

# NEW•DIRECTIONS

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

July/August 2023

## Public Square

Archbishops' Reports  
Rowan Williams on Augustine  
Mary's Immaculate Heart

## Summer Arts

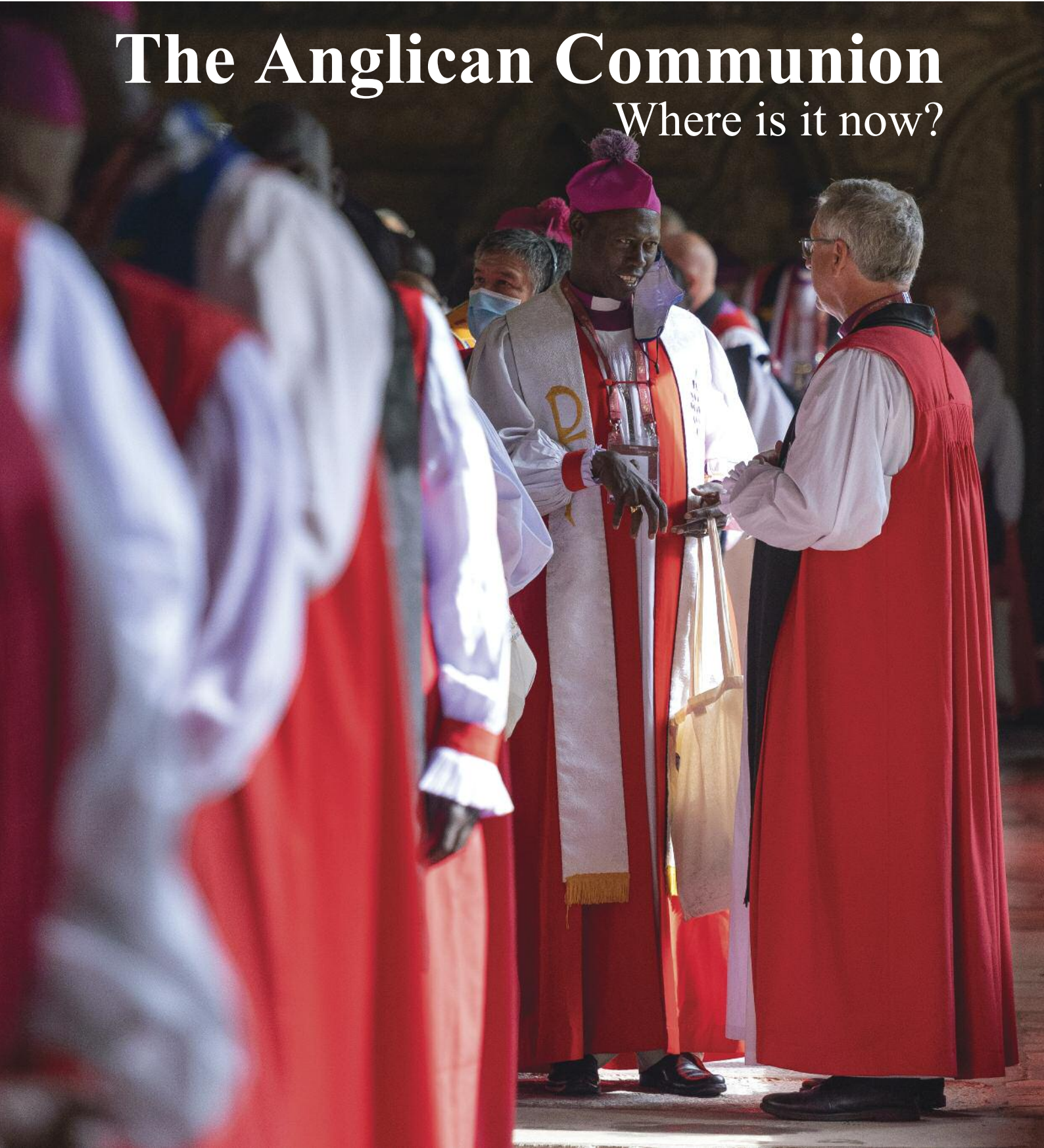
Byrd 400  
Gwen John, St Francis  
NPG Reopened

## Also this month

Putin's Orthodoxy  
Summer recipes  
Archdeaonly life

# The Anglican Communion

## Where is it now?



# ◆ THE DIRECTOR'S CUT ◆

Summer is upon us, and with it the wedding season. If you have been invited to a wedding this year, or in recent years, then there is a reasonable chance that it will be, or will have been, conducted by someone whose role is described as one of a civil celebrant or similar.

It is difficult to access reliable statistics but there has undoubtedly been a huge rise in the number of civil celebrants in the UK over the last decade or so, not just for weddings but also for naming ceremonies and funerals. The phenomenon of a new profession of civil celebrants mirrors the decline of Christianity in the UK. I would like to explore this new world a little and what it might say about the outlook of contemporary society.

It is true in all walks of life that it is easy to say what we do not believe in rather than what we do believe in. For example, we are accustomed to politicians of all parties being critical of the Government of the day while in opposition but being rather less specific about their alternative plans. Similarly, in matters of belief, it is easy to ridicule organised religion – we have all witnessed Western society's rush to denigrate its Christian heritage – but rather more difficult to say what, if anything, should replace it.

I have attended one wedding and one funeral conducted by civil celebrants. At the wedding, those attached to such things were given a short interlude in which to pray (which provided an opportunity for a mumbled *Our Father*), while at the funeral there were hints of the possibility of some sort of afterlife or reunion without any precision or certainty as to what that might entail.

I appreciate that my two experiences cannot form a representative sample but I suspect from conversations with others that they may well be typical of this type of experience. It is surely troubling that those who give themselves the luxury of no defined creed are being elevated to sharing precious moments in the lives of strangers. I am reminded of G. K. Chesterton's words: *When men choose not to believe in God, they do not thereafter believe in nothing, they then become capable of believing in anything.*

Moreover, where does the accountability lie for

this new category of worker? What standards are expected of them? How can complaints be handled in a meaningful way when they tend to act as sole practitioners? What training is required and how is that monitored? There are no doubt other pertinent questions arising but I trust I have conveyed a sense of the pitfalls.

Perhaps most strikingly this new genre focuses on memories; both memories which are to be accessed from the past, and memories which are to be created in the future. The language is deliberately vague, slushy enough to trigger an emotional response but sufficiently non-committal not to have to address difficult topics such as the nature of human love and what death might actually entail. The soft focus only goes so far; where is the deeper meaning? Where is the hope?

Through the feast of the great apostles Peter and Paul, I think we would do well to ponder what a belief in apostolic faith and order involves when faced with a confused understanding of the nature of belief. As the Acts of the Apostles tells us (2.42): *And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.* That must be our template. And we should confidently assert that it represents a living tradition which has been handed on to us through the Apostolic Succession.

By contrast, our society offers us a fledgling industry of nostalgia and memories whose belief system is ill-defined and whose track record is non-existent. Its lights may appear brighter and – in being all things to all people – it may, for now, bring with it a superficial attraction but can it inspire the heights of human endeavour which Christianity has? Will there be care for the poor? Martyrs to the cause? Glorious buildings and artwork in recognition of a dominion mightier than we can imagine?

The choice is clear and so, I hope, is our response:

*In simple trust like theirs who heard  
Beside the Syrian sea  
The gracious calling of the Lord,  
Let us, like them, without a word  
Rise up and follow Thee.* ND

## NEW◆DIRECTIONS

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**ANGLICAN ANXIETY**

One year on from the Lambeth Conference, the Anglican Communion is in disarray and without a clear roadmap for future direction. Three special articles by Tom Woolford (pp4-5, 9), John Twisleton (pp6-7), and Hassan Musa (pp8-9) consider the key themes and the need for Christian witness today. They are complemented by Peter Wheatley writing on reports of the Archbishops' Commissions (pp14-15) and our planned focus on ethics in the autumn (p20). Exclusively for ND, acclaimed journalist Mark Hollingsworth pens our Afterword (p46) on Kirill and the Kremlin.



**CULTURAL SUMMER**

Celebrating the season, this month we offer some summery recipes from new title *Time & Tide* published this month (pp16-17), an expanded Arts section with two exhibition reviews, an introduction to the new NPG (p35), Sarum St Martin's new Marian Mandorla (p36), and images from Glyndebourne's *Dialogue des Carmélites*.



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*A scene from the 2022 Lambeth Conference, by Neil Turner (31 July, 2022)*

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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*.

# Impaired Communion

Where is the Anglican Communion now, asks *Tom Woolford*, and what does it even stand for?

**T**he Anglican Communion is in crisis. It is certainly possible, if not likely, that last summer's fifteenth Lambeth Conference will prove to have been the last. If there ever is a sixteenth iteration, it will surely look very different; and there is next to no chance that all 43 member Provinces (from 165 different countries) will ever again all convene together. The theological fissure in the Communion between the predominantly liberal, older, smaller and declining Global North and the predominantly conservative, younger, larger, and growing Global South is irreparable; the breakdown in mutuality, trust, and accountability is irreversible. Miracles can happen, of course; but since I'm neither a prophet nor the son of a prophet, humanly speaking I'm not holding my breath.

*A breakdown leaving global Anglicanism  
with the form of a Communion, but  
denying its power*

There were murmurings before, but the genesis of the crisis – that in all likelihood has condemned the Communion to increasing irrelevance – really stems from the 1998 Lambeth Conference and its aftermath. As with the tensions and ruptures latterly in the Church of England, the root cause of the fragmentation was radically different approaches to the interpretation and authority of Scripture and Tradition, but the presenting issue which exposed this variance was human sexuality. The 1998 Lambeth Conference overwhelmingly endorsed Resolution 1.10 on human sexuality (526 votes to 70), which upheld the traditional Christian doctrine and ethic on sex and marriage. Though there were one or two other controversies in North America around the same time, it was the unilateral and impenitent decision, in flagrant violation of the Resolution, of the Episcopal Church of the USA (now 'The Episcopal Church' [TEC]) to elect (in 2003) and consecrate (in 2004) the openly gay and partnered Gene Robinson as Bishop of New Hampshire that became the *cause célèbre* around which the fault lines immediately hardened. It was that action, and the impotence (and then unwillingness) of the Instruments of Communion to deal with it, that has brought us to where we are today. While each member Province of the Communion is and has long been formally autocephalous and autonomous, if there is to be 'a Communion' at all, there has to be some form of mutuality, common consent, and discipline – otherwise nothing distinguishes an ecclesial *communion* from an ecumenical talking shop. It is precisely this mutuality, consent, and

discipline that has all but broken down in the last two decades; leaving, to borrow a phrase, global Anglicanism having the form of a Communion, but denying its power.

Within four years of Bishop Robinson's consecration, the trajectory towards the Communion's eventual breakup was firmly established. Archbishop Rowan Williams pinned his hopes for the Communion's future survival on the doomed Anglican Covenant project (which arose from the 2004 Windsor Report, and whose final death-knell was sounded when it failed to gain assent in several English dioceses), but even by the Lambeth Conference of 2008 (at which no Resolutions were permitted to be debated), bishops from three African provinces had absented themselves in protest at the invitation extended to TEC. That same year, the first Global Anglican Futures Conference (GAFCON), led by conservative Primates of the Global South, was convened in Jerusalem. A year later, GAFCON Primates formally recognised the Anglican Church of North America (ACNA) – composed of conservative bishops, priests, churches, and entire dioceses that had defected from TEC and the Anglican Church of Canada – as a partner Province. GAFCON has met subsequently in Nairobi (2013), Jerusalem again (2018, which I attended), and this April in Kigali; with each conference's closing communiqué more censorious and excoriating of TEC and other liberal provinces – and, increasingly, of the Archbishop of Canterbury personally – than the one before. As other Global North provinces have subsequently liberalised their teaching, discipline, and liturgy concerning same-sex relationships, so the GAFCON Primates have set up alternative jurisdictions: in South Africa (2009), Aotearoa/New Zealand (2016), Brazil (2018), and parts of Australia (the Diocese of the Southern Cross, founded 2022). GAFCON's presence and provision in England is somewhat ambiguous. (Since 2013, the Anglican Mission in England (AMiE) has been authorised as a church-planting network, and in 2017 Andy Lines was consecrated at a service attended by 11 GAFCON Primates as a missionary bishop to Europe; but AMiE is not yet regarded as a Province. AMiE is entirely conservative evangelical.)

There was a brief moment of hope for the future of the Communion in 2016, when Archbishop Justin Welby achieved the remarkable feat (for the first time in nearly 20 years) of getting *all* the Primates of the Anglican Communion to meet together in person – including ACNA's Archbishop Foley Beach (albeit as only a participant-observer). That Primates Meeting expressed a desire to 'walk together' (something of a catchphrase of Archbishop Justin since) and put TEC firmly on the naughty step: three years during which its delegates were to be

disbarred from voting in the Anglican Consultative Council and from representing the Anglican Communion in any ecumenical or interfaith capacity. Unsurprisingly, this rare attempt at discipline did not precipitate in TEC a spirit of repentance nor dissuade other Provinces (such as Scotland) from following TEC's example. The sentence elapsed (having been substantially diluted and even ignored in the interim) in 2019 with no change to the *status quo*, no resolution, and no lasting consequences.

The 2022 Lambeth Conference was always going to be extremely difficult. The bishops of Nigeria, Uganda, Rwanda, and half of the Kenyan contingent resumed their boycott. Archbishop Justin managed to alienate both conservatives (by inviting gay partnered bishops) and revisionists (by declining to invite the gay bishops' spouses). Though the conference communications were carefully stage-managed to maximise exposure of happy moments and positive encounters, the division in the Communion was ever simmering under the surface and occasionally breached it, such as when scores of bishops stayed seated in Canterbury Cathedral, declining to receive the Eucharist alongside episcopal colleagues from liberal provinces. There was a social media storm about the draft 'Call' on human dignity which included a reaffirmation of Resolution 1.10, which led to a second draft which didn't (thus generating another storm). In the end even diluting Resolutions to the more ambiguous 'Calls' (which can be more creatively interpreted – or, perhaps, more easily ignored) was still going to prove too embarrassing to Archbishop Justin: no formal counted votes were permitted. Frustrated by being outmanoeuvred, the Global South Fellowship of Anglican Churches (GSFA), a covenantally-structured newly formal fellowship of 24 Provinces within the Anglican Communion, organised their own petition of bishops in attendance reaffirming 1.10.

While the official arms of the Anglican Communion continue to spin the Conference as a great success and gamely continue to report work on the 'next phase' of the Calls process, the truth is that those who represent the overwhelming majority of the world's worshipping Anglicans (85% according to some estimates) simply no longer regard the Instruments of Communion as particularly important or relevant. Since the Lambeth Conference, the narrow passing in General Synod of the motion welcoming the bishops' proposals to commend prayers for use with same-sex couples has brought the Church of England, rather than The Episcopal Church, into the spotlight. Following the vote, both the GSFA and GAFCON (which met for the fourth time in April in Kigali), have declared an end to the *primus inter pares* status of the Archbishop of Canterbury. Archbishop Justin, for his part, has welcomed reforming the structures of the Anglican Communion, though has also protested that that restructuring work needs to be undertaken by the Instruments themselves. The Anglican Consultative Council, which met in the Province of West Africa a little over a week after the February General Synod, forbade discussion of doctrine, but discussed and endorsed the proj-

ect being undertaken by the Inter-Anglican Standing Commission on Unity Faith and Order to reshape the Instruments of the Communion. It seems the only viable outcome will be an orderly schism in all but name, with two or more parallel Communion structures emerging, held together in only the loosest, broadest kind of ecumenical relationship rather than in any genuinely ecclesial partnership. In effect, that will be regularising what has become the *de facto* reality over the last twenty years. It is curious, however, that at the same time that the Archbishop of Canterbury's historic primacy is coming to an end at the level of the global Communion, it has ironically been restated and reinforced in England by General Synod's decision last summer to add five Anglican Communion places to the Canterbury CNC (and reduce the Canterbury diocesan contingent from six to three). It didn't make sense (on ecclesiological grounds) at the time, as I argued in this publication; now it looks tone-deaf, foolish, and practically unworkable also.

*The overwhelming majority of the world's worshipping Anglicans no longer regard the Instruments of Communion as important or relevant*

Where do English Catholics fit in to all these machinations in the Anglican Communion? Well, not very well and not very clearly. My impression is that traditionalist Catholics in the Church of England are not very interested in the Communion at all, and certainly have little desire to engage in the global Anglican renewal movement. That is a pity, especially considering the history. The very *existence* of overseas Anglican provinces owes a great deal to the eighteenth- and nineteenth-century missionary zeal of the catholic-minded Society for the Propagation of the Gospel and the Cowley Fathers. The Oxford Movement had as much impact overseas as in these shores; and to this day, Anglican Churches in Africa, Asia, and the Americas remain profoundly sacramental and with a distinctly catholic worshipping aesthetic – even in provinces and dioceses where evangelical influence predominates. The idea that Anglicanism comprised the third major global Christian expression alongside Eastern Orthodoxy and Roman Catholicism was propagated by nineteenth-century Tractarians; and the early Lambeth Conferences were marked by their commitment to reformed catholic faith and order. Some, such as the American Episcopalian Charles Chapman Grafton (1830-1912), whose *Selected Writings* (edited by Clinton Collister and Brandon Le-Tourneau) was newly published last year, hoped and believed that the catholicisation of global Anglicanism could be the catalyst of and centre for the reunion of all the historic churches.

Why, then, the lack of engagement on the part of English Catholics with the Anglican Communion in gen-

*continued on page 9*



# Communion under Pressure

John Twisleton pleads for 'keeping the main things the main things'

Sitting in my mud confessional in the interior of Guyana dealing with a brisk flow of penitents compared favourably with lonely hours in the confessional at my previous location at St Wilfrith, Moorends, or in the parishes of St Luke, Holbrooks, or St Giles, Horsted Keynes, later in my ministry. What a privilege it seemed to spread my wings for a few years to the wider Anglican Communion and a diocese of unquestionable Anglo-Catholic privilege with faithful keen to do the main thing in Christianity which is coming to God and doing business with him, here in a direct way hallowed by the Christian centuries. It was a special honour to run the seminary created as memorial to Archbishop Alan Knight, Bishop of Guyana from 1937 to 1979, who made his diocese one of the great centres of Catholicism in the Anglican Communion. My own service at the Alan Knight Training Centre (AKTC) for indigenous clergy, rewarded by a canonry, bore evident fruit not least in the consecration of one former seminarian whom I spoke to last year at his first visit to England for the troublesome 2022 Lambeth Conference.

## Mainstream believing

Writing about the Anglican Communion must start for me with my investment in priestly and ministerial formation in the Diocese of Guyana since 1987 where the struggle to 'keep the main things the main things' was less against ecclesial innovation and biblical conservatism than making sure the seminarians and their families deepened their discipleship as well as getting food in drought and medicine to counter malaria. Church attendance was an order of magnitude greater than in my native Church of England so I felt my priestly gifts were being very well used, not least in raising up more priests. Guyana's forested interior remains broadly inaccessible

so before AKTC a priest would go to centres annually to celebrate the eucharist. After AKTC over twenty Amerindian (indigenous) priests were present across the land to say Mass daily, foster Christian discipleship, raise up vocations and challenge the mining and logging enterprises which often devastate Amerindian communities by polluting rivers and destroying the forest. The clergy and people of the Diocese of Guyana remain dear to my heart even as their faith, for the most part, steers mainstream like mine and that of many readers of *New Directions* away from the church innovation and biblical conservatism infecting the Anglican Communion. Keeping the main things the main things honours the faith of the Church through the ages, refusing to betray it or narrow it down.

