minds as we face up to the stresses and strains which life throws at us. Indeed, we look for more than balance; we seek to be grounded in what we do, while remaining uncertain as to exactly what that means at times; we desire a wider, better-informed perspective on events; and we crave authenticity, again without always being sure what that entails or how it is attained.

The Church seeks these same attributes in its own context but has at times found the modern world a bewildering place to navigate. I shall seek to illustrate this point with a couple of diverse examples, if I may.

You may have read in the newspapers or seen online that the Roman Catholic Church is experiencing its own internal struggles over the place, if any, the Tridentine Rite – for many centuries the normative rite of the Western Church – can continue to play in an era in which the Vatican II-inspired *Novus Ordo* predominates. Matters have come to a head recently with the pronouncement that Tridentine Rite Masses in Catholic parish churches have to receive Rome's express permission to continue; the diocesan bishop's permission alone is no longer sufficient.

You may be wondering what relevance this has to our theme. Well, the Church needs balance: balance between its past and its future, balance between witnessing to the world and resisting the world's priorities, balance between the accessibility of its rites and the mystery those rites embody. A rupture of that balance questions the integrity of its belief system. How could something be at the heart of its faith for so long only to be disregarded and even denigrated?

We know from St John Henry Newman's groundbreaking work on the development of doctrine in the mid-nineteenth century that a key component of the Church's development is creating a synergy with the past, not a rupture. Naturally, none of this is to say that pre-Vatican II fare is the ideal formula for a Sunday morning family Mass but it is to say that, for the sake of the Church's own consistency and integrity, what hap-

pens now liturgically cannot be in opposition to what went before. We are right to assert the essential truth of *lex orandi, lex credendi*; what we say in worship, and how we say it, governs what we believe.

In our own corner of Christendom, the hierarchy of the Church of England decreed that churches were not to be used for prayer in the initial phase of the Covid pandemic in 2020, exactly three years ago. It was a period of great fear, partly because of the virus's unknown effects, and it was therefore perfectly understandable for all those in authority to urge caution at that time.

However, caution around the spread the virus should have been balanced against the functioning of the Church and its clergy in their life of prayer and the reasonable expectation of the faithful that it should continue even if they could not always be present. The rush to go further than the secular authorities demanded was deeply mistaken; mistaken in its attempt to curry favour and mistaken in the message it sent out about the Church's priorities. Recent research has shown how much people wanted to be open them through such a difficult time. Worryingly, the great closure betrayed a lack of confidence in the power of prayer and even a moving away from the calling of the Church to witness to the eschatological truths contained in its deposit of faith.

In the contemporary church too many Christians speak only of Easter. Funerals are conducted in white, and their narrative is purely one of Resurrection.

We are fortunate that the wonderful balance provided by the rites of Holy Week, the highpoint of the Christian year, gives us a different, and richer, perspective. It grounds the Resurrection in the watching of Maundy Thursday, in the suffering of Good Friday and in the waiting of Holy Saturday. Its authenticity lies in the way it speaks to the nature of our human condition in a way that nothing else can. We are reclothed in our rightful minds, as the hymn reminds us. And in T.S. Eliot's words:

*We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.*

Happy Easter to you all. **ND**

## NEW◆DIRECTIONS

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 do not necessarily reflect the views of the  
 Editor or those of *Forward in Faith*.

# Narrative, Theology, Meal

Rabbi Jonathan Romain looks at the importance of the Passover feast for Jews and Christians



Of all the Jewish festivals, Passover (Hebrew: *Pesach*) is probably the most well-known and popular both within the faith and to the outside world. Why is that?

One reason is its powerful themes. This is not to diminish the important messages of other festivals in the Jewish calendar, such as that of personal renewal (*Rosh Hashannah*/New Year) or of forgiveness (*Yom Kippur*/Day of Atonement).

However, the Passover message of the exodus from Egypt and, more broadly, of national liberation and freedom from persecution, has a hard-edged urgency about it and has touched millions of others suffering from oppression in various ways.

The cry of Moses in Pharaoh's court – 'Let my people go' (Exodus 5.2) – has reverberated across the world and down the centuries. As political slogans go, it is short, pithy and crystal clear. Moreover, in Hebrew, it fulfils the current vogue for three words catchphrases.

The second reason is that its observance makes such a deep impression, whether you are Jewish and keep it every year or are not Jewish but get invited to a Passover celebration.

Although there are also formal services in synagogue to mark it, it is primarily a domestic festival. It means that however young you are as a Jewish child, you attend, and it becomes an ingrained habit. Conversely, however irreligious you are, it is part of what Jewish families do, and so you do it too.

Another factor in its popularity, is that it is celebrated with food. As we read from the *hagaddah*, the book narrating the enslavement of the Israelites and their eventual redemption, each stage of the story is marked by eating symbolic foods.

Thus we eat bitter herbs to represent the bitterness of life in Egypt; or *haroset* (a mix of nuts, raisins, wine, apple and cinnamon) whose brown colour reminds of the mortar the Israelites used to build the store cities of Pithom and Ramses. Four small cups of wine reflect the four verbs of redemption in the single verse of Exodus 6.6, as well as the joy of the occasion.

Then there is the salt water to recall the tears of the slaves, while the greenery of parsley tells of the spring-time at which the Exodus happened. A roast egg symbolises the burnt offerings of the sacrifices that used to be a form of worship in biblical times, while the shankbone harks back to the final meal in Egypt in each household before the departure.

Perhaps most expressive of all is the unleavened bread (*matza*) that echoes the haste in which the Israelites left when Pharaoh suddenly changes his mind and orders them to leave immediately – so much so that the bread they were baking did not have time to rise.

It is a gastronomic simulation game, forcing us not only to narrate the events of the past, but to re-live them and feel as if we were there ourselves.

It turns the festival from a history lesson to a personal experience, and has meant that the sense of the deliverance for the Israelites of old is our deliverance too.

As the *hagaddah* puts it, 'If the Holy One, blessed be He, had not led our ancestors out of Egypt, we and our children would have remained slaves to Pharaoh in Egypt'. Wow, what a narrow escape I had!

Given the fact that it is marked at home, and with children being present whose attention span might be limited, the ceremony also involves them more than most festivals do. There is a specific passage reserved for them to read, others that refer to different types of children, and various actions for them to perform. 'Start 'em young!'

The third reason for Passover's fame is its part in the Christian story. We cannot know for sure, but there is the strong assumption that the Final (Last) Supper was the Passover meal that Jesus and his disciples – all of whom were Jewish – would have celebrated in Jerusalem (Matthew 26.17).

The act of 'dipping in the dish' may well refer to the act of dipping the parsley in the salt-water, which is part of the ceremony. The bread, which Jesus declared to be his body, and is central to the Eucharist, has come down to us in the form of unleavened bread. The wine that becomes his blood is from one of the four cups.

It is not uncommon for Christians to ask Jewish friends if they can attend the Passover meal (known as the *seder*), so that they can see first-hand what Jesus and the disciples did at that fateful meal. Alternatively, many a church will hold a *seder* of their own to recreate the scenario for themselves communally.

The main structure of the *seder* was determined around the first century, and has largely remained unchanged since then, so what we do today reflects what happened back then.

Passover, therefore, is a religious Tardis and one of the earliest forms of time-travel. For both Jews and Christians, it takes us back to key moments in our religious development. **ND**

*Dr Jonathan Romain is rabbi of Maidenhead Synagogue and author of The Naked Rabbi (John Hunt Publishing).*

Pesach (Passover) this year begins at sundown on Wednesday, 5 April, and ends at nightfall on 13 April. The Seder evening feast is held on the first two nights of Passover (in Israel on the first night only).



# CHRIST IS RISEN!

An Easter Message from Archbishop Angaelos

‘F or the message of the Cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written “I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.” Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world?’ (1 Corinthians 1.18-20). These are the words of Saint Paul, in which he clearly demonstrates the newness of the message he had both received, and was now sharing.

The world around us has its own definitions of what is ‘foolish’ and ‘wise’, and what is believable and farcical. For the world, the message of a God loving humanity to the extent of Incarnation, and then being persecuted, convicted, sentenced and executed by that same humanity makes no sense. Yet it is in this very message of putting oneself aside that we find the true strength of our Lord Jesus Christ himself, and of the Christian message he has called us to live.

It is relatively simple to mask ourselves behind a façade of strength, an illusion of confidence and a perception of power, and in many cases, that will be enough to satisfy the person hiding behind the screen and those whom he or she seeks to convince. In living the Christian message however, we must sometimes be vulnerable,

*As we celebrate the risen Lord, we are reminded that his strength is made perfect in our weakness*

and even appear weak and defeated; but this, surprisingly, is where our strength is found. Once people see someone defeated they expect nothing, let alone victory, and this is why the empty tomb and the risen Lord were a striking blow that not only caused confusion, but instilled a sense of fear, into those who had doubted him.

In our own lives we will have opportunities to choose either to be winners or perceived losers; to appear to have the upper hand and be strong, or to sometimes give way and be perceived to have failed. Our Lord chose the latter for the greater good, knowing that the real victory was truly his, and ours through him.

In agreeing to ascend to the Cross, after having been tried, humiliated and convicted by his enemies, it was obvious that this would appear to be a defeat, but then how great the victory that would follow would be. The fact that the angels announced that ‘He is risen, he is not



here’ (Matthew 28.6) was a true proclamation of the omnipotence of our God. Nothing could contain him, especially the humanity that he himself had created. Saint John of Damascus reminds us that our Lord ‘was tried and overcame in order that he might prepare victory for us and give [us] power to overcome’. This is a message to us all, that it is not in the appearance of power, but in genuine power itself, that we should place significance.

As Christians we are called to put others before us, to forgive and indeed to even ‘bless those who curse us’ (Matthew 5.44). The result of this is by no means weakness, but it is the true power that stems from the empty tomb, and forms the Resurrection of the crucified Lord himself. As we celebrate the risen Lord, we are reminded that his strength is made perfect in our weakness (2 Corinthians 12.9), and proclaim that he is the God of Gods and Lord of Lords, *Risen Indeed* for us and for all the world around us.

As Christians we must always be mindful of the pain of others, and as ambassadors of Christ, do all we can to alleviate the suffering of those around us. We are called to share the Good News of the Gospel, which may often simply translate into being a source of hope, mercy, forgiveness, light, and faithful prayer for those in need. This is most prevalent when considering issues of poverty, inequality and injustice that directly impact so many in Britain and around the world, and our role in supporting those who suffer, and reassuring them of a God who never abandons humanity (Hebrews 10.23).

+Angaelos

ND

*Archbishop Angaelos is the Coptic Orthodox Archbishop of London and Papal Legate to the United Kingdom.*

# Present, Future, Past

Jeremy Haselock surveys the origins and great liturgical actions of Holy Week

To understand the beautiful liturgy of Holy Week, the Great Week as it was known in the earliest centuries of the Church, we first need to realise that it is focussed on a person and centred on a place. The person is, of course, Jesus, the carpenter's son from Nazareth, and the place is Jerusalem, the city where the climactic events of his all-too-short life were played out before a largely uncomprehending and uninterested group of people. The city of Jerusalem plays a multiple role in our story: the place where the saving events commemorated in Holy Week took place, and the city where the local church's ritual and ceremonial recollection of those events shaped in large part the liturgy we still celebrate today.

As far as place is concerned, we can easily sum up the witness of the Gospels: 'Jerusalem is the city which Jesus entered on a donkey; whose temple he cleansed; whose clergy found him too hot to handle; where he sat and supped for the last time with his inner circle; outside which he was arrested for no apparent reason; inside which he was tried; and beyond which he was executed, buried, and then raised to life.' The liturgy we have inherited is *about* the Jerusalem of the New Testament, it is *shaped* by the opening up of that city to pilgrims in the fourth century AD and it is *transformed* by the extraordinary variety of pious traditions and perceptions of the place which then went into the liturgical books of the Latin Church.

Whatever the differences in theological emphasis we find in the four gospel narratives they are all united in placing the events they describe in the particularity of location. They speak of real places where real events took place. Those of us who visit Jerusalem as tourists or pilgrims can still go to these places or at least to the locations revered by millennia-old traditions. This sacred topography is determinative in shaping the Holy Week ceremonies. Despite the complete destruction of the city of Jerusalem by the Romans in AD70, the dispersal of its inhabitants, and its reconstruction as Roman Aelia Capitolina, the survival of a Christian community ensured that a collective memory of the traditions behind the Passion narratives was maintained even when the street plan of the city was radically transformed by the Roman builders.

This sense of 'holy geography' lay behind the setting up of churches and shrines throughout Jerusalem and, indeed, the whole of Palestine once Constantine came to the throne and Christianity became the official religion of the Empire. Whatever the truth behind the legends of the Empress Helena's archaeological activity in Jerusalem, these stories accurately reflect the immense amount of excavation and building work that went on, funded by Constantine, during which all the locations which figured in

the events of Holy Week were enshrined in major buildings which dominated the new cityscape. The Empress was revered from very early on as the discoverer and protectress of the holy places and I have no doubt there is more than a grain of truth in the legends.

With rediscovery came the setting up of a far more formal church establishment and hierarchy in Jerusalem with Imperial approval and financial backing. A natural consequence was the development of place-related liturgical worship, not only for the resident Christian community now rapidly increasing in size, but also for the large number of pilgrims who flocked from all over the Christian world to see for themselves the places of the gospels and to pray at them. They experienced what was happening liturgically in the Jerusalem Church and, reporting back to the communities from which they had come, led those communities to imitate and expand upon the ceremonies.

The liturgy of Lent, Holy Week and Easter emerges in its classical form from the Jerusalem of the fourth century. It is inspired by four main themes of which the most important is the contemplation of the Passion of Christ and the events surrounding it. You have only to look at the prominence the Passion narrative has in each of the four gospels and its scale relative to the rest of the account to realize its centrality in the mind of the embryonic Church and its significance in the development of a distinctive liturgy. Second in importance is penitence, corporate and individual – Lent was the clear focus of this. Thirdly, there is the fast before Easter – the dynamic of feast and fast was determinative in the creation of the calendar we call the Christian year. Finally, based on St Paul's influential teaching, from very early on Easter is seen as the day *par excellence* on which new members of the Church are baptized.

What we can most perfectly call the Easter Liturgy, the baptismal liturgy of Easter night as we now have it restored to us, is perhaps from a historical point of view the most perfectly preserved set piece from this classical period. In the study of liturgical stratigraphy, as it were, this is the earliest level we have. There is evidence from around 170 which indicates that a celebration of the Christian Passover, with a long Vigil service of readings from the Old Testament leading into a proclamation of the Easter message of the New, was already well established. These early worshippers would not have understood the concept of Holy Week as we do now. Perhaps they would have used the preceding week for fasting and prayer, readings from the Passion narratives, and some degree of proximate baptismal preparation but they were content to celebrate the death and resurrection of Jesus Christ in this one great, all-night service.

By the middle of the fourth century we have a second very clear layer. This was characterized by the development of what scholars have called 'historicism.' This is the desire to commemorate on particular days – and indeed, in Jerusalem, in particular places – the events that took place on them. The Sunday before Easter sees a commemoration of the triumphant entry of Christ into Jerusalem to set in motion the events leading to his Passion. Thursday becomes associated with Christ's betrayal and arrest and Friday with his crucifixion and so on.

In 1884 a manuscript, lost for 700 years, was discovered in Italy; it is part of a travel diary written by a rather gossipy, religious sister or nun, probably called Egeria, who seems to have come from the Atlantic coast of Spain. Writing for her sisters back home, she compiled this account of her pilgrimage to the Holy land and the Near East in the penultimate decade of the fourth century, during the time that St Cyril was Bishop of Jerusalem. Of particular significance is her description of the events of the 'Great Week' as observed in Jerusalem. It is clear that she mentioned certain things in her description of the ceremonies only because they were totally unfamiliar in her home community. In particular the Easter Vigil, the universally observed liturgical commemoration of the Paschal Mystery, she does not describe, recording simply that 'they keep the Paschal Vigil like us'. Her failure to find anything noteworthy about the vigil is precious evidence that the Jerusalem practice was already pretty much considered normal in her home country.

In Egeria's book we can read of her enthusiastic participation in Jerusalem in a programme of services which would have exhausted the most assiduous of modern church-attenders. At this level of historicism, Egeria's account helps to understand how our present Holy Week and its ceremonies can only have originated in Jerusalem. What also emerges from her diary is that these services were almost certainly the result of the keen pastoral sensitivity and educational imagination of a great teaching bishop, St Cyril of Jerusalem. Moreover, her account helps us better to appreciate how these liturgies could only have developed after the rediscovery of the Holy Places. Their rediscovery and the consequent building programme opened them up for the devotion of the faithful, not just the Christian community in Jerusalem, but also the wave of pilgrims which these developments encouraged. The new accessibility of the actual sites where the separate events of the Passion had taken place could not have failed to shape liturgical performance. The impression made on pilgrims – notably Egeria herself – by Holy Week and Easter in Jerusalem helps us to understand how the actual ceremonies of the Jerusalem liturgy came eventually to be exported to other parts of the Christian world.

By the end of the fifth century in much of Christendom, the separate events of Christ's redemptive Passover were celebrated as distinct festivals. The influence of the Jerusalem liturgy and its associated ceremonies had helped to create a serial, historical

commemoration of these events in Holy Week. By deliberately reconstructing the final events in Jesus's life in a week of celebration, the worshipper was led not merely to recall those actions, but also, in some mysterious way, to share in them. Hence the tremendous appeal of the Holy Week ceremonies and the desire in our lifetime to revive them or reclaim them for the whole Church.

I have already hinted at the existence of two liturgical pieties in the development of Holy Week: the first is called 'unitive' by scholars. It is the oldest of the pieties and to satisfy needs only the Easter liturgy itself with its long vigil of readings, austere and stark but full of liturgical symbolism, its baptisms, perhaps, and the Eucharist of the dawning day. The second is called 'rememorative' and is that which lies behind the historicising tendencies of the Jerusalem ceremonies. In this approach, born in Jerusalem, key events are celebrated on different days in the locations associated with them but with symbolism attached to each commemoration. We read in Egeria that a relic of the True Cross is venerated on Good Friday but there is no re-enactment of the crucifixion – how could there be? The daily liturgy seeks its own character through contextual reading of scripture, topographical association and continuity. The faithful walk down the Mount of Olives into the city on Palm Sunday, but there is no donkey. This piety to a large extent shapes the services we know today but there is also a third liturgical piety, the 'representational' which, like the others, is still around. It works on the principle that liturgy should be dramatic and examples abound in the medieval period: dramatized renderings of the passion narrative such as those we are accustomed to on Palm Sunday and Good Friday and, less often encountered today, the burial of a crucifix and consecrated host in an Easter Sepulchre.

Today, the second and third pieties have gained a hold on our liturgical stance and moved us away from being bystanders and to experience more fully the profound, saving truths we are celebrating. However, it must be remembered that in this great and Holy Week, the Church of God is celebrating the whole of the Paschal Mystery. Today, even if, after the fashion of the Jerusalem Church, each day is given over to celebrating one aspect of this mystery its fundamental unity is not broken up. The unitive and eschatological dimensions are not lost in the rememorative, but we continue to proclaim the Lord's death until he comes. As in the Eucharistic Prayer so in the celebration of Holy Week: we acclaim a past event, a present reality and a future expectation: Christ *has* died. Christ *is* risen. Christ *will* come again. This is why we are able to use the expression 'The Sacrament of Easter'; it makes real and active in the present the saving events of the past. **ND**

*The Revd Cn Jeremy Haselock, a former Precentor and Vice-Dean of Norwich Cathedral, is Associate Priest at St Bartholomew the Great in the City of London.*

# The Good Friday Liturgy

John Gayford examines the Passion and Death of the Lord in Catholic history

How does the Church mourn the Crucified in Holy Week on Good Friday? We can enact the anniversary of our Blessed Lord's death on the Cross. The liturgy of the day brings us together to ponder his suffering and death. It is the hour of deep darkness when the enemies of Jesus seem to conquer. This can also be called by Orthodox Churches the Great Friday or the Long Friday. In Latin it is *Feria VI in Passione Domini* and has been celebrated with a day of fasting and abstinence from early Christian times.

The earliest account of what happened in Jerusalem on Good Friday was given by Egeria, a Western European woman who made pilgrimages to the Holy Land between 381 and 386 and sent back accounts of her travels. After a long vigil in the night after Holy Thursday, the people returned at dawn to where Christ had been scourged and relived his passion. This was followed with veneration of the Cross. She says a table was placed in front of the bishop on which there was a chest containing a relic of the cross on which Jesus was crucified. The chest was opened so that the faithful could come and venerate the cross, many wanting to kiss it. It is said that the bishop and the cross were guarded by two deacons as somebody had tried to bite off a piece of the relic to take away. The pattern of Catholic worship for Good Friday was set by Egeria's account. The order of the liturgy changed through the years and continues to change with special variations, including one intended for children where the Stations of the Cross may be helpful. Outdoor dramatic enactments of the Passion started in the Middle Ages and still continue, and are very important in some cultures.

The first day of the Sacred Paschal Triduum starts with the evening eucharist of the Institution of the Lord's Supper (Holy Thursday) after which the sacrament is taken in procession and reserved on an altar of repose overnight, surrounded by lit candles. A watch may be kept there, to signify our desire to watch an hour with Christ before his Passion, as he requested of his disciples. When the watch is finished, any remaining Reserved Sacrament is removed to a safe place, and the lights are extinguished including the light to show the presence of the Sacrament in the Tabernacle.

On the next day, Good Friday, unfortunately Anti-Semitic activity developed in some cities during the Middle-Ages. The judgement, condemnation and crucifixion of Christ were blamed on the Jews rather than Pontius Pilot and the Roman authorities. This resulted in violent scenes on Good Friday. History has deplored this and the tone has been changed of the liturgical words and meaning of the Reproaches and the Solemn Intercessions. The Good Friday liturgy now places the blame on the failings of humanity in general and we are urged to

accept our part.

Before the 1955 Roman reforms, the liturgy took place in the morning, and the afternoon was devoted to Stations of the Cross and possibly a Three-hour Devotion as devised by the Jesuit Alphonsus Messia in the 18th century. Papal approval was given and a Devotion was used by a number of denominations including Anglicans, often based on the words of Jesus from the Cross. This is now less frequently used.

The Reformation led to the loss of liturgical veneration of the Cross which did not return in Catholic Anglican liturgy until the second half of the 19th century, when little modification of the Roman Rite was used. There is now a form of Veneration of the Cross in most Churches of the Reformation, sometimes more private devotion than a public liturgy.

In 1955, Pope Pius XII promulgated reforms to the Holy Week liturgy including Good Friday which now appear in the contemporary Roman Missals both Latin and English. These were the first reforms since the publication of the Tridentine Missal of 1570. The English Missal follows the old rite with some modifications; whereas there were two readings before the Passion. Hosea 6.1-6, and Exodus 12.1-11, they are now replaced with Isaiah 52.13-53.12 (the Suffering Servant) followed by a Responsorial Psalm and Collect. For Gregorian chant enthusiasts there is the long Tract *Domine exaudi* which can be heard on-line or in some monastic settings. After the second lesson, formerly Hosea 6.1-6, there is now Hebrews 4.14-16; 5.7-9 (Jesus as our High priest). Before the reading of the Passion there is now a Gospel Acclamation.

The Liturgy of the Passion of the Lord is normally celebrated at about 3.00pm unless there are good pastoral reasons for it to be at another time this day. With the main liturgy in the afternoon, the Office of Readings held in the morning can become a fully choral celebration with cantors in red copes. This liturgy can be extended with a Gospel and a homily. Those attending the Liturgy of the Passion of the Lord in the afternoon are excused Evening Prayer.

Thereafter, the altar is left bare without cloth, candle or cross; the empty tabernacle and the extinguished sanctuary lamp express the character of the day. These all signify the stripping of Our Lord before the Crucifixion. Today, red Mass vestments are worn by priest and deacon where formerly the liturgy was celebrated in black. A deacon may celebrate this liturgy as there is no consecration.

The Good Friday liturgy is divided into three parts: the liturgy of the Word, the Veneration of the Cross, and Holy Communion from the Reserved Sacrament. There can be no celebration of the Eucharist, nor other sacra-



ment except penance or anointing of the sick on this most solemn day. The Veneration of the Cross was also called the Medieval term *the Creeping of the Cross*, when the cross was approached bare footed, slowly and devoutly on knees.

