

# NEW•DIRECTIONS

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

December 2023/  
January 2024

## Seasonal Greetings

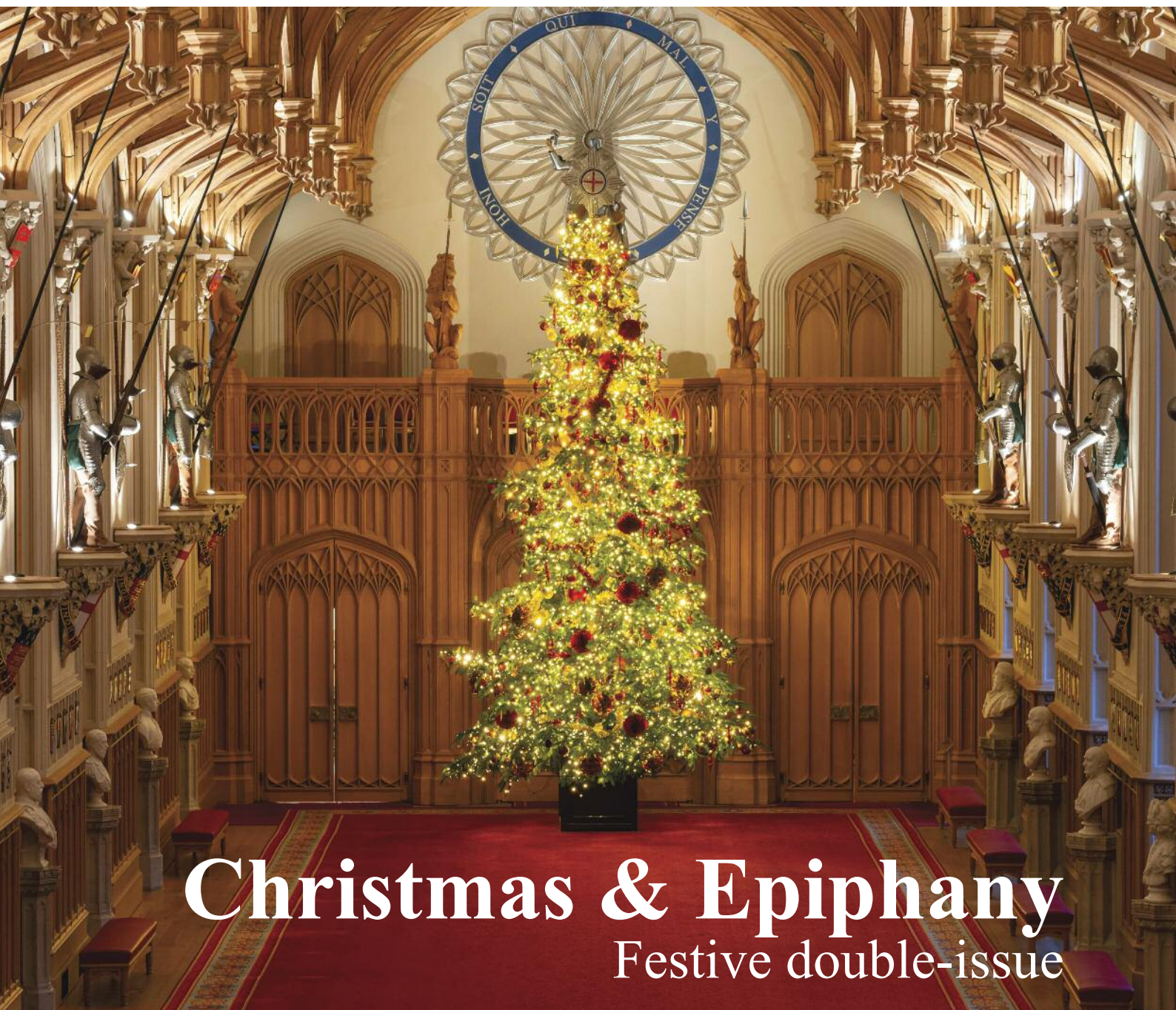
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Hawes Brothers in melody  
The Fergus Family Quiz

## Firm Foundation

Anglican Confession  
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Multifaith in Lancashire

## Arts coverage

Craxton in Chichester  
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Rubens, A Christmas Carol



## Christmas & Epiphany

Festive double-issue





# ◆ THE DIRECTOR'S CUT ◆

With the arrival of the Church's new year, and with the new calendar year impending, it is commonly viewed as a good time to look back and review past events before moving on to assess future plans.

You will see on page four of this edition the announcement that Bishop Tony of Wakefield has, after a healthy period in office, stepped down as both Chairman of The Society's Council of Bishops and as Chairman of Forward in Faith. It is a testament to his efforts that two bishops are needed to fill his shoes – Bishop Jonathan of Fulham for The Society role and Bishop Paul of Oswestry for the Forward in Faith role.

Bishop Tony's qualities will be known to many of you. For my own part, I have seen his great pastoral gifts at work in our movement, urging us to come together and to focus on what unites us. On a more personal level, I shall always remember his kindness to me at the start of the pandemic when I was new to this role and felt somewhat lost. We thank God for all that Bishop Tony has done, and continues to do, for the Catholic cause in the Church of England.

Bishop Jonathan and Bishop Paul will also be known to many of you. They too have their own qualities to bring to these roles and I ask that you pray for them as they begin this new dimension to their ministry.

I am often asked what differentiates The Society from Forward in Faith and I imagine this question may become more frequently asked with a different bishop in each chair. The announcement provides some further details, and the reality is, of course, that they are very closely associated. The Society can be viewed as an umbrella for all our Catholic activities, often used by dioceses to describe parishes and clergy, and Forward in Faith can be seen as more our campaigning arm, occasionally delivering more direct messages when that is appropriate.

You will be delighted to hear that, regardless of nomenclature, our movement is in good heart. This last year witnessed some hugely successful gatherings – the Fulham clergy in Rome, the Richborough Family – ordained and lay – in Walsingham and the Oswestry clergy in Walsingham too. At the end of July there will be a

gathering in York Minster for all our supporters in the Northern Province – for further details, please see our 2024 calendar which is included elsewhere in this double issue.

On top of that, there have been vibrant conferences in recent months for aspiring traditionalist ordinands, for traditionalist curates as part of their ministerial training, and for those involved in The Society's mission network, with the latter coordinated so ably by The Society's Missioner. As you can see, we have so much to be thankful for.

There is yet more good news to report as we also announce The Society's 'We Believe: The Year of Faith', to mark the 1,700<sup>th</sup> anniversary of the Council of Nicaea and running from Advent Sunday 2024 to the Solemnity of Christ the King 2025. This represents a wonderful opportunity to affirm our faith, as expressed in the Nicene Creed, confidently and joyfully. The timing is good too in that it marks our emergence from the pandemic into the mission field, with our eagerness for new, and returning, Christians to become disciples of Our Lord Jesus Christ.

We look forward to marking this important anniversary with all our fellow Christians. We do not look to mark ourselves out or separate ourselves off in any way. However, we are aware that we have some charisms of our own to bring to the celebration. They include our understanding of the Church's history and the development of its doctrine, a strong sense of the centrality to our witness of all seven of the Church's sacraments, and an appreciation of the role we play in the life of the universal Church.

I should acknowledge that I am not the biggest fan of Christmas trees (please forgive me!), but I thought I could end by offering the following verse from Jesus Christ the Apple Tree, thought to be a carol dating from the 18<sup>th</sup> century:

*I'll sit and eat this fruit divine,  
It cheers my heart like spirit'al wine;  
And now this fruit is sweet to me,  
That grows on Christ the Appletree.*

I wish you all a happy and blessed Christmas. **ND**

## NEW◆DIRECTIONS

*founded 1993*

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NEW DIRECTIONS is a Forward in Faith member benefit, also made available to bishops and General Synod members.

Annual subscriptions can be taken out via the FiF office at:

£30 (UK), £45 (Europe), £55 (global).

Individual copies available for purchase.

*The next Issue of NEW DIRECTIONS will be published on 7 February (Deadline 17 January)*

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This double-issue is a veritable Christmas Cracker as we move through Advent to the joy of Christmas & Epiphany. Richard Sewell (p11), Christopher Smith (p25), and Andy Hawes (p47) help us find that balance and preparation. Andy has also been writing words for his composer brother Patrick (p8). Festive features include an interview with Genevieve Gomi of Maris Stella (p20), and Simon Cottons unfolds the mystery of Christmas spices (p36). Seasonal recipes (p18), A Christmas Carol reviewed, our Christmas Quiz (p34) and some lookalikes (p35) offer a little fun. Theology is also offered by Ian McCormack on confession (p16), Guy Jamieson with multifaith matters (14), John Gayford on the Theotokos (p39), and another stimulating article from Hassan Musa in Africa (p9). Diary dates for the year ahead can be found on p45. Finally, it is Thurifer's last diary column (p24) as he announces his much-deserved retirement; we owe him an enormous debt of thanks for his wisdom, insight and candour over the years and send every good wish. Wherever you are and however you celebrate, Happy Christmas one and all.



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### Cover Image:

*The Windsor Castle Christmas Tree (Royal Collection Trust / HM King Charles III), also p10, and pupils at Holy Trinity, Blackley (Fr Hutchins)*

*FiF (p4), Rhidian Brook (p5), Geoff Crawford/Church of England (p7), Patrick & Andrew Hawes (p8), Richard Sewell (p11), Shutterstock (pp12, 13, 36, 38), Frs Anthony/Palmer/Willis (pp20-22), Dulwich Picture Gallery (p30), Pallant House (p31), Lambeth Palace (p32), Old Vic Theatre (p33), Manchester Art Galleries (p34), Benaki Museum (p40), Simon Cotton (p41).*

*Articles are published in New Directions because they are thought likely to be of interest to readers. They do not necessarily reflect the views of the Editor or those of Forward in Faith.*

# The Society and FiF: New Chairs as Bishop Tony Robinson steps down

After nine years as the Chairman of The Society's Council of Bishops and as the Chairman of Forward in Faith, the Rt Revd Tony Robinson, the Bishop of Wakefield, has chosen to step down from both roles. The bishops of The Society have elected the Right Reverend Jonathan Baker, the Bishop of Fulham, to succeed Bishop Tony as the Chairman of The Society's Council of Bishops. At the same time, the trustees of Forward in Faith have chosen the Rt Revd Paul Thomas, the Bishop of Oswestry, to become the new Chairman of Forward in Faith and succeed Bishop Tony.



Bishop Paul Thomas added: 'I echo Bishop Jonathan's words and would like to register my own deep thanks to Bishop Tony for his immense efforts on behalf of us all. We would not be in the strong position we are today without Bishop Tony's dedication and hard work.'

'In terms of Forward in Faith, Bishop Tony showed admirable leadership in getting us through the crisis caused by the Covid pandemic, and more recently he has acted as a keen supporter of the redesign and relaunch of our *New Directions* publication.'

Bishop Jonathan Baker, who also chairs the *New Directions* editorial board, commented: 'Our entire movement owes a huge debt of gratitude to Bishop Tony for his many years of selfless devotion to the flourishing of catholic life in the Church of England, all conducted with a profound sense of pastoral care to clergy and people alike, and with pragmatism and good humour.'

'In terms of The Society, I would particularly highlight Bishop Tony's achievements in developing and consolidating The Society as an ecclesial body and in being an architect of the move from often internally focused discussions to a more externally driven approach, emphasising the importance of mission.'

'I shall look to continue Bishop Tony's excellent work on behalf of The Society and in particular will seek to complete the implementation of his twofold vision for The Society. Firstly, we should seek to harness the charisms of the entire catholic movement so that The Society can act as the focal point and as the banner for the witness of all of our parishes in the Church of England. Secondly, we should ensure that our catholic societies work harmoniously with one another in support of our goal of building up our shared catholic life.'



'I look forward to working closely with Bishop Jonathan to ensure that Forward in Faith works with the other catholic societies for the renewal of the catholic movement in the Church of England. Forward in Faith will continue its campaigning work on behalf of the movement so as to promote the historic faith, particularly by creating new disciples for Our Lord Jesus Christ and by upholding and advancing the universal Church's teaching on all seven sacraments.'

## We Believe: The Year of Faith

The Council of Nicaea, held in the year 325, marked a crucial point in the development of the Church's doctrine. So much so that the text of the Nicene Creed, which we affirm at Mass each Sunday, emerged from the deliberations of the Council.

The year 2025 will mark the 1,700th anniversary of the Council and, in common with Christians throughout the world, The Society will be celebrating its anniversary with a series of events, booklets and online videos, running from the start of the Church's year on Advent Sunday 2024 in a year's time through to the end of the Church's year on the feast of Christ the King 2025.

The Society's programme will be badged 'We Believe: The Year of Faith' and will have a joyful focus on the importance of credal orthodoxy and its centrality within the life of the universal Church. The Society will encourage existing festivals in the Anglo-Catholic calendar to adopt the theme of faith for that year's celebration.

As part of The Society's exploration of the theme, there will be materials relating specifically to baptism and confirmation as sacraments of initiation, and the critical role they play in enabling Christians to live out the Christian faith so clearly expressed in the Nicene Creed.

Further details will be shared as the Year of Faith approaches. Your prayers are asked for all those involved in this initiative and for us all as we seek to live out our call to orthodox Christian witness in this country. **ND**

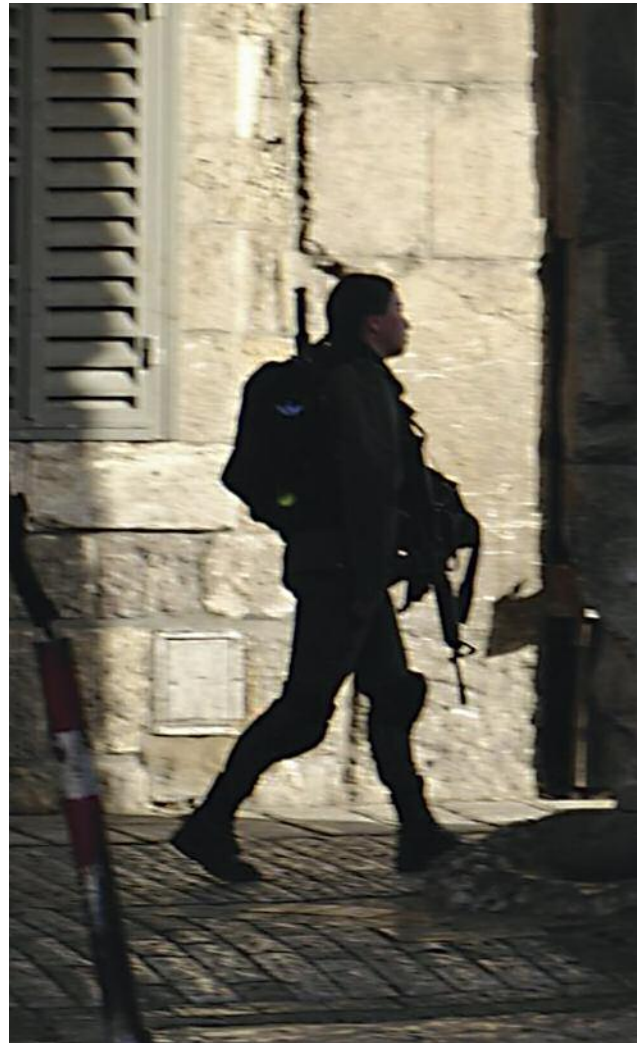
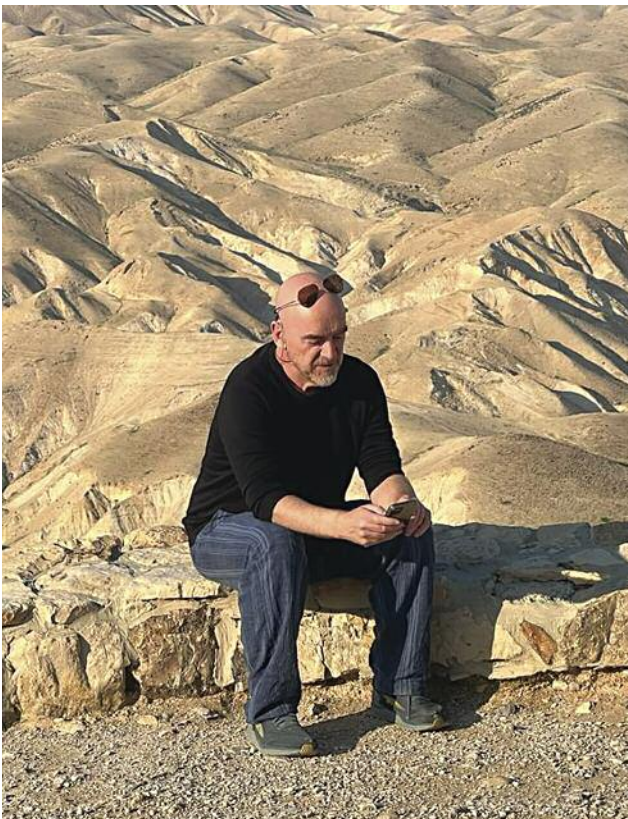


# A prayer for those being lorded over

*Rhidian Brook* offers a powerful meditation on the Lord's Prayer written in the Holy Land

Our father and mother who art in Ramallah  
How can this be allowed?  
This is not your Kingdom – Come on!  
Will you let this be done  
In Tel Aviv as it is in Hebron?  
Don't give us this daily humiliation but  
Give us our passes  
As we forgive those who take our passes from us  
And keep us waiting in lines, behind walls  
Four hours without cause.  
Lead us not into acting  
Towards them as they act towards us,  
But deliver us home before dark  
And from evil for evil.  
We refuse to be enemies  
For this is not The Kingdom  
The powerful do not have the Glory  
Not now or ever,  
Let it be.

Last year, I was on a bus full of pilgrims travelling back to East Jerusalem after attending a church service in Ramallah in the West Bank. At the checkpoint, three IDF (Israeli Defence Force) soldiers boarded the bus and asked to see all passports. Usually the IDF would wave a bus full of tourists through, or maybe ask to see one passport, but today they wanted to see all of them.



Two pilgrims had left their passports back at the guest house in Jerusalem. The IDF kept us waiting until someone in Jerusalem had sent through photos of the passports. We were kept for a couple of hours. It was galling and unpleasant.

The IDF's decisions have an arbitrary almost capricious quality. There were two Palestinians on the bus – the driver and the guide. They were stoical about it and even apologised to us for the delay! But everyone on that bus was getting a taste of the daily humiliation most Palestinians experience when they pass through Israeli checkpoints in the Occupied Palestinian Territories.

As I sat there, the barrel of the soldier's machine gun inches from my face, I wrote an alternative Lord's Prayer.

*A frequent contributor to R4's Thought for the Day, Rhidian Brook is a novelist and broadcaster, and has just spent a year as writer-in-residence at St George's theological college, East Jerusalem.* ND

# The love that dares to speak its name: revisited

Thurifer goes to General Synod once more

Here we go again. General Synod returned to *Living in Love and Faith* for another rich, rhetorical cliché-fest. This time over a mind-numbing three sessions. And all against a background of a catastrophic fall in attendance parish by parish. To some it looks like free-fall. More and more bishops, fewer and ever fewer people in the pews. All the trappings of power, swanning in and out of the House of Lords, but a distinct feel of a decadent, failing institution. And rumours that the Archbishop of Canterbury is distinctly grumpy and bad-tempered in meetings. He certainly sounded a bit testy in his opening remarks. He mentioned Jesus's 'speeches' which seemed to reduce the Son of God to a GS member. The arguments have not moved on from the last marathon debate. It is trench warfare and little, if any, quarter is given. Mired in the mud of tired rhetoric, the war of attrition squelches on.

The hero of the several hours was Geoffrey Tattersall who chaired all the sessions. He did so with quiet, understated, polite aplomb, and a gentle wit. The attempt to offer a vote of thanks was pre-empted mid-sentence by spontaneous and sustained, well-deserved applause.

In her introductory remarks, the Bishop of London said that Anglicans would have 'to learn to live with disagreement' and must find 'space to live together'. The prayers which had been agreed at the previous Synod would be commended by the House of Bishops in mid-December but she pointed out that it was yet uncertain whether or what form services for same-sex relationships would take. It did not take long for clarity. An amendment proposed by the Bishop of Oxford, and accepted by the Bishop of London, the only amendment that was accepted and not swatted away, that there should be a trial period for services using the prayers, was narrowly carried. Bishops 25: 16, Clergy 101: 94, Laity 99: 98. Suspicions of an episcopal stitch-up may well have circulated in the tea rooms. Nor did it bode well for a two thirds majority that would be required in due course. The result elicited some audible surprise and vocal protest in the public gallery.

An amendment proposed by the Bishop of Durham that the description of the House of Bishops' consideration of the issue should be altered from 'progress' to 'work and consultation undertaken' was defeated in the vote by Houses but had the vote not been by Houses it would have been a tie 207 v 207.

The Chairman called six new members to begin the debate and they proved to be a microcosm of what followed: the Scylla of liberal entitlement and the Charybdis of adamantine evangelicalism, and several stops in between. From the Lay Reader who had recently entered a same-

sex union, to an Evangelical who saw in that a breach in the faith in the name of love that was not love. A change of doctrine, embracing sin. At least we all knew where we stood. The dividing lines could not have been clearer.

It was remarkable how many of the contributions came from those who proclaimed their partnership status and their sexuality. Contextualisation, I suppose we should call it. Whether it added to their argument is less than certain. Whether purple hair and a ring through the septum enhanced the speech or detracted from it as a visual cliché to match the content is a matter of opinion. It was a colourful distraction from the trail of plodding, prepared speeches which rarely rose above the mundane and tediously clichéd. Some were neat enough as essays but did not make the transition to persuasive oratory. Speeches do not have to be grandiose or grandiloquent, far from it. The best oratory is clear, engaging, neatly expressed and, above all, persuasive. Hectoring is not persuasion. There was an absence of wit and too many misjudged and mistimed attempts at humour.

One of the unsolved mysteries was that the legal advice received by the House of Bishops was not to be made public. It was confidential. This caused much speculation, at least behind the scenes. On the floor of Synod one lay member proposed an amendment inviting the bishops to publish the formal advice they had received from those learned in the law and went so far as to suggest that the lack of publication was because the advice was not favourable to the bishops' proposals. The Bishop of London maintained that the legal foundation was to be found in GS 2328 published a month before.

One contribution via Zoom was interrupted by a telephone call which went to answerphone while the cleric continued trying to address Synod.

There seemed to be a plethora of contributions from the Diocese of Oxford. It became something like a mantra. Most of the speeches seemed to be against the propositions and from Evangelical redoubts in the city. But, not to be outdone, there was a fair sprinkling from All Souls', Langham Place.

One of the tropes that ran through the debate was the acronym LGBTIQA+ or abbreviations and variants of the same. It is an 'evolving acronym'.