*Keeping the main things the main things  
honours the faith of the Church through  
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it down*

## Church innovation?

The Anglican Communion retains much of the richness and momentum of Christian faith I encountered in Guyana and back home in England, seeking to make the meaning and power of the word of God and the eucharist available to all, in season and out of season. Since the Reformation, which asserted the primacy of personal faith, Christians have divided over the doctrine of the church and the necessity of episcopacy. Anglicans attempt a balanced view, seeing Christ's authority carried forward in Christian tradition on the 'three legged stool' of scripture, tradition and reason but with the last seen as inhabited by the Holy Spirit. The third leg makes clear how Christianity has an eye to thinking in the wider community whilst keeping loyal to scripture and the consensus of faith granted to the church by the Holy Spirit through the ages. What is difficult about Christianity today is both its counter cultural nature and our need to discern, in a fast changing culture, the challenges of the Holy Spirit to develop afresh the way faith is lived out. Over my lifetime, the Church of England has given qualified approval to the remarriage of the divorced within the lifetime of their previous spouse and the ordination of women. It is now heading towards approval of the dedication of same-sex marriages. All three developments have or will include a provision for dissenters rare in the Anglican Communion but a privilege of the English sense of fair play enshrined in our Law. Dissenters like myself are promised to have their rights protected until the specified changes, possibly gaining the support of the universal Church, become a clear development





rather than an innovation. Significant lesion of Anglican membership to Roman Catholicism or ‘continuing Anglican’ Churches over the years seems linked to the frustration of bearing with a Christian tradition without a hardy referee like a Pope. The significant challenge from a major section of the Anglican Communion to the Archbishop of Canterbury’s lesser ‘first among equals’ referee status, through his approving current Church of England legislation is the fruit of a similar frustration particularly among Evangelical Anglicans worldwide.

### **Biblical conservatism**

Since February 2023, when the General Synod recommended approval of same-sex union blessings, both the Global South Fellowship of Anglicans and the Global Anglican Future Conference (GAFCON) have announced a state of impaired communion with the Church of England and that they will no longer recognise the Archbishop of Canterbury as ‘first among equals’ in the Anglican Communion. The GAFCON communiqué from Kigali has this conservative evangelical assertion: ‘The Bible is God’s Word written, breathed out by God as it was written by his faithful messengers (2 Timothy 3.16). It carries God’s own authority, is its own interpreter, and it does not need to be supplemented, nor can it ever be overturned by human wisdom’. Whereas would-be church innovators risk displacing scripture and tradition, GAFCON and its followers risk displacing tradition and reason as they come close to affirming the literal interpretation of scripture. The *Church Times* (21 April, 2023) however quotes one English observer: ‘Comparing the conference in Kigali with the Synod’s February meeting in London, Mr Pearson-Gee said: “If General Synod had 100th of the joy that is present in this gathering, it would be transformative. . . There’s no talk [here] about how churches are going to go carbon-neutral: it’s all about mission and evangelism, it’s all about the Great Commission, and, as a result, I think there’s a huge level of excitement here.”’ A strength of Evangelicals is keeping the ‘main thing’ of joyous outreach the

main thing. Kigali’s concern about undermining Christian mission in many cultures which see homosexual acts as alien stands in tension with the call to preach God’s love as inclusive of all people that lies at best behind General Synod’s recommendations. The plain sense of Scripture seems hostile to homosexual physical acts but using plain words of the Bible without interpretation can be pastorally damaging. The widespread Anglican reading of the Bible with an eye to tradition and Spirit-inspired reason is godly and more than submitting to ‘human wisdom’ (Kigali communiqué).

### **Keeping the main things the main things**

The Anglican Communion is being shaken to pieces. Those on the Catholic wing have impaired communion with the centre due to the ordination of women without consensus. Now disturbance of the Reformed or conservative Evangelical wing who, with traditional Anglo-Catholics reject same sex marriage as an innovation, has raised a tumult splitting the Communion and displacing the Archbishop of Canterbury. Whether church innovation or biblical conservatism are countered, time will tell. Meanwhile, writing in the wake of Pentecost, I am reminded of another way of looking at the Anglican conundrum. As we work and pray for church, unity some are seeing a bigger picture opening up both consoling and exciting under the auspices of the prophetic movement *True Life in God* (tlig.org). The vision is of the Holy Spirit’s quest for more hunger for God across the churches, the visible union of Christians, one altar, one date of Easter, one episcopacy, one reading of Scripture on things like sexuality and a universal primate and referee to better keep the main things the main things. I recommend the spiritual ecumenism of TLIG as one servant of these ends dear to many Anglicans. Meanwhile we continue to pray: Come, Holy Spirit! **[ND]**

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# Christianity under Pressure

Hassan Musa writes from Nigeria about the time for theodicy in an African context

*As the deer pants for streams of water,  
so my soul pants for you, O God.  
My soul thirsts for God for the living God.  
When can I go and meet with God?  
My tears have been my food day and night,  
While men say to me all day long, 'Where is your God?'  
(Psalm 42.1-3)*

It is time in Nigeria today to ask what time it is. This has nothing primarily to do with the clockwise time but all about the time, the generation, the season, the period, the years, the moments, and the history. It is hard and sad to think of the thickness of our time that it is hardly clearly understood or defined. To say that we are in dangerous times already is not an overstatement. The communitarian life of love of the African people has grossly been reconfigured and largely betrayed by the same Africans who received Western exposures toward new civilization and politics. The times now are dangerous. The times now are not our own. We do not recognize the time we are in any longer and in it we hardly recognize our very selves. There is indeed no time for the time in our time (from Robert Vosloo's inaugural address).

This is part of our temptation and the blessing of being the real human beings that we are. We are humans, the beings of memory. We live and think and discern and act. This is the process of our life. The work of our discernment can never escape our actual discernment of our time. It is within our time that we receive our most honoured inspiration of the kind of life we ought to live. It is within our time that God becomes more God to us and in time we see the reality of God confronting our own reality in all its thickness and thinness.

The question of time for us here and now in Nigeria is also the question of horror. For this time is now this dangerous time, this horrible time, and this precarious time. This time that saw the loss of promises and the loss of many lives, known and unknown. This time that could not like Paul (Rom 12.9f) learn the ethics of love and goodness that overcome the evil within us and around us but rather the time that instigates fear, anger and violence among us. It is the horror of horrors that we are now in this time that we have brought upon ourselves. The time of costliness and forgetfulness. The time of quick fix on life and the

willingness 'to steal, kill and destroy'. The time to seek for life is hardly discerned. The time to give and receive grace is seen as largely strange. This is the dilemma and the challenge for us here and now.

The times have changed so quickly and indeed tragically from those old good days of our forefathers. The rise of human self-consciousness has led many into the new trap of self-destruction in the name of the quest for the use of power in the world. The European Enlightenment project has been the unending quest for human autonomy in terms of human reasoning and the unbridled acquisition of power and its use and abuse. The quick shift of interest and focus against theonomy, into the Enlightenment project of the West to the exaltation of reason in the name of human sciences has indeed ushered us into the maturity of the world and the coming of age of the world that Dietrich Bonhoeffer on the one hand celebrates and almost in the same breath also lamented about. This maturity of the human mind has been shown in the general aversion of human sense of self-realization and submission to theonomy for the quest for heteronomy. This shift has gone in quick succession into the birth of autonomy which leaves the human persons with the illusion of the postmodern culture. This is the realm of human general sense of pursuit of self-made dream. This is the time of the collapse of God's truth and the truth of fixed traditions to the truth of self or the truth of one's own choice.

This idea of human life by choice has indeed ushered us into the end-time regime in which the costliness of human life and its value escapes our sense of discernment because of the quick quest to making choices. Life has,

since the dawn of the European Enlightenment, been reduced to a supermarket ideology, to only get what you want if you can afford it and if you like it. This has pushed the grid to the other extreme of even actually destroying that which you do not want. This has returned our time to the age of savagery in which might is right and right is might. Human beings then killed those they do not know or they do not want or they do not accept. Fear and rage was the culture of the old times. This evil culture has been returned to our own time.

The times are hard and serious and altogether ugly. These are the times of fear, evil and destruction. The evil of Auschwitz of the 1930s to 1945 under the brutality of Adolf





Hitler has generally marked the modern history of man as the history of evil. This evil is actually the human inhumanity against one another. This is what we have been witnessing over the media between Russia and Ukraine for more than a year now. The incessant war on Ukraine is a continual concern that raises serious theodicy questions in the entire world. The problem of evil has been the terrible and terrifying horror in Africa today in many guises. This has been variously replicated at many other different times and by very different people who have been cultured to use their human might and intellect as their basic weapon of the destruction of other humans. This is the general evil of the time that has rapidly turned so banal and the radicality of all human evils. The question of God, 'Cain, where is your brother?' Is still left open and unanswered by many even in our own time. The rise of Boko Haram has finally unveiled the evil agenda of extreme Islamists in terms of massive killings in the name of Jihad and the wanton kidnapping and raiding of villages and the killings of innocent people, women, children and old people, leaving Nigeria truly bankrupt of moral decency and political consciousness and justice.

The days are truly evil, even the good people created by God in God's goodness have already turned so evil.

The major theodicy around us asks constantly, 'where is God?' The attackers also mock the Christians that they keep as hostages, 'where is your God?' and 'Let that God of yours come to your rescue' etc. It is at this time that God should have regretted to have created all these good people turned evil. But even then in the ancient times, we know God never regretted as one who did something wrong, but rather God consoled himself with the reasonable thought of mercy over justice. God renewed his interest in the life of human's by the work of salvation through Jesus Christ. Nevertheless, our call to respond to the evils of our time is so urgent now even rather than then in the past. The open question 'Where is God when evil occurs in human actions?' may continue, but the urgency of our response as God's blessed agents of goodness in the world that cries for freedom and justice remains our clear vocation. May we have the courage and decency to respond even in our little corners. Amen. ND

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## Impaired Communion *continued*

eral and the conservative renewal movement in particular? In my view, it is in large part down to the peculiarly insular character of the different 'tribes' in the Church of England. For reasons of painful history (on all sides), the dividing wall between the Catholic and Evangelical wing remains high and foreboding. When, therefore, GAFCON got going in 2008 and immediately gained traction among English conservative evangelicals, it was seen as something only *for* conservative evangelicals. In actual fact, there were several catholic voices in the early leadership of GAFCON-UK; but for one reason or another (including, in Michael Nazir-Ali's case, crossing the Tiber), they slinked away, leaving the UK branch of GAFCON, by 2018, pretty much uniformly evangelical (and not even very broadly evangelical, but very strongly weighted to headship evangelicals). The composition of the UK delegation to GAFCON and the exclusively evangelical character of the two dozen AMiE churches in England gives an inaccurate impression of the global movement as whole. While it does have a largely evangelical theological outlook, there is a sizeable catholic contingent and considerable catholic influence. By way of example, GAFCON's first and biggest new province, the ACNA, is *mostly* Anglo-Catholic (and does not ordain women to the episcopate), and its catholic-minded Archbishop Foley Beach served as Chair of GAFCON's Primate's Council (effectively the GAFCON *primus*) from 2018 to the conference this year. There is nothing in GAFCON's founding *Jerusalem Declaration* to which a

traditionalist Catholic Anglican would object, and several clauses therein indicate its attempt to respect and propagate a commitment to protecting and recovering global Anglican apostolicity and catholicity: the need to understand the Bible in a way 'respectful of the Church's historic and consensual reading' (paragraph 2), upholding the ecumenical councils and creeds (3), rejoicing in 'our Anglican sacramental and liturgical heritage' (6), the apostolic succession of the threefold order of ministry (7), responsibility to serve and empower the poor (9), and seeking the visible unity of the whole Church of God (11).

Whether over human sexuality or a deleterious revisit of the Five Guiding Principles, there are a number of possible (I don't yet say probable) versions of the middle-range future in which English catholics will no longer have a home in the Church of England. Should that eventuality transpire, it may be that, as in North America two decades' ago, traditionalist Catholics in England will need to look overseas for the arrival of the archepiscopal cavalry. Given that prospect, it seems rather shortsighted, or even selfish, to continue to neglect the Anglican Communion and the global renewal movement in the interim. Perhaps this special edition of *New Directions* will be part of a spur towards reengagement. ND

*The Revd Tom Woolford PhD AFHEA is the Vicar of New Longton, Tutor in Theology at Emmanuel Theological College, and a member of the House of Clergy on General Synod.*

# In Memory, Life and Love

Beresford Skelton reflects on the Immaculate Heart of Mary

In June we celebrated the great Feast of the Most Sacred Heart of Jesus. From mediaeval times devotion to the Sacred Heart was encouraged and mystics like St Gertrude, St Margaret Mary Alacoque, St John Eudes and many others have bade us contemplate God the Father's love for us – so great that he sent his Son born of Mary – and meditate upon our Lord in his human nature, revealing in his ministry his capacity to love and be loved. It natural for us to be drawn to what we see as the seat of human emotions: the Heart.

And while the day after the Feast of the Sacred Heart gives us the Feast of the Immaculate Heart of Mary, the whole month of August is also set aside for devotion to Our Lady's heart. Here is an opportunity for us to remember that Mary's heart was full love for her son and so for us. Luke refers to Mary's heart twice – that Mary treasured all these things in her heart and the prophecy of Simeon that her heart would be pierced with a sword. St John tells us of Mary at the Foot of the Cross and St Augustine sees Mary's part in the saving of the world when he says that she was more blessed in having conceived Christ in her heart and having conceived him in the flesh. Devotion to the Immaculate Heart of Mary too has its beginnings in the Middle Ages. St Anselm, St Bernard of Clairvaux with Gertrude and Bridget of Sweden and St Berardine of Siena (who was called the "Doctor of the Heart of Mary"). St Francis de Sales and St John Eudes were followed by many prayerful souls in their devotion to Mary's Heart. St Catherine Laboure's vision of our Lady in the convent chapel of the Daughters of Charity in the Rue de Bac Paris, giving her the miraculous medal in 1830 bore fruit in devotion to Mary's heart when we remember that 4,000,000 miraculous medals were in circulation by 1834 (just four years after the vision).

Mary shows us how to listen to God speaking to us in the depths of our hearts and how to respond to Him. Lucia the servant of God, one the visionaries of Fatima said, 'The work of our redemption began at the moment when the Word descended from Heaven in order to assume a human body in the womb of Mary. From

that moment, and for the next nine months, the Blood of Christ was the Blood of Mary, taken from Her Immaculate Heart; the Heart of Christ was beating in unison with the Heart of Mary.'

The honouring of the Immaculate Heart of Mary celebrates her spiritual life, her joys, her sorrows, her love for God, her love for her Son and His Son and her compassionate love for us all. The heart is seen as the seat of our emotions and so we can see that Mary's heart held memories – the birth of Jesus, their home life in Nazareth, his giving sight to the man born blind, in seeing his ministry of healing, his teaching in the synagogue in her home town of Nazareth, his raising of the dead, especially of Lazarus, the strangest perhaps for us to day the joy of his being on the cross to save us all and finally to join him in body and soul in the glory of Heaven. These joyous memories are balanced by seven sorrows – the prophecy of Simeon, The flight in to Egypt, the loss of her Child for three days, her being on the road to Calvary, and, yes again, his death on the cross (Joy and Sorrow mixed), his body being given to her after his death and the burial of her son.

From the moment of her *Fiat* to the will of God her being mother of the Incarnate One in his earthly life death and resurrection and ascension, the act of redemption that we commemorate and proclaim to the world

every time we come together to offer the Mass - priest and people together share in her motherhood, share in the her hearts love and prayers for us. Manger to the Altar, Mary is our mother and in her joys and sorrows all find their fulfilment and purpose in the offering of the Eucharist. Jesus becomes present with his divinity and his glorious body which we share. The attraction of devotion to the immaculate heart of Mary is simply love. Love of Mary and imitation of her love so greater Love is the result of our love for Mary as the Mother of Jesus and the end result is to love her Son Jesus by our being one with Mary and asking he help to grow more Christ-like. **ND**

*Fr Beresford Skelton is the Warden of the Company of Mission Priests.*

## *Prayer to the Immaculate Heart of Mary:*

O Immaculate Heart of Mary, Heavenly beauty and splendour of the Father, You are the most valued Heavenly treasure. New Eve, immaculate in soul, spirit and body, Created of the godly seed by the Spirit of God, You are the spiritual Mother of mankind. Pure Virgin, full of grace then and now, Your whole being was raised Heavenly in full glory, To be elevated above all the hosts within the Kingdom of God. O Heavenly Mother, Queen of Heaven and earth, I recognize the glory of your highest title, The Immaculate Heart of Mary! Loving Mother, dispenser of endless blessings, You who continuously intercedes on our behalf, Please present my need before your loving Son Jesus. *[Make your special request here. Speak to the Immaculate Heart of Mary as you would speak to another person, begging your Heavenly Mother to plea to Jesus on your behalf.]* O Immaculate Heart of Mary, I know that you are now presenting my need before Jesus, For you have never turned away those in dire need. Mother dearest, I await your favourable answer, Submitting myself to the Divine will of the Lord, For all glories are His forever and ever. Amen.



# Called into One

Remarks by *Archbishop Nikitas* to the Nikaeian Club on the vital task of ecumenism

As you all may know, the Great Feast of Pentecost in the Eastern Orthodox liturgical calendar is followed by a day dedicated to the Holy Spirit. I believe, then, that it was most fitting that we should gather on that occasion in a spirit of unity and harmony, for the Kontakion of the Feast says, ‘When He distributed the tongues of fire, He called all into unity.’ And, while we may not share an exact unity and the same expression and understanding of Christianity, we must remember that we are called to that goal – to be one – united in faith and truth. Perhaps, we might also reflect on the words of the Saviour for a moment, as he said when praying for the disciples, ‘that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.’ For Christianity and Christians, unity is critical. A divided Christianity is not only a poor witness to the world – a world hungering and thirsting for real Truth – it is in direct conflict to our calling, as the Church.

We are now living in the third millennium of Christianity. The first millennium was the time of proclaiming the Gospel, the missionary years, and also a time of defining theology – the years when Christianity developed and set the boundaries of the faith. It was the time when the Council of Nicaea and the other Great Councils took place. It was the period in which language and the use of language were critical in defining the Person of Christ and the relationship between the Three Persons of the Trinity; the second millennium was the time of separation and fragmentation – when political, ethnic, linguistic, and personal tensions blended with theological themes, so the body of Christ was divided into churches, denominations, groups and such. We seemed to forget that as long as there is unity of faith, there can also be diversity of expression; cannot, then, this third millennium be that of hope and reconciliation – the days where we can sit and dialogue in humility and love, as if gathering at another Mystical Supper with the Lord in our presence? Can we not pray the words that we address to the Holy Spirit – ‘Come and abide in us and cleanse us of every stain’?



If the Paraclete were to really abide in our hearts, we would be free of the arrogance that usually overshadows the virtues and graces needed for real dialogue and mutual respect. If the Comforter will truly abide in us, then we will be ‘purged of all offences’, as another hymn says. I feel, at times, that we must remember and remind ourselves that the Holy Spirit never left the Church and the world – the Spirit is still here and present – but, perhaps, we have restricted its grace and gifts because of what we do and how we think. The time for true *metanoia* has come – *metanoia* in mind and more importantly in heart and spirit. As the Liturgy directs us, ‘Let us love one another, so that with oneness of mind we may confess, Father, Son, and Holy Spirit, one in essence and undivided.’

In the spirit of unity and cooperation – please allow me to offer a small donation of ten thousand pounds in support of the work of the Nikaeian Club. May God bless the seeds that have been planted, so they grow, flourish and produce results that will bring us to the unity of the faith.

Come, then, let us lift celebrate this institution of hope, the Nikaeian Club, and let us praise its purpose – and let us all pray for Archbishop Justin and all those who work with him for Christian unity. But, at the same time, let us pray for all the Christian leaders: those who affirm the decisions of the Great Council of Nicaea, all the families of Eastern and Western Christianity. May God give us the courage, strength and vision to fulfil our calling and keep the faith entrusted to us. **[ND]**

*His Eminence Archbishop Nikitas of Thyateira and Great Britain is the Greek Orthodox Archbishop of Great Britain under the Ecumenical Patriarchate of Constantinople, elected by the Ecumenical Patriarchate in June 2019.*

*The Nikaeian Club, which has around 400 members and was established in 1926 to support the ecumenical ministry of the Archbishop of Canterbury, serves to further relations with non-Anglican churches, assist students from such churches, and offer hospitality on behalf of the Archbishop of Canterbury to representatives in the spirit of ecumenism. [nikaeianclub.org.uk](http://nikaeianclub.org.uk)*

# Where we long to be

The sermon of *Rowan Williams* at St Augustine's, Kilburn, on its Feast of Title

In the sixth century, the neighbourhood [of these isles] really had gone to seed with the arrival of the English. When the Romans left Britain at the beginning of the fifth century, they left a population very poorly defended against the assaults of pirates from the North Sea. And those pirates had acquired a very bad reputation right across Europe. It took quite a leap of the imagination to suppose that these uncivilised pirates might themselves become citizens of the kingdom of God. And that was the great leap of the imagination taken by the pope, St Gregory, when he sent St Augustine and a few companions on a mission to the English. We know from the record that St Augustine and his friends were extremely nervous about this visit. They had heard how terrible the English can be, and so they were afraid that their fate in England would be brief and bloody. Augustine returned from the shores of France to Rome to ask St Gregory if he had any Plan B. But Gregory replied, not terribly helpfully, to the effect that Augustine had started so he'd better finish, implying rather strongly that if he were martyred that would be very inspiring for everybody. In spite of that, St Augustine and his friends arrived. And the rest, as they say, is history.