The entry of the ministers is in silence and after approaching the altar and pausing to reverence it they prostrate themselves or if this is not possible make an appropriate reverence and remain in silence. All others kneel. The presiding minister goes to his chair facing the congregation and extending his hands says the opening prayer. All sit for the first reading, followed by the long tract *Domine exaudi orationem meum* (Lord hear my prayer), or more likely a responsorial Psalm. The second reading is from Hebrews on the saving character of the death of Jesus. The Gradual *Christus factus est* (Christ became obedient) may be sung or a Gospel acclamation taken from Philippians 2.8 and 9. Where possible all stand for the reading of the Passion of our Lord Jesus Christ according to John (18.1 to 19.42). This long passion narrative may be spoken in parts with a narrator, a priest as Christus and other parts. At the point where Jesus dies it is customary for there to be a pause and all who can kneel. After the reading of the Passion there may be a short homily.

Now follow the Solemn Intercessions which may be sung to a simple tone or said. After the introduction to each, before the changes made after Second Vatican Council, all were invited to kneel but this has now been replaced with a pause for silent prayer before a Collect may be said or sung. There are now ten intercessions instead of nine but the content has changed little. Two voices may be used for each intercession. The sixth intercession is still for the Jews but has changed from being derogatory and praying for their conversion to praying for their wellbeing.

The veneration of the cross has now become the central part of the liturgy. From the back of the church a veiled cross is carried accompanied by two acolytes with lighted candles. There is still debate if this should be a simple cross or a crucifix. The cross is unveiled in three stages with the words 'Behold the wood of the cross' sung in successive higher pitch with all responding 'Come, let us adore'. The cross is raised and there is a brief pause for adoration which may include kneeling or a profound bow. The clergy and minsters come one by one to make a personal act of adoration which may vary from kneeling before the cross to kissing the cross, the faithful follow one by one with bow or genuflection perhaps touching the cross or kissing the wood of the cross. The kissing of the cross has understandably become less popular since the pandemic. During the Veneration of the cross there is traditional music that may be sung in Latin or English. The *Improperia* (Reproaches) are an address by Christ from

the cross reproaching his people for their ingratitude. They come from the Book of Micah (6.3-4) first preached this day by St Cyril of Jerusalem (c.313-386). The first three verses were known to be old, due to the use of both Latin and Greek possibly going back to the 7<sup>th</sup> century, but it was not until the 10<sup>th</sup> or 11<sup>th</sup> C that the full text was sung as the Reproaches. The Gregorian chant version has a haunting sad melody very appropriate to the occasion.

There are elaborate polyphonic versions by famous composers but there are also simplified Gregorian chant versions in the New English Hymnal (516). Some have used alternatives such as the Pergolesi's *Stabat Mater*. Due to lack of choral resources each may be replaced with hymns.

The last part of the liturgy is that of receiving Holy Communion from the Reserved Sacrament from the Mass of the Lord's Supper of the day before. This was not introduced in Rome until the late seventh century. The Blessed Sacrament is now brought to the altar by a priest or deacon wearing a humeral veil accompanied by acolytes with lighted candles. At first it was only the priest who received communion in one kind but

this later spread to it being offered to all qualified to receive. Communion is missing from many of the ancient rites such as the pre-Charlemagne Gallican Rite and continues to be absent from the Mozarabic Rite and Ambrosian Rite. There is no Good Friday Eucharistic Communion in the Orthodox Churches. This was considered permissible also by the Church of England Liturgical Commission. There is the argument that Good Friday itself is the real commemoration of the Lord's sacrifice.

The altar is prepared with a cloth spread and the corporal and Missal put in place. After a very brief prayer said by the celebrant in a quiet voice all join in the Lord's Prayer. The celebrant presents the Sacrament with 'Behold the lamb of God' and all respond. Holy Communion is then distributed in the usual way. After another short prayer all genuflect to the Cross and depart in silence. The altar is again stripped and remains bare except for the Cross until the First Mass of Easter on the night of Holy Saturday within the Easter ceremonies. **ND**

#### Further reading:

- *Gregorian Missal* St. Peter's Solesmes 1990
- Martimort, A.G. *The Church at Prayer (Volume IV the Liturgy and Time)* Translated by O'Connell, M.J. The Liturgical Press Collegeville Minnesota 1986.
- *The Divine Office* (Volume II Lent and Easter) Collins London 1974
- *The English Missal* W. Knott & Son Limited London 1958.
- *The Roman Missal* Catholic Truth Society London 2013.



# Written in the Dust

*Icons on Ammunition Boxes*



A moving set of icons has recently been on display at the parish church of St John's, Notting Hill, before moving to the Ukrainian Catholic Eparchy's Cathedral of the Holy Family and then to the United Nations in New York. Artists Sofiia Atlantova and Oleksandr Klymenko have written them to support frontline medial aid services in Ukraine in conjunction with the British-Ukrainian Aid charity. Proceeds from the sale of the icons will go towards ambulances, medical supplies, and supporting the local artistic community Ukraine at this time.

What is different about these pieces, however, is their medium. They use tempera and gold leaf along with other artist techniques, but have all been composed on the lids of munitions boxes from the frontline, collected around the Avdiika industrial zone and donated by doctors in the field. The aim was to create a series of 'Saints



*The Holy Mother of God with The Child, 2022 #14  
Bottom of ammunition box, tempera. Gifted by soldiers of  
Special Operations Forces.  
Brought from Kyiv suburbs, 34x41 cm*



*St George, 2022 #13  
Bottom of ammunition box for Kalashnikov assault rifles, tempera. Gifted by soldiers of Special Operations Forces.  
Brought from Kyiv suburbs, 35x40 cm*

from the front' using material to hand (including coal, chalk and clay). Most were written in the combat zone and seek to underline the theology of how God is everywhere, even in this place of violence and suffering. The fragments on which they are created serve as 'silent war witnesses as well as symbols of the victory of life after death,' say the artists. In time, it is hoped the project will also raise funds for a new mobile hospital and rehabilitation facility in Ukraine named after the Apostle Luke.

*Icons on Ammunition Boxes* have been on display at St John's, Notting Hill, where the vicar, Canon William Taylor, is Chair of the Anglican and Eastern Churches Association. Anyone interested in buying an icon or finding out more about the project should enquire via [info@pelicanlive.com](mailto:info@pelicanlive.com) or [www.stjohnsnottinghill](http://www.stjohnsnottinghill) where a number of the works will remain on display until Pentecost this year. **[ND]**



# When East meets West

*Tim Pike and Michael Dixon have led a remarkable pilgrimage to Chevetogne*

**T**he rolling farmland of southern Belgium is an unlikely setting for one of the most important centres of ecumenical encounter in Europe. But that would be to reckon without the Benedictine Abbey of Chevetogne. The Abbey's founder, Dom Lambert Baudouin OSB, was a man ahead of his time. Not only did he participate in the Malines Conversations but he had a compelling vision, which St John Paul II was later to share and promote, to build bridges between the Orthodox East and the Latin West.

For many decades now the brothers of Dom Lambert's community at Chevetogne have lived the religious life, welcoming guests from all across Europe, Orthodox, Roman Catholic, Anglican and Protestant. And as well as providing a place where ecumenical friendships can be formed and nurtured, the brothers have also studied, learned and lived the monastic spirituality of both East and West.

The monastery is bi-ritual, which means that some brethren celebrate the liturgy according to the Latin rites with which most Christians in this country will be familiar. But other brothers celebrate the offices and the sacraments according to the Byzantine rites of the East. The Abbey has two beautiful monastic Churches for the worthy celebration of these rites and all the brothers are committed to the flourishing of each dispensation.

Chevetogne has been an important place for the two of us in recent years. As Anglican clergy who have studied Russian and lived, at different times, in Russia, we have come to love the worship and spirituality of the Orthodox Church.

The beauty of the Slavonic heritage of Sts Cyril and Methodius, the fathers of Slav literary culture, and the mesmerising music and ritual of the liturgy all make their impact.

Although the liturgical idioms of East and West are different, it is moving to see the extensive areas of commonality between the two rites, not least in the reciting of psalms and canticles in the Offices and in the content of the Eucharistic liturgy. It reminds us that our patterns of worship as Anglicans find their place in a wide, venerable context of Christian liturgical practice from across the world and down the ages.

With this in mind, we were keen to take a small group of young Christians, variously connected with the Parish of St Michael's, Croydon, on an ecumenical visit to Chevetogne to visit our friends there and to gain an existential experience of the wider, universal Church. We set out for Brussels at the beginning of January and, after a stop off in the Grande Place for emergency moules-frites and beers, we made our way south to the Abbey. Already on the bus we began to meet other Christians en route to Chevetogne. They were keen to be

at the Abbey for the celebrations of the Theophany, the Manifestation of God (the equivalent Eastern title for our Feast of the Epiphany).

In planning our visit we had two particular aims in mind. First, we hoped that the experience of religious life would expose our group to a company of Christians who were serious about knowing and doing God's will and that this, in turn, would encourage them as they considered God's call in their own lives. Our second thought was that the experience of the Byzantine rites would make a strong impression on our group. We felt that this was important, both as an end in itself, but also as a help in understanding why traditional Catholics in the Church of England do the things they do and believe the things they believe.

We were given a wonderful experience of monastic life. Fr Mikhael Evelson, an Orthodox Priest-Monk, was a kind and informative guide to the Abbey and its wonderful library. Fr Cyrille showed us his incense factory. Fr Thomas helped us navigate the beautiful music and the monastic liturgy. Our fellow guests were companionable company during the silent meals.

Meanwhile, it was moving to be received so fraternally by Abbot Lambert and the brethren. Notwithstanding the Byzantine worship and the monastic way of life, new to some of us, we felt we were in familiar territory. The experience drew us into a deeper apprehension of the meaning of the words of the Creed that we believe in one, holy, catholic and apostolic Church. In a community so strongly committed to ecumenical encounter, it was easy to feel a strong sense of belonging together. And the simple business of travelling outside of Great Britain and into an ecclesial environment that cherishes its breadth and antiquity helped us to realise that some of the anguished issues that occupy us in the Church of England must necessarily be set in a context wider than 'us, here, now', which so often seems to frame the narrow thought space of contemporary political, civic and ecclesiastical discourse.

As we write these reflections, we are planning to welcome Fr Mikhael Evelson to the Shrine of Our Lady of Walsingham for some days of reflection on our experience. And with Abbot Lambert, we hope for future Chevetogne visits. So ongoing friendships develop and, by God's grace, we hope to be led deeper into the life and love of the universal Church, delightfully resourced to live out our faith as traditional Catholics.

**ND**

*The Revd Canon Tim Pike is the Vicar of St Michael's, Croydon. The Revd Michael Dixon is the Assistant Curate of St Wilfrid's, Cantley.*

## The pilgrims to Chevetogne write...

**D**uring my time at Chevetogne, I believe that I learned the most from being exposed to the full liturgical life of the Eastern Church, from the recitation of her hours of prayer to the celebration of the Divine Liturgy and a number of liturgical and ritual practices unique to Orthodoxy, such as the practice of the censuring of the whole Church during the daily offices and during the Divine Liturgy, the distinct way in which Holy Communion was received, the veneration of the Icons, and especially the rites of the Feast of the Theophany – which included the Royal Hours, the Liturgy of St Basil and its emphasis on the Baptism of the Lord in the Great Blessing of the Waters – a celebration which fortunately coincided with our visit.

Exposure to this rich liturgical life, in the awe-inspiring setting of the Byzantine Church at the monastery, was deeply enriching to my theological, ecclesiological and sacramental understanding as an English Christian whose spiritual formation and Christian life have wholly taken place within the Western Church. Although the fact that the liturgy was in foreign languages and lasted a lot longer than I was used to was a challenge, I found that it developed an appreciation within me of my very small place within the whole of the Universal Church, which spans across space and time, and certainly beyond my own petitions and language!

Beyond the liturgy, I found the daily rhythm of the monastic life to be something deeply formative, though slow to set in! Every aspect of the day had a deep sense of purposefulness to it, everything was considered – from the need to get up at 5.30 am for the morning office, to the regular hours of prayer, the meals taken in a dignified and companionable silence, so that by the time I got to the various periods of much-appreciated free time in between, I felt an inner determination to use them productively and, in whatever way, to the greater glory of the God whose worship flowed from the hours of prayer. It was deeply inspiring to see the vast array of duties and interests the monks were able to commit themselves to in their daily work: from the manufacture and development of incense to the maintenance of a vast library; from an attentive ministry of hospitality and welcome to

vital scholarship which continues to build up the ecumenical movement and the Universal Church. It genuinely exposed me in a very real way to the vitality and work of those in the religious life, something of which I really feel other Christians of our generation would benefit from seeing and experiencing.

Discerning God's call on my life, particularly a possible call to ordination, the time was invaluable, and I left the monastery strengthened and reassured both of my sense of vocation and of my place in the Universal Church. A genuinely wonderful experience, it broadened my horizons and gently nourished my vocation.

*Matthew Bland*

My recent trip to Chevetogne was a wonderful antidote to talk of 'the Church' going no further, for want of a better word, than the Latin West and perhaps not one I knew I needed. Regardless, to have encountered the Eastern Tradition in its fullness was a formative experience which I am extremely grateful for. Granted, Belgium is not a country where Orthodoxy dominates, and Chevetogne being bi-ritual in charism is not a monastic house where the Eastern Tradition reigns solely and supremely. Some may therefore say that an encounter with the East here is diluted. But in my view this didn't detract in any way from the encounter with Orthodoxy I received there.

Rising at 5:30am, staying in a sparsely-yet-hand-somely decorated room, eating meals corporately but in in silence, regular liturgies and prayers – these trappings of monastic life were too not alien to me and my experience of the western religious (monastic) life. However, it was the content of the liturgies in particular which taught me much about the Orthodox Tradition. Over the course of four days we participated in the daily rhythm of the Byzantine Chapel – and our trip coincided with the Feast of Theophany. Therefore, we were privileged to observe almost all of the major and minor hours either in their own right or as part of liturgies proper to the day, such as The Royal Hours or Great Compline. In addition, we witnessed the Liturgy of St Basil, and the blessing of the waters – once again proper to the celebration of Theophany.

There was a depth and a richness to these liturgies which I was touched by. First and foremost – the sung nature of the liturgies and the use of Slavonic languages alongside the vernacular gave the celebrations an ethereal dimension – it was clear that I was not attending a secular or civic event. Moreover, the varying tones of chant made it abundantly clear that neither was I at a western liturgy. Psalmody, chant, gestures, repetition – these things are by no means alien to the western tradition. But the tones of chant, the abundance of psalmody, the scale of repetition of the Kyrie and the regular signs of the cross displayed piety, richness, depth, and beauty – just a few virtues which I was pleased to witness.





What will I take from the few days I spent at Chevetogne? I am very happy that I was able to witness just a few days of what Eastern Religious life looks like. This allowed me to learn about what unites East and West as well as someone of the beautiful and rich aspects which are proper to Orthodoxy. Moreover, regardless of the micro-observations and experiences of the liturgy, I am happy that as an Anglican I now have something concrete which comes to mind when the word 'Orthodoxy' is used. That mysterious and sometimes distant-feeling veil has been lifted. There is a oneness to the Church in one sense, but in others there is a distinct division. East and West, Catholic and Anglican versus Orthodox to name just some of the divisions. It is important to understand Orthodoxy because it is part of the Universal Church, and yet is in many ways different to the West. I know this now, and I am very grateful for this experience and opportunity to get to know Orthodoxy better.

*Joe Allen*

The most striking element of the trip was the wonderful liturgy that we experienced throughout the visit. It was an incredibly profound and solemn form of worship, and every aspect of one's senses were engaged. The sharp smell of incense was infused in the crypt, and the beautiful icons covered the entirety of the walls so that there was no debate about the purpose of the gathering. The darkness was another feature which added immensely to the experience and at times the only light was the faint natural light of the windows, and the candles which were spread across the room. It felt extremely primitive in a sense, the lack of electric lighting and the smell of the burning candles. I also felt extremely connected to the early church, and our Christian forefathers. The crypt itself felt slightly like a cave, which brought to mind the early Christians who worship in the catacombs, would worship in secret for fear of persecution, but always the same intent and purpose – to worship Christ in word and sacrament. This sense of connection to the early church was heightened by the icons which looked at us we stood in silence and in prayer. The building truly focuses the mind on worship and the constant, stunningly powerful chanting of the monks was deeply contemplative.

*Charles Bishop*

As a church organist, it is only ever rare that I have been able to attend a church service without having to take an active role, and so for me the visit to Chevetogne was an opportunity to sit and pray, as well as to watch the unfurling of the liturgical theatre that is so important on a great, high feast day such as the Theophany. On this occasion, we started with Morning Prayer, then went straight into Vespers with the Divine Liturgy celebrated, as well as the blessing of water – the observance and reminder of baptismal vows as important in the Byzantine rite at Epiphany as at Easter, for us. I suppose in many ways the combination of surrounding artwork, incense, chanted prayers and music, might have caused a bit of a sensory overload, but I think it also allows one to focus one's mind on one's prayers. A fresco of the Magi visiting the



Holy Family at the inn always brought me back round to pondering the miracle of the main event of the day that we were celebrating.

Though my language skills are sadly more limited than I would like, the element of participation that was afforded to us meant that one did not need to understand every word that was being said – and indeed, I think with French, Dutch, Flemish, German, Church Slavonic, Russian, a tiny bit of English being thrown around, and with a little Greek on the Church walls - there would be few people who would understand every word going. The nature of the music, chanted, unaccompanied, by the monks lulls one into a prayerful state. The constant repetition and rich, musical texture envelope you; and no one is in a rush to finish so once the service begins one enters a world that feels independent of time. Though I emerged knowing that it had been a long time since the start, I didn't realise it had been about three hours. 'My Father's house is a house of prayer'.

I think two moments absolutely stick in my mind as being the most spiritually moving. At vespers, the Divine Liturgy was celebrated and then we were each given a small wax candle while the monks walked in procession into the main body of the church to bless the water. The monks chanted, an exceptionally long reading was proclaimed, and then we were invited to come forward and take a drink of the water and to be sprinkled with holy water. Then at Great Compline, celebrated in the evening of that same day, an Icon was brought forth and placed so that we could all, in turn, come before it to adore and to then be anointed.

*Nicholas Tall*

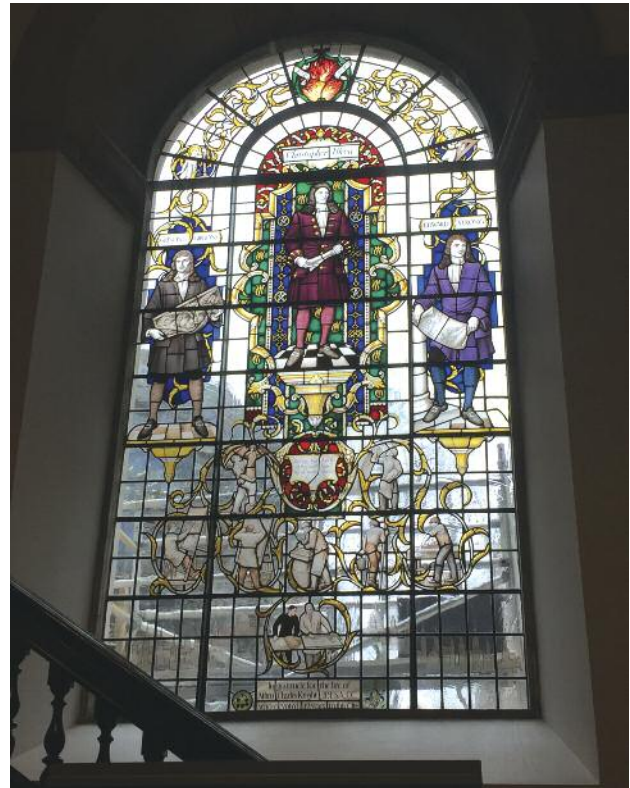
# Legacy in Glass and Stone

*Luke Miller commemorates the death of Sir Christopher Wren 300 years ago and his living heritage in the City of London's churches*

It is said that Sir Christopher Wren (1632-1723) climbed to the gallery on the Spire of St Martin Ludgate to look at the dome of Saint Paul's Cathedral as it was rising. Famously he achieved a whole cathedral in his lifetime. St Paul's was completed in 1710 and is a rare example of a single architect and his team creating and finishing such a building, which therefore has all the hallmarks of a unified design rather than the organic development over centuries of the great mediaeval cathedrals elsewhere in the country.

St Mary Aldermary, with its gothic style and fan vaulting, points to the sheer variety of his oeuvre which stemmed from the variety of the communities for which he built. Like anywhere, the City of London is not one place. Each Ward, every parish, has its specific human geography. The great glory of the Church of England is that there is no place which does not have its church. It may not be far from Barbican to Billingsgate or from Temple Bar to Tower Hill, but within its square mile there is a vast variety of community and a church for them all. Wren did not build them all, but his response to the requirements and requests of those for whom he did build was richly varied.

Two centuries after Sir Christopher Wren, Sir Ninan Comper coined a phrase to describe his own architectural style: 'Unity by inclusion'. This was the Catholic vision of each different community reaching towards Christ, and finding unity with one another in



him. Each architectural element in a building, each building in a group, coming together in an harmonious whole, just as each member of the Body of Christ is united with the others in the profound common identity we know in the shared life in Christ.

Variety tending to unity in the common response to Christ's call on our lives, and our growing conformity to him which his grace works in us is a characteristic of the life of London's City churches in all the diversity of theological outlook and ecclesiastical styles. All make their contribution to Ward and City. Their churchyards, cultural activities and economic contribution are crucial to the livability and workability of the City. Wren's St Mary Aldermanbury is now in America, but the churchyard is one of the essential green spaces which mean workers can breathe: seventy five percent of the public open space in the City is churchyard. St Lawrence Jewry and St Nicholas Cole Abbey are just two of the Wren churches from which chaplaincy is offered to offices. This church has its cafl, which church does not host concerts? Anonymous groups meet in church rooms in places like St Vedast and St Margaret Lothbury; counselling and care is ubiquitous. From the CEOs of the largest corporates to cleaners and key workers, via the young people who staff startups and fintechs, the City's communities engage with its churches.

We want them to come to Christ as a result, and we are confident in our proclamation. Wren built these



churches with lots of windows so that the Word could be read and expounded, the sacraments celebrated, and worthy worship offered. But we do all that, and offer our service to our neighbour in response to God's claim on us, and his command that we should love our neighbour. He is calling *us* to a deeper conversion of life, and through *that* he is calling *them*. London is better as a result of the offer that we make; and in His grace, so are we made better.

We do this from an extraordinary suite of buildings not just Wren's, but often is. They are beautiful, and his churches help explain that beauty is not just 'nice to have' but that it makes a profound difference to our ability to make a difference.

Wren's first training and activity, before he took up architecture, was as a mathematician and astronomer. He was known for visualising abstract mathematical and astronomical ideas by drawing diagrams and making models. The recent restoration of St Andrew Holborn reflects this in the geometric patterns which have been incorporated into the design of the floors. Wren's churches are mathematics in stone, as the columns and curves of the interior of St Stephen Walbrook demonstrate, as do his towers, spires and domes – and especially the great triple dome of St Paul's.

Beauty, such as the beauty of a soaring building or a lovely carving or an elegant equation, reflects the Creator. This means earthly beauty is always partial and contingent, because it points beyond itself to the one who made it. We cannot comprehend the infinite. We must catch it by glimpses: the way that these architectural features interplay with one another; the light on these windows, the effect of this decoration. One of the churchwardens of one of the City churches, T.S. Eliot, famously spoke of how St Magnus Martyr holds



*inexplicable* splendour of Ionian white and gold. It is inexplicable because it touches on the infinite. Glimpses of beauty give a pang of joy; but also of sorrow, because pointing beyond itself as it does, beauty leaves us wanting more, desiring the eternal, which it can signify and point towards but not fully give to us. Perhaps that is another reason why Wren may have a style but eschews repetition, for he is always striving towards that which cannot be fully expressed in any one telling: the glory of God reaching through these places to our souls.

This is another gift of the churches to London, which is not simply a jungle of glass boxes containing air-conditioned offices, but a place which has soul and numinous depth. The churches are an embodied reminder in their life and in their architecture, that London is not simply about economic growth for its own sake nor money for selfish ends, but for a purpose which has meaning. Those who live with purpose and meaning are happier, less stressed, richer in the things that matter. This is part of what Wren gave and gives to London.

God does not live in temples made by human hands. These churches are not ends in themselves. We could do without them. There used to be more of them. If St Benet Fink is now in Tottenham and St Peter le Poer in Friern Barnet, where now are St Mildred Bread Street or St Mary le Stocks or St Olave Old Jewry? Today's churches are places which in their variety enable us to serve our complex and varied communities. They are bases from which a most extraordinary and important work and mission is offered for the benefit of the whole city. But they are also beautiful: and it is by their beauty that they reveal God, and help the City of London to be just a little bit more like the City of God. **ND**

*The Venerable Luke Miller is the Archdeacon of London and has lived in the 'Square Mile' of the City of London since 2016.*

# The Ethics of Incarnation

*Douglas Dales offers thoughts on marriage, morality and chaste living*

**T**he current moral crisis over sexuality affecting all the Western churches has been provoked by the perceived right of many people in modern society to live as they please, within the framework of law and without any social pressure or stigma. This is actually a new situation within the long perspective of human history, in many ways a product of affluence and urban living. In the past, social pressure to create and sustain some form of marriage, and to provide for children and for the economic survival of the family was paramount and inescapable; and this is still true in much of the world today. The significance attached to romantic love as the principal basis for marriage is a relatively recent phenomenon in western society. Within this social reality, in all its many forms, the Christian Church has asserted that Christian marriage is a loving relationship intended for life, freely entered into by two equal partners, a man and woman. This vision has its root in the Bible and in the faith of the Jews. Its unique character in Christianity, however, is derived from the gospel and the explicit teaching of Jesus, amplified by that of St Paul in the New Testament.