The voting on the final motion as amended was Bishops 23: 10 (Abstained 4), Clergy 100: 93 (Abstained 1), Laity 104: 100. They will all be back again soon for the next round. Seconds out. **ND**



# LLF: blessing deferred

The November session was yet another inglorious moment for the General Synod. None of the three houses (clergy, laity, bishops) emerged particularly well, but the House of Bishops was singled out for direct criticism. Those Anglicans pushing for Prayers of Love and Faith (as the proposed liturgy for same-sex relationships is being called, PLF) described the offering as little more than ‘crumbs’, whilst others, on the other side, condemned the bishops once again for not showing their work, and in particular for not publishing the legal advice they had received on the viability of their proposals. There were even shouts from the public gallery that the Synod was ‘serving Satan’ – which demonstrates how low the Synod’s comportment and quality have sunk.

In the end, the motion that Synod ‘recognise the progress made by the House of Bishops towards implementing the motion on Living in Love and Faith (LLF) in February 2023... and encourage the House to continue its work of implementation’ was passed by a whisker: Bishops 23-10, Clergy 100-93, and Laity 104-100. A major development was an amendment tabled by the Bishop of Oxford seeking standalone services of prayers and blessing.

Carried by only one House of Laity vote (99-98, two abstentions), it demonstrated another faultline in the House of Bishops. Back in February only four bishops were voting against; this time the number had risen, with episcopal support for the Oxford amendment emerging as 25-16. The House of Clergy was similarly divided, carrying the motion 101-94, (one abstention). It is clear that a number of Synod members did not vote across all houses, either through absence or apathy. Nevertheless, the Church is ‘still on track for there to be significant change in terms of radical inclusion,’ commented Dr Steven Croft, the Bishop of Oxford.

The final words of the amended motion read as follows:

*That this Synod, conscious that the Church is not of one mind on the issues raised by Living in Love and Faith, that we are in a period of uncertainty, and that many in the Church on all sides are being deeply hurt at this time, recognise the progress made by the House of Bishops towards implementing the motion on Living in Love and Faith passed by this Synod in February 2023, as reported in GS 2328, and encourage the House to continue its work of implementation, and ask the House to consider whether some standalone services for same-sex couples could be made available for use, possibly on a trial basis, on the timescale envisaged by the motion passed by the Synod in February 2023.*

‘I didn’t vote in favour. I’m not voting for something that is incomplete. Experience has taught me that it cannot be trusted,’ said one member of the Catholic Group on Synod. Another couldn’t face the febrile atmosphere in the chamber, and opted to stay at home and participate via



Zoom. This continues to raise serious questions over the Church of England is conducting its legislative business. Synods are expensive events and that cost is now increasingly obvious in terms of reputation. The unedifying spectacle of some of these debates and administrative ugliness is not a spur to mission and only adds to the perception that the Church of England has lost its way.

The Living in Love and Faith steering group was jointly chaired by the Bishop of London, Sarah Mullally, and the Bishop of Winchester, Philip Mounstephen. ‘During more than nine hours of debate we have heard very clearly what has been said, with passion and deep conviction, from a whole range of different perspectives,’ they said, after the vote. ‘The truth is – and as we have seen again today – that the Church of England is not of one mind on questions of sexuality and marriage. Synod has agreed – narrowly – that standalone church services for same-sex couples should be authorised under Canon law on a trial basis.’

‘The House of Bishops will now consider how best to implement that call as we also commend the Prayers of Love and Faith for use in worship. Yet we must also reflect on all that we have heard from Synod – from across the whole spectrum – and redouble our efforts to find a space where we can live with our current disagreements because we believe that is what God is calling us to do.’

In a further development, ‘structural differentiation’ is now being spoken of openly amongst Evangelicals. The Church of England Evangelical Council described the process as ‘unduly hasty, incomplete, and haphazard’ and a departure ‘from a biblical understanding of sex and marriage’. Announcing ‘a series of provisions for orthodox Evangelicals and work... to ensure Evangelical life and witness in the Church of England continues for years to come’. It has established the ‘Ephesian Fund’ into which parishes and worshippers can pay instead of contributing to central diocesan finances, and alternative episcopal ministry is being offered through a panel headed by the former Bishop of Blackburn, Julian Henderson.

And the legislation? Pastoral guidance still needs to be published. Debate will continue into next year and beyond. Archbishop Welby is due to step down by January 2026 and LLF will doubtless be part of the unfinished business. **ND**

# New Music for Christmas

Hawes Brothers combine to create new choral work

Popular British contemporary composer, Patrick Hawes, has created a new album of twenty brand-new Christmas choral works with the renowned Voce Chamber Choir of Connecticut. Especially written for the choir, the first collection sets to music words by Patrick's poet-priest brother, Andrew Hawes, who writes the *New Directions* monthly 'Ghostly Counsel' column and is our longest-standing contributor.

*The Nativity* is music for unaccompanied choir and moves through the Christmas nativity scene exploring the drama of this momentous moment in human history. For the second collection, Patrick has set Four Christmas Motets, the fragile ancient poetry giving rise to tender and heartfelt music for unaccompanied choir. The album goes on to explore the Christmas story through various texts, old and new, in works that are likely to be embraced by choirs around the world looking for new seasonal works with a festive theme.



'Patrick and I have been writing together since 1975,' says Andrew Hawes, 'when he was still at school and I was at university. For the most part the "music is the humble servant of the word" (to paraphrase Mozart). But, sometimes Patrick has a melody he needs a text for, and this was the case with "The Star". When I write the text, I endeavour to provide the maximum opportunity in terms of rhythm and mood. In creating *The Nativity*, Patrick was quite clear about the variety of structure he wanted, the tempi he had in mind, and which texts needed a refrain. Overall we hoped to create accessible carols, which were not too demanding on the ear, but above all we were searching for beauty and depth. I hope the texts do justice to the staggering spiritual and theological importance revealed in the Gospel accounts of Jesus's birth. I have to say: I really love listening to them!'

'Christmas is my absolute favourite time of year and it has been a joy to set such inspiring and dramatic words



to music,' comments Patrick Hawes. 'The variety of texts – from ancient to modern – are all so relevant for today because they speak of eternal truths and the mystery of the Christmas story. I am thrilled with how Voce and its director, Mark Singleton, have brought a freshness of approach and musical excellence to their interpretations of this exciting project.'

Mark Singleton adds: 'Composer Patrick Hawes created a collection of sublime works with Voce in mind

and our collaboration with him during the recording sessions was a source of great joy for all involved.'

Patrick Hawes is a leading English composer who has made his mark as the torchbearer of the English musical tradition. He famously wrote the Highgrove Suite for the then HRH the Prince of Wales and has also written for Voces8, the Choir of New College, Oxford, Julian Lloyd Webber and for orchestras including the Philharmonia, the Royal Philharmonic Orchestra and the English Chamber Orchestra. His music has been described as 'atmospheric and, frankly, beautiful' by *Gramophone* magazine, and with an 'unerring gift for evocative orchestral texture and beautiful melodic line' by *Choir & Organ*.

**ND**

*The Nativity by Patrick Hawes (Signum Classics) is available on CD and download.*

For more information, visit: [signumclassics.com](http://signumclassics.com)

## ND Reader Offer

20% off *The Christmas Book* published by Phaidon. (See ND November for the review of this new 240-page visual celebration of Christmas, from religious beginnings to festive cultural touchstones – a book to treasure.



Use code **Phaidon20** at [phaidon.com](http://phaidon.com).



# A Word-filled Response to Violence

Hassan Musa on Christianity under pressure

*I will never forget your precepts, for by them you have preserved my life.*

*Save me, for I am yours, I have sought out your precepts.*

*The wicked are waiting to destroy me, but I will ponder your statutes.*

Psalm 119.93-95

In one of his recent sermons in the Charles Frame Chapel at ECWA Theological Seminary Jos, Nigeria, the young African Christian theologian and philosopher Dunason Luka Dangbile, had the following words. ‘Often times, we feel the best way to respond to violence or wicked acts targeted at us is to ponder the violent act.’ But looking at how the Psalmist presents us with an exemplary alternative in Psalm 119.93-95, Dangbile concluded about the Psalmist that ‘this is not an emotionally charged or reason-based response, but a meditative response on the living Word’. Dangbile spoke in the context of helping Christians to know the value and power of God’s word and to learn to treasure it for the glory of God. The idea of loving and treasuring God’s word has been our guiding theme and principle at the Seminary throughout the semester. This has been a serious and timely challenge for us here and now, for we live daily in a world that is broken with terrifying evil and hatred of human beings against fellow human beings. We live with the principles of might is right and right is might. This leads to the sad culture of the powerful swallowing up the powerless.

The modern world as we have now come to see it specializes in this kind of terrible, binary worldview of friend and enemy, us and them, the haves and the have nots, the powerful and the powerless, the winners and the losers, and so on. The modern world has lost its bearing on togetherness when human beings seek absolute power and the autonomy of their reason and will, and use it almost regardless of how others think or feel about it. This is basically the culture of the scientific age as explained by Jürgen Moltmann, in his book *Hope in These Troubled Times*. Moltmann wrote this book which for me serves as a continuation of his cautionary thought and admonitions for the 21<sup>st</sup> century, already put forward in his early books *Theology of Hope* and *Ethics of Hope*. In these three books, the old German Reformed theologian discerned the signs of our time and was so kind and sensitive enough to write even in his old age in order to warn the Church and the world. The way things are going in the modern world today is quite sad and alarming. We have seen great developments in scientific knowledge but very poor advancement in the wisdom of life together.

The new culture of violence has permeated every-



Jürgen Moltmann

where in the world. In Africa we witness a lot of perversion of true life, and the abuses of the rights and dignity of human beings in different ways and at different times and levels. Wars and rumours of wars have become the order of the day. It is so sad that the wounded and attacked are still left on the streets and in the middle of the road with less or no good Samaritans to help them. This makes their wounds fester and grow into gangrene and cause them not only inexpressible pain but even death. The poor are getting poorer by the days when government officials in African countries fail to hear the cry of hunger on the street that they often ply with their flashy cars to their high offices with heavy security networks. The life of the people in Ukraine is further exposed to the dangers and harshness of bad weather, terrible trauma of the sight of death and the harrowing effects of evil not only on their soil but also on their bodies. What is more? The ongoing crisis between Israel and Hamas has continually generated series of moral debates and theological hard rocks on the way. These are not easily routes to navigate when violence becomes the means of teaching the enemy a lasting lesson. This is done regardless of the pain and injuries on the bodies of vulnerable others, namely women, children, old people, those who are sick and disabled. The world of force and violence is one which cares less about what becomes of the other as long as ‘my safety’ can be ensured against all odds.

This is now the oddity of our time which has been deeply contradicted by the instructive spirituality of the Psalmist when he turns his mind away from the terrible evils of his ancient world to the depth and beauty and wisdom of the Word of God (the Torah). In this Torah Psalm (119), the Word of the Lord as Law, precept, statutes, commands, principles, light, new insight and sight has been

taken seriously in order that life may be sustained in the midst of the reasons for death and hatred. The Psalmist saw the life preserving power of the Word of the Lord in his life. He was not able to save himself, only the Word of the Lord was able to save and renew his life and mind. In the midst of the brokenness of the world and the agitation of his enemies, the Psalmist knew when 'the wicked are waiting to destroy me' (v. 95a). But instead of scheming in his own way on how to attack them back and possibly even destroy them. He thought rather of meditating upon the Law of the Lord (cf. Ps 1.27). He 'ponders' the statutes of the Lord (vs. 95b) for it is only the precepts or commands of the Lord that 'preserved' his 'life' (v. 93).

Jürgen Moltmann calls the Church and the world to an ethic of hope. It is only through hoping for and with one another that we can change the culture of violence that leads to death, to a new culture of solidarity and love that leads to life and joy together. It is up to the Church of Jesus Christ everywhere in the world to learn to be the balm of Gilead to Africa, to Europe, to the Middle East etc. The Psalmist's life is a serious challenge for the good of the life of the world not only for the sake of today but also, and more importantly, for the sake of tomorrow. **ND**

#### For further Reading

All by Jürgen Moltmann:

- *Theology of Hope* (London: SCM, 1967)
- *Ethics of Hope* (Minneapolis: Fortress Press, 2012)
- *Hope in these Troubled Times* (Geneva: WCC, 2019)

## Christmas at Windsor

Our cover this month features Windsor Castle's 25-foot-high Nordmann Fir tree in St George's Hall, grown and felled nearby in Windsor Great Park. Dressed with 33,500 sparkling lights, it is topped by a specially commissioned Garter Star to commemorate the 675th anniversary of the Order of the Garter, the oldest order of chivalry in Britain and founded in Windsor in 1348. Beaded Garter Star and navy and gold King Charles III tree decorations are available for purchase online and in Royal Collection Trust shops (online at [rct.uk/shop](http://rct.uk/shop)).

In addition, nativity scenes created by pupils at Holy Trinity, Blackley, Manchester, form the bottom border of our cover, and were kindly arranged by Fr Paul Hutchins SSC.



(Picture credit: Royal Collection Trust / © His Majesty King Charles III 2023)



### Anglo-Catholic Children, Youth and Family Workers Network

We are pleased to announce that the inaugural meeting of this Network will be held on Tuesday 5<sup>th</sup> March at 7.30pm on Zoom.

This will be a chance for anyone involved in voluntary or paid positions working with children, young people or families to gather. We are inviting anyone in any role, e.g. through Sunday School, Messy Church, Toddler Groups, Youth Groups or those offering a particular ministry on a Sunday morning which welcomes and works with those aged under 18.

The purpose for the contextual setting is a recognition that for many Anglo-Catholic parishes, one of the aims of working with children, young people and families may be to encourage them into the Sacramental life of the church and therefore our conversations can focus on this. There is also an awareness that particular resources for this context are more scarce than for other forms of children and youth ministry.

During the 90-minute meeting, we hope there will be opportunities for all to share from their particular setting the challenges and the joys of their work. We will be asking each person present to suggest something they would find helpful from the Network.

The Network will then meet again on Zoom with an aim to meet an overriding need/theme which has arisen from the inaugural meeting. We plan to meet 3-4 times a year on Zoom with an aim to have an in-person residential gathering once the Network has been established.

There is no charge to be part of the Network but we hope those who join will commit to its meetings and to praying for one another.

For a Zoom link please email Clare Williams (Network convenor) [clarewilliamsyouthwork@gmail.com](mailto:clarewilliamsyouthwork@gmail.com).



# The Hidden Future of God's Truth

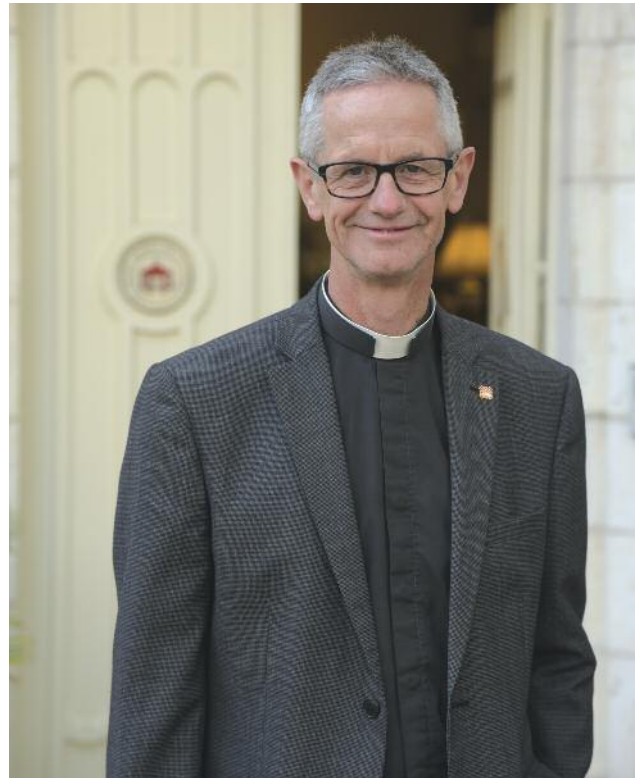
*Richard Sewell* writes from Jerusalem in the midst of war

I would imagine that every single one of us, at some point over the terrible past weeks of bombing and terrifying suffering in Gaza, has prayed or thought about God directly intervening in events to stay the hand of the wicked and to protect the lives of the vulnerable. Have we not, like Isaiah, cried out, ‘O God that you would tear open the heavens and come down...to make your name known to your adversaries, so that the nations might tremble at your presence’. The events playing out on our screens have been simply unbearable: the stories of lives lost, homes lost, families and communities ripped apart. Perhaps at times, hope also has been lost?

What relief we felt when the truce was declared, the bombs stopped falling onto innocent lives and hostages and prisoners were released. These were the first days of good news since that fateful Saturday in October and how our hearts were warmed by the contrast with the previous weeks’ horrors. But it was all too brief and at the beginning of December the truce was broken: the violence and the killing started all over again. The ways of humanity are failing and we are seeing the worst of our human traits. Vengeance, hatred and violence prevail on both sides and most of all, but not exclusively, the ordinary people of Gaza are suffering.

The Heads of Churches have rightly announced that Christmas this year will be different. The usual festivities have been cancelled and everything about Christmas will be scaled back, fitting for a whole community in a time of mourning. We cannot celebrate with the usual joy which comes to us normally at this time of year. How can we sing, how can we laugh, how can we eat and drink and make merry as if people were not dying in Gaza and the West Bank, and hostages were not held in captivity? But Christmas will not be cancelled; it cannot be cancelled. Even in the First World War trenches, opposing soldiers stopped to sing carols and play football on Christmas Eve before resuming hostilities. It’s quite strange that Christmas should have caused soldiers to take a break for a few hours to play a game of football with the enemy and to sing carols together before taking up positions once more. But that is something of the depth of the Christian message of peace and reconciliation which is all too easily lost through rage or conflicts. But we need it for more than a brief interlude. Peace must be established, and it must last.

We want God to step in to change the course of events and history. We want God to stop the bombs, thwart the ways of the violent. We want God to do something, anything, that stops the war and the killing. But that does not happen. The awful responsibility of human freewill means that individuals and nations are able to choose their own destructive or liberating courses of action.



However, Advent looks forward to the fulfilment of the promise that

‘To us a child is born,  
to us a son is given,  
and the government will be upon his shoulders.’

And it also looks further forward to the Messiah’s return which we hear Jesus proclaim in Mark’s gospel: ‘Then you will see “the Son of Man coming in clouds with great power and glory”’, Jesus prophesied.’

Advent is about being awake, being alert; actively waiting for the one born in Bethlehem who changed the course of history and also waiting for the return of the Messiah at the end of time which is the defining moment of all history. We look for it in the future, but mysteriously, in God’s time, it has already happened. This the ground of *all* our hope.

We know as Christians that we must live in hope but too often we confuse hope with optimism because in English the two words can be used interchangeably. John Calvin writing 450 years ago made it clear that hope is an article of faith and nothing to do with an optimistic disposition: ‘Hope is nothing else than the expectation of those things which faith has believed to be truly promised by God. Thus, faith believes God to be true, hope awaits the time when the truth shall be manifested.’

So, for us, hope is not a feeling, nor an idea, but it is a conviction founded in our faith in four key truths:



Firstly, that God is made manifest in the incarnation, born in Bethlehem and who conducted his ministry in all these lands. This conveys the truth that God is with us, now and always; we are not alone; whatever our needs, whatever our plight, we have a helper upon whom we can always depend.

Secondly, God contended with evil through Jesus's suffering on the cross. Where there is suffering and pain, God is there too. Jesus was not spared suffering and neither are we but we have the reassurance that in some way whatever we, or anyone, suffers, Jesus has gone through that too.

Thirdly, the resurrection shows us that God contended with all the forces of darkness and destruction and won. The great Easter resurrection declaration is: 'Thine be the glory, risen conquering Son, endless is the victory, thou over death has won.'

Finally, is our belief that while all these things have happened, they will not be fully realized until Christ comes again. The season of Advent draws us toward the coming of the Messiah, Jesus Christ born in Bethlehem. But Advent also invites to open ourselves to the promises of God which in linear history are yet to occur, but in God's history they have already happened. Jurgen Moltmann, the great C20th German theologian formulated this deeply influential Theology of Hope. He wrote: 'In the promises of God, the hidden future of God's truth announces itself and exerts its influence in the present through the hope it awakens.'

The Lutheran pastor and theologian, Mitri Raheb, has said so powerfully that 'hope is what you do'. It fits

well with the American Theologian, Jim Wallis, who said: 'Hope is believing in spite of the evidence and then watching the evidence change'. This is beautifully exemplified by the history of Bethlehem Bible College which I have been reading about in the book by its founder, Bishara Awad (with Mercy Aitken) entitled *Yet in the Dark Streets Shining – A Palestinian Story of Hope & Resilience in Bethlehem*. It's such an instructive story of faith in the power of the gospel and holding onto a vision of Christian education in the face of so many challenges. These challenges would have defeated many people not endowed with the Christian hope which Bishara has in abundance. I was particularly struck by this passage:

We have had much to overcome. How did Jesus face the injustices of his day? He looked it right in the eye. And yet, holding his head high in the heavenly realm, he allowed his Father to shape his thoughts in the grace and truth of the Kingdom of God. Some days it wasn't easy. Other days it seemed almost impossible. Hope was a muscle we could only develop through the spiritual exercise of pushing back against hopelessness with faith, hope and love. And even then, our faith could not be towards any certain outcome, but only to God himself, whose wisdom and goodness could be trusted for all of us, both Palestinian and Israeli.

This Advent, under the shadow of war and with a sense of darkness all around us we must exercise the muscle of hope which lies at very core of our Christian faith. We must heed the Advent call to 'keep awake', sustained by hope. We do not have to feel optimistic. We do not need to feel that there is a bright tomorrow just around the corner, although we pray with all our strength that there will be. We are called into a deeper and more engaging encounter with Jesus Christ, who is ground of all our hope. He comes to us as the risen and glorious Lord who will judge the nations and through him, God will reconcile all things to himself. That belief, that hope, has the power to sustain us through the enveloping darkness and places into us the flickering flame of hope which is also the light of Christ coming into our world. **ND**

*The Very Revd Canon Richard Sewell is the Dean of St George's College, Jerusalem.*

O God of all justice and peace we cry out to you in the midst of the pain and trauma of violence and fear which prevails in the Holy Land.

Be with those who need you in these days of suffering; we pray for people of all faiths – Jews, Muslims and Christians, for all people of the land.

While we pray to you, O Lord, for an end to violence and the establishment of peace, we also call for you to bring justice and equity to the peoples. Guide us into your kingdom where all people are treated with dignity and honour as your children, for to all of us, you are our Heavenly Father.

In Jesus's name we pray. Amen.

*Canon Richard Sewell*



# ◆POEM◆

## Noel: Christmas Eve 1913

by Robert Bridges

*Pax hominibus bonae voluntatis*

A frosty Christmas Eve  
when the stars were shining  
Fared I forth alone  
where westward falls the hill,  
And from many a village  
in the water'd valley  
Distant music reach'd me  
peals of bells aringing:  
The constellated sounds  
ran sprinkling on earth's floor  
As the dark vault above  
with stars was spangled o'er.

Then sped my thoughts to keep  
that first Christmas of all  
When the shepherds watching  
by their folds ere the dawn  
Heard music in the fields  
and marvelling could not tell  
Whether it were angels  
or the bright stars singing.

Now blessed be the tow'rs  
that crown England so fair  
That stand up strong in prayer  
unto God for our souls  
Blessed be their founders  
(said I) an' our country folk  
Who are ringing for Christ  
in the belfries to-night  
With arms lifted to clutch  
the rattling ropes that race  
Into the dark above  
and the mad romping din.