But Augustine didn't stop writing letters to Pope Gregory and asking his advice. One of the most famous exchanges between them is when Augustine was asking advice on building churches and how he should approach the sacred places of the Anglo-Saxons. And Pope Gregory famously replied "By all means get rid of the idols of pagan gods, but don't get rid of the places of worship. These are places that acquire a certain warmth, a certain spiritual intensity, because they're places that the pagans love. Don't despise that. Make the most of what there is there. Make the most of the instinctive feeling of these people – these barbaric pagan English – make the most of their sense of the sacred. They know that there is something that matters more than anything else. They know that there is a holy world where they are welcomed and received and transfigured. They don't yet know how fully to live in that holy world, but remember that that is an instinct that is deep in them."

Now that tells us something about how we approach our mission as a church. Never mind, for the moment, all those complicated mission strategies that diocesan offices love to circulate. Just think for a moment of that basic reality that Pope Gregory talks about. Human beings, said the other St Augustine (the African St Augustine) – human beings are made for God, and they are restless until they come to rest in him. Human beings have a hunger to be healed, to be loved. To have their minds and hearts enlarged. To be human is to long



for that something more, for that expansive world in which we men and women can grow into the full stature God has designed for us. The stature of Jesus Christ. We are made for a world in which our eyes and our hearts can be opened so fully that our joy overflows beyond measure. That is what it is to be human, although it doesn't always look like that. And so, in our mission, part of what we are doing is looking and listening for the sacred places in people's lives and experience. Helping them perhaps to bring to light those moments and those dimensions of their lives where they have felt a hunger for that larger, holy world. That certainly needs quite a lot of looking and listening. And yet again and again, surprisingly, it will come into focus.

And our mission as a Christian community is to go on paying attention to those around us until we see where their hunger, their longing, most fully comes into focus. What are people hungry for? For love and reconciliation. For justice and hope. For the sense of being at home with the creator and with the whole of creation. That may come out in unexpected ways, in ways which will make our eyebrows be raised as Christian people, and yet it's there. It may come out in the way people leave flowers at the site of a road accident. It will come out in somebody putting a teddy bear or a toy at the site of a tragic death, the death of a child. It will come out in those unexpected efforts, often imaginative efforts, to support and be alongside those in need.

Last Monday, the parish in which we live in Cardiff was torn apart by rioting and violence in the wake of the tragic death of two teenagers. It was a very bad night for Cardiff, and especially for West Cardiff. Photographs in the newspapers, on television, were of burning cars, police under attack, all kinds of images of disorder. Yesterday, large numbers gathered, not to burn cars, not to attack police, but to release balloons into the air. To celebrate the short lives of those two poor boys who died last Monday, and to celebrate the commitment



of the community to one another. One local person interviewed by one of the newspapers said “Forget the pictures of last Monday; this is who we really are.” It’s moments like that, when people say *This is who we really are* in the wake of some act of generosity or solidarity – moments like that which show where our mission really begins. We are able to say “You have just shown me how deeply you are committed to one another, how much you want to be at home with one another. You have just shown how little you want to live in a world of violence and conflict, you have just shown what matters to you. You have shown something of what is holy to you.” And we as a Christian community with all our manifold failings, we are able to say: “We can bring you into the still-larger picture where those instincts and those hungers may at last be fulfilled.” What are people hungry for? What do people long for? They long for that hope.

St Augustine converted many people in Kent, we are told, by performing miracles. But the oldest record of his life we have speaks of his first impact in the community being of a rather different kind. People looked at the life Augustine and his fellow monks were living together and they knew that that kind of life – prayerful, harmonious, loving, forgiving – was the kind of life that spoke to their hunger. Miracles might come later, but the greater miracle is the spark that flies in that moment when people look at the life of the church and say “that is where I can be, that hope in the way I was deeply needed”.

Did you notice that in today’s Gospel reading Jesus says to the disciples who he’s sending out on mission “eat what’s put in front of you, take what is offered”? All around us, though we may not know it, people are offering their longing, offering their ideals, offering their hunger. And we as a Christian community need to find the ways of saying we are grateful that you are honest enough to share what you really need and now we can work and pray together so that we can grow into fulness.

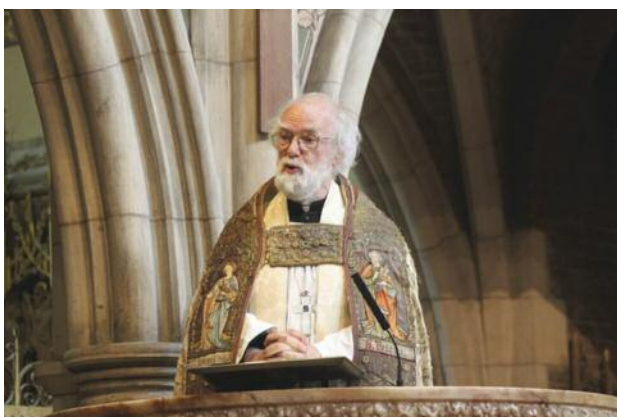
So St Gregory’s advice to Augustine is something to translate in our own day. Augustine might have looked at the pagan temples of the Anglo-Saxons and



thought “What on earth is going on there, best to get rid of them”. We may look at some of the expressions of hope and longing, wistfulness around us and say what on earth is going on? *Can’t we just get down to the basics of the gospel?* But we need to attempt to look and to listen. To find out where the hunger is. To find out where the longing is, and to work with that and to build on it.

Every time we come to mass we are reminded of these truths. Because the most central and significant thing in our life as Christians is not a formula or strategy but a meal, a place where quite literally hunger and thirst are satisfied. God speaks to our longing and he sets before us at this table food and drink in feeding us with the bread and wine of the sacrament. He feeds us with the incarnate, glorified life of Jesus Christ. That life which alone can make us fully, lastingly human and reveal in us the image of our maker, our lover, our redeemer. Here our hungers are met. Here what we long for is real. Here we are at home. Here we are welcomed, loved, reconciled with one another. Here we receive the promise of a full and glorious humanity that each and every one of us can grow into. Here we are real. That’s why in our mission the words and the actions we engage in must connect with that longing to be real, that longing to be fully at home within the creation serving the Creator.

Even the barbarous English in the sixth century (and I have no possible prejudice saying this as a Welshman) – even the barbarous English got the point. We remember Augustine because what he said and what he did met the deepest needs of those around him. He took what was offered, ate what was put in front of him, and he transfigured by the grace of the Holy Spirit and the sacramental life of Christ’s body. There is our mission, its vision, and its energy. There is the mission this church has served for so long and will go on serving for many more generations. There is the call to which we respond today as we answer the invitation of Christ to be fed, to be welcomed, and to be transfigured in this holy sacrament. Amen. **ND**



*The Rt Revd Dr Rowan Williams was the 104<sup>th</sup> Archbishop of Canterbury (2002-12). He preached this sermon on Saturday 27 May, 2023, and it is reproduced with his kind permission.*

# Challenging Times

'Faith in the City' appeared 40 years ago; *Peter Wheatley* considers the most recent Archbishops' Commission reports on Housing, Church and Community, Reimagining Care, and Families and Households

Bishops and clergy, and Archbishops par excellence, have the power to convene: to bring together people of goodwill for a common cause. Following the Archbishop of Canterbury's *Reimagining Britain: Foundations for Hope*, the Archbishops set up three commissions on housing, social care, and families and households. The reports of all three are now published: *Coming Home*, *Care and Support Reimagined*, and *Love Matters*.

'See, judge, act' has been the watchword of community ministry. The Church has often produced worthy reports but lacked effective follow-up. The work of the Housing Commission, first to report, has already blossomed into the founding of the Church Housing Association and the Church Housing Foundation, a national network for the sharing of good practice. A key message is that the country needs not just more houses, but homes in viable communities. I can remember a vast psychiatric hospital in North London being turned into new housing with scant regard to the infrastructure being in place – NHS surgeries, schools etc – to welcome people into a new community.

'*Coming Home*' has managed to encapsulate its core message in five words: sustainable, safe, stable, sociable, satisfying. A good home is a place that enables us to live in harmony with the natural environment (sustainable), a place where we feel safe, where we put down roots and belong to a community (stable and sociable), and where we enjoy living (satisfying). The Commission on Reimagining Care put its key idea into the Report's title: *Care and Support Reimagined: a National Care Covenant for England*. *Love Matters* makes the distinction between 'family' and 'household'. Perhaps inevitably its definition is more prolix. Family is:

where children, young people and adults  
are able to grow and be themselves  
are confident in their identity and their place in the world  
find belonging and security  
give and receive love  
receive stable and consistent care  
feel safe  
can make mistakes  
learn about trust, respect, commitment and values  
learn to manage conflict well and about the power of reconciliation  
forgive and are forgiven  
learn about appropriate boundaries.



'The poor you have always with you' – but to this extent in a rich society? Eight million people live in homes which are overcrowded, unaffordable or unsuitable. More than one in three families with a child under five are living in poverty. Benefit levels are already below the poverty threshold. A large number of low-income households are unable to pay their rent without using income which was intended to cover other essential living costs. Many families make the difficult choice between

eating, heating and paying the rent. In social care there is 'a perfect storm of increasing demand, rising costs and workforce shortages'.

There is an emphasis in each report to enable practical response at a local level. In social care, unpaid carers outnumber paid health care workers by two to one, including 800,000 young carers in the UK. Local churches have the potential to be the first contact point to signpost people towards further help. Drop-in centres, such as the network of Places of Welcome the Church Urban Fund is nurturing, can play a key role. Instead of bemoaning ageing congregations we could be talking about the assets of a cohort of active retired people with the will to assist their neighbours. In the goal of 'rehumanising' social care it is right to seek improved pay and conditions for care workers with investment in training and opportunities to progress not just a job but a vocation. There needs to be a national covenant so that care and support is seen as a universal entitlement like the National Health Service. Where family members do choose to care, they should be supported with paid benefits and protected restorative breaks.

*Coming Home* wishes to 'enable a grassroots revolution in the Church's approach to housing'. For the Church of England there is a particular challenge with housing. Collectively we are large landowners but ownership is in different pockets. One aspiration is for a





social disposal power', which puts beyond doubt the ability of Parochial Church Councils, dioceses and other charities (some Church based) to use land without gaining the highest monetary value for its disposal. Another aspiration through the new organisations is to demystify the whole planning process so that churches are enabled to participate better in local developments. Playing our full part enables the Church to argue more forcefully for political change so that there is more and better housing and a sharp increase in truly affordable housing. Housing offered at below market price is not necessarily affordable at all. Since 'right to buy' there has been an increase in home ownership, a decline in available social housing, and a large increase in private renting, where there should be an explicit duty of care on landlords because tenants' rights are so often flouted. Instability in housing prevents stable communities being established and places further pressures on family flourishing.

In 1941 Archbishop Temple published *Christianity and the Social Order*. It underpinned the reforms proposed by William Beveridge in 1942 which then shaped the foundation of the welfare state. Temple described the outworking of Christian insights in 'middle



axioms' – principles to guide more detailed policy at the political level. Archbishop Welby's contribution may be more modest but it is in the same tradition 'to develop a hopeful vision for a reimagined society'. These reports are brimming with analysis and ideas. The Archbishops have seized the moment. The Church needs to take up the challenge. **ND**

*The Rt Revd Peter Wheatley, a Bishop of The Society, was the Bishop of Edmonton 1999-2014.*



## THE PRAYER BOOK SOCIETY

The Prayer Book Society has been actively campaigning for the wider use of the Book of Common Prayer for more than 50 years. The Society with its members and Corporate Member churches strives to fix this "revolutionary" text at the heart of the worshipping life of the Church of England.

**Join us as we celebrate our 50th anniversary**

**11.00am Saturday 7 October 2023**

**St Margaret's Church, Westminster**

Sung Holy Communion,

Preacher The Rt Revd & Rt Hon The Lord Chartres

Lunch at Church House, guest speaker The Bishop of Oswestry

Choral Evensong in Westminster Abbey

Booking

[www.pbs.org.uk](http://www.pbs.org.uk)



# Summer Recipes

From *Time & Tide* by Emily Scott (Hardie Grant, £28).

Photography: Kristin Perers

## Helford Blue, Spring Onion, Leek, Crème Fraîche & Thyme Tart

Shortcrust pastry, blue cheese, sweet leeks, free-range eggs, mascarpone and herbs. Soft, pale and delicious Helford blue cheese is one of my favourites. I always have it on my cheese board and its creamy texture works beautifully with the alliums here.

### SERVES 8

#### FOR THE SHORTCRUST PASTRY

- 250 g (9 oz/2 cups) plain (all-purpose) flour, plus extra for dusting
- 100 g (3 1/2 oz) unsalted butter
- a pinch of Cornish sea salt
- 2 medium free-range egg yolks
- 2–3 tablespoons milk

#### FOR THE FILLING

- 50 g (2 oz) unsalted butter
- 225 g (8 oz) leeks, trimmed, washed and sliced (discard any tough outer layers)
- 4 spring onions (scallions), trimmed and sliced
- 2 tablespoons thyme leaves, plus extra to garnish
- 100 g (3 1/2 oz/generous 1/3 cup) crème fraîche
- 100 ml (3 1/2 fl oz/scant 1/2 cup) double (heavy) cream
- 2 medium free-range eggs, plus 1 egg yolk
- 150 g (5 oz) Helford blue cheese (or similar)
- Cornish sea salt and freshly ground black pepper



To make the pastry, combine the flour, butter, sea salt and egg yolks in a food processor and pulse. Once combined, let it down with a little milk until it all comes together as a dough. Cover with cling film (plastic wrap) and leave it to rest in the refrigerator for at least 2 hours. On a lightly floured work surface, roll out the pastry to 1 cm (1/2 in) thick and use it to line a 22 cm (9 in) fluted loose-bottomed tart tin (pan). Chill for 30 minutes. Meanwhile, preheat the oven to 200°C (180°C fan/400°F/ Gas 6). Blind bake the pastry case for 20–25 minutes, then trim off any excess pastry.

For the filling, melt the butter in a frying pan (skillet) over a medium heat, add the leeks, spring onions and thyme, and gently cook for 8–10 minutes until softened. Whisk the crème fraîche, cream, eggs and egg yolk together in a bowl and season with salt and pepper. Arrange the leek and spring onion mixture over the base of the tart, crumble the Helford blue on top, then pour over the cream mixture.

Bake the tart for 25–30 minutes until golden and firm in the centre. Leave to rest for 10 minutes before slicing and serve with extra thyme leaves on top.

#### COOK'S NOTE

The pastry freezes well raw or even when blind baked. Swap out the leeks for slowly caramelised red onions and the blue cheese for goats' cheese. Always cook alliums slowly, as this brings out their natural sweetness.



## Clotted Cream & Lemon Drizzle Bundt Cake

Lemons are a winter fruit but always bring yellow sunshine to my kitchen. They are an ingredient I would just not want to be without. This is a perfect cake for any time of the year. Baking is one of the most loving of all human skills, so what better way to show how much you love your mother? So quick and simple, it will brighten up your day. I use a Nordic Ware swirl bundt tin (pan) in which to bake it, which makes this cake a real show-stopper for a pudding or afternoon tea.

**F**or the sponge, preheat the oven to 180°C (160°C fan/350°F/ Gas 4). Lightly oil a swirled bundt tin (pan), 25 cm diameter x 9 cm tall (10 x 3½ in). Beat the caster sugar and eggs in a large bowl until light, fluffy and doubled in size. Set aside.

Grate the zest and squeeze the juice of the lemons into a separate bowl, then add the clotted cream and stir together. Gently beat the lemony clotted cream into the sugar and eggs, then add the milk and mix in. Sift in the flour, then gently fold it into the mixture until well combined. Spoon the mixture into the prepared tin and level the top. Bake for 45 minutes–1 hour, or until a skewer inserted into the centre of the cake comes out clean.

Remove from the oven and leave to cool in the tin for 10 minutes, before turning out onto a wire rack. After a further 10 minutes, carefully transfer the bundt to your serving plate.

For the lemon drizzle, mix together the lemon zest, juice and granulated sugar in a small pan. Heat gently until the sugar dissolves, then allow to cool. While the cake is still warm, make little holes in it with a skewer or cocktail stick, then pour the lemon drizzle syrup evenly over the cake. Sprinkle it with more granulated sugar, flowers and herbs to decorate. Cut into slices and serve with extra cream.

### COOK'S NOTE

‘Bundt’ is derived from a German word meaning ‘a cake for gathering’ – simply perfect.

### SERVES 10

#### FOR THE SPONGE

- Vegetable oil, for greasing
- 450 g (1 lb/scant 2 cups) caster (superfine) sugar
- 4 medium free-range eggs
- Finely grated zest and juice of 4 lemons
- 500 g (1 lb 2 oz/2 ½ cups) clotted cream (I use Rodda's), plus extra to serve
- 2 tablespoons milk
- 400 g (14 oz/3 ¼ cups) self-raising (self-rising) flour

#### FOR THE LEMON DRIZZLE

- Zest and juice of 4 lemons
- 4 tablespoons granulated sugar

#### TO DECORATE

- Edible flowers (I like to use primrose when in season)
- Rosemary sprigs
- Extra granulated sugar

#### TO SERVE

- Dollops of Rodda's clotted cream or a drizzle of pouring cream



# On being Venerable

Michael Middleton delves into the archdeaconly life

Hearing that I was to take up the post of archdeacon, a friend, with my best interests at heart I'm sure, reminded me of that Early Church adage 'Can an archdeacon be saved?' So much for friendship, but all in line with the bad press archdeacons have had over the years. Just how bad was brought home to me in the biographical note for Gilbert of Sempringham [Feb 4]: 'Gilbert was offered the Archdeaconry of Lincoln, but he refused, saying that he knew no surer way to perdition.' I had become accustomed to our unfortunate reputation but *no surer way to perdition* seemed a bit extreme.

I suppose the poor old archdeacon in exercising discipline was hardly likely to be top of the popularity list. The prospect of appearing before the Archdeacon's Court in the Middle Ages must have sent a shudder down the spine. And even in recent memory the archdeacon's visitation to a parish might have caused some apprehension if records were not up-to-date, gutters not cleared or valuable silver stored in unlocked cupboards. Even in my time I discovered a Tudor Chalice, worth thousands, stored in the Vestry roof – it went straight to the bank and now comes out for Festivals.

Literature offers alternative pictures, notably Archdeacon Grantley in Barchester. Who can forget Nigel Hawthorne's performance in the TV series *The Barchester Chronicles*? Anthony Trollope sums him up very tartly in Chapter XVI of *The Warden*, when Mr Harding chooses his place of sanctuary carefully to avoid Dr Grantley: 'The archdeacon would certainly not come to morning service at Westminster Abbey, even though he were in London.'

W.H. Auden has a very different take. 'To appreciate Archdeacons, you must know some barmaids, and vice versa. The same applies to poetry.' I imagine the comparison is about dealing with all sorts and conditions of humankind. A present-day writer (and clergy wife) Catherine Fox takes a somewhat scathing approach in her trilogy, the *Lindchester Chronicles*: 'You don't get to be an archdeacon unless you have at least a hint of Rotweiler in your psychological make-up.'

At this point I thought I should get the modern view, so I consulted my local archdeacon, The Venerable Luke Irvine-Capel. 'To be a traditional catholic archdeacon in

the Church of England you have to be called Luke. Both of us are.