Christian ethics in this area of human behaviour are built around three principles: the Lord's own teaching about the nature of marriage (Mark 10.1-12); his teaching about inner chastity of the heart as the root of all morality (Mark 7.15-23 & Matthew 5.27-8); and his emphasis upon the centrality of children in the Kingdom of God (Mark 9.35-7 & 10.13-16; & Matthew 18.1-14). His sternest words of condemnation were for those who damage children and abuse them. In practice, these three principles interlock and interpret each other. Chastity should therefore be rooted in the heart as it governs all Christian behaviour, and this is why we pray each week at the Eucharist, 'cleanse *the thoughts of our hearts* by the inspiration of your Holy Spirit.'

In Christianity, chastity means a deep, disciplined, and sensitive respect for the other person as a child of God. It applies to all relationships and not just to sexual ethics. In fact, all the four forms of love identified so lucidly by C.S. Lewis in his book *The Four Loves* rely upon chastity in order to flourish. Christian chastity precludes bullying, possessiveness, jealousy, deceit, cruelty, in fact anything that could damage another person, or act as an impediment to God's love for them. St Paul teaches that Christians within a marriage are to love each other as Christ loves the Church; and also, to love children as God Himself loves them as their heavenly Father (Ephesians 5.20-6.4). Marriage and the care of children is a preeminent example of chastity in action in order that all parties feel secure and truly loved for themselves, and never exploited. So important is marriage and the care

of children that Christian chastity, which means no sexual relationships outside marriage, prepares the way for the stability of these relationships, before and during marriage, and within family life. Chastity has also to govern the conduct of clergy, teachers, medical staff, and all those with professional care of others, and especially of the young.

'The Word became flesh' (John 1.14). How should the human body be respected and valued? The Christian principle of chastity applied to sexual behaviour is not a negative prohibition, but rather a profound affirmation of the value and purpose of each unique human person as a child of God in the totality of their being and relationships. The tragic scandal of child abuse within the life of the churches and society is a sign that this principle has not been understood, upheld, or respected. In modern society, the widespread use of contraception has also enabled many people to relate to each other sexually without the risk of procreating children that they do not want. Sexuality and its expression has become an end in itself. It is regrettable that in the modern Anglican marriage service, children now come last in the list of the priorities of marriage. Christian ethics, however, are essentially child-centred.

The Christian principle of chastity thus underpins the Christian sacrament of marriage and all sound friendships and relationships, including those within monastic life. Chastity is of critical importance in the loving nurture and safeguarding of children, within the family, in church, and also in schools. Chastity matters because it is the foundation of holiness, to which all Christians are called. It recognizes and respects the revealed truth that the human body belongs to the Lord, who created it, and who has revealed his purpose for it (I Corinthians 6.19). Chastity protects the integrity and health of a person in the years before marriage, and also the respect necessary within a Christian marriage itself. Chastity safeguards the soul for its ultimate union with Christ, who is its true Bridegroom (Revelation 21.2 & 9). No Christian, heterosexual or homosexual, should seek to undermine this principle and spiritual possibility, which is revealed in the Bible, and demonstrated in the lives of the saints, most notably in the Blessed Virgin Mary, as well as in many Christian families.

The Christian understanding of marriage is that it mirrors something profoundly true about God's relationship with human beings. In the Old Testament, Israel was often spoken of as the Bride of God, and the poetry of the Song of Songs is the epitome and apogee of this vision. In the beginning, God created human beings as male and female together in whom His image and likeness might be expressed (Genesis 1.26-7): this is the



foundation of marriage. Our Lord himself confirmed the authority of this fundamental text in Genesis when he upheld God's intention that such a marriage should be lifelong and freely entered into on an equal basis (Mark 10.6-9). Paul's teaching in the letter to the Ephesians articulated a deeper and spiritual understanding of marriage by showing how the love between husband and wife enables them to participate in the mystery of Christ himself, by experiencing more deeply his self-sacrificial love, obedience, tenderness, and faithfulness. Marriage is therefore a demanding relationship for learning Christ-like love, and for discovering the way in which male and female uniquely united in such love can begin to express the image and likeness of God at the heart of the Church's life. It is on this basis that the Church accepts and welcomes all lawful monogamous heterosexual marriages; and Christians who are married by civil authorities should abide by these Christian principles of marriage.

Inasmuch as most marriages have children, this deep belief and sensitivity determines the way in which children should be valued and understood, and how they should be related to in love within a stable marriage. The example set by parents and the quality of their own relationship of love is thus of critical importance. The solemn marriage vows certainly apply to the demands of having children, 'for better, for worse; for richer, for poorer; in sickness and in health,' and for life. Nurturing the well-being of a child, or children, is the single most important duty laid upon any Christian, and this duty extends beyond the family into the life of the Church; it also governs the spirit of Christian education. The principal and ultimate purpose of human sexuality is the procreation of children, who are made in the image and likeness of God. This is why human sexuality is to be safeguarded as essentially holy – pointing to the possibility of an act of co-creation of another person with God himself.

It can, of course, be argued that today, as ever, chastity is honoured in the breach, and that there are some marriages that for various reasons are childless; and also, that too many marriages become hidden tyrannies that break up in considerable numbers, at great cost to children and wider society. Why, then, uphold these three inter-related principles of Christian chastity, Christian marriage, and the centrality of children in Christianity? A Christian principle is not vitiated by its neglect or breach: it stands as a point of reference, aspiration, and direction to which people can return when they have failed to live up to it. These three principles hold out the hope of repentance, forgiveness, and the calling to a deeper love, as they express the heart and reality of the gospel. They also provide a secure guiding vision for Christian young people growing up. They remind us that Christ came into the world to heal human relationships with God and to restore the spiritual chastity essential to that relationship: 'Blessed are the pure in heart, for they shall see God' (Matthew 5.8).

The duty, therefore, of bishops and clergy and of all who teach Christian theology is to maintain and commu-

nicate these three principles, and to understand why they are so important in every generation and social situation. No society and no church has ever been able to live up to them all the time. But like a golden seam of redemptive love, their truth and reality lie at the heart of the Christian faith, because they spring from the Incarnation itself: they embody and express the ethics of the Incarnation.

In the spiritual teaching of the Church, chastity, marriage, and the care of children each point beyond themselves to the way in which Christians are called to encounter and be changed by the love of God for them as His children. No person's life can be fulfilled by another human being, however happy that relationship. Only God can fulfil a person at the deepest level of their being, and this includes their sexuality. The commitment to chastity, however demanding, points beyond itself to this deep and central truth, and this is as true within a marriage as it is outside marriage, for example in the conduct of Christian ministry. Chastity must therefore govern the ethos of all Christian relationships, even if at times it seems to be a sacrificial and very demanding path.

Christian belief challenges the common assumption that sexuality is primarily about self-expression or self-fulfilment; it also challenges the manipulation and degradation of human sexuality into forms of entertainment and self-gratification. The endless and inconclusive obsession of modern society with sexuality and gender identity is a symptom of deep disorder and unhappiness. Because it has more than a basic biological function, human sexuality will always provoke the question, 'what is it really for?' Does it have the capacity to fulfil a person and if so, how? Or has it been turned into a form of idolatry by the relentless promotion of sex in and for a consumer society? Why is it always so easily corrupted?

Augustine said that God has made us for Himself and our hearts are empty and restless until they find their rest in Him; the language of the psalms in the Bible makes this abundantly clear. The Son of Man came to seek and to save the lost, not least within this painful area of widespread confusion, which is not just a modern phenomenon. God wishes to restore lost spiritual chastity to all his children who have fallen away from him, to enable them to love and worship him with purity of heart, 'in spirit and in truth', and to love and respect others in that spirit and for his sake. The challenge and demands of Christian belief, discipleship, obedience, and sexual practice that are determined by these three gospel principles, remind all of us that Christ came into the world to enable us to participate in the mystery of his Incarnation: to be found in him, and to be indwelt by his Spirit, for the sanctification of the whole human person in all their relationships with others and within the life of the Church.

ND

*The Revd Douglas Dales is an author and parish priest working in the diocese of Oxford. He was for many years Chaplain & Head of RE at Marlborough College.*

# Bless this House: 1898-2023

*Steven Haws CR celebrates 125 years of Community life at Mirfield*

Carved into the stone above the door of the main entrance of the 19<sup>th</sup> century Victorian domicile are the words ‘Domus Resurrectionis’ – House of the Resurrection, the name given to this mansion previously known as ‘Hall Croft’. The 4<sup>th</sup> May this year sees the commemoration of the 125<sup>th</sup> anniversary of the formal blessing and opening of ‘HR’ aka House of the Resurrection which has been the Mother House of the Community of the Resurrection since its official opening.

CR moved from Radley to Mirfield in January 1898. The original proposal was to go to Manchester but the Bishop of Manchester turned down the plans because ‘CR’ were ‘too High Church’. William Walsham How, the first Bishop of Wakefield, was delighted to welcome the brethren to his diocese but died the year before they arrived.

On 4<sup>th</sup> September, 1897, James Nash CR was requested to give notice of our move from Radley in Oxfordshire to Mirfield, the Chapter having been encouraged by the Bishop of Wakefield in a move to Yorkshire. During its November Chapter meeting, the brethren resolved that the tenancy of ‘Hall Croft’ would begin at Christmas. A committee was appointed to arrange the removal from Radley, to deal with the tenants and housekeepers at Hall Croft, to buy the necessary furniture, and to arrange for the fittings of the chapel. In addition, it resolved that the altar should be of a medieval type, that a list of desiderata for the chapel be circulated among any who wish to give, and that the house be called the House of the Resurrection.

‘Hall Croft’ was built in 1875 for Thomas Hague Cook who was a landowner and woollen manufacturer at Dewsbury Mills. He lived in the family mansion in Stocks Bank Road, Mirfield, with his wife and three children including the servants. The estate, located in some nineteen acres, included ornamental gardens, shrubberies and grounds, extensive greenhouses, vineries, conservatories, kitchen garden, and two stone-built Lodges, together with valuable parklike meadow and pastureland. The interior of the house contained an entrance hall, five reception rooms, billiard and smoking rooms, servants’ hall, kitchens, ten principle bedrooms, three dressing rooms, bathroom, linen room, two housemaid’s rooms and six servants’ bedrooms.

After only two years living at ‘Hall Croft’ Thomas Hague Cook sadly died in 1877 at the age of forty-six and was buried in the churchyard of the Church of the Holy Innocents, Thornhill Lees, Dewsbury. His grave is opposite the south porch of the church. Cook’s widow, along with her children and servants remained in the house for another ten years before moving to Tunbridge Wells in 1887.

The main house stood empty for a decade for lack of a buyer, although it had a few tenants and housekeepers



remaining who lived on the estate until the Community negotiated plans for securing a lease. Compared with the living conditions at Radley, the sheer size of ‘Hall Croft’ gave scope for the Community with plenty of room to expand.

Yet it was not until a cold January in 1898 that George Longridge CR and Gerard Sampson CR were the first brethren to arrive at ‘Hall Croft’ in Mirfield, spending the first four nights on the wooden floor since the furniture from Radley had not yet arrived. Four months later, the blessing of the House of the Resurrection took place on 4<sup>th</sup> May, 1898. Matins was said at 7.30am. At 8.00am the Bishop of Wakefield, George Eden, celebrated the mass and consecrated the altar, saying the prayer of consecration after the Creed. The service was sung in the usual manner, but in accordance with the Bishop’s wish, incense was not used. After Terce at 9.45, the bishop gave a short address. Sext was at 12.45pm followed by dinner, which was joined by the Revd E. Hoskyns and brothers (local clergy) Seaton, Bright, Love—making a total of nineteen.

After dinner, on leaving the Refectory, everyone gathered in the Hall and formed a procession which was led by the crucifer, followed by brethren of the Society of the Resurrection in surplices, laymen, clergy, the Community, the Superior (Gore), the Revd B. Browning, the Bishop’s chaplain, then the Bishop and the Revd W. O. Burrows (Leeds Clergy School) as they all then proceeded around the House to the Upper Landing, Parlour, Library and Refectory with the brethren singing appointed Psalms interspersed with Collects led by the bishop.

Towards 3.00pm other guests began to arrive and at twenty minutes past joined the procession which was led outside the House into the small chapel where the service concluded with the dedication by the bishop, having occupied altogether about 35 minutes. After the service, tea



was provided to all in attendance in the Refectory. Lord Halifax stayed over until the following morning.

Among the invited guests to the House blessing were: the Archdeacons of Halifax and Wakefield; the Bishop's Chaplain; the Vicar of Leeds, Canon Chadwick, Canon Grenside, Canon H. Lowther Clarke, the Revd H. Walsham How, Viscount Halifax, and Mr T. W. Brooke. Others attending were The Revd V. S. S. Coles (Principal of Pusey House, Oxford), the Revd Canon Rawdon from Preston, the Revd E. Hoskyns (Vicar of Bolton), The Hon. Revd Arthur Lyttleton, the Revd James Seaton (Leeds Clergy School) and Father Page, Superior-General, SSJE, Cowley.

The service for the blessing of the House, written by Walter Frere CR who was Precentor, and with James, John and Gerard sung the antiphons, the rest of the brethren joining in the Psalms. The weather had been stormy and showering but fortunately the rain held off so that they were able to proceed outside from the front door to the door of the chapel that was at the rear of the house located on the ground floor where the present Superior and Secretary's offices are. The procession was very long, 75 persons in all, but managed to follow the order of the service without a hitch.

So it was, with the ceremonies being concluded, our House was formally opened. George Longridge, John Carter, Walter Frere and Gerard Sampson had formed the Committee for taking the lease and arranging for the removal from Radley. George and Gerard did the unpacking, while Walter was responsible for the furnishing both of the house and the chapel. The altar, vestment chest and cupboards were given as gifts from the Sisters of the Community of the Holy Family.

The arrangements for the day and the blessing, which was most successful, were made by Gerard, who had been made Deputy Bursar and House-keeper for the new house. He found great help in having secured the

services of Mr & Mrs Gaunt as gardener and housekeeper. When the House of the Resurrection opened, there were five brethren in residence: George Longridge, John Carter, Cyril Bickersteth, Paul Bull, and Gerard Sampson. Canon Gore, James Nash, Walter Frere and Richard Rackham were living at Westminster until 4<sup>th</sup> January 1902 when the Westminster house closed and in September 'Hall Croft' was purchased by the Community.

Since our move to Mirfield 125 years ago, many changes have taken place. With growth in numbers, the House of the Resurrection needed to expand its accommodation. The first addition made was the extension of the Refectory in 1905 followed by the North Wing in 1906. The first chapel had been on the ground floor of the House and in 1902 was re-located to the first floor where the current Upper Library is.

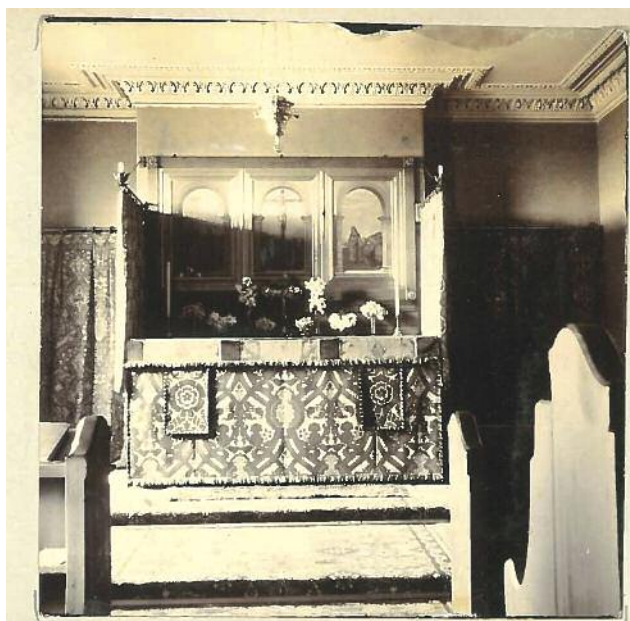
Building a new chapel detached from the House was phase one. The Chapel of the Resurrection built in 1912 with subsequent additions in 1914 and 1924 culminating in the final phase of the completed community church dedicated in 1938. Both laymen and clergy have been welcomed to share part of our monastic life since we established a CR presence at Mirfield in 1898, as guests and retreatants of the Community. Retreats and Quiet Days were gaining popular momentum but there was limited space for those wanting to share our life for even a short period. It became a matter of necessity that there needed to be suitable accommodation and in 1914 the Retreat House was completed. As more and more people found their way to Mirfield, an extension to include additional bedrooms, a Common Room and upper sitting room was added in 1926.

The Annexe, built at the same time as the Retreat House and partly used as a Staff House until 2013, underwent extensive refurbishment with additional guest rooms. In order to supplement income for our guest and retreat accommodation, we embarked on a new arrangement by using the Annexe as a B&B including en-suite rooms and a breakfast room. For those wanting to make a private retreat, we also converted an old Victorian coal-house into a small Hermitage that has self-catering facilities.

In 2003, our London house closed and in 2006 our residential presence in South Africa came to an end after more than a century. The number of brethren at the Mother House over the past three decades has diminished in contrast to over fifty CR Fathers and Brothers in the early 1970s when novices were living in part of the Retreat House.

During this 125<sup>th</sup> year of CR at Mirfield, the fourteen current brethren are committed to ensure the future of our work and ministry in this place, provided we are able to raise the necessary funds for major refurbishment and renovation of our historic buildings, where others may share in our monastic life, and a home where more young men might respond to God's call to test their vocation with us as sons of the Resurrection. ND

*Br Steven CR is a professed member of the Community of the Resurrection, Mirfield.*



*Altar in the first temporary Chapel.  
January 1898 — August 1902.*

# Mission Areas

*Catholic Society parishes in action*

## George's Kitchen

### **St George the Martyr, Preston**

Preston is a vibrant city, there is a great deal of redevelopment happening but this can hide some of the stark realities of daily life. St George's is located right in the centre of the city and increasingly we have found ourselves looking at how we can respond to some of the acute needs that we see all around us.

Last year, a small team began to go out onto the streets once a month to offer a warm drink and a snack to the many rough sleepers in the parish. This ministry entirely lay led has now grown to a weekly offering on a Saturday evening. For a couple of hours, we open our doors and offer a warm space and a home cooked meal



to all. No one is turned away. Growing numbers of people now regularly come to *George's Kitchen* and we're able to feed and clothe those most in need.

The simple act of using a person's name, inviting them into church and spending time getting to know

them has truly been a blessing to all involved seeing Christ in the other, and being Christ to the other. It's such a privilege to be part of a worshipping community that is so keen to serve and make a difference to the least and the lost.

*Fr David Craven SSC*

## God's Pilgrim Servants

### **Most Holy Trinity Church, Blackley, Manchester**

Following the Walsingham Youth Pilgrimage last year, some of our young pilgrims were keen to carry on in the spiritual vein they had discovered. Thankfully attracting children and young people at Sunday Mass is

not an issue for us as we are blessed with a strong number of families and young people, we have lots of excellent Altar Servers too. The one thing that was missing was really the catechesis that yes, comes at Confirmation preparation



but having experienced daily Bible Study and the other attractions on offer at the Youth Pilgrimage was something the young people were keen to carry on as a group.

After praying, thinking and asking our young people and families it was decided we would meet on a Saturday morning and create a group that would have a time of prayer, of bible study, of activities and doughnuts. Lots and lots of doughnuts!

I am pleased to say this group, known as God's Pilgrim Servants (GPS) is flourishing and has attracted children of all ages and teenagers too. It's a safe space to explore our faith and to grow and learn and through its diversity we are all growing together as God's Pilgrim Servants. We aim to be at the Walsingham Youth Pilgrimage again this year as a highlight of our activities.

*Fr Paul Hutchins SSC*

## Columba's Crew

### **St Columba's, Anfield, Liverpool**

*Average in-person attendance at church services has dropped...but this is largely due to people attending less regularly...almost 60% of church leaders have perceived a decrease in volunteering and 24% of churches who offered youth ministry before the Covid-19 Pandemic are not currently offering youth ministry.*

These words come from a recent report commissioned by the Evangelical Alliance (Changing Church, 2021), and accurately describe, according to our North West Mission Group, the reality on the ground for most of our parishes.

We have attempted to combat these problems by facing them head on. We have new volunteers and a new youth ministry programme including Columba's Crew our Sunday School and our new Family Mass which meets twice per month. These initiatives have accessible teaching at their heart as well as the eucharistic life has

not only succeeded in attracting back lapsed families, but has attracted new people into the worshipping life of the Church. There is a long way to go, with much work to be done, but we meeting these challenges with resolve, that whilst some of our efforts may fall on stony ground (even with those who had been embedded into the life of the Church), growth will come if we sow the seed of faith.

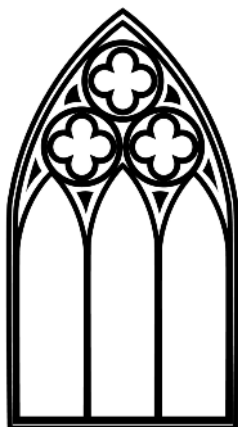
*Fr Daniel Howard SSC*





# ◆ WANDERING BISHOP ◆

Will Hazlewood



Passiontide begins with a trip to my old patch in Devon for a funeral, this time tragically of a young mum with two little children. Earlier in the day I had been preaching on the Lazarus gospel. Mary and Martha, ‘Lord, if you had been here this wouldn’t have happened’. The raising of Lazarus is a sign of the resurrection in which we all share, but there is still heartache. Only through Good Friday and the cross do we get to Easter and resurrection.

Martha and Mary are helpful guides into Holy Week as we come to find once again the God who knows us and loves us so profoundly. I have recently been meeting candidates in the discernment process, and am deeply moved by their journey of faith and what God is calling them to. On the whole, they more or less know what they’re coming into, and have a realness about what that calling means. More than anything it is humbling to be with people at this stage; an absolute joy.

The following morning, with a diocesan hat on for clergy at the other end of the scale, I am with those close to retirement and preparing for the next stage. (Chichester has the second largest number of retired clergy in the southern province.) Speaking to them, there was obvious nervousness and trepidation about the future, and understandably so. They have been incumbents for so long, and wonder what God has in store for them now. Many haven’t yet worked out where they’re going either. Retired clergy do so much for us. No one ever truly hangs up their dog collar.

This year the Annunciation was the day before Lent 5, and in the Octave of Mothering Sunday. Simeon prophesied that a sword would pierce Mary’s heart which takes us

directly to the foot of the cross. And weeping we go to the grave, but the A—word is our response; our song, as the Kontakion has it. It was St Michael and All Angels, Lewes, for Mothering Sunday. We thought of mothers and their unconditional love – so often the trait of mothers – and how Mary is the embodiment of God’s hope, joy, love, peace.

The first signs of spring are appearing. Hours of daylight slowly extend. I notice this especially when walking the dog at 7am. The scents and sights herald something new in the air. Refreshment Sunday says we’re over halfway through Lent and it helps to move us along. Leading a retreat recently at St Mary’s, Buxted – England’s Nazareth in Sussex, just north of Uckfield, where they have a replica of the Holy House – we reflected on the different ways we pray. I do this quite often on long drives which I undertake; a time to think and pray. And first thing in the morning too: just God, the dog, and me.

March also saw two gatherings of bishops, in consecutive weeks. There was a House of Bishops meeting to discuss further stages of the LLF process. Please pray for all those in the groups and the work they have to do. A converging of the Society bishops for 48 hours was a real joy, not least as we’re now back up to a full contingent with Bishop Paul. It’s exciting to be thinking

about the future, which means strategy, how to model evangelism and mission across all our Society parishes and areas. It’s rewarding for us as bishops too because there is genuine collegiality. We all have different gifts and talents (theology, training, mission), common areas of concern, and a chance to think about how to tackle them together.

Holy Week looms, and my custom is to spend it with parishes in interregnum (Saltdean for Palm Sunday, Hove for the Triduum). This year I shall be at two vigils – one at night, then a dawn vigil with baptism and confirmation in Eastbourne. I confirmed people at day-break last year and it’s incredibly emotional to do these things in the dawn of Easter Day.