But to me heard afar  
it was starry music  
Angels' song, comforting  
as the comfort of Christ  
When he spake tenderly  
to his sorrowful flock:  
The old words came to me  
by the riches of time  
Mellow'd and transfigured  
as I stood on the hill  
Heark'ning in the aspect  
of th' eternal silence.

Robert Bridges, without doubt, can be described as a Christian poet. Born in 1844, his mother was a vicar's daughter and after the death of her first husband, John Bridges, she married the Revd John Molesworth, vicar of Rochdale. Bridges had a fine education (Eton the Corpus Christi, Oxford), before studying medicine in Dublin and practising at St Bartholomew's in London. However, in the 1880s after a bout of pneumonia and lung trouble, he retired from medicine to devote himself full-time to poetry, having had some work already published. In 1884 he married the daughter of Alfred Waterhouse, Mary; they lived first at Yattendon in Berkshire, then Boars Hill, close to Oxford. In 1913 he became Poet Laureate and held the post until his death in 1930.

Bridges is perhaps more familiar now as a writer of hymns than as a poet, many of which remain popular today such as 'All my hope on God is founded', 'O sacred head, sore wounded,' and 'O gladsome light'. This poem has a hymnic feel to it: neat, disciplined verse, a dramatic monologue from the poet at night. The second stanza is four lines shorter than the others, giving a stress on the change of thought, back to the first Christmas. Note how some words are deliberately old or biblical ('spake'). Punctuation is minimal to make it flow. Some words are elided or clipped to help with this metre, and the overall effect is one of wonder at *th' eternal silence* – possibly no better way to express something so indescribable. **ND**



# Points of Difference

*Guy Jamieson* wonders what we lose when the cross is compromised

## **The pursuit of commonalities and the loss of Christian faith in predominantly Muslim parishes.**

I have served as Vicar of Nelson Little Marsden in the Blackburn Diocese for a little over seven years. Nelson is a town where Islam is now the main religion and the speed of the demographic change has left many local Christians disorientated. As with many similar communities there is a well-meaning generosity in how we accommodate such radical differences amongst the neighbourhoods, but it can also have sobering consequences.

At this point I need to be clear that I am not pushing Christian-Muslim relations apart but there needs to be greater care in how we treasure our distinctiveness.

It is perfectly understandable that for a community such as this to exist well it has to find those things we have in common, but to ignore the fundamental differences can create an uneasy or unhealthy peace. The current emphasis on ‘commonalities’ has in my experience here begun to empty Christian revelation of its distinctiveness.

In 2005 the Church of England set up Presence and Engagement initiative to ‘think about the reality of religious diversity and how it might shape mission and ministry’ (C of E webpage). In Bradford, Halifax, and now Nelson, I have always given time to undoing the resentment which mass migration can bring to the surface in order to make hearts more gracious. There can be no mission of God in hearts which are resentful, and for the sake of combatting the many ills of social segregation I will continue to do this, but experience has brought home the need to be wary of poorly-defined generosity. Where distinctiveness is downplayed to such a degree as it is here what we end up with is a gradual dismantling of the distinctive character of Christian faith.

Christian demise is something we can all unknowingly collude in. Nobody wants to appear to be ungenerous, but a bland, ill-defined generosity opens the door to subtle intrusions which can slowly empty Christian purpose of its meaning. This in turn leads to a cultural consensus that Christianity and Islam are ‘pretty much the same really’ when we know this to be wholly untrue.

Love of neighbour requires a renewed confidence in how we understand what we believe about ourselves first in order to know how to relate amongst others. This confidence is ebbing away where there is little or no time given to distinctiveness.

With regards to this, it has been timely that Pope Francis has published his Apostolic Exhortation ‘*C’est la Confiance... on confidence in the merciful love of*

God’ for the 150<sup>th</sup> anniversary of the birth of St Therese of Lisieux. The exhortation opens with, ‘*C’est la confiance et rien que la confiance qui doit nous conduire à l’Amour*’ (translated as: ‘It is confidence and nothing but confidence that must lead us to Love.’) Francis continues, ‘With confidence, the wellspring of grace overflows into our lives, the Gospel takes flesh within us and makes us channels of mercy for our brothers and sisters.’

The Church, since apostolic times, has professed a distinct belief in the saving consequences found in Christ. We have inherited a living tradition which makes that salvation effective by means of its liturgy. However, life in a world of such demographic upheaval relativises this saving vitality by trying to bury distinctiveness in favour of commonalities.

Across the parish community little mantras seem to have evolved; ‘these religions are all the same’ – ‘there’s no difference between Christianity and Islam’ – ‘we worship the same God.’ Whilst we may have become familiar with this language, we are less familiar with how to respond with both integrity and sensitivity. There is a long-term need now to re-balance the ‘commonalities’ with a sincere openness about profound differences – that which makes us distinctive without adding to the segregation already experienced in so many other ways. Until we discover and implement this into the language of our neighbourhoods, especially those who influence the local population, we will have to live with the consequences of our faith being defined as an ‘ethos’ or a ‘set of helpful values’ which make us into just another lifestyle choice.

For as long as we struggle to respond to these definitions, we remain complicit in the emptying of Christian revelation. It would become more like translating the Lord’s call to Peter in the Gospel as, ‘You are Peter, and on this rock I will build an ethos....’ That may sound ridiculous, but it’s the logical conclusion of ill-defined generosity.

As I listen to these casually-used and widely-accepted definitions, I often find myself imagining Christ on the Cross; as God being veiled in the language of bland commonality, waiting for his Church to lift the veil and reveal him as he really is. Nothing else can be acceptable, especially to those who profess a baptismal, credal faith. Whilst it is understandable for a local community to be wary of over-differentiation as they seek to build a happy and cohesive local culture, we cannot profess a crucified God who went to the cross so that people could ‘get along.’

The means of revitalising Christian witness increasingly needs to be revised and re-heard in parishes such as this. The need for clear differentiation is obvious and I remain convinced that those of us who have



experienced faith and vocation through Catholicism are as well-equipped as anybody to do this.

It may be that the answer is in the 'presence and engagement' phrase being used to describe parishes like mine.

**Presence:** Our vocation is brought alive by the real presence of Christ the Son of God within his 'bride & body', the Church.

**Engagement:** In all things, we depend on a real and lively appreciation of the distinctive work of the Persons of the Godhead. The Mass is the most distinctly Trinitarian expression of the Church's faith. We continually proclaim a personal, intimate engagement in the saving events being described so the witness of priest and people should naturally flow from our liturgical roots.

Devotion to Our Lady brings us not simply into the presence of Jesus, but into the company and work of the Father's eternal purposes brought to life in time by the Holy Spirit. Mary gives birth to, and holds up *before* the world, the distinctiveness revealed within God. It's in this image and likeness that we live.

From the word 'difference' we find 'to set apart.' At the moment, the imbalance between commonality and difference is partly caused by the view that difference doesn't really matter. Perhaps there's another confusion in the language; 'setting apart' is not the same as being 'driven apart'? The latter is understandably feared by communities doing what they can to rub along together.

I have no desire or intention to drive a wedge between Christians and Muslims; we have far too much to learn from each other and there are some healthy friendships which are worth nurturing, but there seems to be a need for a new or clearer understanding of ourselves as people who have been 'set apart' for the sake of the Gospel.

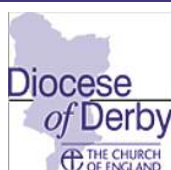
One cultural factor eating away at this and so many other issues, is the prevailing sensitivity or fear about what others may think, especially the secular world whose views we have become overly beholden to. The trap which says we must please people, especially those who have no interest in the health and mission of the Church, is something we're called to resist, but wisely. I find St John Vianney's words a helpful reminder to this effect. 'Do not try to please everybody. Try to please God, the angels, and the saints. They are your public.'

Another feature more typical of Catholicism is the pursuit of holiness. As mentioned earlier we are inevitably complicit in some measure with the problem we find ourselves with, but we have a deep awareness of the need for penitence and sacramental confession. It makes our vision clearer, clarifies our motives and burns away delusion.

We'll soon be rejoicing in the distinctive relations made visible in the Nativity; a Virgin Mother, a foster-father, and the Son of God. Without clear distinctiveness we begin to lose, or at least seriously diminish, the way God has brought about the fullness of salvation.

**ND**

*The Revd Guy Jamieson, a former Area Dean of Pendle, is the Vicar of Nelson Little Marsden in the Diocese of Blackburn.*



## TEAM RECTOR

### Benefice of Staveley and Barrow Hill



The Parish of Staveley and Barrow Hill is situated on the outskirts of Chesterfield, with a medieval Parish church in Staveley town and a daughter church in the village of Inkersall. Staveley is approximately half an hour from the Peak District National Park and is ideally situated for exploring neighbouring towns and cities. Proximity to the M1 and A1 affords good communication.

Since 1973 the Parish has been constituted as a Team Ministry now resourced by a Team Rector and Team Vicar.

We are seeking a prayerful priest who:

- has a heart for mission supporting the catholic tradition of the Parish under extended episcopal care whilst bringing fresh initiative, vitality and vision to both churches;
- can build fruitful relationships with a range of stakeholders including schools, the local council, ecumenical partners and other organisations to see God's Kingdom come in an area where there is much need;
- can seek out and engage creatively with opportunities to show Christ's love in different contexts, including significant areas of new housing;
- will work collaboratively with the existing Team Vicar, Wardens and PCC resourcing the whole people of God for mission and ministry;
- is at ease with a down-to-earth north midlands community, especially with new families whom we would like to welcome into the church;
- will bring a calm good humour to share the joys and sorrows of ordinary people.

The Rectory is a large modern 4-bedroomed house situated in the grounds of Staveley Hall, adjacent to the parish church.

**Staveley and Barrow Hill is a parish of the Society of St Wilfred and St Hilda and has passed a resolution under the House of Bishops' Declaration. The parish is under the extended episcopal care of the Bishop of Oswestry.**

A copy of the parish profile and contact details can be viewed here:  
<https://derby.anglican.org/en/about-us/vacancies/staveley-and-barrow-hill.html>

For more information about this post, please contact: The Venerable Karen Hamblin, Archdeacon of East Derbyshire [Karen.hamblin@derby.anglican.org](mailto:Karen.hamblin@derby.anglican.org)

**Closing date for applications: Noon, 12th January 2024**  
**Interview date: 31st January 2024**

This post requires an Enhanced DBS check.



**Transformed Lives | Growing Church | Building Community**  
**THE KINGDOM OF GOD - GOOD NEWS FOR ALL**

# To the Quieting of Minds

Ian McCormack looks at Anglican patrimony and Confession

*In every sound Protestant home  
You can find some Papistical tome.  
I've even caught Cook  
With that pestilent book,  
Dr Pusey's edition of Gaume.*

E.L. Mascall, 'The English Home in Danger', from *Pi in the High*, 1959.

It is, sadly, many years since Dr Pusey's edition of Gaume's manual for confessors caused a frisson in the stately homes of England. When Eric Mascall published his 'Anachronistic but substantially Accurate Poem' about the effects of the revival of the Religious Life on protestant sensibilities in the Church of England, the golden age of such manuals was already over. Volumes such as Walter Webb's *The Cure of Souls*, Cyril Bickersteth CR's *The Ministry of Absolution*, and A.H. Baverstock's *The Priest as Confessor* were gathering dust on the shelves of clergy studies. Even the last (and probably most influential) of the species, Francis Belton's *A Manual for Confessors*, which was first published in 1916 and by 1949 had run to three editions and six impressions, was beginning to look old-fashioned. These manuals (and many others like them) deserve to be considered afresh, as they offer much that is pertinent to modern debates on Confession, not least in their insistence on the absolute inviolability of the Seal of the Confessional, and their treatment of the circumstances (specific and limited) in which absolution may be denied or deferred. But that is a topic for another time.

All these manuals owed a debt to Pusey's *Gaume*, though in truth it had always been more referred to than read. Perhaps this is no surprise. It is a massive volume. Even its full title is substantial: *Advice for those who exercise the Ministry of Reconciliation through Confession and Absolution. Being the Abbe Gaume's Manual for Confessors ... Abridged, condensed, and adapted to the use of the English Church. With a Preface embodying English authorities on Confession.* (Pusey, *Gaume*. My edition is that published in 1893.)

In this mighty work, Pusey was attempting to do two things: primarily, to provide for Anglican Confessors instruction and advice on administering the Sacrament, such as was routinely available to Roman Catholic clergy. Pusey had been working on such a manual for some time, and was finally prompted to publish in late

1877 because of embarrassment caused by the circulation of a less sober manual for clergy called *The Priest in Absolution*. Pusey's secondary goal was to show that sacramental Confession had a valid and valued place in the life of the Church of England, as demonstrated by the writings of eminent theologians and bishops from the sixteenth century onwards. His 'Preface' is mistitled: it is in fact a substantial catena of 'English authorities on Confession', running to over 170 closely-typed pages. This remains (or should do) a vital source of material on Anglican approaches to confession from the reformation to the time of publication.

Pusey was rarely given to brevity in his work. This was one of the things that made him such a weighty authority in his own day, and such a neglected and misunderstood one in ours. It is a pity that this is so, since the needs which Pusey addressed are, if anything, even more urgent today than when he wrote. I would contend that Reconciliation is the most misunderstood of all the Sacraments. This is at the root of calls to abolish the Seal

of the Confessional (or limit it, which amounts to the same thing). Never has the need been greater for clergy to be properly trained in the administration of this sacrament (and for bishops and legislators to understand it, whether they use it or not); and never has the need been greater for a defence of it along solidly Anglican lines. It is the latter of these two needs which I primarily attempt to address here.

For the Anglican divines of the later sixteenth and seventeenth centuries, and as per the Articles and the *Homilies*, Confession was not a sacrament in the same manner as Baptism and Holy Communion, since it lacked an 'outward sign'. But, just as the post-reformation Church of England continued to celebrate marriage, Confirmation, and ordi-

nation (and anointing, in the case of the monarch) whilst denying them the full title of sacraments, so she continued to offer private confession to those who wanted it.

Confession is thus a 'profitable ordinance' (Hooker) for those who wish to make use of it, though it should not be considered compulsory in the way that it had become an annual obligation for Roman Catholics. As Geoffrey Rowell put it in his magisterial essay on this topic, 'In the writings of the English Reformers we find both attacks on the abuses of the Roman confessional and also a recognition of its value and place when freed from such abuses' (Geoffrey Rowell, *The Anglican Tradition: from the Reformation to the Oxford Movement* in Martin Dudley and Geoffrey Rowell (eds), *Confession and Ab-*





*solution* (London, 1990), pp91-119 at p93.) This continued to be true in the seventeenth century.

On the nature of Absolution, the majority view is that of Aquinas and others: that absolution is judicial, not merely declarative. Provided the penitent is rightly disposed, the words of absolution perform what they describe: the forgiveness of sins. However, this is only because the priest acts as God's minister, using power which is 'delegated and derived' (Heylyn). Among the many divines Pusey quotes on this point is Lancelot Andrewes, for whom the Lord ratifies the judgement of the confessor, and the normal precedence of things is, under God's authority, reversed in this one instance: 'whereas in prayer and in other parts of religion it is 'as in heaven, so in earth', here it is, 'as in earth, so in heaven' (Pusey, *Gaume*, pplxxxix). Hooker had said something similar, arguing that absolution works by the grace of God working within it, 'God really performing the same which man is authorized to act in his name' (quoted in Rowell, p100). Others were more emphatic within the same theological framework. Bishop Overall of Norwich insisted that 'the absolution is the same that the ancient Church and the present Church of Rome useth ... which takes effect according to his disposition that is absolved ... The truth is, that in the priest's absolution there is the true power and virtue of forgiveness, which will most certainly take effect, nisi ponitur obex, as in Baptism' (Pusey-Gaume, plix).

Nonetheless, there were concerns that confession might provide cheap grace, and deny or weaken the responsibility of each individual to lead a good Christian life. The attempt to prevent this was a substantial part of Caroline moral theology insofar as it related to private confession.

It is clear that confession was a real and (to some extent) common part of church life. In the words of Geoffrey Rowell, 'once the focus is shifted from arguments about compulsory private confession and the apparently mechanical effect of priestly absolution in separation from the inner reality of repentance and contrition, private confession is to be valued as medicine for the soul and a way of deepening Christian life' (Rowell, op cit, p101).

In saying this, Rowell neatly summarises the point that Pusey was attempting to prove with his lengthy catena. Equally significant is the insistence of the Divines upon the Seal of the Confessional, though in many cases, the sources referring to this are fleeting and fragmentary. For example, Bishop Wilson of Sodor and Man, in his 'Maxims of Piety and Morality' (essentially notes from his commonplace book) lists among the qualities of a good confessor that he must be 'of an inviolable secrecy' (Wilson, *Works*, (Oxford, 1860) vol v, p532). But the reference is not easy to find: it is contained in the fifth volume of his *Works*, one maxim among many.

There is, however, one category of source material which makes abundantly plain the expectation of leading Caroline divines that Confession should be encouraged, and that the Seal must be observed as an essential part of the rite. These are in the Visitation Articles of bishops and archdeacons, based upon the Canons of 1604, which re-

placed the inherited body of pre-reformation canon law. The 113<sup>th</sup> Canon preserved the pre-reformation understanding of the Seal, though the manner in which it did so was extremely particular. (For further reference, see articles published in *New Directions* in September 2018 and December 2018/January 2019 which address this matter.)

A particularly notable example of the Visitation Articles based on these canons is that of John Cosin, who inquired of churchwardens in 1626 whether their incumbent used the Exhortation to Holy Communion in the Book of Common Prayer. And, he went on, 'doth he (as by the Communion-book he is bound to do) admonish and exhort them that, if they have their consciences troubled and unquieted with sin, they should resort unto him, or some other learned minister, of whom, upon opening their grief unto him, they may receive such ghostly counsel and comfort as their consciences may thereby be relieved, and themselves receive the benefit of absolution, to the quieting of minds, and the avoiding of all scruple and doubt?'

Having asked if the incumbent promoted confession and absolution, Cosin went on immediately to ask if he also kept the Seal: 'If any man at that or any other time, being sick or whole, useth to confess his secret and hidden sins to the priest, for the unburdening of his conscience and for the receiving of spiritual consolation and ease of mind by him, doth the said priest reveal, or hath he at any time revealed and made known unto any person whatsoever, any crime or offence so committed to his trust and secrecy, contrary to the 113<sup>th</sup> canon of our Church?' (John Cosin, *Works* (Oxford, 1845), vol ii, p11).

At the time he issued the Articles, Cosin was Archdeacon of the East Riding. Having been deprived of his offices by the Long Parliament, he was made Bishop of Durham in 1660, after the Restoration. His translation of the *Veni Creator* is included in the *Common Worship* ordination service, and is thus a part of the authorized liturgy of the Church of England. In other words, Cosin was neither an anglo-catholic extremist nor a theological or liturgical outlier. His legacy is a central part of the Anglican patrimony.

Pusey does not quote Cosin's Articles in his 'Preface', but this is probably because he does quote almost identical questions issued by Bishop Overall in 1619. In total, Pusey lists ten bishops (and a number of archdeacons) who issued similar Visitation Articles, both before and after the Interregnum/Restoration, and including the much-revered Lancelot Andrewes.

In short, it may be seen that the use of private confession and absolution was an integral part of seventeenth century church life. And the maintenance of the Seal – including in criminal cases – was considered an essential part of it by bishops, archdeacons, and canon lawyers. Those who wish to see the Seal removed must acknowledge that such an action would be to ignore the inheritance we have received – not merely from one party or 'tradition' within the Church, but from the very centre of her spiritual and canonical life and worship. **ND**

*The Revd Ian McCormack SSC is the Vicar of St George in the Meadows, Nottingham.*

# These Delicious Things

LITTLE LUNCHES

*Pooch Horsburgh*

## PRAWN COCKTAIL

My childhood summers were spent in the west of Ireland, where we'd decamp for a month or two. There were lots of children with very little supervision and we ran riot, spending our days climbing trees, swimming in Loch Corrib, making dens and camping out armed with an axe, a box of matches and a pack of sausages. I'm not sure today's parents would be so relaxed, but we lived to tell the tale and with only a few scars to show for it.

Mealtimes were filled with my mother's delicious renditions of our childhood favourites. I'm sure the grown-ups ate well, too – and doubtless drank excellent wine – but we were too busy upstairs plotting midnight feasts to notice.

As a treat, we'd collect fresh lobster from the local fishermen and watch them "sleeping" under a blanket of damp newspaper in the fridge. They were boiled in huge pots and we would listen in terror as they cooked, convinced that the lobsters were tapping on the lids to get out.

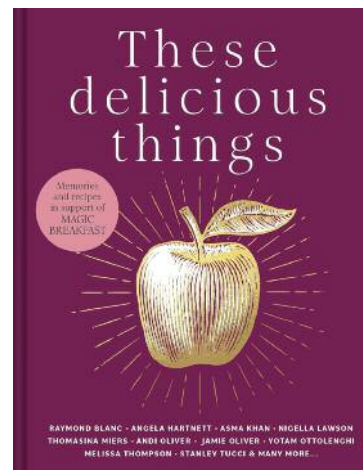
To mark the beginning of the holiday, we'd meet up with other families at Moran's Oyster Cottage, a thatched house beside a tidal river outside Galway, which was en route to the place we stayed. It is now rather smart and well known, but back then it felt like our secret.

On one Moran's outing, my Uncle Will played a trick on us. He hid an oyster in his napkin, pretended to do a huge sneeze into it, then paraded the contents around

the table to screams of laughter mixed with horror from the children.

For the grown-ups, Moran's was all about the oysters. But for me, it was the prawn cocktail that I looked forward to most. My (Irish) mother would wax lyrical about freshly boiled Dublin Bay prawns and I think it must have been made with these; Irish prawn cocktails always tasted so much better than anything we had back home. It wasn't just the prawns themselves, but the bread and the butter served alongside. I'd eat the prawns and shredded iceberg lettuce first, then wipe up the remaining sauce with slices of bread spread with an extreme quantity of butter. The grown-ups would always be distracted, and nobody noticed quite how many pats of salted deliciousness I was getting through.

Prawn cocktail is still one of my favourite dishes, more often than not enjoyed with a spicy Bloody Mary on the side these days. Add some fries and you've got pretty much my ideal lunch. But those simple Irish prawn cocktails will always be close to my heart. This is my attempt at recreating them.