The ministry of an archdeacon is not one that I never expected to find myself exercising, but then that is indicative, I think, of this being primarily a vocation – something to which you are called – that is exercised out of a love for the Church. There is a breadth to the ministry that reflects much of the ambiguity and diversity of parochial ministry – pastoral, legal, administrative, financial, structural, liturgical – and it needs to be constantly undergirded by a disciplined life of prayer, often by yourself, but never alone, and on the move.'

'The joy of it is being present with fellow clergy and the people of God, encouraging them in the mission and ministry entrusted to them in their parishes and supporting them in and through the inevitable challenges that come along. Often things don't turn out the way you had planned, but much better. Also, sharing the sense of the unexpected (never knowing what's about to land in the inbox or be at the end of 'phone call) with wise and trusted colleagues is something for which I give daily thanks. You do see the complexity and messiness of life and ministry, and have the great privilege of sharing in a wider ministry of oversight that seeks to build up the Body of Christ. Above all, I have learned again the deep abundance of grace that makes all things possible, and which sustains and comforts us as the pilgrim people of God.'

Such a positive reflection should outweigh the bad press of former times!

I always liked to think of the archdeacon as someone who oiled the wheels, hoping to make life in the parish a little easier. However, there are moments which shatter any dream. I well remember the Sunday Eucharist in a country parish when the Intercessor found it necessary to correct my theology in what I thought was a fairly orthodox sermon. A fellow archdeacon in a northern diocese recalls an equally bizarre experience. He was filling in for a vacancy in his remotest parish, his wife accompanying him as usual. At the peace, the parishioners on either side of her lent across exchanging it while completely ignoring her.

If only I had worn gaiters! If only I had done my visitations on horseback! Dream on. Whoever we are, we need to look back and smile: it never does any harm. **ND**

**Archdeacon Grantly** 'looked like an ecclesiastical statue... as a fitting impersonation of the church militant here on earth; his shovel hat, large, new, and well-pronounced, a churchman's hat in every inch, declared the profession as plainly as does the Quakers' broad brim; his heavy eyebrow, large, open eyes, and full mouth and chin expressed the solidity of his order; the broad chest, amply covered with fine cloth, told how well-to-do was his estate; one hand ensconced within his pocket, evinced the practical hold which our mother church keeps on her temporal possessions; and the other, loose for action, was ready to fight if need be for her defence; and, below these, the decorous breeches and neat black gaiters showing so admirably that well-turned leg, betokened the decency, the outward beauty, and grace of our church establishment.'

Anthony Trollope, *The Warden* (1855)



# On sacred wing

Philip Kennedy notes the 400th anniversary of William Byrd

While the fourth of July might make us think first of our brothers and sisters across the pond unfurling the star-spangled banner to toast the Declaration of Independence, we have another important anniversary to mark it date this year: the four-hundredth anniversary of the death of William Byrd.

One of the foremost composers in England of music for the church, he – along with his friend and mentor, Thomas Tallis – was the first in England to receive in 1575 from Elizabeth I a royal patent for the printing of music in England. While not a great commercial success, one of the early products from this entrepreneurial duo that same year was a joint tribute in music to Elizabeth I, *Cantiones Sacrae*, the first collection of Latin sacred motets published in England. It offers a retrospective selection of Tallis's own work alongside compositions from his most gifted pupil.

Ever conscious of his debt to his great mentor, both as a teacher and early professional collaborator, Byrd's musical style betrays the deep and pervasive influence of Tallis. So much so that, upon Tallis' death in November 1585, Byrd composed the beautiful consort song and elegy *Ye Sacred Muses*, which concludes: *In mourning weeds, with tears in eyes: Tallis is dead, and Music dies.*

While Tallis' death might have been the end of a particular era in English musical life of the time, Byrd showed no signs of slowing down in terms of his own musical output; in the face of death there was resurgence. By the 1590s Byrd was well established as a Gentleman of the Chapel Royal, having served there for nearly twenty years following the untimely death (by drowning in the River Trent) of his predecessor Robert Parsons, himself a composer of church music. In these years, Byrd composed some of his most opulent liturgical music in English for use in BCP services – *the Great Service*, Morning and Evening Canticles and (interestingly) the Nicene Creed, all set for five-part double choir and organ. Though set for use in Anglican services, the style and scale of the work is, as Kerry McCarthy notes in her biography of the composer, 'well removed from the Protestant austerity Byrd had known as a young cathedral musician.'

Meanwhile he was also kept busy in the same decade with his three Latin Masses – among his most famous and enduring choral works – composed, we surmise, in this order: for four voices (1593), three voices (1594) and five voices (1595). Unlike the grandeur of the Great Service, in terms of scoring and also in terms of the public surroundings in which it was performed, these Masses were designed for performance in secret (probably with one singer per part) by clandestine groups of

Roman Catholics. They were used liturgically, most likely at Masses presided over by English Jesuit priests who were, in McCarthy's words, 'militantly Roman in both their politics and their rubrics'.

There are many celebrations nationally and internationally to mark this important anniversary, and to celebrate the life and work of this great composer who, on the one hand was an establishment figure *par excellence* with his musical output for the new English services and his connections at the Chapel Royal and, on the other, a deeply committed Catholic who faced the possibility of grave danger for writing music for the outlawed Roman liturgy. By the time this issue hits the doormat, there might just be time to visit Lincoln Cathedral (Byrd's first known professional appointment as organist and master of the choristers) for their Byrd 400 Festival. Byrd held this post between 1563 and 1572, and composed much new music for the then newly translated services for the Church of England.

At Westminster, the Cathedral choir is midway through an ambitious project of singing – in the liturgy – all 109 pieces from Byrd's two volumes of *Gradualia* – polyphonic settings of the Mass propers (Introit, Gradual, Alleluia or Tract, Offertory and Communion) for the seasons and principal feasts of the Church's year. Further details of this project (which concludes on Christmas Day with his *Hodie Christus natus est* at Second Vespers) are available on the Cathedral website.

A superb project in its own right, it is significant that these 109 pieces of music originally intended for recusant use in private homes and chapels will now be performed in the grand edifice and beautiful acoustic of the Cathedral and all at public worship. The Archbishop of Westminster in his introduction to the project wrote: 'Byrd's settings for the Mass were first heard in secret, in private chapels and back rooms... yet despite the private nature of these first performances, Byrd made no compromises in the depth and intimacy of his music. Every note, every phrase, is a prayer. Our prayer today stands in continuity with his. This year, Westminster Cathedral Choir brings the music of Byrd's *Gradualia* out into the open.'

Meanwhile later this summer, in the Priory Church at Edington on the edge of Salisbury Plain, Byrd's music will be heard at nearly every service during the annual Festival of Music within the Liturgy (20-27 August). The Festival has a theme each year and for 2023 *A Crown of Prayer and Praise* is a tour through the liturgical year from the Annunciation to the Ascension with the help not only of Byrd's music (again, all performed liturgically) but also of John Donne, and his seven-sonnet sequence *La Corona*. **ND**

# The Only Way is Ethics

Some weeks ago, the editorial team started looking ahead to the autumn and a possible series on ethics. It is arguable that much church debate has been conflated with the language and terms of civil rights for many decades now. In some ways this is helpful. History shows how discussions over important social issues have benefitted from an informed view of each individual's dignity and what it means to have equity in society, especially a democratic one. The Church has often been at the forefront of these changes. But Church and State must be different. The religious voice has an imperative to stand for and speak out on behalf of the dispossessed and neglected. It has an obligation to make public the scandal of poverty, such as in the reports of the Archbishops' Commissions. And it is generally to serve as a force for good wherever it finds itself. Vitally, it must witness to the Almighty in the world.

But the Church of England's institutional response to the Covid-19 pandemic was inadequate, misplaced and confused. The government is trying to mount an inquiry into what happened, regardless of whether or not any lessons will be learned; Anglican authorities show no signs of entering into a similar exercise. This is problematic because it implies an institution incapable of self-reflection and analysis; or, possibly worse, in fear of the results. It exposes a church in collusion with government at the expense of Christian witness, evangelism, and the basics of pastoral care. And it asks if the Church of England is in the midst of an identity crisis. Whether this is about a lack of confidence or learning, or insecurity over our own role in British society, is a moot point. Further complexity comes in our relationship with the Anglican Communion, as other articles in this issue show. Christianity is no longer the dominant religion in this nation, and the Church of England is reduced to one part of a multifaith mosaic. What therefore, is it for, and what does it stand for? Renewed calls for disestablishment are unsurprising in this light. What moral authority does the Church of England have in our national life, and what value does it add to debates?

When the Philip Schofield controversy blew up, it wasn't exactly clear what the main problem was, ethically speaking. Because he'd had a gay relationship? Because it was an extra-marital affair? That it was with a work colleague? Or the power imbalance of an older man with a younger one, holding apparent career implications? Or was it simply that he'd lied? As ITV saw its ratings drop and advertising revenues fall, the line was the lie – although for how long the lie had persisted and how many knew about it is a moot point. The late Mrs Whitehouse may have had something clear to say on all this. The dogs barked and the caravan moved on, but not before Schofield had given his own interview about the downfall, detailing the toll on his mental health and its

impact on the wellbeing of his family. His time as a broadcaster appears to be over. Some ripples of the scandal remain, but until the other month this much-loved tv star also had lucrative advertising contracts. There appears to be no redemption; the language of forgiveness is absent. The quality of mercy is clearly strained. So where does that leave the moral compass of our nation?

Take Boris Johnson, a divisive but vote-winning personality. It is now clear that he lied and took liberties, and has fallen on some sort of sword. But what allows the occupant of such a high office to treat it with disdain and denigrate his responsibilities so fully? The sad circumstances around the case of Mike Pilavachi and *Soul Survivor* persist. It is understood as many as 100 people have come forward – be that as victims or survivors, whatever the preferred term. They all see themselves as having experienced abuse at the hands of a powerful individual in a church setting where many were trusting and impressionable, and went for spiritual reasons. His time in ministry is almost certainly over. What next? Is it the end of the line? We are supposed to be in the business of redemption and rehabilitation, after all. The current mania for 'cancel culture' and mob rule is more than alarming in that it points to the enthusiasm for being judge, jury and executioner. What then is left for the Eternal Judge and Rule of all at the end of time?

Then there is abortion. In the United States, the famous *Roe v Wade* ruling of 1973 was overturned by the Supreme Court a year ago, making it much harder to claim abortion is a constitutional right. It has sent liberals and human rights activists into a tailspin (noting how 'rights' in this context are almost always about the mother and never the unborn baby). US issues often arrive on these shores, but the surprise sentencing last month of a 44-year-old mother-of-three by a Stoke-on-Trent court to more than two years in prison for inducing an abortion beyond the legal limit was a shock. Any prolifer will see this jail term as justified whilst lamenting the pastoral impact. Pro-abortionists are horrified, arguing the judgment is archaic; the legal principles date from the 1860s. It is both a personal tragedy and a wider, collective one. The circumstances are doubtless tragic. Ethically, the moral vocabulary and theological grammar are lacking – even, dare we say, for many clergy.

This page has outlined just a handful of the thorny issues rumbling through the media at the moment with an ethical dimension. There will be countless others in our personal lives and church communities. How do we deal with them, and how well equipped are we to survey them and come to a considered position? Please let us know your thoughts via [nd-editor@forwardinfaith.com](mailto:nd-editor@forwardinfaith.com) and if you have any particular themes or topics of interest.



# Congratulations to...



**The Rt Revd Philip North**, installed as the 10th Bishop of Blackburn on Saturday 24 June, 2023. Previously the Bishop of Burnley, Bishop North will be known to many from his time as Priest-administrator at the Shrine of our Lady of Walsingham and where he is Master of the Guardians.

*Photos by Clive Lawrence for Blackburn Diocese.*



**Prebendary David Houlding**, who retires this month after 28 years as the Vicar of All Hallows', Gospel Oak. A national figure in the Catholic movement, Fr Houlding served on the General Synod (1995-2015) where he chaired the Catholic Group and was instrumental in a number of key votes of those years, Archbishops' Council 2003-11, and Chair of the Church of England Appointments Committee (2003-13). He sat on the Council of the Additional Curates Society from 1996-2023 and was its Chairman from 2016. He was also President of the Church Union 2010-22, a governor of Stephen's House, Oxford (2000-23), and Master General of SSC 1997-2013.

*Photo by George Reynolds.*





# Knight of the Church

Congratulations to **Dr Richard Mantle OBE DL**, the Honorary Treasurer of Forward in Faith and Guardian Emeritus of the Holy House, who was awarded a knighthood in the King's first Birthday Honours this year. A resident of North Yorkshire, he has served as the General Director of Opera North, from which he will retire this year.



*The Bishop of Richborough, the Rt Revd Norman Banks, leading the quayside annual Blessing of the Fisheries ceremony at Folkestone Harbour on Sunday, 25th June, before the final hymn and blessing uphill at St Peter's Church.*



# ◆ WANDERING BISHOP ◆

Norman Banks



June began with a flourish with Prebendary David Houlding's farewell at All Hallows', Gospel Oak, after an incumbency of 38 years. Despite the rail strike, the church was filled to capacity for a glorious Solemn Evensong and Benediction that celebrated the fullness of Catholic privilege, for which he had worked so hard in the parish, on General Synod and among the clergy as Master of SSC. Fr David's lament on the day was that because of the rail strike only seven bishops were able to attend!

On Trinity Sunday a confirmation at the Annunciation Chislehurst and a 'Fan the Flame' at Saint Luke's, Gillingham, were grace-filled opportunities to experience the work of the Holy Spirit among our congregations, engaging joyfully with the challenges and joys of fellowship with the Divine Persons.

And then onto Deal in Kent for Corpus Christi. A quiet teatime confirmation followed by Solemn Mass and a Procession of the Blessed Sacrament around the local streets including a blessing of the town. We returned to St Andrew's, voices hoarse, as the church bell rang for Benediction. Presiding at the Mass, Fr Anthony Fletcher gave thanks to God for 60 years of priesthood. I'd preached at his golden jubilee and rather than repeating all the good things I said about him then, I concentrated on the children of Fatima – Jacinta, Francisco and Lucia – and their love of 'hidden Jesus' in the Tabernacle. Their profound naivety has much to teach us in our somewhat cynical times.

Back to Kent for the Richborough Family Festival at Canterbury Cathedral. Delayed because of Covid, it was well worth the wait. Fr Peter Harnden had worked extremely hard to ensure all went well: sunshine, excellent choir, beautiful orders of service, commemorative bookmarks, and a large gathering of folks made it memo-

orable. Afterwards we picnicked in the inner cloister and concluded with a Bible study in the stunning medieval chapter house. My theme from Philippians was centred around St Paul's words 'shine in the world like bright stars', and as I looked across at everyone, aware that this would be the last time we would meet together while I'm Bishop of Richborough, I gave heartfelt thanks for so much faithfulness, everyone there a bright star of Catholic witness.

A mid-month highlight was a day in the Peterborough School centred around Fr Toby Sherring's celebration of 20 years of priesthood and farewell as he returns to Western Australia. In a fascinating meeting with the headmaster we discussed the future implications of AI on education, not least in marking exam papers. I worry that the heart of stone described by Ezekiel is creeping up on us again and how hard we will need to work to ensure the heart of flesh gifted to us by our Lord Jesus can overcome an impending dystopian drift. The afternoon concluded back in a classroom with teenagers tackling moral issues. Their discussions around contraception and euthanasia were thoughtful mature and honest. When asked where I thought life began, I suggested 'In the mind of God,' a contribution then encouragingly discussed seriously.

On to Saint Peter's Folkestone for the annual blessing of the harbour and the fisheries. As is their custom, the church was decorated with fishing nets for their patronal festival and a garlanded image of Our Lady Star of the Sea enjoyed her annual outing to the harbour below. This year the event coin-

cided with Armed Services Day so my quayside address had to compete with a flyover of Lancaster Bomber, Spitfires and Hurricanes.

Fr Colin Gay was a much-loved priest in the Diocese of St Albans who in retirement returned to worship at All Saints Houghton Regis. It was a great privilege to be invited to dedicate in his memory the new triptych above the High Altar; a stunningly beautiful work of art originally commissioned for Preston Minster. It depicts Christ in glory with the Blessed Virgin Mary and St John the Evangelist in the central panel, St George and St John the Baptist in the right section, St Wilfrid and St Theodore of Amasea in the left panel. How Fr Colin would have loved the evening. Solemn Mass, confirmations, and then a lavish party at the back of church while the golden triptych, twinkling with light, presided over our celebrations.

How can my former curate, Fr Brian Bell, be celebrating his silver Jubilee of Priesthood? So a long but worthwhile journey to St Andrew's, West Kirby, on the Wirral to preach at his anniversary mass. He regularly reminds me that when after a long day in the parish in Whitley Bay, as we finally cleared up and locked the church door at around 10 o'clock, I would say 'Father, the rest of the evening is yours and I'll see you at Morning Prayer!' The hard work and priestly formation paid off; he now runs a successful parish and is a Guardian of the Shrine at Walsingham.

Speaking of Walsingham, I'm off to the parish church to keep my own ruby anniversary of priesthood, at the kind suggestion and invitation of Fr Harri Williams. June was a month of blessings and, as I travel around our parishes, I see for myself how right St Paul was when he promised that all who hold to the truth of the Gospel will shine out as bright luminous stars. **ND**

# ♦ JULY/AUGUST DIARY ♦

## Thurifer

Salisbury in May sun warmed the heart on a sad day. The funeral of the Ven Martyn Gough (retired Chaplain of the Fleet) was held, not inappropriately, in St Martin's Salisbury. An eloquent and trenchant obituary appeared in the June issue. A friend of over thirty years, my abiding memories are invariably those of laughter. At seminary he taught even the most staid and angular of Anglo-Catholics the words and actions for *Shine, Jesus, shine*. And, at one half-term dinner party, had the table in thrall and helpless with laughter as he held forth, stiff white linen napkin (yes, we were that pretentious) worn as a headscarf impersonating a 1950s fish wife from the backstreets of Swansea. For those of a certain age: think Norman Evans with a Welsh accent. There were several touching moments at the funeral not least the final act when, as the coffin draped in the Union flag, set off for the crematorium, the Navy contingent, as one, saluted. Cruelly taken at 57 his memory will long abide. There can be no doubt that he will be born aloft on angels' wings and they will be singing, laughing with him, and weeping in equal measure, as are the friends he has left behind.

There are many complaints about the postal service. Mostly, and rightly, of its inept, grasping, highly-paid, deficient management. There no longer seems to be a daily delivery where I live. A Christmas card posted in Oxford was delivered through the letterbox in my leafy metropolitan suburb on Monday, 15th May. Was it late or early?

Although there have been egregious examples of voter personation and fraud in General and Local elections, the new requirements for documentation to prove your identity to allow you to cast your vote seem an over-reaction and an unreasonable imposition on an overwhelmingly honest

electorate. Students seem much exercised by these new requirements, if the NSU is to be believed. However, its spokesperson when interviewed on *Today* (where else?) did the cause little good by referring to the "amount of people" who would be affected. Perhaps a literacy or grammatical test might be a better cause for electoral reformers.

More elegant use of language came in an email from a friend thanking me for lunch and commenting that I was fortunate having been 'born with the advantage of being able to laugh at the misfortune of others'. It appears he lifted it from the late Dame Edna Everage, recently departed, (aka Barry Humphries OA, CBE) artist, cartoonist, actor, acerbic commentator and star of some of the best, funniest, most memorable stage performances that live in the memory. There has been a spate of deaths of men who made their careers as female impersonators, not least Paul O'Grady and more recently Dr Evadne Hinge (aka George Logan). Perhaps fifty years ago at a fringe event of the Edinburgh Festival I saw the beginnings of his/her career with Dame Hilda Bracket (Patrick Fyffe). Dame Hilda and Dr Hinge served sweet sherry to the audience before they began. A highly successful career followed with series on both television and wireless as well as many live performances until Patrick Fyffe's death in 2002. It all seems so long ago and far away.