I think about this and the funeral I’m going to, of course. We live in a world fearful of death and doing what it can to avoid this, but grief and life don’t work like that. The focus must be on the reality of Christ’s love. That’s what Lazarus in the tomb shows us. Christ shedding tears is not removed from our own reality as he prepares himself for his own death. He takes this on to destroy death and transform life – a new beginning in him. So much of that is in our holy week rites: the dark church with Christ as our light, the submerging of the candle in baptismal water three times and lifted up with hope.

With the way Easter falls this year, for the first time in a long time we shall be able to have a family holiday together in Easter Week. The plan is for a brief cycling trip on the Camino trail. Then it’s back to the realities of daily life, the Gospel we have to proclaim, and the joy of life in Christ. Oh, and a glass of wine too as I gave up alcohol for Lent. So wherever you are, Happy Easter when it comes. Cheers! **ND**

# ◆ APRIL DIARY ◆

## Thurifer

Wandering around several bookshops in my leafy suburb, there appears to be a large number of spare copies of *Spare*, the effusions of Prince Henry. There are several reasons for not reading the book but his own words (translated by his able ghost-writer) prove the most persuasive: 'Whatever the cause, my memory is my memory, it does what it does, gathers and curates as it sees fit, and there's just as much truth in what I remember and how I remember it as there is in so-called objective facts. Things like chronology and cause-and-effect are often just fables we tell ourselves about the past'. The acerbic academic and critic, F.R. Leavis once asked if had read a certain book replied, 'To read it is to condone it'.

In an episode of *Spectator TV* in mid-January was an interview with the critic John Maier (Unherd, Balliol) who had reviewed a book by Quentin Tarantino. It was a masterclass in the use of fillers words. The scorecard was 'kind of' 32; 'sort of' 18; 'I mean' 10; 'you know' 8; 'like' 6; 'or whatever' 1; 'and stuff' 1; total 66. The usually excellent interlocutor, John Connolly, also had a smattering of 'sort of'. The review was better. Despite this *Spectator TV* is worth the hour it takes to view each week. Civilised, informed comment and never a shouting match between contributors.

Is the beer-swilling, cigar-smoking Thérèse Coffey, 'Let them eat turnip', channelling her inner Marie-Antoinette and presaging a political decapitation for herself and her party? It is noteworthy how many such phrases, sometimes apocryphal, seem to encapsulate a telling moment in history.

This year saw a successful Lenten disciple as I obeyed faithfully and fully, to the letter, for forty days, the

injunction of Deuteronomy 25.4 'You shall not muzzle an ox when it treads the grain'.

The American Civil War broke out on 12 April 1861, twelve days after Easter Day and ended on 9 April 1865, Palm Sunday, when General Ulysses S. Grant and General Robert E. Lee met at Appomattox in Virginia. The modest house where they met was owned by William McLean. He had previously lived on a farm beside a stream called Bull Run, which had seen the first battle of the War. His farm, overrun by soldiers, was sold and bought the house in Appomattox. Having witnessed the first battle of the War on his land, he now witnessed the end in his front room. A fearful symmetry.

The two generals who met to agree terms of surrender could not have been different. Not merely in dress: Lee, a 'legend incarnate - tall, grey, one of the handsomest and most impressive men who ever lived'. In contrast, Grant, dishevelled, short, trousers sprinkled with mud, uniform rumpled. One represented the past and its values, of societal values and privileges that had outlived their time. The other was untethered to the past, rough, uncivilised, with only a casual thought of the values and assumptions that were being destroyed. He would become president, but not an overly successful one.

One of the most attractive of the Unionist Generals, William Tecumseh Sherman, was also considered a potential presidential candidate. He declined by saying, 'I will not accept if nominated and I will not serve if elected'. Sherman was a fine soldier, one of humane sympathy and not, as some are, without emotion. One of his young officers was denied leave of absence to return home to marry. Within a few days of the decision the officer was killed in action. Sherman

wrote to the bereaved fiancée: 'I yield to no one on earth but yourself the right to exceed in lamentation for our dead hero ... I see him now, so handsome, so smiling, on his fine black horse, booted and spurred, with his easy seat, the impersonation of the gallant knight ... Though the cannon booms now, and the angry rattle of musketry tells me that I also will likely pay the same penalty, yet while life lasts I will delight in the memory of that bright particular star which has gone before us to prepare the way for us more hardened sinners who must struggle to the end'.

These vignettes come from Catton's book *This Hallowed Ground*, first published in 1955 and which I read in my teens. A battered, yellowing, stained paperback copy was found a few weeks ago in a well-stocked secondhand bookshop in Blackheath. That such a shop still exists is a minor miracle.

The death of the polemical journalist and historian Paul Johnson earlier this year took me back many years to my heady youth. He was Editor of the *New Statesman* (from 1965 until 1970) when I began to read it. Always a journal of the left in politics, it was, at that time, a literate and accessible political and literary journal. Johnson was succeeded by the former Labour Cabinet minister, Richard Crossman, the quintessential don turned politician. He wrote the Diary under the pseudonym Crux. His deputy editor (later his successor in the editorial chair) was Anthony Howard (later the biographer of Basil Hume). When he wrote the Diary it was signed Crucifer (one who bears the cross). Succeeded in 1978 by Bruce Page it became a densely written, tedious sociological journal. I stopped taking it and have not seen an issue since. **ND**



# ◆ THE WAY WE LIVE NOW ◆

Christopher Smith

As Christians, we are very alive to the power of language. During Lent, we heard the familiar story of the raising of Lazarus from Saint John's Gospel, and who can fail to be moved by those words of Jesus, 'Lazarus, come forth'? They are moving because of their context, and because they are—in the true sense—'performative'. They do what they say. Unlike the circumstances of his healing of the man born blind, here, Jesus does nothing that is equivalent to making the paste and sending the man to wash. To Lazarus, Jesus gives one simple instruction. 'Come forth.'

I wonder whether you noticed a story last month about Oxfam and the power of language. The charity is trying to control the language used by its staff, and, through their language, their thinking. This goes beyond frowning on the use of the first and second dictionary definitions of the word 'man' ('human being' and 'the human race') and even the fourth ('adult human male, opp. to woman, boy, or both'). This goes much deeper.

'Language has the power to reinforce or deconstruct systems of power that maintain poverty, inequality and suffering. ... Choices in language can empower us to reframe issues, rewrite tired stories, challenge problematic ideas and build a radically better future based on a survivor-centred, intersectional, anti-racist and feminist vision of equality.' Their Critical Theory agenda is clearly set out.

Early on, the report's authors apologise for the fact that their document is written in English. 'We recognise that this guide has its origin in English, the language of a colonising nation. We acknowledge the Anglo-supremacy of the sector as part of its coloniality. This guide aims to support people who have to work and communicate in the Eng-

lish language as part of this colonial legacy. However, we recognise that the dominance of English is one of the key issues that must be addressed in order to decolonise our ways of working and shift power.' Yes, they did indeed use the word 'coloniality', which, like 'decolonise', is nothing to do with your large intestine.

The document attracted quite a lot of cynical press coverage, and Oxfam clutched its pearls and said that some journalists had chosen to 'crop' it. Presumably they were suggesting that it would not have appeared so ridiculous if it hadn't been cropped, but, frankly, I could fill this column with quotations which would be an entirely fair representation of it and it would still appear ridiculous. Its readers dare not suggest that people are 'suffering from' an illness; they are living with one. People are no longer deaf, blind or autistic, and even the very word 'people', which we have tended to use to avoid offending folk who can't understand the first and second dictionary definitions of 'man', is dodgy, since it 'is often misunderstood as only referring to men'. Oops. 'If you are going to use the phrase "people" in your writing, please make it clear early in the paper that you are referring to people of all genders, unless this is not the case.' 'All' genders?

Just in case you hadn't noticed the direction of travel, 'We hope these principles and language guidelines will help you to choose words which align with your values and with feminist principles which we are committed to upholding, whatever the context.' Don't you ever refer to 'ladies', or even to 'women and children'. Oh, and don't refer to 'women's economic empowerment', which (as you should have realised) 'risks putting the onus on women to change themselves in order to fit into the existing eco-

nomic system, even though it inherently discriminates against them'.

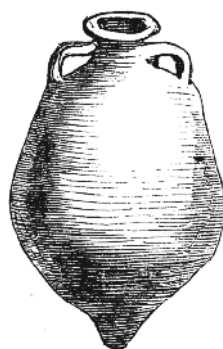
I found it particularly creepy to be told to avoid 'committed suicide' in preference to 'completed suicide'. In this twisted world, only crimes are 'committed', and we wouldn't want to remind people that suicide was once a criminal offence, would we? You ought to be 'pro-choice', but you mustn't be 'pro-life'. And we mustn't talk about prostitutes and prostitution, but sex workers and sex work. What would they make of Rahab the harlot, who was 'justified by works when she received the messengers and sent them out another way'? Perhaps she should have billed them by the hour, as harlotry is presumably 'dignified work'—a term which supersedes 'decent work'—which is 'productive work for women and men in conditions of freedom, equity, security and human dignity'.

And on and on it goes, through the alphabet soup of sexuality and 'gender identity'—'We avoid assuming it is correct to describe someone as 'he' or 'she' based on their name or physical appearance'—and I'm not going into the minefield around breastfeeding and other things that I always thought were relevant specifically to women. Don't say 'mixed race', but do say BIPOC, although not in this country, where we leave out the 'I' for Indigenous. Don't say 'BAME' any more, and don't say 'Caucasian'. 'Aboriginal' is acceptable in Australia, but not in Canada. Oh, sorry: I mean 'What is now known as Canada'. And for heaven's sake don't refer to 'developing countries', even though you thought that was what had replaced 'third world'. And 'international development' has 'colonial roots', so is on its way out, along with 'aid sector'.

Don't fall for it. That way madness lies, as King Lear said. Oh, hang on... Can I say 'madness'? **ND**

# ◆ TREASURE IN CLAY JARS ◆

Festus



We are weeks away from the Coronation of His Majesty King Charles III and the ancient Coronation Court has become the 'Coronation Claims Office' in the Cabinet Office (less Camelot romanticism, more bureaucracy). During January it sought representations from anyone who felt they had an historic claim to take part in the coronation some, ceremonial or otherwise, considering 'matters including whether the role or service was performed in 1953 or not, what the basis is for it to be performed now and the claimant's connection to those who previously performed the role or service'. The Archbishops of Canterbury and York are probably in the clear, but others will have had to get their paperwork in and it's not obvious that the 100-plus bishops in the Church of England have any guarantee of being there on the day although they might be allowed into one of the nearby video links. But let's not worry just yet. An official statement was reassuring. 'Officials from the Coronation Claims Office will consult with ecclesiastical experts from Lambeth Palace and ceremonial experts from the Royal Household when considering claims.' Obviously there has not been a coronation for 70 years, whereas within the preceding 55 years there had been three.

As Pope Francis marked his decade on the throne of St Peter, days later Archbishop Welby notched up his first ten years on St Augustine's seat. It is too soon to say what their legacies might be. Admiration for Welby in clearing the hurdle that was the impasse over women bishops when he first arrived has dissipated and more recently been drowned in the LLF clatter. His anniversary also coincided with three years since the first national lockdown, and numbers have not been recovering post-pandemic. The 2020 official decision to

align with the government and going further than required in ordering churches to close will dominate his record. '75 per cent of non-church members wanted access to churches as places of quiet reflection and comfort' is the finding of the Centre for the Study of Christianity and Culture at the University of York. The archbishop cannot be blamed for this entirely; it was a time of known unknowns. But the now legendary Easter Eucharist from his kitchen and not the fine private chapel within Lambeth Palace was a gimmick of faux-solidarity too far.

Congratulations to the Revd Canon Sarah Foot who will become the next Dean of Christ Church, Oxford, from 1 July 2023. Since 2007, she has been Regius Professor of Ecclesiastical History at the University of Oxford, serving as a Lay Canon at Christ Church then as a Residentiary Canon since her ordination in 2017. She is not able to assume the role until July, however, as she was ordained deacon on 1 July 2017 and 'Deans must be in Holy Orders for at least 6 years before taking up their appointment' says Canon C21. It will be a happy way to celebrate her sixth anniversary in orders. An Independent Review of governance at Christ Church is currently taking place, under the chairmanship of Dominic Grieve KC. Anticipated to be a lengthy process, Dean-designate Foot intends to step down once it is included and sadly may prove to be the last ecclesiastical Dean of both college and cathedral in Oxford.

Meanwhile, her predecessor is promoting his new book, published by Canterbury Press. Subtitled 'Liturgies, prayers, poems and reflections for dissenters' it 'offers practical resources for pastoral care that celebrates people on the margins of the church, and provides liturgies for those who suffer racism or injustice, who experience tragedy and loss, who raise their voices in protest or lament, and more. These texts do not carry the stamp of approval of any church body, but will bring the light of the gospel where it is needed.' Something to comfort millionaires everywhere.

A letter last month to the *Church Times* about treatment of refugees was signed by a number of clergy, including Canon Richard Truss. 'We must urge our Government to make it a priority to work with other countries for a global solution to the refugee crisis,' it said. Perhaps Canon Truss could speak to his niece, the Rt Hon Liz Truss MP, who upheld the Tory government's plan for deportation flights to Rwanda, although she probably sees that as a 'global solution' in itself.

Incumbents are known to impose their own preferences on a parish. They might rearrange the furniture in church, or switch to a different style of vestments, or even bring in Common Worship. But neither do the clergy limit themselves to liturgical matters. Beetle drives can be axed and new coffee arrangements put in place. All Saints, Margaret Street, is holding a Eurovision Party this year. 'To live is to change, and to be perfect is to have changed often,' said St John Henry Newman.

Congratulations to Scotland's Revd Canon Joseph Morrow, Lord Lyon King of Arms, and Westminster Abbey's Revd Mark Birch appointed CVO and MVO respectively in the Demise Honours List 2023 for services on the Demise and to the State Funeral of Her Majesty Queen Elizabeth II. **ND**



# ◆BOOKS◆ARTS◆CULTURE◆

## BOOKS

### MARY MAGDALENE

#### A Visual History

Diane Apostolos-Cappadona

Bloomsbury, 2023

ISBN 9780567705747

**Art Historian** Diane Apostolos-Cappadona asks ‘who was the historical Mary Magdalene?’ Her image appears in paintings, sculpture, books, and film, where she is represented as sinner, a penitent, a witness, a contemplative, an anointer, a reader, a preacher and more. What do these images tell us?

In answer the author expands her exhibition catalogue *In Search of Mary Magdalene: Images and Traditions* (American Bible Society, 2002). The result is a visual feast of one hundred and thirty eight images of Mary Magdalene from the very earliest of 240 AD to the present. The author notes the transformations in Mary Magdalene’s imagery in response to changes in ‘cultural and theological perceptions’ over the centuries and adds a comprehensive scholarly discussion of written records. The result is this fascinating book.

This book finds Mary Magdalene to be an historical figure. She certainly appears in the Gospels as one of Jesus’ followers and as a witness to Christ’s crucifixion and resurrection. All Gospel writers agree that Mary saw the empty tomb and that she was the first to see the risen Christ (*Matthew* 28:1-8; *Mark* 16:1-8; *Luke* 24:1-10; *John* 20:1-18). It is also claimed that she is mentioned in the Talmud, in Josephus’ *Jewish Wars* and by Pliny. She appears in the fifth century non-canonical Gnostic texts the *Gospel of Mary* (found in 1896) and the *Gospel of Philip* (found in 1945). But she still remains an unidentified figure because Mary was a very popular name in first century Palestine. Sev-

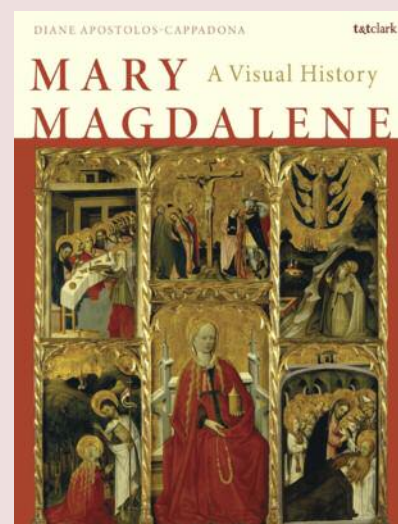
eral women called Mary appear in the Gospels, including Jesus’ mother, the Virgin Mary. The result is a ‘muddle of Marys’ writes the author, quoting Marina Warner’s 1976 *Alone of all Her Sex*.

*Luke* 8:2-7 identifies Mary as one of the women who followed Jesus and ‘provided for them out of their own resources’, which might indicate that she was independently wealthy. Mary was probably from Magdala, a prosperous town on the shores of the Sea of Galilee variously described as a fishing town, a forestry town, or a town famed for immorality. Josephus states that Magdala was destroyed by the Romans because of its bad reputation, so perhaps Mary Magdalene’s reputation as sinner reflects her town’s reputation. Ongoing archaeological excavations may enlighten us. In *Mark* 16:9 and *Luke* 8:2-7 Mary Magdalene is named as the woman cured by Jesus of seven devils or demons, and in first century Palestine demons were ‘signs of illness, possession or sexual vices’. This may explain why she is represented as a sinner in images and popular culture.

Mary then became a ‘composite’ figure identified with both the nameless woman taken in adultery (*John*. 8:1-11) and the nameless woman at Simon the Pharisee’s house who wept and anointed Jesus’ feet with ointment from an alabaster jar (*Luke*. 7:36-9). One brilliant century manuscript illustration (c. 1400-10, p. 101) represents the whole story of the Woman taken in Adultery in one scene. That woman is Mary Magdalene. On the left Jesus writes on the ground with his right hand and with his left pardons the woman in front of him whose hands are held up to him. On the right the Pharisees quietly depart through an open door.

Apostolos-Cappadona argues that the story of Saint Mary of Egypt also contributed to Mary Magdalene’s composite image as a repen-

tant sinner. In the sixth century the Patriarch of Jerusalem wrote a life of Mary of Egypt who, from the age of twelve, ‘lived a life of sexual perversity’ in Alexandria. Visiting Jerusalem she found herself stopped from entering the Church of the Holy Sepulchre by an invisible force. She repented and lived the rest of her life as a desert penitent with only her hair covering her nakedness. In an illustration from the fifteenth century *Hours of Jean Dunois* Mary of Egypt appears dressed only in her long hair and luxuriant body hair and Saint Zosimas offers a cloak.



In the sixth century the Pope Gregory the Great proclaimed Mary Magdalene a saint, a sinner and a penitent and in so doing endorsed the ‘composite Mary’. Some, including Saint Augustine of Canterbury, disputed this. Mary became a very popular saint in medieval Christendom and her image as a penitent sinner and witness became widely available. She is frequently seen with the attribute of an alabaster jar referencing the anointing in *Luke*’s Gospel. The jar was understood as a symbol of metamorphosis and hope, a reminder that at the bottom of Pandora’s jar lay hope.

Mary appears as first witness to the Resurrection in paintings of Christ the gardener. She is also often portrayed weeping, where tears represented an ‘external expression of the spiritual action of

the purification of the soul'. Other symbols, such as a skull, scourge or crucifix, depict Mary Magdalene contemplating the transitory nature of life.

Images of Mary Magdalene's long, often red, hair reference her roles as anointer and sinner. The colour and style of hair indicated social status as well as physical and spiritual character in classical and early Christian culture. Loose long hair signalled a virgin or modest widow. Hair indicated energy, including spiritual energy and fertility. Abundant hair indicated Mary's spiritual healing and development. So in Botticelli's 'Mystic Crucifixion' Mary, as witness, lies at the foot of the cross. Her hair is long and red as 'a visual metaphor of the rebirth of faith that will follow'.

From the late twentieth century Mary Magdalene as a 'feminist icon' represents 'the marginalized'. In a striking 2003 painting by Frank Sabbate the red headed Magdalene sits with her alabaster jar in front of her. To her left is inscribed a passage from *Mark* 14:9 and *Matthew* 26:13 in which Jesus says about an unnamed woman: 'Wherever the Gospel is proclaimed to the whole world what she has done will be told in memory of her.'

Mary Sokol

## THE POPE AT WAR

David I. Kertzer

Oxford University Press, 2022  
ISBN 9780192890733

**Hitler's Pope.** Ever since the publication of his book under this title over twenty years ago, John Cornwell's provocative description of Eugenio Pacelli, who reigned as Supreme Pontiff from 1939 until his death in 1958, remains a touchstone for how Pius XII is remembered. In the popular imagination, Pius XII's conduct in the 1930s and 1940s is perhaps more controversial than his later invocation of papal infallibility in 1950 to declare the Blessed Virgin Mary Assumed body and soul into Heaven when her earthly life was over.

Kertzer's book, published

under a more neutral title than Cornwell's, follows his earlier book on Pius XII's predecessor, Pius XI, under whom the then Cardinal Pacelli served as Secretary of State and before that as papal nuncio to Germany. It was as Secretary of State, with a deep knowledge of German and Germany, that Pacelli negotiated the *Concordat* with the new Reich administration led by Chancellor Adolf Hitler.

In both of his books, Kertzer claims to reveal the 'secret history' of the pontiffs he explores. In this volume, Kertzer makes a great deal of drawing extensively on the Vatican archives that were only opened to scholars by the current pope in 2020. Yet the archives do not seem to contain any particularly devastating material which can be levelled against Pius XII, nor do they exonerate the pontiff of the claim so often made against him that he said and did too little to denounce the war of aggression launched by Nazi Germany. A war which Fascist Italy eagerly supported, and which came to include the systematic attempt to annihilate Jews from as much of Europe as possible.

Writing throughout in clear, fairly dispassionate prose, Kertzer gives a helpful summary of the *dramatis personae* at the beginning of his book. Moreover, without becoming another narrative history of the Second World War, Kertzer's book gives the reader enough details of what was happening on the battlefields and in the decision-making centres of both Allied and Axis belligerent states to make sense of the geopolitical and military context in which the papacy of Pius XII existed at any particular time.

Time and time again, Kertzer reveals Pius XII and the advisors around him to be concerned not to antagonise Mussolini. Kertzer seeks to rationalise the pope's repeated refusal to castigate Fascist rule in Italy, including the regime's fervent support of the Nazi war effort and its increasingly stringent anti-Jewish legislation, in terms of the pope seeing Mussolini as a 'moderating influence' on Hitler, the man whom



Pius XII correctly perceived to be the strongman of the Axis cause. Yet, what is apparent in Kertzer's analysis is how the pope constantly underappreciated the strength of his position, especially with respect to Italy over whose Church it must be remembered he as pontiff was primate.

Whereas the pope and those around him justified their action (or inaction) in terms of the weakness of their position and that of Roman Catholicism more generally, particularly in Nazi Germany, Kertzer rightly concludes that Mussolini had more need to be seen as the defender of the papacy than ever the pope needed to be regarded as the friend of, or at least non-critical neighbour to, Fascism. What emerges from Kertzer's account, then, is a sense that Pius XII's conduct arose from a fear of Hitler and Mussolini which became a self-fulfilling prophecy the more the war revealed these men and their regimes to be instigators of brutality on an apocalyptic scale.

It was another dictator of this period, one whom Pius XII feared more than any other, Joseph Stalin, who famously dismissed the power of the papacy by asking, 'how many divisions has the Pope?' In fact, Kertzer suggests that Pius XII had far more ability to denounce the evils being perpetuated across Europe, including by many who called themselves Catholics. In the present day, this is particularly pertinent with regards to the ties between the leaders of Russian Orthodoxy and the Kremlin, and the support given by the former towards the latter's



invasion and attempted subjugation of another sovereign state.

With clear and methodical analysis, coupled with plentiful photographs of key people and moments, Kertzer's book ultimately reminds us of the truth spoken by Dietrich Bonhoeffer, one of the many victims of Nazism, that not to speak is to speak. For Patriarch Kirill and all Christians, this is a truth which we must remember ahead of the day when we will answer not only for those things we have left undone but also for those things we have left unsaid.

Thomas Cotterill

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## FOR THY GREAT PAIN HAVE MERCY ON MY LITTLE PAIN

Victoria Mackenzie

Bloomsbury, 2023

ISBN 9781526647887

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**Bloomsbury Publishing** missed a trick not bringing out this wonderful book in time for Lent reading groups! Next Lent Norwich bookshops at the very least should have a windowful of "*for thy great pain have mercy on my little pain*", set as it is in Margery Kempe's King's Lynn and Mother Julian's Norwich and mentioning Walsingham en route. In 1413 Margery Kempe sought the counsel of the anchoress Julian. Leading up to their meeting, Victoria Mackenzie expertly alternates the pages between Margery Kempe living in King's Lynn and Mother Julian in Norwich, setting out their lives and words. The author herself describes the book as "a creative engagement" with *The Book of*



*Margery Kempe* and Julian of Norwich's *Revelations of Divine Love* and she unerringly reproduces both the language and the cadences of the two books. Her style, I hasten to add, reads easily.