Published by  
Pavilion,  
Harper Collins  
£25

### SERVES 2

- 300g cooked, whole, shell-on prawns
- ½ an iceberg lettuce, outer leaves removed

### For the sauce

- 5 tbsp mayonnaise
- 1 tbsp tomato ketchup
- ¼ tsp brandy
- a couple of shakes of Worcestershire sauce
- pinch of cayenne pepper, plus a little extra for dusting
- Tabasco, to taste
- squeeze or two of lemon juice
- sea salt and freshly ground black pepper

### To serve

- 2 wedges of lemon
- brown bread, sliced and cut into triangles
- lots of Irish salted butter

- Peel the prawns and leave to one side. If you want to look swish you could leave two unpeeled for garnish (although this definitely wasn't how they were served in Ireland during the late 1980s and early 1990s).
- Shred the lettuce, favouring the whiter, crisper parts. If it is remotely limp then place in iced water to crisp up. Drain and dry really well with kitchen paper or a clean tea towel before using.
- Mix together the sauce ingredients. Start with a small squeeze of lemon juice and a shake or two of Tabasco. Taste, then go from there, adding a little more of each or either to taste. Season with a little salt and
- pepper; it won't need much of either, but benefits from a touch of both.
- Place a dollop of the sauce into the bottom of two martini glasses or serving dishes. Top with shredded lettuce, pushing it down into the glass/dish.
- Add the prawns on top, dividing them equally between the two glasses/dishes. Spoon the rest of the sauce over the prawns and dust the top with a little extra cayenne pepper. Attach a lemon wedge to the side of each glass/dish.
- Serve with triangles of brown bread with lots of butter on the side. Alternatively, add fries and a spicy Bloody Mary for a brilliant lunch.

*Pooch Horsburgh is a food stylist and cookbook author. Her latest book is The Forge Kitchen, with Alex Pole*



## PEAR AND GINGER CAKE

**You could cut the atmosphere with a cake knife.** Mum trying her best to read the map, my dad too embarrassed to admit we were well and truly lost among the winding country lanes. I sat in the back of the car, sulking, thinking about the rapidly disappearing afternoon tea we had set out for.

“Stop, Daddy, stop!” I yelled as I spotted a sign bearing the legend of my dreams. “Devon Cream Teas. Open.” I don’t know which one of us was the most relieved to get out of the car.

As we sat outside, the wind was up, and we had to hold on to our paper napkins to stop them blowing away. There was a Brown Betty pot of tea for Mum and Dad, lemon barley water for me, a basket of scones with little dishes of jam and cream and a plate of brown bread and butter. Best of all there was cake. Thick wedges of cream sponge and three slices of gingerbread, dark as night, whose tacky surface stuck to your fingers. There is something rather grown up about gingerbread to an eight-year-old boy. Especially when it comes decorated with a coin of spicy crystallised ginger, like an amber jewel.

Mum ate a slice of sponge with its snow of icing sugar, Dad had ginger cake. I had both.

As we paid and left, my father complimented the kindly owner on her tea and chatted briefly about the view of the surrounding fields and hedges. (I distinctly remember my parents being obsessed with “views”. We would travel miles just to sit in the car and gaze out at the scenery.) “I don’t suppose,” my father said somewhat sheepishly, “I could trouble you for the ginger cake recipe?” The woman’s face changed in a heartbeat. She looked down at her flowery apron, shook her head, and gently but firmly said, “No, I’m sorry.”

My dad nodded a goodbye without smiling and we clambered back in the car. Mum said what a lovely tea it had been. My dad was less enthused, openly hurt by the owner’s refusal to reveal her recipe.

I never forgot that cake. Neither did I forget the look of quiet hurt on my father’s face. Over the years I made several attempts at recreating that ginger cake in the hope of reproducing that memorable slice of heaven. Alas, the results were always a little too heavy, sometimes too pale and never, ever moist enough. And then I got the dark muscovado sugar out. I added some butter-fried pears to the mixture too and came up with what is probably my favourite cake.

Of course, it was a little late for my father, who was no longer with us by that time, but my memory of that day, the view across the Devon countryside, the scones and jam and that gorgeous slice of cake seems somehow all the more vivid when I have a piece of my own pear-and-ginger cake on my plate.

### **MAKES 16 PIECES**

#### **For the pears**

- 500g pears, peeled, cored, diced
- 30g butter
- 1 tbsp agave or golden syrup

#### **For the cake**

- 250g self-raising flour
- 2 level tsp ground ginger
- ½ tsp mixed spice
- ½ tsp ground cinnamon 1 tsp bicarbonate of soda pinch of salt
- 200ml agave or golden syrup
- 125g butter
- 125g dark muscovado 2 large eggs
- 240ml milk

#### **For the icing**

- 250g icing sugar 3 tbsp lemon juice
- 3 knobs preserved ginger in syrup
- 1 tbsp demerara or golden sugar crystals
- 1 tbsp poppy seeds

- You will need a square cake tin measuring approximately 22cm.
- Peel, halve and core the pears, then cut them into 2cm dice. Warm the butter in a shallow, non-stick pan, then add the pears and leave to cook for 10 minutes over a low to moderate heat, until pale gold and translucent.
- Towards the end of their cooking time, add the agave or golden syrup. Remove from the heat and set aside.
- Line the base and sides of the cake tin with baking parchment. Set the oven at 180C/160C Fan/Gas 4.
- Sift the flour with the ground ginger, mixed spice, cinnamon, bicarbonate of soda and salt. Pour the syrup into a small saucepan, add the butter and the muscovado and warm over a moderate heat until the butter has melted. When the mixture has simmered for a minute, remove from the heat.
- Break the eggs into a bowl, add the milk and beat lightly to combine. Pour the butter and syrup mixture into the flour and spices and stir gently until no flour is visible. Mix in the milk and eggs. Fold in the cooked pears and scrape the mixture into the lined cake tin. The pears should sink to the bottom. Slide the cake into the oven and bake for about 35-40 minutes, until it is lightly puffed and spongy to the touch. Leave to cool in the tin.
- To make the icing, put the icing sugar into a bowl, then beat in the lemon juice, either with a fork or using a small hand whisk. Take it steady, only using enough to make an icing thick enough that it takes a while to fall from the spoon.
- Remove the cake from its tin and peel back the parchment. Cut the cake into 16 equal pieces and place them on a cooling rack set over a tray. Trickle the icing over the cakes, letting a little run down the sides of each. When the icing is almost set, add a slice of crystallised ginger and a scattering of sugar crystals and poppy seeds.

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# Like Stars Appearing

*Nigel Palmer goes to Kent to find something beautiful for God*

**B**roadstairs, on the Kent coast, just down the road from the Isle of Thanet where St Augustine nervously landed in AD 597, at the behest of Gregory the Great to convert the English to Christianity, originally found its fortunes as a fashionable seaside-resort place in the first half of the nineteenth century. The young Princess Victoria would spend her miserable teenage summers there with her domineering mother, the Duchess of Kent, and her sinister comptroller, Sir John Conroy; the handsome house where they stayed is now the local council's offices. Charles Dickens was a great fan of the place, and wrote several of his novels there in the summer months. But the town now has a more than dispirited air – populated by avenues of redbrick bed-and-breakfast houses, while the battleship grey waters of the English Channel lurk as the closing vista of many of those avenues, sullen and cold.

And yet Broadstairs contains a remarkable phenomenon: the residence and workroom of the vestment maker, whose name is on many Anglo-Catholic lips and lists, as the 'go-to' person, Genevieve Gomi, of Maris Stella Vestments. Over the ten years that she has been resident in this country, she has built up a deservedly fine reputation as one of the most creative and reliable of vestment makers for traditional Catholic clergy – of whatever denomination. This she has done completely by herself through sheer determination, expertise, imagination and hard work. Also by deploying the great charm which she undoubtedly possesses in actually listening to what her clients want from the vestments she creates.

The charm is, of course, not just her own, but part of her French background. Genevieve's journey to Broadstairs has taken her a long way from her native Marseilles, where her father was the headmaster of a local primary school – 'in not at all,' as she says with typical Gallic understatement, 'a good quarter'. She has two siblings, who still live in France, and Genevieve regrets that she does not, because of pressures of work, go back as often as she would wish. For it is clear that Marseilles, a big and bustling cosmopolitan place, was an ideal place in which an imaginative child might grow up, a port city which in those days boasted several fabric shops that imported fabrics from all over Europe and the Mediterranean. Genevieve got to know them by going shopping with her mother, a primary teacher also, and a skilled seamstress who made all the family's clothes, and whom Genevieve watched closely as she worked. She was especially fascinated by the weave and style of British fabric, and its distinctive warp and weft, and it was her young dream one day to visit British tailors to see them at work. She keeps up her interest in the United Kingdom as a source of fabric suppliers by visiting the London wholesale traders in the Goldhawk Road and Berwick Street, for silks, Indian brocades, and wool fabric and jersey (for her own use). She



has, she implies, always been quite fascinated by fabric as a medium of expression, following in the distinguished line of the great names of French fashion.

Her mother's lessons in making clothes led her first to practice on making clothes for her dolls. At a very early age, her grandmother gave her the French versions of Ken and Barbie, for whom she would make clothes based on the pictures that she would cut out and collect from French fashion magazines, from the great houses of haute-couture. Although, at the age of nine, Genevieve's skills were recognised by the gift of a child's sewing machine, this did not easily satisfy her ambitions. She took to using her mother's grown-up sewing machine instead. Three years studying physics at university did not diminish her interest in sewing, and especially embroidery, for it was at this time her interest in creating new designs – and the enriching of her embroidery skills in lessons from a professional embroiderer – led her to look carefully at historical portraits, as a new outlet for her talents. And here, too, were the beginnings of her interest in vestments, which she sought out in those portraits, and for which pattern books were also an inspiration. She learned the care of vestments and their place in liturgy from a congregation of nuns, but her first-ever vestment of her own making was a stole for a new priest. And she learned, too, the difficulties of restoring old vestments. She remembers especially some old embroidery she was given, which needed to be fixed to a new white chasuble. Mindful, no





doubt, of our Lord's teaching about patching wine skins, she found this very difficult to fix with needle and thread, until with what some might say is typical French pragmatism, she used some very strong glue, and to her relief (and surprise) this worked!

How come, however, the connection with this country? Her mother had visited England as a teenager, and had kept up her acquaintance with a friend she had made, by pen-pal correspondence. At a loose end in 2013, Genevieve was invited to spend some holiday with her mother's English friends in Reading, who happened to include in their circle a number of Anglican priests. One of Genevieve's great virtues is her ability to communicate her passion and enthusiasm for the craft, and those priests soon learned of their French visitor's consuming interest in vestments and their production. High-end new vestment makers in this country are few and far between, and their number is decreasing. Although their output may be usually of quality, the scarce number of them drives the price of their product high, and customs tariffs after Brexit have made the independent European suppliers difficult and expensive. So Genevieve was encouraged by her new friends to come to England, settle in an inexpensive seaside town (which on a sunny day would just about remind her of the Mediterranean), and set up her stall.

'I knew nothing,' she rather disarmingly says, about running a busi-

ness, although her grandfather had been an accountant, and the Federation of Small Businesses she commends as being very helpful in setting up her accounting systems, which she still runs herself. The timing of her setting up shop and manufactory was perhaps favourable in that it coincided with the expansion of social media in this country, even if these days she attracts much business by word-of-mouth from happy and satisfied customers. She runs the full gamut of a web site and a Facebook and Twitter/X presence. Her first big commissions were two full sets of pontifical vestments from an Austrian client and an American client, and the commissions have not



really stopped rolling in since. More and more, she has commissions from America, France, Australia, and Sweden – and she is open to making other things too, not just vestments; her smallest commission was an embroidered amice. Her busiest time of year is inevitably the six months before Pentecost ordinations and First Mass season, but she always meets a deadline on time. She is famous in one parish for arriving for a First Mass, with new chasuble along with needle and thread in hand for last-minute alterations, not long before the ringing of the sacristy bell, having driven miles at high French speed in her much-loved little car to get there on time.

What makes for a good and popular vestment maker? It is understood that, like bespoke tailors, good and popular vestment makers have to have an ability to work patiently with

the client and cater for their needs and quirky requirements. It is this that perhaps initially distinguishes her from the usual suspects. Secondly, a flexibility when it comes to styles and actual items – Genevieve can make Roman-style vestments, Borromean or St Philip Neri cuts, Spanish-style vestments, and Gothic vestments, with or without maniples, and veils and bourses. She has even made altar frontals. She has a dream to try her hand at creating a run of embroidered albs, now almost disappeared from those serving our altars, or indeed the flea markets of Paris, where at one time numbers of beautiful things were consigned to honour liturgical reform, but which have provided rich pickings for discerning clerics this side of the Channel (some of whom are now among Genevieve's devoted fans).

She is hugely flexible, even undertaking – and quite enjoying – repairs as much as new commissions. She can mend lace, but finds it difficult, and not very rewarding. Over time, she has built up a bank of wonderful sources of fabric, starting at the beginning with purchases from E-bay (and even the local upholstery shop in Ramsgate and other local Kent suppliers), but expanding to supplies from Greece or as far afield Canada and, until recently, Russia. She now enjoys an arrangement with one of the few silk manufactories left in England that is building up the restoring of Ninian Comper designs to their catalogue and whose material is exclusive to Genevieve. She even works with artificial fibres – some purists might object, but Genevieve's







expertise informs her that these are useful for preserving the longevity of, for example, metal brocade, which would be very fragile without the ‘body’ that backing up with artificial fibre gives them. The knack is to get good quality artificial fibres. She brings a wonderful eye for how things will look from the congregation’s point of view, and she can envisage how something, which might look impossibly elaborate close-up, as being impressive and dignified from afar.

Many of her commissions over the years have been for Marian vestments on white or cream brocade – ‘Perhaps it’s something to do with the name of the business’, she suggests – that name which combines her devotion to Our Lady with her love of the sea, and being near it. She enjoys restoring old and loved vestments as well as copying them anew. She has noticed that clients want a



greater diversity of styles than when she first started – the source of designs and examples on the web perhaps being a factor here – and that there is an increasing demand for altar frontals. She doesn’t have any favourite commissions or any favourite clients – although she says that one day she would love to work for the King, or, at the very least, His Majesty’s chapels or peculiars. Although she ruefully admits that the King’s position merely as Supreme Governor of the Church of England rather than an ordained person somewhat limits her scope for doing so. But she much admires His Majesty (whose subject she now is) for his encouragement of traditional crafts-



manship in tailoring and material manufacture. And if a client wanted her to recommend other vestment makers, she would be happy to do so. But she would need to be convinced that they had the necessary expertise to satisfy that client’s requirements before she ventured an opinion.

Why does *she* think people like her vestments? Genevieve considers carefully before answering the question. Then she replies: ‘I think both the priests who wear them, and the congregations that witness them wearing them, sense the presence of God in them. They are part of a story about God which the Church tells in the liturgy.’ The making of vestments is, for her, a tradition that goes right back to the Levitical prescriptions for priestly dress in the Old Testament, and it is a connection between it and the New. ‘They are all designed to

please God, and be beautiful and fitting in his service, and to make him closer to people.’ It is this, Genevieve emphasises, which makes her perfectly happy to work for all Christian denominations – ‘We are, after all, all Christians’ – and Genevieve’s workshop is a testament to her catholicity. Near the crowd of pattern books, and fearsome looking machines for the embroidering and sewing of swathes of materials, are hanging on the walls many favourite crucifixes, images of Our Lady and the saints, but also Orthodox icons – and she worships in a number of churches in London, and elsewhere. She may have made some new vestments for the restored Pugin church St Augustine’s in Ramsgate,

but she is also undertaking a major commission for Chichester Cathedral; the one a recently restored Roman Catholic chapel, the other an Anglican cathedral.

Maris Stella appears to be a successful and profitable enterprise, but for Genevieve the revenue that she increasingly commands is only one part of the story of her journey from Marseilles to a seaside town on the South Coast. For her, her unique vestment making is primarily an act of giving back to God to honour him for all the gifts that he has given us. We are more than lucky, even blessed, to have such a star of the sea and an example of such Christian service among us. **[ND]**

*Maris Stella Vestments  
can be found online at:  
[maris-stella-vestments.co.uk](http://maris-stella-vestments.co.uk).*



# ◆ WANDERING BISHOP ◆

Jonathan Baker



A huge privilege to be at the Coptic Orthodox Cathedral and Church Centre for a service and reception in the presence of His Majesty the King. Many years ago, the Coptic Orthodox church in Britain was gifted a Victorian country house, Shephalby Manor, just outside Stevenage town centre; a newly built cathedral, dedicated in honour of St George the Martyr, was completed a little over a decade ago on the same site. The cathedral was consecrated by the spiritual head of the Coptic Church, Pope Tawadros II, whose seat is in Alexandria. During his visit to England on that occasion, the Pope was pleased to create Archbishop Angaelos the first Coptic Archbishop of London – or ‘Servant of the See of London’, as the Archbishop beautifully signs himself – and Papal Legate to the United Kingdom. Those who know Archbishop Angaelos will also know that, as well as being an inspired preacher and teacher and a courageous advocate for the persecuted Church, he is gifted in cultivating friendships and extending hospitality across the ecumenical spectrum. Hence, as well as other church leaders from the communion of the Oriental Orthodox – Syrian, Armenian, Indian – the recent celebrations in Stevenage were attended by the Papal Nuncio, numerous representatives of the churches of the Reformation and, from the Church of England, the Bishops of St Albans, Southwark, and London, in addition to me. The liturgy – the *Raising of Incense* – was brief by Orthodox standards. The Coptic Church chant strikes the ear as brisker and more rhythmic than that of the Byzantine tradition; much use is made of cymbals and the triangle to accompany the human voice. A wonderful event in every respect. The Order of Service contained a handsome reproduction of the newly commissioned Icon of the Anointing of King David, presented

to His Majesty by Archbishop Angaelos after the coronation.

To Oxford for a meeting of the House Council of St Stephen’s House. Having been a Staggers ordinand from 1990 until 1993, I have now served on the House Council for more than 15 years and cannot recall a moment when both the academic staff of the house, and the membership of its Council, was of such consistently high quality. Having negotiated a new relationship with Oxford University, the House is well-placed to diversify in order to offer new opportunities for teaching and learning in the service of the Church; the Edward King Centre, an online teaching hub, is just one among several exciting new initiatives. The ordinand community also consists of a pleasingly high-calibre cohort of future priests in formation – though undeniably few in number. As Catholics in the Church of England, we cannot let up for one moment in praying, and working, for more vocations to the ordained ministry. Every Society priest needs to ask himself – who, from my parish, is going to replace me, when I retire?

In a neat turn of events, one of my recent duties as Acting Bishop of Edmonton was to institute Fr Phil Ritchie to the benefice of St Mary, Primrose Hill – famously, the parish where Percy Dearmer, author of *The Parson’s Handbook*, was Incumbent from 1901-1915. Fr Ritchie was previously the Vicar of Cowley St John, and, therefore, the parish priest for St Stephen’s House. The House is the Patron of the Living. Early in the appointment process, I was delighted to be given, by Dr Christopher Kitching (Chairman of St Mary’s has a Board of Trustees), his recently published history of the parish. There I read

that at the luncheon after the inaugural service held at St Mary’s church on the 2<sup>nd</sup> July, 1872, the Priest-in-Charge (and subsequently first Vicar) Charles James Fuller announced that, though he had invited the Bishop to preach, he ‘did not weep very bitterly when he learned that his many engagements would prevent him from doing so’. I hope I repaid that lack of episcopal ministry without provoking bitter tears.

Anyone who experiences the See of Fulham’s inner workings, and worship, will know the great debt owed to the Bishop’s Chaplain, Fr James Wilkinson. After five years in which he has led the parish of St Dunstan-in-the-West through a magnificent restoration of the interior of the church building (what a chandelier!) and done much else besides, Fr Wilkinson has laid down his cure on Fleet Street. While the people of St Dunstan’s can only regret this, one happy consequence is that Fr James will be more present at St Andrew, Holborn – ‘headquarters’ for the See of Fulham. Fr James preached at our recent patronal festival, celebrated this year on the eve of St Andrew’s Day. Setting, literally, a gold standard for the future, Fr James’s homily began with the collar of the Order of the Thistle, marked out with the St Andrew’s Cross. In the notices, I was able to comment that while good chaplains are seen but seldom heard, we could look forward to hearing more from Fr James in due course. He will be licensed as Associate Vicar at a Sung Mass on Wednesday, 10<sup>th</sup> January, at 7pm – do come.

It is a great honour to follow the Bishop of Wakefield, Bishop Tony Robinson, as Chair of the Council of Bishops of The Society. Bishop Tony has brought immense wisdom, experience, and a cool head to the role. Please pray for me, for the Bishop of Oswestry now elected Chairman of Forward in Faith, and for all bishops of The Society. **ND**

# ◆ DEC-JAN DIARY ◆

## Thurifer

‘I wish I had said that,’ said Oscar Wilde to James Abbott McNeill Whistler, who had just made some epigrammatic remark. ‘Never mind, Oscar; you will, you will.’ These are some of the remarks and phrases that I would like to have originated: Oliver St John Gogarty described Eamon de Valera as, ‘a Mussolini of miseries ... a sixpenny Savonarola in a world of Woolworths’. D.B. Wyndham Lewis on Puritans: ‘Anyone would think that Jesus Christ had never died for the miserable bastards.’ ‘Malice is an essential part of wit. Take it away and you are left with the curse of a pleasant personality.’ [Kenneth Williams] ‘A decadent liturgy supported by a decadent theology and leading to a decadent piety.’ [Alexander Schmemmann] ‘History enables us to understand the past better – no more and no less. Any historian who is dissatisfied with this conclusion should take up some useful profession such as knitting.’ [A. J. P. Taylor] Although, sadly apocryphal, the last words of Lord Palmerston were ‘Die, my dear doctor? That is the last thing I shall do,’ the duller, and more accurate, is ‘That is Article 98, now go on to the next.’ In his late 70s, Palmerston was cited in an action for divorce. Disraeli wanted press coverage censored as he feared it would increase Palmerston’s popularity.

A small ambition was accomplished by eating ragu in Bologna. Based in a fine, well-located apartment there was much to enjoy in the city. In the historic centre, radiating from the stunning Piazza Maggiore, every street had something of interest, a church, a house, or a restaurant. The Square is dominated by the unfinished church of San Petronio. Even with its jagged edges and incomplete Baroque facade it outshone the nearby Cathedral. The Basilica of San Francesco (13th century) was particularly impressive; huge but not

intimidating, almost delicate in its restraint. The Franciscans were rivalled, as in much else, by the Dominicans. The medieval church underwent a Baroque transformation but also retains a degree of restraint as well as an ordered elegance. S. Dominic’s tomb is raised on high in a chapel, with The *Glorification of S. Dominic* by Guido Reni behind. A Said Mass on Sunday morning bore no evidence of a Tridentine, nor neo-Laudian backlash. Two younger brethren processed followed by two older brethren who wandered, sauntered, behind arms swinging at their sides. As contrast, the Rosary Chapel was ablaze with an abundance of gold leaf, friezes, paintings, stucco, a ‘Baroque sumptuousness’. Two minutes from the apartment was the convent of Corpus Domini. Here you will find St Catherine of Bologna frozen in time. A Poor Clare, mystic, writer, artist, she died on 9 March, 1463. Eighteen days after her burial, a perfumed smell from the grave caused her incorrupt body to be exhumed. Today she sits, uncorrupted by time. What final notes graced her ears before the final chords when her, now black, hands ran so delicately and sweetly over keys made blessed by her playing?

An hour by train to Ravenna and another ambition achieved. The Byzantine mosaics, seen only in reproduction, now in all their glory. In the Basilica San Vitale, Justinian and Theodora sit in mosaic splendour. Sant’Apollinare Nuovo, the Neonian Baptistery, the Mausoleum Galla Placidia, each took the breath away. Sometimes works seen only in reproduction disappoint when viewed in situ. Not here. Shimmering gold, royal blue, greens, rich reds, serried ranks of disciples, saints, martyrs, angels and archangels, cherubs, Christ in majesty, Our Lady enthroned in heavenly splendour. The mosaics were breathtaking, beyond

any expectations. What joy without compare.