Liturgical changes can be dizzying and sometimes you never know where you are or what to say next: BCP, 1928 Prayer Book, ASB, Common Worship, Roman Rite – Latin, the old translation, the new translation. Attending a mid-week Low Mass in the new Roman translation, it was disconcerting to have the responses from the ASB firmly declared by the man in the pew behind me. And determinedly so. He began

the response before the versicle ended.

To J.L. Pearson's architectural apotheosis of St Augustine's Kilburn for the Patronal Festival. Preceded by an outdoor procession and recitation of the Rosary, the Mass was graced with an outstanding sermon by Bishop Rowan Williams. It came as no surprise that he preached without script or notes, and, although he might well be expected, having occupied the See of St Augustine with such distinction, to know his subject inside out, it was delivered with breathtaking aplomb. Not a single hesitation, no searching for a word or phrase, faultless sentences, perfect paragraphs flowed: measured, engaging, erudite, accessible, laced with gentle humour and with a sting in the tale. The death of two young cyclists in Cardiff and the subsequent street violence occurred in the parish where he lives gave a sharp authenticity to a sermon of outstanding merit. It showed what a misfortune it was that he left the primatial see for the groves of academe.

Summer was a long time icumen in. An elongated cold winter turned into a dreary wet spring. It seemed to rain every day in March. April was persistently chilly, not fresh with gentle zephyrs. May was little better. Finally, sun burst through in June. With occasional thunder and lightning to punctuate the season. And hay fever arrived. It seemed an advanced and more protracted form than usual. Permanent sniffing and eye watering interspersed with a tickling cough became a daily irritation which led to bad temper and irritability ('no change there,' as one friend commented) that kept my sunny disposition on hold. The garden, through no effort of mine, revived my spirits. The Princess Alexandra rose and the forget-me-nots little short of spectacular. **ND**



# ◆ THE WAY WE LIVE NOW ◆

Christopher Smith

In a rather nostalgic conversation with a friend recently, I was reminded of a BBC television programme which many readers will remember called *Tomorrow's World*. It was first broadcast in 1965, and ran until the BBC rather unexpectedly killed it off twenty years ago. Its first presenter was Raymond Baxter, who'd been a fighter pilot during the war, and who was one of those authoritative voices who provided the commentary for innumerable state occasions.

There are a good number of clips from *Tomorrow's World* available on the internet, and they are quite fun to watch. There isn't a complete archive, but I was delighted to see some segments from the years of my childhood. In 1970, Baxter demonstrated a Japanese portable telephone which could also function as a calculator, speaking the answer in Japanese. It was a short-wave radio telephone capable of connecting to an exchange, although it would take the advent of a comprehensive network of base stations—the cells—to make modern mobile phones function. The following year, 1971, a young Michael Rodd drove around Chatham in his VW Beetle demonstrating a cassette-based navigation system, and James Burke did a beautiful little vignette on executive toys. 'Never mind the leisure problem: what can we do during working hours?'

In 1969, they ran a segment on a school computer called Nellie. Not only could the children programme it; they also maintained it, and it tended to go wrong in some way about every twelve hours of running time. Raymond Baxter announced that 'for youngsters like these, brought up in a world of diodes and transistors, there's nothing mysterious about a computer', as Nellie played a slightly out-of-tune version of 'What shall we do with the

drunken sailor?' That confronts us with the perhaps slightly uncomfortable fact that as technology has become more and more complex, we have less and less idea of how it works. When I was in the sixth form, we did a term's course on car maintenance as part of general studies, but if I bought a new car now, I'm sure I wouldn't have a clue what was going on under the bonnet.

Going back a little further, to 1966, a group of children were asked to predict what life would be like in the year 2000. They were remarkably articulate, and capable of speaking in complete sentences without the endless filler words ('...like...') that render many modern children barely comprehensible. They were, I should think, in their early years at secondary school, and there were about twenty boys and girls, all smartly dressed. At least half a dozen of them mentioned 'the bomb' in one way or another, and about the same number were worried that modernisation and automation would mean that there were not going to be enough jobs to go round in the future. A couple were worried about rising sea levels and a possible new Ice Age, but only one mentioned space flight – perhaps because the first moon landings were still three years away.

It is difficult to make meaningful comparisons, of course, but the complexities of modern life were largely unforeseen by those youngsters. I feel for parents now, with worries such as how to regulate 'screen time', including access to the internet. Nowadays, banning children from going out of doors seems fine to them: they're perfectly happy to be kept inside, where they are 'safe', and can live life through their phones. Part of that is surely a consequence of the shocking way we treated them during 2020 and 2021, depriving them of face-to-face inter-

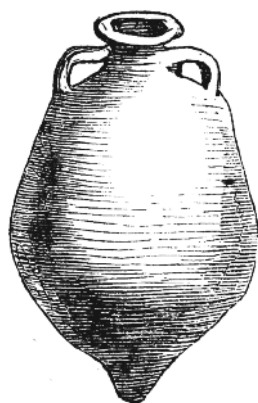
action with their peers and a significant proportion of their education. I worry about the children in our church school, and about their lack of enthusiasm and engagement, apart from the little ones who are too young to have missed out. And I am just becoming aware of conditions like 'Pathological Demand Avoidance' and 'Oppositional Defiant Disorder' which, without wishing to pathologise every bit of bad behaviour, do seem to be significantly more common now.

I suspect there is a cohort of children who were kept placid during the disruption by being given free rein and opting for more and more on-screen mescaline. And that, inevitably, has given rise to adults indulging the kids' fantasies, as with the recent story about pupils being told off for pointing out that their classmate is not, in spite of her 'self-identification', a cat. They were more innocent times when Bella, my cat, declared herself to be the Bishop of Birmingham. Perhaps they will reappoint her now that there's a vacancy, unless she's holding out for a more significant see. Children elsewhere have declared themselves to be a horse, a dinosaur, and (would you believe?) a moon. This, surely, is play—make believe—being given the status of reality by adults who are being wound round the little fingers of their charges.

To finish back in my exploration of early 1970s television, *Nationwide* (remember that?) ran an article on pocket money, in which a group of children, dealing capably in pounds, shillings and pence, were shocked to discover that one of their classmates received one and six a week. Imagine, in a London accent: 'You used to be able to get a decent ice lolly for thruppence; now you can only just get a decent one for sixpence. That's doubled!' Life was simpler then. **ND**

# ◆ TREASURE IN CLAY JARS ◆

Festus



Minor confusion recently at a deanery synod on the south coast. Two ladies were in conversation, one of them rather grand (head of the flower guild and so on) and expressed surprise when the other lady said she worshipped at ‘the Society church’. This brought about a Penelope Keith sort of response. ‘But I thought we were the society church,’ the grand lady protested. This is the same deanery where clergy who belong to the Society of St Wilfrid and St Hilda are referred to as ‘swishy’.

A bishop was booked recently for a confirmation. He arrived and duly conferred the sacrament, except when it came to preparing the altar for the next part of the liturgy he turned to the vicar and excused himself saying he had another engagement then left the building. Fans of Anthony Trollope will find much here of amusement, even if the incumbent was a bit flummoxed.

The coronation may have featured horses and carriages, but it was a bit of a curse on cars. The Duke of Norfolk got a ban last year, despite the plea he had a major event to arrange. Archbishop Welby was clocked at 25mph as he ‘sped’ home along the Albert Embankment near his Lambeth Palace home in October in his VW Golf, picking up three points and a £500 fine. Some may recall the trio of David Hare plays at the National Theatre in 1990 about British institutions. The one about the Church of England, complete with gay clergy and urban evangelisation, was ‘Racing Demon’.

Jumping into a taxi at the end of June, Sir Jacob Rees-Mogg declined to answer the questions of hovering journalists about the latest Partygate row. ‘I’m actually going to church because it is the Feast of St Peter and St Paul, and a holy day of obligation, and I would encourage you all to do the same. Then I shall be at the Test Match, which I am looking forward to.’

They do things differently in America. The FBI has retracted a leaked memo which set out a plan to spy on traditionalist Catholics because they have been labelled ‘extremist’ for their conservative political views and a source of ‘white supremacy’. And this from the Bureau’s main office in Richmond, Virginia, under a Roman Catholic President. Meanwhile in Utah, just north of Salt Lake City, an educational district responsible for 72,000 students has banned the Bible. Parental complaints that it contains instances of prostitution, incest and rape led to descriptions of ‘pornographic’ and ‘sex-filled’; enough to make anyone reach for their Concordance. The real reason behind this? – that parents want more control over what their children are taught, particularly when it comes to sexuality, gender and race.

St Paul’s Cathedral has issued an apology for describing the late Sir Winston Churchill as ‘a figure of controversy, as he was an unashamed imperialist and white supremacist’ in a passage now deleted from its website. A member of the Friends complained and said it was demonisation, live on the website for a year. These things can be dangerous. The cathedral does, after all, hold the OBE Chapel where members of the Order (British Empire!) and their children can get married. But neither does the section on Lord Nelson make any reference to the Royal Navy’s part in tackling the

slave trade. And there’s confusion over its lines on Churchill’s funeral there in 1965: ‘The British Royal family were nearly the last to arrive – and the monarch’s presence at a state funeral was unprecedented.’ An odd statement considering the monarch is usually the chief mourner at the state funeral of their predecessor. As Her Late Majesty was for that of her father, George VI, in 1952, and our present King was for that of his mother last September.

The good ladies of WATCH fly the flag for misandry once again. Agreeing with them is not enough if you’re a man. ‘Let’s set some new targets for the Church of England about true gender equity and balance,’ rallied its Chair, the Revd Martine Osborne. ‘First, to get rid of the institutionalised discrimination [sic]. And, secondly, to seek 50% of stipendiary posts are held by women and 50% by men. I truly think it is just that simple.’ Except it does rather overlook how many women are the primary care-giver and don’t want a stipendiary post, or who generously offer themselves as non-stipendiary. Perhaps she might console herself with the ordination lists this Petertide. It was only five years ago that the CofE research division trumpeted how more women than men were in theological training.

A comment from a bellringer: ‘Last night the vicar said that he would not respond to an ultimatum, but he would be guided by the Holy Spirit. From the [PCC] show of hands supporting the long-suffering churchwarden and the same hands showing no confidence in the vicar, I would hope that it will not be long before the Holy Spirit gets the message and starts guiding the vicar.’ A diocesan spokesperson said: ‘We continue to offer pastoral support for Steeple Ashton and its vicar, as with all of our parish churches across the Diocese of Salisbury.’ **ND**



# ◆BOOKS◆ARTS◆CULTURE◆

## BOOKS

### **BREAKING GROUND**

**Charting our future in a pandemic year**

**Anne Snyder and Susannah Black, Editors**

Plough Publishing, 2022

ISBN 9781636080420

Having my mind transported back to the beginning of the pandemic through reading this collection of thoughts about the state of the world as it stood in March 2020, and how it could and should look going forwards, was at times an unsettling experience. Recalling the death of George Floyd, the polarising leadership of the then President of the United States of America, and many other facts of life from the first year of the COVID pandemic did not always make for easy reading. Yet, the thoughts contained within this book, all written in 'real time' between June 2020 and June 2021, point to the awareness then as well as surely now that Christianity and Christians have much to offer to political discourse and public life.

For the book's editors, the onset of the pandemic marked the 'breaking' of the ground, hence the book's title, a decisive moment when the state of society was brought into

sharp relief. Again, in the words of the editors, the task of the contributors to this book was to help shape the garden which grows out of the upheaval wrought not just by a medical emergency but a realisation of deep-seated, societal injustices, namely those due to racism. Given the large number of contributors to this book, it made sense for each writer to be introduced at the beginning of their chapter rather than one long list at the start of the book. Moreover, it was striking that even in the very early days of the pandemic much thought was being given both to the way things are and to the way they should be, something perhaps all the more significant given no one in that first year of the pandemic quite knew for how long the virus would be with us.

It must be stated that this book principally draws on experiences from within the United States. For a reader on the other side of the pond, there can be times when some of what is said feels a little distant, if not quite in the sense conveyed by Neville Chamberlain when he described the Sudeten Crisis as taking place in 'a faraway country, between people of whom we know nothing.' One reference in the book to 'the United Kingdom's established church' in particular jarred with this reviewer, not least the eighth of him which is Welsh. Nonetheless, the book does contain many reflections that have clear relation to life on both sides of the Atlantic, such as the dangers posed by a political philosophy which has at its core what one contributor described as an 'unbridled exaltation of self-sufficiency.' Throughout this book it was clear that if the pandemic has brought just one thing to the fore, then it is a sense that we as human beings are dependent on each other. Whilst this is a sense which has long been a known fact for us as Christians, in modern times this has increasingly been forgotten by a focus on the individual

and 'my rights', indeed sometimes 'my truth'.

What was most illuminative from reading this collection of reflections was the need for Christians to wholeheartedly engage with the institutions and structures of society. As one contributor put it, Christians 'must affirm truths, not just sigh when they hear falsehoods.' One of the final comments in this book was a powerful reminder that there are no other people but ourselves and there is no other time but now. While it can be all too easy to think that others can and should speak out or step up, the contributors to this book encourage those of us who read it to participate fully in the society in which we live. Ultimately, we are reminded that to proclaim the Kingship of Christ is and has always been 'a political act,' something which sets earthly authorities and powers in their true perspective. For those of us who recognise the sovereignty of Christ, this book can serve to both challenge and encourage us to witness with lips and lives to the joy and hope offered us through faith in God and in the One who came not to be served but to serve.

Thomas Cotterill

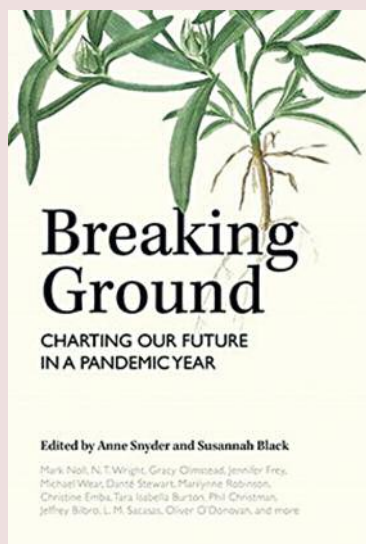
### **BEAUTY AND MEANING**

**Metropolitan Anthony Bloom**

Darton, Longman and Todd, 2023, ISBN 9781915412195

These are the T. S. Eliot Lectures delivered in 1982 by the Russian Orthodox bishop, Metropolitan Anthony Bloom. As Bishop Rowan Williams says in his Foreword, the lectures might appear a departure from Bloom's usual writings, which dealt chiefly with prayer and the contemplative life. Here, he deals with the theme of Beauty, a topic receiving increased attention in theological circles.

The lectures were delivered from notes, and the book is a transcript



of the recording made. The editor has wisely retained the spontaneity of the spoken word, corrected small slips and added useful comments to explain the speaker's references. The result is not a systematic treatise on aesthetics, but a series of reflections which strike sparks in the mind of the reader, prompting ongoing thought.

The range of Metropolitan Anthony's knowledge is remarkable, embracing art, literature, philosophy, science and theology. It would do him a disservice to try to reduce all he says to a single theory. The root of his approach is that 'to me, the name of God is Beauty ... beauty is an ultimate revelation of things created and of the creator.' Sense of Beauty cannot be separated from sense of meaning, and 'meaning is something essential in relation to life in all its forms of expression.' The writer's approach is not solely intellectual and abstract, however, and he illustrates his convictions with human experiences.

In his Foreword to the lectures, Bishop Rowan Williams points out that the issues of beauty and meaning have vital importance for us as we look at our relation with our environment, damaged by 'our inability to see truthfully and relate unselfishly.' This is an area calling for wider investigation, and perhaps the most valuable chapter of the book is the final one on the significance and impact of ugliness, because we need to face the fact that our culture's loss of a sense of meaning is bound up with the ugliness

of the environment which we are building.

Metropolitan Anthony's insights on ugliness are in striking harmony with the thinking of Professor James Stevens Curl in his important book, *Making Dystopia* (2018), a massively learned assault on the Modernism which has infected architecture in the twentieth century and led to the wreckage of our towns and cities. (In London alone, think of the nightmare which is Canary Wharf.) In pursuit of a destructive ideal, modernist architects have discarded any sense of finding meaning and beauty in the works of the past. The damage they have done continues unabated and largely unchallenged as good, serviceable and often beautiful buildings are demolished to make room for soulless glass and concrete boxes, designed with no thought for those who have to live or work in them.

Beauty should lead us toward communication with something greater than ourselves. Modernist design is earthbound. Professor Curl has no hesitation in saying that this deliberate uglification of our daily surroundings is symptomatic of a spiritual sickness, and is therefore a theological issue. What is it saying about the Church, that we hear no voice raised among our leaders to challenge the damage being inflicted upon us by the cult of ugliness, and not just in architecture? Even church buildings are not immune.

Metropolitan Anthony writes, 'Art must have a content, and this content, when it is presented to someone who will perceive it, should be such that the spectator or listener should become greater than he is, and not less than he is ... Otherwise it is anti-art, it is the exploitation, the profanation of art, it is a rape of form. It is a betrayal of a means of communication in order to destroy what should be built.' His book is short, Professor Curl's study is weighty, but they combine to raise serious and disquieting questions. Perhaps if our churches could stop obsessing with sex and turn their attention to these greater matters,

we might have a positive and substantial Christian contribution to make to the discussion of issues which will determine the future of our societies.

Barry A. Orford

## CUDDY

**Benjamin Myers**

Bloomsbury Circus, 2023

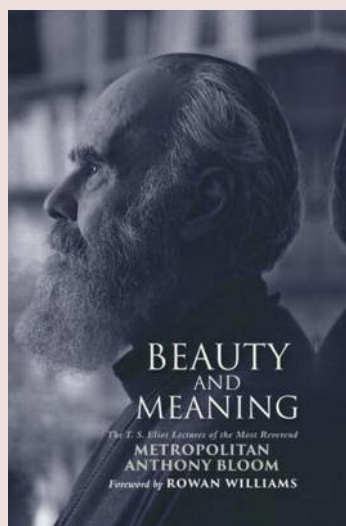
ISBN 9781526631503

**How to** describe this amazing book and not put you off? The publishers describe it as 'a bold and experimental retelling of the story of the hermit St. Cuthbert' which feels pretty threatening. The Guardian sees it as 'a polyphonic hymn to a very specific landscape' (Holy Island and Durham City), again a challenge: polyphonic? hymn? A friend called it an historical novel (a bodice-ripper? surely not!) and my local Waterstones has displayed it under New Fiction – yes but then again, no... It was the Financial Times who sold it to me: 'an epic the north has long deserved.' I took the plunge.

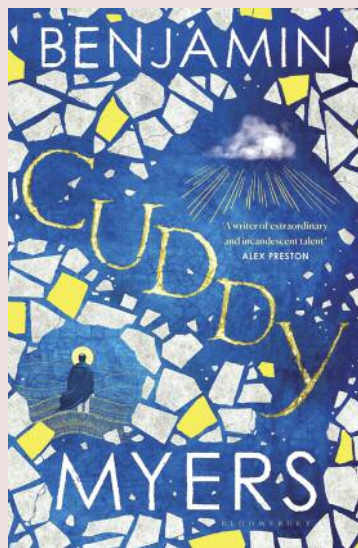
Benjamin Myers was born in Durham City and it shows. The book displays a deep love and understanding of the city, of Lindisfarne, of its long history, of local dialect and the many volumes written about Cuthbert. He starts with one-liner quotations from Bede, the Anglo-Saxon Chronicle, Helen Waddell, Simon Schama *et al.* They, strange to relate, flesh out the early tale of Cuddy, Saint Cuthbert, his sanctity, his death, the Vikings threatening.

I kept going. The book then divides into four parts, each part written in a style appropriate to its century and each part settling comfortably on top of the one before, a kind of geological strata, a timeline. It helped me no end to know how the book is divided up so here is the layout.

'Book I: Saint Cuddy, Dunholme AD 995' is told by Ediva, an odd-job wisp-of-a-girl travelling with the monks as they search for a resting-place for Cuthbert's coffin. The style is poetical, very free and







almost stream of consciousness. Her thought processes are suitably Old English.

'Book II: The Mason's Mark, Duresme AD1346' shows Myers weaving a thrilling story set beside Durham cathedral about a woman, Eda who falls in love with a stone mason while her abusive husband is off fighting the Scots.