Both women were mystics who had visions. Both women lived in Norfolk from the late fourteenth century into the fifteenth century. But there are stark differences in their lives. Julian could both read and write and somehow smuggled her writings out of her cell – Mackenzie suggests she gave them to Margery Kempe. The illiterate Margery had to dictate her book (a book which is considered by some to be the first autobiography in the English language.) Julian counselled people confined to her small bricked-up anchorite cell (anchorite cells were roughly six feet square). But Margery travelled vast distances: to York, to the Holy Land via Venice and back through Rome and Assisi; to Santiago de Compostela; and to Prussia where she visited the Holy Blood relic at Bad Wilsnack. The two met when Margery came to Julian's cell to ask for guidance. They spent several days talking and Margery leaves much comforted.

The details are vivid and intriguing. It was a surprise to discover Julian found being bricked up in a small cell so difficult: she spends the first early months in a state of 'nothingness and weeping.' And I was dismayed at Margery Kempe's intemperate and impolitic language. She was in prison on a charge of heresy which was punishable by burning at the stake. Yet she told her arbitrator, the Archbishop of York, that he was a wicked man and would never get to heaven. The reader may inevitably 'take sides': the gentle, wise Julian contrasting with the brash, angry, self-centred Margery. Victoria Mackenzie's genius is that she turns our opinion round. She shows Julian understanding her suppliant who, though boastful and loudmouthed, was 'the loneliest woman she had ever met,' a woman burdened by her visions.

In the fifteenth century some women who had visions were

judged to be heretics. Margery had many visions of Our Lord: Jesus even came and sat with her. Julian called her fourteen visions 'showings' in which she saw blood flow from Jesus' wounds and felt the glory of God. Margery was also afflicted by outbursts of noisy weeping in public places. Julian comforts and affirms her by quoting St Jerome: 'salt tears torment the devil more than the pains of hell.'

The number of pages is short, 162; the content concentrated; the writing sparse and beautiful. Read and ponder!

Elisabeth Angwin

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## LIVELY ORACLES OF GOD

### Perspectives on the Bible and Liturgy

Gordon Jeanes and Bridget Nichols, Editors

Alcuin Club Collections 97

Liturgical Press, 2022

ISBN 9780814667224

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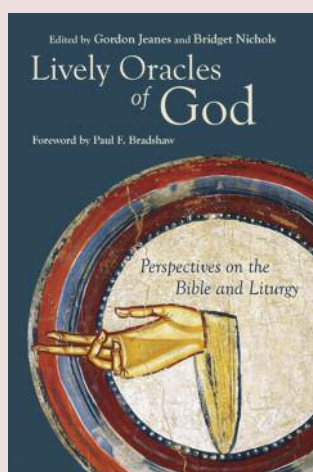
The respected scholar, Paul F. Bradshaw, who contributed the foreword to this latest Alcuin Club publication, is also frequently found in many of the footnotes; testament surely to his prodigious output in liturgical studies. But on closer inspection, the references in this volume give an insight into the overall perspective. Work of the late 20<sup>th</sup> and early 21<sup>st</sup> Century is often cited, along with references to the scriptures and certain Fathers (Augustine, Irenaeus and Justin). But other than the occasional passing reference to Shakespeare, Hooker and quite frequent quotations from the 1662 Prayer Book, there is very little else.

This is not to say that this collection of essays is exclusively written by, for and about the Church of England. Indeed, one of the strengths of the collection is the wide range of scholars who have contributed to it, both from Roman Catholic and other Anglican churches. It is a serious body of work addressing the very broad topic of Holy Scripture and liturgy and seeks – successfully – to probe

this issue from different perspectives.

As is often the case with a collection of work from multiple authors, there is a degree of unevenness to be found here: some chapters are rather thin learned musings, whilst others are really quite dense and rich. The tone in general is exploratory and questioning rather than overtly programmatic, which in the consideration of things which are at the heart of Christian worshipping life, is to be welcomed.

However, you can certainly see a view emerging, and it is one that seems consonant with the suspicion raised by the footnotes. On the whole, the volume seems to subscribe to what could be called the 'liturgist' approach to liturgy, and this is borne out in the chapters. This might be characterised as a tendency to see liturgy as a kind of train set (or maybe sets of train sets) to be analysed, described and tinkered with. I could find no representation of what might be called an 'organicist' view espoused by the late Benedict XVI, Alcuin Reid, Klaus Gamber and others which sees liturgy rather as some kind of tree to be tended, cared for and sometimes, indeed, pruned.



It's a pity because, although there is plenty of interesting reflection on *Perspectives on the Bible and Liturgy*, the presupposition that some kind of fiddling, tweaking or reform is needed is never far from the surface. Instead of more and deeper reflection on biblical texts and liturgical tradition and practice, the question that seems to charac-

terise the tenor of many contributions is not 'what can we learn from the liturgy?' but 'how can we change it to reflect what we (think) we know?'

Guy Willis

## THE SPIRIT OF CATHOLICISM

**Vivian Boland OP**

Bloomsbury Continuum, 2021  
ISBN 9781441178022

**Take a** quick look at the murky pond that is social media and you'll soon get the impression that there's not much love of the Church around. It's true that the institutional life of the Church can wound us, leave us feeling battered, and most of the time perplexed. What's striking though is that in so much discourse, especially from some of those who are Her ministers, there's a lack of love or delight in the Church.

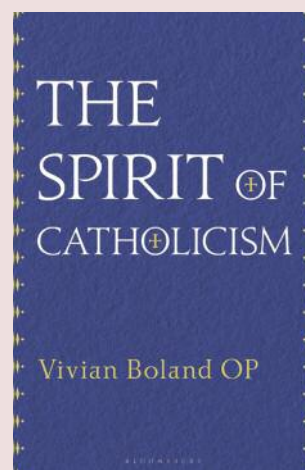
At the same time, in the Church of England at least, there seems to be a bit of panic about what the Church is. Whilst shrill voices outside the Church imagine that we ought to be some sort of branch of the Home Office, inside we can fidget nervously about decline and talk blandly about 'being Church' in a new way.

In this book Fr Vivian Boland offers a love song to the Church. He is no doe-eyed innocent, and there is none of the triumphalism that might have marked a book of this genre in previous eras. He recognises the imperfections and blemishes upon Her life, not least through the trauma of clerical abuse or the unhealthy power dynamics that have, in part, enabled them. Yet what shines through the pages of *The Spirit of Catholicism* is the call to be confident in loving the Church, and that is what makes this such a significant book for our time.

Fr Boland asks on what grounds our loving the Church can be based, and he sets it within a discussion of the theological virtues of faith, hope and love. We have faith in Almighty God, we hope because of him, and we love him – God is

the object of each of those virtues. In a similar way the Church is constituted by God, and is directed towards God. We love the Church because it is his work, and the arena of activity for the Holy Spirit. Fr Boland lifts our eyes from mundane functionalism, which sees the Church as a convenient structure for organising mission.

'...it is not just information about Christ that is transmitted by the Church but his presence and his life, his grace and his Spirit.' (p71) So we are called beyond the lazy viewpoint of those who tell us that they can relate to the person of Jesus and his teaching, but not to the Church. As the Body of Christ the Church bears him in the world, carrying the creative life of Father, Son and Holy Spirit.



Back in the day, when I first began my studies in Theology, I remember that the work of Cardinal Avery Dulles was all the rage. We all thought his book on 'models of the Church' was the final word in ecclesiology, inspired as it was by the rich thinking of the Second Vatican Council. Fr Boland notes that the problem that this approach can lead to is that we end up preferring one model of the Church over another. So, I might be drawn to the Church as servant, whereas you might be drawn to the idea of Church as herald, and so forth. He stresses instead the unity of the Church, which has different faces rather than different models of existence.

One of the reasons why I believe this book to be such a valuable gift to the whole Church at this point in our history is his explo-



ration of the theme of what unity means, which runs like a golden thread throughout it. It's been interesting to note the way conservative Evangelical Anglicans have been articulating their understanding of unity in recent weeks, centred as it is on the role of Scripture. *The Spirit of Catholicism* sets out a vision of Church unity which is alive to the call to be the sacrament of unity for the whole of humanity. As we are gathered together into the unity of the Father, Son and Holy Spirit so the Church is the sign of the unity God intends for all people.

As one might expect and hope from a Dominican, Fr Boland draws upon the theological imagination of St Thomas Aquinas, who spoke of the Church in terms of the city: In

a city, he said, unity is confirmed through four ways; through the having one head, one law, its own 'insignia' and one end. In the Church our 'one head' is Jesus Christ; our 'one law' is the law of faith shared by believers universally, rooted in Scripture, held by the teaching authority of the Church, and received in the individual heart; our 'own insignia' is the sacramental life, and in particular the gift of baptism which is the gateway into it; and our 'one end' is the Father, to whom the Son leads us in the power of the Spirit.

Readers will find here a compelling and genuine vision of unity and diversity which bears the fruits of faith and service. Above all, through its pages they will find

themselves falling in love again with that body which is the Bride of Christ and Sacrament of our Salvation.

Philip Barnes



## ◆POEM◆

### *And death shall have no dominion*

by Dylan Thomas

And death shall have no dominion.  
Dead men naked they shall be one  
With the man in the wind and the west moon;  
When their bones are picked clean and the clean bones gone,  
They shall have stars at elbow and foot;  
Though they go mad they shall be sane,  
Though they sink through the sea they shall rise again;  
Though lovers be lost love shall not;  
And death shall have no dominion.

And death shall have no dominion.  
Under the windings of the sea  
They lying long shall not die windily;  
Twisting on racks when sinews give way,  
Strapped to a wheel, yet they shall not break;  
Faith in their hands shall snap in two,  
And the unicorn evils run them through;  
Split all ends up they shan't crack;  
And death shall have no dominion.

And death shall have no dominion.  
No more may gulls cry at their ears  
Or waves break loud on the seashores;  
Where blew a flower may a flower no more  
Lift its head to the blows of the rain;  
Though they be mad and dead as nails,  
Heads of the characters hammer through daisies;  
Break in the sun till the sun breaks down,  
And death shall have no dominion.

The poetry of Dylan Thomas (1914-1953), into which he poured the vast bulk of his talent, was not explicitly religious. That is, the themes and concerns were not obvious ones of faith, piety or church life. They did, however, have a strong sense of spirituality and felt of a piece with his native Welsh culture in that they were declamatory. It's not hard to read any of his pieces and imagine it being read aloud in a chapel or at some Sunday meeting in Wales. There is likewise a Welshness that runs through them all – the cadences, characters, ideas – with the bardic sense of *hywl*, a somewhat lofty, high-blown rhetoric. In the introduction to his *Collected Poems* (1952) Thomas described his work as 'for the love of man and in praise of God'. This poem is rightly famous and almost a hymn with its metre and repetition. Each line has a strong beginning; see how the first stanza repeats 'Though' in leading to ultimate and undeniable conclusion. Contrasts too, with a blown flower and blowing rain. It looks to the end – an individual end, the end of the world, and easily the earthly life of Christ with its eternal message that death has been swallowed up in victory by the risen, conquering Son. **ND**

# ART

## DONATELLO: Sculpting the Renaissance

*Victoria and Albert Museum,  
London, until 11th June, 2023*

The surprise of this show is that Tristram Hunt, the Director of the V&A and former Labour M.P., should describe Donatello as the greatest sculptor ever. What about all the sculptors outside of the Western European tradition? How can anyone say that sort of thing nowadays?

Maybe the V&A just got carried away by the sheer fabulousness of what they are exhibiting.



*Circle of Donatello, Platonic Bust, bronze, Florence, courtesy of Museo Nazionale del Bargello and The Ministry of Culture Italy. Photo by Bruno Bruchi*

Maybe early Renaissance sculpture is a hard sell. Back in the 1990s when his revised introduction to fifteenth century Italian sculpture came out, John Pope-Hennessy, who had held the same post as Tristram Hunt, cheered the increasing numbers of tourists at the Bargello in Florence as a sign that sculpture was finally getting its just desserts. But today, at least when the V&A has its excellent Donatellos in their purpose-built gallery, it's generally possible to visit some of the greatest works in the western tradition – Tristram got that right – in peace, quiet and solitude.



*Donatello, Lamentation. bronze (c) Victoria and Albert Museum, London*

It would be nice if this exhibition changed that.

The show is now in its third incarnation. It was previously in Florence, which has the largest collections of Donatello's work, and in Berlin, which has the Pazzi Madonna. In a show with many Madonnas – not least because Donatello developed a system whereby his work could be easily copied, if not quite standardised – the Pazzi Madonna stands out. Unusually for his relief Madonnas Donatello has created a sparse group without putti. The technique is extraordinary in its flatness (though not quite the 'squashed' flatness of some of his works), the placing of the two figures within a recessed box (Donatello was a great one for new settings), and the way the fin-

gers of Our Lady press into the flesh of her Son, an observation a century before Titian's supposedly groundbreaking 'Venus and Adonis.' And all this technique is at the service of emotion, the innocent child held by the mother who knows a sword will pierce her own soul.

Technique and emotion are part of what set Donatello apart from his Gothic predecessors. Of course, emotion is there in the work of Giotto, almost a hundred years before Donatello, but there's a special quality to Donatello's emotion. Scholars have recently focussed on the violence of Florentine society – quite why they took so long is a question – so part of the extreme emotion in Donatello is a precise depiction of the society



*Installation shot of 'Donatello Sculpting the Renaissance' at the V&A (c) Victoria and Albert Museum, London*



in which he lived. Indeed, though there is stylisation in Donatello, the heads of San Rossore and (?) Niccolò da Uzzano show the realism which underlies his work.

The realism is developed in two ways. First, there is a Dionysian spirit of decoration and abandonment. This culminates in the *Attis-Amorino*, possibly the first sculpture taken from classical mythology since the Fall of Rome. The child standing on a snake, with open trousers and with arms raised in some sort of smiling gesture, was made for the Bartolini-Salimbeni family. It was probably intended to confuse and shock in equal measure.



Donatello, *Attis-Amorino*, bronze, courtesy of Museo Nazionale del Bargello, Firenze and The Ministry of Culture Italy]. Photo by Bruno Bruchi.

The second way Donatello's realism develops is in showing grief, especially grief around the dying or dead Christ. The Martelli 'Crucifixion,' a late work on which the gilding, for once, hasn't rubbed off is one example. It can be compared with Rembrandt's great series of etchings of the same subject. The Rembrandts have a clearer design whereas it is difficult to appreciate the layout of Donatello's work. Both have a range of figures which show the different reactions



Installation shot of 'Donatello Sculpting the Renaissance' at the V&A (c) Victoria and Albert Museum, London

to the Lord's death, though Donatello is the more dramatic. And in Rembrandt it is Christ who is the centre of attention, while in Donatello it is the Magdalen, wild with grief.

There is a similar focus in another late work, 'Lamentation over the dead Christ,' where it is the roughly hewn weeping women rather than the smooth dead Christ who catch the attention. There's a line here through Mantegna, Raphael, and Poussin to Picasso's 'Guernica,' though Donatello achieves much more than the Spaniard in a very small space.

One of Donatello's ways to create much in little was *rilievo stacciato* – squashed relief. This is one of his most extraordinary innovations. He was able to create a sense of depth and space with very slight incisions, the opposite of his great figures, represented in the show by a number of Davids and copies of

his largest work, the now fractured high altar at the Basilica of St Antony in Padua.

There are two especially fine examples of squashed relief in the exhibition. One is of the ascending Christ presenting the keys to St Peter, a novel treatment of the two subjects. It is much easier to see in this show than usually at the V&A. The other relief is one of a series of tableaux devoted to the miracles of St Anthony. In this particular miracle the saint offered a starving donkey the choice of food to fill its stomach or a consecrated host. The donkey chose the host. Not only is the donkey excellent and the story-telling clear, the variety of perspectives in the background markets and church provide both interest and a setting for a range of reality show locals.

Maybe Donatello is the greatest.

Owen Higgs



Donatello, *Ascension with Christ giving the keys to St Peter* (c) Victoria and Albert Museum, London

# Two Suppers at Emmaus

Theology through Caravaggio's different treatments of the Emmaus story

The resurrection news in Luke is given to the women at the tomb by angels, but the disciples do not believe this when they hear it. Instead, it is two of them, on their way to Emmaus around seven miles away from Jerusalem 'later that same day' who feature. This is the post-crucifixion situation: their friend and master has been killed, their hopes are unfulfilled. And on this journey a stranger comes among them as they walk and asks what they are discussing. They are dumbfounded anyone should ask, for their conversation regards the crucifixion. And the stranger then guides them to a new understanding; 'he interpreted to them the things about himself in all the scriptures' (Lk 24.27). Naturally, at Emmaus and nightfall, they ask him to stay and eat with them; table fellowships is of vital importance to the Jews. And it is in this moment of taking the bread — blessing it, breaking it, and giving it to them — that they recognise Jesus, before he vanishes. 'Were not our hearts burning within us on the road?' they say, and then go back to Jerusalem 'that same hour' to proclaim the good news — 'how he had been known to them in the breaking of the bread' (vv 32-35).

There is something here too of the Jewish tradition. Scriptural studies involved Halakah (from the verb 'to walk') as commentary from sacred text on the rules for daily life. Also Haggadah ('to tell') was about stories from scripture retold to illustrate their religious meaning. Law and example, and Luke is full of characters whose lives are example and tell a story. Simeon and Anna, Jairus, Martha and Mary, Cleopas on the way to Emmaus — lives with stories, people with meaning.

The painter Michelangelo Merisi da Caravaggio (1571-1610) painted the Emmaus scene twice. This wasn't unusual as many artists did so at the time, commissioned for another favourite story or saintly moment. The interest comes in seeing what has changed. The two Caravaggio canvases are different. Though his body of work is relatively small, we are lucky that the first Supper from 1601 is easily accessible at the National Gallery. It's a full scene: Christ seated at the table in animated expression over the food, disciples on either side, the innkeeper standing off. Lively and vibrant, the viewer looks on as though seated at the table — like watching the tv or a



play through the 'fourth wall'. It is almost an icon, drawing the spectator into this scene with fruit, a chicken carcass, bread and wine, an expansive gesture. The theology asks what must it be like to have the risen Christ come among you, and realize it — to be at table with him?

The second depiction came five years later; the same composition, but tighter. The innkeeper is there but on the other side now, with his wife in the shadows. The table is less cluttered — really only bread and a jug this time — and the cloth is more ornate, like an altar frontal. The gestures are smaller, the intimacy heightened. As a focal point, the bread with Christ's hands above draws the eye. If the previous idea was about seeing the risen Christ in flesh, this new one had a sacramental focus: the bread and wine, the hands, the table — 'a bare, eucharistic minimum' as Andrew Graham-Dixon has observed, in his 2011 book *Caravaggio: A Life Sacred and Profane Paperback*. And it's somehow darker now with heightened contrast and greater depth; more shadow in the background, more light in the centre. Why? What had changed? This second Supper (now at the Brera in Milan) was the first thing Caravaggio painted on the run, having killed a man in a duel in Rome. Found guilty, he was exiled, condemned as a murderer, and a bounty on his head for anyone who might kill him. This sentence haunted him for the rest of his life, only a handful of years. His work became more bleak and serious as a result. Painted in the Alban Hills, his revision of the Emmaus scene has less movement but is more urgent. The drama demands we see salvation in the risen Christ of eucharistic bread and wine.



Alleluia! bread of angels,  
Thou on earth our food, our stay;  
Alleluia! here the sinful  
Flee to Thee from day to day:  
Intercessor, friend of sinners,  
Earth's Redeemer, plead for me,  
Where the songs of all the sinless  
Sweep across the crystal sea.

William Chatterton Dix (1837-98) ND



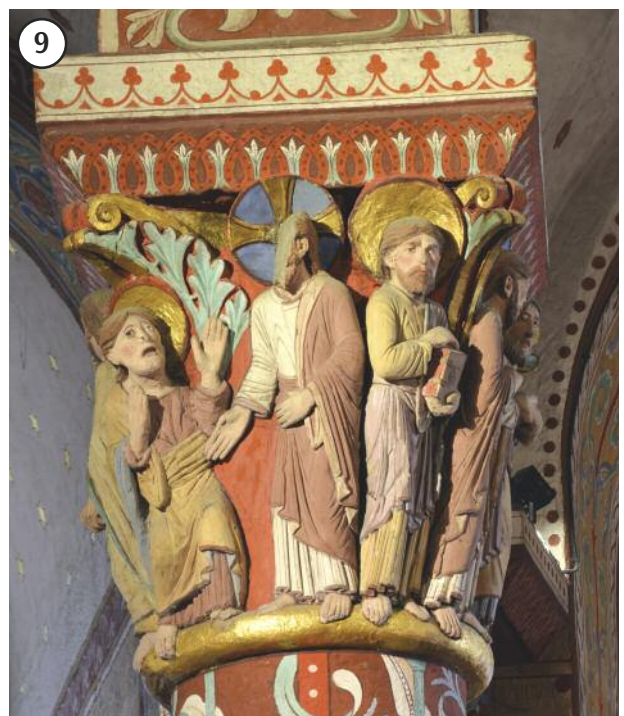
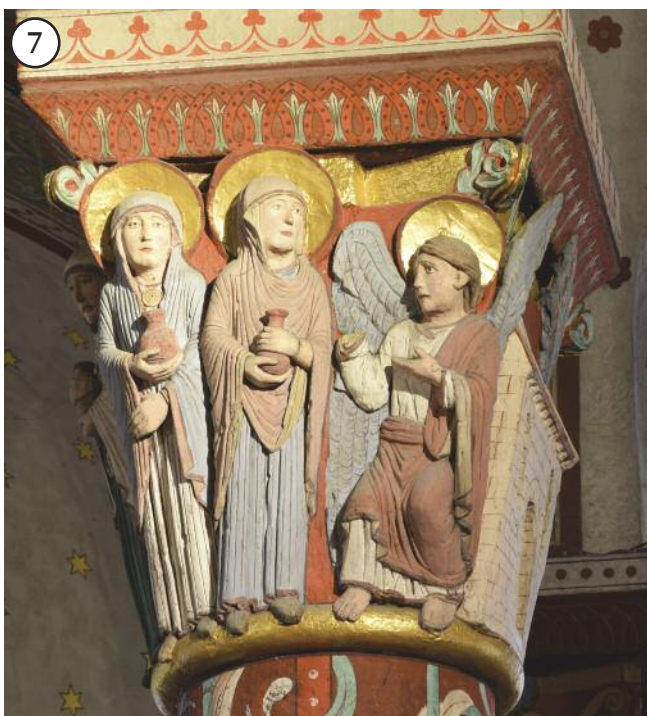
# Church Crawling

*Simon Cotton finds resurrection glory in France*



Among the carving on the capitals of the pillars supporting the chevet at **Issoire** (Puy-de-Dôme) are some depicting the events of the first Easter Sunday. They date from the second half of the 12<sup>th</sup> c., though they underwent substantial restoration in the 19<sup>th</sup> c., following damage in the 16<sup>th</sup> c. struggles in the wake of the Reformation.

The empty tomb, Mark 24 (#8); the sleeping Roman soldiers, Mark 28.4 (#6); the women with spices and the Angel of the Resurrection Mark 16, Luke 24 (#7, 10); Christ appearing to St Mary Magdalene, John 20.14 (#9). **ND**





# A Sacramental Worldview

An exclusive extract from the new memoir by *Frank Field* as he contemplates his life and what comes next

I grew up in this parish that I would now call low-church Catholic parish, St Nicholas's in Chiswick. By 'low-church' I mean the liturgy was celebrated in a clear Catholic form, but there was a strong distaste for any excess of church millinery, such as dressing up in yards and yards of lace. Nevertheless, St Nicholas's provided me with a sense of protection and belonging, and I cannot thank this church community enough for the protection it offered me, of which, as I look back, I was so badly in need.

Here I was safe from my father's outbursts of rage and bullying. And here I learned the nature of a wider community that ran alongside the family that my mother provided every day for 'her three boys', as she called us. So, thanks exclusively to her influence, I grew up in a Christian family.

Where St Nicholas's failed me was in the fact that it didn't teach me any idea whatsoever of the Catholic faith, and this lack I became more conscious of as I grew in my sixth form and then moved into university. Strangely, I have always sensed the lacking of a scaffolding of ideas that appeared to be agreed upon by those people I most admire and trust, and whose friendship so enriches my life. I am presented so often as an outsider. If I am so, I am an outsider who longs to be part of the inside. Is this peculiar to me, or is it an integral part of the human spirit as it tries to make sense and order of the events that sweep us along? Whatever the answer, all I know is that during my crucial early years I had no vision of the world into which I could try and fit my life's actions. There was no rulebook to follow. But all too soon I saw this failure as a mighty bonus, a Providential blessing if there ever was one. I was taught to try and think for myself.