A price had to be paid for such gifts, not only architectural and artistic, but a series of excellent lunches and dinners. The price was a return journey from Hades. At a crowded Bologna airport one of our number was told that his seat had been sold. It had not but there was an hour of uncertainty. The plane took off an hour late. At Heathrow the equipment that attaches from the plane to the gate broke down. Buses had to be found. It took over eight hours door to door.

In recent months we have heard much of ‘13 years of Tory misrule’. For some of us this is not a novel construction. We heard it from Mr Wilson in 1964. If history repeats itself, which it rarely, if ever, does, Sir Keir Starmer will have a majority in single figures.

The highlight of the year must remain the Coronation of King Charles III and the outstanding moment, closely rivalled by *I was glad*, was as he stood after his anointing wearing the Colobium sindonis, a white linen shift-like tunic, and a plain collar fastened with a single button, before being dressed in glorious apparel. That moment of simplicity and vulnerability is etched in the memory. If that was the zenith, the nadir, the lowlight, was also at the Coronation. It will take some time to erase the memory of the moment of crowning when the officiating minister seemed almost to screw the crown on the King’s head and then bobbed about checking its position like some ageing floor-walker from Grace Brothers. We should be grateful that he did not try to measure the King’s inside leg before the robing. On that happy note, Happy Christmas

If you have been, thanks for reading. Ave et atque vale. **ND**



# ◆ THE WAY WE LIVE NOW ◆

Christopher Smith

I see the Church of England has produced an Advent calendar, which it is evidently very pleased with itself about. Not a bad idea, really, although the artwork is not quite my style. In my last parish, I used to run a little stall of ‘proper’ Christmas cards and Advent calendars which were supplied by a consortium of charities including CAFOD and Christian Aid. They used to send them on a sale-or-return basis, but I always sold out. I should probably start doing it again, given the utterly secular nature of most of the stuff available in the shops nowadays.

As it happens, I’ve written about Advent calendars before. It’s not just the pernicious introduction of chocolate behind the doors, I said; you can get Advent calendars with gin in them now, or whisky, or beer. And the religious imagery is long gone. The theft of the Advent calendar from Christian culture is perhaps no more irritating than anything else at this time of year, but I noted, taking one department store at random, that John Lewis were selling twenty types, none of which had anything to do with Christmas. This year, they are offering 38 calendars, none of which has anything to do with Christmas. Two of them are aimed at the cat market; they contain a cat-treat behind each window. Bella has not been given one. And bad luck if you have dogs: there’s nothing for them, although for yourself you might want the one with a different nail varnish each day. If nail varnish isn’t your thing—perhaps because you are a man—you might try the ‘Clarins-Men 12-Day Advent Calendar’. Oh dear. This may be a short Advent, but there must be more than twelve days, surely?

In any event, a new Church year has begun, and our Sunday gospels will come mainly from Saint Mark.

Neither Mark nor John bothers to provide an account of the story of Jesus’ birth, and, if we did not have the accounts from St Matthew and St Luke, we would have no content for a nativity play, and we would be deprived of the annual sight of small children in tea-towels, and the annual row about how non-church schools have dispensed with them in favour of a musical production called something like ‘The Magic Christmas Tree’. And whilst if you took the infancy narratives away from me now I would miss them—and indeed I would miss the nativity plays that are based on them—I sometimes wonder whether I would really miss the problem of the infan-

*Thanks to Advent, our vision is taken beyond the crib, and towards the fulfilment of God’s promises in Jesus Christ*

tilisation of the story that the secular world imposes. ‘The Word was made flesh and dwelt among us’ does not really square with the ‘Christmas is really for the children’ misty-eyed vision of the baby in the manger, with the animals lowing and bleating their adoration.

Thanks to the Advent season, our vision is taken beyond the crib, and towards the fulfilment of God’s promises in Jesus Christ. And it needs to be taken beyond the crib, lest we find ourselves stuck there, enjoying the tableau, but never moving onto the theology of the Incarnation. And it is only in the Incarnation that we can have a true understanding of what it means to *worship*. In the Incarnation, we are able, through our common baptism, to be partakers in the divine nature. The Infinite becomes finite without ceasing to be infinite, but also, we finite beings

can participate in the Infinite Being who is God, without losing our humanity.

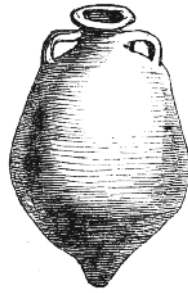
God is not some simple, undifferentiated monad, but what Eric Mascall once called ‘that eternal and infinite ocean of self-giving and self-receiving love, the ever-blessed and Glorious Trinity’. And we do not and will not receive the response of God to Moses, ‘You cannot see my face, for no man shall see me and live’. We receive the response, ‘To have seen me is to have seen the Father’.

Yet we live in an age in which we are bombarded by people, although rarely the scientists themselves, telling us that science and science alone has all the answers, and science is rational, whereas religion is not. Yet for you and me, the more science reveals about the wonder of the universe, the more we see of it, the more we want to echo the words of the psalmist when he says ‘The heavens declare the glory of God and the firmament showeth his handiwork.’ The more we are conscious of the goodness and beauty of the finite world, the more we recognise the infinite goodness and beauty of God.

Mascall sometimes said that while the world and human life do not make sense of themselves, God makes sense of them, since it is by him and in him and for him that they exist. He also said that ‘God the Son, the Second Person of the Eternal Trinity, has united human nature to himself—has, as we say, “become man”—in order that both the human race and the material universe, of which the human race is a part, may be taken up into the very life of God himself and be transformed into a condition of unimaginable splendour.’ Keep that in mind as you wade through the treacle of this latest secular Advent—and happy Christmas, when it comes! **ND**

# ◆ TREASURE IN CLAY JARS ◆

## Festus



Recently recounting some informal anecdotes, the Dean of Westminster, the Very Revd Dr David Hoyle, gave a fascinating insight into his role. He arrived in New York at the same time the news of Her Late Majesty's demise was announced. There for a fundraising trip, he had no choice but to remain at the airport and seek a flight back, duly enlisting someone at British Airways to help him. 'Impossible,' responded the person on the reservations and rebookings desk at JFK Airport. 'The Queen has just died and all the flights are taken.' The Dean's new friend interceded for him. 'I know that, but you don't understand. This man... He's going to be taking the service.'

From our Palace to Yours. Church House has a new Communications Director with the announcement of Hannah Howard LVO, a Communications Secretary to the King and previously Queen Elizabeth II. She is to helm CofE comms from the New Year, and was previously with the BBC. But the Church-State path is a well-trodden one. Ailsa Anderson LVO was at Buckingham Palace for 12 years before moving in 2013 to Lambeth Palace where she remained as the Archbishop of Canterbury's comms director until 2021.

Poor Archbishop Welby. He just about emerged from the Coronation unscathed but General Synod and the Anglican Communion have been another matter. Synod members keep calling for his resignation, even tabling motions to that effect, and he rushed to the Holy Land in October soon after the war began, only to have his public remarks described as 'unhelpful' by local religious leaders no sooner than his return flight had touched down.

Leicester Cathedral reopened last month just in time for the announcement of its new dean, who is currently its Acting Dean, and is the Revd Canon Karen Rooms. Previously Sub-Dean and Canon Mis-

sioner, she heads up an all-female Chapter. Another success for diversity in the Church of England.

'Confirmation...remains a highlight for me as a bishop and is, surely, a key marker of growing, healthy parish churches,' proclaimed the Bishop of Dudley ('Martin Dudley') in a letter to the *Church Times* on October. In the 2019 statistics put out by Church House, his diocese (Worcester) languished second-from-bottom with 60 candidates confirmed across seven services. There's no stopping the Bishop of Oswestry, though. This year he has already exceeded the bottom three dioceses in the 2019 table combined (Worcester 60, Truro 85, Sodor & Man 15). Back then they managed 150 candidates between them, and in all ten dioceses had fewer than 150 confirmations. Bishop Paul is on at least 153 confirmations so far this year and he was only consecrated at Candlemas. How grateful those various dioceses must be for his input, including Worcester.

The Revd Andy Croft has been cleared of suspected wrongdoing by an internal investigation at Soul Survivor, Watford, where the Revd Mike Pilavachi indulged in wresting and the massaging of young male interns (described as 'coercive and controlling behaviour'). Croft himself became an intern at Soul Survivor in 2004, at the age of 18, joining its staff full-time in 2008. But he has now resigned, in his own words 'deeply impacted by aspects of Mike's abusive behaviour'. The whole thing is a tragedy and must be particularly upsetting for the Rt

Revd Steven Croft, Bishop of Oxford, who is Andy's father.

To the amusingly-named St Andrew-by-the-Wardrobe in the City of London (so-called because it was apparently close to the site of Elizabeth I's clothing store facility). Its Rector is the Ven Luke Miller SSC, Archdeacon of London. Preaching at the patronal this year, the fire alarm went off four times during his sermon, even causing him to leave the pulpit at one point. Rumours that this is a new 'heresy detector' technology (coming soon to a church just about anywhere near you) were unfounded. It was clearly the imposition of too much incense, if there can ever be too much. *Lo! He comes with clouds descending* was not for another few days.

The Archbishop of York's Advent Book this year is *Stick with Love* by Bishop Arun Arora of the Diocese of Leeds. It details 'stories of individuals from across the world, whose lives speak of a divine love and the triumph of hope'. Except it's not entirely clear if the 'stick' of the title is noun or verb. Does it mean crozier or solidarity? One of the book's 'modern saints' is former Archbishop of York, Lord Sentamu, who was suspended from active ministry in May.

There is, on Facebook, a 'Clergy Malt Club' where those in ministry post after Midnight Mass their post-liturgical tippie. This year, some might be inclined towards something from House of Hazelwood – 'the greatest collection of aged Scotch whiskies on earth', according to publicity material. It's reassuringly expensive too, with the 'cheapest' bottles not giving much change out of a thousand pounds. But neither should Society clergy rush for this. It has nothing to do with our very own Bishop of Lewes, the Rt Revd Will Hazlewood.

However you celebrate, Happy Christmas one and all. Keep your tree up until Epiphany. And thank you for reading, if you have been. ND



# ◆BOOKS◆ARTS◆CULTURE◆

## BOOKS

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### SENSING THE SPIRIT

#### Toward the Future of Religious Life

**Judith A. Merkle SNDdeN**

T & T Clark, 2023

ISBN 9780567707017

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**Sister Judith** is a Notre Dame sister in America and herself a good academic. Her investigation of Religious Life is well supported with quotations from a wide range of authors: Charles Taylor, Max Weber, Bernard Lonergan and Pope Francis among them. Her project is to describe the world as it is today and help her fellow religious to see where the Holy Spirit is working and leading them into a future.

It is no secret that the Religious Life in the Roman Catholic and Anglican churches is in real difficulties. Very few vocations are coming forward. Communities are dying, monasteries are closing. At least a third of this book is given over to considering our fragmented, unbelieving world which of course cannot see any point in Christian life itself, let alone monks and nuns. This part is quite a tough read for those unfamiliar with the subject, but is a useful reminder to most of us just how alien Christianity has become to the people around us.

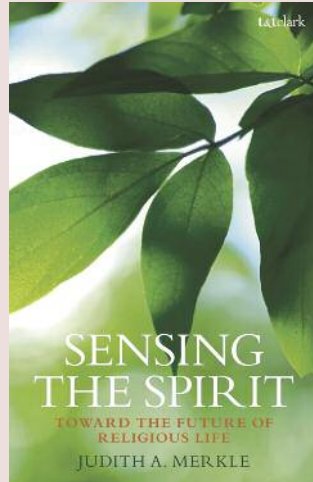
Sr Judith's main concern is with the apostolic or active congregations, whose work mostly revolved in the past around institutions of teaching, nursing or caring. In trying to find meaningful replacements for this work, they have become fragmented. Sisters or brothers go in different directions doing excellent work but losing their sense of community. They need this unity of purpose if they are to discover new life.

In the later chapters, there is some very good material on vows, hope and particularly love: love of God and love of neighbour. With-

out both you cannot really be a Christian, let alone a Religious. Sr Judith's hope is that Religious will discover where the Spirit is leading them to work in this confusing, fragmented world.

The problem, however, is that this kind of apostolic Religious Life does not seem to differ much from ordinary committed Christian life. Why should a person go to the trouble of joining a community, which dresses the same and works much the same as everyone else? On the whole, they don't. Young men and women do still join religious communities where there is a strong identity, generally with a traditional religious habit. People look for community life and prayer, not for the work, which can be done anywhere. They want the opportunity to give themselves wholly to God.

Sr Judith's book seems to assume that people will make a choice about entering Religious Life. This is what our modern world values: freedom of choice. Yet, Religious Life is not a life-style choice but a response to God's call. Monastic life particularly is an answering of the call of God to come and be with Him and learn from Him. Jesus said: 'You did not choose me, I chose you.' (John 15:16) It is a privilege to be called and a joy to be able to say 'Yes'. It is a joy to discover how this self-giving is worked out in celibacy, prayer and the common life. It is a life of love. It stands



as a sign of contradiction against the values of the world we live in.

Monastic life points to God and insists that only in God can we find the fulfilment we all seek. People, even young people, do see the point of this life and are drawn to it. What they need is monastic communities and religious houses where the life is lived fully and joyfully in the presence of God. It is God who attracts people to this life. We who live it have the privilege of being the place where God acts. That is amazing!

Nicolas Stebbing CR

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### THE JESUITS

#### From Ignatius of Loyola to Pope Francis

**Michael Walsh**

Canterbury Press, 2022

ISBN 9781786221988

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**Given the reputation** of the Society of Jesus (Jesuits) as the shock troops of the Counter-Reformation, the cynical might feel that their motto should be 'What a glorious day for an auto-da-fe,' rather than, *Ad majoram Dei gloriam*. But pause. The Dominican Order was more closely associated with the Counter-Reformation and the grandest of Grand Inquisitors, Tomas de Torquemada, was a Spanish Dominican. St Ignatius Loyola was cut from different cloth. Dominicans and Jesuits did share, however, a common aim and purpose to uphold Catholic religious orthodoxy. Especially so the Jesuits, each one of whom swore an oath of personal loyalty to the reigning Pontiff.

The Society of Jesus was founded by St Ignatius Loyola. He was a young Spanish aristocrat who had shown in his youth a degree of adolescent dissolution. Following a radical transformation, he founded a religious society that had at its heart loyalty to the Pope. Its organisation was distinctly different from that of the Benedictines, Domini-

cans, Franciscans and others in their monastic settings and rules. When Pope Benedict XIV laid down new ground rules for the Order, some years after its foundation, he declared that the Catholic religion should be taught with 'that purity with which it has been handed down ... by the Holy Spirit.' How to apply that instruction in diverse countries and cultures was a central concern of the Order.

Their early mission fields were beyond Europe: India, China, and Japan, where they encountered highly developed and sophisticated civilisations, at least as long established as the culture of Europe and, in significant ways, as cultivated. Unlike some other missionary endeavours, the Jesuit missionaries adopted a policy of, what would now be called, inculturation. They tolerated and did not seek to destroy and replace indigenous cultures and social norms, and sought to recast the Christian imperatives in ways that would make sense to potential converts. In some cases they adopted native dress and adapted Christian liturgical practice to something more recognisable and familiar. However, on orders from Rome, this approach had to be abandoned in favour of a 'one-size fits all model of Roman Catholicism,' as the author puts it.

In their author, Michael Walsh, who spent twenty years in the Order, the Jesuits have been granted a fine historian one who writes eloquently and dispassionately. Affection for the Order's attributes, sympathy for its travails, does not

undermine the narrative, nor colour its conclusions or judgments. He knows it from the inside but can also view the Society and its history from the outside as a keen, sharp observer. It is an admirable work of accessible scholarship; a book, once read, that renders clichéd responses and distorted views redundant. It takes its place in a long line of histories and is not overshadowed by its predecessors.

In the wake of Spanish and Portuguese colonisation, divided between them by Papal fiat, South and Central America became fertile territory for the Jesuit mission. Africa, particularly Ethiopia, saw similar successes and failures as in the Orient and the Americas. It remains remarkable how relatively few Jesuits, at least initially, there were in the mission field. Sometimes only two or three ministered over vast tracts of land, yet they made such a significant impact. Much of the influence survived expulsions and martyrdom.

One of the particular charisms of the Order was in education. Colleges and schools invariably followed and were integral to the wider missionary activity. A Papal Bull in 1547 gave the Order permission to teach anywhere, an exceptional privilege, on any subject. It began, modestly enough, in Messina, Sicily, where a college was founded in the city where Jesuits provided lodging to young men who were taught in every discipline except law and medicine. What became the Gregorian University was founded in 1584 as a School of Grammar, Humanities and Christian Doctrine, and it was free. It was axiomatic then and now that any Jesuit should teach.

The missionary activity of the Society, over several continents, conflicted with the stability of the Order initially envisaged by St Ignatius. Missionaries, itinerant preachers, a mendicant order, a high degree of individual endeavour and responsibility, seem at odds with the monolith of popular understanding. The Order had to contend with the 'Black legend' that the Society aimed for domination in all

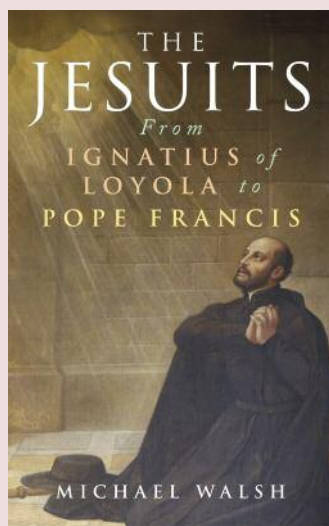
the spheres of its activity.

Tensions were particularly evident between the Jesuits and the Dominicans: arguments and disagreements over the doctrine of grace, the status of Jesuit vows, predestination, human will, probabilism (the theory that in disputed questions a probable course may be followed even though another cause may appear to be as, or more, probable), Jansenism. All this is ably summarised by the author when he writes that 'most Jesuit theologians, when faced with the dilemma of pitting God's grace against human freedom to choose, came down firmly on the side of a person's free choice.'

The Order was suppressed on 21 July 1773 by the Papal Bull *Dominus ac Redemptor*. The Jesuits had become the victims of the monarchs of the Age of Enlightenment. In an era of the centralisation of government, religious orders, societies, and institutions which looked beyond the borders of the nation for their authority to the Pope were suspect. Yet, even in November 1764, when the Society was dissolved in France, Louis XV could say, 'I have no great affection for the Jesuits, but all the heretics have always hated them, which constitutes their glory.'

The suppression of the Society was piecemeal, country by country, until the final Papal interdict in 1773. It did not take effect in Russia until 1820. The Society's re-establishment was equally piecemeal. The author is an admirable and lucid guide through these thickets.

The more recent history of the Order has not been without controversy. Saint Pope John Paul II dismissed the General of the Society, Fr Pedro Arrupe, and replaced him with his own nominee. Fr Arrupe is something of an heroic figure in the text but under him, as perceived by the Pope and the then Cardinal Ratzinger, there had been controversy over the embrace by some Jesuits of liberation theology, its Marxist underpinning being anathema to Pope John Paul, coupled with a steep decline in vocations to the Society. Again, the arguments





and the politics, as well as the disputed theology are admirably set out.

There is a *leitmotif* in the book of the first Jesuit to be elected to the See of Peter, Jorge Bergoglio (who had been antipathetic to liberation theology). There is a high degree of irony that the first Jesuit Pontiff should take the name Francis.

William Davage

## FOR THIS I CAME

### Spiritual wisdom for priesthood and ministry

Wyn Beynon

Canterbury Press Norwich, 2023

ISBN 9781786224668

**This is a** beautifully produced slim volume of pithy sayings and reflections, written by an experienced priest. It would make a good present for an ordinand or newly ordained priest, or perhaps for a weary incumbent deflated by an archdeacon's adverse comment on the 'parish share'.

Wyn Beynon gives a short prose introduction, cherishing the unique calling of the priesthood. It is a multi-faceted ministry – preacher, pastor, evangelist, celebrant of the sacraments, and more besides, but beyond 'a great deal of doing ... mostly the doing of simply being there' in the moment with the neighbour and with the Lord. Three poems from Gerald Manley Hopkins, George Herbert and R.S. Thomas provide a framework for the first half of the book. They might inspire the reader to find more of these poems – or the potential giver to offer an extra present.

The reader is introduced to many terms of spirituality (with due reference to Olivier Clément's *The Roots of Mystical Theology*). So we have asceticism, parrhesia, metanoia, haecceity, the via negativa, and parallel with them Gospel themes of love, joy, mercy and patience; the great themes of prayer and worship, all drawn out and made approachable. The book concludes with reflections on the Pas-

sion, the free verse like much poetry, of words sparse and well-crafted from a 'master of the household who brings from his treasure things old and new.'

There is advantage in these aphorisms – a short statement which causes reflection. 'Mission is a business designed to make us feel good about ourselves.' balanced by a valuable description of words suffixed by 'mission': commission (bringing things together), transmission (passing faith, hope and love), intermission (space is essential), admission (letting others in), submission: (serving), remission (forgiving) - and eight others which make up a portfolio of priestly ministry. There is quite an edge to counter the culture Beynon discerns in the Church in which he ministers: 'A diseased understanding of mission is the kind of thing that can only come out by prayer.'

Our reflection may well be 'yes but...' Thus: '...not concerning ourselves with outcomes such as success or failure.' We may know what he is getting at, such as 'numerical targets for converts in programmes of evangelism,' but when we have set out to do something, we need in humility to learn from our experience. Only occasionally is there a false note: 'Justice, judgement and judging are forbidden by Jesus,' We need to detach 'justice', A counter aphorism is 'Justice is the name we give to love in society.' But it is in the nature of apothegms to be short on explanation.

Melissa Beynon is credited with 'Priests can do great good or great harm' and there is more than one

warning about the misuse of the priestly office: 'Priestly subversion is not about power and control / but setting others free from it / because we know something of that freedom ourselves.' 'Priests are not in the business of being right, / or convincing others to think like us, / but in negotiating the stream of life / in a way that is helpful to those in the stream around us.'

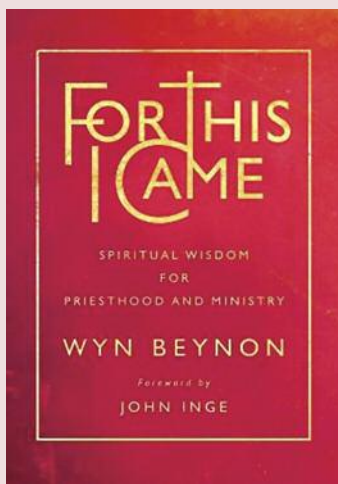
Madeleine Delbrel once cried out for a 'true priest': 'someone who prays, / who is human and humane – not superman, / who can be trusted, who is discreet and who tells the truth, / who can be joyful rather than someone who is perpetually anguished, / someone in whom the virtue of endurance can be seen.'