'Book III: The Corpse in the Cathedral, Dunelm AD 1827' is narrated by a self-opiniated 'southerner,' an Oxford Professor, Forbes Fawcett-Black (what a name!). Travelling northwards to witness the opening of Cuthbert's tomb, he displays every preconception the 'south' has about the 'north': Myers must have enjoyed writing this – having lived 'up north' I recognised it all!

'Book IV: Daft Lad, Durham AD 2019' has a style to catch up with Durham today. After working badly-paid zero-hours contracts to demolish buildings, Michael Cuthbert ends up odd-jobbing in the cathedral where he enters another world, quiet, respectful, friendly. From the top of its tower, he looks down onto men in the exercise yard of Durham prison where his (now absent) father had served his time. Back in their destitute home his mother is dying of cancer. To read this section was to be back in Durham with all its layers of society.

If you live 'up north' or if you have holidayed 'up there' or you studied in the shadow of that huge cathedral and especially if you have

never ventured further north than Watford Gap, this book is for you! I will now confess that the copy I read was from the library but I have been so overwhelmed by this poetical, mystical retelling of Cuddy's history and pervading influence in the north, that I am going to buy it. I shall delve deeper into it and lend it out. Please spread the word!

*Elisabeth Angwin*

## **PRESENT IN EVERY PLACE?** **The Church of England's New Churches, and the Future of the Parish**

**Will Foulger**

SCM Press, 2023

ISBN 9780334062035

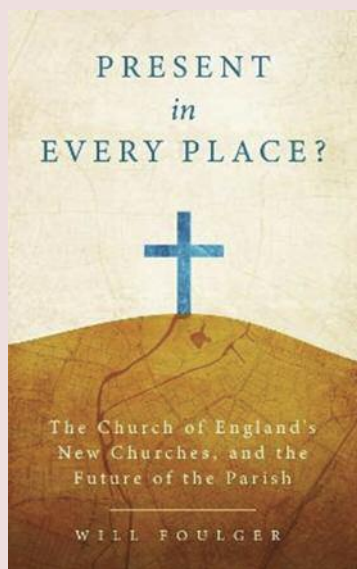
**Of the fault lines** which have developed in the Church of England of late, the polarisation between those who are 'For the Parish' and those whose preference lies in innovation, planting and Fresh Expressions have bitten more than we realise. Resentment about the allocation of financial resource in the national church adds bitterness for many, and the result is a polity which is unsure of itself, and in which the views of the local church are seldom understood by the centre. It is this polarisation which the author seeks to examine and question, asking whether it is instead possible to favour the 'both/and' approach of what has become known as 'mixed-ecology' strategy – a phrase which dominates many a General Synod session.

The basis for this exploration is what Foulger refers to as a 're-imagining' of our understanding of place, the very principle enshrined in Anglican (and other) understandings of ecclesiology. He does so from the perspective of evangelical ecclesiology but is not unsympathetic to the importance of the arguments for the classical 'shape' of Church of England expression, in which everywhere has a parish, and a parish church. The author quickly surveys the response to the strategies which flowed from the Fresh Expressions movement, quoting

Davison and Milbank (A), Milbank (J) and Percy, and the way in which the debates concerning established parochial churches and newer forms have become polarised to the extent that it seems impossible to conceive of a church containing both elements. Through an interrogation between the concepts of 'space' and 'place' (the distinction being that 'place' has particularity and identity, the 'local' whereas 'space' is monochrome and featureless) Foulger attempts to rethink our understanding of local, arguing that newer churches take on the 'local' aspects of identity in the same way that parish churches do – an idea which, in the light of much HTB planting, remains at best, open to question.

Foulger opens up some intriguing questions concerning ongoing discussions about the future of a mixed ecology strategy. Emphasis on church planting which insists on the exclusive use of one model only is clumsy and untidy, and even smacks of desperation. Again, the jury is out, with examples of cross-tradition collaboration producing fruit, whilst still others provide resentment. But Foulger goes further into issues such as what is truly meant by 'local' – a label which can still apply to a bewilderingly large range of shapes and sizes (really, anything smaller than 'national') – and how rapidly 'local' itself is changing. Modernity is changing the nature of the very ground we are walking on, and to seek for the securities of previous generations is to seek in vain. As parish clergy soon recognise, a place can only be understood and identified from a prolonged inhabiting of the 'inside' of a place, and from interaction with those who have inhabited it before, and after them. Foulger rightly recognises that the business of establishing authentic presence in parishes is itself a pioneering task, whose path is strewn with half-remembered things 'the church used to do' – and that often what we are expressing is 'imagined presence, imagined coverage.'

Foulger's conclusion revolves around the principle that the parish



needs to bear evidence of being 'for the community' it serves; that Christendom models of the place of the local community should never be taken for granted, lest the trend of people bypassing the church (especially in the business of Occasional Offices) continues to increase. It is the principle of 'Intentional Presence' which Foulger identifies as significant in the relationship between local church (of whatever stripe) and the wider community which is so often referred to in the church's life but, in reality, seldom impacts upon her life. He warns – helpfully, I think – against holding to an over-romanticised view of the parish, suggesting that all parishes must do more 'heavy lifting' if the overlapping Venn diagram of church and engaged parish community is to grow wider. It is also interesting how Foulger interprets the proliferation of sector ministers engaged in 'mission' roles in diocese is itself an expression of seeking to build on local story. I am not sure that all readers of *New Directions* will take the same view.

It will be no surprise to the reader that Foulger concludes that the mixed ecology of parish and other forms of expression should be normative. However, the arguments he offers are persuasive, and might at least help the church to come to a more balanced mindset concerning the strategic issues which surround this question – especially those of finance and resource at a

local level in a church whose shape has changed so drastically in the last five years, and where questions of how we allocate our resources in parishes might be answered in such a way that the whole church is given a chance to flourish.

Damian Feeney

## THE DECOMPOSITION OF MAN: Identity, Technocracy, and the Church

James Kalb

Angelico Press, 2023

ISBN 9781621389231

As his previous titles, *The Tyranny of Liberalism* and *Against Inclusiveness* indicate, James Kalb is a trenchant, perhaps even pugilistic, commentator on what he sees as the many shortcomings of contemporary liberal society, both in his native USA, and throughout the western world. However, this is no empty polemic: readability is combined with deep scholarship and tight argumentation as Kalb, time and again parades a succession of liberalism's sacred cows before our eyes: political correctness, scientism, gender theory, the absolutism of free choice - before deftly shooting each of them in the head.

You may have concluded by now that Kalb is essentially a 'right-wing' thinker, perhaps even a 'populist', whose aim is to attack the 'left' but this is not the case, indeed his work entirely subverts such categorisations. For Kalb, it is the hyper-technological, globalised, consumerist nature of the current liberal order that has broken western society, and undermined traditional, natural and as he would see it 'sane' perspectives on life. He writes:

The implicit goal – that is, the goal actually served, even if not consciously held, and supported by class and institutional interests – is for disembodied and ahistorical influences like money and bureaucracy to be the only legitimate principles of social order. Other influences mean "privilege" and so are big-

oted and discriminatory.

In order for this liberal, technocratic, bureaucratised order to flourish, it has to destroy its enemies. So, capitalism and progressivism merge into a 'single system of power', brutally marginalising traditional affiliations and perspectives, such as allegiance to particular groups, such as local or national communities, religious beliefs, or a sense of the distinction between the sexes. So it is that, contrary to what many of their proponents think, the 'Woke' causes of the 'left' actually serve the capitalist order that is normally associated with the 'right'. Transgenderism, for example – a subject about which Kalb has much to say – is helpful to a capitalist order which welcomes human nature being seen as wholly malleable and human beings as thus 'a mass of interchangeable components'. The net result of these trends, far from the rational and scientific utopia that liberalism promised to deliver, is what Kalb describes as 'alienation from reality to a point that might fairly be called insanity'.

What is the solution to this complex and intractable set of problems? Kalb does have some specific positive proposals – albeit that his more natural mode is that of attack – and the primary one is that 'the obvious way forward is restoration of the West's Christian tradition'. Unpacking this more carefully, he argues that we need natural law tradition which reminds us of what human beings are and what are the





basic human 'goods' (e.g., marriage, family, education, justice, community) and why they make human beings flourish more than the liberal offer of 'career options, consumer goods and personal indulgences'. However, a sense of natural law is too abstract to be the sole basis for community life, so we need traditions which, in an ongoing way, will preserve such goods. Traditions themselves, however, are inherently weak, in that they are susceptible to distortion and ideological capture. Thus, Kalb concludes, the Church must fulfil its vocation to be the institution in which values and a way of life far better than anything contemporary liberal society can offer are articulated, embedded and taught.

Kalb's contempt for forms of church life that echo the current political norms is clear. In a slightly chilling passage for contemporary Anglicans, he writes that progressive society accepts individual and private spirituality as a sort of hobby or psychological therapy, but insist on keeping religious faith out of social and political life except to the extent that it serves to poeticize progressive goals and principles. This exception offers religious organisations an opportunity for renewed relevance and legitimacy if they replace their original substance with progressivism itself. In its mainstream forms, Christianity has become all about inclusion, accompaniment and social justice.

By contrast, the Church should and in the future he hopes will, increasingly offer forms of life: family, community, social, intellectual, spiritual, which stand in contrast to and are distinct from - although still engaged with - the surrounding culture. The model is St Benedict but Kalb is less clear than other writers, such as Rod Dreher in *The Benedict Option*, about the forms that such life will take: they will be varied and, as in the New Testament, locally worked out whilst retaining an 'essential orientation toward the good, beautiful and true'. Which is the Church that might have the strength and ability to foster such forms of life? Uncom-

fortably for readers of ND, on this point Kalb is characteristically clear: 'those horrified by liberal modernity have no vehicle for their opposition but the Barque of Peter'.

Whether or not this stark conclusion is fully accepted, in what is now rather a crowded field of 'anti-Woke' literature, Kalb's clear-sightedness, rigour and strength of argumentation make his voice an exceptional one to be heard. If you only wanted to sample just one book in this genre, this would in my view be it.

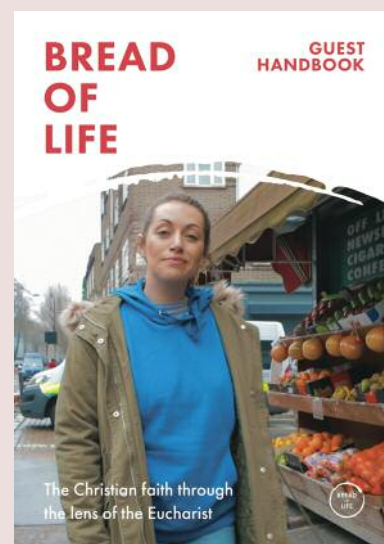
Edward Dowler

## BREAD OF LIFE

COURSE and BOOK published SPCK 130pp Paperback  
Videos, podcasts, slides via [www.breadoflifecourse.co.uk](http://www.breadoflifecourse.co.uk)

**The CBS** is to be congratulated in the production of this wide-ranging and rich resource in conjunction with SPCK. There is a current trend in adult education and training to produce resources that seek simplicity and précis to the point of producing something that is simplistic. Some might judge this course to be too demanding in its language, and perhaps as being too loaded with 'difficult' theological terms. Any study of the Eucharist must come to terms with concepts of memory and remembrance, salvation and redemption, and this course goes into the depths of all these essential concepts and brings clarity to the surface. This course does not patronise, it educates in the true sense of the words 'drawing or leading out.'

The course is in six modules exploring the following headings; the history, meaning and the importance of the Eucharist, the place of penitence, repentance and absolution in preparation for the Eucharist and Holy Communion, the place of Scripture in the Eucharist and an overview of the Bible, the role of prayer and specifically the Lord's Prayer, what it means to 'receive Christ in the Eucharist' and the Eucharistic or missional life. Each of the units can be used individually, and different elements of the mate-



rial can be used in different combinations. It can be presented in different ways (even online); with or without a multi-media approach. There is a belt and braces approach in that the main talks come in the form of audio recording but the full text is found in the 'Guest Book.'

The production values of the material are very high; the films comfortably match the standards of the many commercial videos that participants are so used to seeing. The talks have a good pace and plenty of engaging content. There are one or two standout moments in the videos, particularly powerful is the video illustrating the concept of restorative justice. The session is provided with short liturgies to prepare and conclude study sessions. The questions provided in the study for group exploration open up the most challenging and rewarding aspects of discipleship, for example: 'Why should we pray if God already knows the answers?'

This course is not expensive to stage; the Guest Book is the only outlay and that is available for a little as £9.99. The whole resource package is available online to anyone who has purchased the book through SPCK via the registration page. This is a valuable addition to the resources of any parish and all those who have a care for the cure of souls should, at the very least, have a look at the website. I for one will be thinking of how it can strengthen the Eucharistic communities of which I am part.

Andy Hawes

# ART

## GWEN JOHN: Art and Life in London and Paris

*Pallant House, Chichester,  
until 8th October 2023*

**How refreshing** for Gwen John to have her very own exhibition in a major art gallery, Chichester's Pallant House. She doesn't share the stage with her younger brother, Augustus, as at the Tate's 2004 show; nor do the big names she knew (Rodin, Cézanne) upstage her on the walls. The rooms concentrate on her waif-like, soulful women crowding the canvases with their interior thoughts. They sit in subdued frocks, hands demurely folded in laps, mostly looking down or reading a book or holding a cat. Character studies they are not nor are the features central to the picture. What matters to John is a solitary woman sitting in a quiet attic. Perhaps her most successful oil has no one sitting in the picture, just an unoccupied wicker chair by a muslin-curtained window, a posy on a table. It speaks volumes.

The first room starts with a young John painting her native Tenby, then following her younger brother, Augustus, to the Slade in 1895 – a woman allowed to train as an artist, a trail-blazer! And she was



Gwen John: *The Nun*, c.1915-21. ©Tate

far from the quiet student who kept her head down. She was a prize-winner who mixed happily with her fellow artists-in-the-making.

On graduating she went to Paris where Whistler himself taught her tonal values and how to use a muted palette. This supposedly retiring woman then tried to walk to Rome with a friend, Dorelia, (her brother's eventual second wife), sleeping in the open air and living hand to mouth. Reaching Toulouse, she turned back to Paris where she settled for life. Though often living on her own, she met the now-famous names on the Parisian scene: Picasso, Matisse, Brancusi, Rilke the poet, and of course Rodin, for whom she modelled and then became his mistress for ten years. She was familiar with Cézanne's work and on seeing an exhibition of his landscapes, she remarked that they were very good but she preferred her own! Nevertheless, he influenced her as can be seen in her 'blobbed' (her word) brushwork and small bits of canvas left bare.

The exhibition's final room has a row of a women in mulberry-coloured dresses opposite a row of white-coifed nuns. The contrast couldn't be more startling. As Cézanne returned time and again to painting Mont Sainte-Victoire, so John is dedicated to developing her portraits, variations on private, subdued women filling the frames with their thoughts. But for the nuns she enters a new phrase. Since her affair with Rodin had drawn to an unrequited end, she retreated to a rural suburb of Paris. From there she was received into the Roman Catholic Church saying she wished to be 'God's little artist'. She was living near the Order of the Sisters of Charity of the Holy Virgin of Tours, who commissioned her to paint a portrait of their seventeenth century foundress, Mère Poussepin. This she battled with for a long time, having only a contemporary image on a tiny prayer card. She then produced a series of strong portraits from among the Sisters. In startling contrast to the mulberry dresses opposite, their features are more detailed; some look at the viewer



Gwen John: *La Chambre Sur la Cour*, c.19078. ©Yale Center for British Art, Paul Mellon Collection

straight on; and strangely (given the nuns' calling) the canvas is not crowded out by spiritual meditation, by deep contemplation: they are human and smile. Gwen John seems at peace with these sitters.

The gallery visitors I chatted with had all heard of John and many had loved her for years. All this somewhat negates the thesis of the curator, Alicia Foster. Foster feels Gwen John as a woman artist needs rescuing from obscurity, from the myth of being a solitary artist who hid herself away and who was over-shadowed by her flamboyant younger brother, Augustus, and by her lover, Rodin. Perhaps. I left the exhibition certain that, at base, Gwen John preferred the contemplative life with time to work slowly, hence all these wonderfully quiet paintings.

*Elisabeth Angwin*

## ST FRANCIS OF ASSISI

*National Gallery, London,  
until 31st July, 2023*

**This is a**, literally, wonderful exhibition and highly unusual. It has been put together with love and faith. Which is not to say that the quality of the art comes second to the ideology of the curators. Rather, the show expresses an admiration for and understanding of the one of the most loved of the saints. It would be very easy just to talk about how critics and artists from different ages have read into Francis



their own preoccupations – Francis the utopian, Francis the ecologist, Francis the mystic, Francis the bird-bath. With the encouragement of Pope Francis (the clue's in the name) this show does that, but it does more. There are relics of the saint (notably his tunic), some of his handwriting (much easier to read than St Thomas Aquinas's), and paintings of his many miracles. This is the Francis who so identified with his Lord that he bore on his hands and side the stigmata. The Francis who his followers could barely wait to die before they started taking clippings for relics. But it's not the Francis who sat at the feet of his successors the easier to advise them what to do.

The show begins with a carefully constructed vista. Anthony Gormley's 1985 'For Francis' (in Tate, though I can't ever remember seeing it there) which is a shell of the human form with holes in eyes and side. We are invited figuratively to step inside and identify ourselves with Francis (hence the eye holes). To the right of this figure there are three large works by the contemporary artist Richard Long, one of which, 'A Walk for St Francis,' is based on the experience of spending eight days on Mt Subasio. The other two relate to experiences of living close to the land. The artist places himself beside the humble Francis who was close to the earth



Francisco de Zurbarán, 'Saint Francis in Meditation' (1635-9); © The National Gallery, London

(humus). At the end of the room is the Gallery's Zurbarán of St Francis in prayer, a dark painting in which the skull held by the saint shines out and his eyes are just visible under the shade of his habit. The visitor then looks beyond Francis the man close to the earth and Francis who meditates on death – Francis the realist – through a room with incidents from his life by Sassetta, to in a third room and Murillo's mystical identification of Francis with Christ on the cross.

That room with the mystic Francis also contains works by El Greco (notably less sombre than Murillo or Zurbarán), Pourbus, Ribalta and Caravaggio. The Caravaggio, his earliest surviving religious work, is tender. An angel gently holds the head of the exhausted Francis. Like Christ's disciples at Gethsemane Francis' followers are in the background. Francis had, possibly, desired martyrdom at the hands of the Ayyubid Sultan of Egypt al-Malik al-Kamil. Now the love of the saint for his Lord has become a mystic martyrdom. Caravaggio hints at only the wound in the saint's side, an altogether more serene picture than we might have expected from him.

In fact the most vivid depiction of the stigmata in the show is in a clip from the film 'Francesco' in which Mickey Rourke plays St Francis and Helena Bonham-Carter St Clare. The stigmata scene is one from one of four films referenced in the exhibition. It is both bloody and joyful.

And out of doors. The show properly has a room devoted to Francis and nature. The Wolf of Gubbio features here in a forgettable work by Luc-Olivier Mason and in the centre of the room there is a carefully whittled out tree by Giuseppe Penone which explores 'Franciscan pantheism.' There is no direct evidence that Francis was anything other than ultra-orthodox - if there were his critics would have seized on it. It does Francis no honour to cut his life down to fit the narrow and unimaginative categories of contemporary fashion.

Fortunately, the room is saved



Anthony Gormley, 'Untitled (for Francis)', 1985: Tate; © Anthony Gormley / photo © Tate

by Altdorfer's 'St Francis receiving the stigmata.' This manages to combine the laser-like beams which impress the stigmata with a fecund woodland in a way which is rare in the mystic Baroque paintings. Even better is a large, multi-coloured woodcut (2010) by Andrea Büttner, blown up from 'St Francis and Twenty Episodes from his Life' in the Basilica of Santa Croce, Florence. The scene is Francis preaching to the birds and is both simple and dynamic, while alluding to traditional images of Francis and to the humility and poverty of his order.