Likewise, while there was this marked distaste of church millinery, St Nicholas's lacked much sense of the church militant. This important vacuum was filled much later at university, where the dismissive attitude to Christian Socialism of our outstanding labour history don, John Saville, intrigued me more than any of his Marxist interpretations of nineteenth-century England (and 'England' is not a misprint, despite John's internationalism). The lack of a map or compass from any Catholic rulebook left me deciding for myself what to do on the big and the small issues. I was not too troubled on this score: I did not know then of a different world of structured ideas and philosophies. I still do not fully comprehend this world. Moreover, were not the early followers of Jesus to an important extent in the same position, for

where was the method by which he taught? When, as often happened, he was faced with a question, it was often simply to trick him. He replied, 'What do you think?'

Thinking out my position in this universe and trying to make sense of the question 'What is the purpose of life?' began to build the person and the kind of MP I became. I was on my own as far as ideas went. In this most important sense, St Nicholas's served me well. I was taught no catechism or rulebook, let alone a philosophy of life. As a result, I was never in any box from which I had to try and escape and think as though I was on the outside. I was always on the outside.

What St Nicholas's as a church community had failed to teach, its building came to the beginnings of a rescue. This wonderful J. L. Pearson building, which sits proudly at one end of Chiswick Mall, captured two sacramental lessons. First, that the true nature of reality can be greater than our ordinary senses can behold. Pearson is, for me, our greatest Victorian architect. More than any of his contemporaries he was able to defy the expectations one forms about the size and scope of a building's interior based on observations from the outside. Entering through the small choir door, I beheld something for which my eyes had not prepared me. Once inside, St Nicholas's became so much bigger and more significant than it appeared from an external encounter, as is the case, of course, with the Christian story too.

The second sacramental lesson I gained from St Nicholas's was that part of the Christian journey is a movement from darkness into light. By the time I was nine or ten I was trusted to go to church on my own. The safety of children outside their homes then went unques-



*Frank Field as Independent Member of Parliament for Birkenhead at the Climate Coalition 'Time is Now' event to lobby MPs for action on climate change, June 2019*



tioned. On some weekday mornings I would be down on the rota to serve at the 7 a.m. or 8 a.m. Mass. If it was a winter's morning, I would be running through the dark to be in church and robed before the said hour.

From the darkness and cold outside I would be welcomed and wrapped immediately by the warmth and the peculiar smell of St Nicholas's. The heating was always turned on during those bleak winter months. But the warmth was more than that artificially created by a pretty efficient heating system: I felt that I belonged there. I was at home. And as I led the priest from the vestry, past the high altar, bowing as we reached the centre, we moved through the darkness into a pool of light that illuminated the Lady Chapel.

While lacking any rulebook to apply to my politics from my grounding at St Nicholas's, I was beginning to learn that a direction of life was an attempt at moving from darkness to light, however feeble that attempt was. The journey would ebb and flow. There would be successes and failures. But there was ever the aim of that goal. I had no detailed rulebook which would hide me from making my own decisions, and particularly the hard decisions about life. This freedom was one of the greatest gifts I could be given for the political and public side of my life.

These two crucial aspects of the Christian faith – of the truth being greater than one's mind can possibly perceive, and that life's journey is an attempt to move from darkness to light – taught me the limits of rationalism, though I was not conscious of it at the time. My introduction, therefore, to these Christian beliefs and, with them, to the limits of rationalism was my first introduction to the politics of Michael Oakeshott and his emphasis on the danger of rationalism in politics. Oakeshott's great inaugural lecture on political education was simply a brilliantly written expansion of the lessons I was already being taught.

With this gift about knowledge that we are on a great journey, both as individuals and collectively, also came a sense of Providence. And here is one of those baffling or conflicting aspects that characterize my life. This sense of Providence, and the feeling of protection that came from it, were given to me very early on. It didn't excuse me from making judgements about what were strategic goals, and what were the best means of achieving these goals. In no sense was I to think that my life was on auto-drive. Activity is the cornerstone of being a Christian and a responsible citizen. This gift of a Providential blessing gave me a sense of being protected, and I've had that feeling as long as I have thought about the purposes of life and of death.

Until recently, I've never been able to see this blessing being on a par with the experience of those Christians who talk of knowing Jesus. I have no such personal knowledge of the Godhead. Looking back now, however, I am not so sure that I did not have the best deal. For most of my life I've envied (I hope not in a corrupt way) those that had the certainty of knowing Jesus. But I shall go into death trusting that the decision I have made about what makes most sense to me will be shown to be true. ND

Frank Field, Baron Field of Birkenhead, was born in July 1942. Initially a member of the Conservative Party, he left in 1960 over opposition to apartheid in South Africa and became a Labour man. After a degree in economics at the University of Hull, we went into teaching and served as a Labour councillor in Hounslow. He contested the seat of South Buckinghamshire in the 1966 general election unsuccessfully, but was selected for Birkenhead which he won in the 1979 election and represented the constituency for the next 40 years.

Field has always been something of a maverick and not a docile servant of the party. He became Minister for Welfare Reform in the Blair government of 1997 (for just over a year), resigning over disagreements with the Prime Minister and thereafter an open critic of the government from its backbenches. In 2015, the year he became Chairman of the Work and Pensions Select Committee, he nominated Jeremy Corbyn in the Labour Party leadership contest. He enthusiastically promoted 'self-interested altruism' and regarded Mrs Thatcher as a personal friend, admiring her free market philosophy views and visiting shortly before her resignation to offer advice. He also holds some socially conservative views such as reducing the timeframe in which abortions can be allowed.

Field supported Brexit and consistently voted that way in parliament, resulting in the drama of a no-confidence vote in his constituency in 2018 when he also resigned the Labour whip but remained MP as an Independent. The constituency vote aside, a main reason for leaving Labour was Jeremy Corbyn's leadership which he never believed would translate into electoral success but had turned into 'a force for anti-Semitism in British politics'. He attempted to reform his platform as the Birkenhead Social Justice Party but lost to the Labour candidate in the 2019 general election and was elevated to a peerage in the House of Lords in the dissolution honours published the following year and sits as a crossbencher.

Field is a committed member of the Church of England, also having served as Chairman of the Churches Conservation Trust and as a member of the General Synod. In 2017, the Archbishop of Canterbury gave him the Langton Award for Community Service 'for sustained and outstanding commitment to social welfare' and in the 2022 New Year Honours Field was appointed Member of the Order of the Companions of Honour (CH) for political and public service.

In October 2022, Lord Field 'who is dying' sent a statement for Lady Meacher to read out in her Assisted Dying Bill debate in the Lords which said he had 'just spent a period in a hospice and I am not well enough to participate in today's debate. Had I been, I would have spoken strongly in favour'. Speaking to the Radio 4 *Sunday* programme in early February he said of belief 'on balance, this is the best story around...on the balance of probabilities I think it to be true'.

**Politics, Poverty and Belief: A Political Memoir by Frank Field is published by Bloomsbury Continuum.**

# Bridging the Faith

Christopher Collins reflects on the life and ministry of Arthur Middleton

In the Church of St Columba, Southwick, in Sunderland—now sadly closed to Anglican worship—the walls are decorated with murals by the famous artist James Eadie-Reid. The one of particular note is that in the apse behind the high altar, and I can imagine that the young Arthur as chorister and server spent many a moment in contemplation of the events this impressive picture painted.

Coming appropriately enough from the north side of the apse was a procession of northern saints—led by St Aidan, then St Columba himself, St Oswald and St Hilda. From the south side a similar procession is led by St Augustine with, amongst others, St Gregory in support. The two processions meet in the centre of the apse, directly behind the High Altar's crucifix, and on the wall the artist has placed the legend 'One Flock, One Shepherd'.

I am guessing that the significance of this apocryphal meeting was not lost on the young Arthur; here in visual form was an icon of the blending of traditions, Celtic and Roman, which would become in many ways the foundations for the Church in England, and especially the Church in the North of England. Two processions of faith meeting under the banner of one Christian Church.

Even if I am not correct in this fancy of mine, I offer that picture of the apse of St Columba's Church as an image of Arthur's vocation and ministry. From my own personal knowledge of him as my first Vicar, I can attest to the way Arthur was able to bridge the seeming divide between pastoral care in a parish and the calling to continue his theological studies. Neither the parish nor the books lost out in this synthesis of activity: we were sent out to visit at 2pm every day—the 'Garbett Hour' as Arthur called it—and yet somehow Arthur could pick up a book at any time and be deep into its contents if only with minutes to dedicate to it.

He could also find the time to devote his attention to Stewardship in the Durham Diocese, as well as spiritual direction, and in recent years leading St Chad's College as interim principal.

His scholarship was also a meeting of traditions, bridging the divide between contemporary church life and teaching, and the treasure of the Anglican Fathers of the sixteenth and seventeenth centuries. Perhaps history will give Arthur a place of honour for his raising the level of interest in the Fathers of our Church of England through his books, conferences, lectures and articles in especially *New Directions*. Some of this activity took Arthur all over the world.

But this bridge had another arch to it, connecting the Anglican Divines with the foundational teachers of the faith, the Fathers of the first few centuries of Christianity. Rarely could be found an intellect like Arthur's so caught up with, and knowledgeable of, the writings of

both the Anglican divines and the ancient Fathers. Arthur's conviction of the truth of that vital bridge is nowhere better expressed than he does himself in the introduction to his book *Fathers and Anglicans*:

When I stand at the chancel step and face east to say the Nicene Creed in St Nicholas' Boldon, I gaze at two Byzantine mosaics, one of St Nicholas and the other of St George, on each side of the East window depicting Van Eyck's Adoration of the Lamb. These associations from the East and West do not represent an eccentric accommodation of Anglicanism to Eastern Orthodoxy, but illustrate how the many associations of Orthodox Christianity can live together and not look out of place.

There was one other bridge that Arthur built—his most important and possibly foundational to his whole ministry—that synthesis of 'professional' life with that of married and family life. Jennifer and the boys, and subsequently their own children too, were central sources of pride and affection that made Arthur the warm, personal, rounded individual he was.

Back to where we started, gazing at the double procession of founding saints of the Church in England in the parish church of St Columba, Southwick, Sunderland, the cradle of Arthur's faith. On St Columba's Day each year, 9th June, a procession around the Church was a vital part of the liturgy, whilst singing a specially composed hymn outlining the story of Columba's flight to Iona and his subsequent mission. The chorus expresses Columba's desire to continue that journey, building a bridge between the mortal and the immortal. Imagine, then, the young Arthur Middleton singing these words, and let them be for us a thanksgiving for his journeying in faith.

*All glory be to Jesus for His victorious grace,  
Who in His Saints hath struggled till He brought  
them to their goal;  
All glory to the Father Who prepares for them their  
place,  
All glory to the Spirit, for Columba's saintly soul:  
For he sought a better country than the dear Hibernian  
shore,  
And the music of its children soundeth sweetly ever-  
more.*

Seek now and find, Arthur, that better country: cross the bridge built on your spiritual life and discipline, and be part of the chorus of its children sounding sweetly evermore. Amen. **ND**

*The Revd Christopher Collins was Arthur Middleton's curate in the 1970s.*



# Sacrifice and Praise

*The Parish of Saint Giles-in-Reading's Memorial to the late Fr Michael Melrose*

Three years ago, on 18 March, 2020, (Eve of the Solemnity of St Joseph), High Mass with blessing of the memorial tablet to Fr Michael Melrose, former Rector & Vicar of S Giles-in-Reading, was planned to take place. An array of priests with a link to the parish or to Fr Melrose were ready to attend, but our attempts were thwarted by the COVID pandemic. The memorial had been fixed to the wall of the Lady Chapel and there it stayed covered from sight until 20 March, 2023, the Feast of St Joseph this year.

Fr Melrose was inducted into the post of parish priest on the Eve of St Joseph 1994 at a difficult time for many of us in the Anglo-Catholic tradition. Having been Chairman of Forward in Faith in Manchester, he was soon involved in setting up the Oxford Region branch of FiF and assumed the role of Chairman. He was proud to hold the title of Regional Dean for Oxford. Fr Melrose was also SSC Regional Vicar but above all he was a faithfully dedicated Parish Priest who wanted little more than to celebrate mass every day and tend his flock.

The Church of St Giles is an ancient one and has within its walls many fine memorial stones and tablets to former incumbents, notably one to Blessed John Eynon, one of the Reading Martyrs. So it is not only in keeping with the long tradition but wholly right that a new memorial stone, to a former much loved incumbent is now to be found in the church.

At the invitation of the current Rector & Vicar, Fr David Harris, Fr Charles Card-Reynolds agreed to preach the homily and bless the memorial which was designed by Lida Lopes Cardozo Kindersley and it was carved at the Cardozo Workshop in Cambridge.

Fr Melrose had few surviving relatives at the time of his death in 2009 and his executors, Sue Mott and Christopher Mott (also church officers at S Giles), undertook the preliminary work which allowed the monument to be completed and installed. **ND**



Michael Melrose was called into the chosen priestly life. His life became a memorial, a re-mem-bering of the saving priestly life of Jesus. And so carved into the memorial are two symbols – a cross held within an eternal circle – a consecration cross, for ‘Thou art a priest forever after the order of Melchizedek.’ The symbol of the sacrificing nature of priesthood is shown by the Precious Blood of the chalice topped with the Host. Michael lived within the Great Tradition of being a sacrificing priest.

Fr Michael lead many of us to that saving mystery; by his sacrifice he brought us to make our sacrifice. Often we remember with love and gratitude those priests who allowed us to be ‘priest and people together’. The back and forth of the liturgical conversation becomes a reality of priesthood experienced.

The Eternal and Almighty God is the God of particularity. He chose St Joseph. He chose a moment in time to reveal the Holy Name. He chose Our Lady to be the mother of the Incarnate Word. Our faith is so often lived by God’s grace in a series of particularities – this is the particular church to which I belong we say, this is my parish, my community. He is my priest. That is what many of us could say of Michael Melrose. In his presence we knew we were in the presence of priesthood.

These truths of priesthood Fr Michael received, he believed them, his life was consecrated and set apart to serve them. It was a costly sacrificial witness. He was sometimes overlooked, discounted, dismissed. He was a sensitive and intellectual man. He was a very lovable combination of being a naughty worldling and other worldly. There was an attractive humanity and humour to him.

Fr Michael because of himself and despite himself lived within that sacrificing presence of Jesus the Saviour, Jesus the High Priest. It made him happy. It gave him a love for the Church and in particular this church and her people. He loved you and that drew from him wisdom and laughter. Michael James Gervase Melrose, priest, a sacrificing priest, your priest and one of many faithful priests of this sanctuary of St Giles. Eternal Rest grant unto him O Lord.

*Fr Charles Card-Reynolds*

# parish directory

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

**BEXHILL on SEA St Augustine's**, Cooden Drive, TN39 3AZ Saturday: Mass at 6pm (first Mass of Sunday) Sunday: Mass at 8am, Parish Mass with Junior Church at 10am. Further details of services and events at St. Augustine's please visit our website: [www.staugustinesbexhill.org.uk](http://www.staugustinesbexhill.org.uk)

**BIRMINGHAM St Agatha**, Stratford Road, Sparkbrook (B11 1QT) "If it is worth believing in, it is worth travelling for" Sunday Mass 11am. Contact 0121 449 2790 [www.saintagathas.org.uk](http://www.saintagathas.org.uk)

**BISHOP AUCKLAND St Helen Auckland**, Manor Road, West Auckland Medieval church. A Parish of the Society of S. Wilfrid and S. Hilda. Sunday: Sung Mass 10am, Evensong and Benediction (First Sunday of the Month) 6pm. Weekday Mass: Mon 7pm, Tues, Fri, Sat 9.30am, Wed 10am, Rosary Mon 6.30pm. Messy Church every third Saturday 11.30am, Parish Priest: Canon Robert McTeer SSC 01388 604152. [www.sthelenchurch.co.uk](http://www.sthelenchurch.co.uk) Curate Fr Edward Gunn 07485 756177 [st.helen.curate@gmail.com](mailto:st.helen.curate@gmail.com) Youth and Community Worker 07485545278 [communitysha@yahoo.com](mailto:communitysha@yahoo.com)

**BLACKPOOL St Stephen on the Cliffs**, Holmfield Road, FY2 9RG. A SWSH Registered Parish. Sundays - 9am Said Mass, 10.30am Solemn Mass, 6pm Evening Service. Easy Access & Loop. Tel 01253 351484 [www.ststephenblackpool.co.uk](http://www.ststephenblackpool.co.uk)

**BOSTON LINCOLNSHIRE St Nicholas**, Skirbeck Boston's oldest Parish Church. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richmond. Sunday Solemn Mass 9.30am. Daily Mass, Feasts, Solemnities, Offices, Benediction and Confessions as displayed on noticeboards. Parish priest: Fr John Underhill SSC 01205 362734 [www.skirbeckstnicholas.com](http://www.skirbeckstnicholas.com)

**BOURNEMOUTH St Ambrose**, West Cliff Road, BH4 8BE. A Parish under the patronage of Ss. Wilfrid & Hilda. Sunday: 8am Low Mass BCP, 10am Sung Mass Traditional Ceremonial (CW), 4pm Solemn Evensong, 2nd Sunday of the month Solemn Evensong with Benediction. Daily Mass, Monday to Saturday, at 8.45am and Daily Evening Prayer, Monday to Saturday, at 5.30pm and the Rosary on Wednesdays at 5.00pm before Evening Prayer. Parish Priest Fr Adrian Pearce SSC 01202 911569; Parish office 01202 766772. Email: [afpear2@gmail.com](mailto:afpear2@gmail.com)

**BOURNEMOUTH St Katharine**, Church Road, Southbourne, BH6 4AS. A Parish under the Episcopal oversight of the Bishop of Richmond. Sung Mass at 10.30am on Sunday. Contact: Dean Quinton, Churchwarden 01425 672601 [deanquinton@hotmail.com](mailto:deanquinton@hotmail.com)

**BOWBURN, Durham Christ the King**, DH6 5DS; A parish of the Society, under the care of the Bishop of Beverley. Durham City's 'Forward in Faith' parish. Sunday: 11am Sung Mass and Sunday School; Weekday Mass: Wed 9.30am, Fri 6.30pm; Parish Priest: Fr John Livesley ssc 01388 814817

**BRADFORD St Chad**, Toller Lane (B6144, 1 mile from city centre). Society Parish. Sunday: Solemn Mass 10.45, Solemn Vespers and Benediction (Latin) 18.30. Tuesday: Mass 18.00. Wednesday: Mass 19.30. English Missal. Saturday: 18.30 Vigil Mass. For all other services and information please contact the Parish Priest, Fr Liam Beadle [liam.beadle@gmail.com](mailto:liam.beadle@gmail.com)

**BRIGHTON & HOVE WAGNER GROUP St Barnabas'** (11am) Fr John Eldridge 01273 881761 [www.stbarnabashove.co.uk](http://www.stbarnabashove.co.uk). **St Bartholomew's** (10.30am) Fr Ben Eadon 01273 325301. **St Martin's** (10.30am) Fr Trevor Buxton 01273 604687. **St Michael's** (10.30am) 01273 822284. **St Paul's** (11am) Fr Ben Eadon 01273 325301. (Sunday Principal Mass times in brackets.)

**BRISTOL Oswestry parishes All Hallows**, Easton BS5 0HH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Weekday masses: Tuesday 7:15 p.m. & Wednesday 10:00 a.m. (All Hallows). Contacts: Fr Jones Mutemwakwenda 01179551804, [www.allhallowseaston.org](http://www.allhallowseaston.org) Philip Goodfellow, Churchwarden. 07733 111 800 [phil@holynativity.org.uk](mailto:phil@holynativity.org.uk) [www.holynativity.org.uk](http://www.holynativity.org.uk)

**BROMLEY St George's Church**, Bickley Sunday 8.00am Low Mass, 10.30am Sung Mass. Low Mass Wednesday 9.30am, Friday 9.30am, Saturday 9.30am with Rosary. Parish Priest Fr Henry Everett 0208 295 6411. Parish website: [www.stgeorgebickley.co.uk](http://www.stgeorgebickley.co.uk) and find us on Facebook.

**CARDIFF** near rail, bus, Principality Stadium, city centre and Bay Daily Mass **St Mary**, Bute Street Sunday: Solemn Mass 11am; Parish Priest Fr Dean Atkins SSC 029 2048 7777 [www.stmaryscf10.co.uk](http://www.stmaryscf10.co.uk)

**CHARD The Good Shepherd**, Furnham. Under the Episcopal care of the Bishop of Oswestry. Sunday: Sung Mass 9.45am, Miss Alison Cruickshank 01460 68779 [www.churchofthegoodshepherd-chard.weebly.com](http://www.churchofthegoodshepherd-chard.weebly.com)

**CHESTERFIELD S. Paul**, Hasland, Derbyshire, S41 0JX Sunday: Sung Parish Mass 10.30am, Low Mass: Wednesday 10.30am, Benediction: Last Tuesday 7:15 pm, Cell Mass: 2nd Friday 7:15 pm. **S. James the Apostle**, Temple Normanton, Derbyshire, S42 5DB Sunday: Parish Mass 9am, Thursday: Low Mass 7.15pm, except Benediction: 2nd Thursday 7:15 pm. Contact: Fr Geoffrey Borrowdale SSC 01246 232486 [frgeoffrey@stpaulshasland.com](mailto:frgeoffrey@stpaulshasland.com) [www.stpaulshasland.com](http://www.stpaulshasland.com)

**CHOPWELL Saint John the Evangelist** NE17 7AN A Society Parish. Sunday - Sung Mass 10am. Daily Office & Mass as displayed. Parish Priest: Rev Tom Brazier: 07799 217775 [greensidevicar@solo.net](mailto:greensidevicar@solo.net)

**COVENTRY St. Oswald Tile Hill** Monday & Thursday - 9am BCP Morning Prayer, Tuesday, Friday & Saturday - 9am Morning Prayer (CW), Tuesday - 1pm Rosary Prayers, Wednesday - 9.30am Mass, Sunday - 10am Mass, [First Sunday] 6pm Evensong & Benediction. Fr Edward Backhouse SSC - 07485 493418. Church Office - 07512 924401. Find us on Facebook [www.stoswalds.co.uk](http://www.stoswalds.co.uk)

**DERBY St Anne's**. Sunday Sung Mass 1115. For directions and details of weekday Masses and Choral Evensongs with Benediction - see A Church Near You website. Fr Giles Orton SSC 07768 827101

**DEVIZES St. Peter's**, Bath Road, Devizes, Wiltshire. Society of St. Wilfrid and St. Hilda parish under the Episcopal care of the Bishop of Oswestry. Sundays 10am Sung Mass. Wednesdays 10.30am Low Mass. On major festivals & Saints' Days - times vary. Contact: Duty volunteer Tel: 0785269628 [stpetersdevizes@outlook.com](mailto:stpetersdevizes@outlook.com) [www.achurchnearyou.com/9679](http://www.achurchnearyou.com/9679)

**Dewsbury St Saviour's**, Ravensthorpe. A parish under the care of the Bishop of Wakefield. Sundays 10 am Sung Mass. For further details - 'A Church Near You' WF13 3JR, and follow us on Facebook "Savvylove". Fr George Spencer 07388507282

**DONCASTER St Wilfrid's**, Cantley DN4 6QR A beautiful and historically significant church with much Comper restoration. A Society Parish under the Episcopal care of the Bishop of Beverley. Modern catholic worship with a friendly atmosphere. Sunday: 8am Mass and 10am Parish Mass. Wednesday: 9.30am Mass (followed by coffee morning). Friday: 8pm Mass. Saturday 9.30am Mass. Visitors very welcome. Contact: Fr. Andrew Howard ssc. (01302) 285316, mob. 0774 0932758 [fatherahoward@gmail.com](mailto:fatherahoward@gmail.com)

**DONCASTER Benefice of Edlington S John the Baptist** (DN12 1AX) with **Hexthorpe S Jude** (DN4 0BT), Sung Mass Sundays 9.15am Edlington. Youth Group at Edlington on Fri 7pm, Messy Church at Edlington on the last Monday of each month 4.00 pm at the ECO centre (DN12 1AB). Please refer to our Facebook pages for details of other activities and service times for St Jude's (Hexthorpe).