Pope Saint John Paul II looked in a priest for moral stability, spiritual awareness and emotional intelligence. Three centuries previously Bishop Ken prayed: Give me the Priest these graces shall possess / of an ambassador the just address: / A Father's tenderness, a Shepherd's care; / A Leader's courage, who the cross can bear; / A Ruler's arm, a Watchman's wakeful eye; / A Pilot's skill the helm in storms to ply; / A Fisher's patience, and a labourer's toil; / A Guide's dexterity to disembroil; / A Prophet's inspiration from above; / A Teacher's knowledge and a Saviour's love.

In modern times John Pritchard in 'The Life and Work of a Priest' has given fifteen thought-provoking images, such as the 'spiritual explorer', 'inquisitive learner', 'pain bearer', and even 'flower arranger'.

Wyn Beynon complements these writers in his own style. Much is rightly expected of a priest and Beynon knows that the priest is 'a human being who is learning to get in the way, / not as a barrier but as a stepping stone / and like all stones a bit scuffed and worn.' When the spiritual well runs dry, we cry out with Gerald Manley Hopkins: 'Mine, O thou lord of life, send my roots rain.' Wyn Beynon's book can help to refresh us, to engage our imagination, to make us smile, to keep the flame of the Spirit alive.

+Peter Wheatley



# ART

## RUBENS AND WOMEN

*Dulwich Picture Gallery  
until 28th January, 2024*

In the musical *Fiddler on the roof*, the milkman Tevye sings what would happen if he were a rich man – ‘I see my wife, my Goldie, looking like a rich man’s wife with a proper double-chin.’ In the near-40 paintings and drawings of this bijou show, there are many rich men’s wives. The most formidable is Marie de Médici, Queen of France (1575-1642). The sequence of 24 paintings Sir Peter Paul Rubens (1577-1640) made of her is one of the earliest and largest extant collections of pictures of a powerful female ruler in the Western canon. They now hang in the Louvre. When last visited, no-one was in the gallery looking at them. The paintings are all too big to be shown in the Dulwich Gallery’s exhibition space but a bold preparatory drawing of the Queen, formidably chinned, has been lent to the show. In a nutshell, that sums up much of this exhibition.

First, there is Rubens’s problematic reputation. He painted a lot of very large pictures for monarchs and rulers. Back in 2015 the Royal Academy tried to restore his standing as the Prince of Painters with a show which also included his local contemporaries. The Academy had the space to show the pictures which Rubens made for palaces. At Dulwich they have had to show pictures of women which can fit the gallery. The show isn’t truly representative of Rubens and women.

This is a problem because it means that one of the key aspects of Rubens isn’t considered in detail – that he was a Baroque artist. In his book *The Theory of the Human Figure*, Rubens explains what we find in his big pictures, that he uses human flesh as part of a picture’s overwhelming design, and not because he expected people to find his women ‘sexy’ (many of his con-

temporaries didn’t). Rubens’s vigorous, heroic nymphs and goddesses have nothing like the tenderness Rembrandt was to show to sagging flesh. There is none of the depth of sadness of Rembrandt’s ‘Bathsheba.’ Of course, the half-clad nymphs in the Marie de Médici series are strong women. But they are there to make the Queen look good, not for any pictorial or psychological interest.

Another problem with Rubens’s largescale women is that they are often men. It is probable that the longstanding practice of artists drawing only nude men from life was changing in Rubens day. The drawings at Dulwich suggest Rubens used both men and women as the basis for his female figures.



Peter Paul Rubens: *The Virgin in Adoration before the Christ Child*, c. 1616-1619 (KBC Bank, Antwerp, Museum Snyders&Rockox House).

It’s an interesting task trying to work out which sex Rubens is drawing from, though look up on the Internet ‘The capture of Juliers’ from the Marie de Médici series and the woman with a woman’s head and man’s body is laugh-out-loud.

So, largescale Rubens with its largescale women may be a step too far for contemporary taste. At Dulwich they have tried to rehabilitate ‘Rubens the painter of flesh’ with more domestic paintings. These rarely have the expanses of plump bodies which gave us the word ‘Rubenesque’ though there’s often no shortage of *embonpoint*. Possibly

Rubens’s taste in women tended to the local farm girls – you can see from the show how his beloved wives filled out during their contented marriages – rather than the sophisticated beauties of his pupil Van Dyck.

For today’s visitor, the most beautiful face on show is actually Rubens’s own. And the most charming picture is that of his daughter Clara Serena. This is simple, direct, and beautifully observed. Her expression is much more appealing than the stereotypical, rather dull expressions of the women in the bigger paintings. It is sad to learn that she died aged 12, not long after her portrait was made. Rather like the picture Velázquez made of his granddaughter shown earlier this year at the Royal Academy, the greatness and tenderness of the artist is clearest in the informal, family picture.

Alongside members of the family there is also a splendid painting of (?) Maria Serra Pallavicino by the 29-year-old Rubens. It just about squeezes into the gallery space. The brushwork is a mix of the precise and the loose. The silks and embroidery of the sitter’s dress are fabulous. The (not plump) face is commanding and was surely painted at a different time from the dress and background. This woman is very much not a Low Countries milkmaid (the current head of the Pallavicino family is married to the sister of the Queen of Belgium).

The point where the big pictures and the smaller ones overlap is in Rubens’s love of painting pale and rosy skin. In ‘The Virgin in adoration of the Christ Child’ Rubens may well have used Isabella Brant, his first wife, and one of his sons as models. The flesh is neither delicate nor robust, but carefully modelled with varied tones. It is a happy picture, and that may not appeal to contemporary tastes. Indeed, for all the other problems we might have with Rubens, if he is not appreciated today, maybe the problem is his *joie de vivre*.

Owen Higgs



## JOHN CRAXTON: A Modern Odyssey

Pallant House, Chichester  
until 21 April 2024

If winter with its dark cold wet days is getting you down, look no further for a burst of Mediterranean sun than Chichester and Pallant House's current exhibition, *John Craxton, A Modern Odyssey*. Here you will find light, exuberance and lots of *joie de vivre*. To match the mood, some of the exhibition's walls are emulsified a glowing, warm yellow.

John Craxton (1922-2009) was born and educated in England until 1946 when he escaped to Greece. For a time, he sang as a chorister in Chichester cathedral where he saw the Romanesque stone reliefs of the Raising of Lazarus. He wrote later: *These two reliefs stood steadfast for me bearing witness through their deep conviction... Romanesque and Gothic cathedrals (are) more than enough to convince me God exists... A cynic might add 'existed, you mean'.* From December through to April the cathedral is displaying a larger-than-life (in all senses of the word) tapestry by Craxton, *Landscape of the Elements*.

Craxton was unteachable. His schooldays were marked by eight

expulsions and his art training suffered the same fate: by the age of 17 he was banned from all life classes in pre-war Britain. Eventually he was mentored by Piper, Nash and Sutherland and their influences can be found in the first room of the exhibition. His wartime studio was next to Lucien Freud's and predictably the two ran wild in the evenings.

After the war, longing for Greece, Craxton went to the Scillies where the dark colours of the war years exploded into colour. He even imagined a Greek sailor on a Tresco beach. The captions to the exhibition are a joy, none more glorious than this one that tells what happened next on the Scillies in 1945: *Craxton and Freud hid on a visiting French fishing boat – hoping to get to Paris and their idol Picasso. But the stowaways were ejected after a Customs check in Penzance.*

Craxton met Picasso the following year on the way to arrange a solo show in Zurich. By happy chance, Craxton was seated next to Lady Norton at the opening dinner. The art-loving wife of the British Ambassador to Athens gave him a lift (to Greece) in a borrowed bomber.

It could only happen to Craxton! At once his life in Greece took off with years of sunny, happy painting. He was soon writing back: 'Oh Queee! I can't tell you how delicious this country is & the lovely hot sun all day and at night tavernas: hot prawns in olive oil & great wine & the soft sweet smell of Greek pine trees. I shall never come home, how can I?' Careless as to



Greek Fisherman

finishing a painting, let alone selling it, Craxton lived a life of pleasure. He loved food, wine, good company. Margot Fonteyn and David Attenborough were his good friends. Attenborough wrote: 'One of my great pleasures in life was to be taken by John to his favourite harbour-side restaurant on Crete and be given a dish of boiled sea-creatures which even I, who am supposed to have some knowledge of the animal kingdom, found hard to identify.'

Yet Craxton mixed just as happily with locals down in the taverna. He painted sailors, goat herders, a butcher, goats (the children visiting the gallery are challenged to count the goats!) and his beloved cat.

Craxton refused to be labelled a neo-Romantic but conceded perhaps Arcadian described him. Certainly, the paintings reference ancient Greek myths and art. Picasso gave him the freedom to break up faces and landscapes into geometric shapes. These shapes he often filled with pattern, with decoration and all in bright colours under a Greek sky.

So, no need to book that flight to Greece! Come to Chichester!

Elisabeth Angwin



Still Life Sailors, 1980-85

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## REFORMATION CARDINAL: Reginald Pole in 16th century Italy and England

*Lambeth Palace Library,  
until 15 December*

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For some, Reginald, Cardinal Pole was the last Archbishop of Canterbury. On his death, 17th November 1558, the See of Canterbury became vacant and has remained so. For some others, he was indeed the last Archbishop who was in communion with the See of Rome but there have been many more who have occupied that office, for better or worse, since his death.

In one of those strange coincidences, or ironies, that pepper history, he died only a few hours after the death of his Sovereign, Queen Mary I. Her reign, 1553-1558, and Pole's participation in it, by one of those accidents of history, was too short to complete the English Counter-Reformation, to overturn the Henrician and Edwardian religious 'reforms'. In those few short years much had been accomplished to return England to the Catholic Faith. Some of it was as cruelly accomplished as had been the Protestant reformation under Henry VIII and Edward VI. There had been, however, insufficient time for the changes to become embedded and re-establish roots.

The Elizabethan Settlement engineered by Mary's sister and successor, and the length of Elizabeth's reign, meant that the *Via Media*, the middle way that charted a course between Scylla and Charybdis, the extremes of Protestantism and Catholicism, held together until the present day.

Lambeth Palace Library has assembled a small but fascinating exhibition of books and manuscripts that illustrate Pole's life and his influence in those few years of his primacy. It is effectively presented and draws on books in its own collection but also with loans from elsewhere. Notably from the Library of New College, Oxford to whom Pole had bequeathed his books. Among the volumes were *The Nuremberg Chronicle*, a Greek grammar by

Theodore of Gaza, Cicero's *Opera Rhetorica*, Origen, *Philokalia*, John Chrysostom, *Homilies on Genesis*, Henry VIII's own copy of the Ten Articles, (the first iteration of what became the 39 Articles), John de Grandisson, *Life of Thomas Becket*, Household accounts, and Letters Patent. He matriculated at Magdalen College and was later a Fellow of Corpus Christi College. The attractive information panels are clear and helpful. They give the rights amount of biography and background to inform and put the volumes on display in context. They could also encourage further exploration once having seen the exhibition.



Pole was born on 12 March, 1500. His mother was the 8th Countess of Salisbury, the only surviving daughter of the Duke of Clarence, who met his end in a butt of malmsey, brother of Edward IV and Richard III. She was one of the few female hereditary peers in her own right, and one of the few Plantagenets to survive the Wars of the Roses.

Pole's education in Oxford was followed by study in the University of Padua. Here he met the future Pope Paul IV and, among others, Peter the Martyr (later condemned as a heretic). Much of his education was financed by Henry VIII who also preferred him to the Deanery of Wimborne Minster. He was later a Prebendary and Dean of Exeter as well as holding several other Livings.

In his early student years he met and studied with several who became prominent and influential in the Protestant reformation. Some suspicion fell on him. In Rome he was regarded as a Lutheran; in Ger-

many he was seen as a papist. This apparent bifurcation was summed up by two contrasting views of him. 'O Pole, O whirlpool, full of poison that would have drowned thy country by blood.' (Reginald Morison) 'The hope of England, glory of the Roman Church, and light of Christendom.' (Nicholas Saunders) The Grand Inquisitor, Gian Pietro Carafa, saw Pole as a secret Lutheran. Yet Pole failed to be elected Pope by one vote.

Pole's relationship with King Henry collapsed and that most vindictive of monarchs unleashed his anger. Although Pole was by then physically safe in Rome, his family who remained in England, though loyal to the Holy See and the Catholic Faith, suffered for what Henry saw as Pole's 'treachery'. Pole's brother, Henry Montagu, Pole's cousin Henry Courteney, and Pole's mother, the redoubtable Margaret, Countess of Salisbury, were beheaded.

Pole's hands were not unbloody. When Mary Tudor came to the throne, Catholicism was restored and protestants from Thomas Cranmer down suffered torture and death. There were over 300 heretics burned alive and Pole can be seen as an equal agent to Bloody Mary.

This is the same man, steeped in blood, who was also learned, highly intelligent, civilised, sophisticated. These attributes can be seen in a portrait in the exhibition. In that depiction he has a pronounced thick lower lip (the upper lip is obscured by facial hair). If Shakespeare's use of 'thick-lipped' is to be believed, this might suggest a degree of sensuousness in his character. He was also artistic and discussed with Michelangelo the painting of the Pauline Chapel in the Vatican in 1542. It is the Pope's private chapel and is separated from the more famous Sistine Chapel by the Sala Regia.

The last Catholic Archbishop of Canterbury is entombed in that cathedral. This admirable exhibition is now available online for those who were unable to travel to Lambeth.

*William Davage*



# THEATRE

## A CHRISTMAS CAROL

Old Vic, London,  
until 6th January 2024

There are so many stage productions of the Charles Dickens classic *A Christmas Carol* that it's difficult not to find this a saturated market. It has all the ingredients, of course. Meanness and hardness of heart, frosty Victorian streets, the usual assembly of brilliant Dickensian characters, supernatural visitors, redemption, feasting, and fun. But why venture out to the theatre for a night of it when you can stay at home and watch one of the tv adaptations?

Because, because... live theatre matters. Our arts and culture sector in this country is one of the best in the world. It makes a major contribution to the economy. But, more than that, it makes a difference to people's lives and understanding, which is what makes *A Christmas Carol* the ideal outing for children and young people. And it's distinctly Christian, which is more than can be said for a pantomime (enjoyable though it may be).

The Old Vic Theatre on London's Southbank was known to Dickens. It rejoices in that connection as much as makes this old Victorian building come alive with the joy of theatre, and particularly at this time of year when it once again brings out its own version of the drama. And what a production it is, turned into theatre-in-the-round for this show. The front half of the stalls has been removed, divided and turned college chapel-style, to make way for a long central runway.



The Company in *A Christmas Carol* at The Old Vic.

There's additional seating on the stage inside the proscenium arch. So even this rearrangement of the space feels exciting and bit subversive.

This year's Mr Scrooge is Christopher Ecclestone who runs at the role with such force and energy that he powers everything – and everyone – along. His charm and dedication are totally infectious. Scrooge's emotions have to turn on a Christmas pudding sixpence, and this is what we get with Ecclestone. He's mean, snarling, nasty. Then the various ghosts visit him to confuse, bewilder, and educate. The lows of his unpleasantness must be matched by the highs of his conversion when he becomes so giddy with excitement



Christopher Ecclestone as Ebenezer Scrooge in *A Christmas Carol* at The Old Vic.

over Christmas and the chance to do some good. Not every Scrooge can make this believable, but there's no such fear with Ecclestone. The show's closing scenes are a wonderful, joyous romp.

The underpinning to all this is Jack Thorne's terrific adaptation. It's coherent, never preachy, and has enough fun as well as menace in it to make for a captivating experience. His skill on a number of tv scripts is evident here. He has five BAFTAs, after all. It's a gift for Matthew Warchus to pick up as director, unfolding the action with pace and verve – getting the ghostly moments of tension just right and the explosion of mirth at the end so powerful that the rollercoaster never creaks. Rob Howell's lanterned set and costumes bring enough Victoriana; Scrooge spends much of the night in a fraying paisley dressing-gown. The top hats, bonnets and scarves transport us directly



Julie Jupp, Gemma Knight Jones, Christopher Ecclestone and Rose Shalloo in *A Christmas Carol* at The Old Vic.

into so many Christmas card images. We even get blasts of fake snow to complete the picture.

It's also a musical show. Christopher Nightingale has composed and arranged a fabulous seasonal soundtrack, which is almost constantly running in the background and not detracting from the action.

At times, the cast break out in Christmas carols. A lone voice begins 'See amid the winter's snow' from a gallery. At another point, the band gradually brings 'O holy night' together, and expertly directed by Mike Steel. It's all part of the smile-inducing magic. A couple of times the cast come on with handbells and treat everyone to disciplined, happy renditions. Hugh Vanstone's lighting scheme bathes the actors in whites and blues one moment, greens and yellows the next.

Everyone on stage works hard. Rob Compton's Bob Cratchit is a daddy doing his best. Jessica Joslin's Mrs Cratchit has poise. The Ghosts (Julie Jupp, Gemma Knight Jones, Rose Shalloo) make for variety and visitation. Alastair Parker's Fezziwig is a 19<sup>th</sup>-century triumph. The Tiny Tims change at each show and are suitably moving. Francis McName's Belle is a solid and affecting performance. Not a weak link among them.

The Old Vic is an independent theatre and the ticket prices are high. It receives no subsidies and is collecting for charity at each performance of *A Christmas Carol*. Now is a time for generosity. A little goes a long way. And, as this production shows, a lot goes a long way too.

Rebecca Maxted  
Photos by Manuel Harlan

# A PRACTICAL CHRISTMAS QUIZ FOR DISCERNING ANGLO CATHOLICS



**W**hat better way to while away the hours after Mass on Christmas Day than a lovely, argument inducing game of Trivial Pursuit? This festive season I'm delighted to announce the release of a special set of CofE themed questions for each category for readers to use at their leisure!

## Geography

- 1) Which English cathedral has the tallest Dean?
- 2) What state is the Church of England in?
- 3) Which See will be the first to give up its dead?
- 4) Which planet is the House of Bishops on?
- 5) Rank the following from highest to lowest:
  - Pusey House
  - Justin Welby
  - St Mary's Bourne Street
  - K2
  - The Dean of Windsor
  - Holy Trinity Brompton

## Entertainment

- 1) How many people died whilst watching the televised proceedings of the most recent General Synod? (Losses of will to live to be counted as half)
- 2) How many cups of tea were made during the following parts of the Coronation service:
  - The Sermon
  - The Anointing
  - The Talking Heads bit with random Bishops afterwards
- 3) Which of these TV Vicars would be subject to the largest number of CDM complaints?
  - The Reverend Timms
  - The Vicar of Dibley
  - Dick Emery
  - The Archbishop of York
- 4) Draw a direct line of apostolic succession between the Free Nordic Church of the West Riding and the 6pm slot on GB News. Use a set square for all right (wing) angles.

- 5) In a televised adaptation of 'Issues in Human Sexuality', who would play George Carey?

## Science and Nature

- 1) How many sides does a Lambeth Quadrilateral have?
- 2) If you divide the annual returns of the Church Commissioners, evenly between the 42 dioceses of the Church of England and subtracted the stipends of every parish priest, how many deputy directors of vision and strategy could you employ? External management consultants to be rounded up please.
- 3) Which is the greatest Primate?
- 4) Calculate the volume of gas released at a Deanery Synod.
- 5) What is CEEC?
  - a transliteration of the mating call of the Hoary Marmot
  - poorly executed algebra
  - The Church of England Evangelical Catflap

## History

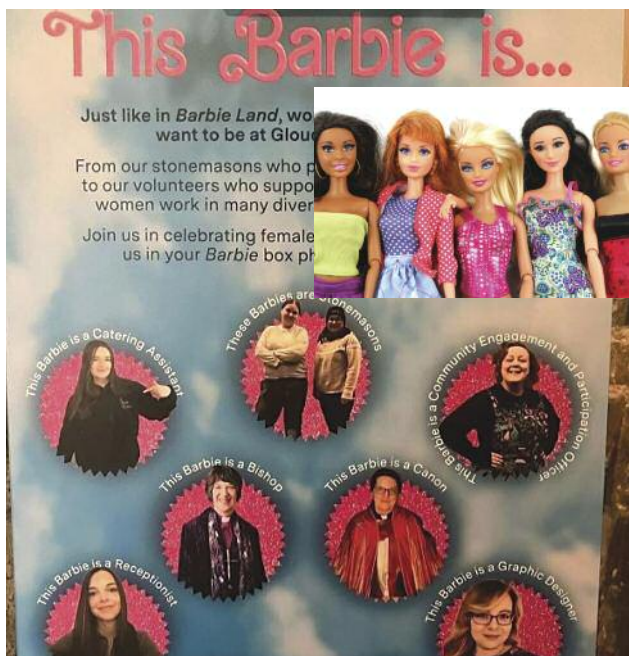
- 1) Why did Queen Anne like Bounties?
- 2) To the nearest eon, how long was the Living in Love and Faith process?
- 3) Who was St Paul's Area Dean?
- 4) Did Thomas Cromwell have a faculty?
- 5) Was the Anglican Communion a good idea?

## Sports and Leisure

- 1) On average, how many points are scored, by Church of England clergy on Twitter?
- 2) What was the former Bishop of Winchester's golf handicap?
- 3) When was the last time a clergyman rowed in the Boat Race?
- 4) How many rounds did the last General Synod go to?
- 5) If bishops move diagonally and queens move in an direction, how does [REDACTED]

Image: Skating Scene by Antoni van Stralen (1594-1641)

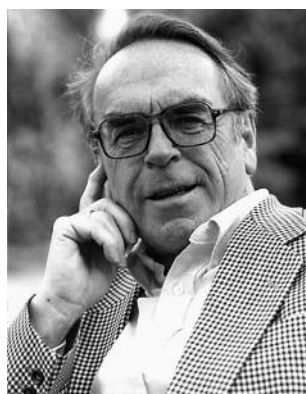




Gloucester Cathedral, Barbie



Paul O'Grady, Bishop Glyn Webster



Jürgen Moltmann, Ronnie Corbett



Kate Hoey & Nigel Farage, Mrs Welby and the Archbishop of Canterbury

# LOOKALIKES



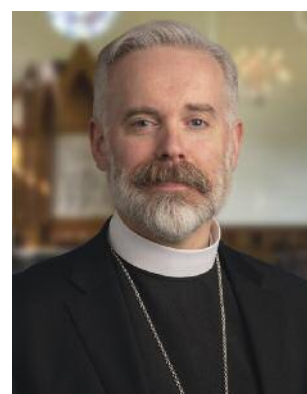
Fr William Davage, Thurifer



Sir Winston Churchill, the Editor



Mr Fox, Pope Francis

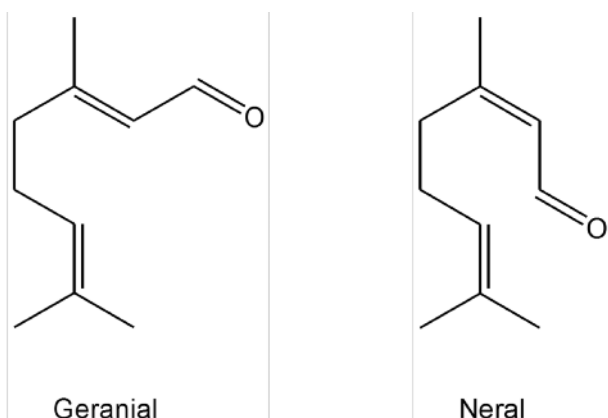


King George V, the Bishop of Oswestry

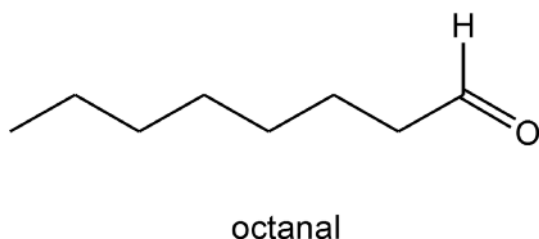
# Some figgy pudding!