Chiara Offreduccio di Favarone – St Clare – is also featured in the show with a few items fittingly next to the relics of Francis. Notable is a fragment from a fresco by Ambrogio Lorenzetti which features the heads of four sisters. It is possibly taken from a larger composition which would have shown Francis delivering the Rule to St Clare. Since St Clare drew up her own Rule, this is a poignant reminder of how much she and her followers have been sidelined in history. It's good that they are there at the National Gallery. As is a copy of Marvel Comics' 'Francis, Brother of the Universe.' If James Norton doesn't get to play James Bond, maybe he could take on St Francis in a Marvel Movie.

The wolves which accompanied the first night party, along with the Cardinal Archbishop of Westminster, are no longer at the Gallery, but do go to this fine, appropriately free show.

Owen Higgs

# THEATRE

## ASSASSINS

*Chichester Festival Theatre*

When Stephen Sondheim died in November 2021, it was a significant loss. This wholly original, creative genius spanned an apostolic succession from the great musicals of the 1930s and 40s to *Hamilton*. At the beginning he wanted to write both music and lyrics, but when a job came up in his mid-20s to do words, his mentor Oscar Hammerstein II encouraged him. Working with Leonard Bernstein, the project was *West Side Story*; then with Jule Styne on *Gypsy*, another success. It was in the 1970s as both composer and lyricist that his career really took off with a string of smash hits (*Company*, *Follies*, *A Little Night Music*, *Sweeney Todd*). The awards, including a Pulitzer, and film adaptations soon followed. Always individual and witty in his writing, he had almost a cult following. Though difficult to perform, actors loved them.

Both Broadway and the West End dimmed their lights in his honour, and Cameron Mackintosh renamed one of his theatres 'The Sondheim'. Directors began to reach for the tribute and one that stands out more from the crowd than any other is *Assassins*, his 1990 one-act about people who'd tried to kill a US president. Simple. Who wouldn't want to see something like this? Irony aside, by the 1990s Sondheim had earned much respect and any new piece by him was an event. The spectacularly uninteresting George H. Bush was president at the time, although his assassination attempt only came three months after he left office. It adds to the glamour that these extremists 'like Brutus, are not petty murderers but assassins,' as one character explains. And it seems to be quite an industry.

The Chichester Festival Theatre already had a 'covid off' pro-

duction of *Assassins* in the drawer, so it was reprogrammed and opened on the south coast last month. It was worth the wait even though a sense of 'there's so much to say' perhaps explains the production's freneticism here and there. Even before curtain up the foyer was full of popcorn and hot-dogs and convention razzamatazz. This continued in the auditorium with a countdown led by star-spangled amateurs wearing animal heads, pointing to screens with political-rally fervour.



Photo by Johan Persson

Working with John Wiedman, who wrote the book, Sondheim opens the show with a character named The Proprietor, who in Peter Forbes's patrician, besuited portrayal with stars-and-stripes tie is almost Donald Trump with luxuriant bouffe. 'Everybody's got the right to be happy' he croons, as one by one in a sort of game show the individual assassins are called forward from the audience, a neat everyman device. Once on stage, they go to a tray and self-transform into character. Polly Findlay's direction is matching sardonic Sondheim right from the top. Her other narrative device is to have 'Balladeers' who here are recast as news reporters, the screens moving to tv bulletins, commenting like a Greek Chorus. There is much Kingdom of the Shades about it, helped along by Richard Howell's lighting and Neil Bettles's choreography. The design, by Lizzie Clachan, has a central platform bridging over a pit with horn and wind musicians either side to a front apron and thrust. At the very back of the stage, circular curtains reveal an oval office. Here the as-

sassins lounge about between numbers. It's an impressive, almost cinematic, whole.

The cast is terrific, many having been in big West End roles recently. Danny Mac is charismatic and saturnine as John Wilkes Booth (Lincoln, shot). Sam Oladeinde as hapless Leon Czolgosz (McKinley, shot). Harry Hepple as Charles Guiteau (Garfield, shot) is maniacal and compelling. Luke Brady's Giuseppe Zangara (Roosevelt, failed), brings the energy of a dispossessed immigrant, while Jack Shalloo's nerdy John Hinckley (Reagan, failed) is equally unloved and ignored. His duet with Carly Mercedes Dyer as Lynette 'Squeaky' Fromme (Ford, failed) is full-on Carpenters classic. Amy Booth-Steel comes in as Sara Jane Moore (Ford, failed) to inject comedy perfection. Nick Holder as Samuel Byck (Nixon, failed) ramps up the drama in a stained Santa outfit and tape recorder with a commentary on America as a corroded state. And then the one we've all been waiting for: unassuming Samuel Thomas as Lee Harvey Oswald (JFK, shot). The crackling tension of 'November 22, 1963' brings the show mesmerizingly together.

Sondheim fans will enjoy the quotes and jokes throughout. The opening dystopian fairground theme (nodding to *Carousel*), the John Philip Sousa tunes (especially 'Hail to the Chief'), the open Copland sounds, the barber shop arrangements. The discordant 'Another National Anthem' is masterful in that tuneless melody way at which Sondheim excelled. A third of a century has passed since the show first appeared. Gun crime has continued to soar in America and the weapon is a constant totem in this piece. The exposure of people leading 'lives of quiet desperation' both predicted and predated the sleeper cells whose appalling terrorist attacks have broken the 21<sup>st</sup> century. 'Where's my prize?' bewail the assassins. This production hit the spot.

Rebecca Maxted



# Picture the Nation

Owen Higgs has been to see the revamp of the NPG

The National Portrait Gallery was founded in 1856. It opened on its current site in 1896. From March 2020 until June of this year the Gallery has been closed for its most major redevelopment. Today the basic structure remains as it was, but there is a new and spacious entry hall. The doors to this hall are bronze and have been realised by Tracey Emin. They feature the experience of women. It's difficult to tell – because the Gallery still requires a good internal sat-nav to get round it, and not every door was open on opening day – but at best there is little more hanging space than before. The entrance and restaurant are much bigger. Substantial rooms have been created for education. The quirky bookshop has been lost. A third more exhibits than before are on show. Some are very small. And many walls are crowded, not in an eighteenth-century way but in a squashed-corridor way.

The lighting is the best change to the building, a combination of modern technology and a return to some of the original Victorian spaces. The walls have been painted with heightened hues – not quite camp but not quite tasteful, which sums up the balance of the redevelopment. Indeed, the Gallery is proud that it has responded to audience feedback to create a dynamic and inclusive display of the rich history of the UK [sic]. There are almost as many exhibits of women as men (up from a ratio of 35:65). 11% of exhibits are of ethnic minority sitters. These are predominantly from the last fifty years. There is also a recently commissioned picture of dustmen who don't quite bear all the burden of representing the working classes.

And that is a problem which a rehang can't solve. A gallery can only show what it's got (or can borrow). The NPG wants to be more inclusive, but the majority of its works are of the rich and fashionable. This will remain so unless (until) it can obtain many more works featuring a broader sample of the population.

In the meantime, there is the balance to strike between pictures of the significant (in their day or in ours?) pictures of the famous, and pictures which are well made. The problem of who is significant is answered in the way the Gallery has redressed the male/female balance and by making the pictures of women prominent in its vistas. The admirably clear notices tell us what the gallery thinks is most important in British history though they don't always respect the alterity and autonomy of The Past. The history of women's rights would have benefitted from pictures of working women alongside their middle-class sisters. And the harshness of nineteenth-century capitalism would be clearer if there were room for British slum-dwellers alongside the justified criticism of the slave trade.

Another old problem: who is famous? Kate Moss is famous and she's the most represented figure in the



National Portrait Gallery Forecourt  
(Photo: Olivier Hess)

Gallery. But the Gallery is limited by what pictures it has. It has a large picture of Aubrey Beardsley, looking delightfully transgressive and it has a very small photo of Charlie Chaplin. Beardsley was an artist with a small, progressive, middle-class audience. Chaplin was one of the greatest film stars ever. His anti-Establishment act appealed across the globe to all classes. Who is more important?

Dr Nicholas Cullinan, Director of the Gallery, has indicated that pride of place in the Gallery is given to Reynolds' picture of Omai, the second South Pacific Islander to visit Europe, and the first in the UK to be given the swagger treatment. The painting is shared with the Getty Museum since it was too expensive for the NPG, though British galleries had had the opportunity to buy it at a more affordable price in the past. It is a splendid picture and previously could be enjoyed in solitude. Today it's hard to appreciate in a crowded hang. It's good this work has been given prominence, but is it Reynolds's finest work there? If today's political judgements do not prescribe what we may enjoy then his breakthrough portrait of Viscount Keppel and his self-portrait are much better paintings. And in terms of significance, the only surviving picture of Shakespeare might be up there if Shakespeare were still relevant. Or the Holbein drawing of Henry VIII, a fine example of technique and a key picture in the iconography of power.

Henry hangs in the Mediaeval and Tudor Gallery which in the old hang was the most powerful and intense room in the building. It still is. Even though the pictures are of variable quality and they show old fashioned kings and queens (and bishops), they have a presence.

It's good that the Gallery has reopened. It still shows my favourite-worst picture of all time, the portrait of Darcey Bussell. And it still shows Millais' 'Louise Jane Jopling,' better than the Reynoldses.

Worth a detour. **ND**



The Church of Sarum St Martin has recently completed the cleaning and restoration of our Lady Chapel. This was carried out by Stephen Bellion, whose work can be seen in many places within the Shrine Church. At the same time as this work was carried out the decision was made to erect a memorial to a late member of the congregation, Miss Eileen Hornby. The memorial takes the form of a glass panel which was then fixed into the screen of the Lady Chapel.

Sarum St Martin has a long association with the Shrine and so when contemplating what form the memorial would take it seems obvious Our Lady of Walsingham should be the focus as we did not have a visible Walsingham Shrine in the Church. As can be seen Our Lady of Walsingham is seen in a mandorla in the centre of the panel with the reverse of the ancient seal of the Shrine depicted underneath.

The work was carried out at Salisbury Cathedral Stained Glass Workshop by Victoria Burton using what Sam Kelly, the supervisor of the Workshop said was the final pieces of English coloured glass in the workshop.

Those who have an opportunity to see the panel in place all say that it looks as if it has been in place for hundreds of years.

David Fisher



From Poulenc's *Dialogue des Carmélites* at the Glyndebourne Festival this summer (10 June-29 July), sung in French with English surtitles; directed by Barrie Kosky and conducted by Robin Ticciati with the London Philharmonic Orchestra, led by Pieter Schoeman. [glyndebourne.com](http://glyndebourne.com). Photographs by Richard Hubert Smith.



# ◆POEM◆

## Bath

by Amy Lowell (1874-1925)

The day is fresh-washed and fair, and there is a smell of tulips and narcissus in the air.

The sunshine pours in at the bath-room window and bores through the water in the bath-tub in lathes and planes of greenish-white. It cleaves the water into flaws like a jewel, and cracks it to bright light.

Little spots of sunshine lie on the surface of the water and dance, dance, and their reflections wobble deliciously over the ceiling; a stir of my finger sets them whirring, reeling. I move a foot and the planes of light in the water jar. I lie back and laugh, and let the green-white water, the sun-flawed beryl water, flow over me. The day is almost too bright to bear, the green water covers me from the too bright day. I will lie here awhile and play with the water and the sun spots. The sky is blue and high. A crow flaps by the window, and there is a whiff of tulips and narcissus in the air.

Two key features of Amy Lowell's 'Bath' are that it is a prose poem, and appeals to the senses. It's highly visual with its interplay of light and water, and the summer scents are redolent. The splashes and stirs are audible, as is the laughter. It's a gentle, carefree piece

delighting in the simple act of a summertime bath with the window open. Look at how she uses simple rhyme (fair/air, white/light, ceiling/reeling, white/bright, bear/air) and repetition (air, dance, water, sun). Gradually it builds a picture of a private, wondrous moment but in which the bather shares their fascination and joy. The simple things and nature in its glory are year-round with summer a particularly special time to enjoy them, letting all things their Creator bless.

Amy Lowell was 36 when her first poem was published. Even though her New England childhood was conventional, and evidently comfortable, she was a great promoter of modernism in poetry, and Ezra Pound in particular. Her literary education had come through time in her family's grand domestic library in Massachusetts, and in the space of twelve years she produced 650 poems, embracing the Imagist idea throughout. She amassed a great deal of primary source material on John Keats and wrote a full-volume biography of him, in addition to other works of literary criticism. She was a feminist at a time when the movement was especially active and had a long-term lesbian affair with her secretary. She gained weight through a medical condition and died of a stroke in May 1925. **ND**

## Letters to the Editor

The Archdeacon of London's personal and perceptive obituary of the Venerable Martyn Gough (ND June 2023) does merit one important correction to the comment 'those who wanted him to become a campaigner and wear badges were disappointed'.

I was a Llandaff ordinand and Fr Martyn was in his second curacy at St Margaret of Antioch, Roath, in Cardiff with responsibility for St Philip, Tremorfa, (where indeed all his pastoral and modern Catholic gifts were on full display) when we met up in 1992 and discussed the inevitable forthcoming vote by the Governing Body of the Church in Wales regarding the ordination of women to the priesthood. We decided something had to be done but equally knew a curate and an ordinand alone could not do what was needed on their

own. We approached Fr Alan Rabjohns RIP and the rest is almost history as the three of us called a Provincial meeting of concerned clergy and laity and so the birth of Credo Cymru '94. As a result of being founded before the vote, and with our *Tracts* and public campaigning, the vote did not pass in 1994.

Certainly a campaigner and indeed a badge-creator, as it was Fr Martyn who both arranged for the design and creation of our lapel badges and logo which he wore with many proudly. The logo (without the '94) is used to this day.

I add my own gratitude for Fr Martyn as brother priest, friend, *Credo Cymru* campaigner and badge wearer!

Fr. Colin J. Amos SSC  
St Augustine's, Kilburn



# Transfiguration Joy

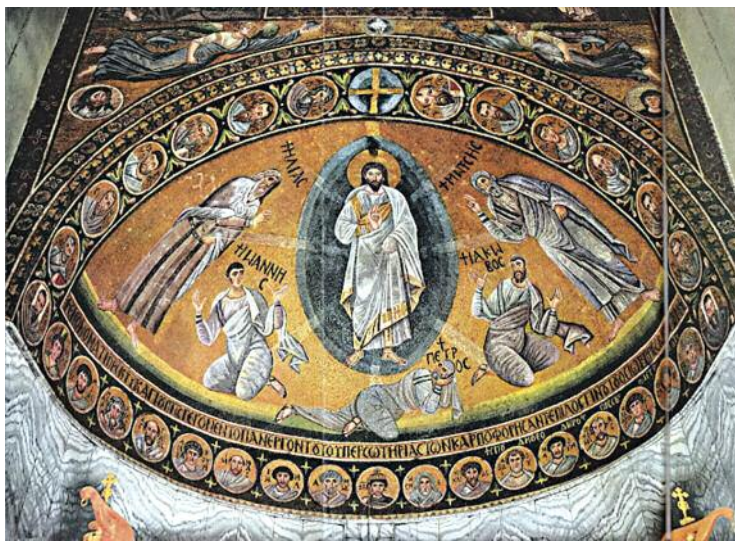
John Gayford outlines how on the Holy Mountain the Divinity of Christ was confirmed

Thomas Aquinas considered the Transfiguration as the greatest miracle, a pivotal moment in the New Testament when Jesus reveals his true identity, and the temporal and eternal meet. Orthodox churches regard the Feast of the Transfiguration (*Metamorphosis* in Greek) as one of the major festivals of Our Lord and also a feast in honour of the Holy Trinity. All three Persons are deemed as present: the Father who spoke from heaven, Jesus in his transfigured presence, and the Holy Spirit within the cloud. The identity of Jesus as the transfigured Son of God is revealed to three of his chosen disciples. It is ranked as one of the twelve great feasts which are celebrated on the eve of the Feast with an all-night vigil in some Orthodox Churches.

It was Peter, James and John whom Jesus took to a high mountain; although the mountain is not named it is usually taken as Mount Tabor which is about 10 miles south-east of Nazareth. It may also have been Mount Hermon or even the Mount of Olives. The events are recorded in the Synoptic Gospels (St Matthew 17.1-8, St. Mark 9.2-8 and St Luke 9.28-36) but none of these evangelists were present. St John makes no reference to this event in his gospel. The usual explanation is that he had read at least some of the synoptic accounts and saw no reason for a further one. There are some claims that John 1.14 alludes to the transfiguration, *And the Word became flesh and lived among us, and we have seen his glory, the glory of the Father's only son, full of grace and truth.*

There have been speculations (popular in the 1970s) that the Transfiguration was misplaced in the timeline of the ministry of Jesus and in reality was a post resurrection appearance, or even relates to the Ascension or the second coming. The Transfiguration of Jesus can be ranked as one of the five major milestones in the gospel narrative; the others being the baptism of Jesus (where also the voice of God was heard) – the crucifixion, resurrection and ascension.

It is well worth comparing the text of the three Synoptic Gospels on the Transfiguration. Luke places the incident in the context of Jesus at prayer when also we hear Moses and Elijah talking to Jesus about his departure (exodus) about to be accomplished in Jerusalem (Luke 9.31). The concept introduced by St. Luke that the transfiguration occurred as Jesus was praying has stimulated some spiritual writers. They claim that this can be equated to deep spiritual prayer and even suggest certain saints in whom this also occurred. Hebrews 2.9 tells us that Jesus through his suffering is crowned with glory. Matthew and Luke speak of the face of Jesus changing



*The Transfiguration of Christ mosaic at the Monastery of St Catherine, Mount Sinai*

and all three mention his clothes became dazzling white. Moses and Elijah appear, Moses represents the law and Elijah represents the prophets. The incident recorded in Exodus 24 is linked with the Transfiguration of Our Lord. *The glory of the Lord dwelt on Mount Sinai, and the cloud covered it for six days; and on the seventh day he called to Moses out of the midst of the cloud. Now the appearance of the Lord was like a devouring fire on the top of the mountain* (Exodus 24.16-17). Moses entered the cloud where he remained for 40 days and nights and when he descended his face shone so that he had to veil it from the people. The Book of Enoch (14.19-21) has more to say on the subject of the Glory of the Lord in keeping with the transfiguration of Moses but also likened to the transfiguration of Jesus. *His raiment shone more brightly than the sun and was whiter than any snow. None of the angels could enter and behold his face by reason of the magnificence and glory, and no flesh could behold him.* St Paul in II Corinthians 4 implies that by following Christ we may *all* see the unveiled glory of God.

St Ambrose (Bishop of Milan 274-397) in his exposition on the Transfiguration gives as the reason that Jesus chose Peter, John and James to share the mystery of the Trinity. Peter because he had been given the keys to the Kingdom of heaven. John because Jesus had entrusted his mother to him. James because he was to be the first bishop of Jerusalem. The reference to this event in 2 Peter 1.16-18 is of interest but probably was not written by St. Peter the Apostle. *We have been eyewitness of his majesty. For he received honour and glory from God the father when the voice was conveyed to him by the Majestic Glory, saying 'This is my Son the beloved with whom I am well pleased'.*



In most calendars the Transfiguration is celebrated on the 6<sup>th</sup> August when the Gloria is said or sung in the liturgy of the Mass. In the Roman calendar it is also celebrated on the second Sunday in Lent, with no Gloria. The revised Common Lectionary Calendar also keeps 6<sup>th</sup> August, but also follows the Lutheran idea with a Sunday celebration, using the last Sunday of Epiphany just before Ash Wednesday and Lent. The feast of the Transfiguration had a low ranking in the Sarum Use and does not appear in the Book of Common Prayer of 1539 and 1552 but was restored by royal order of 1560 (Queen Elizabeth I). It appears in provincial Anglican Prayer Books of the early 20<sup>th</sup> century, the English Missal (where it is ranked as double of the second class). The 1928 Prayer Book allows the keeping of the feast. Nevertheless it had no official place in strict Anglican worship until it appeared in the book of Common Worship with a collect and post communion.