<https://www.facebook.com/StJohnsEdlington> and <https://www.facebook.com/stjudeshexthorpe>

**EASTBOURNE St Saviour's** A Society Parish. Sunday: Said Mass 9.00am Solemn Mass 10.30am. Daily Mass & Office. For details and information contact Fr. Mark McAulay SSC, 01323 722317 [www.stsavioureastbourne.org.uk](http://www.stsavioureastbourne.org.uk)

**FOLKESTONE Kent, St Peter on the East Cliff** A Society Parish under the episcopal care of the Bishop of Richmond. Solemn Mass: Sunday at 10.30 am. Weekday Mass: Thursday at 12 noon, preceded by coffee/tea at 11 am; High Mass for Holy Days - usually 7.30 pm (check website newsletter). Contact: The Churchwarden 07947 064863 <http://stpetersfolkestone.co.uk> e-mail: [warden.john@stpetersfolkestone.co.uk](mailto:warden.john@stpetersfolkestone.co.uk)

**GRIMSBY St Augustine**, Legsby Avenue Lovely Grade II Church by Sir Charles Nicholson. A Forward in Faith Parish under Bishop of Richmond. Sundays: Parish Mass 10am, Solemn Evensong and Benediction 6pm (Third Sunday). Contact telephone number 07941894822

**HALIFAX St Paul**, King Cross: Queens Road, HX1 3NU. An inclusive resolution parish receiving sacramental provision from the Bishop of Wakefield. Sunday: 11.00 Solemn Mass; Occasional Choral Evensong. [www.stpaulskingcross.co.uk](http://www.stpaulskingcross.co.uk)

**HARTLEPOOL St Oswald's**, Brougham Terrace. A Society Parish under the episcopal care of the Bishop of Beverley. Sunday: Sung Mass 10am. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr. Richard Massheddar, 01429 272934

**HEMEL HEMPSTEAD St Francis of Assisi**, Hammerfield, Glenview Road, HP1 1TD. Under the episcopal care of the Bishop of Richmond. Sunday Sung Mass at 10am. Solemn Evensong and Benediction at 6.30pm (4th Sunday). Traditional rite and ceremonial sung to Merbecke. Vicar: Fr. Michael Macey, 01 442 243258 e-mail: [vicar@stjohnsboxmoor.org.uk](mailto:vicar@stjohnsboxmoor.org.uk)

**KINGSTON-upon-THAMES St Luke's**, Gibbon Road (short walk from Kingston railway station) Sunday services: 8am Low Mass (English Missal), 10.30am Sung Mass (Western Rite), 5pm Evensong. Weekday services Tuesday to Friday 9am Mass. For further information phone the Parish Office 0759 2408419. Web page: [www.stlukeskingston.uk](http://www.stlukeskingston.uk)

**LINCOLN All Saints**, Monks Road. LN2 5JN. Society & F in F Parish under the care of the Bishop of Richmond. Sundays - Sung Mass 9.30am. Evening Prayer 6pm. (2nd & 4th Evensong & Benediction) Weekdays - Monday, Wednesday, Saturday 8.30am; Thursday 7pm (Eucharistic Adoration from 6.15pm); Friday 10am. Vicar: Fr Paul Noble SSC - 01522 524319 [www.allsaints-monksroad.com](http://www.allsaints-monksroad.com) Facebook - All Saints Church, Monks Road

**LOFTUS-IN-CLEVELAND St Leonard**, Loftus & St Helen, Carlin How, situated on the North Yorkshire Coast. Sunday - Said Mass at Carlin How 9am and Family Mass at Loftus 10.30am. Parish Priest Fr. Adam Gaunt 01287 644047. Email: [AdamGaunt@btinternet.com](mailto:AdamGaunt@btinternet.com) Further details on our website: [www.loftusparish.co.uk](http://www.loftusparish.co.uk) or on Facebook: [www.facebook.com/loftusparish](https://www.facebook.com/loftusparish)

**LONDON EC3 St Magnus the Martyr**, Lower Thames Street (nearest Tube: Monument or Bank) A Society Parish Under the Episcopal Care of the Bishop of Fulham. Mass: Sunday 11am, refreshments following, Tues, Wed, Thur and Fri 12.30. [Midweek mass subject to change] Visitors very welcome. Website: [www.stmtm.org.uk](http://www.stmtm.org.uk) [rector@stmtm.org.uk](mailto:rector@stmtm.org.uk)

**LONDON E1W St Peter's**, London Docks, Wapping Lane. Nearest station is Wapping (Overground). Buses: D3 or 100. A registered parish of the Society of S. Wilfrid & S. Hilda. Sunday Masses: 9.15am and 10.30am. Contact: Fr Jonathan Beswick SSC 0207 481 2985. For daily mass and office times please see website. [www.stpeterslondondocks.org.uk](http://www.stpeterslondondocks.org.uk)

**LONDON N21 Holy Trinity**, Winchmore Hill, Green Lanes, N21 3RS. A modern catholic parish under the Bishop of Fulham. Every Sunday: Parish Mass 10.30am with Junior Church. Weekdays: Wednesday 11.00am Rosary or Exposition and Simple Benediction followed by 12.00 noon Angelus and Mass. Friday 12 noon Angelus and Mass. For the Sacrament of Reconciliation and other enquires contact Fr Richard Bolton at [rdeb2010@btinternet.com](mailto:rdeb2010@btinternet.com) or phone 0208 364 1583



**LONDON N21 Holy Trinity**, Winchmore Hill, Green Lanes, N21 3RS. A modern catholic parish under the Bishop of Fulham. Every Sunday: Parish Mass 10.30am with Junior Church. Weekdays: Wednesday 11.00am Rosary or Exposition and Simple Benediction followed by 12.00 noon Angelus and Mass. Friday 12 noon Angelus and Mass. For the Sacrament of Reconciliation and other enquires contact Fr Richard Bolton at [rdeb2010@btinternet.com](mailto:rdeb2010@btinternet.com) or phone 0208 364 1583

**LONDON NW3 All Hallows** Gospel Oak, Hampstead, NW3 2LD A Society Parish under the Bishop of Fulham. Parish Mass each Sunday at 10am. For further details: Prebendary David Houlding SSC

**LONDON NW9 St Andrew's**, Kingsbury (Wembley Park tube station then 83 bus (direction Golders Green) to Tudor Gardens.) A Society Parish under the Episcopal care of the Bishop of Fulham. Sunday: Sung Mass 10.30am, Thursday: Mass 10.00am – both followed by refreshments. Contact: Fr Jason Rendell on 020 8205 7447 or [standrews.kingsbury@london.anglican.org](mailto:standrews.kingsbury@london.anglican.org) - [www.standrewskingsbury.org.uk](http://www.standrewskingsbury.org.uk)

**LONDON SE11 4BB St Agnes** Kennington Park, St Agnes Place. Under the Episcopal care of the Bishop of Fulham. 8 minutes walk from both Kennington and the Oval tube stations (Northern line) Sunday: 10am Solemn Mass. Daily Mass: Mon, Tue, Thur & Fri 10am. [stagneskenningtonpark.co.uk](mailto:stagneskenningtonpark.co.uk) 020 7820 8050 [frpaulensor@btconnect.com](mailto:frpaulensor@btconnect.com)

**LONDON SE13 St Stephen**, Lewisham (opposite Lewisham Station) A Forward in Faith Parish under the episcopal care of the Bishop of Fulham. Sunday: Parish Mass 10am. Weekdays: Mon 10am, Tue/Wed/Thur/Fri 12.15pm, Sat 10am. Parish Priest: Fr Michael Bailey - 07713 258429 [www.sswsml.com](http://www.sswsml.com)

**LONDON SE18 St Nicholas - the Ancient Parish Church** - St Nicholas Road, Plumstead. A Society Parish under the episcopal care of the Bishop of Fulham. Masses: Solemn Sung 11am; Mon 12 noon; Tu es 12 noon; Wed 9.30am; Fri 12 noon; Sat 10am. Exposition of the Blessed Sacrament half an hour before every Mass apart from Sunday. Modern rite, traditional ceremonial. Parish Priest: Fr Andrew Stevens 020 8854 0461

**LONDON SW1 St Gabriel**, Pimlico Sunday: Mass 8am; Sung Parish Mass 10.30am. Choral Evensong (termtime) 6pm. Wednesday: School mass (termtime) 9.15am; Choral Evensong (termtime) 5.30pm. Midweek Mass: Tues 9.30am, Wed 6.30pm, Thurs 9.30am, Fri 10am, Sat 9.30am. [www.stgabrielspimlico.com](http://www.stgabrielspimlico.com)

**LONDON SW7 St Stephen**, Gloucester Road (entrance in Southwell Gardens) A Fulham Jurisdiction Parish. Modern rite, traditional ceremonial, gospel preaching and good music. Sunday: Masses 9am and 11am (Solemn). Daily Mass: Tues 12.30pm, Wed 7pm, Thur 12.30pm, Fri 6pm, Sat 9.30am. Holy Hour: every Friday 5pm. Fr Philip Barnes SSC Contact: 020 7370 3418. Email: [saint.stephen@homecall.co.uk](mailto:saint.stephen@homecall.co.uk) [www.saint-stephen.org.uk](http://www.saint-stephen.org.uk)

**LONDON SW11 The Ascension**, Lavender Hill. Famous and flourishing Resolution and Society Parish, in the care of the Bishop of Fulham. Sunday: Solemn Mass at 11am. Weekday Masses: Tuesday at 10am; Wednesday at 19.30; Saturday at 11.30. Rosary: Saturday 11am. Active SOLW Cell which organises pilgrimage, social & fundraising activities. Parish Priest: Fr Philip Kennedy CMP. Contact: 020 7228 5340 [ascensionsw11@gmail.com](mailto:ascensionsw11@gmail.com)

**LONDON SW19 All Saints**, South Wimbledon. Society Parish Under the Episcopal Care of the Bishop of Fulham. Sunday Solemn Mass 11am. For other masses and services contact Fr Christopher Noke 020 8948 7986, the church office 020 8542 5514 or see <https://allsaintschurchofSouthwimbledon.com/>

**LONDON WC1 Christ the King**, Gordon Square The Forward in Faith Church. Mon to Fri: Mass at 12.30pm, plus: Thur at 12 noon: Angelus followed by Exposition of the Blessed Sacrament until 12.25pm. Other services: as announced. Contact the FIF Office on 020 7388 3588 or email: [chaplain@forwardfaith.com](mailto:chaplain@forwardfaith.com)

**LOWESTOFT St John the Baptist**, Lound. Society Parish under the Episcopal oversight of the Bishop of Richborough. A warm welcome awaits you at our listed medieval building with a superb interior by Sir Ninian Comper. Sung Mass regularly each month. Please contact Rev Leslie Hobbs 01502 732536 or Kevin Turner 07828661970 for further details. [www.loundworship.co.uk](http://www.loundworship.co.uk)

**MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; Saint Augustine, Pendlebury; Saint Peter, Swinton.** A Society Parish. Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Priest Jeremy Sheehy 0161 794 1578, Parish Office: 0161 727 8175 email: [paroffssandp@btconnect.com](mailto:paroffssandp@btconnect.com)

**MIDDLESBROUGH The Church of St Columba** Sunday: Mass 9.30am. **St John the Evangelist** Sunday Mass 11am. For further information contact Fr Stephen Cooper 01642 824779

**NORTH YORK MOORS S. Leonard, Loftus and S. Helen, Carlin How.** Situated on the Cleveland Coast. Sunday - Mass at Carlin How 9am and at Loftus 10.30am. Further details on our website [www.loftusparish.co.uk](http://www.loftusparish.co.uk) or on Facebook [www.facebook.com/loftusparish](http://www.facebook.com/loftusparish) Parish Priest Fr. Adam Gaunt 01287 644047 [AdamGaunt@btinternet.com](mailto:AdamGaunt@btinternet.com)

**PORTSMOUTH The Ascension and St Saviour**, Society Parishes under the Bishop of Richborough. **The Ascension PO2 0JG**, Parish Mass 11am. Low Mass: Thursday 7pm. **St Saviour PO2 8PB**, Parish Mass 9.30am. Low Mass: Monday 10am, Wednesday 11.30am, Friday 7pm. Solemn Evensong and Benediction (last Sunday) 6pm. Modern rite, traditional ceremonial. Fr Benjamin Weitzmann SSC 02392439711 [www.ascensionportsmouth.org.uk](http://www.ascensionportsmouth.org.uk)

**PRESTON St George's**, (PR1 2NP) - 'Preston's Hidden Gem'. Affiliated to The Society under the episcopal care of the Bishop of Burnley. Sunday - 10.30am Parish Mass. For Daily Masses see website. Parish Priest: Fr David Craven SSC (01772 755125 or [dacraven@hotmail.com](mailto:dacraven@hotmail.com)) [www.sgp.org.uk](http://www.sgp.org.uk) or [www.facebook.com/stgeorgethemartyrpreston](http://www.facebook.com/stgeorgethemartyrpreston)

**READING St Giles-in-Reading**, Southampton Street (next to the Orade). Medieval church. Forward in Faith, affiliated with The Society. Sunday: Parish Mass 10.30am; Low Mass 6pm. Daily Offices (Mattins, Evensong) and Daily Mass (except Mondays, check website for times). Compline daily online at 9pm. Regular study groups, see our website. Parish Priest Fr David Harris 0118 957 2831. [sgiles.vicar@gmail.com](mailto:sgiles.vicar@gmail.com) [www.sgilesreading.org.uk](http://www.sgilesreading.org.uk)

**REDDITCH St Peter's Church**, Crabbs Cross, Littlewoods, Redditch, B97 5LB - Services: Sunday Sung Mass 10.30am, Thursday Said Mass 10am. Friday Stations of the Cross 11am. Contact: Diane Mowatt 01527 542222

**ST. LEONARD'S-on-SEA Christ Church with St Mary Magdalen and St Peter and St Paul.** Daily Mass 10.30am and 6pm. Sunday Mass 8am, 9.30am, 10.30am. Contact: Parish Office 01 424 447784 [www.christchurchstleonards.co.uk](http://www.christchurchstleonards.co.uk)

**SALISBURY St Martin** - the oldest Church in Salisbury. We can be found in St. Martin's Church Street just over the inner city ring road. Walk up St. Ann Street from the Close and through the tunnel. A Society Parish under the episcopal care of the Bishop of Oswestry. Parish Mass at 10.30am. For further information about the Daily Office, weekday mass and confession see [www.sarumstmartin.org.uk](http://www.sarumstmartin.org.uk) or call 01722503123. Parish Priest: Fr. David Fisher. 01722 320033

**SCARBOROUGH St Saviour with All Saints**, Parish affiliated to the Society of Sts Wilfrid and Hilda and under the Episcopal Care of the Bishop of Beverley. Sunday Mass 11am with refreshments to follow. Evening Prayer and Benediction as announced. Weekday masses: Thursday 10.15am. Major Festivals times vary. Fr David Dixon 01723 363828 [frdavidstmart@gmail.com](mailto:frdavidstmart@gmail.com) [stsaviour-scarborough.org.uk](http://stsaviour-scarborough.org.uk)

**SEAHAM: COUNTY DURHAM** Parish of The Society in the Episcopal Care of the Bishop of Beverley. **S John, Seaham Harbour SR7 7SA (with All Saints Deneside & S Mary's Seaham)** Sunday 11.00am Solemn Mass & Sunday School. 9.30am Sung Mass **All Saints** (9am 1st Sun) 10am Sung Mass **S Mary's** (1st Sun). 5pm Solemn Evensong & Benediction **S John's** (2nd Sun). Mass Mon, Wed, Fri, Sat, 9.30am & Tues 6pm & Thurs 12pm noon **S John's**, Sat 10.30am **S Mary's**. Confessions by arrangements with Priests. Clergy: Fr Paul Kennedy SSC 0191 3665496, Fr Chris Collins 0191 5817186.

**SHREWSBURY All Saints with St Michael**, North Street SY1 2JH (near Shrewsbury railway station). A Society Parish under the episcopal care of the Bishop of Oswestry. Sunday Parish Mass 10.30am. Daily Mass and times of confessions: contact the Parish Priest, Fr Simon Sayer CMP: T: 01743 357862. [allsaintscastlefields.vicar@gmail.com](mailto:allsaintscastlefields.vicar@gmail.com)

**SNEINTON, NOTTINGHAM St Stephen's with St Matthias.** Services Thursday and Sunday at 9.30am. Contemporary Worship Wednesday at 7pm. Rev John Blakeley Priest in Charge. Mobile 07368 697 292 Email [john@ststephens.info](mailto:john@ststephens.info)

**SOUTHAMPTON, St Barnabas**, Lodge Road (off Inner Avenue A33 London Road). A Society Parish (under the episcopal care of the Bishop of Richborough) welcomes you. Sunday Solemn Mass 10am, Daily Mass and other service details from Churchwarden 023 8067 1883

**SOUTH SHIELDS, St Michael and All Angels**, South Westoe, NE33 3PD. A Society Parish under the episcopal care of the Bishop of Beverley. Sunday: Mass (BCP) 8am and Sung Mass 11am. Evensong and Benediction, first Sunday of the month, 5pm. Weekday Masses: Monday 9am, Tuesday 6pm and Thursday 11am (BCP). Contact Fr Mark Mawhinney SSC: 0191-454-8060 [fathermarkmawhinney@gmail.com](mailto:fathermarkmawhinney@gmail.com)

**SPENNYMOOR, CO. DURHAM St Andrew**, Tudhoe Grange, DL16 6NE A parish of the Society, under the care of the Bishop of Beverley; Sundays: 9am Sung Mass, Last Sunday of the month - 10.30-12 noon "Messy Church" in the hall for children and families, 6pm Evensong (with Benediction on 1st Sunday of month); Weekday Masses: Tues 7pm, Thurs 10am. Parish Priest: Fr John Livesley SSC - 01388 814817

**STOKE-ON-TRENT, LONGTON SS Mary and Chad.** A Society Parish under the extended episcopal care of the Bishop of Oswestry. This parish is currently in interregnum. Sunday Parish Mass 10am; Tuesday and Thursday Holy Communion from the tabernacle 6.30pm; Thursday Holy Communion from the tabernacle with Rosary/Stations of the Cross 11.30am; Please contact 01782 873662

**SUNDERLAND St Aidan**, Ryhope Road, Sunderland, SR2 9RS. A Parish of the Society under the Episcopal care of the Bishop of Beverley. Weekday Masses: Monday 9.30am, Tuesday 12.30pm, Wednesday 9.30am, Thursday 7pm and Saturday 9.30am. Holy Rosary Monday 6pm. Confessions Sat 6.15 pm or by appointment. Parish Office; Thursdays 6.00-6.30pm. Contact: Vicar Fr David Raine SSC: 0191 5143485, [farvad@sky.com](mailto:farvad@sky.com)

**SUNDERLAND St Mary Magdalene**, Wilson Street, Millfield. A Society Parish under the episcopal care of the Bishop of Beverley. Sunday: Parish Mass 10.30am, Benediction 6.30pm, Mass 7pm. Weekdays Mass 10.30am Mon and Wed, 7.30pm Thurs, 7.30am Fri, 10.00am Sat. Rosary 7.15pm Thurs, 6.15pm Sat. Confessions 6.30pm Sat, or by appointment. Parish Priest: Beresford Skelton CMP SSC 0191 565 6318 [www.st-marymagdalene.co.uk](http://www.st-marymagdalene.co.uk) Visit our Facebook page

**SUTTON All Saints**, Benhilton A Parish of the Society in the care of the Bishop of Fulham. Sunday: Low Mass 8am, Solemn Mass 9.30am. Weekdays Low Mass: Monday and Tues 7.30am, Wed 7.30pm, Thurs 10am, Fri 7.30am, Sat 10am. For further information please contact Fr David Chislett SSC: 07860 636 270. Churchwardens: Linda Roots 020 8644 7271, Carolyn Melius 020 8642 4276

**SWINDON Parish of Swindon New Town** A Society Parish under the episcopal care of the Bishop of Oswestry. Sunday masses: 9.00am S. Saviour's; 10.30am S. Mark's; 11am S. Luke's. For Daily Mass see <https://swindonnewtown.co.uk>. Contact 01793 538220 [swindonnewtown@btinternet.com](mailto:swindonnewtown@btinternet.com)

**TAUNTON Holy Trinity**, Trinity St, Taunton, TA1 3JG. Society Parish. Modern Catholic liturgy. Musical tradition. Sunday Services 8, 10 & 6.30. Daily Mass. Fr Julian Laurence SSC, Vicar. See website for full details of services and events [holyltrinity-taunton.org](http://holyltrinity-taunton.org)

**TIPTON, West Midlands St John the Evangelist**, Upper Church Lane, DY4 9ND. A Society Parish under the episcopal care of the Bishop of Oswestry. Sunday Parish Mass 9.30am. During the vacancy, please check times on 'A Church Near You' or contact Churchwardens: Annmarie Hinde 07940 991306 or Glenis Darby 07958 371611

**TIVIDALE, Oldbury, West Midlands St. Michael**, Tividale Road B69 2LQ and **Holy Cross**, Ashleigh Road B69 1LL. A Society Parish. Sunday: Parish Mass 11am (St Michael's), Sunday School 2 pm (Holy Cross). Contact Fr Martin Ennis 01384 257888 [frmennis@gmail.com](mailto:frmennis@gmail.com), [www.vicaroftividale.co.uk](http://www.vicaroftividale.co.uk)

Continued on next page



**N. YORKSHIRE near Skipton.** *Three rural churches.* Sundays: **THORNTON St Mary** Sung Eucharist 9.15am. **MARTON St Peter** Prayer Book Holy Communion 10.45am. **BROUGHTON All Saints** Sung Holy Communion at 4pm. (Winter time) 5pm (BST) Rector Fr. Robert Findlow. As services may vary, please check with Fr Robert on 01282-788621 or the Church Wardens. [robert.findlow@leeds.anglican.org](mailto:robert.findlow@leeds.anglican.org)

**WALSALL St Gabriel's.** Fullbrook, Walstead Road, Walsall, off **Junc 7 or 9 of M6.** A Society Parish. Sunday: 8am Mass, 10am Parish Mass, 5pm Evening Mass. Daily Mass. Parish Priest: Fr Mark McIntyre 01922 622583

**WEDNESBURY, West Bromwich St Francis of Assisi.** Friar Park WS10 0HU (5 minutes from **Junc 9 of M6**) Sunday Morning Mass at 10.00am. Weekday Mass: Tues and Thur 9.30am, Wed and Fri 7.30pm, Sat 10am. *Lively worship in the Modern Catholic Tradition, with accessible preaching, and a stunning gem of a church beautifully restored.* Parish Priest: Fr Ron Farrell SSC: 0121 556 5823 Visit us at [www.saintfrancisfriarpark.com](http://www.saintfrancisfriarpark.com)

**WELLINGBOROUGH St Mary the Virgin.** Knox Road (near BR station) A Society Parish under the episcopal care of the

Bishop of Richborough. Sunday: Mass 10.30am. Daily Mass and Office. For further information see our Website: [www.stmarywellingborough.org.uk](http://www.stmarywellingborough.org.uk)

**WEST KIRBY S. Andrew.** Graham Road, Wirral, CH48 5DQ. *Parish of the Society under the pastoral care of the Bishop of Beverley.* Sunday 10:30 AM Sung Mass. Evensong 6pm Third Sunday. Tuesday 10am Low Mass. Traditional Church of England Parish in the Diocese of Chester, visitors always warmly welcomed. <https://www.achurchnearyou.com/church/12709/> <https://www.facebook.com/saintandrewwestkirby/>

**WESTON super MARE All Saints with St Saviour.** All Saints Road, BS23 2NL. A Member of the Society under the episcopal care of the Bishop of Oswestry - All are welcome. Sundays: 10.30am Parish Mass. Weekdays: 10am Mass (Tue and Thur). Priest-in-Charge: Fr Brendan Clover 01934 204217 [fatherandrew@sky.com](mailto:fatherandrew@sky.com) - Parish Office 01934 415379 [allsaintsandstaviour@btconnect.com](mailto:allsaintsandstaviour@btconnect.com) Visit our website [www.allsaintswsm.org](http://www.allsaintswsm.org)

**WEYMOUTH St Paul.** Abbotbury Road DT4 0BJ Under the episcopal care of the Bishop of Oswestry. Sundays: Morning

Prayer 9.45am, Sung Mass 10.30am (creche and Sunday school from 10.00am), Evensong and Benediction 5pm (BST) or 4pm (GMT). For daily service times see [www.stpaulsweymouth.org](http://www.stpaulsweymouth.org) or ring Vicar: Fr Gregory Lipovsky on 07796 963703 or [stpweymouth@gmail.com](mailto:stpweymouth@gmail.com)

**WINCHESTER Holy Trinity.** A Society Church under the Episcopal care of the Bishop of Richborough. Sunday: Sung Mass 10.30am. Weekday Said Mass: Thur 12 noon. Contact: Churchwarden: John Purver 01 962 732351 - email: [office@holyltrinitywinches-ter.co.uk](mailto:office@holyltrinitywinches-ter.co.uk)

**YORK All Saints.** North Street (near Park Inn Hotel) A Society Parish. Sunday: Low Mass 10.30 am [1st Sunday], Sung or High Mass 5.30pm, Thursday Low Mass 12.45 pm. Feast Days are observed on the Day. Visitors to this beautiful medieval church are always welcome; the church is normally open during daylight hours. - website: [www.allsaints-northstreet.org.uk](http://www.allsaints-northstreet.org.uk)

**WALSINGHAM St Mary & All Saints.** Church Street. A Society and Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday: Solemn Mass, 11.00 am Weekdays: please see [www.walsinghamparishes.org.uk](http://www.walsinghamparishes.org.uk) Contact: Fr Harri Williams SSC, 01328 821316

# Diocesan Directory

**FIF, DIOCESE OF BIRMINGHAM** Society Parishes Kingstanding St Luke 0121 354 3281, Kingstanding St Mark 0121 360 7288, Small Heath All Saints 0121 772 0621, Sparkbrook St Agatha 0121 449 2790, Washwood Heath St Mark & Saltley St Saviour\* 0121 328 9855

**FIF, DIOCESE OF CANTERBURY** Society parishes Deal St Andrew 01843 527 576, Folkestone St Peter 07947 064863 (Warden), Harbledown St Michael 01227 479377, Maidstone St Michael 01622 679551, Ramsgate Holy Trinity 01843 527576, Rough Common St Gabriel 01227 479377

**FIF, DIOCESE OF CHESTER** Chester St Oswald and St Thomas of Canterbury, Fr. Stephen Sheridan 01 244 399990; Congleton St James the Great, Society, Fr. Colin Sanderson 01260 408203; Crewe St Barnabas, Society, Fr. Ralph Powell 01270 212418; Crewe St Michael, *Coppenhall*, Society, Fr. John Leal SSC 01270 215151; Knutsford St John the Baptist, Society, Rev Nigel Atkinson 01565 632834/755160; Liscard St Thomas the Apostle, Society, Fr. Brian Bell 01516332185, Fr Robert Nelson 0151 630 2830, Stockport St Peter, Society, Fr. Kenneth Kenrick 0161 4830675; West Kirby St Andrew, Society, Fr. Brian Bell 01516332185

**FIF, DIOCESE OF COVENTRY** Coventry Centre: St John the Baptist (Fr Dexter Bracey 024 7671 1687); Holbrooks: St Luke (Fr Simon Oakes 024 7668 8604); Radford: St Nicholas (024 7659 9152); Ansty: St James (Richard Grindall 024 7661 2628); Nuneaton: St Mary the Virgin (Fr Roger Butcher 024 7638 2936).