Simon Cotton once again casts his chemist's eye, this time over Christmas Spices

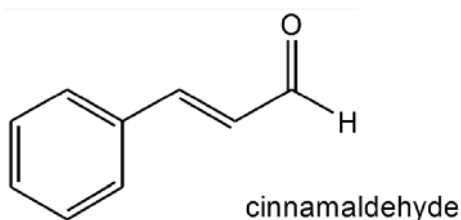
Christmas pudding and cakes are for many quite as much part of the celebration of Christmas as turkey (and all the trimmings). Like recollection, recipes will vary, but some substances usually find themselves among the ingredients. **Orange** and **lemon**, often from the peel, are among them. 3,7-dimethyl-2,6-octadienal (better known as **citral**) is a key lemon odorant. It comes in two isomeric forms, **geranial (1)** and **neral (2)**, differing only in the orientation at one of the C=C double bonds; both the molecules have lemon smells.



Well over twenty different substances contribute to the smell of oranges, including aldehydes like **octanal (3)**. This substance repels mosquitoes, maybe oranges may make it to deter insect pests.

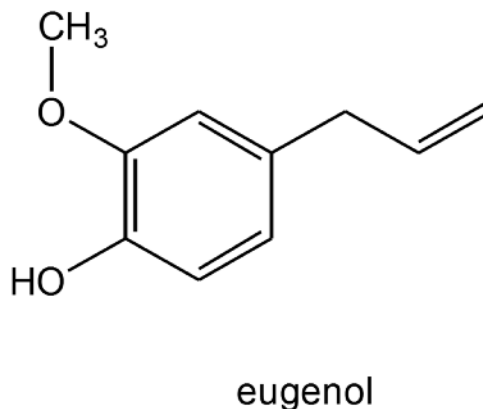


How about the 'usual suspects', the 'common' spices? Well, people have used spices for thousands of years. Peppercorns were found on the mummified body of the Pharaoh Ramesses II (Ramesses the Great, d. 1213 BC). Herodotus mentioned them 2500 years ago. Among the spices, **cinnamon** is the one mentioned several times in the Bible (Exodus 30:23; Prov. 7:17 and Song of Solomon 4:14, as well as in Rev. 18:13). It is a product of *Cinnamomum zeylanicum*, widely cultivated in Sri Lanka (Ceylon) and Java, along with the cheaper *Cassia ligna* of China. The main constituent of cinnamon bark oil is another aldehyde, **cinnamaldehyde (4)** (3-phenylprop-2-



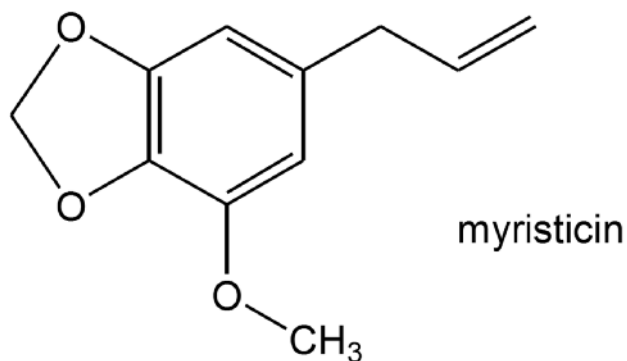
enal), which is responsible for the aroma and flavour of cinnamon, as well as its antimicrobial properties.

**Eugenol (5)** is another component of cinnamon. This compound is found in other spices, like cloves. **Clove** (*Syzygium aromaticum*) takes its name from the Latin *clavus* (nail) (or the French *clou*), just think of the shape of cloves. **Eugenol** is the most important part of cloves. It is a major contributor to the smell of clove oil; it also has antimicrobial properties that contribute to its use in mouthwash and gargles, and is a painkiller (*vide* dentistry). As one of the gifts of the Magi, it was intended to relieve infant teething, but with a 'bitter perfume' (as the hymn has it) anticipating the eventual entombment of Christ; for more on this see ND December 2022. It activates some important receptors in our cells, and we will meet some of these receptors later.

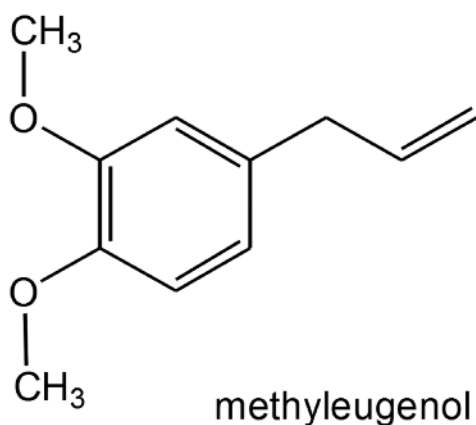




Back in the 17<sup>th</sup> century, the English had a trade treaty with the headmen of Run, the remotest Banda Island (in the Moluccas), which grew **nutmeg** (*Myristica fragrans*). After a Dutch invasion, it took the treaty of Breda (1667) to see Run traded for the island of Manhattan. In the long term, this turned out to be a decent bargain. And the English transferred nutmeg production to the West Indies island of Grenada, which today generates some 40% of the world's supply. Although it only makes up some 2% of nutmeg oil, the slightly peppery **myristicin** (**6**) is possibly the best known ingredient of nutmeg, on account of its hallucinogenic properties, though only in much larger doses than you would get in your Christmas pud.

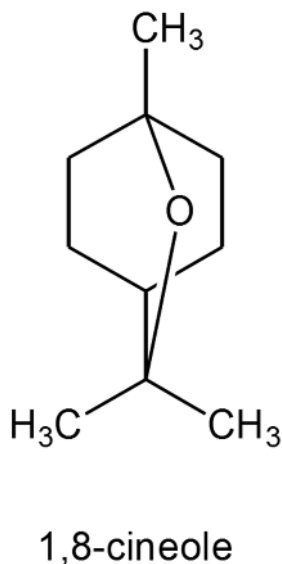


Much of the smell of nutmeg comes from compounds like **methyleugenol** (**7**), from the same family as eugenol.



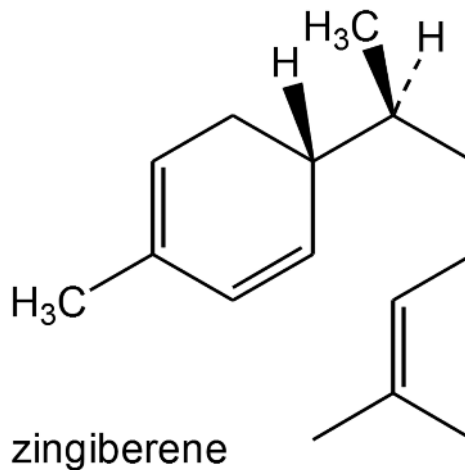
Your cake probably contains some **allspice** (*Pimenta dioica*). And yes, allspice is not a mixture of spices, it is also known as pimento or Jamaica pepper. It was not known in Europe until Columbus. It takes its aroma from **eugenol**, which makes up over half the oil obtained from allspice.

Another interesting molecule present in allspice is **1,8-cineole** (**8**). It acts as a deterrent to certain insects, such as the yellow fever mosquito, *Aedes aegypti*,

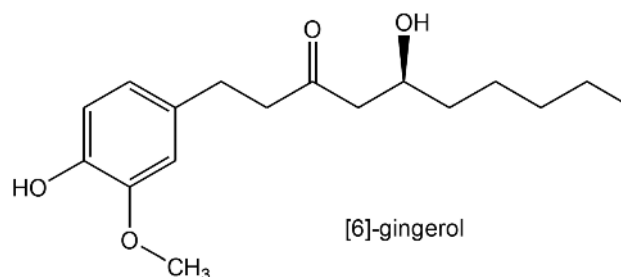


possibly the spice makes it to repel insect pests. This substance is also found in eucalyptus leaves, so that koalas are quite fond of it. Its antibacterial properties mean that it has applications like mouthwashes.

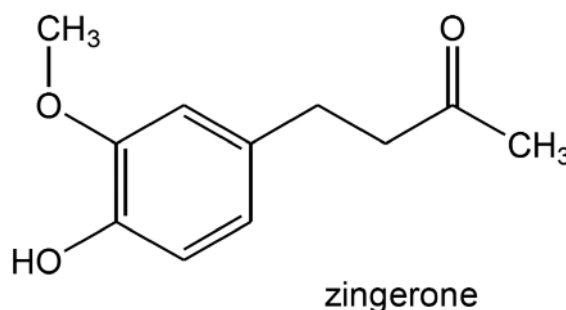
The spice **Ginger** (*Zingiber officinale*) is more complex (do not confuse it with Geri Horner formerly Halliwell). It originated in Asia (though Jamaica today supplies top quality ginger).



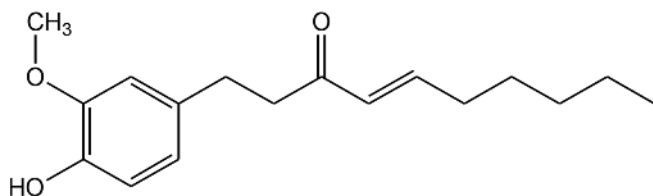
**Zingiberene** (**9**) is the most abundant substance in ginger oil and a major contributor to the smell of ginger (there is no single substance with a 'ginger' odour). The 'warmth' of ginger is another matter. Fresh ginger contains gingerol ([**6**]-gingerol shown) (**10**)



On cooking, gingerol transforms into **zingerone** (**11**), with a smell described as 'spicy-sweet'. It is only about one thousandth as hot as the capsaicin in chili peppers.



Drying or gentle heat converts gingerol by dehydration into compounds known as **shogaols**, like [**6**]-shogaol (**12**). These molecules are more pungent. All of these substances – gingerols, zingerone and shogaols – activate the TRPV1 channel in a similar manner to **capsaicin**, though with less effect, causing them to be 'hot'.



[6]-shogaol

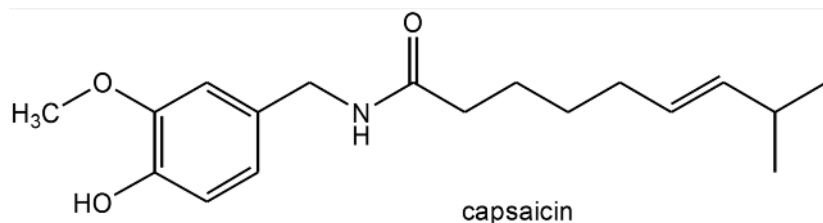
TRPV1 stands for **t**ransient **r**eceptor **p**otential cation channel, **v**anilloid subfamily member **1**. These receptors are found especially in the mouth, lips, throat and tongue, accounting for the “burning” effects of curries. TRPV1 is ‘switched on’ at temperatures above ~ 42 °C (“noxious heat”) and also when capsaicin, and other ‘hot’ peppers like the ones in ginger, bind to it. When the receptor binds capsaicin, a channel is opened, and a nerve signal gets sent to the brain. The brain gets the same response whether the channel is opened by heat or by capsaicin (or another ‘hot’ pepper molecule), so it interprets it in the same way, ‘hot’. TRPV1 receptors are found in other parts of the body, which is why you should wash your hands after chopping chillis, before you go to the lavatory.

And what if you want to use up the cold left-over turkey? Many will think in terms of a curry. This is where **capsaicin (13)** comes in. This is the hottest molecule in chilli peppers. It originates in Central America, not the Asian subcontinent.

Capsaicin belongs to a family of compounds made by pepper plants of the genus *Capsicum*, as protection against fungi and herbivores. Capsaicin makes up around



0.1% of the mass of a chilli. How capsaicin (and other hot spices, like the ones in ginger) produces a “hot” feeling in the body has only been discovered relatively recently (1997) by the research group of David Julius, who in 2021 shared the Nobel Prize in Physiology or Medicine jointly with Ardem Patapoutian, for their discoveries of temperature and touch receptors.



capsaicin

Enjoy your spices! ND



The Dean and Chapter of St Paul's Cathedral and the Bishop of Fulham seek to appoint a

### Vicar

for the Benefice of St Silas the Martyr and Holy Trinity with St Barnabas, Kentish Town

*The parish has passed a Resolution under the House of Bishops' Declaration.*

<https://www.ssilas.co.uk>    <https://www.htkt.co.uk>

For the parish profile and application form please contact the Bishop of Fulham's Office:  
fulham.chaplain@london.anglican.org 020 7932 1130

#### We seek to appoint a Priest who will:

- Lead us in a Christian life that is deeply rooted in the Sacraments
- Provide spiritual leadership and guidance through the practice and teaching of our faith
- Be a good shepherd and pastor
- Be an effective communicator with our children and with our school
- Be visible and active in the streets of the parish, providing recognition, acceptance and engagement
- Have a good awareness of the practical and financial aspects of managing our property
- Be comfortable with technology and social media and aim to develop our presence in this area.

**Closing date for applications: Friday 6th January 2024**  
**Parish visits and Interviews: Monday 15th January 2024**

*The Diocese of London is committed to creating and sustaining a diverse and inclusive workforce which represents our context and wider community. We are aware that those of Global Majority Heritage/United Kingdom Minority Ethnic (GMH/UKME) and disabled people are currently under-represented among our clergy and workforce, and we particularly encourage applications from those with the relevant skills and experience that will increase this representation.*



# Mary Mother of God, the God bearer

John Gayford considers the Theotokos

**T**he historical genesis of Marian theology can be described in three phases in the development of the doctrine of the *Theotokos*, which is in Latin *Deipara* or *Dei Genitrix*.

1. The struggle against Docetism, Gnosticism and Manichaeism that denied the physical maternity of Mary as the Mother of Jesus the Divine Son of God.
2. The Christological controversies where the metaphysical maternity of Mary is stressed.
3. The theological awareness of the significance of Mary's divine maternity.

In the third ecumenical council at Ephesus in 431 called by the Roman Emperor Theodosius II, which confirmed the content of the Nicene Creed and condemned the teaching of Nestorius, Patriarch of Constantinople that the Blessed Virgin Mary be called *Christotokos* 'Christ-bearer' but not *Theotokos* 'God-bearer'.

First we start with some Biblical interpretation. Some of the Pauline Letters are the earliest writings of the New Testament and this would include Galatians. Paul does not mention Mary by name but he refers to her several times.

*God sent his Son born of a woman, born subject of the Law to redeem the subjects of the Law, so that we could receive adoption as sons* (Galatians 4.4).

This indicates that God's Son experienced the full human condition as part of the process of our redemption. St. Matthew may have written his Gospel for Jewish converts to Christianity, with Joseph as central with his genealogy from David (St. Matthew 1.1-11). Nevertheless he carefully admits that Joseph was not the father of Jesus. Mary was found with child through the Holy Spirit (1.18). Joseph is told the significance of this in a dream. Mary was the mother of Immanuel, God with us (1.23). According to St. Luke's Gospel at the Annunciation (1.26-37) the Archangel Gabriel declares that Mary will give birth to the Son of the Most High (1.32). The Archangel Gabriel further tells us that this will be by the power of the Holy Spirit, the power of the Most High (1.35). Thus Mary's conception is through the power of the Holy Spirit with her remaining a virgin. In Mary giving birth to the Son of the Most High, a contrast is being made between the birth of Jesus and John the Baptist. John is said to be great in the sight of the Lord (1.15), while Jesus is called Son of the Most High (1.32).

The concept of *Theotokos* was seen at the beginning of the third century as used by Hippolytus but this can be disputed. The prayer *Sub tuum Praesidium* (found in Greek, Coptic, Syrian, Armenian and Latin) is now thought by some to be from the third century. This prayer developed in Latin with help of St. Bernard of Clairvaux (1090-1153) into *Sub tuum praesidium confugium, Santa*

*Dei Genetrix* (We fly to your protection, O Holy Mother of God). Thus it was used as a Marian antiphon especially at Compline. The term *Theotokos* was possibly used by Origen (c.185-c.253) it was definitely used by Alexander (bishop of Alexandria from 312) and the Alexandrian school before the First Council of Nicaea in 325. The Cappadocian Fathers (St. Basil the Great, St Gregory of Nazianzus and St Gregory of Nyssa) preached on the *Theotokos* in their Christmas homilies in the 4<sup>th</sup> century, as did St Augustine (who died in 430) all before there were appropriate Marian festivals. St. Ephraim (306-373) gives Syrian testimony of devotion to Mary Mother of God and St Cyril of Jerusalem (303-386) preached on the divine motherhood of Mary in his catechetical sermons.

The term *Theotokos* was absent from the teaching of the theologians from Antioch and this was the school in which Nestorius had his roots. Cyril of Alexandria was the chief champion of the doctrine of the *Theotokos* at the Councils of Ephesus in 431 and Chalcedon in 451 with its definition of *Theotokos* that opened the floodgates for Marian devotion at first in the East but later in the West.

*If anyone does not profess that Emmanuel is in truth God and that therefore the Holy Virgin is Theotokos (for she gave fleshy birth to the Word from God made flesh) let him be anathema.*

Hippolytus (170-236) was the last of the Romans to write in Greek. So when he speaks of Mary Mother of God he actually would use the word *Theotokos*. It seems Hippolytus made many references to Our Lady in his writings but as with many others of his time this was in relation to Christology, especially when he wrote about the mystery of the Incarnation. *Let us believe, blessed brothers, according to tradition of the apostles that God the Word came down from heaven and entered into the Holy Virgin Mary.* In the time of Hippolytus, around 215 the catechumens were asked if they believed in Jesus Christ who was *born of the Holy Spirit and the Virgin Mary*. We have to admit that there is some controversy whether Hippolytus was the first to use the term *Theotokos* as a title for the Virgin Mary or if this was interpolated into a later text. While the term *Theotokos* was possibly used by Origen (c.185-253) it was definitely used by Alexander and the Alexandrian school before the First Council of Nicaea in 325. St. Ephraem gives Syrian testimony of devotion to Mary Mother of God, and St Cyril of Jerusalem preached the divine motherhood in his catechetical sermons. As Bishop of Alexandria 238-273, Athanasius was elected bishop before he had reached the canonical age of 30; he has been described as the most dynamic leader of Egyptian Christianity in the fourth century. To Athanasius, Luke (1.35) was referring to the Son of God and the virginal conception as evidence of Christ's divinity. The term *Theotokos* appears in some manuscripts of Athanasius as in an encyclical letter of c. 319. Works of Athana-

sus were quoted to support the doctrine of *Theotokos* at both the Councils of Ephesus and Chalcedon. St. Ephraem (c. 306-373) as is evident in some of his hymns spoke of Mary in terms of the *Theotokos*.

Gregorian chant for the current feast of Mary Mother of God is available both in Latin and English (which is simpler to sing). The Introit *Salve sancta Patrens* (Hail holy Mother the Child Bearer who has brought forth the King) with text by Coelius Sedulius (a fifth century Christian poet of whom little is known) has added verses from Psalm 44 *Eructavit cor meum verbum bonum* (My heart overflows with a goodly theme). The melody for this Introit has been borrowed from the feast of the Epiphany *Ecce advenit* (Behold he comes) and is identical to feasts of the Blessed Virgin Mary. As an alternative there is *Lux fulgebit* (Radiant Light) which is also the Introit for the Dawn Mass of Christmas Day, not often heard sung. A Gradual that follows is *Benedictus qui venit* (Blessed is he who comes in the name of the Lord). The Alleluia with verse *Domini regnavit* (The Lord reigns from Psalm 92). The Offertory in Latin chant is *Deus enim* (For it is God who established). A Christmas preface is used. Finally the Communion in *Exulta filia Sion* (Exult, O daughter of Zion).

*Quem terra, pontus* (a hymn originally attributed to Venantius Fortunatus c. 530-c.610).

The God who rules the earth, the sea and sky  
Lies cradled safe in Mary's virgin womb,  
A maiden's body quickened from on high,  
Is now become the lowly home of God.

The artistic depictions can be divided into *Eleousa* 'the one who shows mercy' or the 'tender touch' and *Hodegetria* depicts Mary holding the Christ Child while pointing towards Him with her right hand. As Mary presents her son, the source of salvation, to the world, the Child raises His right hand, symbolizing Jesus's divine authority to bless and to teach.

To honour Mary as *Theotokos* was an important point in Church history as it gave clarity to the Incarnation with the great mystery that occurred in her womb. This is very much a feast of the Orthodox Churches as the term *Theotokos* implies. In the Anglican Church there seems to be a division; with Anglo-Catholics welcoming the term *Theotokos* but Evangelicals happier with the term *Christotokos* 'Christ-bearer' than the term *Theotokos*. Common Worship still has the 1<sup>st</sup> of January as The Naming of Jesus and the Circumcision. The Lutheran Church



Virgin and Child with Prophets (1788, Asia Minor). Silver icon with gilding bearing a votive inscription in Karamanli (transliteration of Turkish into Greek lettering) script. Benaki Museum, Athens.

followed the lead of seeing Mary as *Theotokos*, but Calvin rejected this and here we have the Christian Churches divide at the reformation. Lutherans following Luther, the Anglican Church divided and other churches of the Reformation following Calvin. Nevertheless it seem that the Roman Catholic Church was slow in putting *Theotokos* into liturgical usage. Pope XI established the feast of the Divine Maternity of Mary or The Motherhood of Our Lady on 11<sup>th</sup> October in 1931 in his encyclical *Lux veritatis*. After the Second Vatican Council this was transferred to 1<sup>st</sup> of January and renamed the Solemnity of Mary, Mother of God and February 2<sup>nd</sup> became the feast of the Presentation of the Lord in the Temple and no longer the Purification of Mary. To make things more complicated, the Syrian and Byzantine Churches commemorated the

Mother of God on the 26<sup>th</sup> December and Rome chose the octave of Christmas (1<sup>st</sup> January) but the Spanish and Gallic Churches chose a week before Christmas (18<sup>th</sup> December) as the feast of the Mother of God. This did not happen in Rome until the second half of the sixth century.