*We remain human and have human  
nature, not the totally unknowable  
divine nature of God himself*

In 348, Bishop Cyril of Jerusalem chose Mount Tabor as the favoured site of the Transfiguration and a basilica was built and at its dedication the feast came into existence, but this fact is not recorded until much later. August 6<sup>th</sup> has been accepted by most as the favoured date for this feast to be celebrated. Note eventually the feast of the Holy Cross came second (September 14<sup>th</sup>) and historically there is a tradition to connect these two feasts, with a further tradition that the Crucifixion came 40 days after the Transfiguration. Peter the Venerable is reputed with the encouragement of Cluny Abbey to have composed an office for this feast in 845. Nevertheless it was celebrated on various dates, but in 1457 Pope Callixtus III inscribed it into the Roman calendar confirming the date as August 6<sup>th</sup> to enhance the celebration a Christian victory over the Turks on the 22<sup>nd</sup> July but the news did not reach Rome until 6<sup>th</sup> August that year.

The second lesson of the Office of Readings for the feast comes from a sermon of Anastasius of Sinai who died after 700 and was Abbot of St. Catherine's Monastery on Mount Sinai. In this he throws a spot-light on the mystery of the transfiguration, reviving the events to renew our spiritual faith: we are enveloped in the cloud to share with its countless blessings and eventually transformed into the likeness of Christ himself. This process is what the Orthodox Church calls *deification* or *theosis* which is often mistaken in Western thought to mean we become gods. Instead it means that prayer, sacraments and a religious life give an ongoing process of purification so we become more like God. We remain human and have human nature, not the totally unknowable divine nature of God himself.

In the Eastern Orthodox Churches the feast is celebrated with more splendour than in the West as one of the 12 great festivals of the Church and sometimes seen as only second to Easter. This is reflected in the spiritual

writings of Eastern Fathers. It has also been called the *Small Epiphany*, the *Great Epiphany* being the Baptism of the Lord. The Coptic Church has a special, long liturgy and Eucharist with communion for this feast which they keep on 19<sup>th</sup> August. There is a tradition of bringing grapes and other fruits to church to be blessed on this feast in many Orthodox Churches. In 2002 Pope John Paul in his Apostolic Letter *Rosarium Virginis Mariae* introduced the Luminous Mystery into the Rosary which included the Transfiguration. In the modern Roman Liturgy there is a preface for this feast (and for Second Sunday of Lent) in both Latin and English with musical notation. From the 12<sup>th</sup> century a sequence for the feast of the Transfiguration appeared and spread its way across Europe and arrived in England. This was *Fulget mundo celebris lux hodierna* (The solemn light of this day shines upon the world). This was abandoned as most sequences after the Council of Trent.

There are many images of the Transfiguration in art from early times. The earliest Transfiguration mosaic is from the sixth century apse in the church of St. Catherine at Sinai of 565-6. There is an Anglo-Saxon ivory of ca.900 and a beautiful embroidered dalmatic of ca.1460 now in the sacristy of the Vatican. There are many later icons and pictures by famous artists; the fascination for this subject continues among works of modern artists.

A study of Gregorian chant for the feast of the Transfiguration will show that the Propers for the Mass have changed over the years and the chant melodies have been borrowed and shared with other feasts. It is in the Gregorian chant offices of the day that the most beautiful melodies for this feast are to be found. The office hymn for Lauds *Dulcis Jesu memoria* (Sweet Jesus the very thought of you) is probably the best known and has stimulated a number of famous polyphonic renderings. *O natus lux de lumine* (O light born from light) the office hymn for Vespers is also a fine ancient Latin hymn which has been the inspiration for some English hymns.

St. Leo the Great (400-461) states the celebration of the feast of the Transfiguration removes the scandal of the cross from the hearts of the disciples by the revelation of the glory of Jesus. In a sermon Leo used on the second Sunday in Lent, he invites us all to share the great mystery and joy of the Transfiguration. ND

#### **Suggested Further Reading:-**

- Andreopoulos, A. *This is My Beloved Son: The Transfiguration of Christ*. Paraclete Press Brewster Massachusetts 2012.
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# Church Crawling

Simon Cotton goes to France to discover St Hilaire of Poitiers



Approach the church from the west, as you probably will, and the façade of the church will not strike you as anything out of the ordinary. Across the portal, you enter a very wide nave with triple aisles on each side (1), something to which not even the great Gothic cathedrals like Bourges or Notre Dame in Paris aspire. Above you is original 12th c. stone vaulting and fine Romanesque carving of the capitals; beyond all these is a spacious sanctuary over the crypt which holds a modern reliquary containing the relics of Saint Hilary (2). High above your head, a stone capital depicts the death of S. Hilary; two priests keep watch over his body, while two angels carry his soul to heaven (3).

The first church on this site was built by Hilary himself and dedicated to the martyrs John and Paul. Hilary himself was buried here. The basilica of Saint Hilary was successively burned by the Saracens in 733 and by the Normans in 863 (the relics of the saint having been removed to Le Puy for safety) and then reconstructed over the 11<sup>th</sup> century, probably by Gauthier (Walter) Coorland,

the architect to Canute's wife, Queen Emma. It was substantial enough to be consecrated on All Saints Day 1049, in the presence of thirteen bishops and archbishops, and was a key calling point for pilgrims proceeding down the *Via Turonenis* to Compostella in the Middle Ages. It was substantially restored on the ancient plan in 1870.

Saint Hilary was born to pagan parents around 315 AD, before Constantine's conversion and the definition of Christian orthodoxy at the Council of Nicaea in 325. Hilary became a Christian as an adult around the year 350, through intellectual conviction, then Bishop of Poitiers in 353. In the remaining 15 years of his life he became the leader of orthodoxy, known as the Athanasius of the West. Personally a gentle, affable and courteous man, he was uncompromising in his writings. Exiled to Phrygia by the Emperor Constantius in 356, he made his views so objectionable to the Arians there that he was recalled to Gaul by the Emperor, and continued to fight for the Catholic faith until his death on January 13<sup>th</sup> 368. 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.sthelenchurch.co.uk](http://www.sthelenchurch.co.uk) Curate Fr Edward Gunn 07485 756177 [st.helen.curate@gmail.com](mailto:st.helen.curate@gmail.com) Youth and Community Worker 07485545278 [communitysha@yahoo.com](mailto:communitysha@yahoo.com)

**BLACKPOOL St Stephen on the Cliffs**, Holmfield Road, FY2 9RG. A SWSH Registered Parish. Sundays - 9am Said Mass, 10.30am Solemn Mass, 6pm Evening Service. Easy Access & Loop. Tel 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 Richmond. Sunday Solemn Mass 9.30am. Daily Mass, Feasts, Solemnities, Offices, Benediction and Confessions as displayed on noticeboards. Parish priest: Fr John Underhill SSC 01205 362734 [www.skirbeckstnicholas.com](http://www.skirbeckstnicholas.com)

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

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

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

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

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

**BRISTOL Oswestry parishes All Hallows**, Easton BS5 0HH. **Holy Nativity**, Knowle BS4 2AG. Sunday Mass 10:00 a.m. (both Churches), Weekday masses: Tuesday 7:15 p.m. & Wednesday 10:00 a.m. (All Hallows). Contacts: Fr Jones Mutemwakwenda

01179551804, [www.allhallowseaston.org](http://www.allhallowseaston.org) Philip Goodfellow, Churchwarden. 07733 111 800 [phil@holynativity.org.uk](mailto:phil@holynativity.org.uk) [www.holynativity.org.uk](http://www.holynativity.org.uk)

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

**CARDIFF** near rail, bus, Principality Stadium, city centre and Bay Daily Mass **St Mary**, Bute Street Sunday: Solemn Mass 11am; Parish Priest Fr Dean Atkins SSC 029 2048 7777 or 07368176300 [www.stmaryscf10.co.com](http://www.stmaryscf10.co.com)

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

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

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

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

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

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

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

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

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

**EASTBOURNE St Saviour's** A Society Parish. Sunday: Said Mass 9.00am Solemn Mass 10.30am. Daily Mass & Office. For details and information contact Fr Mark McAulay SSC, 01323 722317 [www.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 Massheder, 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 (4th Sunday). Traditional rite and ceremonial sung to Merbecke. Vicar: Fr Michael Macey, 01 442 243258 e-mail: [vicar@stjohnsboxmoor.org.uk](mailto:vicar@stjohnsboxmoor.org.uk)

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

**LINCOLN All Saints**, Monks Road. LN2 5JN. Society & F in F Parish under the care of the Bishop of 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.co.uk](http://www.allsaints-monksroad.co.uk) 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](http://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)

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

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



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

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

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

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

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

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

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

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

**LONDON SW19 All Saints, South Wimbledon.** Society Parish Under the Episcopal Care of the Bishop of Fulham. Sunday Solemn Mass 11am. For other masses and services contact Fr Christopher Noke 020 8948 7986, the church office 020 8542 5514 or see <https://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 Richborough. A warm welcome awaits you at our listed medieval building with a superb interior by Sir Ninian Comper. Sung Mass regularly each month. Please contact Rev Leslie Hobbs 01502 732536 or Kevin Turner 07828661970 for further details. [www.loundworship.co.uk](http://www.loundworship.co.uk)

**MANCHESTER The Parish of Swinton and Pendlebury: All Saints, Wardley; Saint Augustine, Pendlebury; Saint Peter, Swinton.** A Society Parish. Sunday Masses: 8am and 5.30pm (SP), Sung at 9.30am (AS), 10.30am (SP) and 11am (SA). Daily Mass in Parish. Priest Jeremy Sheehy 0161 794 1578, Parish Office: 0161 727 8175 email: [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 Stephen Cooper 01642 824779

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

**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 Richborough. 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 under the episcopal care of the Bishop of Burnley. Sunday - 10.30am Parish Mass. For Daily Masses see website. Parish Priest: Fr David Craven SSC (01772 755125 or [dacraven@hotmail.com](mailto:dacraven@hotmail.com)) [www.sgp.org.uk](http://www.sgp.org.uk) or [www.facebook.com/stgeorgethemartyrpreston](http://www.facebook.com/stgeorgethemartyrpreston)

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

**REDDITCH St Peter's Church, Crabbs Cross, Littlewoods, Redditch, B97 5LB** - Services: Sunday Sung Mass 10.30am, Thursday Said Mass 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 10.15am. Major Festivals times vary. Fr David Dixon 01723 363828 [frdavidstmart@gmail.com](mailto:frdavidstmart@gmail.com) [stsaviour-scarborough.org.uk](http://stsaviour-scarborough.org.uk)

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

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

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

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

**SOUTH SHIELDS, St Michael and All Angels, South Westoe, NE3 3PD.** A Society Parish under the episcopal care of the Bishop of Beverley. Sunday: Mass (BCP) 8am and Sung Mass 11am. Evensong and Benediction, first Sunday of the month, 5pm. Weekday Masses: Monday 9am, Tuesday 6pm and Thursday 11am (BCP). Contact Fr Mark Mawhinney SSC: 0191-454-8060 [fathermarkmawhinney@gmail.com](mailto:fathermarkmawhinney@gmail.com)

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

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

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

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

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

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

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

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

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

Continued on next page



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

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

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

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

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

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

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

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

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

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

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

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

# Diocesan Directory

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

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

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

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

**FIF, DIOCESE OF DERBY** Calow: St Peter, In Interregnum, contact: Sheila Cotton, 01 246 292538; Derby: St Anne, Parish Priest Fr. Giles Orton SSC 01168 827101 [frgilesorton@fastmail.fm](mailto:frgilesorton@fastmail.fm); St Bartholomew and St Luke: Fr. Leonard Young SSC 01 332 342806; Hasland St Paul and Temple Normanton St James: Fr 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: Babacombe 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, *Burnthouse Lane*; St Mary Steps, *West Street*, Fr B. Rabjohns 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, *Whiteleigh*, St

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

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

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

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

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

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

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

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

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

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

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

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



# ◆ FORWARD VIEW ◆

## July 2023

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

## August 2023

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

## September 2023

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

## October 2023

- 7 Saturday Society of Mary: October Devotion at St George the Martyr, Preston
- 50<sup>th</sup> anniversary celebrations of the Prayer Book Society at St Margaret's, Westminster in London

- 14 Saturday Guild of the Servants of the Sanctuary: Autumn Festival at All Saints, North Street in York
- 23-26 Monday-Thursday Shrine of Our Lady of Walsingham: Family Pilgrimage

## November 2023

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

## December 2023

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

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

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# ◆ AFTERWORD ◆

*Mark Hollingsworth considers Putin and ‘the Orthodox Taliban’*

Long before Putin’s armies invaded Ukraine, Russian Orthodox priests would call during prayers for the Kremlin to restore ‘Holy Rus’ – the name for the cradle of the ancient Russian empire founded centuries before in Kiev which united Ukraine, Russia and Belarus. They articulated Putin’s aspirations to revive Russia’s ‘rightful place’ and destiny as the world’s one true power.

It is a measure of the power of Russian Orthodoxy that Putin regards the Church as an integral tenet of his philosophy and the governance of the state (the others being autocracy and nationalism).

For the Kremlin, Orthodox priests are valued as a counterpoint to western liberal values. They perform a crucial cultural role in preaching Putin’s authoritarian ideology which contrasts with the West’s tolerance, transparency, and freedom. After all, Russian Orthodoxy regards itself as the one true faith with all other religions deemed as heresy. Individual rights must be subordinate to the state and traditional values and western behaviour like homosexuality is a sin.

The Orthodox defence of ‘family values’ against the ‘decadent’ West has been a powerful weapon in Putin’s nationalist, xenophobic foreign policy. It provides an ideological rationale for the drive to revive the Russian Empire that resonates with ordinary Russians left behind by the inequalities of globalisation and the corruption of the Oligarchs.

Despite spending most of their career defending the atheist Soviet state, former KGB officers like Putin immediately embraced Orthodoxy when entering the Kremlin. Next to the FSB (successor to the KGB) building in Lubyanka Square stands the 17<sup>th</sup> century Church of the Holy Wisdom, restored in 2001 with zealous help from the FSB. Inside, freshly painted icons gleam with gold funded by the Kremlin. During one service, Father Alexander proclaimed: ‘Thank God there is the FSB. All power is from God and so is theirs.’ In response Russian spies rationalised their covert operations as sanctioned by God’s will.

Despite his father being a Communist Party member who disapproved of religion, Putin has been a fervent disciple of the Orthodox Church since childhood. He was secretly baptised by his mother in their communal Leningrad apartment. But his father never knew. In the early 1990s, while deputy mayor of St Petersburg, Putin’s mother gave him his baptismal cross so he could have it blessed at Jesus’s tomb during a visit to Israel. Later, during a meeting with George W. Bush in 2001, he impressed the US President with the story of how he had saved his cross from a fire that destroyed his dacha. ‘I was able to get a sense of his soul,’ said Bush later.

As President, Putin was soon touring Orthodox churches. He brought gifts of gold, frankincense and myrrh from monasteries during visits to Ukraine. But

some priests believed this tour of the holy relics was a smokescreen and cover for a reconnaissance intelligence mission in preparation for future operations in Ukraine. ‘The gifts were brought to the Crimea to prepare the ground and collect intelligence,’ claimed Valery Ostavnykh, who resigned from the Church because he believed it was used as an arm of the Kremlin.

When Patriarch Kirill was elected in 2009 and enthroned during liturgy at the Cathedral of Christ the Saviour in Moscow, it was noticeable that Putin attended. The next day, the Grand Kremlin Palace held a reception for the bishops where Kirill advocated a close and complementary relationship between Church and State as embodied in the Byzantine empire. The Patriarch has since backed Putin’s invasion of Ukraine and referred to opponents of the war as ‘evil forces... we must not allow dark and hostile external forces to laugh at us’.

For the priests, Putin may have been a ruthless former KGB officer for 16 years when atheism was the prevailing orthodoxy. But now he was defending traditional Christian values against the secular West. ‘Most of this newfound religious zeal was in fact no more than a cover,’ stated Catherine Belton in her groundbreaking book *Putin’s People*. ‘Inside Russia, the joining of Church and State was just another element of the erosion of democracy; the swerve to Orthodoxy by the ruling elite enabled them to crack down further on anyone operating outside their system.’ She quoted the widow of Putin’s former mentor Anatoly Sobchak who said: ‘I call them the Orthodox Taliban. It is a return to the Middle Ages. They are using religion to undermine the constitution, and the rights of Russian citizens.’

However, for Putin the Orthodox Church provides a powerful unifying creed that can be traced back hundreds of years to Russia’s imperialist past and speaks to the sacrifices and suffering of the people. This is embodied in a communal ascetic lifestyle of the East in contrast to the individualism of the western Enlightenment. For Putin, promoting the mystical belief that Russia is the Third Rome, the next ruling empire of the earth, has been part of his appeal to the masses.

In *Putin’s People*, the author describes how the President and Sergei Pugachev, a former Oligarch friend, attended a service on Forgiveness Sunday, the last Sunday before Orthodox Lent. Pugachev told Putin he should prostrate himself in front of the priest, as was the custom, and ask for forgiveness. ‘Why should I?’, he replied in astonishment. ‘I am the President of Russia. Why should I ask for forgiveness?’ **[ND]**

*A critically acclaimed investigative journalist and writer, Mark Hollingsworth is the author of Agents of Influence – How the KGB Subverted Western Democracy out now, published by Oneworld. [mark-hollingsworth.co.uk](http://mark-hollingsworth.co.uk)*



# ◆ GHOSTLY COUNSEL ◆

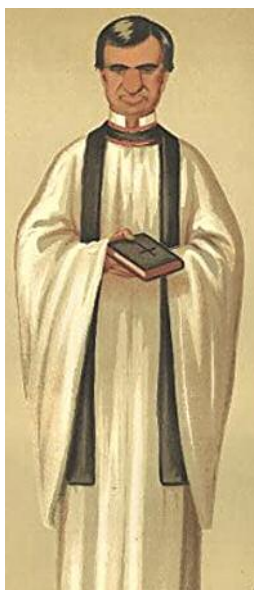
Andy Hawes

## In Desperate Straits

It was eight-thirty the morning of the 31<sup>st</sup> May. I had just pulled into the car park at Holy Cross Convent when my phone rang. It was our son. He told me his wife had been rushed to hospital and her baby had been born by emergency Caesarean. He was five weeks premature and very poorly. He was clearly distressed. Practically, someone had to be there to care for their two-year-old daughter. It was at the same time last year that this same couple had lost an unborn baby in very distressing circumstances. A sense of dread fell like sudden darkness on my heart.

The door was opened to me as I was phoning my wife. It was obvious to all present that a crisis was unfolding. 'Do you want to go home straightaway?' asked Reverend Mother. 'No I will say Mass.' 'Would you rather it was said and not sung to take less time?' 'No, we will sing.' There was no better place to be, and no better thing to do than pray to and praise God. In whatever was unfolding we all must trust his grace would be sufficient. There, as I offered the perpetual memory of the saving death of Jesus, this little family was on my heart.

Before the Mass began I sent messages to three WhatsApp groups asking for prayer. One was a fellowship group centred on Edenham Regional House, one was the local parish group, and the other a connection of family and friends going back over 40 years to shared time at Theological College. The church had been called to prayer.



The rest of the day was a blur of returning home (one hour), immediately crossing the country to Cheshire (three hours) to be united with granddaughter and her other granddad. Then safely in the care of her Nana, the two fathers set off to hospital. We arrived at a critical time, the little boy need to be transferred to a Neo- Natal High Dependency Unit; the consultant was concerned that he may not survive the hour-long journey and needed special permission from his dad. There was emotional turmoil but a clarity of thought throughout.

He made the journey and the first few days unfolded hour by hour. My constant prayer was the Jesus Prayer alternating after a while with the Hail Mary. Sometimes it was simply the name Jesus. I could not gather enough concentration to pray the offices. We were totally reliant on the prayers of others. They were bearing our burden, as the law of love requires. It seemed to me that there were answers to prayers; sudden inspirations in the medical teams decisions, sudden improvements in the little chap at critical times, a peace passing understanding for his parents, an undeniable sense of hope.

Most telling was the intercession of the saints. Would the little boy be able to suck and swallow or would he have to be tube fed for the foreseeable future? This was a crucial test. I asked for the prayers of St Zelig Martin (Mother of Teresa of Liseux). My wife asked St Bernard of Clairvaux and we both appealed to Our Lady. Guess what happened within the hour?

ND



In late June, Baby Theo's granddad sent an email saying he had come home from hospital 'against all the odds'. We send Andy and his whole family our very best wishes, and hold them all in prayer, especially Theo.

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