**FIF, DIOCESE OF DERBY** Calow: St Peter, In Interregnum, contact: Sheila Cotton, 01 246 292538; Derby: St Anne, Parish Priest Fr. Giles Orton SSC 01168 827101 [frgilesorton@fastmail.fm](mailto:frgilesorton@fastmail.fm); St Bartholomew and St Luke: Fr. Leonard Young SSC 01 332 342806; Hasland St Paul and Temple Normanton St James: Fr Geofrey Borrowdale 01246 232 486; Long Eaton St Laurence & Ilkeston Holy Trinity Parish Priest: Father David Lawrence-March 0115 9464060 [fatherdlm@icloud.com](mailto:fatherdlm@icloud.com); Staveley St John Baptist with Inkersall St Columba and Barrow Hill St Andrew: Fr. Stephen Jones, 01 246 498603

**DIOCESE OF EXETER** FIF Recommended Parishes: Babacombe All Saints, Fr P. Jones 01803 323002; Barnstaple St Peter, Fr D. Fletcher 01271 373837; Bovey Tracey St John, Vacancy - Churchwarden - 07733 228873; Exeter St Michael & All Angels, *Heavitree*; St Lawrence, *Lower Hill Barton Rd*; St Paul, *Burnthouse Lane*; St Mary Steps, *West Street*, Fr B. Rabjohns 01392 677150; Great Torrington St Michael, Taddipore St Mary Magdalene, Vacancy - Churchwarden - 01 805 623328; Newton Abbot St Luke, *Milber*, Vacancy - Churchwarden - 07487 653854; Paignton St John the Baptist with St Andrew & St Boniface Fr. N. Knox - 01 803 551866; Plymouth St Peter and the Holy Apostles Fr. D. Way - 01 752 240119; Plymouth Mission Community of Our Lady of Glastonbury St Francis, *Honicknowle*, St Chad, *Whitleigh*,

St Aidan, *Ernesettle*, Fr D. Bailey 01752 773874; Plymouth Discovery Mission Community, St Bartholomew, *Devonport* & St Mark, *Ford* Fr. R. Silk - 01752 562623; Plymouth St Gabriel, *Peverell Park* Fr. D. Bailey - 01752 773874; Torquay St Marychurch with St Martin, Fr. N. Debney - 01803 914771; Torquay St John with Torre All Saints, Fr. P. March 01 803 312754

**DIOCESE OF GUILDFORD** Society Parishes Aldershot St Augustine, Fr William Perry - 01276 609498, Hawley Holy Trinity and All Saints, Fr. William Perry - 01276 609498. - For further contact details and details of all activities, events etc in both parishes, visit the church web sites [www.staugustine-aldershot.org.uk](http://www.staugustine-aldershot.org.uk) and [www.parishofhawley.org.uk](http://www.parishofhawley.org.uk)

**LEEDS FIF, WITHIN THE DIOCESE OF LEEDS** Belle Isle & Hunslet St John & St Barnabas, Sunday Mass 11am, Vicar: Fr. Chris Buckley CMP 07858 427796; Cross Green St Hilda, Sunday Mass 0930 Vicar: Fr. Darren Percival SSC 07960 555609; Harehills St Wilfrid, vacant: Sunday Mass 10am contact Lynne Dransfield [Churchwarden] tel: 0113 2730323

**FIF, DIOCESE OF LINCOLN** Resolution Parishes: Binbrook Group (Louth) Fr. McEune 07411 761883; Edenham Group (Bourne) Fr. Martin 01778 591358; Grimsby St Augustine vacant contact Mr D. Buten 07848 819068; Lincoln, All Saints: Fr. Noble 01 522 524319 Skirbeck St Nicholas (*Boston*) & Fosdyke All SS (Kirkton) contact Fr. J. Underhill 01 205 362734; Wainfleet Group (Skegness) Vacant until March contact Mr J. Seymour 01754 881046; Burgh-le-Marsh (Skegness) Vacant until March. Contact Miss L. Kent 01507 463275. *Non-petitioning parishes information:* South Lincolnshire - Fr Martin 01778 591358; North Lincolnshire - Fr Noble - 01 522 524319

**FIF, DIOCESE OF MANCHESTER** Blackley Holy Trinity, Society, Fr. Paul Hutchins - 0161 681 3644; Lower Broughton The Ascension, Society, Canon David Wyatt 0161 736 8868; Chadderton St Mark, Society, Fr. Steven Smith - 0161 624 0535; Failsworth Holy Family, Society, Fr. Paul Hutchins - 0161 681 3644; Hollinwood St Margaret, Society, Fr. Tom Davis - 0161 681 4541; Leigh St Thomas & All Saints, Resolution, Fr. Robert Elford - 01 942 673519; Lightbowne St Luke, Society, Fr. Paul Hutchins - 0161 681 364; Little Lever St Matthew, Resolution, Fr. John Wiseman, 01 204 700396; Middleton Junction St Gabriel, Resolution Fr. Steven Smith - 0161 624 2005; Moss Side Christ Church, Society, Canon Simon Killwick 0161 226 2476; Oldham St James with St Ambrose, Society, Fr. Graham Hollowood - 0161 624 4964; Peel Green St Michael, Society, Fr. Ian Hall - 0161 788 8991; Prestwich St Hilda, Society, Fr. Ronald Croft 0161 773 1642; Royton St Paul, Society, Fr. Graham Hollowood - 0161 624 4964; Salford St Paul, Society, Canon David Wyatt 0161 736 8868; Swinton and Pendlebury St Peter, St Augustine, All Saints, Society, Fr. Jeremy Sheehy 0161 727 8175; Tonge Moor, Bolton St Augustine, Society, Fr. Tony Davies 01204 523899; Winton St Mary Magdalene, Society, Fr. Ian Hall 0161 788 8991; Withington St Crispin, Society, Fr. Patrick Davies 0161 224 3452

**FIF, DIOCESE OF PORTSMOUTH** Fareham SS Peter and Paul, Fr. Roger Jackson 01 329 281521; IOW: All Saints, *Godshill*, and St Alban, *Ventnor* vacant; Good Shepherd, *Lake*, and St Saviour on the Cliff, *Shanklin*, vacant; Portsmouth: The Ascension, *North*

*End*, Fr. Benjamin Weitzmann 023 9243 9711; Southsea Holy Spirit, Fr. Russell Lawson 023 9229 6364; Stamshaw St Saviour, Fr. Benjamin Weitzmann 023 9243 9711

**FIF, DIOCESE OF ROCHESTER** Beckenham St Michael, 11am Sung Mass; Belvedere St Augustine, 10am Sung Mass; Swanley St Mary, 10am Sung Mass; Bickley St George, 8am Low Mass, 10.30am Sung Mass; Chislehurst The Annunciation, 8am Low Mass, 10am Sung Mass; Elmers End St James, 9.15am Sung Mass, 10am Sung Mass; Gillingham St Luke, Parish Mass 10.30am; Gravesend, *Perry Street*, All Saints, Sung Mass 10am; Higham St John, 9.30am Sung Mass; Sevenoaks St John, 9am Low Mass, 10am Sung Mass; Tunbridge Wells St Barnabas, 11am Sung Mass; all contact details from Fr Clive Jones 01634 711019, 07946 867881 or [frclive@tiscali.co.uk](mailto:frclive@tiscali.co.uk)

**FIF, DIOCESE OF ST ALBANS** Society Parishes Bedford St Martin, Fr. Norwood 07886 276467; Bushey Heath St Peter, Fr. Burton 020 8950 1424; Luton: Holy Cross, *Marsh Farm*, Fr. Brown 07867 494688; St Mary, Sundon & St Saviour, Fr. Smejkal 01582 583076. (Please contact clergy for details of services)

**FIF, DIOCESE OF ST EDMUNDSBURY and IPSWICH** Cookley St Michael and All Angels, Fr. Jonathan Olanczuk, 01 502 470079, 9.30am Mass (3rd Sunday in Month); Ipswich St. Bartholemew, Fr. Paul Carter 01473 727441. Sunday Mass 10am.; Ipswich St Mary at the Elms, Fr. John Thackray 07780 613754. Sunday Mass 10.45am, daily Mass at 12.30pm; Mendlesham St Mary, Fr. Philip Gray 01449 766359; Eye SS Peter and Paul - The Rev. Dr. Guy Sumpter 01 379 871986.

**FIF, DIOCESE OF SHEFFIELD** Bolton-on-Deane St Andrew, Fr. Schaefer 01 709 898426; Cantley St Wilfrid, Fr. Andrew Howard 01302 285 316; Doncaster Holy Trinity, Fr. Stokoe 01302 371256; Edlington St John the Baptist, Fr. Richard Hume 01709 231326; Goldthorpe SS John and Mary Magdalene, Fr. Schaefer 01709 898426; Hexthorpe St Jude, Fr. Richard Hume 01709 231326; Hickleton St Wilfrid, Fr. Schaefer 01709 898426; Hoyland St Peter, Fr. Parker 01226 749231; Mexborough St John the Baptist, Fr. Morrison 01 709 582321; Moorreeds St Wilfrith, Fr. Pay 07530921952; New Bentley SS Philip and James, vacant; New Cantley St Hugh, Fr. Stokoe 01302 371256; New Rossington St Luke, vacant; Ryecroft: St Nicholas vacant; Dalton: Holy Trinity, vacant; Doncaster SS Leonard & Jude (with St Luke) Fr. D'Silva 01 302 784858; Sheffield: St Bernard, *Southey Green* and St Cecilia, *Parson Cross*, Fr. Ryder-West 0114 2493916; St Catherine, *Richmond Road*, Fr. Knowles 0114 2399598; St Matthew, *Carver Street*, Fr. Grant Naylor 01 142 665681; St Mary, *Handsworth*, Fr. Johnson 01142 692403 (contact clergy for Mass times, etc)

**FIF, DIOCESE OF TRURO** Falmouth St Michael, *Penweris* Fr. Michael Oades 01326 341304; Truro St. George the Martyr, Fr. Christopher Epps 01872 278595



# ◆ FORWARD VIEW ◆

## April 2023

- 9 Sunday Easter Day
- 15 Saturday Guild of the Servants of the Sanctuary: Easter Festival at St Stephen's, Gloucester Road in London
- 24 Monday Installation of new Guardian at the Shrine of Our Lady of Walsingham

## May 2023

- 6 Saturday Coronation of King Charles III
- 8 Monday Additional bank holiday to mark the Coronation
- 11 Thursday Guild of All Souls: Day Conference at the Shrine of Our Lady of Walsingham
- 13 Saturday Society of Mary: May Devotion at St Silas, Kentish Town in London
- 18 Thursday Ascension Day
- 20 Saturday Forward in Faith: National Festival at St Alban, Holborn in London
- 20 Saturday Our Lady of Egmont: May Devotion
- 28 Sunday Pentecost Sunday
- 29 Monday Shrine of Our Lady of Walsingham: National Pilgrimage

## June 2023

- 3 Saturday Fr Houlding's Farewell Mass, All Hallows', Gospel Oak in London
- 17 Saturday Society of the Maintenance of the Faith: Annual Festival at St Magnus the Martyr, City of London
- 29 Thursday Ss Peter & Paul

## July 2023

- 8 Saturday Glastonbury Pilgrimage
- 31 July-4 August Monday-Friday Shrine of Our Lady of Walsingham: Youth Pilgrimage

## August 2023

- 5 Saturday Our Lady of Egmont: Assumptiontide Mass
- 7-11 Monday-Friday Society of Mary: Pilgrimage to Lourdes
- 15 Tuesday The Assumption
- 17-19 Thursday-Saturday Prayer Book Society annual conference in Liverpool

- 28 Monday Shrine of Our Lady of Walsingham: Pilgrimage of Healing & Renewal

## September 2023

- 21 Thursday Guild of All Souls: Day Conference at St Wilfrid, Cantley in Doncaster
- 22 Friday Church Union: Catholic Evangelism Lecture to be delivered by the Bishop of Lewes at St Matthew, Carver Street in Sheffield

## October 2023

- 7 Saturday Society of Mary: October Devotion at St George the Martyr, Preston
- 50<sup>th</sup> anniversary celebrations of the Prayer Book Society at St Margaret's, Westminster in London
- 14 Saturday Guild of the Servants of the Sanctuary: Autumn Festival at All Saints, North Street in York
- 23-26 Monday-Thursday Shrine of Our Lady of Walsingham: Family Pilgrimage

## November 2023

- 1 Wednesday All Saints' Day
- 3-5 Friday-Sunday Shrine of Our Lady of Walsingham: Bible Weekend
- 4 Saturday Our Lady of Egmont: Annual Requiem Mass
- 13-20 Monday-Monday Shrine of Our Lady of Walsingham: Pilgrimage to the Holy Land
- 24-26 Friday-Sunday Shrine of Our Lady of Walsingham: Adoremus

## December 2023

- 1-3 Friday-Sunday Shrine of Our Lady of Walsingham: Advent Retreat
- 3 Sunday Advent Sunday
- 25 Monday Christmas Day

*This calendar is refreshed for each edition of New Directions, looking a year ahead each time. Further details of each event will be contained on the lead organisation's website. If you would like to add or amend any items, then please email: [director@forwardinfaith.com](mailto:director@forwardinfaith.com). Thank you.*

## The Revd Canon Anna Matthews

We join many who knew and loved the late Anna Matthews in mourning her sudden and tragic death last month. Canon Matthews helped to organize the joint theological conference sponsored jointly by Forward in Faith and Anglican Catholic Futures in September 2018 when we hugely valued her partnership and input. In that enterprise and elsewhere, we appreciated deeply the many gifts and talents she brought to the life and witness of the Church of England. May she rest in peace and rise in glory.



# ◆ AFTERWORD ◆

*Adrian Pearce questions the need for gender-neutral language*

Of late I have been asked by a number of people about a proposal requesting that God should be addressed by worshippers only in gender-neutral terms. I well understand the desire for Christianity to be inclusive. That God's love should be there for everyone, no matter what creed, colour or gender we might be, is surely a 'given' for, as St John makes it clear about the Almighty's nature, '*God is love, and those who live in love live in God and God lives in them*'. God's love is unconditional and unlimited; freely given to all, and will live in all who receive it.

To be lovers of God we must necessarily receive this indwelling of the Holy Spirit to which St John alludes. It is obedience of the spirit of the Law to which Jesus calls us to walk in, for that Spirit is the very life of the Church.

Jesus was, is, and ever shall be, God. The Law now speaks, and divine law is heard through the human lips of the Word who took upon himself our nature. We can trust Jesus' word, for it is the word of God. As Christians, in faith, we must be guided by, and be obedient to, the one in whose name we are anointed at our baptism; Jesus, the Christ. He calls us to prayer, and to be obedient to him in that life of prayer.

When Jesus' disciples asked him how they should pray, he gave to them, and he gave to the whole world, the most famous prayer of all; one which is known by Christian and non-Christian alike, by children and by adults, by those celebrating life and by those on their death-beds, and prayed in every tongue of every nation. It begins like this: '*Our Father, who art in Heaven, hallowed be thy name*'.

Jesus addresses God as his *Father* and asks us to 'hallow', that is to make 'holy', that title of address. Now if Jesus is God, and as Christians we may hold no other view about him than that, then the question must be asked, 'upon whose authority is it that we might decide to change the way in which our Saviour has asked us to address the Almighty?' The only influence to call for such a change comes, not from the Holy Spirit, who mandates us through tradition and scripture, but from the secular world.

Arguments about gender equality arise from an undoubted sincerity; a best-intentioned desire to see that the masculine and the feminine in society are understood to be of equal value in the eyes of God. However, addressing God as 'Father' is a matter of a received Church doctrine. This is the acknowledged teaching of the Church as it was received from Almighty God, and entrusted by God himself to the twelve apostles, who were the original leaders of the Church. The 'twelve' were our first bishops.

Such contentions over God's title arise from the erroneous conflation of the gift of human choosing with that of the grace of divine calling. The Christian's call is to choose to follow God. If I address God as 'mother' or 'them', in the latter case allowing for the belief of those who would have God as being defined as 'gender-fluid', then what I am doing is telling Jesus that he got it wrong! If we believe that Jesus was mistaken about that which is a received doctrine through him to the Church, then what we are proclaiming may be defined as heretical.

We are made in the image of God. We are not called to make God in our image.

Clearly, the nature of God transcends gender. In addressing him as 'Father' we are using a metaphor in order to describe his relationship with us; one as of a loving father for the children of his family; the Church, just as the Blessed Virgin Mary is every Christian's mother, as the 'Mother of the Church'.

In the language of these relationships we can see the complementarity that is borne in male and female, between God and his bride; the Church. The use of such gender-based language is about the complementarity that nature has sprung between a man and a woman and which Almighty God has revealed between humanity and his Church.

Jesus' teaching about himself is always delivered in the masculine gender. He says '*The Father and I are one*' and again, '*He who has seen me has seen the Father*'. Christianity's understanding of God as 'Father' is sanctioned no less than by God himself in Jesus.

Perhaps even more importantly, if we address God in a gender-neutral language, we further deny the Church's traditional teaching in a most serious way. God, the Holy Trinity, has been revealed in scripture to be 'Father, Son and Holy Spirit'; a Trinitarian expression of God which is made explicit by Jesus himself.

The secular world may struggle with the theology of God as Trinity as well as with the idea of God being addressed as Father. It may not find its model for life reflected in the teaching of the Church, but that is because although the Church may be 'in the world', that world has fallen from grace through sin, and so the Church is not 'of the world', for it exists in the kingdom of God where sin has no place.

God who is Father, Son and Holy Spirit has come to us as Jesus, the Father's only Son, of whom his Father spoke from the cloud saying 'This is my Son, the beloved; with him I am well pleased; listen to him!'

ND

*The Revd Adrian Pearce SSC is the Vicar of St Ambrose, Bournemouth.*



## Forward in Faith Festival 2023

**Saturday 20 May**

St Alban the Martyr,  
Holborn EC1N 7RD

12pm Solemn Votive Mass of the  
Holy Spirit with high quality choral  
music followed by a hot lunch with  
wine

2.15pm Meeting & presentations

3.30pm Benediction,  
finishing by 4pm

The Festival is open to all Forward in  
Faith members

You are welcome to become a  
member and attend the Festival

The cost of attending the Festival is  
at a subsidised rate of £10

To register, please do so either  
electronically or by post, stating  
individual member or representing  
a corporate member

Electronically: transfer £10 to sort code 30-98-  
97 & account number 00384131, with your sur-  
name as a reference & emailing  
[admin.assistant@forwardinfaith.com](mailto:admin.assistant@forwardinfaith.com)  
with your name, address & any dietary  
requirements

By post: send a cheque for £10 payable to For-  
ward in Faith at 5 St Andrew Street, London  
EC4A 3AF along with your name, address &  
any dietary requirements

**Deadline for registration:  
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## ◆ GHOSTLY COUNSEL ◆

*Andy Hawes*

### Gardening

A friend, who knows I have a passion for gardening, gave me a book, *The Well Gardened Mind* by Sue Stuart-Smith. It is an enlightening read exploring the physiological and psychological benefits of gardening.



and heart. Not everyone is able to garden, but everyone can grow something at home, or enjoy and relish the beauty of creation in its spring unfolding. To relish creation is a spiritual exercise; to engage physically with creation is a prayer.

The author, a medical doctor, psychiatrist and psychotherapist, discusses the scientific evidence for the benefits of gardening to a person's well-being. For example; neuroscience has discovered that a soil bacteria *M. vaccaeto*, which the human olfactory system is sensitive to, boosts serotonin levels in the brain increasing a sense of well-being. That is why the smell of freshly dug earth is so lovely!

As, is so often the case, science gives proof to the wisdom of Scripture. Although the destiny of all creation is described in the book of Revelation as a city, the whole history of salvation begins in a garden; 'The Lord God took the man and put him in the garden of Eden to work it and keep it,' (Genesis 2.15). The name Adam means 'Of the earth' – there is a profound link between 'human' and 'humus'. One image of peace and harmony in Scripture is each person 'sitting under his own vine and fig tree'. Jesus frequently uses gardening images in his teaching and describes our Heavenly Father as a 'Vinedresser'.

Easter and Spring go together in the northern hemisphere; it is a time of sowing and planting, of lawn cutting and preparing the ground. Now is the time to engage with creation and allow all its healing and restoring gifts to enrich and strengthen the mind

If this all sounds like tree-hugging, new age stuff let me add some context to these statements. Our spiritual self is incarnate; for a while we are body-dwellers dependent for our being on the fruits of the earth. Creation, is the work of the Word of God; 'all things were made by him and without was not anything made that was made' (John 1). In and through Creation the Lord is speaking to us through every sense. A life divorced from Creation is one divorced from the Creator. This is why getting our hands dirty, washing the earth off potatoes, or feeling the wind on the face, is a prayer, if prayer is personal experience of God.

Our sacramental life is dependent on the fact that God made us integral with creation. We live because we eat 'the fruit of the earth and the work of human hands'. Every Eucharist is a harvest festival. Without creation there is no communion. Much of the spiritual malaise of our time is the result of a way of life divorced from creation.

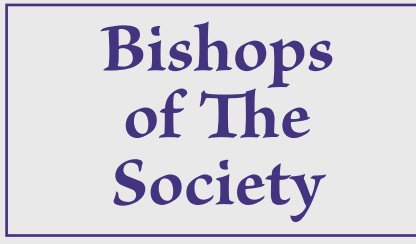
Take a bracing prayer-walk, arrange flowers, bake a cake, stroke the cat, feed the birds, look at the stars. Do something to consciously meet God in creation! Be thankful for the 'deep down goodness' in things. At the Eucharist, be thankful for the bread that becomes The Body. Blessed be God forever. **[ND]**

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**CHICHESTER**  
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22 Elmwood Way, Barnsley, S75 1EY  
07930096642  
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**CHICHESTER**  
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**The Right Revd Martyn Jarrett SSC**  
(formerly Bishop of Beverley)

**The Right Revd Roger Jupp SSC**  
(formerly Bishop of Popondota)

**The Right Revd Robert Ladds SSC**  
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**The Right Revd Michael Langrish**  
(formerly Bishop of Exeter)

**The Right Revd Peter Ramsden**  
(formerly Bishop of Port Moresby)

**The Right Revd Nicholas Reade**  
(formerly Bishop of Blackburn)

**The Right Revd Lindsay Urwin OGS**  
(formerly Bishop of Horsham)

**The Right Revd Glyn Webster**  
(formerly Bishop of Beverley)

**The Right Revd Peter Wheatley**  
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