The Roman calendar was revised in 1970 with a double inversion. Before that, the 1<sup>st</sup> of January was the feast of the Circumcision of Jesus which was believed to have taken place according to the ancient Jewish custom a week after his birth. This octave day of our celebration of the Nativity of our Blessed Lord now becomes the Solemnity of Mary, Mother of God, which appropriately starts the Christian year. The 2<sup>nd</sup> February which was a Marian feast of the purification of Mary now becomes the feast of the Presentation of our Lord in the Temple, but is still Candlemas. **ND**

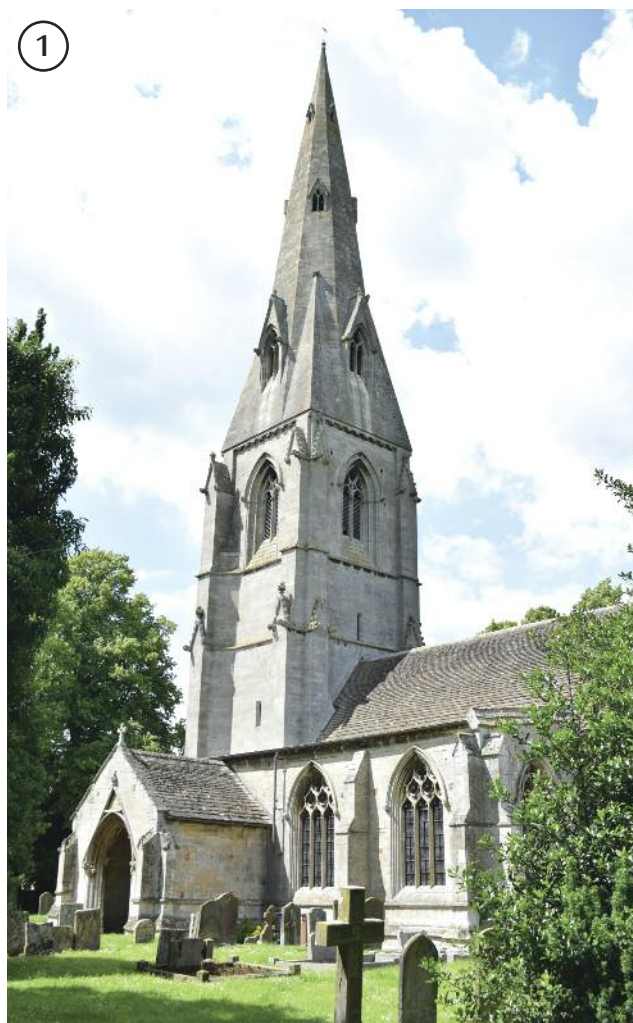
#### Suggestions further reading

- Burns, P. *Solemnity of Mary, Mother of God (Octave Day of Christmas)* in Butler's Lives of the Saints, New Full Edition (January) Burns & Oates. The Liturgical Press. Collegeville Minnesota 1995.
- Mascall, E. I. *The Mother of God*. In *Mary's Place in Christian Dialogue*. Occasional Papers of the Ecumenical Society of the Blessed Virgin Mary 1970-1980. Edited by Stacpoole, A. St. Paul Publication. Slough. 1982.
- Onapolis, K. *Orthodox Christianity: The Theotokos* Private Publication 2016.
- O'Carroll, M. *Theotokos; A Theological Encyclopedia of the Blessed Virgin Mary* Fowler Wright books Limited. Leominster 1996.
- Price, R. *The Virgin as Theotokos at Ephesus (AD 431) and earlier*. The Oxford Handbook of Mary edited by Maunder, C. Oxford University Press. 2018.



# Church Crawling

Simon Cotton sees amid the Lincolnshire skies



**A**mong the distinguished spires of Lincolnshire (ND June 2021), several feature entasis, a slight convex curve in the upper part often introduced by the builders to counteract the optical illusion that the spire was concave.

One of the best towers in the Sleaford area is that at **Ewerby (1)**, built c. 1340, and regarded by Julian Flannery as the ultimate development of broaches. As with many others, it has three tiers of lucarnes, arranged in alternating directions, and rather unusual tracery in the bell openings.

The impressive central tower of **Caythorpe (2)**, 156' to the top of the spire, has six tiers of very simple lucarnes. It was struck by lightning on Dec 30<sup>th</sup> 1869, severely damaging the top 25 feet. Gilbert Scott restored it, reducing its height by 12 feet.

**Walcot (3)** is a splendid broach for a small church, with three tiers of alternating lucarnes and crockets up the edge of the spire, and a very slight entasis.

Further reading: Julian Flannery, *Fifty English Steeples: The Finest Medieval Parish Church Towers and Spires in England*, London, Thames and Hudson, 2016. He examines Ewerby in detail. **ND**



# 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.sthelenschurch.co.uk](http://www.sthelenschurch.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 01 253 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 Richborough. Sunday Sung Mass 9.30am. Midweek services as displayed on notice boards. Parish in vacancy, enquiries to website. [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 Richborough. 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 10am, Fri 6.30pm; Parish Priest: Fr John Livesley SSC 01388 814817

**BRADFORD St Chad**, Toller Lane, BD8 9DE (B6144, 1 mile from city centre). Society Parish. Sunday: Solemn Mass 10.45 am, Evening Prayer 6.30 pm. Wednesday: Mass 7.30 pm. For other information please refer to the website: <https://schads.church>. The parish is currently in vacancy.

**BRIGHTON & HOVE WAGNER GROUP St Barnabas'** (11am) Fr. John Eldridge 01273 881761 [www.stbarnabas.co.uk](http://www.stbarnabas.co.uk) **St Bartholomew's** (10.30am) Fr. Ben Eadon 01273 325301. [www.stbartholomewsbrighton.org.uk](http://www.stbartholomewsbrighton.org.uk) **St Martin's** (10.30am) Fr Trevor Buxton 01273 604687 [www.stmartinsbrighton.co.uk](http://www.stmartinsbrighton.co.uk). **St Michael's** (10.30am) 01 273 822284 [www.saintmichaelsbrighton.wordpress.com](http://www.saintmichaelsbrighton.wordpress.com). **St Paul's** (11am) Fr Ben Eadon 01273 325301 [www.saintpaulschurch.org.uk](http://www.saintpaulschurch.org.uk). (Sunday Principal Mass times in brackets.)

**BRISTOL Oswestry parishes All Hallows**, Easton BSS OHH. **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 9.30 Tuesday-Saturday (Saturday 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.

**BURGH-LE-MARSH SS. Peter and Paul**, Sunday Sung Mass with Sermon at 9.30am, Sunday Choral Evensong with Sermon at 6pm, We welcome all visitors, including those with well-behaved dogs. We are part of a group 10 churches offering a daily Mass and a full sacramental ministry. Call Fr Aiden for details 01754 450815 [www.achurchnearyou.com/benefice/21-075BT/](http://www.achurchnearyou.com/benefice/21-075BT/) [www.burghchurch.co.uk](http://www.burghchurch.co.uk)

**CARDIFF** near rail, bus, Principality Stadium, city centre and Bay Daily Mass **St Mary**, Butte Street Sunday: Solemn Mass 11am; Parish Priest Fr. Dean Atkins SSC 029 2048 7777 or 07368176300 [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 (usually 1200 on Wednesdays) and Choral Evensongs with Benediction (usually the Third Sunday of the month) - 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: 07852696281 [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 10.45am 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.stsaviourseastbourne.org.uk](http://www.stsaviourseastbourne.org.uk)

**FOLKESTONE Kent, St Peter on the East Cliff** A Society Parish under the episcopal care of the Bishop of Richborough. 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 Richborough. 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 Masshedar, 01429 272934

**HEMEL HEMPSTEAD St Francis of Assisi**, Hammerfield, Glenview Road, HP1 1TD. Under the episcopal care of the Bishop of Richborough. Sunday Sung Mass at 10am. Solemn Evensong and Benediction at 6.30pm as announced. Traditional rite and ceremonial sung to Merbecke. Vicar: Fr. Michael Macey, 01442 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 Richborough. 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.stpeterslondon docks.org.uk](http://www.stpeterslondon docks.org.uk)

Continued on next page



**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 enquiries contact [holytrinityn21a@gmail.com](mailto:holytrinityn21a@gmail.com) or phone 020 8364 2724

**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 [standrewskingsbury@london.anglican.org](mailto:standrewskingsbury@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, Tue/Wed/Thur/Fri 12.15pm, Sat 10am. Parish Priest: Fr Paulensor@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 8940 6106, the church office 020 8542 5514 or see <https://allsaintschurchofthewimbledon.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@forwardinfaith.com](mailto:chaplain@forwardinfaith.com)

**LOWESTOFT St John the Baptist**, Lound. *Society Parish under the Episcopal oversight of the Bishop of Richmond.* 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. [info@loundchurch.uk](mailto:info@loundchurch.uk) [www.loundchurch.uk](http://www.loundchurch.uk)

**MANCHESTER M27 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: [paroffsandp@btconnect.com](mailto:paroffsandp@btconnect.com)

**MIDDLESBROUGH The Church of St Columba** Sunday: Mass 9.30am. **St John the Evangelist** Sunday Mass 11am. For further information contact Fr Paul Kronbergs SSC 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)

**OXFORD St Laurence**, South Hinksey (OX1 5AQ) with **St John the Evangelist**, (OX1 4RE) Comper's Hidden Gem - *A Society Parish under the Episcopal Care of the Bishop of Oswestry.* St John's: Sundays 10.45 High Mass, Wednesdays 7pm Low Mass. St Laurence: every other Sunday 9.15am. Free Parking outside Churches and warm welcome. Contact: Fr Thomas Fink-Jensen, 01865807875 or [www.hinkseychurch.org](http://www.hinkseychurch.org) "The Oxford Movement continued today."

**PORTSMOUTH The Ascension and St Saviour**, Society Parishes under the Bishop of Richmond. **The Ascension P02 OJG**, Parish Mass 11am. Low Mass: Thursday 7pm. **St Saviour P02 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.* 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](mailto:sgiles.vicar@gmail) [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 10.30am. Friday Stations of the Cross 10.30am. Parish Priest Fr G Reading. 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 10am. 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 arrange-

ments 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)

**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 [fathermawhinney@gmail.com](mailto:fathermawhinney@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 - 10.15am-11.30am "Mussy 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; For all weekday services or enquiries 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**, Benhlinton *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 [holytrinity-taunton.org](http://holytrinity-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: Currently Vacant [frmennis@gmail.com](mailto:frmennis@gmail.com), [www.vicaroftvidale.co.uk](http://www.vicaroftvidale.co.uk)



**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 3 pm. (Winter time) 5pm (BST) Rector Fr. Robert Findlow. As services may vary, please check with Fr Robert on 01282-788621 [robert.findlow@leeds.anglican.org](mailto:robert.findlow@leeds.anglican.org) [www.bmtparish.co.uk](http://www.bmtparish.co.uk)

**WALSALL St Gabriel's**, Fullbrook, Walstead Road, Walsall, off Junc7 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 0HJ (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/saintandrewswestkirby/>

**WESTON SUPER MARE All Saints with St Saviour**, All Saints Road, BS23 2NL. *We are an Affinity Parish with St John the Evangelist, Clevedon. A Member of the Society under the Episcopal care of the Bishop of Oswestry. All are welcome.* Sundays 10.30am Parish Mass, Weekdays 10.00am Mass (Wed, Thu & Sat) Priest-in-Charge: Fr Brendan Clover Tel: 0796 8505643 e-mail: [parishpriest@stjohns-clevedon.org.uk](mailto:parishpriest@stjohns-clevedon.org.uk) - Parish Office 01934 415379 [allsaintsandstaviour@btconnect.com](mailto:allsaintsandstaviour@btconnect.com) Visit our website [www.allsaintswsm.org](http://www.allsaintswsm.org)

**WEYMOUTH St Paul**, Abbotsbury 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, Coppenthorpe, 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); *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 Geoffrey 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:* Babba-combe All Saints, Fr P Jones 01803 323002; *Barnstaple St Peter*, Vacancy - Churchwarden - 07980 043305; *Bovey Tracey St John*, Vacancy - Churchwarden - 07733 228873; *Exeter St Michael & All Angels, Heavitree*; *St Lawrence, Lower Hill Barton Rd; St Paul, Burnthorpe Lane; St Mary Steps, West Street*, Fr B. Rajahs 01392 677150; *Great Torrington St Michael, Taddipott St Mary Magdalene*, Fr S. Turner - 01805 621392; *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, Pevensey 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; *Cookridge Holy Trinity*, Sunday Mass 10am, Vicar: Fr Paul Atkinson SSC, 0113 2931210; *Cross Green St Hilda*, Sunday Mass 0930 Vicar: Felicity Greenfield (Churchwarden) 07583 155295; *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; *Failsforth 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 Eloff - 01 942 673519; *Lightbourne 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 or Elmers End St James*, 10.30am 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; *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 [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; *Moorends 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; *Rycroft: 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, Penwerris* Fr Michael Oades 01326 341304; *Truro St. George the Martyr*, Fr Christopher Epps 01872 278595



# ◆ 2024 Calender ◆

## January

7 THE EPIPHANY

## February

5-9 Shrine of Our Lady of Walsingham:  
*Priests' and Deacons' Pilgrimage Retreat*  
14 ASH WEDNESDAY

## March

1-3 Shrine of Our Lady of Walsingham:  
*The Walsingham Children's Weekend*  
11-14 Shrine of Our Lady of Walsingham:  
*Lenten Retreat*  
31 EASTER DAY

## May

4 12pm: St Silas, Kentish Town  
*Society of Mary: May Devotion*  
9 ASCENSION DAY  
11 12pm: St Alban, Holborn  
*Forward in Faith National Festival*  
18 12pm: Eglington, Nottinghamshire  
*Shrine of Our Lady of Eglington: May Devotion*  
19 PENTECOST  
27 12pm: Shrine of Our Lady of Walsingham:  
National Pilgrimage

## June

8 12pm: St Stephen, Gloucester Road  
*Confraternity of the Blessed Sacrament Festival*  
15 12pm: St Magnus the Martyr, City of London  
*Society of the Maintenance of the Faith Festival*  
30 ST PETER & ST PAUL

## July

13 12pm: Abbey Church, Glastonbury  
*Glastonbury Pilgrimage: Centenary Festival*  
27 11am: York Minster  
*See of Beverley Festival: Northern Province*

## August

3 12pm: Eglington, Nottinghamshire  
*Shrine of Our Lady of Eglington: Assumption-tide Festival*  
5-9 Shrine of Our Lady of Walsingham:  
*Youth Pilgrimage*  
15 THE ASSUMPTION  
26 12pm: Shrine of Our Lady of Walsingham:  
*Pilgrimage for Healing and Renewal*

## September

21 12pm: St John the Evangelist, Clevedon  
*See of Oswestry Festival: Our Lady of Walsingham*

## October

5 12pm: All Saints, North Street, York  
*Society of Mary: October Devotion*  
28-31 Shrine of Our Lady of Walsingham:  
*Family Pilgrimage*

## November

1 ALL SAINTS' DAY  
15-17 Shrine of Our Lady of Walsingham:  
*Bible Weekend*  
16 12pm: Eglington, Nottinghamshire  
*Shrine of Our Lady of Eglington: Annual Requiem*  
22-24 Shrine of Our Lady of Walsingham:  
*Adoremus (for students & young adults)*

## December

1 ADVENT SUNDAY  
The Society's 'We Believe: The Year of Faith' commences  
6-8 Shrine of Our Lady of Walsingham:  
*Advent Retreat*  
25 CHRISTMAS DAY

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# ◆ AFTERWORD ◆

*Barry Orford makes a renewed call for holiness and sacred space*

**T**radition matters. Consider the great many people who on Christmas Eve will settle down in front of the television or radio to enjoy the annual service of *Carols from King's* in Cambridge. The thrilling sound of a boy chorister singing the opening verse of 'Once in Royal David's City' begin for us all this traditional and reassuring event rooted in a place hallowed by worship.

On reading that Canterbury Cathedral is planning 'a 90s Silent Disco' within its walls, my first thought was that this was a naughty joke. A look at the Cathedral's website advertisement shows it to be all too true: 'Expect hundreds of like-minded 90s fans singing their hearts out whilst wearing state-of-the-art LED headphones.' (Not so silent after all, it seems.) A friend commented, 'Do they really think that people going to this awful event will be zapped by Jesus and pitch up at their local church on the Sunday after? It is sheer desperation allied with ignorance.'

Canterbury is not alone in this kind of thing. Already we have had the Norwich Cathedral helter-skelter in the nave and the crazy golf course in Rochester Cathedral. Hereford Cathedral is mounting (again?) a Dinner in the Nave for those who can afford it. ('Not in that poor lowly stable.') And this is the church housing the shrine of St Thomas Cantilupe, magnificently restored by the previous Dean as a focus for pilgrimage.

What is happening to our cathedrals? What do they imagine will be achieved by events like these? An entirely predictable result is that any residual sense that cathedrals are primarily places for worship will be weakened still further in the public mind. It is hard to believe that those bopping in the nave of Canterbury will have their minds elevated to God by their surroundings while singing their hearts out to 90s pop. With events like this, our cathedrals reflect the frantic search for a role which is pervading the Church of England.

Cathedrals, like churches everywhere, are struggling under a crushing financial burden while diocesan leaders and planners throw huge sums of money at 'mission' projects clearly destined for failure but touted as brave initiatives. It is doubtful that any Dean and Chapter would want to charge an entrance fee to a cathedral, but what other options have they? The temptation to pursue any kind of money raising project, however inappropriate to a church, must be hard to resist.

The primary work of cathedrals is to be places where hearts and minds can be pointed toward God, and where excellence in liturgical worship takes precedence over all else. The architects of these great buildings intended them to stop visitors in their tracks and move them into another dimension of awareness. The energies of cathedral staff ought to be directed toward working with that plan, not losing it in trivial activities which can be found outside.

What has become of the spirit of reverence and solemnity in places officially dedicated to worship? That spirit is under threat in many parish churches because deluded officialdom is promoting informality and 'experiments', whether or not congregations want them. Cathedrals need to be a bulwark against this trend, but they appear increasingly reluctant to insist on the basic disciplines of worship which have been a feature of Anglicanism from the beginning. Rather, they contribute to the weakening that tradition.

Posture is important. The rubric *sit or kneel* might help the less-able-bodied, but it has had its effect. Recently, not a single kneeler was available at Evensong in Chester Cathedral for the congregation. This is not an unimportant detail. Readers of *The Screwtape Letters* will remember that among the counsels for undermining prayer was, 'at the very least [humans] can be persuaded that the bodily position makes no difference to their prayers; for they constantly forget ... that they are animals and that whatever their bodies do affects their souls.'

Watching cathedral broadcasts of Choral Evensong, one of the undisputed glories of the Anglican tradition, it is astonishing to see people allowed to come and go during the service as the mood takes them. This would not be permitted at a classical concert, out of respect, and Evensong is far more than that. The discipline necessary for liturgy is being eroded.

The purpose of these buildings must be explicit. In Chester Cathedral, volunteers do sterling work by making clear to school groups that this was a monastic foundation and explaining the shrine of St Werburgh. However, the daily round of worship and music is at the heart of what cathedrals are meant to do. The worshipping ethos of cathedrals is in danger of being lost by activities such as that planned in Canterbury, and needs to be protected.

All about us we see not only ignorance of the most basic teachings of Christian faith, but also an increasingly vociferous number of those who hate Christianity as they perceive it and are actively striving to remove its traces from our society. The need is greater than ever for cathedrals and churches which confront the secularist mindset with the unapologetic declaration that they are sacred space dedicated solely to the worship of God in Christ. Firmness about what is permitted and expected during services may not always be welcomed, but it will leave no doubt that worship is a serious matter and taken seriously in these places steeped in centuries of prayer. How many people will we see in our pews this month who haven't been for so long? Let us give them something meaningful to come back for. At his recent Southwark Cathedral installation, Dean Mark Oakley observed 'a cathedral today must stand for something, not fall for anything'. That says it all. **ND**



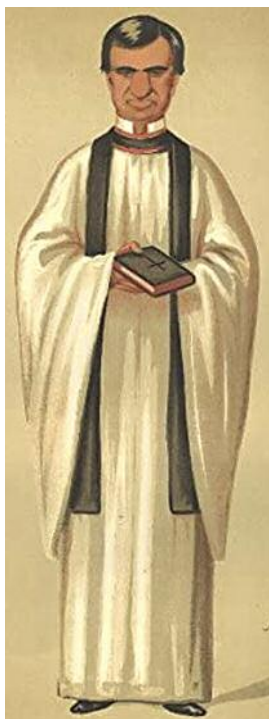
# ◆ GHOSTLY COUNSEL ◆

Andy Hawes

## Be Prepared

‘Be prepared!’ is the Scout movement motto. It should be the motto for every Christian. ‘Be alert... stay awake.’ These are recurrent messages of the Gospels and echo throughout the Advent season. Being alert does mean to be prepared. The foolish virgins were shut out and disowned at the marriage feast for their lack of spare lamp oil, the guest was ejected from another banquet because he failed to wear the right clothes. Being alert and prepared means anticipating all eventualities and acting on them. Two simple questions: Have you prepared a will? Have you left instructions for your funeral? Unless you expect to live for ever, it is an urgent task because you ‘never know the day or the hour’. It is the unexpected that shapes our lives more than any plans we have made.

When we pray ‘lead us not into temptation but deliver us from evil’, it helps to know that temptation in the original language is *krisis* meaning a judgement or trial; hence a contemporary translation which runs: ‘do not bring us to the time of trial.’ A crisis could be anything from a health issue, a local flood, losing a job, bereavement or, as in the gospels, a thief breaking in. I am sure every reader has had ‘times of trial’, moments of ‘crisis’ when all order is swept away, and one is literally brought to one’s knees. Life, in these moments, is stripped to the es-



entials. To an extent the pandemic lockdowns were an experience of this sudden unforeseen reordering of priorities and routine. To be prepared, or alert, demands a constant resetting of focus on the ‘things that last forever.’

Times of crisis demand sudden action and response; in a spiritual sense this means attending to how one is responding to the call of Christ in each moment and day. This in turn demands a regular review of one’s inner life paying especial attention to those elements in life that capture our will and draw us away from attending to our Christian vocation. The parable of the two builders is a pointer here (Luke 6). The one who withstood the storm had built his house on rock. It was building on the ‘words’ of Jesus that helped him withstand the crisis, the one who took the easy option and built on sand was swept away. Some serious work is required to be ready for anything. We must endeavour to over-

come ‘deadly sloth’ with the sense of urgency sense in the face of an oncoming storm. ‘Now is the time to wake out of sleep!’ (Romans 13.11). Advent reminds us that ‘an end time’, a final completion of Our Father’s purpose, is a promise of Jesus. A cosmic crisis and judgement is coming for the living and the dead. All our little shocks and trials in life are a preparation for an event of which only the Father knows the hour. The Lord says, ‘stay awake’. We will not be able to say ‘nobody warned us’. **ND**

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The Editorial Board and whole *New Directions* team wish all our readers a very Happy Christmas and New Year, with blessings in abundance for the year ahead.

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The Society, under the patronage of Saint Wilfrid and Saint Hilda, provides a wealth of resources and statements for the ongoing assurance of sacramental order and doctrine within the life of the Church of England.

Information includes: the registration of priests, deacons and ordinands on the About Us pages; names and contact details of Bishops' Representatives in each diocese; lists of affiliated parishes; publications such as the Together newspaper; brand pack and logo resources.

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In addition, the Forward in Faith website ([www.forwardinfaith.com](http://www.forwardinfaith.com)) offers a number of resources covering material about women bishops and women priests, information on Mutual Flourishing and the House of Bishops' Declaration, articles, addresses, statements, and the Forward in Faith brand pack with logos.

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